

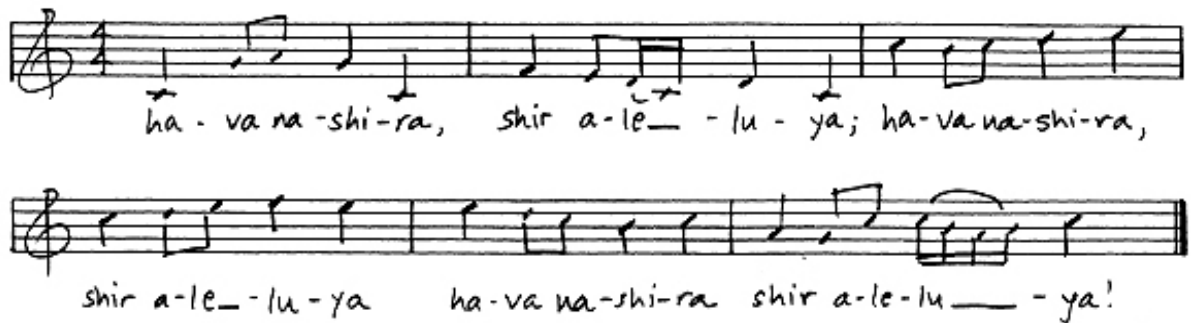
YOM KIPPUR



KOL NIDRE SERVICE

WELCOME

Song: "Hava Na Shira"



Let us sing together, sing allelulia.

INVITATION

Shofar *T'keeyaw!*

Reader Hear, O Israel: We gather to continue together our reflection. The sound of the Shofar, remembered from Rosh Hashanah, echoes on the eve of Yom Kippur.

Shofar *T'keeyaw!*

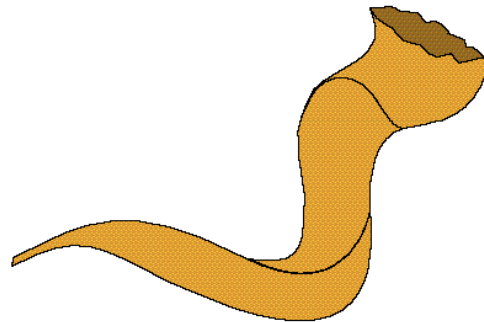
Reader Hear, O Israel!
The sound of the ram's horn is sharp.
It is like no other sound.
It pierces the armor of the heart.

Congregation My heart and mind are open to what this night and the day following ask of me; I am prepared to speak the truth, with my mind and my heart, and to join with Jews all over the world to relearn the significance of this night

Reader All this week, wherever Jews are, the sound of the Shofar has echoed. Hearing it in our hearts we have found quiet moments in our normally busy days; feeling it in the mind, we have remembered to pay attention - to slow down, to return, to turn inward, to become "at one". Tonight we reflect, we re-evaluate, we consider change. We rejoin a tradition which originated in the legend of the Book of Life. On Rosh Hashanah, each person's destiny for the year to come was to be written in the Book by the Angel of Life. During the following days, the book was to remain open while all reflected and reconsidered. They sought to communicate with their inner beings, to discover how to relate that understanding to their behavior; to reach "atonement". The Angel of Life would then reconsider

what had been written. At the last sound of the Shofar on the day of Yom Kippur, the Book of Life for the year to come was to be sealed.

Congregation The tradition of self-evaluation is meaningful to us, to our time.



Reader Each time the Shofar is sounded tonight, let us breathe deeply of the spirit of our coming together, and of the spirit of the Day of Atonement, of this day of slowing down and reaching within.

Reader and Shofar T'keeyaw!
 Shevarim!
 Te'ruah!
 T'keeyaw!

