

YOM KIPPUR

KOL NIDRE

2017 / 5778



**CONGREGATION FOR HUMANISTIC JUDAISM
FAIRFIELD COUNTY, CONNECTICUT**



Congregation for Humanistic Judaism

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High Holidays 2017/5778

Dear Friends:

Shalom and welcome to the Congregation for Humanistic Judaism's (CHJ) High Holiday programs. We're delighted to welcome our members and the many guests joining us here today. The year has been a particularly exciting one for us, as we have been marking our 50th anniversary as a congregation. We have been celebrating our past with memories and reflection, enjoying our present with community activities, and looking to our future by diving into what Humanistic Judaism means in today's world. Our programs and special events for this milestone will continue over the next few months, and we invite you to join us.

Our services reflect our congregation's human-centered philosophy that celebrates Jewish culture and tradition in a non-theistic manner. We hope that the values and practices reflected in our programs resonate with your own approach to Judaism. You can learn more about our philosophy and our community in the booklets containing our High Holiday services, as well as in the literature available at our information tables and on our website listed above.

While we take pleasure in offering these High Holiday programs to the greater community at no charge, we appreciate contributions to help defray our costs. Envelopes are available at tables just outside the auditorium, or contributions may be sent at any time to the address above. Any contributions will be credited toward future membership dues. Whether or not you choose to contribute, please sign our guest book.

We hope you'll consider joining CHJ. Inquiries can be directed to Membership chair Beth Ulman (membership@humanisticjews.org), or feel free to speak with me or with any of our officers or members after the service.

L'shanah Tovah!

Yours sincerely,

Alexandra Mack
President, Congregation for Humanistic Judaism

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[Musical prelude]

I. OPENING

[Music]

Leader: Welcome to our Yom Kippur evening service, Kol Nidre. On Rosh Hashanah we expressed our search for transformation and renewal. We resolved to shed attitudes that no longer serve us and to cast off old habits that impede change. Many of us continued this soul-searching in the days that followed.

Congregation: *Yom Kippur helps us experience our humanity, to find compassion for ourselves and for others. It creates a space in our lives for mindfulness, for us to be aware of our failings as well as our great capacity to forgive and begin again.*

Greeting: **Congregation President Alexandra Mack**

Leader: Now, before the Shofar sounds, let us be still within, and share in the spirit of our coming together.

Song Leader

& Shofar: T'kee-ah! ! תקיעה
T'kee-ah! ! תקיעה

Leader: Let the Shofar call us to community.

Song Leader

& Shofar: T'kee-ah! ! תקיעה

Leader: Let the Shofar call us to Yom Kippur.

Congregation: *May my heart and mind be open to what this day asks of me.*

Leader: Tonight, wherever Jews are,
the sound of the Shofar echoes.
It calls to our hearts, to our minds,
and to our souls.

Congregation: *It is a stirring sound, alerting us to the tasks at hand.*

Leader: First, the Shofar says: *Sh'ma* – Hear! Be Still!

Congregation: *This is a day when I should seek out quiet;
this is a day when I am given a still place,
a place kept apart from my busy days.
This is a day when my true self is within reach.*

Leader: Next, the Shofar says: *Sh'ma* – Hear! Pay Attention!
On this day we take responsibility for our future.

Congregation: *At this time of responsibility, let me pay attention.*

Leader: Pay heed: to the sound of the Shofar on Yom Kippur Day.
Pay heed: this is a day to bring your spirit to touch
the world, a day to declare responsibility for your life.

Congregation: *When I pay attention, I bear witness;
When I bear witness, I take part in judgment.*

Leader: Finally, the Shofar says: *Sh'ma* – Hear! Return!
The sages said: *Yat-zah*, the going forth, is simple;
T'shuvah, the returning, is difficult.

Congregation: *Each year, we begin with a clean, bright new moment.
By the time the year ends, threads of memory and desire
have wrapped around us and trapped us in their complex webs.
What we began with is long lost as our year ends;
the sparks of that first bursting moment of light
have been scattered throughout the moments of our lives.*

Leader: Let us be still within when the Shofar sounds.
Breathe of the spirit of our coming together.
Breathe deeply of being at one with ourselves
and of sharing the spirit of this time.

