



**BOSTON
WORKERS
CIRCLE**

Center for Jewish Culture
& Social Justice

Rosh Hashonah

רֶאֶשֶׁת־הַשָּׁנָה

2021 ~ 5782

7.

Rosh Hashonah means the head or beginning of the year. So what does a New Year entail? We take stock, we reawaken, we remember. We gratefully acknowledge all that the past year has brought us of life and health, of love, of beauty and truth, of strength and courage. Whatever good we have known this year, we reflect upon in joy. And in this hour, we also reflect upon our sorrows, failures, and disappointments. This year has been especially hard. Our spirits and our coping skills have been tested. As we reflect, let us observe what we have learned from the pandemic and how we can apply these lessons in the new year.

8.

On the New Moon of Tishrei (*excerpt*)

On the new moon of Tishrei
 the month of harmony's return
 we remember and renew
 the dance of creation inside us
 in community
 in the way we touch life.

On the seventh month
 we gather to renew ourselves on life's way
 by pausing
 and looking inward
 to behold the landscape of our traveled way.

At this time of year we heal our wounds
 by invoking the ancient ways
 of restoring inner peace.

We cast our crumbs to the river
 beat our chests, blow the shofar
 confess the crooked way.
 We sing, dance, share our food,
 tell our stories, and play.

And in the pause of celebration
 we are free
 to forgive
 embrace
 reconcile
 and restore at-one-ment
 to the soul
 until we find again
 our common heart of joy.

Beyond my comprehension.
 I think of my family, and my friends,
 My people, and all the people of the world.
 The living, and those who live on in our hearts and minds,
 Of the earth, and all its creatures,
 Of our universe.

And I am reminded of my responsibility
 To fulfill the promise of peace
 While I am on earth—Shalom.

--adapted from Emily Dina Ruth Maltz

15.

Tashlikh (*Cast Away*)

*[Tashlikh is a ritual of symbolically casting away the detritus of the old year
 and starting fresh in the new year.]*

We cast away doubt, disbelief, and apathy.
 We embrace audacious hope.

We cast away inertia and acceptance of things as they are.
 We embrace shared humanity and a belief in a better world.

We cast away intolerance.
 We embrace bearing witness and raising our voices for equity and freedom.

We cast away separation of families at our borders.
 We embrace sanctuary and refuge.

We cast away indifference to the wellbeing of the earth and inaction in the face of the climate crisis.
 We embrace inhabiting our world more sustainably
 and standing up to Goliath governments with courage and persistence.

We cast away individualism, isolation, self-interest, and distraction,
 And we embrace connection, humility, and the hope of transformation.

As a community we cast away pessimism and cynicism,
 And we embrace the belief that we can be the change we have been waiting for.

--Adapted from Jews for Racial and Economic Justice

16.

On Rosh Hashonah, as we reflect on the past year, we think about and project who we aspire to be in the year to come as individuals, as families, as communities, and in the world.

Let us lift our voices for the future we envision.

17.

Sholem Lid (Peace Song)
(composer unknown)

Lomir ale freylekh zayn,

Lomir ale zingen.

Lomir ale freylekh zayn,

Lomir ale zingen.

Zingen far sholem,

Zingen far broyt,

Boyen a morgn

On has un on noyt.

Zingen far sholem,

Zingen far broyt,

Boyen a morgn fun sholem,

Boyen a morgn fun sholem.

(Let us all rejoice, let us all sing.

Sing for peace, sing for bread.

Build a future without hate or need.

Build a future of peace.)

לאַמיר אַלע פֿריילעך זײַן,

לאַמיר אַלע זינגען.

לאַמיר אַלע פֿריילעך זײַן,

לאַמיר אַלע זינגען

זינגען פֿאַר שלום,

זינגען פֿאַר ברויט,

בויען אַ מאָרגן

אַן האָס און אָן נויט

זינגען פֿאַר שלום

זינגען פֿאַר ברויט,

בויען אַ מאָרגן פֿון שלום

בויען אַ מאָרגן פֿון שלום.



18.

