

The High Holidays

Yom Kippur Evening (Kol Nidre) and Day



מַחַר

Machar

**The Washington Congregation
for Secular Humanistic Judaism**

“In each era of ancient Jewish history festivals were created which were bound up with the ideas, the emotions, and the conceptions of the Jews of that particular era. It was not necessary to create new holidays. The old festivals were altered and re-created, a new spiritual content was poured into them and they became new institutions.”

Hayim Schauss, *The Jewish Festivals*

Revised 2020

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Kol Nidre — Reconsider — לשקול מחדש

Song: Hinei Mah Tov (“Behold, How Good!”) / הנה מה-טוב

(Adapted from the traditional text of Psalm 133:1)

*Hinei mah-tov u-mah na'im shevet amim
gam yachad.*

הנה מה-טוב ומה נעים שבת עמים גם-
יחד.

Behold, how good and how pleasant it is
For people to dwell together in unity.

Leader:

As evening casts its shadows over the earth,
ushering in this most significant day,
our thoughts join with those of other Jews throughout the world.

Reader:

We put aside petty concerns and vain desires.
We ask ourselves important questions.
What is our life and of what avail is our strength?
What is our wealth and to what purpose our power?
How can we control the course of our lives?
What is our future?

All:

On this Kol Nidre night, bound by the long memories of our people,
we are united with generations past.
Recalling the lives of our forebears,
we are cast aside pretense and reveal our vulnerability.
Amid the uncertainties of life,
we seek peace within ourselves and with other people.

Candle Lighting

(For each, leader reads Hebrew, reader reads English):

*N'varekh et ha-or ba-olam. N'varekh et
ha-or ba-adam. N'varekh et ha-or shel
yom tov.*

נברך את האור בעולם. נברך את האור
באדם. נברך את האור של יום טוב.

Let us bless the light in the world. Let us bless the light in humanity. Let us bless the light of Shabbat and of the holiday.

*N'varekh kol dor va-dor
shehecheyanu v'kiyy'manu,
v'higgi'anu la-z'man ha-zeh. Amen.*

נְבָרֶךְ כָּל-דּוֹר וְדוֹר
שֶׁהֶחַיֵּנוּ וְקִיַּיְמָנוּ,
וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה. אָמֵן.

Let us bless each generation that gave us life, sustained us, and brought us to this time.

Reader:

In the year to come, may we succeed
in examining our lives
and in living with our realities.

Leader:

*Or zaru'ah la-tzadikim, u-l'yishrei leiv
simcha.*

אוֹר זָרַע לְצַדִּיקִים וּלְיֹשְׁרֵי לֵב שִׂמְחָה.

All:

*Or zaru'ah la-tzadikim, u-l'yishrei leiv
simcha.*

אוֹר זָרַע לְצַדִּיקִים וּלְיֹשְׁרֵי לֵב שִׂמְחָה.

Light is sown for the righteous, and joy for the just in heart.
(Psalm 97:11, adapted)

Reader:

Let us celebrate the light of the candles.

All:

They burn for us.
They reflect the hope in our hearts.
May they light our way in the years to come.

Song: Eifo Ori (“Where Is My Light?”) / איפה אורי
(Rabbi Sherwin Wine; music by Abe and Mickie Mandel)

*Eifo ori? Ori bi.
Eifo tikvati? Tikvati bi.
Eifo kochi? Kochi bi, v'gam bakh. (2x)*

איפה אורי? אורי בי.
איפה תקוותי? תקוותי בי.
איפה כחי? כחי בי, וגם בך. (2x)

Where is my light? My light is in me.
Where is my hope? My hope is in me.
Where is my strength? My strength is in me – and in you. (2x)

Kol Nidre

Reader:

Kol Nidre is not a prayer, but a chant. It is concerned with the importance of vows, oaths, and promises of human behavior.

Leader:

In the fifth chapter of Ecclesiastes, the author says, “It is better not to vow at all than to vow and not fulfill.” But our forebears understood the need for escape clauses in human intentions. For despite good intentions, all of us make promises we cannot keep.

Reader:

Jewish tradition has established that unfulfilled promises and commitments to other people require forgiveness from those wronged. This is the cornerstone of the Secular Humanistic Jewish view of Yom Kippur – human interaction is the highest form of relationship and it is only at this level that forgiveness and interpersonal rebuilding can be undertaken.

Kol Nidre, a Meditation

(Rabbi Morris Silverman, adapted)

All:

Kol Nidre – chant of ages,
Chant of Israel, chant of sorrow,
Measuring off the throbbing
heartbeats
Of a people bowed in anguish,
Crushed by tyrants, thwarted,
broken.
Wand’ring ever – homeless, weary.

Reader:

Generations set your motif
Out of trials, hopes and yearnings,
Added each its variations
To your theme and to your cadence.
Diverse lands and diverse periods
Poured their soul into your music.

All:

When we hearken with our hearts
tuned,
We can hear the lamentations

Through time's corridor resounding;
We can see revealed before us
Heroes, martyrs, saints and scholars,
Loyal, steadfast people of Israel.

Traditional Kol Nidre

*Kol nidre v'esarei v'chamei v'konamei
v'khinuyei v'kinusei u-sh'vu'ot din'darna u-
d'ishtabana u-d'achareimna v-di'asarna al
nafshatana mi-yom kippurim zeh ad yom
kippurim ha-ba aleinu l'tovah kul'hon
icharatna b'hon kul'hon y'hon sharan
sh'vikin sh'viten b'teilin u-m'vutalin la
sh'ririn v'la kayyamin nidrana la nidrei ve-
esarana la esarei u-sh'vu'atana la
sh'vu'ot.*

כָּל נִדְרֵי וְאֶסְרֵי וְחַרְמֵי וְקוֹנָמֵי וְכִנּוּיֵי וְקִנּוּסֵי
וְשְׁבוּעוֹת דְּנִדְרָנָא וְדִאֲשַׁתְּבַּעְנָא וְדִאֲחַרְמָנָא
וְדִאֲסָרְנָא עַל נַפְשֵׁתָנָא: מִיּוֹם כְּפָרִים זֶה עַד
יוֹם כְּפָרִים הַבָּא, עָלֵינוּ לְטוֹבָה, כָּל הַיּוֹם
אֲחַרְטָנָא בְּהוֹן כָּל הַיּוֹם יְהוֹן שָׁרֵן שְׂבִיקֵין
שְׁבִיתִין בְּטִלִין וּמִבְטָלִין לֹא שְׁרִירִין וְלֹא קַיָּמִין
נִדְרָנָא לֹא נִדְרֵי וְאֶסְרָנָא לֹא אֶסְרֵי
וְשְׁבוּעָתָנָא לֹא שְׁבוּעוֹת.