Song "Tik K'oo"

1. tik k' - oo ba sho - far, hash mee oo e - met; hash mee
 2. tik k' - oo ba sho - far, hash mee oo to - rah; hash mee

oo bee - na; tik k' - oo ba sho - far, hash mee oo e - met; hash mee
 oo e - met; tik k' - oo ba sho - far, hash mee oo to - rah; hash mee

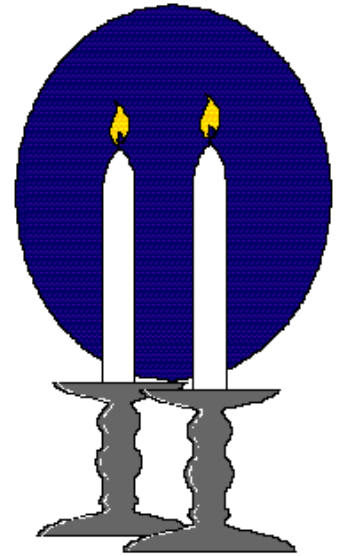
oo _____ bee - na.
 oo e - met.

Blow the Ram's horn and proclaim Truth
 Blow the Ram's horn and proclaim Wisdom

CANDLE LIGHTING

Reader Nair hallel ziv Yom Kippur.

Congregation	The night is bright with the glory of Yom Kippur.
Reader	Nair hallel ziv ha-olam.
Congregation	The night is bright with the glory of this world.
Reader	Nair hallel tiferes ha'adam.
Congregation	The night is bright with the glory in each of us.
Reader	Nair hallel ziv ha'chayim.
Congregation	The night is bright with the glory of life.
Reader	Ohr zarna la-tza-deek u'-yishray-layv sim-cha.
Congregation	Light is sown for the righteous, and gladness for the upright in heart.
Reader	Look upon the light.
Congregation	It burns for us; it burns for the hope in our hearts that will help us see the path to the year to come. In the year to come, may our attempts to understand and to mold our reality be fruitful.
Reader	We take pleasure in the soft light of these candles that so gently illuminate the faces of our friends and families. But our joy is tempered by the remembrance of loved ones who can no longer be with us. As we peer into the flame of these candles, we remember them.
Congregation	We are reminded of the brightest candles - they showed us the way when other lights were too dim.
Reader	We are reminded of the lustrous candles whose quiet glow comforted us when we came near.
Congregation	We marvel at the candles that glowed until the last piece of wax melted away in the candlestick.
Reader	We remember the candles that would have glowed longer, but were extinguished by an ill-timed wind.
Congregation	With anger and anguish we remember the candles that were snuffed out in hate.
Reader	Each of us has memories of very special candles. We yearn for that familiar shape, that characteristic flicker, that unique glow. We wish they were here.
Congregation	We wish -
	- To experience once again what we too often ignored.



- To acknowledge gifts received for which no thanks were given.
- To give apologies, however belated, for unkind deeds.
- To express what we know all too well, that had the wind been blowing the other way, it might be us, not they, who are remembered here.

And so tonight we light candles to remember our beloved relatives and friends and to honor the memory of their light, a memory that still illuminates our days.

Reader I now invite those gathered here to say the names of those they loved who are no longer among us. Two of the younger adults in our congregation will light candles as the names are said.

Music Nigun



REFLECTION

Reader The meanings of Rosh Hashanah and Yom Kippur are deeply intertwined. The most important connection for us as Humanists is that they call us to both think and feel.

Congregation On Rosh Hashanah we are called to remember how we were in the year past; on Yom Kippur we are called to consider how we wish to be in the year to come.

Reader On the days between, we look at ourselves differently. We strip away the external trappings of our lives to see ourselves as we really are, where we really are, who we really are. The days between Rosh Hashanah and Yom Kippur are called *Yomim Noraim*, the Days of Awe.

Congregation It is awesome to look clearly at myself.

Reader This recognition of ourselves has powered the passion of our people throughout the generations. That awe has given strength and energy to our people's sense of right action - so that the Jewish quality of *menschlichkeit* is not mere words, but is deeply felt. It is not the will of a god that creates Jewish ethics, but the strength of our own consciousness and will.