Congregation: *In the stillness between each call,
Let each breath bring me back to myself,
Ready for the year which these moments begin.*

Song Leader

& Shofar:	T'kee-ah!	! תקיעה
	She-va-reem!	! שברים
	Te-roo-ah!	! תרועה
	T'kee-ah!	! תקיעה

[Music and Silent Reflection]

Leader: Together, let us affirm the values that guide us as we strive for renewal
in the year to come.

Congregation:

*Loving life
and its mysterious source
with all our heart
and all our spirit,
all our senses and strength,
we take upon ourselves
and into ourselves these promises:
to care for the earth
and those who live upon it,
to pursue justice and peace,
to love kindness and compassion.*

*We will teach this to our children
throughout the passage of the day
as we dwell in our homes
and as we go on our journeys,
from the time we rise
until the time we fall asleep.*

*And may our actions
be faithful to our words
that our children's children
may live to know:
Truth and kindness
have embraced,
peace and justice have kissed
and are one.*

(Marcia Falk, adapted)

Song Leader

& Congregation: Sachki, Sachki

*Sach-ki, sach-ki, al ha-chlo-mot
Zu ah-ni ha-cho-lem sach
Sach-ki ki v'--a-dam a-a-min,
Ki o-deh-ni ma-a-min bach.
Sach-ki ki v'--a-dam a-min
Ki o-deh-ni ma-a-min bach.*

*Laugh at all my dreams, my dearest
Laugh and I repeat anew
That I still believe in people
As I still believe in you.
That I still believe in people
As I still believe in you.*

*For my soul is not yet sold
To the golden calf of scorn
And I still believe in people
And the spirit in us born.
And I still believe in people
And the spirit in us born.*

*Let the time be dark with hatred,
I believe in years beyond;
Love at last shall bind the people
In an everlasting bond.
Love at last shall bind the people
In an everlasting bond.*

*Laugh at all my dreams, my dearest
Laugh and I repeat anew
That I still believe in people
As I still believe in you.
That I still believe in people
As I still believe in you.*

(“Laugh at All My Dreams,” Lyrics, Shaul Tchernichovsky, Music, T. Shlonsky)

II. SHABBAT CANDLE LIGHTING

Leader: Tonight we celebrate both Kol Nidre and Shabbat. May the flames of these Sabbath lights illuminate our paths and help us to see the good we are capable of doing.

[Shabbat candles are lit]

**Song Leader
& Congregation:** **Mah Yafeh Hayom**

*Mah yafeh ha-yom, Shabbat shalom. (repeat)
Shabbat, Shabbat shalom (repeat 3 times)
Shabbat, shalom.*

(How beautiful is the Sabbath day, Sabbath peace.)

Leader: A candle’s flame is a wondrous and mysterious thing. Though frail and easily extinguished, it has the power to light the darkness. A single candle can cast light where none has been. Its rays can penetrate to hidden corners.

Congregation: *We might be compared to a flame in our fragility. Our physical power is slight. Yet a single human act of kindness or love illuminates like the candle’s flame.*

Leader: One person has the potential to push back the darkness, to bring clarity where none has existed. We change the world through the action of individuals. Reflection is only the first step in the process of change. I must ask myself what I can do, what actions can I take to make this a better world for all humankind.

Congregation: *As these candles give light to all who behold them, so may we, by our lives, give light to all who behold us.*

All: *Radiant is the light in the world.
Radiant is the light within each of us.
Radiant is the light of Shabbat.*

**Song Leader
& Congregation:** **Let Us Light These Lights**

*Let us light these lights
And see the way to joy,
And let us say sim-cha. (repeat)*

*Let us light these lights
And see the way to love,
And let us say a-ha-va. (repeat)*

*Let us light these lights
And see the way to peace,
And let us say shalom. (repeat)*

(Debbie Friedman, adapted by Rabbi Daniel Friedman)

III. KOL NIDRE

Leader: At this most solemn time in the Jewish calendar, we assemble to listen to Kol Nidre. The words of this ancient invocation, still recited in its original Aramaic, are barely understood, their precise meaning unclear even to modern scholars. The purpose of the prayer and to whom it was addressed remains a mystery. Yet its haunting melody and the atmosphere of expectation, hope, and release that it brings cannot be denied. As we listen to Kol Nidre, let its sound reach to the center of our beings; let its melody sink to the depth of our souls.