Leader:

All personal vows we are likely to make, all personal oaths and pledges we are likely to take between this Yom Kippur and the next Yom Kippur, we publicly renounce. Let them be relinquished and abandoned, null and void, neither firm nor established. Let our personal vows, pledges and oaths, be considered neither vows nor pledges nor oaths.

All:

Here we stand, heirs of the past
And creators of the future –
Let us open our eyes to wisdom
With a new heart, a new spirit
And a new resolve.

Reader:

Once more Yom Kippur has come
And we strive to rid ourselves of self-pretense
We stand now between the day that was
And the one that will be.
In the year gone by
What did we take? What did we give?
To what were we blind?

All:

Our passion shall now be for wisdom
Love and truth we shall find,
Justice and peace we shall embrace,
And our impulse for good shall prevail.

Reader:

Kol Nidre – chant of ages,
Chant of pain and chant of pathos,
Mingled with your notes of sorrow
Are notes of joyous exultation.

Leader:

Kol Nidre – chant of the ages,
Chant of grief and chant of triumph,
Echoing, this night of memories,
In the ears and hearts of Israel,
As once again we draw together.

All:

With your plaintive chant, Kol Nidre,
Rise our hopes for the dawn of peace,
When all hearts are purged of hatred,
Passions and lusts that rend asunder –
So that all may stand together.

Leader:

May our hearts and minds be open to what this day asks of us.

All:

May we be prepared to listen with our minds and hearts.

Kol Nidre Instrumental

Breakout Discussion

(Greet one another and discuss: What have you reconsidered over the course of the holidays or the year just finished? What plans do you have to address those things?)

Leader:

We began this year, as all years, with promises and good intentions for improving our lives. Too many promises have been forgotten, too many hopes not realized.

All:

Who will hear our regrets?
Who will open our prison and set us free?
To whom can we raise our voices?

Reader:

As we accept our imperfections and confirm our hopes, we grow in ethical and moral strength. With a sense for life's potential, we move beyond finding fault to seeking new opportunities for growth.

Leader:

What can we learn from the Kol Nidre?

All:

We must avoid making empty vows.
We must commit ourselves to deeds rather than words.
We will strip away old habits.
We will be open to change.

Humanistic Kol Nidre

*Kol nidrei ve'esarei v'chamei v'konamei
v'khinuyei v'kinusei u-sh'vu'ot di-n'darna
u-d'ishtabana u-d'acharemna v'di-asarna
l-ma'an ahavah u-tz'dakah yih'yu
kayamim.*

כָּל נִדְרֵי וְאֶסְרֵי וְחֻמֵּי וְקֻנָּיִי וְקֻנֹּסִי
וְשְׁבוּעוֹת דִּנְדָרָנָא וְדִאֲשְׁתַּבְעָנָא וְדִאֲחַרְמָנָא
וְדִאֲסָרָנָא לְמַעַן אֶהְבָּה וְצִדְקָה יִהְיֶה קִיּוּמֵם.

All:

All personal vows we make
All personal oaths and pledges we may take
That are made for love and for righteousness
We affirm and accept.

Leader:

We began this year, as all years,
with promises and good intentions for improving our lives.

Reader:

Too many promises have been forgotten,
too many hopes not realized.
As the promises were ours, forgiveness must be ours.

All:

As we accept our imperfections and affirm our hopes,
we grow in ethical and moral strength.
With a sense for life's potential,
we move beyond finding fault or blame
to seeking new opportunities for growth.

Reader:

While we may have a modern philosophical outlook, we are not so different from our ancestors. The underlying ideas of the Kol Nidre still possess significance for us today. These are the sincere longing for a clear conscience, the release from feelings of guilt, the recognition of the sacredness of the promised word, and the desire to be absolved from vows which could not be carried out.

Leader:

How many of us have fulfilled all that we have vowed?
Who among us has not broken a heartfelt promise?

All:

I hereby forgive those who have hurt me,
Whether deliberately or by accident.

As I forgive and pardon fully
Those who have wronged me,
May those whom I have harmed in any way
Also forgive and pardon me.

And may I not willfully repeat
The wrongs I have committed in the past.
And lovingly forgive myself as I forgave and was forgiven by others.

Reader:

May tolerance and justice light our days.
May tolerance and justice light the world.

Our Community's Speaker

Standing Up for What We Believe

A Humanistic Sh'ma

(Rabbi Sherwin Wine)

(Leader sings, then community repeats:)

Sh'ma Yisrael echad ameinu adam echad

שְׁמַע יִשְׂרָאֵל אֶחָד עַמִּינוּ אָדָם אֶחָד.

Hear O Israel, our people is one, humanity is one.

V'Ahavta

(Adapted from the traditional text, Deut. 6:5-9, by Jon Dickman)

Reader leads All:

Therefore, we strive to lead loving, compassionate lives

With our heart, with our wisdom, and with our actions.

These words we inscribe on our innermost heart.

We aspire to practice them day and night,

Teaching them diligently to our children

Through our words and especially through our deeds

So that the next generations learn to revere and celebrate life.

(Adapted from the traditional text by Jon Dickman)

Humanistic Viduyim (Confessionals)

Perhaps

(Binem Heller)

Reader:

Perhaps part of the blame falls on
me.

Because I kept silent, uttered no cry.

Fear froze my heart and confused
my mind.

And I did not resist the lie.

My clear voice was choked and
dumb.

And I allowed them, without protest,

To outrage and violate

What was dearest to me, holiest.

All:

Cowardice came down and walked
the earth.

We hid our true feelings one from
another.

We did not hear the cry of a friend.

And our own cry we often had to
smother.

Leader:

Black suspicion, like the plague,
Murdered faith, and left hearts cold.
Courage was branded treason.
Betrayal was called heroic, bold.

Reader:

The courts were ordered what
verdicts to give.
Trials were secret, the results never
in doubt.
Light hung its head in shame.
Waiting that at least one man should
cry out:

Leader:

“No!” But no one cried.
Before he formed the word, could
articulate,
His head was broken, and his tongue
torn out.
Only one thing was left – the
patience to wait.

All:

To wait that justice might prevail one
day.
Perhaps that was part of my blame.
That I kept silent, did not speak,
As though I had nothing to say.

(Note: Binem Heller, the Polish Yiddish poet who wrote this poem, was influenced by the execution of Soviet Yiddish writers in 1952.)

Song: B'Makom / במקום

*B'makom she-ein anashim, hishtadel li-
h'yot ish.*

במקום שאין אנשים, השתדל להיות איש.

In a place where people are less than human, strive to be a human (Mishnah
Avot 2:5).