A Community of Memory

Our common memory holds us together, despite war, persecution, and diaspora. Consider that our tradition does not require official clergy to lead prayer — a minyan of ten suffices. Thus, community is central to the practice of Judaism. It is noteworthy that on the Days of Awe, no deity can give complete forgiveness; only another person can forgive us for the hurt we have caused them. This is the community of people that Judaism embraces. It is through this connection to community that we pass on our traditions.

19.

An individual is not a free, single dot in the universe. An individual is a ringlet in the net which is spread over a certain spot on earth. The net is an individual's generation. And a person's generation is just a ringlet in the chain of generations that reaches back to our matriarchs and patriarchs and extends onward to the end of time.

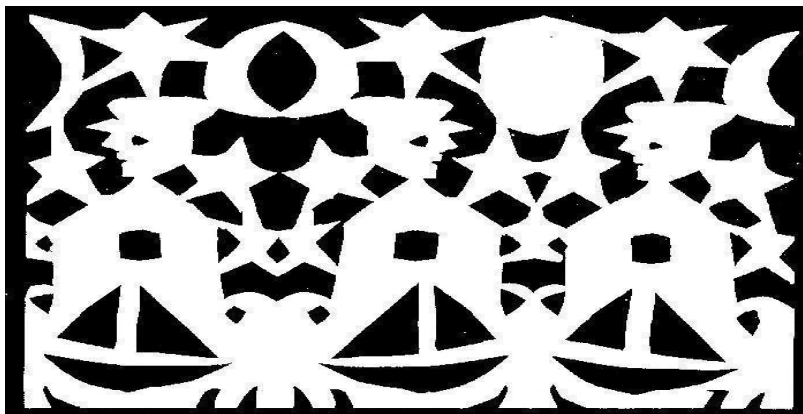
-adapted from I.L. Peretz, a leading Yiddish writer for whom our Shule is named

20.

Jews are a multifaceted community united by historic memory.
We have been held together and upheld by common remembering.
Memory performs the impossible for us.
It holds together the past and present and gives continuity and dignity to human life.

21.

Is it enough to seek forgiveness only from other people? What about the land, the plants, the animals, the natural resources we have hurt through our behaviors, which we're all experiencing in the disastrous consequences of climate change? Let us seek reconciliation with everything we're connected to in this world.



22.

Web of Love
(Susan Robbins)

Together
Our voices weave a web of love that lifts up
The spirit of the world.

Each of our voices spins a golden thread,
They weave together
To lift the world.

We are singers, spinners, weavers,
Dreamers, healers,
We're here to lift the world.

23.

Shema *(Listen)*

The Shema is often considered the singular statement of belief in Judaism. Many Jews have lived and died chanting these words. We sing the Shema today with many voices: to express our unity as a community, to honor the principle that we must all stay true to our own beliefs and speak them with pride and dedication.

Listen up and to one another, people!
Though we are many, we are also one!

24.

(All are invited to sing)

Shema Yisroel Adonoi Elohenu Adonoi Echad

25.

The text that immediately follows the Shema in a traditional service says "These words...shall be in your heart. You shall teach them diligently to your children, speaking of them when you sit in your house, when you walk by the way, when you lie down and when you rise up...."

Primo Levi's poem "Shema" is a commentary on this text. The Shema is supposed to be said aloud. It makes sense; we are crying out to one other: "Listen, Israel! Act!" This week, will you hear it?

[Levi's poem commands a single-minded focus not on the unity of God but on people living in poverty and chaos. Levi insists that human suffering is what our people should be "listening" to. There are many ways to respond to the voices of those who suffer: to educate ourselves on issues of global justice, to volunteer, to advocate, to share our resources.]

Shema (excerpt)

You who live secure

In your warm houses,
 Who, returning at evening, find
 Hot food and friendly faces:
 Consider whether this is a person,
 Who labors in the mud
 Who knows no peace
 Who fights for a crust of bread
 Who dies at a yes or a no.

Consider whether this is a person
 Without hair or name
 With no more strength to remember
 Eyes empty and womb cold
 As a frog in winter.