Reader Of old, the awe of our people was seated in the image of a living god. For many Jews this is still so. Yet even Maimonides said that believing in an external image of a god was idolatry. He knew that *we* create an image - of gods and history - so as to help us understand what is *inside* us, and what happens *to* us. And so we - who cherish freedom, who strive for understanding, who accept the responsibility of creating our own lives - find the awe of these *Yomin Noraim* within ourselves: in our *lives*, in *thoughts* and *feelings*; in our *beings*.

Congregation (softly) In my history and in my future;
in what I have become,

in what I have done, and what I have left undone;
in what I can do, and what I must yet do -

in awe of this, let me say: "I shall continue to grow."

Reader The starting place is within. Our sages told us that we have the means, before the last Shofar blast on Yom Kippur, to change our destinies for the year. We know that this Yom Kippur is just a beginning: we can continue to grow and to change.

Congregation Reflection, re-evaluation, and change have the power to alter the character of our lives.

Reader **T'SHOOVAH:** self-reflection.

The starting place is within. The Hebrew word *t'shoovah* means "return" rather than repentance. *T'shoovah* is returning within, to examine the reality of who each of us is - spiritually as well as intellectually. An honest look inside can give each of us the power to create the changes we wish to and must make to survive. *T'shoovah* asks us for self-reflection and for insight. That is the starting place, the only one there is.

Congregation I am ready to pause and reflect.

Reader **T'FEELOH:** self-evaluation.

The starting place is within. We know there is a world and a universe outside our reach, beyond our sight and knowledge. What we can know best is what is within: we can commit ourselves to knowing who we are, and evaluating what we are able to do. That is the starting place, the only one there is.

Congregation	I am ready to evaluate my feelings, thoughts, and actions.
Reader	TZEDOKOH: self-correction. The starting place is within. Time moves us all, whether we wish it to or not; things - change, whether we will them to or not; things happen, whether we want them to or not. What we can try to understand and control, knowing where we are now, is how we are going to change. This is the starting place, the only one there is.
Congregation	I am ready to plan for change.
Reader	That which does not change stagnates, like a standing pool.
Congregation	That which does not change becomes its past, without a future.
Reader	Those who change without reflecting are like a ship anchored on rocks.
Congregation	Those who change without evaluating are like a leaf blown by the wind.
Reader	Those who change without choosing are slaves to the whim of Time.
Congregation	Those who change without self-direction do not really change at all.
Reader	Let us then be mindful and timely; for, as Hillel said, "If not now, when?" Let us then remember <i>T'shoov oo t'feeloh, oo tzedokoh.</i>

PERSONAL REFLECTIONS
A CONGREGATION MEMBER OR INVITED GUEST



KOL NIDRE
THE RENUNCIATION OF VOWS

Music	Kol Nidre
Reader	In order to change things in the world, we must understand the limits of the world; in order to change things in ourselves, we must understand our own limits.
Congregation	Which of my hopes and dreams are unrealistic; which of my promises cannot be fulfilled? Let me look at my errors and learn from them. Let me

remove my commitment from that which no longer nourishes my soul. Let me give my -energy and my will to those deeds which will help fulfill me and my family, and help humanity live and grow.

Reader

Much of our thinking about change is reflected in the medieval formula of *Kol Nidre*. *Kol Nidre* is one of those pieces - in the midst of the traditional liturgy of praise and guilt - that stand out like bright sparks of truth; sparks that reveal a fallibly human self-perception, and a fallibly human perception of others. *Kol Nidre* is concerned with vows, oaths, and promises. In *Ecclesiastes* (5:4-5), we read: "Better it is that thou should not vow, than that thou should vow and not pay. Suffer not thy mouth to bring thy flesh into guilt ..." But the deep humanity of our ancestors caused them to understand the need for escape clauses in religious matters - especially for those obligations towards one's self: contracts between each person and his or her own soul. They understood that a person might promise that which could not be fulfilled; might, with all good intentions, make an oath which could not be kept. The deepest theme of the *Kol Nidre* -- the sincere longing for a clear conscience, the release from the feeling of guilt, and the desire to be absolved from vows which could not be carried out -- continues to have significance for us.

