



BOSTON WORKMEN'S CIRCLE

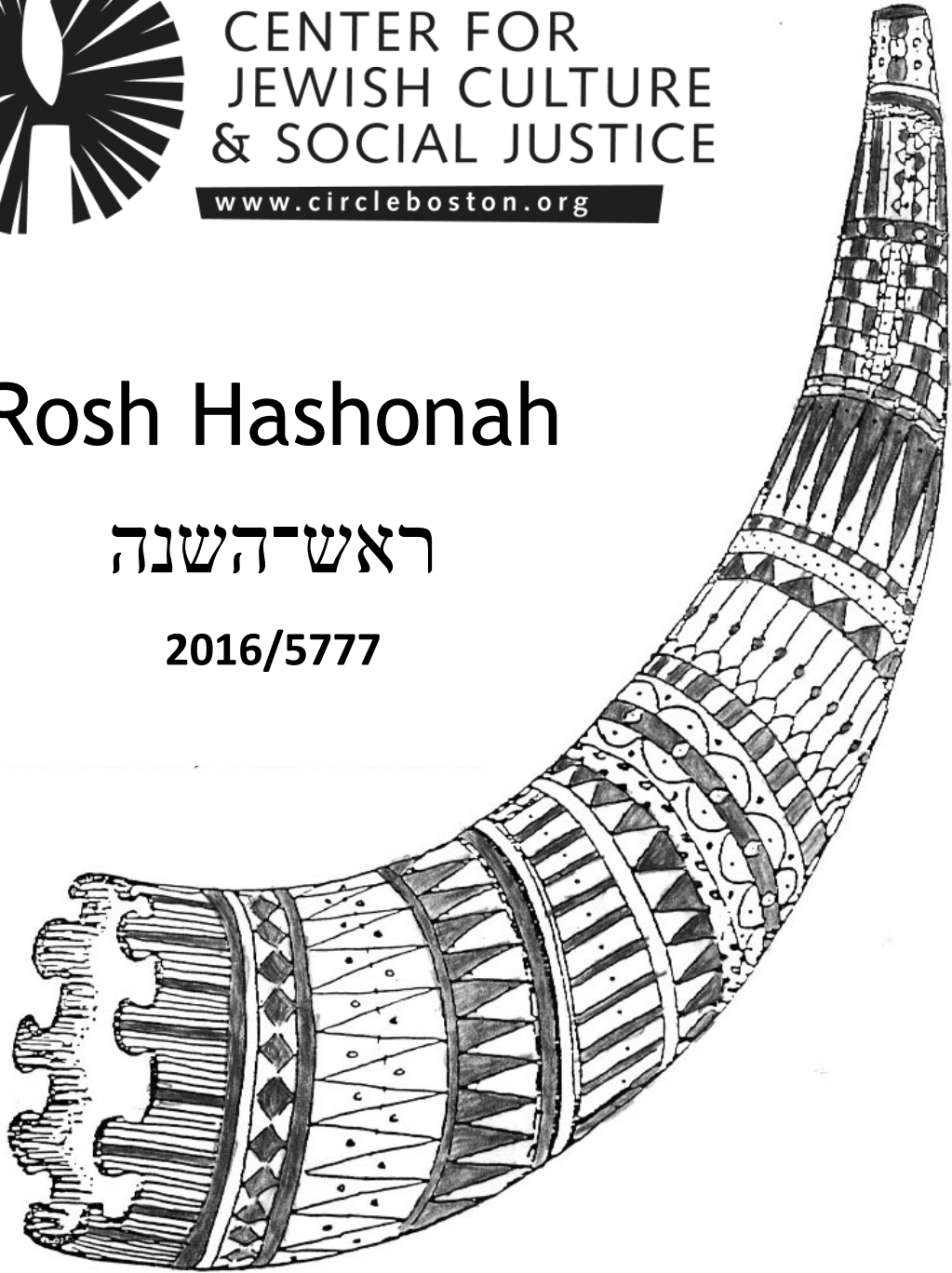
CENTER FOR
JEWISH CULTURE
& SOCIAL JUSTICE

www.circleboston.org

Rosh Hashonah

ראש־השנה

2016/5777





Happy New Year! Gut Yontef!

Welcome to the High Holidays with Boston Workmen's Circle.

As we gather in community today, let's make an effort to get to know each other's names.

<p>Hello, my name is:</p> <p>My pronouns are:</p>
--

Why Name Tags with pronouns?

Boston Workmen's Circle is working to be a more welcoming and inclusive community.

Not everyone identifies as a man or woman and is comfortable being referred to using "he/him/his" or "she/her/hers". In order to make the space welcoming and accessible to everyone, regardless of their gender identity, we ask that you make yourself a name tag with your preferred pronouns (she/her, he/his, they/them, ze/hir, etc.)