Music: ***Kol Nidre*** (Max Bruch)

Reader 1: Above the mournful chanting,
Rise the fuller-sounded wailing
Of the soul's most solemn anthem.
Hark! the strains of deep Kol Nidre—
Saddest music ever mortals
Taught their lips to hymn or sound.

Reader 2: Who has ever heard Kol Nidre
Gushing from the human breast,
Rising, falling, as the ocean
Lifts the waves in joy or fear.

From time's ocean has it risen;
Every age has lent a murmur,
Every cycle built a wall;
Every sorrow ever dwelling
In the tortured human heart,
Tears and sighs together swelling,
Answer for the pangs of the ages.

Reader 1: Who can hear this strange Kol Nidre
Without dropping in the spell?
Lift the vestige of the present,
Link the momentary fleeting
Of the evening with the past;

Dwell a spirit in the ages,
Living in the heart of time:
Lose the sense of outer worlds,
Soul alone in endless time,
Breathing but the breath of ages.

(Joseph Leiser, adapted)

Leader: In listening to the Kol Nidre melody, we experience in our innermost hearts the torment of our disappointments and losses, our broken vows and resolutions. It is a reminder of the distance between what we are and what we wish to be.

To change things in the world, we must understand the limits of the world; to change things in ourselves, we must know our own limits.

Congregation: *Which of my aspirations are unrealistic?
Which of my promises cannot be fulfilled?
Let me remove my commitment from that
which no longer nourishes my soul.
Let me give my energy and my will to those deeds that will help fulfill me,
and that will help the human race to thrive and survive.*

Leader: The ancient prayer of Kol Nidre at the heart of Yom Kippur is also at the heart of our humanism. It is not about punishment for vows broken, but about our fallible humanity.

Reader 3: Our ancestors understood that we needed escape clauses—especially for contracts between oneself and one's own soul. Our ancestors knew that a person might vow that which could not be performed; might promise that which could not be fulfilled; might, with all good intentions, make an oath which could not be kept.

Congregation: *Have I fulfilled all that I have vowed?*

Reader 3: Judaism recognizes our humanity in our capacity for error, and in our willingness to forgive the errors of others and to correct our own mistakes.

Congregation: *Who among us has never been in error?*

Reader 3: Because we recognize our own limitations, we can feel compassion for all people. Because we recognize our own fallibility, we can feel connection with all people. In that compassion and that connection lies our strength.

Reader 3: Let us all first say, following the ancient tradition:

Congregation: *I hereby forgive whoever has hurt me,
Whoever has done me any wrong,
Whether deliberately or by accident,
Whether by word or by deed.
May no one be punished on my account.*

*As I forgive and pardon fully
Those who have wronged me,
I shall seek out those whom I have harmed
And ask them to forgive and pardon me
Whether I acted deliberately or inadvertently,
Whether by word or by deed.
May I not willfully repeat
The wrongs I have committed.*

*May justice rule the world,
Bringing joy to the land, happiness to the nation,
And renewed strength and light to our people.*

Leader: In honor of the ancient tradition, please stand and recite:

Congregation: *All forms of vows, oaths and bonds
Which I have uttered, taken, or bound myself to
From the last Day of Atonement unto this present Day of Atonement,
Which is now come unto us for peace,
May those of my vows between my soul and myself
Be no longer deemed as vows,
My oaths as oaths, nor my bonds as binding.
Be they all null and void;
They shall not bind, nor shall they stand.*

Leader: And let us now add:

Congregation: *The vows I made after the last Atonement Day
The oaths in my heart
I declared for my good:
Have I fulfilled them?
Have they changed my way of life?
Have they delivered me from error?*

[Please be seated]

[Silent Reflection, with music]

Leader: Have we erred against life either willingly or unwillingly, knowingly or unknowingly?

Congregation: *Have we blocked our ears to the cries of children?*

Leader: Have we closed our eyes to the desolation of earth's creatures?

Congregation: *Have we exploited the earth without thought for the future?*

Leader: Have we been silent while wrongdoing succeeds?

