

The High Holidays

Rosh Hashanah Evening 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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עֶרֶב רֹאשׁ הַשָּׁנָה – Rosh Hashanah Evening

Welcoming One Another

Leader:

Welcome all! *Shabbat shalom* – and *shanah tovah*! We've come together for the Jewish new year, which this year coincides with Shabbat: a chance to renew ourselves for the week and for the year to come.

In some ways, it's odd that Rosh Hashanah and Shabbat should fall on the same day. Isn't Shabbat supposed to be a chance to separate from work and from the concerns of life? But in their core, Rosh Hashanah and Shabbat offer us exactly that chance: they break us from the *everyday* concerns of life, and ask us to think bigger.

And so, thank you for joining us to grapple with – to work on! – our selves, our expectations, and our shortcomings over the prior year.

Will You Seek

(Walt Whitman)

Reader:

Will you seek afar off? you surely
come back at last.
In all things best known to you,
finding the best, or as good as the
best...

Happiness, knowledge, not in
another place, but this place – not for
another hour, but this hour.

As we come together in community, we welcome those who are new to us and those who are joining us for the first time – here, at this hour.

Song: Hinei Mah Tov (“Behold, How Good!”) / הִנֵּה מַה-טוֹב

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

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

הִנֵּה מַה-טוֹב וַיְמָה נְעִים שֹׁבֵת עַמִּים גַּם-
יַחַד.

See how good it is – how pleasant – when peoples dwell together.

Leader:

Because we are all in the same virtual space, but not the same physical place, we can't simply turn to a neighbor to wish them a sweet new year. Instead, please take a few moments to greet one another in a breakout room. If you're new to our celebrations, please introduce yourself – and if you've been with us before, welcome our newcomers!

Breakout Discussion

Welcoming Shabbat – Kabbalat Shabbat (קבלת שבת)

Leader:

As we mark Rosh Hashanah and Shabbat's beginning through *Kabbalat Shabbat* – receiving or welcoming Shabbat – we greet Shabbat and each other through a song of welcoming inspired by medieval Jewish mystics.

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.

Leader:

It is customary on Shabbat evenings to include readings that reflect on the marvels of our world. Because Rosh Hashanah and Shabbat both connect us to

“bigger things,” we welcome them together with a responsive reading that reflects on the enormity of nature and how stunning it is.

Psalm 104 Reinterpreted

(Adapted from the traditional text by Rabbi Jeffrey Falick)

Reader:

When we peer at the sky it looks as if
it were spread like a tent cloth, below
it the clouds, chariot-like, moving on
the wings of the wind...

All:

*The moon and the sun mark our
days and our nights.*

Reader:

Circadian rhythms bring forth the
beasts of the forest who at night seek
their prey.

All:

*When the sun rises, they return to
their places of rest as humans begin
their day.*

Reader:

There is the sea, vast and wide, with
its creatures beyond number, living
things great and small.

All:

*How many are the marvels that are
found upon earth! How full is the
earth with life!*

A Kavvanah

Leader:

As we prepare to mark the separate time that makes Shabbat and Rosh Hashanah distinct from the ordinary time of the week, let's recite together this *kavvanah*, a statement to focus our attention as we mark the beginning of the holiday:

Reader leads All:

I honor the gift of stillness and rest: a
day devoted to peace.

Peace within – on this day I have
everything I need.

Peace with those around me – on
this day I seek no quarrel or strife.

Peace of earth and sky, green trees
and quiet water.

I give thanks that I am present in this
world.

I celebrate existence -- the breath
within me, the beating of my heart,
the love that blesses my life.

(Mishkan HaLev, p. 11, adapted)

Candles, Wine, and Challah

(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
Shabbat v'shel yom tov.*

נְבָרֶךְ אֶת הָאוֹר בְּעוֹלָם. נְבָרֶךְ אֶת הָאוֹר
בְּאָדָם. נְבָרֶךְ אֶת הָאוֹר שֶׁל שַׁבָּת וְשֶׁל יוֹם
טוֹב.

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 et borei p'ri ha-gafen.

נְבָרֶךְ אֶת בּוֹרְאֵי פְּרֵי הַגֶּפֶן.

Let us bless those who create the fruit of the vine.

*N'varekh et ha-motzi'im lechem min ha-
aretz.*

נְבָרֶךְ אֶת הַמוֹצִיאים לֶחֶם מִן הָאָרֶץ.

Let us bless those who bring forth bread from the earth.

Song: L'kha Dodi ("Come, dear friend") / (לְכָה דוּדִי)

(Adapted from the traditional text by Rabbi Jeffrey Falick)

*L'kha dodi likrat kalah p'nei shabbat
n'kab'lah*

לְכָה דוּדִי לְקִרְאֵת כֶּלֶה, פְּנֵי שַׁבָּת נִקְבְּלָה.

*Likrat Shabbat l'khu v'neilkha, ki et ha-
brakha hi m'vi'ah,
B'simcha, b'rina, u'v'tzahalah, p'nei
Shabbat n'kab'lah.*

לְקִרְאֵת שַׁבָּת לָכוּ וְנִלְכָה, כִּי אֶת הַבְּרָכָה
הִיא מְבִיאָה
בְּשִׂמְחָה בְּרִנָּה וּבְצַהֲלָה, פְּנֵי שַׁבָּת נִקְבְּלָה.

Come, let us go to greet the bride, to
welcome Shabbat.

Come, let's go to greet Shabbat
because of the blessing it brings –

With happiness, gladness, and joy,
let us welcome Shabbat.

Affirming Our Values

Leader:

The focus for Humanistic Jews on Rosh Hashanah is on reaffirming our values and preparing to work for the improvement of the world. We do so tonight by singing *Eifo Ori*, written by the founder of our movement, and by reciting a Humanistic *V'ahavtah*.