*Do you have other suggestions for how we could be a more welcoming and inclusive community?
Please fill out the feedback form at the back of this program.*

We gratefully thank countless sources and the many individuals who provided inspiring and thoughtful text, poems, art, and music, contributing to this richly moving annual community event.

BOSTON WORKMEN'S CIRCLE
1762 BEACON STREET
BROOKLINE, MA 02445
617.566.6281

AN AFFILIATE OF:



Sholem Aleykhem
(*Peace Be With You*)

(*instrumental, followed by nign*)

Leshone Toyve. Welcome to the New Year, 5777. For thousands of years the Jewish people have celebrated the New Year with joy, hope, and thoughtful reflection. Today we are here to continue that tradition. The holidays of Rosh Hashonah and Yom Kippur provide time and space for self-examination and personal reflection. We are here to reflect on the year that has passed and open our hearts to the possibilities of the year to come. Today is a day of introspection and growth, of assessment and healing, of receptiveness and renewal. We evaluate and measure ourselves and our choices. We strive to take responsibility and to write our own destiny for the New Year. We ask: What has transpired this past year and what adjustments can we make to the next year? What do Rosh Hashonah and Yom Kippur mean to us? Today, we will consider these questions together, as a community.

At this time, please turn and introduce yourself to someone sitting near you.

Hiney Ma Tov

(*How Good and Pleasant It Is for People to Live Together in Unity*)

Hiney ma tov umanayim
 Shevet akhim gam yakhad
Hiney ma tov umanayim
 Shevet akhim gam yakhad

Hiney ma tov
 Shevet akhim gam yakhad
Hiney ma tov
 Shevet akhim gam yakhad

Oy vi gut un vi voyl es is
 Briders un shvesters tsuzamen
Oy vi gut un vi voyl es is
 Briders un shvesters tsuzamen
Oy vi voyl es iz
 Briders un shvesters tsuzamen
Oy vi voyl es iz
 Briders un shvesters tsuzamen

This Day - Rosh Hashonah

Rosh Hashonah means the head or beginning of the year. We say good-bye to the old year and welcome to a New Year.

Our tradition refers to this day as Yom Hadin, Yom Teruah, and Yom Hazikoren.

Yom Hadin is the Day of Judgment. We examine and evaluate our lives.

Yom Teruah is the Day of the Blowing of the Shofar. On this day the Shofar is sounded to awaken us as we welcome in the New Year.

Yom Hazikoren is the Day of Remembering. We gratefully acknowledge all that the past year has brought us of life and health, of love and joy, of beauty and truth, of strength and courage. Whatever good we have known this year, we reflect upon in joy. Yet in this hour, we also reflect upon our sorrows, failures, and disappointments.

Candle Lighting

Members of last year's Zayin Class, the Bar/Bas Mitzvah Class, light the holiday candles.

Each holiday begins with candle lighting to represent bringing light into darkness, hope into despair. May the lights guide our way in this New Year and serve as beacons of hope as we move forward.

(All)

For the Hebrew blessing, we say:

Borukh Ato Adonoy Elohenu Melekh ho'olom
asher kidishonu b'mitzvosov vetsivonu l'hadlik ner shel Yom Tov.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל יוֹם טוֹב

In Yiddish, we say:

Mir bagrisn dem nay yor. Zol der klang fun trua
onheybn a yor fun sholem un frayhayt far ale mentshn.

מיר באגריסן דעם ניי יאר. זאל דער קלאנג פֿון תרועה

אָנהייבן אַ יאר פֿון שלום און פֿרייהייט פֿאַר אַלע מענטשן.

In English, that means:

We welcome the New Year in the tradition of our people.
May the sound of the shofar begin a year of peace and freedom for all people.

Shehekheyonu

[The Shehekheyonu is traditionally said upon starting any holiday. More broadly, it is said as a statement of gratitude at reaching an important point in our lives.]

This is a special occasion for us, for last year we began our Bar/Bas Mitzvah studies in the Zayin Class. In the spring we entered a new chapter in our participation in the Jewish community at our Bar/Bas Mitzvah. With these words of the Shehekheyonu we celebrate our having reached this occasion, our first Rosh Hashonah since graduating Shule.

(All)

For the Hebrew blessing, we say:

Borukh Ato Adonoy Elohenu Melekh ho'olom
Shehekheyonu, vekymonu, vehigyonu, lazman hazeh.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵנוּ מֶלֶךְ הָעוֹלָם שֶׁהֵחֵינּוּ וְקִיַּמְנוּ וְהִגִּיעֵנוּ לְזֶמֶן הַזֶּה

In Yiddish, we say:

Mir rufn oys undzer groys freyd un dankshaft far undzer lebn tsuzamen.