Consider that this has been:
 I commend these words to you.
 Engrave them on your hearts
 When you are in your house,
 When you walk on your way
 When you go to bed, when you rise;
 Repeat them to your children....

--Primo Levi

26.

Un Du Akerst (And You Plow)

(Text: Chaim Zhitlowsky, based on a German poem by Georg Hewegh; music: unknown)

Un du akerst, un du zeyst,
 Un du fiterst, un du neyst,
 Un du hamerst, un du shpinst,
 Zog, mayn folk, vos du fardinst.

און דו אַקערסט, און דו זייסט,
 און דו פֿיטערסט, און דו נייסט,
 און דו האַמערסט, און דו שפינסט,
 זאָג, מיין פֿאָלק, וואָס דו פֿאַרדינסט.

Nor vu iz dayn tish gegreyt?
 Nor vu iz dayn yontef-kleyd?
 Nor vu iz dayn sharfe shverd?
 Velkhes glik iz dir bashert?

נאָר וווּ איז דיין טיש געגרייט?
 נאָר וווּ איז דיין יום־טובֿ קלייד?
 נאָר וווּ איז דיין שאַרפע שווערד?
 וועלכעס גליק איז דיר באַשערט?

Man fun arbet, oyfgevakht,
 Un derken dayn groyse makht.
 Ven dayn shtarke hant nor vil
 Shteyen ale reder shtil.

מאַן פֿון אַרבעט, אויפֿגעוואַכט,
 און דערקען דיין גרויסע מאַכט.
 ווען דיין שטאַרקע האַנט נאָר וויל
 שטייען אַלע רעדער שטיל.

(And you plow and you sow, and you feed and you sew, and you hammer and you spin. Tell me, my people, what do you earn? Where is your table set? What happiness is in store for you? Worker, awake and recognize your great power! Whenever you want, all wheels will come to a standstill.)

27.

A Secular Amidah

[The Amidah, also called the Shemoneh Esray, or Eighteen Blessings, is the central prayer in the Jewish service. The traditional liturgy is a series of praises and sanctifications of God. It offers thanks for life; it asks for peace; it asks for help in being kind to others. It offers us a time of reflection and self-examination. For this reason, the prayer, Unetannah Tokef, central to the meaning of Rosh Hashonah and Yom Kippur, is added to the Amidah in the traditional Makhzor, or Prayer Book.]

Unetannah Tokef *(Let Us Speak of the Awesomeness)*

On Rosh Hashonah will be inscribed,
 And on Yom Kippur will be sealed:
 How many will pass from the earth and how many will be created,
 Who will live and who will die,
 Who by water and who by fire,
 Who by upheaval and who by plague,
 Who will rest and who will wander,
 Who will live in harmony and who will be harried,
 Who will enjoy tranquility and who will suffer,
 Who will be impoverished and who will be enriched,
 Who will be humbled and who will be exalted.

At the turning of the year
 we look back, look ahead, see that
 we are always
 in the days between.

- Marcia Falk

28.

What we are shapes what we become. Unetannah Tokef tells us that the child is parent to the adult. But it tells us also that we are capable of changing the outcome, through Tefillah, Tsedokah, and Teshuvah.

Tefillah, called prayer, derives from the word for honest self-reflection.

Tsedokah, commonly called charity, derives from the word Tsadik, a person who acts justly towards others.

Teshuvah, commonly translated as repentance, refers to repentance from Khet, the Hebrew word for sin. This word has its origins in archery, where it meant "missing the mark." Such is the Jewish concept

of sin — the missing of one’s goal, losing sight of the important things in life. But there is another way to understand Teshuvah. The word can be translated to mean “turning:” turning to hit the mark, turning back to ourselves and our values and our capacities to act justly in community and in the world.

Our Jewish tradition calls us to honest self-reflection, justice, and turning. We must ask ourselves if we have hit the mark — as individuals, as members of families, and as members of our communities.

29.

By joining together today, we embrace a tradition over 3,000 years old and benefit from a conviction that the New Year can be a creative moment. Together we help each other find the courage and time to “turn.”