Congregation

How many of us have fulfilled all that we have vowed?

Reader

Judaism has always had a humanistic stream, in which people - with their flaws and limits - have been seen as central. It recognized our humanity in our capacity for error. It exalted in our power to forgive the errors of others, and in our power to correct our own mistakes.

Congregation

Who among us has never been in error?

All

May I not willfully repeat
The wrongs I have committed;
May justice rule the world,
And renew the strength and light of the People.

Music

Kol Nidre

All

All vows, bonds, promises, obligations, and oaths wherewith we have vowed, sworn and bound ourselves from this Day of Atonement unto the next Day of Atonement, may it come unto us for good; lo, of all these, we repent us in them. They shall be absolved, released, annulled, made void, and of no effect; they shall not be binding nor shall they



have any power; our vows shall not be vows; our bonds shall not be bonds; and our oaths shall not be oaths.

Congregation The world moves through our choices, through what we do and what we choose not to do.

Reader Thus, let us remember; between this year and the next, let us have the strength to fulfill ourselves.

Congregation May I remember; may I have the strength to fulfill myself.

Reader Let us be silent for a moment, and meditate upon the spirit, the energy that is within each of us and others like us all over the world. We will do what it takes to fulfill ourselves

Congregation We make the vows;
We are the listeners;
Our own voices sound
In our own ears.



**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,
Wandering ever -homeless, weary.
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.
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,
Sanctifying justice and truth.**

COMMITMENT

Congregation	I must avoid empty vows, empty commitments, empty promises.
Reader	If we lack self - awareness, our vows will be empty.
Congregation	I must commit myself to deeds rather than to words.
Reader	We will be known by what we do, not by what we say.
Congregation	I must open to experience and change rather than hide in error.
Reader	We cannot long hide from reality, which constantly changes.
Congregation	I must strip away habits and prejudice.
Reader	Every habit locks away some of our energy, some of our openness to life.
Congregation	I must allow myself to sacrifice the comfort of the familiar and the well - known.
Reader	When the time allows that which is known, and allows comforts, be of comfort. But when the world or the spirit calls, be prepared to answer - even if it calls you to the unknown.
Congregation	We know what is right; let us act on it.
Reader	One of the acts that is traditional for Yom Kippur is fasting. Fasting is a sacrifice that helps some in the struggle to understand themselves. Fasting is only one element in the Yom Kippur tradition of physical abstinence that includes no wearing of leather shoes, no major washing of the body, sexual abstinence, and avoiding cosmetics. Some say it began as a means of purgation. The act of fasting on the Day of Atonement is, for many, a means of focusing awareness and self-perception that the mind and spirit may be elevated, and the body experienced in a different manner than usual.
Congregation	We must strive for wholeness
Reader	The meaning of Yom Kippur, in essence, is that we must be bold in that striving, and that we must take pains so that we may be fulfilled in life.
Congregation	“Turn unto yourself,” said the sages, “and you shall be turned, and your days renewed.”
Reader	Even fasting and the wearing of sackcloth would not have been enough to save the people of Nineveh, to whom Jonah was sent. They were forgiven only when they reached within, and took responsibility, only when they acted, and turned from their former ways.”

CONFESSION AND ATONEMENT EVALUATION AND SELF-CORRECTION

Reader *Kol Nidre*, on its surface a renunciation of vows, is really much more; it as a very practical and honest reminder of our fallible humanity. In our recognition of our own limitations lies the source of our compassion for all of humanity. Our compassion is the source of our connection with all people: In that connection lies strength.

