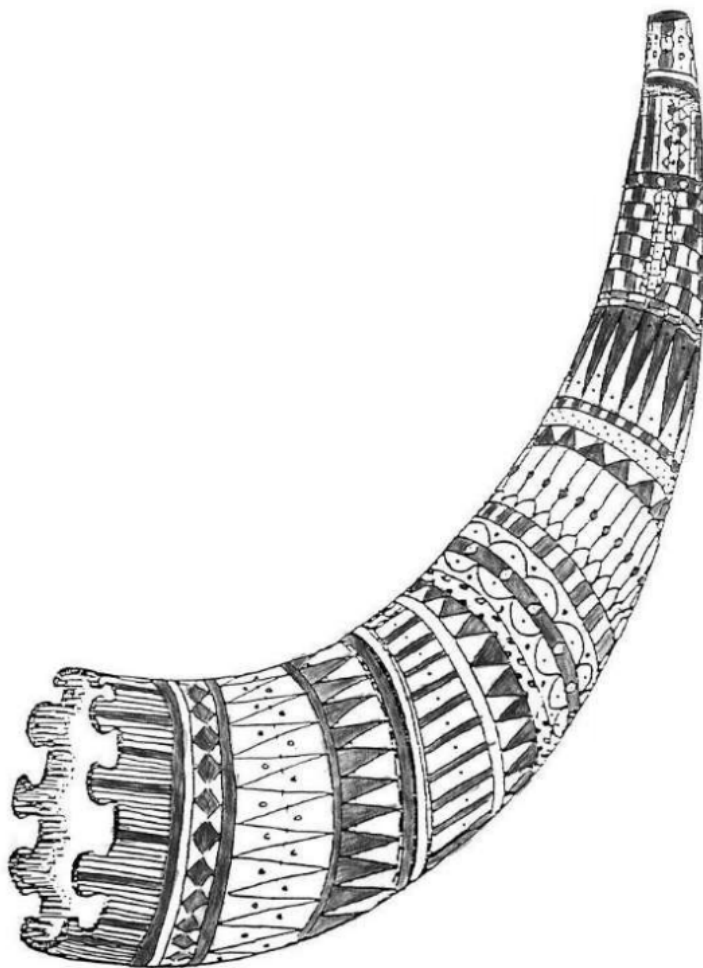
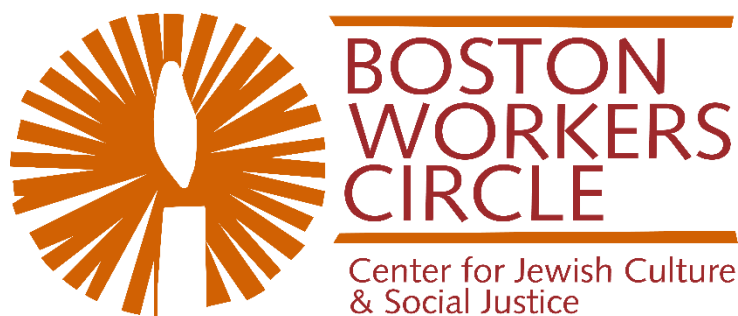


Rosh Hashonah

רֶאשִׁי-הַשָּׁנָה

2020 ~ 5781





Happy New Year! *Gut Yontef!*
Welcome to the High Holidays with Boston Workers Circle.

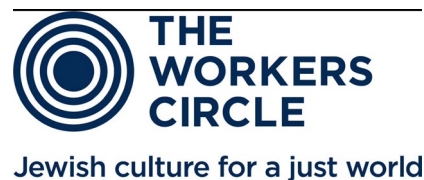
The Boston Workers Circle Center for Jewish Culture and Social Justice is a multigenerational community where Jewish identity is rooted in cultural heritage and the pursuit of a better world.

*We welcome your suggestions and comments on this event.
 Please see the request for feedback on the last page of this program.*

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

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AN AFFILIATE OF:



1.

Sholem Aleykhem (*Peace Be With You*)
(*instrumental, followed by nign*)

2.

Leshone Toyve. Welcome to the New Year, 5781. For thousands of years the Jewish people have marked the New Year with the rituals of Rosh Hashonah and Yom Kippur and the ten days between them, a time of reflection, forgiveness, and turning.

As a secular, progressive Jewish community, today we are here to continue that tradition and provide time and space for introspection and growth, assessment and healing, receptiveness and renewal.

We ask ourselves,
How can I open my heart to the possibilities of the year to come?

We ask,
What has transpired this past year?
What am I grateful for?
What must I apologize for?
What has been my responsibility?
What adjustments can I make for the next year?

Today, we come together as a community to consider the world we have built and the world we hope to build together. In this head-spinning time of fear and grief, we face a dangerous virus pandemic, an economic collapse, an emboldened right-wing attack on our constitution, and undeniable proof of the profound and cruel disparities of systemic racism. At the same time, we are encouraged by the great promise and growing power and worldwide support of the Movement for Black Lives. What are we to make of this dangerous and hopeful time? How can we take the right action to mitigate the fear and grief within and around us?

3.

This ritual serves as a guidepost, inviting us into the reflective space of the Days of Awe from Rosh Hashonah to Yom Kippur. While the process of self-reflection is done individually, we derive strength from our community.

This time is ours, to settle more deeply into ourselves and as members of our community. If self-reflection can be uplifting, it can also be eye-opening, it can be painful, it can be steeped in regret, and it can be healing. When we experience this with others, it reminds us that we are not alone. Together, we help one another find the courage to do this honest self-reflection.

As we turn inward, let us also turn to each other as we endeavor to build together as a community. Although we cannot be together in person this year, let us enjoy the opportunity throughout this virtual gathering to see all our faces more clearly. Let us enjoy the presence of those who have not been able to join us in person but are here today online.