Congregation: *Have we refused to acknowledge our responsibility?
Have we said, "I'm only one person, how can I matter?"*

Leader: Honest appraisal and renewed commitment can reclaim truth, set right the world, and assure for our children a life of purpose and peace.

Congregation: *Who will hear my regret?
Who will open my prison
And release me from habit?
To whom can I raise my voice?*

*I make the vows,
I am the listener;
My own voice is heard
By my own soul.*

Leader: Let us be silent for a few moments to reflect upon our vows. Which shall we keep? Which shall we discard?

[Silent Reflection, with music]

Reader 4: Always we hope
someone else has the answer
some other place will be better
some other time
it will turn out.

This is it.
No one else has the answer.
No other place will be better,
and it has already turned out.

At the center of your being you have the answer;
you know who you are and you know what you want.

There is no need
to run outside
for better seeing.

Nor to peer from a window.

Rather abide at
the center of your being;
for the more you leave it
the less you learn.

Search your heart
and see
the way to do
is to be.

(Lao Tzu)

IV. TORAH CEREMONY

Song Leader: Let the Shofar call us to the Torah.

Song Leader

& Shofar: T'kee-ah! ! תקיעה

Leader: For over two and one-half millennia, the Torah, or Five Books of Moses, has been the keystone of Jewish life, the starting point of Christianity, and the background of Islam. Through the Torah we glimpse the experience of our own ancient family: their customs and laws; their mistakes and achievements; their understanding of the world at that moment in time. Although many centuries separate us from the events and beliefs of our ancestors, there is wisdom to be gleaned from their stories and inspiration from their courage.

For ceremonial purposes, Jews have continued to read from handwritten parchment Torahs in scroll form, housed in arks. Our Congregation has such a scroll, a Torah from Czechoslovakia, salvaged from the Holocaust. We feel honored to have this Torah as a permanent loan from a London synagogue that conserves such precious relics.

Please stand as the Torah is removed from the ark.

[Music]

Congregation: *With Jews the world over, we read tonight to honor tradition and to connect us to the ancient Jewish text.*

Leader: Please be seated.

As Jewish Humanists we are comfortable in freely interpreting the text, looking beyond the literal message for truths and insights that speak to us today. This evening we venture beyond the traditional holiday reading with a passage from the Book of Genesis, Chapter 4, from which Torah interpreter Dave Shafer extracts a lesson about the path to becoming our best selves.

Genesis Chapter 4

<p>טז וַיֵּצֵא קַיִן, מִלִּפְנֵי יְהוָה; וַיֹּשֶׁב בְּאֶרֶץ נֹד, קִדְמַת עֵדֵן.</p>	<p>16 And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden.</p>
<p>יז וַיֵּדַע קַיִן אֶת אִשְׁתּוֹ, וַתַּהַר וַתֵּלֶד אֶת הַנּוֹחַ; וַיְהִי, בְנֵה עֵיר, וַיִּקְרָא שֵׁם הָעֵיר, כְּשֵׁם בְּנוֹ הַנּוֹחַ.</p>	<p>17 And Cain knew his wife; and she conceived, and bore Enoch; and he built a city, and called the name of the city after the name of his son Enoch.</p>
<p>יח וַיֵּלֶד לְהִנּוֹחַ, אֶת עִירָד, וְעִירָד, יָלַד אֶת מְחֻיָּאֵל; וּמְחֻיָּאֵל, יָלַד אֶת מֶתוּשָׁאֵל, וּמֶתוּשָׁאֵל, יָלַד אֶת לָמֶךְ.</p>	<p>18 And unto Enoch was born Irad; and Irad begot Mehujael; and Mehujael begot Methushael; and Methushael begot Lamech.</p>
<p>יט וַיִּקַּח לוֹ לְמָדָה, שְׁתֵּי נָשִׁים: שֵׁם הָאֶחָת עֵדָה, וְשֵׁם הַשֵּׁנִית צִלָּה.</p>	<p>19 And Lamech took unto him two wives; the name of one was Adah, and the name of the other Zillah.</p>
<p>כ וַתֵּלֶד עֵדָה, אֶת יָבָל: הוּא הֵיךָ אָבִי, יֹשְׁבֵי אֹהֶל וּמִקְנֵה.</p>	<p>20 And Adah bore Jabal; he was the father of those who dwell in tents and have cattle.</p>
<p>כא וְשֵׁם אֶחָיו, יוֹבָל: הוּא הֵיךָ אָבִי, כָּל תֹּכְשֵׁי כִנּוֹר וְעוּגָב.</p>	<p>21 And his brother's name was Jubal; he was the father of all those who play the harp and pipe.</p>
<p>כב וְצִלָּה גַם הוּא, יָלְדָה אֶת תּוּבַל־קַיִן לְטֵשׁ, כָּל חֲרֻשׁ נְחָשֶׁת וּבְרִזָּל.</p>	<p>22 And Zillah, she also bore Tubal-cain, the forger of every cutting instrument of brass and iron.</p>