Reader:

Deep in the center of this holiday is the concept of commitment – individual and communal. If the year does not begin fresh with hope and clean of wrongdoing, then we suffer and the community suffers. But the choice is ours – it is not foreordained. The world of possibilities is born again each year. Perhaps all of us in all our relationships – to ourselves, to our loved ones, and to our society – need to re-evaluate our sense of commitment. We also need to reevaluate society's commitment to us. Perhaps this symbolizes the true meaning of Yom Kippur for us – to assume responsibility for all that we want and all that we are.

Remembering Our Losses

Leader:

Among the many views of Yom Kippur is one that says Yom Kippur is a dress-rehearsal for death. This, the idea goes, explains the practices of fasting and wearing a *kittel*, a plain white robe that resembles a traditional burial shroud.

Yet repentance, regret, and renewal are needs of the living and not the dead.

So, too, is remembrance.

Dust

(Renee Weitzner)

Dust is everywhere.

Can't escape it, no matter how

Hard I try.

Questions arise like dust,

Sometimes without answers.

Why do we object to it so much?

Does it enter our bloodstream?

Does it enter our DNA?

What harm can it do? Is it safe

For us to breathe?

Why do we want to wipe it away, and

Quickly?

Where does it come from?

What could we do with it that we

Are not doing?

Where we are going we will

undoubtedly

Return to that state of

Dust.

When we object to dust,

What are we really saying?

What really scares us?

Our mortality? Our end?

The fact that we will all end up as

Dust?

Possibly. Probably.

Leader:

As we approach the close of our service, we stop to remember those whom we've lost with our Kaddish for this evening.

נִתְגַּדַּל וְנִתְקַדַּשׁ בְּרוּחַ הָאָדָם.

Nitgadal v'nitkadash b'ruach ha-adam.

Reader leads All:

Let us enhance and exalt ourselves in the spirit of humanity.

Let us acclaim the preciousness of life.

Let us show gratitude for life by approaching it with reverence.
 Let us embrace the whole world, even as we wrestle with its parts.
 Let us, each in our own way, take up our share in serving the world and seeking truth.
 May our commitment to life help us to strengthen healing of spirit and peace of mind.
 May healing and peace permeate and comfort all of Israel and all those who dwell on earth.
 And let us say: *kein yehi* / כֵּן יְהִי – may it be so.
 (Jon Dickman and Congregation Kol Shalom, inspired by Rabbi Rami Shapiro)

Song: Na'aseh Shalom

(Adapted from the traditional text by Rabbi Sherwin Wine)

Na'aseh shalom ba-olam.

Na'aseh shalom aleinu v'al kol ha-olam.

V'imru shalom.

נַעֲשֶׂה שְׁלוֹם בְּעוֹלָם.
 נַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל הָעוֹלָם.
 וְאָמְרוּ שְׁלוֹם.

Let us make peace in the world.
 Let us make peace for us, and for the entire world.
 And let us say, "Shalom – peace."

Leader:

As early as the biblical period, there was recognition that fasting was a meaningless signal of repentance if it wasn't accompanied by true change and movement toward justice. Our final reading tonight reminds us of the true task ahead.

Closing Reading: The Desirable Fast

(Adapted from Isaiah 58:6-7, 10)

Reader leads All:

This is the fast we must undertake:
 to break unjust fetters,
 to let the oppressed go free,
 to share your bread with the hungry
 and shelter the homeless poor.

If you do away with the yoke,
 the clenched fist, the wicked word,
 if you give your bread to the hungry
 and relief to the oppressed,
 your light will rise in the darkness.

Yom Kippur — Regret — להצטער

Unity

More than a Congregation

(Rabbi Sherwin Wine)

Leader:

Our congregation is more than a congregation. It is more than a collection of people. It is a community of friends, an alliance of believers.

Reader:

We are engaged in shared work. We are moved by shared ideals. There is a solidarity of purpose, a unity of goals. When we celebrate, we celebrate together. And when we need support, we support each other.

Leader:

Our congregation is more than an institution. It is more than a casual assumption. It is a family of choice, a fellowship of like-minded people. Our bonds are more than convenience and tradition.

All:

We have chosen to be here because we want to be here.

Reader:

We have chosen to be here because we need to be here — because standing alone is never as inspiring as standing together.

Song: Shalom Aleichem / שלום עליכם

(Adapted from the traditional text by Rabbi Jeffrey Falick and Rabbi Peter Schweitzer)

*Shalom aleikhem, ohavei ha-shalom,
shomrei shalom.*

*Shalom aleikhem, rod'fei ha-shalom,
shalom aleikhem.*

*Bo'akhem l'shalom, ohavei ha-shalom,
tzet'khem l'shalom.*

*Mi-yom zeh la-yamim ha-ba'im, shalom
aleikhem.*

שלום עליכם, אוהבי השלום, שומרי שלום.
שלום עליכם, רודפי השלום, שלום עליכם.
בואכם לשלום, אוהבי השלום, צאתכם
לשלום.
מיום זה לימים הבאים, שלום עליכם.

Peace to you, who love peace – keepers of peace.
Peace to you, pursuers of peace – peace to you.
Come in peace, you who love peace – and depart in peace.
From this day and in all the days to come, peace to you.

No Man Is an Island (John Donne)

Reader:

No man is an island, entire of itself; every man is a piece of the continent, a part of the main. If a clod be washed away by the sea, Europe is the less, as well as if a promontory were, as well as if a manor of thy friend's or of thine own were: any man's death diminishes me, because I am involved in mankind, and therefore never send to know for whom the bells tolls; it tolls for thee.

(John Donne)

Breakout Discussion

(Take an opportunity to greet one another and to think about the idea of regret. How much of what you regret in the prior year is connected to relationships with others? How much is connected to expectations for yourself? What will you rethink in the coming year?)

Awaken Ourselves

Why I Wake Early (Mary Oliver)

Reader:

Hello, sun in my face.
Hello, you who make the morning
and spread it over the fields
and into the faces of the tulips
and the nodding morning glories,
and into the windows of, even, the
miserable and crotchety—

best preacher that ever was,

dear star, that just happens
to be where you are in the universe
to keep us from ever-darkness,
to ease us with warm touching,
to hold us in the great hands of light—
good morning, good morning, good
morning.

Watch, now, how I start the day
in happiness, in kindness.

Look to This Day (Attributed to Kalidasa)

Leader:

Look at this day,
For it is life,
The very life of life.

The splendor of action,
The glory of power –
For yesterday is but a dream,
And tomorrow is only a vision.

Reader:

In its brief course lie all
The realities and verities of
existence,
The bliss of growth,

Leader:

But today, well lived,
Makes every yesterday a dream of
happiness
And every tomorrow a vision of hope.
Look well, therefore, to this day.

Marking the Day

Leader:

N'varekh et ha-or ba-olam.

N'varekh et ha-or ba-adam.

N'varekh et ha-or ba-(Shabbat u-va)yom tov.

נְבָרֵךְ אֶת הָאוֹר בְּעוֹלָם.