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)

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)

Welcoming Rosh Hashanah

For All That Has Kept Us Alive

לְכֹל שֶׁחַיָּנוּ

L'khol Shehecheyanu

Reader:

This year, of all years, we have the good fortune to be alive and to be able to reach Rosh Hashanah and celebrate it in community. Let us together recognize and express appreciation for that with a *shehecheyanu* blessing.

Leader reads or sings to traditional melody:

N'varekh kol dor va-dor

shehecheyanu v'kiyy'manu,

v'higgi'anu la-z'man ha-zeh. Amen.

נְבָרֵךְ כָּל-דּוֹר וְדּוֹר
שֶׁהַחַיִּינוּ וְקִיַּמְנוּ,
וְהִגִּיעֵנוּ לְזֶמַן הַזֶּה. אָמֵן.

All read English translation of the Hebrew:

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

עֲמִידָה - "Standing" up for and Acting on What We Believe

(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 חַסְדֵי 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 חַסְדִּים –
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 לַעֵיף כֹּחַ וְחַיִּים מְחֻדָּשִׁים,
לְסַמֹּךְ נוֹפְלִים,
לְזַקֹּף כְּפוּפִים, לְהַתִּיר אֲסוּרִים,
לְבַטֵּל גַּם בָּצַע וְגַם עָנִי,
לְתַקֵּן אֶת הָעוֹלָם.

Hope for Healing

Leader:

Let us take a moment 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.

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

מְקוֹם הַכֹּחַ בְּתוֹכֵנוּ, מְקוֹרוֹת הַבְּרָכָה
מִחֻבְּרוֹתֵינוּ,

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
יִמְחַבְרוּתֵנוּ,

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

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

Remembering Our Losses

Leader:

As we approach the close of our service welcoming Shabbat and the holiday, we stop to remember those whom we've lost with our Kaddish for this evening. If you have recently lost a loved one – family member or friend – or feel the absence of someone particularly acutely today, please feel free to share that person's name in the "Chat" box if you'd like the name read aloud this evening.

נִתְגַּדֵּל וְנִתְקַדַּשׁ בְּרוּיָּח 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.
(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.”

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.

Closing Song: *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!

Rosh Hashanah Morning – ראש השנה Renew – L'chadeish – לחדש

Leader:

Welcome and happy new year! *Shanah tovah!* We have come together – as family and friends, as congregation members and visitors, as people of diverse heritages – to join others throughout the world in celebrating Rosh Hashanah, New Year's Day in the Hebrew calendar, and the anniversary of the world's creation according to the Talmud (*Rabbi Eliezer, Tractate Rosh Hashanah 27a*).

All of us are here today because of our connection to the Jewish people through birth, choice, and association. As the first day of the Jewish year, Rosh Hashanah marks a turning point of hope between what was and what will be, between what is and what ought to be. We share with many a humanism that draws us together here in our common quest for moral self-assessment and self-correction.

As one year ends and another begins, we gather to each reflect upon our words and deeds, and to renew our commitments and efforts to improve ourselves and our world, to fulfill our human potential.

All:

We are here together today to celebrate another year of life and reflect on the year that is ending, on our milestones and our mistakes, our joys and our sorrows, on the lessons learned and the challenges and questions still to be faced.

(*Rabbi Binyamin Biber*)

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.

See how good it is – how pleasant – when peoples dwell together.

Breakout Discussion

(Because we are not meeting physically, we need to create connections to one another this holiday in different ways. Please join others in your breakout room and greet one another for the new year. If you're new to Machar, please introduce yourself – and if you've been part of Machar's community for a while, please welcome newcomers!)

Marking the Day

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.

Lighting the Candles

הדלקת נרות

Hadlakat Neiroi

(Rabbi Binyamin Biber; Hebrew by Rabbi Jeremy Kridel)

Leader reads or sings using traditional melody:

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 בָּאָדָם.

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.

Since ancient times, Jews have gathered together on this day,
lit ceremonial fires, sang and recited liturgy, celebrated the new year,
and reflected on their lives.

All:

Today we remember all the times that we came together during the year
with family and friends, to light candles and sing.
Together we remember times of joy and sorrow.
Together we contemplate how to live better lives.
Together we renew our covenant, our commitment to shared ideals.

For All That Has Kept Us Alive

לְכֹל שֶׁהֵחֵינּוּ

L'khol Shehecheyanu

Leader:

This year, of all years, we have the good fortune to be alive and to be able to
reach Rosh Hashanah and celebrate it in community. Let us together recognize
and express appreciation for that with a *shehecheyanu* blessing.

Leader reads or sings to traditional melody:

N'varekh kol dor va-dor

shehecheyanu v'kiyy'manu,

v'higgi'anu la-z'man ha-zeh. Amen.

נְבָרֵךְ כָּל-דּוֹר וְדּוֹר

שֶׁהֵחֵינּוּ וְקִיַּיְמָנוּ,

וְהִגִּיעֵנוּ לְזֶמֶן הַזֶּה. אָמֵן.

All read English translation of the Hebrew:

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

Song: Heveinu Shalom Aleikhem / הֵבִיאֵנוּ שְׁלוֹם עֲלֵיכֶם

(Traditional)

Heveinu shalom aleikhem. (3x)

*Heveinu shalom, shalom, shalom
aleikhem.*

הֵבִיאֵנוּ שְׁלוֹם עֲלֵיכֶם. (3x)

הֵבִיאֵנוּ שְׁלוֹם, שְׁלוֹם, שְׁלוֹם עֲלֵיכֶם.

We bring greetings of peace for you.