מִיר רוֹפֵן אויס אונדזער גרויס פֿרייד און דאַנקשאַפֿט פֿאַר אונדזער לעבן צוזאַמען.

In English, that means:

In the tradition of our people we voice our joy and gratitude
for our continuing life together as community.

(Graduates sit)

(All sing Shehekheyonu)

Borukh Ato Adonoy Elohenu Melekh ho'olom
Shehekheyonu, vekymonu, vehigyonu, lazman hazeh

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵנוּ מֶלֶךְ הָעוֹלָם שֶׁהֵחֵינּוּ וְקִיַּמְנוּ וְהִגִּיעֵנוּ לְזֶמֶן הַזֶּה

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.

Sholem Lid
(Peace Song)

<p>Lomir ale freylekh zayn, Lomir ale zingen. Lomir ale freylekh zayn, Lomir ale zingen.</p> <p>Zingen far sholem, Zingen far broyt, Boyen a morgn On has un on noyt.</p> <p>Zingen far sholem, Zingen far broyt, Boyen a morgn fun sholem, Boyen a morgn fun sholem.</p> <p><i>(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.)</i></p>	<p>לאָמיר אַלע פֿריילעך זײַן, לאָמיר אַלע זינגען. לאָמיר אַלע פֿריילעך זײַן, לאָמיר אַלע זינגען.</p> <p>זינגען פֿאַר שלום, זינגען פֿאַר ברויט, בויען אַ מאָרגן אַן האָס און אָן נויט.</p> <p>זינגען פֿאַר שלום, זינגען פֿאַר ברויט, בויען אַ מאָרגן פֿון שלום, בויען אַ מאָרגן פֿון שלום.</p>
--	---

This year's Zayin class, the Bar/Bas Mitzvah class, tells the story of Rosh Hashonah.

Why We Are Here Today

[According to tradition, Adam and Eve were created on Rosh Hashonah, and hence it is the birthday of the world. Other momentous things happened on Rosh Hashonah. On Rosh Hashonah, Joseph was freed from an Egyptian prison. And later on, the Jews in Egypt stopped their slave labor, as they started the rebellion that would lead to their liberation from Egypt.]

As the graduating class for this year, who are preparing for our Bar/Bas Mitzvah, we have the honor of telling our community the story of Rosh Hashonah.

This is the first day of the Jewish New Year – a day when we come together to remember the year just past, and to plan the year to come.

This is a day of joy: we are thankful for life, for the health and happiness that make life bright and good, for our dear families, and for all the rich blessings that we enjoy every day.

This is a day when we express our hope that we shall be blessed with continued life, happiness, and peace. Welcome to a New Year!

Why do we speak and sing in Hebrew and Yiddish and Ladino when we cannot always understand the words?

The Jewish people are an ancient people, almost 6000 years old. We have a rich heritage that spans over all those millennia and over many different countries. The Jewish people speak many languages. Language is how we communicate love, passion, frustration, and despair. It is how we tell our histories and maintain our cultures. Language is an expression of community and unity.

Hebrew is the language of the Torah, the language of rituals that have resonated for generations. Yiddish and Ladino are precious vessels of Jewish culture over the past thousand years, reflected in music, literature, and humor.

Yiddish is the language of Ashkenazic Jews of eastern Europe, a major language of the early 20th-century labor movement, and a direct connection between our Jewishness and our social activism today.

Ladino is the language of exile of Sephardic Jews, the Jews of Spain, who were expelled from Spain in 1492 and then migrated across Europe, North Africa, and the Ottoman Empire, and a symbol of our diverse community today.

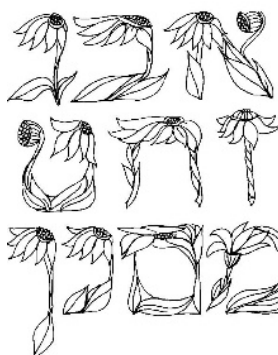
Yiddish and Ladino are rare treasures that we must honor and keep alive, for ourselves and from generation to generation, fun dor tsu dor, de generacion en generacion.

(Class sits)

Di Sapozhkelekh

(Little Boots)

(nign)



The Ancient Words

The ancient words,
I don't understand them.
They are in a language I do not know.
Why are they so familiar?

There is a rhythm to them,
A beat, a pulse I understand
From somewhere very deep inside me,
My heart, my soul.
I am connected to a past I never lived
And to a future I shall not know.

A member of the human race,
Running through my time
And still connected to many lives which came before me.
So many cultures, faces, tears and joys,
A Jew, connected
To the past, to a future.