נְבָרֵךְ אֶת הָאוֹר בְּאָדָם.

נְבָרֵךְ אֶת הָאוֹר בְּ(שַׁבָּת וּבַ)יּוֹם טוֹב.

All:

Let us bless the light in the world.

Let us bless the light in humanity.

Let us bless the light of (Shabbat and) this holiday.

(The candles are lit.)

Reader:

Just as candles radiate warmth and illumination, so too may we.
Just as our forebears kindled such flames for themselves and us,
so too may we shine our lights for the present generations
and those yet to come.
(Rabbi Binyamin Biber)

Song: Eifo Ori ("Where Is My Light?") / איפה אורי
(Rabbi Sherwin Wine; music by Abe and Mickie Mandel)

Eifo ori? Ori bi.

Eifo tikvati? Tikvati bi.

Eifo kochi? Kochi bi, v'gam bakh. (2x)

איפה אורי? אורי בי.

איפה תקוותי? תקוותי בי.

איפה כחי? כחי בי, וגם בך. (2x)

Where is my light? My light is in me.

Where is my hope? My hope is in me.

Where is my strength? My strength is in me, and in you. (2x)

Our Community's Speaker

Let Us Love

(English reading inspired by the "V'Ahavta" - Devarim / Deuteronomy 6:5-9; Rabbi Binyamin Biber)

Leader:

Let us encounter all the world with appreciative and insightful love,
deep and healing love, liberating and joyful love.

Let us rejoice in love and in the fertility it brings to the human experience.

Love expands our abilities to explore and express ourselves.

Love deepens our feelings of connectedness and individuality.

Love helps us reach across the boundaries
of ego, class, creed, ethnicity, and nation.

Love heightens our senses of meaning, beauty, and wonder.

All:

Let us love all the world

with all our heart, with all our soul, and with all our might.

Reader:

And these words will be upon our heart always.

Let us learn them by heart with our children, and let us speak them often -
as we sit in our homes and walk along the way, as we lie down and rise up.

Let us attach them as a sign to guide our minds and our hands.

Let us write them on *mezuzot* in our home as lessons.

Let us make our every deed a labor of love.

All:

Let it be words of love that we speak and live by,

not words of gossip, ill-will, or cruelty –
not words of *lashon ha-ra*, the evil tongue.

Finding Regret

Song: “Chicago”

(Sufjan Stevens, adapted by Sue Zwicker)

I made a lot of mistakes. (4x)

I need to let go

All things go, all things go

I ask for forgiveness

All things grow, all things grow

We had our mindset

All things know, all things know

We had to find it

All things go, all things go

I Have Seen

Reader:

I have seen violence scar the face of
our planet;

All:

Yet I did not speak.

Reader:

I have heard cries of hungry children;

All:

Yet I did not speak.

Reader:

I have seen poverty and diseases;

All:

Yet I did not speak.

Reader:

I have witnessed the pain and
suffering of others;

All:

Yet I did not speak.

Reader:

I have wanted to scream out in rage
against injustice;

All:

Yet I did not speak.

Reader:

I too have been in pain;

All:

Yet I did not speak.

Reader:

I have wanted to laugh with joy;

All:

Yet I did not speak.

Reader:

I have wanted to share words of love;

All:

Yet I did not speak.

Reader:

Yet there were times of outrage,
pain, and joy;

All:

When I did speak.

Reader:

May I always have the courage to
speak what must be spoken.

All:

May we always have the courage to
speak what must be spoken.

The Call of the Shofar

Leader:

Rabbi Israel Salanter once spent the night at a shoemaker's home. Late at night, he saw the man working by the light of a flickering candle. "Loook how late it is," the rabbi said. "Your candle is about to go out. Why are you still working?" The shoemaker replied, "As long as the candle is burning, it is still possible to mend."

Reader:

For weeks afterward, Rabbi Salanter was heard repeating the shoemaker's words to himself: "As long as the candle is burning, it is still possible to mend."

As long as the candle burns – as long as the spark of life still shines – we can mend and heal, seek forgiveness and reconciliation, begin again.

We know we have fallen short. But we also know that it is still possible to mend.

Leader:

We call upon our *ba'al tekiah*, our shofar blower, to sound the shofar and stir the spark of introspection, to search ourselves for our regrets while the spark still shines.

Let the <i>t'kia</i> strike our ears	תְּקִיעָה
<i>Shevarim</i> : our complacency is broken	שְׁבָרִים
We respond to the alarm, <i>t'ruah</i>	תְּרוּעָה
For this moment will pass all too soon.	תְּקִיעָה

Vidui—The Alphabet of Our Wrongs

(Gates of Repentance, adapted)

Reader:

Our misdeeds constitute a veritable
alphabet of unethical behaviors:

All:

The offense of
arrogance,
bigotry and
cynicism; of
deceit and
egotism,
flattery and
greed, were
haughty, pursued
injustice and indulged our
jealousy.

Leader:

Some of us
kept grudges, were
liars,
malicious or

narrow-minded.

All:

Others were
obstinate or
possessive,
quarrelsome,
rancorous or
selfish.

Reader:

There was
thoughtlessness,
unkindness,
violence,
weakness of will,
xenophobia:

All:

We
yielded to temptation and were
zealous for questionable ends.

Song: Tz'rikhim Anachnu Tzedakah V'Chesed

(Rabbi Sherwin Wine, adapted from traditional)

Tz'rikhim anachnu

L'taheir libeinu

Tz'rikhim anachnu l'taheir libeinu

Ki ein banu maspik ma'asim

צְרִיכִים אַנְחֵנוּ

לְטַהֵר לִבֵּינוּ

צְרִיכִים אַנְחֵנוּ לְטַהֵר לִבֵּינוּ

כִּי אֵין בָּנוּ מַסְפִּיק מַעֲשִׂים

T'hi imanu

Tz'dakah va-chesed

T'hi imanu tz'dakah va-chesed

V'yshu'ah hadadit.

תְּהִי עִמָּנוּ

צְדָקָה וְחֶסֶד

תְּהִי עִמָּנוּ צְדָקָה וְחֶסֶד

וְיִשׁוּעָה הַדָּדִית.

We need to purify our hearts,

For we have not done enough good deeds.
May righteousness and lovingkindness be with us
And lead to mutual deliverance from harm.

Because (Part I)

(Adapted from Mishkan Hanefesh for Yom Kippur, p. 293)

Reader:

Because

Because I was angry

Because I didn't think

Because I was exhausted and on
edge...

Because I can be mean

Because I was reckless and selfish

Because I was worried about money

Because my marriage was dead

Because other people were doing it

Because I thought I could get away
with it

Because...

All:

I did something wrong.

A Crack in Everything ("Anthem")

(Leonard Cohen)

Leader:

Ring the bells that still can ring

Forget your perfect offering

There is a crack in everything

That's how the light gets in.

