Congregation for Humanistic Judaism
High Holidays 2021/5782

Dear Friends,

Shalom and welcome to the Congregation for Humanistic Judaism’s (CHJ) High Holiday programs.

This year, CHJ is once again offering High Holiday programs in a virtual format as we continue to place a priority on the safety of our members and guests.

As the only Humanistic Jewish congregation in Connecticut, CHJ believes it is important to offer our High Holiday programs to the greater community, and at no charge. We know that Humanistic Judaism provides a means for many to connect to a Jewish community in a manner consistent with their personal beliefs and Jewish identity.

Our High Holiday programs are made possible through the financial support of our members and guests, and we gratefully accept contributions to help us defray costs. Donations may be made online via our website, or by sending a check to the address below.

If you are considering joining CHJ, we offer a “New Member” category as well as an “Out-of-Area Member” category, both of which offer substantial benefits at an especially affordable rate. I encourage you to visit CHJ’s website for more information, or to address your questions to membership@humanisticjews.org. And if you are seeking a Jewish education within the context of Humanistic Judaism for your children, please make inquiries to Sundayschool@humanisticjews.org.

In addition to a good year and a sweet year, I especially wish you and those you love a safe and healthy New Year.

Shanah Tovah!

Steven Getz
President, Congregation for Humanistic Judaism
[Musical prelude]

I. OPENING

Piano & Cello:  

Eli, Eli  

*(David Zahavi)*

Leader 1: 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.

Leader 2: 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 Steven Getz*

Leader 1: 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!  

T'kee-ah!

Leader 1: Let the Shofar call us to community.

Song Leader & Shofar:  

T'kee-ah!

Leader 1: Let the Shofar call us to Yom Kippur. And let us say together:

*Leader 1 & All:*  

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

Leader 1: Tonight, wherever Jews are, the sound of the Shofar echoes. It calls to our hearts, to our minds, and to our souls. It is a stirring sound, alerting us to the tasks at hand.

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

This is a day when we should seek out quiet; this is a day when we are given a still place, a place kept apart from our busy days. This is a day when our true self is within reach.
Leader 2: Next, the Shofar says: *Sh’m* – Hear! Pay Attention! On this day we take responsibility for our future.

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.

When we pay attention, we bear witness; When we bear witness, we take part in judgment.

Leader 1: Finally, the Shofar says: *Sh’m* – Hear! Return! The sages said: *Yat-zah*, the going forth, is simple; *T’shuvah*, the returning, is difficult.

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.

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. **And let us say together:**

Leader 1 & 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! שְׁבָרֵם!
She-va-ream! תֵּרוּעָה!
Te-roo-ah! תֵּרוּעָה!
T’kee-ah! שְׁבָרֵם!

Piano & Cello: *From Jewish Life: Prayer* (Ernest Bloch)
Leader 1: Together, let us affirm the values that guide us as we strive for renewal in the year to come. Please say with me:

Leader 1 & All:

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,” Music, T. Shlonsky; Lyrics, Shaul Tchernichovsky)

II. CANDLE LIGHTING

Leader 1: 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 flame can cast light where none has been. Its rays can penetrate to hidden corners.

Leader 2: 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. 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 I can take to make this a better world for all humankind.

Leader 1: Now, at the beginning of the New Year, let us resolve to seek wisdom and understanding, courage and compassion; and may we have the will to let them guide our ways.

Let this fire we kindle be for us a warming flame, whose brightness shows us the path of life.

As these candles give light to all who behold them, may we too, by our lives, give light to all who behold us.

Leader 2: Without hope, even the day is like night. But with hope, even the darkness becomes light.

Together we say:

Leader 2 & All: Radiant is the light in the world.
Radiant is the light within each of us.
Radiant is the light of life.

[Leader 2 lights candles]
**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)

(Music, Debbie Friedman; Lyrics adapted by Rabbi Daniel Friedman)

**III. KOL NIDRE**

**Leader 2:** 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 to this day 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.

**Cello & Piano** 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 2: 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.

Leader 1: Which of our aspirations are unrealistic?
Which of our promises cannot be fulfilled?
Let us remove our commitment from that which no longer nourishes our soul.
Let us give our energy and our will to those deeds that will help fulfill us, and that will help the human race to thrive and survive.