Turning

Now is the time for turning.
For leaves, migrating birds, and animals, turning comes instinctively.
But for us, turning does not always come so easily.

It takes an act of will
For us to make a turn.

It means breaking with old habits;
It means admitting that we have been wrong;
And this is rarely easy.
It can mean losing face;
It can mean starting all over again;
And this can be painful.

It means saying: “I am sorry.”
It means admitting that we have the ability to change;
And this can be embarrassing.
These things are terribly hard to do.
But unless we turn, we will be trapped forever
In yesterday’s ways.

-adapted from Rabbi Jack Riemer

30.

And let us consider our own current place in the original sin committed 402 years ago with the arrival of the first Africans to be sold into bondage in North America.

The whole history of the progress of human liberty shows that all concessions yet made to her... have been born of earnest struggle.If there is no struggle there is no progress. Those who profess to favor freedom and yet deprecate agitation are [those] who want crops without plowing up the ground; they want rain without thunder and lightning. They want the

ocean without the awful roar of its many waters. ...Power concedes nothing without a demand. ...Find out just what any people will quietly submit to and you have found out the exact measure of injustice and wrong which will be imposed upon them, and these will continue till they are resisted....

--Frederick Douglass, 1857

31.

Let Justice Roll Down
(Aileen Vance)

There is no freedom, the wise one said,
Let justice roll down, roll down,
When the poor cry out for shelter and bread.
Let justice roll down like a mighty stream.

Oh, children, don't you get weary,
Walk together, believe in the dream.
When the way gets rough, we will make a new way.
Let justice roll down like a mighty stream.

When brutality threatens our daughters and sons,
Let peace roll down, roll down,
May our voices ring out above the guns.
Let peace roll down like a mighty stream.

Oh, children, don't you get weary,
Walk together, believe in the dream.
When the way gets rough, we will make a new way.
Let peace roll down like a mighty stream.

Step by step, and one by one,
Let love roll down, roll down,
They can kill the prophet but the dream lives on.
Let love roll down like a mighty stream.

Oh, children, don't you get weary,
Walk together, believe in the dream.
When the way gets rough, we will make a new way.
Let love roll down like a mighty stream.

Oh, children, don't you get weary,
Walk together, believe in the dream.
When the way gets rough, we will make a new way.
Let justice roll down like a mighty stream.
Let justice roll down like a mighty stream.

32.

Questions

[Another prayer in the traditional High Holiday services added to the Amidah, which means “standing,” encourages reflection and self-examination about specific things we have done in the past year and resolve to do better is Al Khet (“For Missing the Mark”). Here is our community’s way of doing this, by asking questions.]

We invite you to rise in body or spirit and read aloud together:

Let us ask ourselves hard questions
 For this is the time for truth.
 How much time did we waste
 In the year that is now gone?
 Did we fill our days with life
 Or were they dull and empty?
 Was there love inside our home
 Or was the affectionate word left unsaid?
 Was there real companionship with our children
 Or was there living together and a growing apart?
 Were we a help to our mates
 Or did we take them for granted?
 How was it with our friends:
 Were we there when they needed us, or not?
 The kind deed: did we perform it or postpone it?
 The unnecessary gibe: did we say it or did we hold it back?
 Did we deceive others?
 Did we deceive ourselves?
 Did we respect the rights and feelings
 Of those who worked with us?
 Did we acquire only possessions
 Or did we acquire new insights as well?
 Did we fear what the crowd would say
 And keep quiet when we should have spoken out?
 Did we mind only our own business
 Or did we feel the heartbreak of others?
 Did we live right,
 And, if not,
 Then have we learned
 And will we change?

- Rabbi Jack Riemer

(Be seated)

33.

More Questions

Let us ask ourselves questions as seekers of justice and truth.
For this is our time to turn.

As we witnessed the widening divide in our country this year, did we too feel the pain of hatred?
Did we challenge ourselves to open not only our minds, but our hearts and spirits to people who are different from us?

Did we try to grow beyond our own opinions to see the sacred humanity of all people?