Hoping always
That peace and love will finally come to all the world,
That we may really live with no barriers
And each of us, in the comfort and beauty of our varied
Traditions.

Long before I understood what it means to be Jewish,
I knew that I was a part of something larger than myself,
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

Hannah Arendt wrote, “It is in the very nature of things human that every act that has once made its appearance and has been recorded in the history of mankind stays with mankind as a potentiality long after its actuality has become a thing of the past.”

This year, we witnessed the drowning of thousands of refugees and were reminded of the Jewish people who died at sea while fleeing war-torn Europe. We read about attacks against immigrants and we remembered a long history of anti-Jewish pogroms. We heard hateful speech and we recalled the anti-Semitic rhetoric of Nazi propaganda.

As Elie Wiesel asserted, “There may be times when we are powerless to prevent injustice, but there must never be a time when we fail to protest.” In the New Year, may we have the courage to protest injustice and may our protest stay with humankind as a potentiality long after its actuality.

Tish Nign
(*Table Tune*)
(*instrumental*)

Tashlikh
(*Cast Away*)

An ancient Rosh Hashonah ritual is called Tashlikh, from the Hebrew word meaning “to cast away” and from the Biblical phrase “cast off our sins into the depths of the seas.” We throw crumbs from our pockets into a stream of running water, symbolizing the spiritual act of shaking sins from the soul.

We may be burdened with regrets, disappointments, old thinking, missed opportunities, excuses, or rationalizations. Imagine these burdensome, useless things in the form of crumbs in our pockets. Heavy crumbs that weigh us down.

Then imagine standing on the banks of the Charles River, and reaching deep into our pockets, and grabbing hold of those miserable crumbs, and casting them into the current. Then imagine, freed of this burden, with empty pockets, moving lightly, freely, into the New Year.



Healing River

(Fran Minkoff and Fred Hellerman)

Oh healing river, send down your waters,
Send down your waters upon this land.
Oh healing river, send down your waters,
And wash the blood from off the sand.

This land is parching, this land is thirsting,
No seed is growing on the barren ground.
This land is parching, this land is thirsting,
Oh healing river, send your water down.

Oh seed of freedom, awake and flourish,
Let the deep roots nourish, let the tall stalks rise.
Oh seed of freedom, awake and flourish,
Proud leaves uncurling up to the skies.

Oh healing river....

Unetannah Tokef

(Let Us Speak of the Awesomeness)

[One thousand years ago a prayer, central to the meaning of Rosh Hashonah and Yom Kippur, was written. It is called Unetannah Tokef and is found in the traditional Makhzor, or High Holiday Prayer Book.]

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 will die at his predestined time and who before his time,
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.

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

Tefillah, commonly translated as prayer, is really derived from the word for honest self-judgment.

Tsedokah, commonly translated as charity, is derived from the word Tsadik, a just person. It means justice to others.

Teshuvah means turning, but is commonly translated as repentance, usually meaning repentance from a sin, or Khet.

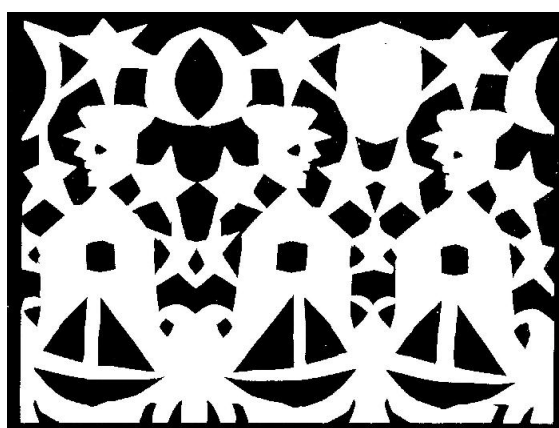
The word Khet has its origins in archery, and the term originally meant missing the mark. Such is the Jewish concept of sin — the missing of one's goal, losing sight of the important things in life and to oneself.

Teshuvah, then, really means turning, turning to hit the mark, to achieve what is important in life and to ourselves.

These images — honest self-reflection, justice to others, and turning — form the central theme of our secular makhzor today.

In keeping with Jewish tradition, on Rosh Hashonah and Yom Kippur we ask ourselves if we have hit the mark — as individuals, as members of families, and as members of our communities. Whether we look for answers through prayer or through our own varied forms of secular or spiritual practice, the question remains important and relevant for each and all of us.

In the spirit of this questioning, we invite you to turn to someone near you and share one thing that you are reflecting on during this period between Rosh Hashonah and Yom Kippur.



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.