Leader: Please stand as the Torah is returned to the ark.

[Music]

Leader: Please be seated.

Commentary: David Shafer

V. THE MEANING OF YOM KIPPUR

Leader: The days between Rosh Hashanah and Yom Kippur are for looking deeply at reality, looking at the very roots of our lives and ways.

Congregation: *On Rosh Hashanah, I am called to be conscious of how I was in the year past; on Yom Kippur, I am called to be conscious of how I may be in the year to come.*

Leader: The days between Rosh Hashanah and Yom Kippur are for making resolutions for the year to come.

Congregation: *When we are young, we learn by seeing things as separate.
As we grow, we learn to put things together.
We try to make unities, to see patterns;
to see beneath and beyond separate experience
to the unbroken wholeness of which everything is a form.*

Reader 5: At the center of the Jewish virtue of *Menschlichkeit*—of humaneness—is this Jewish humanistic vision of wholeness. We are *menschlich* when we can see more than what is in front of our eyes, when we can see beyond what is separate and of the moment, when we can see all the pieces, together. We are *menschlich* when we see our own lives as part of what is true of all of human experience. Our best decisions come when we see the bonds between things. Our worst decisions come when we focus on the world—and ourselves—only as separate bits and pieces. Awareness of the whole gives purpose and strength to our actions.

Leader: Who are wise?

Congregation: *They who learn from everyone.*

Leader: Who are strong?

Congregation: *They who conquer themselves.*

Leader: Who are rich?

Congregation: *They who are content with their lots.*

Leader: Who are honorable?

Congregation: *They who treat all people honorably.*

Leader: For us as Humanist Jews, the focus of Yom Kippur is not so much atonement as “at-one-ment,” a time when we strive to return to being at one with our values, our ideals. It is a time not only to understand our values but to incorporate them into our lives.

Reader 6: The Hebrew word *t’shu-vah* means “return” as well as repentance. In this quiet hour, we reflect on the meaning of our lives. Each of us harbors within a vision of our highest self, a dream of what we are and could become. May we pursue this vision and work to make this dream real.

An artist in the course of painting a picture will pause, lay aside the brush, step back, and consider what needs to be done, what direction to take. So do we on Yom Kippur pause to reflect. May this time help us to turn back to the canvas of life, to paint a portrait of ourselves as we would like to be.

Congregation: *Looking inward, I see that there is in me much goodness. I yearn to use my skills and talents for the well being of those around me. Yom Kippur calls me to renew my vision, to fulfill the best that is in me. For the strength to do this, I look within myself and to the support of others.*

Reader 6: *T'fee-lah* means “self-reflection” in addition to prayer. On this day, we turn our gaze inward. Within we find the power and strength to learn from our personal past and to plan for the future.

Tze-da-kah, the Hebrew word for justice or righteousness, also signifies “charity.” As Humanistic Jews we are not content with looking within, for only when our self-reflection leads to meaningful action in the world do we fulfill ourselves. The greatest charity is in service to others. Our families, our community, the Jewish people, the totality of existence—they shall be the soil in which we plant the seed of our renewed vision. *Tze-da-kah* is the right action that results from self-reflection.

Leader: Turning within, self-reflection and right action are the fruits of this day. In the light of love and the warmth of this community we gather to seek, to sustain, to share.

Let us then be mindful of the time. For, as Hillel said, “If not now, when?”

Song Leader

& Congregation: Eem Ayn Anee Lee

*Eem ayn a-nee lee, mee lee?
Uo-kh'- she-a-nee l'ats – mee mah a –nee?*

*Eem lo akh-shav
Ey-ma-tie? Ey-ma-tie?*

Lai lai lai, lai lai lai...