Did we interrupt racism, sexism, antisemitism, Islamophobia, homophobia, and other hatreds in our daily lives?

Did we celebrate the beauty of gender diversity, undermine binaries, and fight for loving, liberatory spaces for our siblings of all genders?

Did we work for peace and justice in Israel and Palestine, or did we turn our heads in hopelessness and fear?

Did we examine our role in upholding systems of oppression, especially white supremacy?

Did we march in the streets and then celebrate our victories as though the work was over?
Or did we return home to continue the fight for justice?

Did we limit our hearts and minds to the narrowness of the world as we currently know it?
Or did we envision and contribute to making the world as we wish to see it?

Which vision did we live by?

Which world will we choose in the year to come?

34.

Oyb Nisht Nokh Hekher *(If Not Higher)* *(a short version of a story by I. L. Peretz)*

And every year, just before the Days of Awe, the High Holy Days, the rabbi of Nemirov would vanish. He was not in the shul, nor in the study house, nor at home. Where can the rabbi be?

Un der nemirover flegt slikhes-tsayt yedn frimorgn nelm vern, farshvindn! Men flegt im nisht zen in ergets: nisht in shul, nisht in beyde bote-medroshim, nisht bay a minyen, un in der heym avade un avade nisht.... Vu ken zayn der rebe?

The people believed that the rabbi, so good was he, ascended to heaven to plead with God for the good health and fortune of the town's Jews in the year to come.

One day, a traveler came to Nemirov at this time of year. He heard the story of the rabbi disappearing and ascending to heaven, and was full of doubt. The doubting traveler quoted a passage of the Gemorah, which said that even Moses did not ascend to heaven, but remained suspended two and a half feet below.

The traveler decided to follow the rabbi in secret to disprove the villagers. He hid near the rabbi's home, and in the earliest hour, before even the baker arose, the traveler saw the rabbi leave his house, dressed in tattered old clothes and carrying an ax. The rabbi walked for two hours until he came to a stand of trees. He took out his ax, chopped trees into small logs, tied them together with rope, and walked back toward town.

On the outskirts of town, the rabbi stopped at a beaten down house, half-hidden behind a stone ledge. He knocked on the door. "I have extra wood, my friend," said the rabbi. "Ah, dear woodcutter," replied the woman, "I am a poor widow with nothing to pay you." "It doesn't matter," said the rabbi. "Already it has gotten cold, and you will need a warm fire to heat your home." "Thank you, dear woodcutter. But I cannot even bend down to kindle the fire today, for I am ill." "I shall do it for you," said the rabbi. He laid the wood, struck a match, and as the flames spread their warmth through the house, he quietly said the Penitential Prayers that preceded Rosh Hashonah. The woman, hard of hearing, could not make sense of the rabbi's words, but the traveler could hear them from his hiding place outside the window.

So impressed was he that the doubting traveler moved to the village and became a follower of the rabbi of Nemirov. And ever after, when a follower of the rabbi tells how the rabbi ascends to heaven, the traveler quietly adds, "If not higher!"

Un shpeter, oyb a khosid hot amol dertseylt, az der nemirover hoybt zikh oyf, slikses-tsayt, yedn frimorgn, un flit aroyf in himl arayn, flegt shoyn der litvak nisht lakhn, nor tsugebn shtilerheyt: "Oyb nisht nokh hekher!"

35.

May It Be So

May the year bring abundant blessing- beauty, creativity, delight!
May we be confident, courageous, and devoted to our callings.

May our lives be enriched with education.
May we find enjoyment in our work and fulfillment in our friendships.

May we grow, may we have good health,
In darker times, may we be sustained by gratitude and hope.

May we be infused with joy.
May we know intimacy and kindness, may we love without limit.

May the hours be enhanced with music and nurtured by art.
May our endeavors be marked by originality.
May we take pleasure in daily living.
May we find peace within ourselves and help peace emerge in the world.

May we receive the gifts of quiet.
 May reason guide our choices, may romance grace our lives.

May our spirits be serene, may we find solace in solitude.
 May we embrace tolerance and truth and the understanding that underlies both.