Celebrating the New Year

Reader:

In most other festivals, the spirit is one of joy; yet Rosh Hashanah and Yom Kippur are imbued with a seriousness born of the sense of responsibility that each of us bears for our own life and ethical choices. These days are also different in that they are not nature festivals, nor do they commemorate an historical event. Rather, they are observed respectively as the ceremonial beginning and ending points for a period of intensive reflection when we each confront the negative consequences of our mistakes and misdeeds as we strive to make amends and turn a new page in our lives.

All:

Let us support, challenge, and help empower one another to foster such improvement.

Leader:

Let us celebrate this Rosh Hashanah, this "head" of the new year, by being mindful of how we help create the world in which we live. Let us begin this new year by cleansing our hands and our hearts, by correcting our mistakes and making amends with those we have hurt.

Let us value this day of celebration and reflection by striving to put our hearts into all we do, today and every day. Let us inaugurate this new year by being truly present and engaged, by reaching out to others, by lending a hand.

All:

Let us fill this new year with healing and growth, with joy and insight, with our efforts for the advancement of freedom, equity, and peace.
(*Rabbi Binyamin Biber*)

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.*

שלום עליכם, אוהבי השלום, שומרי שלום.
שלום עליכם, רודפי השלום, שלום עליכם.

*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.*

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.

“Beginners”

(Denise Levertov)

Reader:

We have only begun
To imagine the fullness of life.
How could we tire of hope? –
So much is in bud.

How can desire fail? –
We have only begun
To imagine justice and mercy,

All:

Only begun to envision
How it might be
To live as siblings
with beast and flower,
Not as oppressors.

Reader:

Surely our river
Cannot already be hastening

Into the sea of non-being?

Not yet, not yet –
There is too much broken
That must be mended,

Too much hurt that we have done to
each other
That cannot yet be forgiven.
We have only begun to know
The power that is in us
if we would join
Our solitudes in the communion
of struggle.

All:

So much is unfolding that must
Complete its gesture.
So much is in bud.

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!

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

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.

Leader:

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.

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
כארז בלבנון ישגה
שתולים בעולמינו
בחצרות שכוונתינו יפריחו.

*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.*

עוד ינובון בשיבה
דשנים ורעננים יהיו
להגיד כי יש המון דרכים
ודרכי ישראל ומלאת אהבה.

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.

“Prospective Immigrants Please Note”

(Adrienne Rich)

Either you will
go through this door
or you will not go through.

If you go through
there is always the risk
of remembering your name.

Things look at you doubly

and you must look back
and let them happen.

If you do not go through
it is possible
to live worthily

to maintain your attitudes
to hold your position

to die bravely

at what cost who knows?

but much will blind you,
much will evade you,

The door itself makes no promises.
It is only a door.

Adrienne Rich commented:

I think in this poem, what I am talking about is the choice that we can make, to move deeper into things, or simply to live worthily, maintain your attitudes, hold your position, even die bravely, but not to see what might have been seen. Not to grasp what might have been grasped. And that is a choice, for us all, whether in poetry or in life.

Breakout Discussion

(Discuss what you bring into this new year – good and bad – and the challenges you think you face moving forward. Did “Prospective Immigrants” resonate with your thinking about those challenges – and if so, how?)

Our Community's Speaker

The Shofar for the New Year

Leader:

Three times each day, many Jews recite a verse that says *t'ka b'shofar gadol l'cheiruteinu*, “blow the great shofar for our freedom.” Today, let the shofar be blown to make us aware of our power to work for our own freedom and to call us to take our first steps through the threshold into this new year.

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

Hope for the New Year

A Blessing for Children

(Inspired by Numbers 6:24-26; Rabbi Binyamin Biber)

(Parents and others together offer this blessing to children who are present. Parents customarily place their hands on their children's heads during this blessing.)

Reader:

Just as we remember our loved ones past and celebrate the best in the lives they led, so too do we have hope for our children and all who will yet be born into this world.

All:

We bless you and watch over you with our love,
and we hope that your learning and good deeds bring you joy and long life.
May you help others and be an example to all,
just as others help you and show you the paths of goodness.
May the best within you shine forth with compassion,
and may you always lift up your face to meet others in peace.

Reader:

As we hope for peace in the world, we must commit ourselves to working for peace. While force may sometimes be necessary to defend ourselves, we also know that violence and war are not able to solve humanity's problems, as they themselves are parts of our moral failings. Let us renew in our deeds the words of the ancient Hebrew prophets Isaiah and Micah, who taught that: "Nation shall not raise up sword against nation, neither shall they any more learn war."

Leader:

A song of peace written after the Six Day War of 1967 imagined a better year ahead in which the sounds of birds singing and children playing replace the din of war. Please now join in singing that song of peace "Ba-Shanah Ha-Ba'ah."

Song: Ba-Shanah Ha-Ba'ah / בשנה הבאה

(Ehud Manor)

*Ba-shanah ha-ba'ah neisheiv al ha-
mirpeset,
V'nispor tzippurim nod'deot.
Y'ladim b'chufshah y'sachaku tofeset
Bein ha-bayit l'vein ha-sadot*

Od tir'eh, od tir'eh

בשנה הבאה נשב על המרפסת
ונספור ציפורים נודדות.
ילדים בחופשה ישחקו תופסת
בין הבית לבין השדות.

עוד תראה, עוד תראה

*Ka-mah tov yih'yeh
Ba-shanah, ba-shanah ha-ba'ah*

כמה טוב יהיה
בשנה, בשנה הבאה.

Soon the day will arrive, when we will
be together,
And no longer will we live in fear.
And the children will play,
Without wond'ring whether
On that day dark new clouds will
appear.