By joining together today, we embrace a tradition over 3000 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.
 The leaves are beginning to turn from green to red and orange.
 The birds are beginning to turn and are heading once more toward the south.
 The animals are beginning to turn to storing their food for the winter.
 For leaves, birds, and animals, turning comes instinctively.
 But for us turning does not 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 never easy.
 It means losing face;
 It means starting all over again;
 And this is always painful.

It means saying: "I am sorry."
 It means admitting that we have the ability to change;
 And this is always embarrassing.

These things are terribly hard to do.
 But unless we turn, we will be trapped forever
 In yesterday's ways.

-Jack Riemer

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.

I.L. Peretz, a leading Yiddish writer for whom our Shule is named, wrote:

A people without a memory is like an individual with amnesia. 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 the Patriarch Abraham and extends onward to the end of time.

We Jews are a community by virtue of 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.

We live at any moment with our total past.
 We hate with all our past hatreds.
 We love with all our past loves.
 Every sunset we have ever seen has formed our sense of the beautiful.
 Every bar of music we have listened to is included in our response to the melody which now rings in our ears.
 That is why it is so important to be cautious in what we make of each day.
 It will live with us always.

-Ben Zion Bokser

The Tent of Abraham, Hagar, and Sarah

We continue to find ourselves in a time when religious conflict and violence have reemerged, bearing lethal dangers for all of us and for our planet. Jews, Muslims, and Christians are all part of the Abrahamic tradition and share a common ancestry.

We are reminded of Abraham, Hagar, and Sarah who, according to tradition, kept their tent open in all four directions, the more easily to share their food and water with travelers from anywhere. In that spirit, we welcome all those who thirst and hunger for a place to live and raise their families with peace, justice, and dignity. Let us all carry that capacious tent in our hearts, and keep it open to those who seem different from us. Our traditions teach us to have compassion, seek justice, and pursue peace for all peoples.

We all bear especially deep concern for the region where Abraham grew and learned, taught and flourished. Today that region stretches from Iraq, where Abraham grew up, to Israel and Palestine, where he sojourned, and to Mecca and Egypt, where he visited. Today our hearts are broken by the violence poured out upon the peoples of that broad region.

From all four corners of the tent come peoples who teach that security and peace will come from sharing the truth that we are all vulnerable, all fragile, all connected to each other and the earth. To that end we renew our efforts to protect human rights, heal the earth, and -- in the regions where Abraham, Hagar, and Sarah sojourned -- seek peace.

Shalom, salaam, peace.

-adapted from Rabbi Arthur Waskow/Shalom Center

In the tradition of the tent, we remember that as immigrants our families looked for welcome and a safe haven. Now it is our turn to be the host, to welcome new waves of immigrants. It is our job to make sure that these rights are protected for all people, including especially those seeking refuge here.

Let our hearts echo the words of Canadian Prime Minister Justin Trudeau, who told the first group of Syrian refugees to arrive in Canada, “you’re safe at home now.” May we never repeat the refusal of so many nations to open their hearts and lands to the desperate Jews fleeing Nazi extermination on the S.S. St. Louis. May the suffering of our ancestors always remind us of our duty to try to ease the suffering of others.



Ale Mentshn
(All People)
(Peretz/Beethoven)

Ale mentshn zaynen brider,
 Shvartse, gele, broyne, vayse.
 Andersh zaynen nor di farbn,
 Di natur iz dokh di zelbe.

Vayse, shvartse, broyne, gele,
 Misht di farbn oys tsuzamen.
 Felker, lender, un klimatn,
 S'iz an oysgetrakte mayse.

All people are brothers [and sisters],
 Black, yellow, brown, white.
 Only the colors are different,
 By nature all the same.

White, black, brown, yellow,
 Mix the colors together.
 Peoples, countries, climates
 Are an invented story.

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 our fellow people. It offers us a time of reflection and self-examination.]

(All are invited to rise 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?

- Jack Riemer

(Be seated)

Please take this time to reflect silently on the year past, a positive memory, a personal accomplishment, a victory, a failure, an inspirational moment, a missed opportunity.

Flatbush Waltz

(Andy Statman)
(instrumental)

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 maintain our connection with our history and traditions as we honor our connection to all people, and to honor the principle that we must all stay true to our own beliefs and speak them with pride and dedication. Let us sing together.

(All are invited to rise and sing)

Shema Yisroel Adonoy Elohenu Adonoy Ekhod

(Be seated)

Durme Durme

(Sleep Sleep)
(Ladino lullaby from Bosnia)

Durme durme izhiko de madre,
Durme durme sin ansia y dolor,
Durme durme sin ansia y dolor.

Sienti joya palavrikas de tu madre,
Las palavras de Shema Yisrael,
Las palavras de Shema Yisrael.