Leader 2: 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.

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.

Leader 1: 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.

Who among us has never been in error?

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.
Leader 2: Let us all first say, following the ancient tradition:

Leader 2 & 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.

(Joseph Leiser)

Leader 1: In honor of the ancient tradition, please stand if able and recite:

Leader 1 & 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 1: And let us now add:

Leader 1 & 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?

[Silent Reflection, with music]
Leader 2: Have we erred against life either willingly or unwillingly, knowingly or unknowingly?
Have we blocked our ears to the cries of children?
Have we closed our eyes to the desolation of earth’s creatures?
Have we exploited the earth without thought for the future?
Have we been silent while wrongdoing succeeds?
Have we refused to acknowledge our role in systemic racism? Have we said, “I’m only one person, how can I matter?”

Leader 1: Honest appraisal and renewed commitment can reclaim truth, set right the world, and assure for our children a life of purpose and peace.

Let us say together:

Leader 1 & 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 1: 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 3: 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 2: 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. Due to the pandemic we will not be reading directly from this scroll. Still, with Jews the world over, we read tonight to honor tradition and to connect us to the ancient Jewish text.

Leader 1: 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’s passage is from the Book of Genesis, Chapters 32 and 33, in which Jacob warily prepares to meet his estranged brother Esau.

**Genesis 32**

| וַיְהִי עֵ֙קַב יָשִׁ֔מַן לִאֵ֙ת כִּ֣לְּכָ֔לְכָּאֵתִי֙ יֵשֵׁ֔עְיָא אַרְצָ֔ה |
|---|---|
| לְאַלְמָ֔א מַלְאָךְיִ֖ו יִשְׁלַח֙ אֶל אֲחִיִּ֗י עֵ֣שָׂו יָבִֽדְיָה | 4 And Jacob sent messengers before him to Esau his brother in the land of Seir, the kingdom of Edom.
| וַיְצִאְהֻ֔ם אֶת� =======ֵ֙וַיַּֽהְפֲנֵ֣י אֵֽאותְמֹרְלֵ֔ו לאֹאָ֔בְיָה | 5 And he commanded them, saying: 'Thus shall ye speak unto my lord Esau: Thy servant Jacob saith this: I have sojourned with Laban, and stayed until now.
| וַיְהִ֝י עֵ֙קַב יָשִׁ֔מַן לִאֵ֙ת כִּ֣לְּכָ֔אֵתִי֙ יֵשֵׁ֔עְיָא אַרְצָ֔ה | 6 And I have oxen, and asses and flocks, and men-servants and maid-servants; and I send this message to tell my lord, that I may find favor in thy sight.'

**Hebrew Text:**

4 וַיְהִי עֵ֙קַב יָשִׁ֔מַן לִאֵ֙ת כִּ֣לְּכָ֔אֵתִי֙ יֵשֵׁ֔עְיָא אַרְצָ֔ה, 5 וַיְצִ֝אְהֻ֑ם אֶתֽוּאָֽבָ֑י אֲדֹנִ֝י, יַעֲֽקֹב עַבְדֵּךְ אֶשְׁלַח לְאֵֽהָ֑ו יָבִ֝דְיָֽה, 6 וַיְהִ֝י עֵ֙קַב יָשִׁ֔מַן לִאֵ֙ת כִּ֣לְּכָ֔אֵתִי֙ יֵשֵׁ֔עְיָא אַרְצָ֔ה, לֵאָֽבָ֑י יַעֲֽקֹב עַבְדֵּךְ אֶשְׁלַח לְאֵֽהָ֑ו יָבִ֝דְיָֽה.
And the messengers returned to Jacob, saying: 'We went to thy brother Esau, and moreover he cometh to meet thee, and four hundred men with him.'

Then Jacob was greatly afraid and was distressed. And he divided the people that were with him, and the flocks, and the herds, and the camels, into two camps.

And Jacob said to God:

And he said: 'If Esau comes to the one camp, and smite it, then the camp which is left shall escape.'

Deliver me, I pray Thee, from the hand of my brother, from the hand of Esau; for I fear him, lest he come and smite me, and the mothers with the children.