Wait and see, wait and see,
What a world there can be,
If we care, if we share, you and me.
What and see, wait and see,
What a world there will be,
If we care, if we share, you and me.

“The Head of the Year”

(By Marge Piercy, from The Art of Blessing the Day)

Leader:

The Moon is dark tonight, a new
moon for a new year. It is
hollow and hungers to be full.
It is the black zero of beginning.

Leader:

Your face is dark
too as you turn inward to face
yourself, the hidden twin
of all you must grow to be.

Reader:

Now you must void yourself
of injuries, insults, incursions.
Go with empty hands to those
you have hurt and make amends.

Reader:

Forgive the dead year. Forgive
yourself. What will be wants
to push through your fingers.
The light you seek hides
in your belly.

All:

It is not too late. It is early
and about to grow. Now
is the time to do what you
know you must and have feared
to begin.

All:

The light you
crave longs to stream from
your eyes. You are the moon
that will wax in new goodness.

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

“To a Good and Sweet Year!” / לשנה טובה ומתוקה!

Rosh Hashanah Morning – ראש השנה Remember – *Lizkor* – לזכור

Leader:

“That life is both fleeting and uncertain is a truth that presses upon the mind with special force as the old year ends and the new begins. Time speeds on and we go with it, and though we have seen the year close, we can never be sure of seeing the end of the new. Since life is so fleeting and frail, we must begin the serious use of it at once, and begin it by entering upon the task of self-examination and self-ennoblement which is its essential preliminary. A new year, say the rabbis, should inaugurate new life.”

(Rabbi Morris Joseph)

All:

Let us consider the limited time we have on earth and use it wisely.
Let us create value in each of our days.
May we use with diligence and foresight our span of time.
May we cherish and steward the best legacies of generations past,
and, through our own deeds, contribute to generations present and future.

Generation upon generation – *dor va-dor* – may we cultivate the virtues that shine forth the highest qualities of our shared humanity and elevate the human experience.

(Rabbi Binyamin Biber)

Reader:

“There are those who now look back in complacency and indifference, who accept the fruits of the long journey but ignore the bitter costs of liberation and its lessons in tenacity and endurance. They are the strangers and the road passes them by. There are others who look back in gratitude and humility, who remember that few present blessings have been won without the sacrifices of the past, who continually re-evaluate the spiritual and cultural treasures that the travail of the journey has produced. These are the true heirs of the generations, and for them the long and agonizing journey has been worthwhile.”

(Howard Sachar)

“Each of Us Has a Name”

(Marcia Falk (adapted))

Each of us has a name
given by our birth

and given by our parents

Each of us has a name
given by our stature and our smile
and given by what we wear

Each of us has a name
given by the mountains
and given by our walls

Each of us has a name
given by the stars
and given by our neighbors

Each of us has a name
given by our sins
and given by our longing

Each of us has a name
given by our enemies
and given by our love

Each of us has a name
given by our celebrations
and given by our work

Each of us has a name
given by the seasons
and given by our blindness

Each of us has a name
given by the sea
and given by
our death.

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.

Mourner's Kaddish

קדיש יתום

Kaddish Yatom

(Rabbi Binyamin Biber)

Leader:

As we now remember our loved ones – and so many others – who have died,

let us recite together an affirmation of our "dedication,"
our *kaddish*, to life and its improvement.

(You may rise, if you wish)

Reader:

Let us recall each person of blessed memory in all their humanity,
with all their strengths and limitations.

Let us honor and learn much from the best in the legacies of our loved ones past
for the sake of all those who now live and for the sake of all those who will yet
come to live in this world.

Thus, let us stretch ourselves to reach for greatness and let us dedicate
ourselves in the name of the living multitudes of this world.

Leader (reads Hebrew equivalent of the English sentence above):

Nitgaddeil v'nitkaddeish

b'sheim ribbuyei ha-chayyim ba-olam ha-
zeh.

נִתְגַּדֵּיל וְנִתְקַדֵּשׁ
בְּשֵׁם רַבּוּיֵי הַחַיִּים בְּעוֹלָם הַזֶּה.

All:

May it be our heart's desire
to work for healing and equity,
for freedom and peace –
to cultivate these in our lives, and in our days,
and in the lives of everyone in the world,
swiftly and soon.

Leader (reads Hebrew equivalent of the English passage above):

T'hei masat libbeinu

lif'ol l'ma'an refuah v'tzedek,

cheirut v'shalom -

I'gaddeil otam b'chayyeinu, u-vimeinu,

u-v'chayyei kulam ba-olam,

ba'agala u-vizman kariv.

V'havah nomar: "Amein."

תֵּהִי מַסַּת לִבֵּנוֹ
לְפָעוֹל לְמַעַן רְפוּאָה וְצֶדֶק,
חֵירוּת וְשָׁלוֹם –
לְגַדֵּל אוֹתָם בְּחַיֵּינוּ, וּבְיָמֵינוּ,
וּבְחַיֵּי כָּלֶם בְּעוֹלָם,
בְּעֶגְלָא וּבְזֶמַּן קָרִיב.
וְהָבָה נֹאמֵר, "אָמֵן".

All:

And let us say: "Amen" / "אָמֵן"

Let us bless and praise the memories of our loved ones with our actions.

Leader (reads Hebrew equivalent of the last English line above):

N'vareikh u-n'shabbe'ach otam.

נְבָרֶיךָ וְנִשְׁבַּחְתָּ אוֹתָם.

All:

Let us remember them in their glory and at their heights.

Leader (reads Hebrew equivalent of the English sentence above):

Nizkor otam

נִזְכּוֹר אוֹתָם

b'tiferet u-v'romemut shellahem.

בְּתִפְרֶת וּבְרוֹמֶמּוֹת שְׁלָהֶם.