Durme durme izhiko de madre,
Con ermozura de Shema Yisrael,
Con ermozura de Shema Yisrael.

(Sleep, sleep free from worry and pain.
Listen to the words of the Shema.
Sleep with the beauty of the Shema.)

The Long Road

[After “six,” more and more voices join in from the audience. Add your voice when you feel it would be most powerful.]

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.

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

[Some audience voices join in]
A dozen can hold a demonstration.

[More audience voices]
A hundred fill a hall.

[Still 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

Questions

Let us ask ourselves questions as a community.
 For this is our time for truth.

Do we remember that violence in any neighborhood is violence in our own?

When we read about the dead in wars anywhere in the world, do we remember that every life is precious and every death a loss to all?

When we read about the dead in the Middle East, do we mourn only the ones we identify with, or do we know that each brutal death is tragic and that no side can win?
 When we feel concern for the survival of the Jewish people, must we not at the same time care about the survival of the Palestinian people?

When we learn about the Black and Brown lives lost here at home and around the country, do we understand that dismantling structural racism is critical to humanity's survival?

Are we willing to commit ourselves to that work?

When we uphold our constitutional rights, do we recognize that those rights have limits?

Just as the First Amendment does not include the right to incite violence, should the Second Amendment be tempered by gun safety laws?

Did we see injustice when done and oppose it?

Or were our eyes clouded by fear?

Did we feel the suffering of the oppressed

Or did we let our privilege protect our hearts?

Did we allow the oppression of others?

Did we live up to our Jewish values and heritage,

And regard all oppressed peoples as our brothers and sisters?

If we close our eyes,
 Can we see the faces of the children on all sides of world conflicts?
 Can we feel the heartbreak of others?
 Did we raise our voices and speak out
 Or did we let others speak for us?

Did we live right?
 And if not,
 What have we learned
 And how will we change?

Blowing the Shofar

The shofar is traditionally blown to announce the start of the New Year. We blow it to tell the people to think carefully about the year just past, and to be sorry for the things that they had done wrong.

The Shofar call for the New Year has three parts, and a very long blast at the end. They are:

Tekiah: This is the sounding of the alarm, the sound of remembrance. Another year of life has slipped away and we must ask ourselves what we have accomplished in that year.

Shevarim: The low note is a reminder that life may bring fear, frustration, tragedy, and sorrow. The high note is a note of hope that life will also bring us happiness and serenity.

Teruah: This is the call to arms asking each of us to make a personal commitment to work towards the liberation of all oppressed people, and for an end to exploitation and tyranny in all forms.

Call out the Shofar's notes and it will answer.
(Shofar blasts after each part is named)

Tekiah

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

Shevarim

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

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.”

Tekiah

Leshone Toyve
(For a Good Year)

(words by Sh. Tseler, music by Chane Mlotek)

Mir bagrisn hoykh un klor:	מיר באַגריסן הויך און קלאָר:
Leshone toyve, a gut yor!	לשנה טובה, אַ גוט יאָר!
Mir bagrisn hoykh un klor:	מיר באַגריסן הויך און קלאָר:
Leshone toyve, a gut yor!	לשנה טובה, אַ גוט יאָר!

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

Tates, mames, dem gantsn dor,	טאַטעס, מאַמעס, דעם גאַנצן דאָר,
Leshone toyve, a gut yor!	לשנה טובה, אַ גוט יאָר!
Tates, mames, dem gantsn dor,	טאַטעס, מאַמעס, דעם גאַנצן דאָר,
Leshone toyve, a gut yor!	לשנה טובה, אַ גוט יאָר!

Tates, mames, shvester, brider,	טאַטעס, מאַמעס, שוועסטער, ברידער,
Kroyvim, fraynd, dem gantsn dor:	קרובים, פֿרײַנד, דעם גאַנצן דאָר:
Leshone toyve Kol Yisroel	לשנה טובה, כל ישראל
A gut yor! A gut yor!	אַ גוט יאָר! אַ גוט יאָר!
Leshone toyve Kol Yisroel	לשנה טובה, כל ישראל
A gut yor! A gut yor!	אַ גוט יאָר! אַ 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.*

*Fathers, mothers, sisters, brothers,
family, friends, the whole generation:
Leshone toyve, a good year, a good year!)*

Mi Shebeyrakh

[Mi Shebeyrakh is that part of the traditional service where the rabbi calls up those wishing 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 sad times, difficult times, or challenging times.

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

(Mi Shebeyrakh instrumental)

(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)

Yizkor

(Remembrance)

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

(All are invited to rise and 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.

They are now part of the eternity that is human memory. 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.

In silence, we remember our family and friends who have passed away. At Yom Kippur, we will say these names aloud.