Yom Kippur – Memorial – נִזְכוֹר

Memory

(Rabbi Miriam Jerris)

Leader:

“*Zakhor*” means remember. We are condemned to remember. It is the very nature of the human condition. Because we remember, we have culture. Because we remember, we have tradition. Because we remember, we are able to learn from our past. Even if we wanted to stop remembering, it would insist on intruding. We cannot be the creatures of our evolutionary past who lived from moment to moment without the assault of conscious memory. Our past stays with us vividly. We must learn how to live with it.

The Yizkor service is a customary part of many Jewish Holidays. The word itself is derived from the beginning lines of a prayer... “*Yizkor elohim nishmat...* May God remember the soul of...” As Humanistic Jews it makes more sense to refer to this important part of our tradition as “*Nizkor...* Let us remember.”

Song: *L'Dor Va-Dor* (From Generation to Generation) – לְדוֹר וָדוֹר

(Adapted from the traditional text by Cantor Jonathan Friedmann)

L'dor va-dor nagid “Shalom.”

U-ma’asim tovim m’vi’im shalom ba-olam.

Ki anachnu osim shalom ba-olam.

Ha-tov yih’yeh b’libeinu, v’al s’fateinu,

Ki anachnu osim shalom ba-olam.

לְדוֹר וָדוֹר נָגִיד שָׁלוֹם.

וּמַעֲשִׂים טוֹבִים מְבִיאִים שָׁלוֹם בְּעוֹלָם.

כִּי אֲנַחְנוּ עוֹשִׂים שָׁלוֹם בְּעוֹלָם.

הַטּוֹב יִהְיֶה בְּלִבֵּינוּ וְעַל שְׁפָתֵינוּ,

כִּי אֲנַחְנוּ עוֹשִׂים שָׁלוֹם בְּעוֹלָם.

From generation to generation we will proclaim “Shalom,” and good deeds bringing peace into the world, because we work make peace in the world. Good shall be in our hearts and upon our lips, for we work to make peace in the world.

Leader:

Each of us remembers our traditions in our own way. It is through our actions today that we build our own legacy. Our traditions will be preserved and passed on to new generations. Their memories will be shaped by our present. We are children of the past. We are parents of the future. If we dwell too much on the past we shall neglect the future.

But we cannot only look forward or we will forget the lessons that history provides. We are always the bridge between the past and the future. We stretch between the old and the new. We do not betray the future by ignoring our roots. We pay tribute to both.

Remembering Victims of Oppression

Reader:

There are things in Jewish history too terrible to be believed, but not too terrible to have happened. Let us honor the martyrs of the Holocaust in Europe, and of all the other holocausts unleashed on the innocent of this world. In their memory, we reaffirm our commitment to freedom and peace.

The Jewish Ghetto at Lodz

(Harold Black)

Reader:

If you choose to live,
there is music
to hide the rumbling
of your empty stomach.
Bronislawa plays her violin
in the House of Culture.
In soup kitchen no. 2.
Stajman the tenor sings.
Or you can trade on the black market

your last table cloth or sheet
for a loaf of bread.

Leader:

But there are times
when you do not choose.
A notice is tacked to your door.
Fate has chosen you
to ride the train.

All:

We will remember. To forget is a crime against memory.

Song: Oyfn Pripetchik

(M.M. Warshawsky)

*Oyfn pripetshik brent a fayerl
Un in shtub iz heys,
Un der rebe lernt kleine kinderlakh,
Dem alef-beys.*

*Zhetzhe kinderlakh, ge denkt zhe tayere
Vos ir lernt do
Zogt zhe nokh amol un take nohk amol
Komets-alef "o."*

It is snug and warm, in the little
house
By the fireplace.
Where the rebbe teaches little
children
The alef-bais.

Listen children, and remember,
How the letters go.
Say it once again, repeat it once
again,
Kometz-aleph “oh.”

Leader:

Earlier this year, Machar both joined the immigrant-advocacy organization, the Congregation Action Network, and adopted a statement in support of the Black Lives Matter movement. These causes are our causes. Our Humanism demands that we recognize that their losses are our losses, too.

A Litany for Those Who Aren't Ready for Healing (Selections)

(Dr. Yolanda Pierce)

Reader:

Let us be silent when we don't know
what to say.

Let us be humble and listen to the
pain, rage, and grief pouring from the
lips of our neighbors and friends.

Let us decrease, so that our brothers
and sisters who live on the underside
of history may increase...

Let us listen to the shattering glass
and let us smell the purifying fires, for
it is the language of the unheard.

All:

Let us mourn black and brown men
and women, those killed
extrajudicially every 28 hours.

Let us lament the loss of a teenager,
dead at the hands of a police officer
who described him as a demon...

Let us call for the mourning men and
the wailing women, those willing to
rend their garments of privilege and
ease, and sit in the ashes of this
nation's original sin.

Song: There Are Stars

(Hannah Senesh; trans. Jeff Klepper)

*Yeish kokhavim she-oram magi'a artzah
rak k'asher heim atzmam avdu v'ainam.*

יש כוכבים שאורם מגיע ארצה רק כאשר
הם עצמם אבדו ואינם.

*Yeish anashim she-ziv zikhram mei'ir
k'asher heim atzmam einam yoteir
b'tokheinu.*

יש אנשים שזיו זכרם מאיר כאשר הם
עצמם אינם יותר בתוכנו.

*Orot eileh ha-mavhikim ba-chashekhet
ah-lailah – heim she-ma'rim la-adam et
orot ha-derekh.*

אורות אלה המבהיקים בחשכת הלילה –
הם שמראים לאדם את אורות הדרך.

There are stars up above so far away we only see their light long after the star itself is gone.

And so it is with people that we loved, their memories keep shining ever brightly, though their time with us is done.

But the stars that light up the darkest night, these are the lights that guide us.

As we live, these are the ways we remember

(Note: Hannah Senesh, the writer of this Hebrew poem, was a Jewish paratrooper trained to rescue Jews in Yugoslavia during World War II, and was captured and killed by the Nazis in 1944.)

Remembering Personal Losses

Leader:

Each of us is more than an individual. We are members of a living people. Our lives stretch back into the past and reach forward into the future. As we dream of tomorrow, we do not forget our yesterdays. We remember our loved ones who have died. So long as we live and remember, they too shall live.

Please take a moment of silence as we remember those we carry in our hearts.

Zeikher tzadikim liv'rakhah

זֵכֶר צְדִיקִים לְבָרָכָה.

All:

May the memory of good people be a blessing for us.

May the memory of those we loved in life sweeten our thoughts and our deeds.

Breakout Discussion

(Many of us miss people who have died and left our lives. If you're comfortable doing, please share with those in your group names and memories of those you miss.)