All:

May we carry on the best elements of their lives with splendor.

Leader (reads Hebrew paraphrase of the English sentence above):

Nissa b'hadar.

נִשָּׂא בְהָדָר.

All:

May we ascend in the shining examples of their praiseworthy deeds.

Leader (reads Hebrew paraphrase of the English sentence above):

Na'aleh b'divreihem l'halleil

נַעֲלֶה בְּדִבְרֵיהֶם לְהַלֵּיל.

All:

Even as we speak, we know that the value of each life exceeds all that can be expressed in blessings or in songs, in praises or in words of consolation.

Leader (reads Hebrew paraphrase of the English sentence above):

Kodesh ha-nefesh oleh min kol

קֹדֶשׁ הַנֶּפֶשׁ עוֹלָה מִן כָּל

b'rakhot o shirim, sh'vachim o nechamot.

בְּרָכוֹת אוֹ שִׁירִים, שְׂבָחִים אוֹ נְחֻמוֹת.

Song: Na'aseh Shalom

(Adapted from the traditional text by Rabbi Sherwin Wine)

Na'aseh shalom ba-olam.

נַעֲשֶׂה שְׁלוֹם בְּעוֹלָם.

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

נַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל הָעוֹלָם.

V'imru shalom.

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."

Reader:

We recognize that making peace is our responsibility, today and every day.

We recognize as well that marking our losses in community furthers our own hope for peace in our lives.

We miss those we have lost, and commit ourselves to working for a better world in their memories.

Let us remember their righteousness as a blessing:

Nizkor tzedakah liv'rakhah.

נִזְכּוֹר צְדָקָה לְבִרְכָּה.

All:

Amen / אָמֵן.

Rosh Hashanah Morning – ראש השנה Resolve – L'Hachlit – להחליט

Leader:

We welcome those joining us for our second Rosh Hashanah service of the day.
Shanah tovah!

As we enter a new year, we find new possibilities and face new challenges – many of them shaped by the year just finished.
We also find many of the limits and challenges of the year past.
The new year does not wipe away the world that was.

Song: Hinei Mah Tov (“Behold, How Good!”) / הנה מה-טוב (Adapted from the traditional Psalm 133:1)

Hinei mah-tov u-mah na'im shevet amim gam yachad. הנה מה-טוב ומה נעים שבת עם גוים יחד.

See how good it is – how pleasant – when peoples dwell together.

Reader:

Our opening song, *Hinei Mah Tov*, reflects on how good it is to dwell together – *shevet amim gam yachad*.

As we greet one another – or greet one another once again! – we consider what is new, and what is not. We dwell together. What challenges for the coming year do we share?

Breakout Discussion

Affirming Human Diversity and Unity

A Humanistic Shema “שמע” הומניסטי “Shema” Humanisti
(Inspired by the “Sh’mā” – D’varim / Deuteronomy 6:4)
(Rabbi Binyamin Biber)

Leader:

We dwell together and share our challenges, a reminder that we are different and yet have shared needs and destinies. We will affirm what we share and our differences now with a Humanistic *Shema*.

Please feel free to join along as we sing the traditional melody:

Shema Yisrael
im kol shonuteinu
kol ha-adam echad.
Kulanu na'avod
l'takkein et ha-olam ha-zeh.

שְׁמַע יִשְׂרָאֵל
עִם כָּל שׁוֹנוֹתֵינוּ
כָּל הָאָדָם אֶחָד.
כֻּלָּנוּ נַעֲבֹד
לְתִקּוֹן אֶת הָעוֹלָם הַזֶּה.

All:

Hear, O Israel, with all our diversity, all humanity is one.
Together let us all work to improve this world.

A Humanistic V'ahavta "וְאָהַבְתָּ" הוֹמָנִסְטִי "V'ahavta" Humanisti

(Adapted from the traditional text by Jon Dickman)

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.

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)

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* / זְכוֹרֹן חֲסֵדֵי אֲמוֹת וְאֲבוֹת,
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,

לִתֵּת לַעֲיִף כֹּחַ וְחַיִּים מְחַדָּשִׁים,

לְסַמֹּךְ נוֹפְלִים,

לְזַקֹּף כְּפוּפִים, לְהַתִּיר אֲסוּרִים,

לְבַטֵּל גַּם בָּצַע וְגַם עֲנִי,

לְתַקֵּן אֶת הָעוֹלָם.

Hope for Healing

Leader:

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.

Let us take a moment 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.

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

מָקוֹם הַכּוֹחַ בְּתוֹכֵנוּ, מְקוֹרוֹת הַבְּרָכָה
יִמְחָרוּתֵנוּ,

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

מָקוֹם הַכּוֹחַ בְּתוֹכֵנוּ, מְקוֹרוֹת הַבְּרָכָה
יִמְחָרוּתֵנוּ,

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

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

Amidah – Rosh Hashanah Additions

A Kavvanah (“Intention”)

Leader:

As we begin to turn our attention to the core message of this time of year – of falling short and resolving to improve our actions, our selves, and our world – we offer this *kavvanah*, this focus for our thoughts, based upon lines from Psalm 19, which many people recite at the end of the *Amidah*:

I’m surrounded by imperfection.
Everyone I know falls short
of my exacting standards.
Sometimes I wonder what it would be like
if all of them were acceptable to me:
the words of their mouths
and the meditations of their hearts.
Maybe then I’d finally find peace.
(From the Central Conference of American Rabbis’ Mishkan HaLev, p. 75)

Let Us Acknowledge the Power - וְנִתְּנָה תִּקְוָה - U-N’tanneh Tokef

(“Let Us Acknowledge the Power” of this day to remind us that all human beings are the co-authors of the “Book of Life”)

Leader:

“On Rosh Hashanah it is written, on Yom Kippur it is sealed”: this phrase lies within Jewish liturgy deeply embedded into both Rosh Hashanah and Yom Kippur, the long poem called *U-n’tanneh Tokef*. It imagines a “book of life,” *Sefer Ha-chayyim*, into which our deeds are written and, ultimately, our fates are sealed. (*Talmud, Tractate Rosh Hashanah 16b*)

Reader:

We are, our tradition recognizes, the ultimate authors of the mythic Book of Life – not by divine act as the poem imagines, but by our own deeds for good or ill.

