

BOSTON WORKMEN'S CIRCLE

CENTER FOR
JEWISH CULTURE
& SOCIAL JUSTICE

www.circleboston.org

Rosh Hashonah

ראש־השנה

2018 ~ 5779





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 & 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. Special thank you to Boston Workmen's Circle members Mae Tupa and Roz Freeman for contributing their artwork.

BOSTON WORKMEN'S CIRCLE

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AN AFFILIATE OF:

Jewish culture for a just world

Sholem Aleykhem
(instrumental, followed by nign - a wordless melody)

Good Morning. Leshone Toyve.

Let's take a moment to arrive here on this September morning, on the first day of a New Year.

If you feel comfortable, I invite you to close your eyes and settle in. Take a moment to feel the ground beneath your feet, to feel the chair that is supporting you, to notice the air on your face. Take in the sounds of the morning. Even in our silence, there are birds singing. Tune into your own breath, the beating of your own heart. If you like, place a hand on your heart and invite your heart to open as we enter into these Days of Awe. And with your eyes still closed, widen your awareness to include all the beating hearts in this room, opening together. When you're ready, open your eyes knowing that you can return here at any time.

Welcome to this New Year, 5779.

~Looking Back~
Grounding and Remembering

On the New Moon of Tishrei

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.

During these days
 we call up the fearful demons
 who hinder our path
 and sing to them our shadow's song
 until we wrest from them a blessing.

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.

~Lynn Gottlieb

This time is ours, to settle more deeply into ourselves. Again this year, we offer journals as a tool of reflection. You are invited to use them throughout the service and into the Days of Awe.

As we turn inward, let us also turn to each other as we endeavor to build together as a community. At this time, please introduce yourself to someone sitting near you.

Hiney Ma Tov (*Behold How Good*)

(*Hebrew*)

Hiney ma tov umanayim shevet akhim gam yakhad (2x)

Hiney ma tov shevet akhim gam yakhad (2x)

(*Yiddish*)

Oy vi gut un vi voyl es iz brider un shvester tsuzamen (2x)

Oy vi voyl es iz brider un shvester tsuzamen (2x)

(*How good and pleasant it is for people to live together in unity*)

Candle Lighting

(*Members of last year's Zayin class, the B'nai Mitzvah class, light the holiday candles.*)

May these lights bring happiness, warmth, and a sense of unity with all who are celebrating Yontef.
May these lights guide our way in this New Year.

(*All*)

For the Hebrew blessing, we say:

Borukh ato adonoy elohenu melek ho'olom
asher kidishonu b'mitzvosov vetsivonu l'hadlik ner shel yom tov.

ברוך אתה יי אלהינו מלך העולם אשר קדשנו במצותיו וצונו להדליק נר של יום טוב

In Yiddish, we add:

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 פון תרועה

אנהייבן א יאר פון שלום און פרייהייט פאר אלע 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 time for us, for last year we began our B'nai Mitzvah studies in the Zayin class. In the spring we entered a new chapter in our participation in the Jewish community at our B'nai 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 melek ho'olom
Shehekheyonu, vekymonu, vehigyonu, lazman hazeh.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהֵחֵינּוּ וְקִיַּמְנוּ וְהִגִּיעֵנוּ לַזְמַן הַזֶּה

In Yiddish, we add:

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

מִיר רוּפֵן 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 melek ho'olom
Shehekheyonu, vekymonu, vehigyonu, lazman hazeh

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהֵחֵינּוּ וְקִיַּמְנוּ וְהִגִּיעֵנוּ לַזְמַן הַזֶּה



This Day - Rosh Hashonah

Today, 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.

We speak and sing in Hebrew, Yiddish, and Ladino, three of the many Jewish languages from ancient times to the present.

Singing and speaking these languages weaves together the vibrant tapestry of our culture. We honor our heritage from generation to generation, fun dor tsu dor, de generacion en generacion.

[Hebrew is the language of the Torah, the language of rituals that have resonated for generations. Yiddish is the language of Ashkenazi 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 Sephardic Jews, who were expelled from Spain in 1492 and then migrated across Europe, North Africa, and the Ottoman Empire, and is a symbol of our Jewish diaspora and resilience.]

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

Members of last year's Zayin class will now share some thoughts from their B'nai Mitzvah speeches.
[Each year, the graduating class of our Shule Sunday School leads a collective B'nai Mitzvah service.]