May we be inspired with vision and wonder, may we be open to exploration.
 May our deepest yearnings be fulfilled, may we be suffused with zeal for life.

May we merit these blessings and may they come to be.
 May it be so.

--Marcia Falk

36.

Mi Shebeyrakh (*Who Blesses*)

[Mi Shebeyrakh is a part of the traditional service for those who wish to have healing and supportive words said for the sick.]

A wonderful benefit of being in a community is that it cuts through our isolation, especially in difficult or challenging times.

All those who have family or friends who are ill or in need, we invite you to rise in body or spirit as we play the music for Mi Shebeyrakh. May you and your loved ones be supported and comforted in this time of need.

37.

(Mi Shebeyrakh instrumental followed by nign; composed by Debbie Friedman)

[Mi shebeyrakh avoteynu, m'kor habrokha l'imoteynu. May the love we shared with those who came before us help us find the courage to make our lives a blessing.]

(Be seated)

38.

Yizkor (*Remembrance*)

[At Yom Kippur, we will display the names that you submitted with your registration. Contact mjackman@circleboston.org by Sept. 13 if you wish to have your loved one's name displayed but did not submit their name.]

At Rosh Hashonah and Yom Kippur, we set aside a special time for remembering the dead, to remember those who have gone before, and to remind ourselves how we should live.

We invite you to read together:

**This is the time we remember
Those who gave meaning to our lives.
This is the time we remember
The bonds that tied us together,
The love that we shared,
And the memories that remain with us still.**

39.

They are now part of the eternity that is human memory.
In silence, we remember our family and friends who have passed away.
At Yom Kippur, we will display these names.

In silence, we contemplate the empty spaces their deaths have left in our lives.
In silence, we celebrate the spaces in our lives that they made richer, fuller, happier, more loving, and deeper in meaning.

We mourn their deaths as we celebrate their lives, as we affirm life itself.
Let us observe a moment of silence.



40.

Zay Freylekh (Be Happy)

[from the repertoire of Holocaust survivor Arkady Gendler; composer unknown. The first verse contains the original lyrics. Linda Gritz was inspired by the beautiful melody to write a second verse of comfort and release as a counterpoint to the first verse.]

Zay freylekh, zay freylekh,
Vish oys a trer un veyn nit mer,
Zay freylekh, zay freylekh.
Keyner zol nit visn fun dayn tsar,
Zay freylekh, zay freylekh.
Der sod muz blaybn dayns!
Mit ale koykhes halt di trern ayn,
Keyner zol nit visn fun dayn payn,
Meg dos harts in dir tserisn zayn,
Freylekh zolstu zayn.

זײַ פֿריילעך, זײַ פֿריילעך,
וויש אויס אַ טרער און וויין ניט מער,
זײַ פֿריילעך, זײַ פֿריילעך.
קיינער זאָל ניט וויסן פֿון דיין צאַר,
זײַ פֿריילעך, זײַ פֿריילעך.
דער סוד מוז בלייבן דינס!
מיט אַלע כוחות האַלט די טרערן אַיין,
קיינער זאָל ניט וויסן פֿון דיין פּאַינ,
מעג דאָס האַרץ אין דיר צעריסן זײַן,
פֿריילעך זאָלסטו זײַן

Zay freylekh, zay freylekh,
 Loz aroys a trer un layd nit mer,
 Zay freylekh, zay freylekh.
 Zolstu mer nit visn fun kayn tsar,
 Zay freylekh, zay freylekh.
 Dos lebn blaybt nokh dayns!
 Un zol dos lebn onvern di shayn
 Zoln zikhroynes lindern dayn payn
 Meg dos harts in dir tserisn zayn
 Freylekh zolstu zayn.

זײַ פֿרײלעך, זײַ פֿרײלעך,
 לאַז אַרױס אַ טרער און לייד ניט מער,
 זײַ פֿרײלעך, זײַ פֿרײלעך.
 זאָלסטו מער ניט װיסן פֿון קײן צאַר,
 זײַ פֿרײלעך, זײַ פֿרײלעך.
 דאָס לעבן בלייבט נאָך דײַנס!
 און זאָל דאָס לעבן אָנווערן די שײַן,
 זאָלן זכרונות לינדערן דײַן פײַן,
 מעג דאָס האַרץ אין דיר צעריסן זײַן,
 פֿרײלעך זאָלסטו זײַן.