We Remember Them

(Sylvia Kamens and Rabbi Jack Riemer)

Reader and All, Responsively:

At the rising sun and at its going
down

We remember them.

At the blowing of the wind and in the
chill of winter;

We remember them.

At the opening of the buds and in the
rebirth of spring;

We remember them.

At the blueness of the skies and in
the warmth of summer;

We remember them.

At the rustling of the leaves and in
the beauty of the autumn;

We remember them.

At the beginning of the year and
when it ends;

We remember them.

As long as we live, they too will live,
for they are now a part of us as

We remember them.

When we are weary and in need of
strength;

We remember them.

When we are lost and sick at heart;

We remember them.

When we have decisions that are
difficult to make;

We remember them.

When we have joy we crave to
share;

We remember them.

When we have achievements that
are based on theirs;

We remember them.

For as long as we live, they too will
live, for they are now a part of us as,

We remember them.

Song: Dust

(Renee Weitzner; music by Lea Morris)

Dust is everywhere.
Can't escape it, no matter how
Hard I try.
Questions arise like dust,
Sometimes without answers.

Why do we object to it so much?
Does it enter our bloodstream?
Does it enter our DNA?
What harm can it do? Is it safe
For us to breathe?

Why do we want to wipe it away, and
Quickly?
Where does it come from?
What could we do with it that we
Are not doing?
Where we are going we will
undoubtedly
Return to that state of
Dust.
When we object to dust,
What are we really saying?

What really scares us?
Our mortality? Our end?

The fact that we will all end up as
Dust?
Possibly. Probably.

You Do Not Belong to You (Marcia Falk)

**(Leader and Congregation Read
Responsively:)**

You belong to the universe
and you will be reclaimed

*by its constant,
ever-changing heart –*

your wise body
and your spacious mind,

*when you are joyful
or not,*

whether you are ready
or not,

*even as you turn away –
to be buffeted*

and set aloft,
a twig in the wind.

Mourner's Kaddish

(Jon Dickman and Congregation Kol Shalom, inspired by Rabbi Rami Shapiro)

קדיש יתום

Kaddish Yatom

נִתְגַּדַּל וְנִתְקַדַּשׁ בְּרוּחַ הָאָדָם.

Nitgadal v'nitkadash b'ruach ha-adam.

Reader leads All:

Let us enhance and exalt ourselves in the spirit of humanity.

Let us acclaim the preciousness of life.

Let us show gratitude for life by approaching it with reverence.

Let us embrace the whole world, even as we wrestle with its parts.

Let us, each in our own way, take up our share in serving the world and seeking truth.

May our commitment to life help us to strengthen healing of spirit and peace of mind.

May healing and peace permeate and comfort all of Israel and all those who dwell on earth.

And let us say: *kein yehi* / כֵּן יִהְיֶה – may it be so.

Song: Na'aseh Shalom

(Adapted from the traditional text by Rabbi Sherwin Wine)

Na'aseh shalom ba-olam.

Na'aseh shalom aleinu v'al kol ha-olam.

V'imru shalom.

נַעֲשֶׂה שְׁלוֹם בְּעוֹלָם.

נַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל הָעוֹלָם.

וְאָמְרוּ שְׁלוֹם.

Let us make peace in the world.

Let us make peace for us, and for the entire world.

And let us say, "Shalom – peace."

Yom Kippur – Restore – לְשׁוּבָה

Letting the Light In

Leader:

Deep in the center of this holiday is the concept of commitment – individual and communal. If the year does not begin fresh with hope and clean of wrongdoing, then we suffer and the community suffers. But the choice is ours – it is not foreordained. The world of possibilities is born again each year. Perhaps all of us in all our relationships – to ourselves, to our loved ones, and to our society – need to re-evaluate our sense of commitment. We also need to reevaluate society's commitment to us. Perhaps this symbolizes the true meaning of Yom Kippur for us – to assume responsibility for all that we want and all that we are.

A Crack in Everything (“Anthem”)

(Leonard Cohen)

Reader:

Ring the bells that still can ring
Forget your perfect offering

There is a crack in everything
That's how the light gets in.

Because (Part II)

(Mishkan HaNefesh for Yom Kippur, p. 293)

Reader:

Because I'm in pain
Because I wish I could undo it
Because I hurt him
Because I lost her trust
Because I let them down
Because I was self-destructive

Leader:

Because I was foolish
Because I'm ashamed
Because that's not who I am
Because that's not who I want to be
Because...

All:

I want to be forgiven.

For Every Act of Goodness

(Mishkan HaNefesh for Yom Kippur, p. 313 (selections))

Reader and All, responsively:

Let us affirm the good we have done;
let us acknowledge our acts of
healing and repair...

For the good we have done

*by acting with restraint and self
control...*

through acts of generosity and
compassion...

*by offering children our love and
support...*

through acts of friendship and
hospitality...

*by keeping promises and honoring
commitments...*

through the work of our hands, and
by serving others...

*by caring for the earth and sustaining
its creatures...*

by housing the homeless, feeding the
hungry, and welcoming the
stranger...

*through acts of civic engagement
and tikkun olam;*

All:

*All these acts have brought light and
healing into the world.*

*May these acts inspire us to renew
our efforts in the year to come.*

Leader:

Therefore, it is necessary that one view oneself throughout the year as being half
innocent and half guilty. Likewise, the whole world is half innocent and half guilty.
(Moses Maimonides, Mishneh Torah, Laws of Repentance 3:4 (excerpted))

Song: Ani v'Atah ("You and I") / אני ואתה

(Arik Einstein)

*Ani v'atah n'shaneh et ha-olam.
Ani v'atah az yavo'u k'var kulam.
Amru et-zeh kodem l'fanai, lo m'shaneh.
Ani v'atah n'shaneh et ha-olam.*

*Ani v'atah n'nasei mei-hat'chalah.
Yih'yeh lanu ra, ein davar, zeh lo nora.
Amru et-zeh kodem l'fanai, lo m'shaneh.
Ani v'atah n'shaneh et ha-olam.*

אני ואתה נשנה את העולם,
אני ואתה אז יבואו קבר כולם,
אמרו את זה קודם לפני,
לא משנה - אני ואתה נשנה את העולם.

אני ואתה ננסה מהתחלה,
יהיה לנו רע, אין דבר זה לא נורא,
אמרו את זה קודם לפני,
לא משנה - אני ואתה נשנה את העולם.

You and I – we'll change the world.
You and I – then they'll all join us.
It's been said before, but it's no
matter:
You and I – we'll change the world.

You and I – we'll try from the
beginning.
It will be tough, but so what?
It doesn't matter.
It's been said before, but it's no
matter:
You and I – we'll change the world.