Please take a moment to think about your own Jewish identity and Jewish journey, as well as other parts of your identity and journey. How does ritual, like this one, frame your year? How do you bring your Jewish identity into the year? How do you bring your Jewish identity into the work that you do? Please feel free to meditate silently or to use your journals to reflect on these questions.

Tish Nign
(instrumental)

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*)

Lomir ale freylekh zayn,	לאָמיר אַלע פֿריילעך זײַן,
Lomir ale zingen.	לאָמיר אַלע זינגען.
Lomir ale freylekh zayn,	לאָמיר אַלע פֿריילעך זײַן,
Lomir ale zingen.	לאָמיר אַלע זינגען.

Zingen far sholem,	זינגען פֿאַר שלום,
Zingen far broyt,	זינגען פֿאַר ברויט,
Boyen a morgn	בויען אַ מאָרגן
On has un on noyt.	אָן האָט און אָן נויט.

Zingen far sholem,	זינגען פֿאַר שלום,
Zingen far broyt,	זינגען פֿאַר ברויט,
Boyen a morgn fun sholem,	בויען אַ מאָרגן פֿון שלום,
Boyen a morgn fun sholem.	בויען אַ מאָרגן פֿון שלום.

(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.)



~Present Moment~

Reflecting on our year and where we have landed

Tashlikh (*Cast Away*)

Tashlikh is an ancient Rosh Hashonah ritual, 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 - crumbs that represent our “sins” and those burdens, regrets, disappointments, old thinking, missed opportunities, excuses, or rationalizations that interfere with our living full and meaningful lives. In the shadows of shortening days, on the bright edge of the New Year, we come bearing the heft, the inevitable weight of a full year’s decisions and inactions, movements and hesitations.

We invite you to close your eyes and imagine you are standing on the banks of the Charles River, reaching deep into your pockets. Grab hold of those crumbs, feel them in your hands, and then cast them into the current. With the specks of bread floating away, you are freed of this burden. With empty pockets, you move lightly, freely, into the New Year. You are ready to rededicate yourself to your ideals.

It is this process of release and recommitment that we honor, and support each other through, today. With eyes open, together we say:

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.
We embrace caring about each other, caring about our world, keeping our communities, workplaces, and homes safe and secure for ourselves and our families.

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

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 waters 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....

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

[Unetanneh Tokef, central to the meaning of Rosh Hashonah and Yom Kippur, is found in the traditional Makhzor, or Prayer Book for the High Holidays.]

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 their predestined time and who before their 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.

What we are, shapes what we become. Unetanneh Tokef also 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 and to oneself.

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.

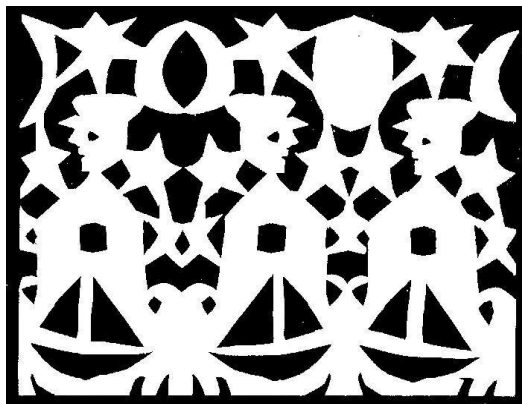
In the spirit of this questioning, we invite you to take a moment of silent reflection and imagine this act of turning. Feel free to use your journal. What in your life requires your attention? In what ways have you hit the mark? How did you show up fully in the past year? What in your life requires your attention? In what ways have you erred? How can you show up as more of your whole self in the coming year? What will you embrace? What will you cast away?

[silent reflection or journaling]

Jewish tradition mandates that we *turn* together. We are called to bear witness to another’s self-reflection and failings and triumphs during these Days of Awe. This work requires tremendous personal strength, but it need not be done alone. In fact, our tradition teaches us that it cannot be done alone. Turn to someone near you and share one thing that you are reflecting on during this period between Rosh Hashonah and Yom Kippur. Remember to share at the level that feels comfortable for you.

[time to share]

*[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.”]*



Turn! Turn! Turn!