And Jacob lifted up his eyes and looked, and, behold, Esau came, and with him four hundred men. …

And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him; and they wept.

Torah Commentary: David Shafer

V. THE MEANING OF YOM KIPPUР

Leader 2: On Rosh Hashanah, we are called to be conscious of how we were in the year past; on Yom Kippur, we are called to be conscious of how we may be in the year to come.

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 4: 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.
Leader 2: 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 4: 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.

*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.” Only when our self-reflection leads to meaningful action in the world do we fulfill ourselves. 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 2: 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 1: *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 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 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.

[Leader 1 lights Memorial Candle]
Leader 2: 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.
We remember them at dusk,
When vision is difficult and shapes are poorly defined.

Leader 1: We remember them at the first signs of spring,
As the first blossoms bloom.
We remember them in the stillness of winter,
As the stark branches are set against a cold winter sky.

Leader 2: We remember them when we are alone,
And afraid of tomorrow.
We remember them at times of joy,
Wishing to share with them once more.

Leader 1: We remember them at times of difficulty,
Waiting for advice that does not come.
We remember them always,
For they are part of us now.

Leader 2: In this temporal world, let us memorialize the good, the just, the caring.
Let us honor the healers, the builders, the dreamers.
In this temporal world, let us remember 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 5: 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 1: 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.
Leader 1: Together we say:

Leader 1 & Congregation: May our community be a source of sustenance and support to all who mourn.

VII. CLOSING

Reader 6: Upon the Jews and upon all the nations And upon all the disciples of truth

Reader 7: To them and to you For the New Year – Peace.

Reader 6: 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.

Reader 7: To them and to you, In this place and in every place, For the New Year – Safety.

Reader 6: 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.

Reader 7: In this place and in every place To them and to you, For the New Year – a living.

Reader 6: Upon the Jews and upon the nations, Upon the children of the world And upon the children of their children,

Reader 7: 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 1: The task is difficult. It is difficult to slow down, to be still, to listen to our inner self. Yet, on Yom Kippur, we are asked to accept the hard tasks of self-investigation, of self-judgment, and of choosing the proper actions that will help us to grow in the fresh spirit of the year to come.
Leader 2:  
Turn unto yourself,  
And you shall be turned,  
And your days renewed.  
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 1:  
How can we free ourselves?  
Yom Kippur gives us space.  
It is for us a sanctuary.  

In the stillness of the sanctuary, we will find the vision  
and the power to shake off what binds us. We must  
avoid empty vows, empty commitments, empty promises.

Leader 2:  
If we lack self-awareness, our vows will be empty.  
We must commit ourselves to deeds as well as to words.  
**Together we say:**

Leader 2  
& 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! שְׁבָרֵים!  
She-va-ream! תְּרוּעָה!  
Te-roo-ah! תְּקִיעָה!  
T’kee-ah G’do-lah! תְּקִיעָה גָוֵלָה!

Leader 1:  
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! שְׁבָרֵים!  
She-va-ream! תְּרוּעָה!  
T’kee-ah G’do-lah! תְּקִיעָה גָוֵלָה!

Leader 1:  
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)

Song Leader:  L'Shanah Tovah!

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*Join us as our High Holiday observances continue*

Zoom Meditation – September 16 at 4:15 pm
Yom Kippur Memorial & Closing – September 16 at 5:00 pm

Register at www.HumanisticJews.org
Acknowledgments

Our High Holiday observances have always relied on the considerable communal efforts of planners, service writers, readers, candle lighters, musicians and the many others who contributed to the moving service we have shared today. But to successfully transfer this experience to video took the unique talents of filmmakers David Jackel and Shana Bethune, co-founders of Shave Media, a Boston-based video production company. We are eternally grateful for their artistic vision and their gracious guidance and support.

Special Thanks to:

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HIGH HOLIDAYS COORDINATOR  Rochelle Green
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CELLIST  Nicholas Hardie
SHOFAR  Hannah Ulman
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TORAH COMMENTARY  David Shafer
KADDISH READER  Relly Coleman
ROSH HASHANAH READERS  Evan Levinson, David Levinson, Deirdra Preis,
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ADDITIONAL SOUND EDITING  Isabel Castellvi

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