Forgiveness

Leader:

All people try and fail. The wise learn to forgive and try again.
We can be too slow to forgive others. We are long to remember injuries and short
to forget assistance.
Anger and memory have their place, and forgiveness does not require forgetting.
We forgive by choosing not to avenge, by being open to second chances.
Forgiving others brings us peace.

All:

We can be too quick to forgive ourselves. We celebrate our successes and
quickly explain away our failures.

Leader:

Dwelling on our shortfalls is not healthy, but neither is whitewashing them.
Self-forgiveness requires honesty about the sides of ourselves we would rather
not face.
Forgiving ourselves brings us peace.

All:

Let us pause for a moment of true forgiveness.
Let us forgive others, and let us forgive ourselves.

(Rabbi Adam Chalom)

Our Community's Speaker

Song: Tz'rikhim Anachnu Tzedakah V'Chesed

(Rabbi Sherwin Wine, adapted from traditional)

Tz'rikhim anachnu
L'taheir libeinu
Tz'rikhim anachnu l'taheir libeinu
Ki ein banu maspik ma'asim

צְרִיכִים אַנְחֵנוּ
לְטַהֵר לְבֵינוּ
צְרִיכִים אַנְחֵנוּ לְטַהֵר לְבֵינוּ
כִּי אֵין בָּנוּ מַסְפִּיק מַעֲשִׂים

T'hi imanu
Tz'dakah va-chesed
T'hi imanu tz'dakah va-chesed
V'yshu'ah hadadit.

תְּהִי עִמָּנוּ
צְדָקָה וְחֶסֶד
תְּהִי עִמָּנוּ צְדָקָה וְחֶסֶד
וְיִשׁוּעָה הַדָּדִית.

We need to purify our hearts,
For we have not done enough good deeds.
May righteousness and lovingkindness be with us
And lead to mutual deliverance from harm.

Breakout Discussion

(What do you think you will need to do to restore a relationship or a situation? Is it possible?)

A Litany of Atonement

(Adapted from a poem by Rev. Rob Eller-Isaacs)

Leader:

For remaining silent when a single voice would have made a difference.
For each time that our fears have made us rigid and inaccessible.
For each time that we have struck out in anger without justice or cause.
For each time that our greed has blinded us to the needs of others.

All:

We forgive each other and ourselves. We begin again in love.

Reader:

For the selfishness that sets us apart and alone.
For falling short of admonitions of the spirit.
For losing sight of our unity.
For those and for so many acts both evident and subtle that have fueled the illusion of separateness.

All:

We forgive each other and ourselves. We begin again in love.

Song: Tzadik Ka-Tamar / צדיק כתמר

(Adapted from Psalm 92:13-16 by Rabbi Nehama Benmosche)

*Tzadik ka-tamar yifrach
K'erez ba-L'vanon yisgeh
Sh'tulim b'olameinu
B'chatz'rot sh'khunoteinu yafrichu*

צדיק כתמר יפרח
כָּאֶרֶז בַּלְבָּנוֹן יִשְׁגֶּה
שְׁתוּלִים בְּעוֹלָמֵינוּ
בְּחֻצְרוֹת שְׁכוֹנוֹתֵינוּ יִפְרִיחוּ.

*Od y'nuvun b'sevah
D'shenim v'ra'ananim yih'yhu
L'hagid ki yeish hamon d'rakhim
V'darki y'sheirah u-m'leit ahavah.*

עוֹד יִנוּבּוּן בְּשִׁיבָה
דְּשָׁנִים וְרַעֲנָנִים יִהְיוּ
לְהַגִּיד כִּי יֵשׁ הַמּוֹן דְּרָכִים
וְדַרְכֵי יִשְׂרָאֵל וּמִלֵּאת אֲהָבָה.

The righteous will flourish like the
date palm,
Grow tall like a cedar in Lebanon.
Planted in our world
They will blossom in the courtyards
of our neighborhoods.

They will bear fruit in their old age.
They will be green and fresh,
Saying: there are many paths,
And my path is filled with love.

Amidah - "Standing" up for and Acting on What We Believe - עמידה

*(Inspired by the Amidah blessings, Psalms 145:14 and 146:7-9, and Isaiah 6:3)
(Rabbi Binyamin Biber)*

Leader:

Since the Temple stood in Jerusalem, Jews, in a "standing" position, *amidah*, have idealized qualities which they attributed to their ancestors and deity. Whether literally or in spirit, please stand together now to proclaim our shared ideals and our will to act upon them.

Reader:

Let us remember those who have come before us,
who have given us life, love, and our culture.

Leader:

Such is our *zikkaron chasdei imot v-avot* / זִכְרוֹן חֲסֵדֵי אֲמוֹת וְאָבוֹת,
our remembrance of the kindness and merits of our mothers and fathers.

Reader:

Let us work together in mutual aid to benefit all.

Leader:

May we thus advance mutuality, *g'milut chasadim* / גְּמִילוּת חֲסָדִים –
our best response to being parts of a vast and interdependent world.

Reader:

Let us be thankful for all that sustains us,
for all that gives us contentment and joy, compassion and understanding.

Leader:

May our efforts help bring such well-being to all who live on earth.

All:

Let us work for peace, *shalom*, שְׁלוֹם —
in our relationships, our communities, and our world.
Let us recognize and celebrate our differences
to better live together on this one planet.

Let us work: to heal the sick and sustain health,
to give to the weary strength and life renewed, to support those who have fallen,
to uplift those bowed down, to free those in bondage,
to abolish both greed and poverty, to repair and improve the world.

Leader:

Havah na'avod:

*L'rappei cholim u-l'khalkeil b'riyut,
la-teit la-ayeif koach v'chayyim m'chudeshet,
lismokh noflim,
l'zakeif k'fufim, l'hatir asurim,
l'vatteil gam betza v'gam oni,
l'takein et ha-olam.*

הָבָה נַעֲבֹד:
לְרַפֵּא חוֹלִים וּלְכַלֵּל בְּרִיאוֹת,
לְתֵת לְעֵיף כֹּחַ וְחַיִּים מְחֻדָּשִׁים,
לְסָמוֹךְ נוֹפְלִים,
לְזַקוֹף כְּפוּפִים, לְהַתִּיר אֲסוּרִים,
לְבַטֵּל גַּם בָּצַע וְגַם עֲנִי,
לְתַקֵּן אֶת הָעוֹלָם.

Od Yavo Shalom/Salaam ("There Will Yet Be Peace")

(Mosh Ben-Ari)

*Od yavo shalom aleinu
Od yavo shalom aleinu
Od yavo shalom aleinu
Ve-al kulam.*

עוֹד יָבוֹא שְׁלוֹם עָלֵינוּ
עוֹד יָבוֹא שְׁלוֹם עָלֵינוּ
עוֹד יָבוֹא שְׁלוֹם עָלֵינוּ
וְעַל כּוֹלָם!