(Pete Seeger; adapted from Ecclesiastes)

To everything (turn, turn, turn)
 There is a season (turn, turn, turn)
 And a time to every purpose, under heaven

A time to be born, a time to die
 A time to plant, a time to reap
 A time to kill, a time to heal
 A time to laugh, a time to weep

To everything (turn, turn, turn)
 There is a season (turn, turn, turn)
 And a time to every purpose, under heaven

A time to build up, a time to break down
 A time to dance, a time to mourn
 A time to cast away stones, a time to gather stones together

To everything (turn, turn, turn)
 There is a season (turn, turn, turn)
 And a time to every purpose, under heaven

Shema *(Listen)*

The Shema is often considered the singular statement of belief in Judaism. 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.

We invite you to rise as you are able. We invite you all to place your feet together firmly on the floor and close your eyes, feeling the movement of earth beneath us and the energy of our synchronicity. We invite you to sing the Shema, slowly, as a meditation, paying attention to our breath. We breathe in, and then we sing each word for the length of our breath together. If you prefer to remain silent, please consider breathing with us.

Shema Yisroel Adonoy Elohenu Adonoy Ekhod

(Be seated)

Durme Durme (*Sleep Sleep*)
(*Ladino lullaby, 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.*)



A Secular Amidah (*Standing*)

[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.]

We invite you to stand or sit as you are comfortable and silently reflect on one or both readings on the next page. We also invite you to meditate, reflect, or journal during this time.

[silence, followed by instrumental: Flatbush Waltz by Andy Statman]

For Reflections on My Year

Let me ask myself hard questions

For this is the time for truth.

How much time did I waste

In the year that is now gone?

Did I fill my days with life?

Or were they dull and empty?

Was there love inside my home?

Or was the affectionate word left unsaid?

Was there real companionship with my children?

Or was there living together and a growing apart?

Was I a help to my partners?

Or did I take them for granted?

How was it with my friends:

Was I there when they needed me, or not?

The kind deed: did I perform it or postpone it?

The unnecessary gibe: did I say it or did I hold it back?

Did I deceive others?

Did I deceive myself?

Did I respect the rights and feelings

Of those who worked with me?

Did I acquire only possessions

Or did I acquire new insights as well?

Did I fear what the crowd would say

And keep quiet when I should have spoken out?

Did I mind only my own business

Or did I feel the heartbreak of others?

Did I live right,

And, if not,

Then have I learned

And how will I change?

- adapted from Jack Riemer

(Be seated)

For Reflections on Our Year in Community

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

As we witnessed the divide in our country this year, did we feel the pain of hatred? Did we allow ourselves to open not only our minds, but our hearts and spirits to this reality?

Did we interrupt racism, sexism, classism, ableism, and antisemitism 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? 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 the world as we wish to see it?

Which vision did we live by? Which world will we choose in the year to come?

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 heyim 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 shoyen der litvak nisht lakhn, nor tsugebn shtilerheyt: "Oyb nisht nokh hekher!"

Mi Shebeyrakh (Who Blesses)
[In Mi Shebeyrakh, we call in the energy of healing]

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

(Mi Shebeyrakh instrumental, followed by nign)

(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.

We invite you to rise as you are able and read together the text in bold.

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
(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.

Let the Life I Lead (Sullivan and Iola Pugh)

Let the life I lead, speak for me

Let the life I lead, speak for me

When I come to the end of the road, and I lay down my heavy load

Let the life I lead, speak for me

Let the songs I sing...Let the seeds I sow...Let the friends I keep...Let the life I lead...

Kaddish (Holy)

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

We invite you to rise, as you are able, 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. בְּעֵלְמָא דִּי בְרָא
בְּרַעוּתָהּ וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעֵגְלָא וּבְזִמָּן קָרִיב.
וְאָמְרוּ אָמֵן.

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

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמַיָּא:

Yisborakh v'yishtabakh v'yispoar
v'yisromam v'yisnasey, v'yishador
v'yis'aleh v'yis'alal, 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 וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיךְ
הוּא. לְעֵלָא (וּלְעֵלָא) מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא
תְּשַׁבַּחְתָּא וְנִתְמַתָּא דְאָמִירוֹ בְּעֵלְמָא. 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 יַעֲשֵׂה שְׁלוֹם עָלֵינוּ
וְעַל כָּל יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

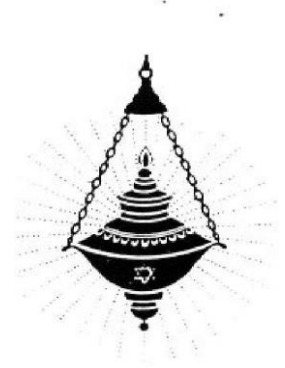
Oseh sholom bimromov, hu ya'aseh
sholom oleynu, v'al kol yisroel; v'imru
omeyn.