(Adapted from Hillel, 1st century Jewish scholar)

(If I am not for myself, who is for me?
If I am only for myself, what am I?
If not now, when?)

VI. NIZ-KOR – We Remember

Leader: *Niz-kor*, the remembrance of our dead, began as a collective experience. It originated with a massacre of Jews in the Rhine Valley during the crusades, beginning in 1096 and continuing for 250 years through the pogroms and during the Black Death. In those times, the ceremony consisted of reading aloud the names of all the victims who had died at the hands of the Crusaders or mobs, or in mass suicides to avoid forced conversions.

The *memorbicher* (memorial books) eventually contained thousands of names. If we were to add the names of all victims of hatred and racism in our own time, they would number tens of millions and would include people from every corner of the earth. We light this candle then, not only in memory of our own beloved, but of all those who have been robbed of their descendants and have no one else to remember them.

[Memorial Candle is lit]

Leader: We remember now,
Those with whom we shared,
Those that gave us strength,
Those we cherished,
Those we loved.
We remember them at daybreak
As the sun peeks over the distant horizon.

Congregation: *We remember them at dusk,
When vision is difficult and shapes are poorly defined.*

Leader: We remember them at the first signs of spring,
As the first blossoms bloom.

Congregation: *We remember them in the stillness of winter,
As the stark branches are set against a cold winter sky.*

Leader: We remember them when we are alone,
And afraid of tomorrow.

Congregation: *We remember them at times of joy,
Wishing to share with them once more.*

Leader: We remember them at times of difficulty,
Waiting for advice that does not come.

Congregation: *We remember them always,
For they are part of us now.*

Leader: In this temporal world, let us memorialize the good, the just, the caring.

Congregation: *In this temporal world, let us memorialize the healers, the builders, the dreamers.*

Leader: Let us memorialize the peacemakers, those who taught, those who nurtured, those who loved, those who shared, those who identified with humankind, those who created for humanity.

Congregation: *Such as these will live on in the land of the living
Even after they have left us.
So it has always been and so it will always be.*

[Silent Reflection, with music]

Reader 7: There are so many dead buried in my heart,
I can no longer keep track of them all,
and they can pull me ever harder toward them.
The dead are never dead;
We keep talking to them
and they keep talking to us.
(J.A. Amato)

Leader: May our bereavement for loved ones who are no longer with us expand
our compassion for all of life. May we pursue peace among the living.
May we find inner peace, Shalom, in the acceptance of our loss,
cherishing the memories of companionship which shall endure.

Congregation: *May our community be a source of sustenance and support to all who
mourn.*

VII. CLOSING

Leader: Upon the Jews and upon all the nations
And upon all the disciples of truth

Congregation: *To them and to you
For the New Year – Peace.*

Leader: Upon the Jews and upon all
Who meet with unfriendly glances,
Sticks and stones and names
On posters, in newspapers, in books,
Curses chalked on walls and highways;
Children who are pushed out of classrooms,
Whom the hundred hands of the mob strike.

Congregation: *To them and to you,
In this place and in every place,
For the New Year – Safety.*

Leader: Upon the Jews and upon all who live
As the sparrows of the streets,
Under the cornices of the houses of others,
As rabbits in the fields of strangers
Or on the grace of what the harvesters leave.

Congregation: *In this place and in every place
To them and to you,
For the New Year – a living.*

Leader: Upon the Jews and upon the nations,
Upon the children of the world
And upon the children of their children,

Congregation: *In this place and in every place,
To them and to you,
For the New Year and for every year – Life.*

(Charles Reznikoff, adapted)

Leader: The task is difficult.

Congregation: *It is difficult to slow down, to be still, to listen to my inner self. Yet, on Yom Kippur, I am asked to accept the hard tasks of self-investigation, of self-judgment, and of choosing the proper actions that will help me grow in the fresh spirit of the year to come.*

Leader: Turn unto yourself,
And you shall be turned,
And your days renewed.

Congregation: *Like a sprinkling of clean water,
Like cool water to a dry mouth,
So shall we be clear and open,
And our days renewed.*

(P. Markish)

Leader: How can we free ourselves?
Yom Kippur gives us space.
It is for us a sanctuary.