Congregation Jacob deceived his father and betrayed his brother; Abraham, in fearful confusion, almost cuckolded himself: King Saul tried to kill David; David the King, murdered out of passion.

Reader The introduction to *Yom Kippur* as it is read in the traditional service says that “ ... with the permission of this congregation, we will declare it to be lawful to pray with those who have transgressed.”

Congregation Who among us has not transgressed, has not done some wrong, sometime? Let it, therefore, be acceptable for all of us to read together.

Reader Let each of us silently look back upon the words spoken by our ancestors.

All
(silent) “We have trespassed, we have dealt treacherously, we have robbed, we have spoken slander, we have acted perversely, and we have wrought wickedness; we have been presumptuous, we have done violence, we have framed lies, we have counseled evil, and we have spoken falsely; we have scoffed, we have revolted, we have provoked, we have rebelled, we have committed iniquity, and we have transgressed; we have oppressed, we have been stiff-necked, we have done wickedly, we have corrupted, we have committed abomination, we have gone astray, we have led others astray.”

Reader As it was in centuries past, so too are we today capable of failing to achieve our highest goals.

Congregation Today, the words are different; the meaning remains.

Reader Yom Kippur is a day of confession. The shame of our wrongs stings our pride and makes us wince with each accusation. The conventional crimes are the easiest to admit. Selfishness and prejudice are all too common. Dishonesty and lying arouse a more intense disapproval but human recognition can bear them as well. The real wrongs, which have strongly hurt ourselves, our family, and others whom we may or may not know, are the most difficult. Moral evil is the product of self-destruction. No person turns against his brother or sister who has not first turned against himself or herself. The truth of wickedness is self-hate and self-deception. The hope of virtue is self-respect and self-knowledge.

Congregation We confess that the harm we do to others is but a reflection of the hurt we inflict upon ourselves.

Reader Yom Kippur is a day of honesty. The probing of reason digs and uncovers our inner fears and embarrassment or shame. The image of a perfect being is shattered and we grope to accept the reality of ourselves.

Scapegoats are too convenient in this moment of trial. They take upon themselves the dreadful sentiments that our embarrassed revelations produce and then receive our anger and hatred. The fear of some of our less attractive feelings makes us very self-righteous and we heap our scorn upon the innocent substitute. Prejudice is the art of finding in others what we should long since have found in ourselves. Fear and hatred of strangers is often the complement of self-contempt. The victim of our spiteful passion is crucial to our peace of mind; for without that victim we are forced to bear the burden of our own unmet desires.

Congregation We cannot learn to like ourselves until we relax with all of who we are. We cannot learn to love others until we identify with the wholeness of our hidden wants and learn to love ourselves.

Reader "Don't be afraid to learn from fear," we are told. "It teaches us what we are frightened of."

Congregation We affirm the bond of mutual desire that unites all men and women as brothers and sisters in need.

Reader And having acknowledged our wrongs, let us now say

All 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 suffer on my account.

As I forgive and pardon fully

Those who have done me wrong,

I shall seek out those whom I have harmed

And ask them to forgive and pardon me

Whether I acted deliberately or by accident,

Whether by word or by deed.

A KOL NIDRE STORY

NIZKOR - MEMORIAL SERVICE

Music B'Khol Adam

In every person there is love and hate

good and evil

life and death

Reader "...to the world, which seems

To lie before us like a land of dreams,

So various, so beautiful, so new,
 Hath really neither joy, nor love, nor light,
 Nor certitude, nor peace, nor help for pain;
 And we are here as on a darkling
 plain
 Swept with confused alarms of
 struggle and flight,
 Where ignorant armies clash by
 night.”



In an age of universal turmoil and
 threat of calamity, may we remember
 the courage which our forebears
 showed in their hours of trial, to
 hearten us in our struggles.

Congregation

It is good that we have the gift of
 remembrance. It is good that we
 have the desire to transmit the story
 of our people from generation to
 generation.