(Observe a moment of silence, followed by instrumental music)

Shnirele Perele
(String of Pearls)
(instrumental)

(Be seated)

My Hereafter

Do not come when I am dead
 To sit beside a low green mound,
 Or bring the first gay daffodils,
 Because I love them so,
 For I shall not be there.
 You cannot find me there.
 Where will I be?
 I will be reflected from the bright eyes of little children;
 In the smile of a bride under the khupah;
 In the flames of Shabbat candles at the family simkha.
 I will warm your hands through the glow
 Of the winter fire;
 I will soothe you with the drop
 Of the rain on the roof;
 I will speak to you out of the wisdom
 Of the sages;
 And make your heart leap with the
 Rhythm of a hora;
 I will flood your soul with the flaming radiance
 Of the sunrise,
 And bring you peace in the tender rose and gold
 Of the after-sunset.
 All these have made me happy.
 They are a part of me;
 I shall become a part of them.

--Juanita De Long

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.

Kaddish (Holy)

It is an ancient custom to kindle a yortsayt candle and recite Kaddish for the departed.

We invite you to rise to 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.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֻלְמָא דִּי בְרָא
כְּרִיעוּתָהּ וְנִמְלִיךְ מַלְכוּתָהּ. בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעָגְלָא וּבְזִמָּן קָרִיב.
וְאָמְרוּ אָמֵן:

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

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמֵינָא:

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.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרומֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלֵּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיךְ
הוּא. לְעָלָא (וּלְעָלָא) מִן כָּל בְּרִכְתָּא וְשִׁירָתָא
תְּשַׁבַּחְתָּא וְנִתְחַמַּתָּא דְאָמִירָן בְּעֻלְמָא. וְאָמְרוּ אָמֵן:
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

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

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ
וְעַל כָּל יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

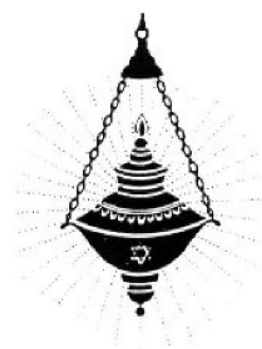
Oseh sholom bimromov, hu ya'aseh
sholom oleynu, v'al kol yisroel; v'imru
omeyn.

(Be seated)

Their Memories Shine Light On Our World

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



Zokhreynu L'Chaim

(Remember Us to Life)

(instrumental)

Stones are connected to the Jewish traditions of remembrance. When you leave today, please take a stone to help you begin the next ten days of self-reflection between Rosh Hashonah and Yom Kippur. Use the stone as a focus over the next ten days to help you remember the past year and to make commitments for the new. During this time, please decorate the stone in a way that is significant to your reflections and thoughts during this time.

If you rejoin us on Yom Kippur, please bring the stone back and add it to the collection of decorated stones from the rest of our community. When you leave on Yom Kippur, you will have the opportunity to take someone else's decorated stone to remind yourself of the self-reflection you underwent and to remember that you are not alone in your commitment to change. You are welcome to take a stone today even if you do not plan to rejoin us at Yom Kippur.

Oyb Nisht Nokh Hekher

(If Not Higher)

(abridged 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 heyms 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, slikhes-tsayt, yedn frimorgn, un flit aroyf in himl arayn, flegt shoyrn der litvak nisht lakhn, nor tsugebn shtilerheyt: "Oyb nisht nokh hekher!"

Etz Khayim
(Tree of Life)
(nign)

D'var

[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.]

Common Threads*(Pat Humphries)*

In a many colored garden
We are growing side by side.
We will rise all together, we will rise.
With the sun and rain upon us,
Not a row shall be denied.
We will rise all together, we will rise.

We will rise like the ocean, we will rise like the sun,
We will rise all together, we will rise.
In our many colored fabrics, made from strands of common threads,
We will rise all together, we will rise.

In the cold of fear and hatred,
Clothed in dignity we stand.
We will rise all together, we will rise.
We have pieced this quilt together
Linking hearts with stitching hands,
We will rise all together, we will rise.

We will rise like the ocean, we will rise like the sun,
We will rise all together, we will rise.
We are spirits drawn together tightly by our common threads,
We will rise all together, we will rise.

From our children to our elders,
From all nations, we will rise.
We will rise all together, we will rise.
May respect for all our differences
Enhance our common ties.
We will rise all together, we will rise.

We will rise like the ocean, we will rise like the sun,
We will rise all together, we will rise.
We will build a global family strengthened by our common threads.
We will rise all together, we will rise.

Greetings to Our Community



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 turning anew to better hit the mark and live a life of doing justice to others.

(All)

This is the beginning of the New Year.