Congregation: *In the stillness of the sanctuary, my inner self will find the vision
and the power to shake off what binds me. I must avoid empty vows,
empty commitments, empty promises.*

Leader: If we lack self-awareness, our vows will be empty.

Congregation: *I must commit myself to deeds as well as to words.*

Leader: We are known by what we do, as well as what we say.

Congregation: *I must sacrifice the comfort of what is familiar and blocks change.
I know what is right; let me act on that knowing.
The right action, or the way of error?
The decision is mine.*

Song Leader

& Shofar: T'kee-ah! ! תקיעה

Leader: The days of reflection are ending. The time to commit is now. As the Shofar sounds tonight's final call, let us ready ourselves for a new beginning.

Song Leader

& Shofar: T'kee-ah! ! תקיעה
She-va-reem! ! שברים
Te-roo-ah! ! תרועה
T'kee-ah G'do-lah! ! תקיעה גדולה

Congregation: *May we live up to our resolve.
May peace and kindness,
Graciousness, goodness,
Compassion and integrity
Flow among us
And all the communities of Israel,
And all the peoples of the world.*

Song Leader

& Congregation: **Hayamim Cholfim**

*Hayamim cho-le-fim
Shana o-ve-ret
Hayamim cho-le-fim
Shana o-ve-ret
Aval ha-man-gee-nah
Aval ha-man-gee-nah
Aval ha-man-gee-nah
Le-o-lam nish-e-ret. (repeat all)*

(Days pass, years go by, but the melody remains eternal)

Congregation: **L'Sha-nah To-vah!**

(For a Good Year!)

Acknowledgments

Our services have always been prepared by Congregation members, who draw on previous services as well as upon diverse source materials. Among sources frequently utilized or adapted have been Rabbi Sherwin Wine's *High Holidays for Humanists* and other writings, articles from the Society for Humanistic Judaism's journal, *Humanistic Judaism*, writings by colleagues in sister congregations in the movement, selected texts from the Union of American Hebrew Congregations, with their wealth of secular humanistic reflections, and wide ranging traditional and contemporary music, poetry, and prose. Unfortunately, after years of revision, many citations have been lost or distorted, and so we chose to omit most of them, with apologies to the known or unknown authors. *Rochelle Green*

Special Thanks To:

CHJ President: Alexandra Mack
High Holidays Coordinators: Rochelle Green, Beth Ulman
High Holiday Services: Rochelle Green
High Holiday Logistics: Philip Garrison
Service Leaders: Rochelle Green, Michelle Tomarkin
Pianist: Igor Pasternak
Cellist: Darilyn Manring
Flutist: Jeff Greenberg
Vocalist: Anna Slate
Shofar: David Shafer, Hannah Ulman
Torah Readings: Andrew Coleman, Rely Coleman, Andrew Snow, Laura Snow
Torah Stewards: Dana Preis, Andrew Snow, Bradley Snow, Kurt Zeppetello
Torah Commentary: David Shafer
Rosh Hashanah Evening Speaker: Paul Golin
Rosh Hashanah Day Presentation: Paul Golin
Yom Kippur Day Presentation: Gail Ostrow, Rochelle Green
Family Services: Jenny Ginsberg
 Song Leader: Bradley Snow
 Shofar: Hannah Ulman
 Cellist: Benjamin Gruenbaum
 Rosh Hashanah Shofar Presentation: David Shafer
 Yom Kippur Storyteller: Marcia Kosstrin
Tashlich Ceremony: Alan Katz
Meditation: Gail Ostrow, Robb Sauerhoff
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The Congregation for Humanistic Judaism offers special thanks to the Unitarian Church in Westport for making it possible for us to use its lovely building for these High Holidays. We especially appreciate the opportunity to gather in its sanctuary, surrounded by the natural beauty of trees and sky. We want to thank the UCW clergy and staff who have been consistently gracious and helpful.



Congregation for Humanistic Judaism
Fairfield County, CT

Statement of Purpose

We are a welcoming, supportive community, founded in 1967, in which secular Jews and their families can affirm, celebrate and enrich their Jewish identity and values.