(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
(instrumental)

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.

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 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*

Listen, we are human beings. Listen, we are inclined to love. Love is there, but we need to be taught how. We want to stand upright, we want to walk, but someone needs to hold our hand and balance us a bit, and guide us a bit, and scoop us up when we fall. Listen, we fall. Love is there but we have to learn it -- and its shapes and its possibilities. I taught myself how to stand on my own two feet, but I could not teach myself how to love.

~ *Jeanette Winterson*

Di Sapozhkelekh
(nign)

~Looking Ahead~

Our Vision for the Coming Year

The Low Road

[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.

[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



One Voice

(Ruth Moody/The Wailin' Jennys)

This is the sound of one voice
One spirit, one voice
The sound of one who makes a choice
This is the sound of one voice.
This is the sound of one voice.

This is the sound of voices two
The sound of me singing with you
Helping each other to make it through
This is the sound of voices two.
This is the sound of voices two.

This is the sound of voices three
Singing together in harmony
Surrendering to the mystery
This is the sound of voices three.
This is the sound of voices three.

This is the sound of all of us
Singing with love and the will to trust
Leave the rest behind it will turn to dust
This is the sound of all of us.
This is the sound of all of us.

This is the sound of one voice
One people, one voice
A song for every one of us
This is the sound of one voice.
This is the sound of one voice.

~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.]

Lo Yisa Goy (A Nation Shall Not Raise)

Lo yisa goy el goy kharev lo yilmedu od milkhama.
(Nation shall not lift sword against nation, neither shall they learn war anymore.)

Don't stop after beating the swords into ploughshares, don't stop.
Go on beating and make musical instruments out of them.
Whoever wants to make war again will have to turn them into ploughshares first.

~Yehuda Amichai

~Greetings to Our Community~

Etz Khayim

(instrumental)

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!*

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

Tekiah: Sounding of 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: First a low note reminds us that life may bring fear, frustration, tragedy, and sorrow. Then a high note of hope that life will also bring us happiness and serenity.

Teruah: 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 each part is named)

Tekiah

May the sound of the Shofar awaken us to the flight of time
And summon us to live 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." (*Leviticus 25:10*)

Tekiah

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

Mir bagrisn hoykh un klor:
Leshone toyve, a gut yor!
Mir bagrisn hoykh un klor:
Leshone toyve, a gut yor!

מיר באַגריסן הויך און קלאָר:
לשנה טובה, אַ גוט יאָר!
מיר באַגריסן הויך און קלאָר:
לשנה טובה, אַ גוט יאָר!

Mir bagrisn un mir vintshn
Ale kinder, hoykh un klor:
Leshone toyve tikoseyvu
A gut yor! A gut yor!
Leshone toyve tikoseyvu
A gut yor! A gut yor!

מיר באַגריסן און מיר ווינטשן
אַלע קינדער, הויך און קלאָר:
לשנה טובה תפתבו
אַ גוט יאָר! אַ גוט יאָר!
לשנה טובה תפתבו
אַ גוט יאָר! אַ גוט יאָר!

Tates, mames, dem gantsn dor,
Leshone toyve, a gut yor!
Tates, mames, dem gantsn dor,
Leshone toyve, a gut yor!

טאַטעס, מאַמעס, דעם גאַנצן דור,
לשנה טובה, אַ גוט יאָר!
טאַטעס, מאַמעס, דעם גאַנצן דור,
לשנה טובה, אַ גוט יאָר!

Tates, mames, shvester, brider,
Kroyvim, fraynd, dem gantsn dor:
Leshone toyve kol yisroel
A gut yor! A gut yor!
Leshone toyve kol yisroel
A gut yor! A gut yor!
A gut yor! A gut yor!

טאַטעס, מאַמעס, שוועסטער, ברידער,
קרובים, פֿרײַנד, דעם גאַנצן דור:
לשנה טובה, כל ישראל
אַ גוט יאָר! אַ גוט יאָר!
לשנה טובה, כל ישראל
אַ גוט יאָר! אַ גוט יאָר!
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!)*



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 It Be So

(All)

May the year bring abundant blessings -
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.