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

Leader (reads beginning of the U-N'tanneh Tokef in Hebrew and English):

U-n'tanneh tokef k'dushat ha-yom.

וְנִתְּנָה תִּקְוָה קְדוּשַׁת הַיּוֹם

Ki hu nora v'ayom.

כִּי הוּא נוֹרָא וְאִיּוֹם.

"Let us acknowledge the distinct power of this day,
For it is awesome and fearful."

Reader:

This ancient poem wonders what will happen to us over the coming year: "who will live and who will die: who after a long life, who before their time; who by fire, and who by water"?

The modern poet wonders: "who in the sunshine, who in the nighttime, who by high ordeal, who by common trial"? (*Leonard Cohen*)

Leader:

Tradition tells us three things alleviate the severity of the day's decrees: *teshuvah* – repentance; *tefillah* – introspection; and *zedakah* – righteous action.

Reader:

These three are one: we must first look to ourselves, then change our actions. These two tasks – introspection and righteous action – produce the improvement we seek: repentance. They alleviate the harshness of the decree not because they change our common fate, but because they change the lives we live while we are here.

As the ancient rabbi, Reish Lakish, is reported to have said: "Great is repentance, for it transforms one's deliberate sins into merits" (Babylonian Talmud, Tractate Yoma 86b).

Leader:

U-v'shofar gadol yittaka.

וּבְשׁוֹפָר גָּדוֹל יִתְקַע.

V'kol d'mamah dakkah yishama.

וְקוֹל דְּמָמָה דַּקָּה יִשָּׁמַע.

All:

"A great shofar will be sounded, and a still, small voice will be heard."
Do we hear not only the shofar's loud call to renewal, but the still, small voice calling us to resolve to work for a better life and a better world?

Leader:

As we consider our actions during the prior year, good and bad, what seems most daunting to address – what seems most distinct, awesome, and fearful to correct?

Our Community's Speaker

Breakout Discussion

(Share with one another what changes you plan to make, what changes you need to make, and what changes seem too frightening or difficult to make.)

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 אֲנַחְנוּ
לְטַהֵר לִבֵּינוּ
צְרִיכִים אֲנַחְנוּ 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.

The “Sovereignty” Verses

מַלְכוּיּוֹת

Malkhuyyot

(Rabbi Binyamin Biber)

Leader:

Humanity has long cherished enduring ideals of a just order transcending the misrule of tyrants and the sorrows that flow from our own misjudgment and misdirection.

Reader:

Rosh Hashanah is also called Yom ha-Din – יוֹם הַדִּין – "The Day of Judgment" (Talmud, Berakhot 12b). We gather to observe this day as one dedicated to human self-examination, self-judgment, and self-correction. We make this season one of moral renewal as we begin the new year together by each of us acting as the author of our own becoming, and inscribing our hopefully ever-improving selves into a metaphorical Book of Life.

Leader:

Aleinu – עֲלֵינוּ: It is upon us – it is our responsibility – together to cultivate and sustain progress in this world using our evolving capacities for human self-determination and harmony.

All:

We here are connected with the peoples of all other lands,
all the families of the Earth. Our lot is the same as theirs,
thus we must stand together for equality, liberty, and peace.
The highest value is in the breath of life; nothing is more precious.

Reader:

"Man's plight would, indeed, be sad if he had to be kept in order through fear of punishment and hope of reward after death."
(*Albert Einstein*)

All:

"Man must break his fetters which have chained him to the gates of heaven and hell, so that he can begin to fashion out of his reawakened and illumined consciousness a new world upon earth."
(*Emma Goldman, The Philosophy of Atheism, 1916*)

Song: When I'm Gone

(*Phil Ochs*)

There's no place in this world where
I'll belong, when I'm gone,
And I won't know the right from the
wrong, when I'm gone,
And you won't find me singin' on this
song, when I'm gone,

So I guess I'll have to do it while I'm
here.

And I won't see the golden of the
sun, when I'm gone,
And the evening and the morning will
be one, when I'm gone,

And can't be singing louder than the
guns, when I'm gone,
So I guess I'll have to do it while I'm
here.

All my days won't be dances of
delight, when I'm gone,
And the sands will be shifting from
my sight, when I'm gone,
And can't add my name into the fight,
when I'm gone,
So I guess I'll have to do it while I'm
here.

And I won't be laughing at the lies,
when I'm gone,
And I can't question how or when or
why, when I'm gone,
And can't live proud enough to die
when I'm gone,
So I guess I'll have to do it, so I
guess I'll have to do it,
So I guess we'll have to do it while
we're here.

Shofar Service

(Rabbi Binyamin Biber)

Sounding the Shofar

תְּקִיעַת הַשּׁוֹפָר

T'kiat ha-Shofar

Leader:

Let us now listen to the voice of the shofar.

Havah nishma kol shofar: הִבָּה נִשְׁמָע קוֹל שׁוֹפָר

Aleinu: עֲלֵינוּ

It is upon us - it is our responsibility – to strive to live up to these values.