We have this year

to use as we will.

We can waste it,

or grow in its light

and be of service to others.

But what we do

with this year is important

because we will have exchanged

a year of our lives for it.

The last year is now.

May we not regret the price paid for it.

May we create for ourselves, our family, friends, and community a year of health, happiness, and peace. We especially take this time to welcome people who are here for the first time. We look forward to meeting you at the pot luck afterward.

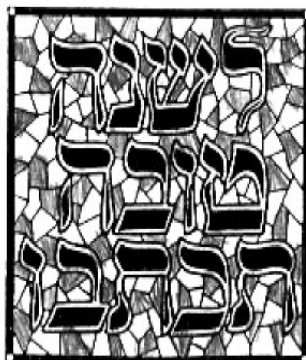
At the end of the service we will eat apples and honey. The honey symbolizes our hope for sweetness in the year ahead. We will then share a holiday meal.

And now we turn to our neighbor and say:

(All)

May you be inscribed and sealed for a good year.

A gut yontef, A gut yor.



Ale Brider

(All Brothers [and Sisters])

[This song has traditionally been sung at progressive and secular Jewish gatherings, and is closely associated with the Jewish labor movement. It has become a voice for the unity of purpose and the harmony among people. Ale Brider is based on the poem "Akhedes," or "Brotherhood," by Morris Winchevsky.]

Refrain: Day day day day....

Un mir zaynen ale brider,
Oy, oy, ale brider,
Un mir zingen freylekhe lider,
Oy, oy, oy.

און מיר זײַנען אַלע ברידער,
אוי, אוי, אַלע ברידער,
און מיר זינגען פֿריילעכע לידער,
אוי, אוי, אוי.

Un mir haltn zikh in eynem,
Oy, oy, zikh in eynem.
Azolkhes iz nito bay keynem,
Oy, oy, oy.

און מיר האַלטן זיך אין איינעם,
אוי, אוי, זיך אין איינעם.
אַזעלכעס איז נישטאָ בײַ קײנעם
אוי, אוי, אוי.

Day day day day....

Un mir zaynen ale shvester,
Oy, oy, ale shvester,
Vi Sore, Rivke, Rut, un Ester,
Oy, oy, oy.

און מיר זײַנען אַלע שוועסטער,
אוי, אוי, אַלע שוועסטער.
ווי שרה, רבקה, רות און אסתר,
אוי, אוי, אוי.

Un mir zaynen ale eynik,
Oy, oy, ale eynik,
Tsi mir zaynen fil tsi veynik,
Oy, oy, oy.

און מיר זײַנען אַלע אייניק,
אוי, אוי, אַלע אייניק,
צי מיר זײַנען פֿיל צי ווייניק,
אוי, אוי, אוי.

Day day day day....

Un mir libn zikh dokh ale,
Oy, oy, zikh dokh ale,
Vi a khosn mit a kale,
Oy, oy, oy.

און מיר ליבן זיך דאָך אַלע,
אוי, אוי, זיך דאָך אַלע,
ווי אַ חתן מיט אַ כלה,
אוי, אוי, אוי.

Un mir zaynen ale freylekh
Oy, oy, ale freylekh
Vi Yoynosn un Dovid hameylekh,
Oy, oy, oy.

און מיר זײַנען אַלע פֿריילעך,
אוי, אוי, אַלע פֿריילעך,
ווי יחזקאל און דוד המלך,
אוי, אוי, אוי.

Day day day day....

*And we are all brothers and sisters
and sing happy songs.*

*And we are all sisters like Sarah,
Rebecca, Ruth and Esther.*

*And we are all united, whether we
are many or few.*

*And we all love each other
Like a bridegroom and bride.*

*And we are all gay
Like Jonathan and King David.*



Please share your thoughts and ideas on this holiday program!! RH2016

Please use this page to make comments and suggestions on this ritual and/or to volunteer to help with our holiday celebrations. If you fill out this page, please give it to one of the Workmen's Circle volunteers or mail it to Linda Gritz, Chair, Ritual Committee, Boston Workmen's Circle, 1762 Beacon St., Brookline, MA 02445-2124.

Thank you very much for attending our holiday celebrations and for taking the time to share your thoughts and ideas.

This program was created by the Workmen's Circle Ritual Committee and is updated each year. We welcome your comments and suggestions for next year's rituals.

The Ritual Committee creates and updates Workmen's Circle rituals, currently including Rosh Hashonah, Yom Kippur, Tu B'Shvat, Passover, and Shabes. If you are interested in participating in this work, please sign up below. We welcome new members!

NAME: _____

ADDRESS: _____

PHONE NUMBER: _____

EMAIL ADDRESS: _____