Translation of original lyrics by unknown author:

*Be happy, wipe away your tears and weep no more,
 Be happy, no one should know of your sorrow,
 Be happy, your secret must remain yours!
 With all your strength, hold back your tears,
 No one should know of your pain,
 Though your heart is broken, be happy.*

Translation of second verse by Linda Gritz:

*Be happy, let your tears flow and suffer no more,
 Be happy, may you be spared further sorrow,
 Be happy, life is still yours!
 And if life loses its shine,
 May memories soothe your pain,
 Though your heart is broken, be happy.*

41.

There are stars whose radiance is visible on earth even though they themselves have disintegrated.
 And there are people whose memory continues to light the world after they have passed from it.
 These lights shine brightest in the darkest night.
 They light the path for us.

--Hannah Senesh

May our lives be worthy of remembrance and provide sustenance and purpose to others after we die. Thus the lives of those before us, our own lives, and those who live to continue the work after us will be linked for all time.

42.

Kaddish (Holy)

It is an ancient custom to kindle a yortsayt candle and recite Kaddish for the departed.
 We invite you to light a yortsayt candle, rise in body or spirit, and say Kaddish.

Yis'ga'dal v'yis'kadash sh'mey rabbo,
b'olmo dee'vro khir'usey v'yamlikh
malkhu'sey, b'khayaykhon uv'yomey'khon
uv'khayey d'khol beys yisroel, ba'agolo
u'viz'man koriv; v'imru omeyn.

Y'hey shmey rabbo m'vorakh l'olam
ul'olmey olmayo.

Yisborakh v'yishtabakh v'yispoar
v'yisromam v'yisnasey, v'yishador v'yis'aleh
v'yisalal, shmey d'kudsho, brikh hu, l'eylo min
kol birkhoso v'sheeroso, tush'bekhoso
v'nekhemoso, da'ameeran b'olmo; v'imru
omeyn.

Y'hey shlomo rabbo min sh'mayo,
v'khayim oleynu v'al kol yisroel; v'imru
omeyn.

Oseh sholom bimromov, hu ya'aseh
sholom oleynu, v'al kol yisroel; v'imru omeyn.

(Be seated)

43.

The Low Road *(excerpt)*

[Starting at "six," more and more voices join in from the audience]

Alone, you can fight,
you can refuse, you can take
what revenge you can
But they roll over you.

But two people fighting
back to back can cut through
a mob, a snake-dancing file
can break a cordon, an army
can meet an army.

Two people can keep each other sane,
can give support, conviction, love,
massage, hope, sex.

Three people are a delegation,
a committee, a wedge.

With four you can play bridge and
start an organization.

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי בְרָא
בְּרַעוּתָהּ וְנִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעֵגְלָא וּבְזִמְן קָרִיב.
וְאָמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא:

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלֵּל שְׁמֵהּ דְקַדְשָׁא. בְּרִיךְ
הוּא. לְעֵלְא (וּלְעֵלְא) מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא
תְּשַׁבַּחְתָּא וְנִתְמַתָּא דְאִמְרוּן בְּעֵלְמָא. וְאָמְרוּ אָמֵן:
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

עֲשֵׂה שְׁלוֹם בְּמִרְוֵמֵי הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ
וְעַל כָּל יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

[Some audience voices join in]

With six you can rent a whole house,
eat a pie for dinner with no seconds,
and hold a fund-raising party.

[More voices] A dozen can hold a demonstration.

[More voices] A hundred fill a hall.

[More voices] A thousand have solidarity and your own newsletter;

[All] ten thousand, power and your own paper;
a hundred thousand, your own media;
ten million, your own country.

It goes one at a time,
it starts when you care to act,
it starts when you do it again
after they said no,
it starts when you say We
and know who you mean,
and each day you mean one more.