In each of us may our conscience, enlightened judgment, and commitment be
roused:

By the shofar's sustained "blast" of *tekiah* תְּקִיעָה

By the "broken" notes of *shevarim* שְׁבָרִים

By the staccato "alarm" of *teruah* תְּרוּעָה

And by yet another "blast" of *tekiah* תְּקִיעָה

The "Remembrance" Verses

זְכוֹרֹנוֹת

Zikhronot

Reader:

Today is also called *Yom ha-Zikaron* – יוֹם הַזְכוֹרָן - "The Day of Remembrance"
(Hebrew Bible, Leviticus 23:24). Since antiquity this day has been a time for
Jews and any who sojourn among them to remember both what is and what
ought to be, both the real and the ideal, both their own words and deeds - good

and bad - and the moral covenant in which they cooperate for the improvement of the world, *tikkun ha-olam*. Such remembering drives our moral reckoning as we feel the vast gap between our vision of what we should do and what we have actually done.

All:

Today and everyday let us remember and act upon
our human solidarity, compassion, and ideals
that constitute our covenant for a better world.

Leader:

May the shofar awaken us to be ever mindful of our expansive covenant
which reaches from our forebears to us
and on to the many generations yet born.

Tekiah תְּקִיעָה
Teruah תְּרוּעָה
Tekiah תְּקִיעָה

The “Trumpet” Verses

שופרות

Shofarot

Reader:

Rosh Hashanah is also called *Yom T’ruah* – יוֹם תְּרוּעָה – “The Day of Sounding” the Shofar (Numbers 29:1). The primal blasts of the ram’s horn trumpet have for thousands of years proclaimed the cycles of the years and months, the inaugurations of war and peace, new rulers, decrees, and freedoms, as well as calls to conscience, hope, and action. Today the shofar can still help move us, if we but choose to be so moved.

Leader:

"In the seventh month, on the first day of the month, you will have a day of rest dedicated to the remembrance of your deeds with the sounding of the shofar, a special assembly." (*Leviticus 23.24*)

All:

"Sound on the new moon the shofar, on the full moon of our festival day." (*Psalms 81:4*)

Reader:

Like the thunder on the mountain, let the shofar sound.
Like strings and drums, reeds and cymbals, let us hear the music of its call.
(Exodus 19:16; Psalm 150)

Leader:

Tekiah תקיעה
Shevarim שברים
Tekiah תקיעה

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

(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.*

אָני ואַתָּה נִשְׁנֶה אֶת הָעוֹלָם,
אָני ואַתָּה אַז יָבוֹאוּ כָּבֵר כּוֹלָם,
אָמְרוּ אֶת זֶה קוֹדֵם לִפְנֵי,
לֹא מִשְׁנֶה - אָני ואַתָּה נִשְׁנֶה אֶת הָעוֹלָם.

*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.*

אָני ואַתָּה נִנְסֶה מִהַתְּחִלָּה,
יְהִי לָנוּ רָע, אֵין דָּבָר זֶה לֹא נוֹרָא,
אָמְרוּ אֶת זֶה קוֹדֵם לִפְנֵי,
לֹא מִשְׁנֶה - אָני ואַתָּה נִשְׁנֶה אֶת הָעוֹלָם.

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.

Kiddush

"Dedication" to Being an Open and Caring Community

Leader:

Among Jewish customs is the tradition of reciting a blessing over a cup of wine to mark the holiday, called *kiddush* – a dedication.

Lift this cup for the year that is gone.
For mountaintop moments and the taste of joy;
celebrations shared, milestones met,
all we've mastered and achieved since we last met.

For wedding rings, tears, and kisses;
new babies, first words, and first steps;
for the children who bless our homes and bring life to our community;
for *b mitzvah* students and our futures;
young teachers of this congregation;
ours to cherish and guide with love.

For beloved spouses and partners and siblings;
for loyal friends who grow more precious with each passing year;
for this community, which nourishes us all.

For all we've learned, for all we've struggled through,
for challenges surmounted and disappointments met with courage.

For last moments shared with those we loved and lost;
for parents and grandparents and others whose memories are with us forever.

We lift life's cup and celebrate survival;
so we may sanctify each day that is ours.
(*Mishkan HaNefesh for Rosh Hashanah, p. 79, adapted*)

All:

Let us bless our lives and the new year by fostering community
by sharing our joy, our spirit, and our bounty, by inviting visitors to join us,
by welcoming the stranger, by caring for those in need.
Let us celebrate wine as a symbol of all that is good in the world.
Let us drink a toast with the fruit of the vine: "To Life!"

Leader (sings traditional melody):

N'vareikh et borei p'ri ha-gafen.

נְבָרֶךְ אֶת בּוֹרְאֵי פְּרֵי הַגָּפֶן.

Let us bless those who create the fruit of the vine.

(Wine is sipped.)

Recognizing Today's Distinctness

Reader:

In addition to dedicating time, the *kiddush* recognizes that a holiday is distinct from the days around it. This Rosh Hashanah is different still because of the times in which we live.

Ordinarily, we'd be in a single place. As our service ended, we'd go and share challah, apples, honey, and other treats. Today, we are together in different places. Though we are separate, we are still here "in person":

What does it mean
To be "in person"?
Is it our body
on a map, in a building,
at a place?
Is that "in person"?
You can be
physically in person
and mentally wander
through imagination
into memory and
beyond walls.

"In person" must be more, and
different.
Full presence,
focus and calm,
to think and to be.
We can be present
in person
from many places.

There is no one location to be
in agreement.
There is no one place to be
in love.
There is no one space to be
in touch.

Why should place
decree if we are
in person
or not?

Start the New Year
intent
introspective
insightful
inspired

and,
wherever you are,
in person.