*Salaam
Aleinu ve-al kol ha-olam
Salaam, salaam.*

סָלָאָם, עָלֵינוּ וְעַל כָּל הָעוֹלָם
סָלָאָם סָלָאָם
סָלָאָם, עָלֵינוּ וְעַל כָּל הָעוֹלָם
סָלָאָם סָלָאָם

There will yet be peace for us, and
for everyone.

Salaam – peace – for us and for the
whole world.

Peace – *salaam* – peace!

Hope for Healing

(Debbie Friedman, adapted by Rabbis Jeffrey Falick, Miriam Jerris, and Adam Chalom)

Reader:

It is traditional to include in the *Amidah* mention of those who are ailing and to express hope for their complete healing, *refu'ah sh'leimah*. We know that illness can take many forms, and thus we hope for healing as each person needs it, when they need it.

All:

Let us bring to mind those whom full healing will not come, including all those harmed by the failure of environmental and public health officials to take action to ensure health and safety during the COVID-19 pandemic and the series of global disasters related to climate change. We take a moment as well to bring to mind those in need of healing, as well as those who provide help, essential services, and healing in this historical moment, one that is dangerous to the helped and the helper alike.

Leader:

*M'kom ha-ko'ach b'tocheinu, m'korot ha-
b'racha meichevroteinu*

מְקוֹם הַכּוֹחַ בְּתוֹכֵנוּ, מְקוֹרוֹת הַבְּרָכָה
מִחֲבֵרֵינוּ,

May the source of strength that dwells so deep within us

Help us find the courage to make our lives a blessing and
let us say: Shalom.

*M'kom ha-ko'ach b'tocheinu, m'korot ha-
b'racha meichevroteinu*

מְקוֹם הַכּוֹחַ בְּתוֹכֵנוּ, מְקוֹרוֹת הַבְּרָכָה
מִחֲבֻרוֹתֵינוּ,

Bless those in need of healing with the renewal of body,
the renewal of spirit and let us say: Shalom.

Working for Peace

Peace

(Rabbi Sherwin Wine)

Reader:

Peace is more than an ideal. It's an achievement. There is no divine power that will give it to us for nothing. There are no laws of history that will guarantee its arrival.

Peace is hard work. The forces of war and violence are very strong in our world. They hide in the deep unconscious of our mind. They attach themselves to personal greed. They find a friend in the lust for power.

Leader:

Too often our mouth prefers peace, but our behavior prefers war. We praise love and harmony, but we indulge hate and hostility. We endorse kindness, but we subsidize cruelty.

All:

We have to work for peace in the same way that we work for a living. In the age of nuclear destruction, it may be even more important.

Neutrality
(Archbishop Desmond Tutu)

Reader:

If you are neutral in situations of injustice, you have chosen the side of the oppressor. If an elephant has its foot on the tail of a mouse and you say that you are neutral, the mouse will not appreciate your neutrality.

30743
(Yitzhak Rabin)

Leader:

I, serial number 30743, Lieutenant General in reserves Yitzhak Rabin, a soldier in the Israeli Defense Forces and in the army of peace, I, who have sent armies into fire and soldiers to their death, say today: We sail onto a war which has no casualties, no wounded, no blood nor suffering. It is the only war which is a please to participate in – the war for peace.

Song: Yerushalayim Shel Zahav (Jerusalem of Gold)

(Naomi Shemer)

The olive trees that stand in silence,
Upon the hills of time
To hear the voices of the city,
As bells of evening chime.
The shofar sounding from the
Temple,
To call the world to care,
The shepherd pauses in the valley
And peace is everywhere.

*Y'rushalayim shel zahav, v'shel
n'choshet v'shel or
Ha-lo l'khol shirayikh ani kinor.*
(Jerusalem of gold, of bronze and of
light:
Am I not a violin playing out your
song?)

Believing in Our Future

A Leap of Future

(Rabbi Nehama Benmosche)

Leader:

There is a time in every generation
when some Jews are afraid
 When some Jews are
 threatened
 When some Jews are attacked
 Because they are Jews
But that is not our only story

Reader:

There are stories of survival
 Stories of success
 Stories of new beginnings
 Stories of laying down new
 roots
Because another generation
becomes the future

Leader:

I do not stand up and ask for a leap
of faith
 To the unknown
 To the unknowable
 To believe with me in anything
But one undeniable fact

All:

The future is coming
And we must leap into it

Carrying our jars of fallen tears
Our pockets filled with Hebrew letters
And our hope
As the new day dawns

Song: Machar / מחר

(Naomi Shemer)

Machar, in spite of gray and gloomy
skies
Tomorrow will be clear and bright.
Machar, we have a hope that never
dies
That dawn will soon replace the
night.

Sing for tomorrow is another day,
Dream a dream that's free of care
and sorrow.
Sing *machar*, let your heart lead the
way,
And *machar* will be, and *machar* will
be,
And *machar* will be a bright
tomorrow!

(**Note:** *Machar* means "tomorrow" in Hebrew.)

The Carob Tree

(Rabbi Tamara Kolton, loosely based on Babylonian Talmud Ta'anit 23a)

Leader:

One day Rabbi Yohanan was on a journey and he noticed a man planting a carob tree. He asked him: "How long will it take for this tree to bear fruit?" "Seventy years," the man replied.

He then asked him: "Are you sure you will be alive in seventy years?" The man replied, "I found the world ready with previously planted carob trees. As my forefathers planted them for me, I will plant them for my children."

All:

Today we stop to consider what is growing in the orchard of our lives. What have we planted that generations beyond ourselves can reap?

Today we stop to consider the impact of our lives on future generations knowing that in time we, too, will be ancestors.

Reader:

Today I stand back and survey my land. Today I tend to the soil of my life. Today I plant so that generations to come can reap.

Resolution

(Please rise as we make our final commitments to action and prepare to hear the Shofar for the last time:)

All:

Now is the time to do what we need to do.

Now is the time to think about our lives, to think about our behavior, to think about the people we admire and love.

Leader:

Tekiah!

Reader:

Now is the time to gather our strength, to deepen our understanding, to discover our power.

Now is the time to choose first things first, to place our family, our education, and our health above mere fun and play.

Leader:
Shevarim!

Reader:
Now is the time to become the masters of our lives and to rule our feelings.

Now is the time to discover our excuses and to take responsibility for all that we do.

Leader:
T'ruah!

Leader:
Let us say together:

All:
*We will be honest about our behavior.
We will protect our family.
We will make learning important.
We will guard our health.
We will control our feelings.
We will take responsibility for all that we do.*

(Rabbi Sherwin Wine)

Tekiyah Gedolah!!

Closing Song: L'Shanah Tovah U-M'tukah!

"To a Good and Sweet Year!" / לשנה טובה ומתוקה!