We subscribe to Humanistic Judaism, one of the five branches of Judaism recognized by the United Jewish Communities of North America. We are affiliated with the Society for Humanistic Judaism and the International Federation of Secular Humanistic Jews.

Humanistic Judaism defined:

- A humanist believes that a Jew is a person of Jewish descent or any person who declares himself or herself to be a Jew and who identifies with the history, ethical values, culture, civilization, community and experiences of the Jewish people. (Adopted by the International Federation of Secular Humanistic Jews, October, 1988.)
- A humanist believes that each person, whether or not he or she believes in God, is responsible for leading a moral, ethical life that will add to the greater good of humanity, without reliance on supernatural forces or theological authority.
- Humanistic Judaism combines the Jewish values of loving-kindness (Gemilut Chassadim), charity (T'zedakah) and making the world a better place (Tikkun Olam) with the recognition that the responsibility for putting them in practice lies in one's own hands.

Congregation Practices at CHJ:

Our community functions as a cooperative. Through Sunday School programs for our children and diverse adult programs, we:

- Educate ourselves and our children in Jewish history, culture, tradition and values;
- Celebrate and observe Jewish holidays and mark important life cycle events in meaningful, non-theistic ways;
- Engage in social action and community service;
- Explore philosophic and ethical issues in group discussion;
- Keep current on issues of concern to Jewish people and support Israel in its quest for peace;
- Foster an understanding of Humanistic Judaism in the broader community; and
- Dedicate ourselves to creating a compassionate community whose members treat each other with respect, dignity and caring.

(Excerpted from the CHJ Statement of Purpose, revised June 2002)



CHJ HIGH HOLIDAYS CALENDAR 2017

Sep. 20 (Wed.) 7:30 PM <i>(doors open at 7pm)</i>	ROSH HASHANAH SERVICE <i>(Oneg to follow)</i> <i>Featuring Jeff Greenberg, flute; Igor Pasternak, piano; and Anna Slate, vocalist</i> Speaker: Paul Golin , Executive Director, Society for Humanistic Judaism on “Celebrating Jewish Diversity”
Sep. 21 (Thursday)	ROSH HASHANAH DAY PROGRAM*
12:00 – 12:45 PM	Rosh Hashanah Family Service ** <i>(note earlier start time!)</i>
12:45 – 1:45 PM	Holiday Luncheon – ALL ARE WELCOME!
2:00 – 2:45 PM	The Future of Liberal Judaism <i>A discussion with Paul Golin, Executive Director, Society for Humanistic Judaism</i>
3:00 – 3:15 PM	Tashlich: Parting with our bad ways at the water’s edge <i>Led by Alan Katz (Gather at far right corner of parking lot)</i>
Sep. 29 (Friday) 7:30 PM <i>(doors open at 7pm)</i>	YOM KIPPUR KOL NIDRE SERVICE <i>Featuring Jeff Greenberg, flute; Dr. Darilyn Manning, cello; Igor Pasternak, piano; and Anna Slate, vocalist</i>
Sep. 30 (Saturday)	YOM KIPPUR DAY PROGRAM*
1:00 – 1:45 PM	Yom Kippur Family Service ** <i>Featuring Marcia Kosstrin, storyteller</i> “The Story of Jonah and the Whale”
2:00 – 3:30 PM	From Generation to Generation <i>Sharing how and why we pass on our Jewish heritage</i> <i>Led by CHJ members Gail Ostrow & Rochelle Green</i>
3:45 – 4:45 PM	Meditation <i>Led by Gail Ostrow (Bring a pillow or mat if you like)</i>
5:00 PM	Memorial and Closing Services <i>Featuring Igor Pasternak, piano; and Anna Slate, vocalist</i>
6:00 PM (approx.)	Break-Fast – ALL ARE WELCOME!

* Childcare and supervised activities will be provided on Sep. 21 and 30 after the Family Services. Casual dress is suggested for daytime programs.

** Family Services are appropriate for families with children aged 4 to 14. Each Family Service includes readings and music and lasts approximately 30-45 minutes.

All services and programs take place at the Unitarian Church, 10 Lyons Plains Road, Westport, CT. Check the CHJ newsletter and www.humanisticjews.org for updates, membership, and upcoming events.



50th Anniversary
Our History, Our Future

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