--Marge Piercy

44.

D'var *(Word)*

[Traditionally, the d'var is a commentary on the week's Torah portion. In our d'var, a member of our community is invited to provide personal reflections.]

45.

Flatbush Waltz *(Andy Statman)*

46.

Greetings to Our Community

47.

Blowing the Shofar

The Shofar is an ancient tool. It was used by villages to communicate with neighbors across vast distances. Someone would climb to the top of a nearby hill and blow the Shofar in the direction of the neighboring towns, initiating a chain of blasts from village to village through the desert. The Shofar was sounded to announce festivals and victories, and the threat of invasion, storm, and war. When the sound was heard, people knew it was time to listen and act.

Today we sound the Shofar to announce the start of the New Year.
Wake up!, it demands, Notice that another year has passed!

48.

The Shofar call has three parts, culminated by a very long blast. They are:

Tekiah: One long note to sound the alarm. This is the sound of remembrance. Another year of life has gone by and we must ask ourselves how we have lived during that year.

Shevarim: Three sets of low and high notes. Each low note reminds us that life may bring fear, frustration, tragedy, and sorrow. Each high note gives hope that life will also bring us happiness and serenity.

Teruah: Nine short notes for the call to arms that asks each of us to make a personal commitment to liberation of all oppressed people, and to the end to exploitation and tyranny in all forms.

Call out the Shofar's notes and it will answer.

(Shofar blasts after the name of each note is called out)

(All) Tekiah

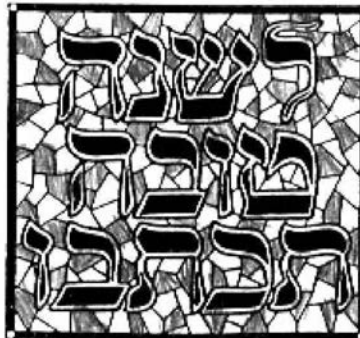
May the sound of the Shofar awaken us to the flight of time
And summon us to live our days with purpose.

(All) Shevarim

May the sound of the Shofar shatter our complacency
And make us conscious of our weaknesses and our strengths.

(All) Teruah

May the sound of the Shofar remind us that it is time to "Proclaim liberty throughout the land and for all the inhabitants thereof." *(Leviticus 25:10)*

(All) Tekiah

49.

This Is the Beginning of the New Year

Today begins the Ten Days of Awe, the period from Rosh Hashonah to Yom Kippur, ten days in which we reflect on the year we have just concluded, and prepare for the year before us. For us, as for our ancestors, this ten-day period presents us with time and space for honest self-reflection, forgiveness, healing, and resolve.

May we create for ourselves, our family, friends, and community a year of health, happiness, and peace.

And now we turn to our neighbor on the next screen and say:

(All) A gut yontef, A gut yor!
Anyada buena, dulce i alegre!

50.

Leshone Toyve (For a Good Year) (lyrics by Sh. Tseler, music by Chane Mlotek)

Mir bagrisn hoykh un klor:	מיר באַגריסן הויך און קלאַר:
Leshone toyve, a gut yor!	לשנה טובה, א גוט יאָר!
Mir bagrisn hoykh un klor:	מיר באַגריסן הויך און קלאַר:
Leshone toyve, a gut yor!	לשנה טובה, א גוט יאָר!
Mir bagrisn un mir vintshn	מיר באַגריסן און מיר ווינטשן
Ale kinder, hoykh un klor:	אַלע קינדער, הויך און קלאַר:
Leshone toyve tikoseyvu	לשנה טובה תכתבו
A gut yor! A gut yor!	א גוט יאָר! א גוט יאָר!
Leshone toyve tikoseyvu	לשנה טובה תכתבו
A gut yor! A gut yor!	א גוט יאָר! א גוט יאָר!
A gut yor! A gut yor!	א גוט יאָר! א גוט יאָר!

(We send greetings loud and clear:

Leshone toyve, a good year.

We send greetings

To all children, loud and clear:

Leshone toyve tikoseyvu, a good year!)

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