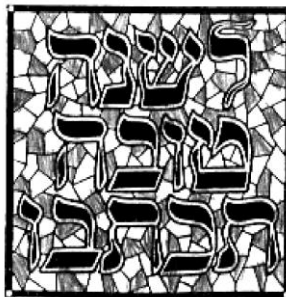
~ Marcia Falk

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 potluck afterward.

We will eat challah, 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]*)

(based on the poem "Akhedes," or "Brotherhood," by Morris Winchevsky)

Un mir zaynen ale brider, און מיר זײַנען אלע ברידער,
Oy, oy, ale brider, אוי, אוי, אלע ברידער,
Un mir zingen freylekhe lider, און מיר זינגען פֿריילעכע לידער,
Oy, oy, oy. אוי, אוי, אוי.

Un mir haltn zikh in eynem, און מיר האַלטן זיך אין איינעם,
Oy, oy, zikh in eynem. אוי, אוי, זיך אין איינעם.
Az elkhes iz nito bay keynem, אַזעלכעס איז נישטאָ בײַ קיינעם
Oy, oy, oy. אוי, אוי, אוי.

Day day day day.... און מיר זײַנען אלע שוועסטער,
Un mir zaynen ale shvester, אוי, אוי, אלע שוועסטער.
Oy, oy, ale shvester, ווי שרה, רבקה, רות און אסתר,
Vi Sore, Rivke, Rut, un Ester, אוי, אוי, אוי.
Oy, oy, oy.

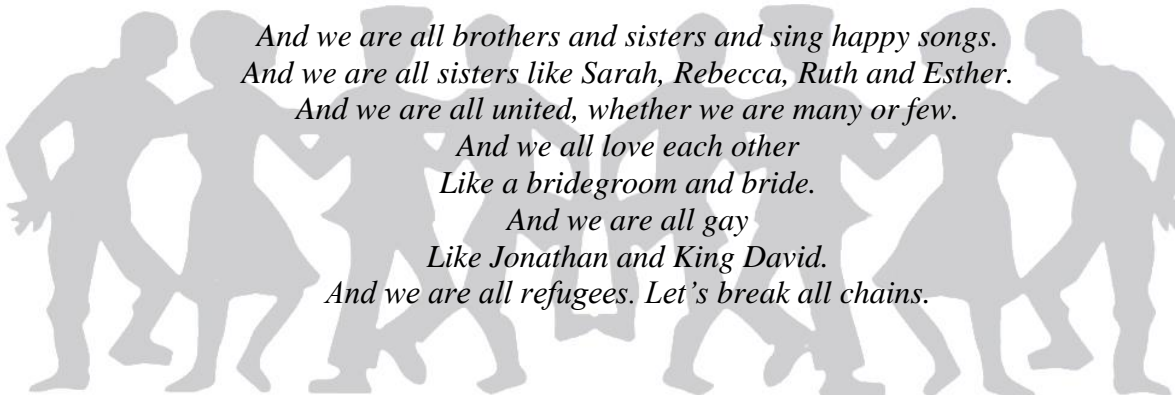
Un mir zaynen ale eynik, און מיר זײַנען אלע אייניק,
Oy, oy, ale eynik, אוי, אוי, אלע אייניק,
Tsi mir zaynen fil tsi veynik, צי מיר זײַנען פֿיל צי ווייניק,
Oy, oy, oy. אוי, אוי, אוי.

Day day day day.... און מיר זײַנען אלע פֿריילעך,
Un mir zaynen ale freylekh אוי, אוי, אלע פֿריילעך,
Oy, oy, ale freylekh ווי יהונתן און דוד המלך,
Vi Yoynosn un Dovid hameylekh, אוי, אוי, אוי.

Oy, oy, oy. און מיר זײַנען אלע פלייטים,
Un mir zaynen ale pleytim, אוי, אוי, אַל, פלייטים,
Oy, oy, ale pleytim, צערייסן לאָמיר אלע קייטן,
Tseraysn lomir ale keytn, אוי, אוי, אוי.
Oy, oy, oy.

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.
And we are all refugees. Let's break all chains.*



Please share your thoughts and ideas on this holiday program!

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, and Passover. If you are interested in participating in this work, please sign up below. We welcome new members!

NAME: _____

ADDRESS: _____

PHONE NUMBER: _____

EMAIL ADDRESS: _____