Reader

Though their tongues are silent, our ancestors speak through ours.
 Though their hands are still, they labor through us. They live in and
 through us.

Congregation

All our ancestors live on in us.

Reader

We eat the fruit of trees planted by men and women long gone from our
 midst. Through skills and devices conceived by vanished generations we
 mold nature.

Congregation

The work of all the people of the earth lives in us.

Reader

The visions of people who lived before us are immortalized in music and
 art; the wisdom of the ancients still speaks in our literature; the works of
 men and women of old are recorded in our histories and reflected in our
 society.

Congregation

The riches of the past are preserved in our culture.

Reader

The past endures in our reason, in our works, in our creativity, and in our
 feelings for one another.

Congregation

The past lives on in our minds, in our spirits, and in our hearts.

Reader

Many of our loved ones no longer walk the earth. We miss them. Nothing
 we say can compensate for their absence. Yet, as the color of autumn
 leaves defies the death of summer, so do the pleasant deeds of loved ones
 remain in memory to sweeten our thoughts, and to distract us from the
 pain of separation.

All Rise

- Congregation Those whom the years bound to us with ties of deep affection live on in our hearts and minds. We rise to pay tribute to those whom we have lost, those whose lives continue in the grace of memory.
- Reader Let us pause for a moment now; those of us who have wept, those of us who now weep, those of us who have yet to weep. Let us stand and, for that moment, quietly think of those of our loved ones who have - died. Imagine the face and feel the spirit of the dearest of them, as you best knew and best loved that person. Meditate on what that person's presence in your life has meant. All over the world, Jews on this night stand in honor of the dead.
- All Yit-gadal v'yit-kadash zecher ay-leh shey-ahavnu.
Let the memory of those we loved be ennobled and sanctified

All Are Seated



MEDITATION

- Reader Death is an intrusion. Sometimes it arrives at the end of a long life when we are waiting for it. But sometimes it comes unexpected; interrupting young lives and wasting hopes and dreams. People we love are taken from our midst too soon. And we struggle to deal with their absence.
- Congregation Destiny is often unkind.
- Reader Since it is a mindless force, we cannot praise it or blame it. We simply accept what we cannot change.
- Congregation But people are different from destiny.
- Reader We have hearts and minds. We have hopes and dreams. We have love and loving attachments. Above all we have the power of courage -the courage to affirm the value of life in the face of death.
- Congregation Much of life is beyond our control.
- Reader But our response to life is in our hands. We do not know what will happen, but we do know that amid all the uncertainty we have the courage to love.
- Congregation Those we remember also had that courage. Love is the power that binds the living and the dead.
- Reader The world is sustained by the just women and men in it. The light of justice and mercy has been passed on to us; let us pass the light of truth

and compassion to our children, to each other, and to the peoples of the world. This can be our understanding of our covenant as a people: to be a beacon of justice and mercy.

Congregation

May the memory of those I loved in life and still love in death bless my thoughts and actions on this evening and in the year to come. May the special grace of their years reach out to touch my heart and inspire my deeds.

CLOSING

- Reader This evening we have contemplated the need for reflection, self-evaluation, and self-correction. Let us now make that commitment.
- All (stand) Let the sound of the Shofar symbolize our willingness. Let the Shofar sound tonight's final call so that tomorrow, as we embrace the New Year, we remain committed to a world of peace, health, dignity and joy for all.
- Reader and Shofar T'keyaw Gedolah!
- Reader Peace in the year to come!
- All L'SHANAH HA BA-AH, B'SHALOM!
- Song Hineh Ma Tov

The image shows three staves of handwritten musical notation in G major (one sharp) and 3/4 time. The lyrics are written below the notes.

hi - neh ma tov u - ma - na - yim. she - vet a - chim gam

ya - chad. hi - neh ma - tov, she - vet a - chim gam ya - chad

ya - chad.

Behold how good and pleasant it is for brothers and sisters to live together in unity.