(Rabbi Adam Chalom)

Closing the Service

Sounding the Shofar

תְּקִיעַת הַשּׁוֹפָר

T'kiat ha-Shofar

Leader:

Let us now listen to the voice of the shofar.

Havah nishma kol shofar: הִבָּה נִשְׁמָע קוֹל שׁוֹפָר

Like a banner lifted high, it hearkens all the world to action
for peace and freedom and compassion (Isaiah 15:3).

All:

Blow the shofar! Proclaim our search for understanding and healing!

Leader:

Tekiah תְּקִיעָה

All:

Blow the shofar! Proclaim our struggle for equity and freedom!

Leader:

Shevarim שְׁבָרִים

All:

Blow the shofar! Proclaim our commitment to peace and the planet!

Leader:

Teruah תְּרוּעָה

All:

May the shofar – which assembled ancient Israel
in expectation of its challenges, fears and dreams –
awaken each of us and draw us together
to face our own in the coming year.
May we hear the shofar as our call to action!

Leader:

Tekiah Gedolah! תְּקִיעָה גְּדוֹלָה!

Farewell!

Leader:

We have come together here today, as the Jewish new year begins, to reconnect with each other and the extended family that is the Jewish people. We have celebrated progressive values and teachings which help us guide our lives and which we treasure as our heritage.

All:

We reflect on the imperative to improve ourselves and our community,
our culture and our world. We are the stewards of a great legacy,
and the trailblazers of a vital evolving civilization.
We reflect on all that for which we feel grateful in life,
and look forward to the new year.

Leader:

May we respond with courage, determination, and urgency to life's challenges and its promise. May our deeds help make the new year good and sweet.

Closing Song: *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.*

סאַלאַם, עָלֵינוּ וְעַל כָּל הָעוֹלָם
סאַלאַם סאַלאַם
סאַלאַם, עָלֵינוּ וְעַל כָּל הָעוֹלָם
סאַלאַם סאַלאַם

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

Salaam – peace – for us and for the
whole world.
Peace – *salaam* – peace!

**Happy New Year!
Shanah Tovah! Gut Yor! Buen Anyu!**

Tashlich and Havdalah – תַּשְׁלִיךְ וְהַבְדֵּלָה

Tashlich

Why Tashlich?

A medieval mystic, the *Shelach*, wrote that people can be trapped in bad deeds and bad ideas just “as fish are ensnared in an evil net” (Ecclesiastes 9:12) and are unable to free themselves. *Tashlich* reminds us of this by having us venture out to feed fish during a traditional season of repentance (*Shelach* at 214b).

Physical activity helps us learn and incorporate ideas into our lives that seem easy enough when we hear them but that are easy for us to lose track of. Taking time now to act out casting away negative thoughts, emotions, and experiences can help us later.

How to Do It

Find a body of water and toss breadcrumbs or other things – even lint from your pocket or bag! – into the water. Or participate in a cleanup activity, a “reverse tashlich” that helps *remove* unwanted items from the environment, instead of adding things we don’t want into the environment. And you can do it with friends or family: much of Jewish life was designed to be lived at home and in the family, rather than at a synagogue or community center!

You can focus on specific problems you’ve had in the past year, or on specific things you want to improve, and perform the act of *tashlich*.

Together, we recite this poem before performing the act of *tashlich*:

Let this be our confession.
For the sin I committed
against you.
For the sins we’ve committed
against one another.
For indifference.
And for interference.
For minor slights.

And for outrageous affronts.
For forgetting.
And for reminding.
For ignoring.
And for pointing out.
Forgive me; pardon me - as I
pardon you.

After performing *tashlich* or reverse *tashlich*, we can recite a blessing to mark the day and an affirmation:

נְבָרֵךְ כָּל-דּוֹר וְדּוֹר שֶׁהֶחְיֵנוּ וְקִיָּמָנוּ, וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה.

N'varekh kol dor va-dor shehecheyanu v'kiy'manu v'higiyanu la-z'man ha-zeh.

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

I have tossed out my mistakes and bad thoughts,
And will not remain angry forever.
I will forgive others with love,
Just as I hope they will forgive me.

(You can do *tashlich* any time you feel the need for a ritual to help clear away bad thoughts or intentions – while traditionally *tashlich* is connected to the High Holidays, it's available as a tool for you to use whenever you need it.)

Havdalah

The Hebrew word *havdalah* means distinction: we use a *havdalah* ceremony to distinguish between the time of a holiday or Shabbat and ordinary time. For most Humanistic Jews, Rosh Hashanah ends after a single day, and often that coincides with Shabbat.

Today, we will recite *havdalah* blessings to mark the end of both Shabbat and Rosh Hashanah:

סַבְּרִי חֵבְרִי.

נְבָרֵךְ אֶת בּוֹרְאֵי פְּרִי הַגָּפֶן.

Savri chaveirai.

N'varekh et ha-bor'ei p'ri ha-gafen.

With your permission, my companions,
Let us bless those who create the fruit of the vine.

נִשְׂמֵיחַ בְּרֵיחַ הַבִּשְׁמִימִים.

N'sameiach b'rei-ach ha-b'samim.

Let us rejoice in the scent of the spices.

בָּרוּךְ הָאוֹר בַּמָּקוֹם הַזֶּה — וְיִהְיֶה אוֹר בְּכָל הָעוֹלָם.
Barukh ha-or ba-makom ha-zeh—vi'yhi or b'khol ha-olam.

Blessed is the light in this place—and may there be light throughout the whole world.

As we finish the *Havdalah* blessings, we extinguish the candle in the cup of wine or juice.

Tonight, we will do one last act to mark the end of Rosh Hashanah: we will hear one final blow from the *shofar*: *tekia g'dolah!*

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