4.

Hiney Ma Tov (*Behold How Good*)

(*Hebrew*) Hiney ma tov uma nayim shevet akhim gam yakhad (2x)
 Hiney ma tov shevet akhim gam yakhad (2x)

(*Yiddish*) Oy vi gut un vi voyl es iz mitkinder ale tsuzamen (2x)
 Oy vi voyl es iz mitkinder ale tsuzamen (2x)

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

5.

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.

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.

--Rabbi Lynn Gottlieb

6.

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.
 בָּרוּךְ אַתָּה יי אֱלֹהֵנוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל יוֹם טוֹב

In Ladino, we say:

Mos bendishimos la anyada nueva en la tradision de muestra djente.

In Yiddish, we say:

Mir bagrisn dem nay yor.
 Zol der klang fun trua onheybn a yor fun sholem un frayhayt far ale mentshn.
 מִיר באַגריסן דעם נײַ יאָר
 זאָל דער קלאַנג פֿון תְּרוּעָה אָנהײבן אַ יאָר פֿון שְׁלוֹם און פֿרײַהײט 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 (Who Has Given Us Life)

[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 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 melekh ho'olom
Shehekheyonu, vekymonu, vehigyonu, lazman hazeh.
בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהֵחֵינּוּ וְקִיַּמְנוּ וְהִגִּיעֵנוּ לְזֶמַן הַזֶּה

In Ladino, we say:

Komo en la tradision de muestra djente, avlamos mos alegria i gracias
porke mozotros podemos bivar muchos anyos mas enjuntos kon komunidad.

In Yiddish, we say:

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

(end of alumni reading)

7.

(All sing Shehekheyonu)

Borukh ato adonoy elohenu melekh ho'olom
Shehekheyonu, vekymonu, vehigyonu, lazman hazeh.
בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהֵחֵינּוּ וְקִיַּמְנוּ וְהִגִּיעֵנוּ לְזֶמַן הַזֶּה

8.

This year's Zayin class, the B'nai Mitzvah class, tells us about Rosh Hashonah.

[According to tradition, Adam and Eve were created on Rosh Hashonah, and thus it is considered the birthday of the world. Later on Rosh Hashonah, Joseph was freed from an Egyptian prison. And later still, the Jews in Egypt rebelled on Rosh Hashonah, stopping their slave labor and beginning their liberation from Egypt.]

We are the graduating Shule class. To begin our year of preparation for our B'nai 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.

We express our hope that we shall be blessed with continued life, happiness, and peace.

Welcome to a New Year!

Today, we speak and sing in Hebrew, Yiddish, and Ladino, three of the many Jewish languages from ancient times to the present. Language is not only how we communicate, but how we tell our histories and maintain our cultures. Language is also an expression of community, unity, continuity, and remembrance.

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, the language that expresses the radical roots of Boston Workers Circle, 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. It is an expression of our Jewish diaspora and resilience.

Hebrew, Yiddish, and Ladino are precious vessels of Jewish culture, reflected in music, literature, and humor. 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.

(end of Zayin reading)

9.

Members of our Teen Group TASC, Teens Acting for Social Change, read the next poem.

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

(end of TASC reading)

10.

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

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.

11.

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.)

לאָמיר אַלע פֿריילעך זײַן,

לאָמיר אַלע זינגען.

לאָמיר אַלע פֿריילעך זײַן,

לאָמיר אַלע זינגען

זינגען פֿאַר שלום,

זינגען פֿאַר ברויט,

בויען אַ מאָרגן

אָן האָס און אָן נויט

זינגען פֿאַר שלום

זינגען פֿאַר ברויט,

בויען אַ מאָרגן פֿון שלום

בויען אַ מאָרגן פֿון שלום.



12.

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

[Unetannah Tokef, central to the meaning of Rosh Hashonah and Yom Kippur, 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 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

13.

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.

14.

And let us consider our own current place in the original sin committed 401 years ago with the arrival of the first Africans to be sold into bondage in North America.

Riddle

We do not recognize the body
Of Emmett Till. We do not know
The boy's name nor the sound
Of his mother wailing. We have
Never heard a mother wailing.
We do not know the history
Of this nation in ourselves. We
Do not know the history of our-
Selves on this planet because
We do not have to know what
We believe we own. We believe
We own your bodies but have no
Use for your tears. We destroy
The body that refuses use. We use
Maps we did not draw. We see
A sea so cross it. We see a moon
So land there. We love land so
Long as we can take it. Shhh. We
Can't take that sound. What is
A mother wailing? We do not
Recognize music until we can
Sell it. We sell what cannot be
Bought. We buy silence. Let us
Help you. How much does it cost
To hold your breath underwater?
Wait. Wait. What are we? What?
What on Earth are we? What?

---Jericho Brown

15.

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.

16.

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 Jack Riemer

17.**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.

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

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.

18.

Vortsl un Fligl (Root and Wing)
(Linda Gritz)

| | |
|-----------------------|-----------------------|
| Vortsl un fligl, (3x) | ווארצל און פליגל (3x) |
| Beyde, baglaykh, | ביידע באגלייך |
| Vortsl un fligl, (3x) | ווארצל און פליגל (3x) |
| Barg un taykh. | בארג און טייך |

| | |
|-------------------------------|-----------------------------|
| On a vortsl, nishto keyn veg, | אן א ווארצל נישטא קיין וועג |
| On a fligl, umtsilike teg. | אן א פליגל אומציליקע טעג |

| | |
|--------------------|------------------|
| Vortsl un fligl... | ווארצל און פליגל |
|--------------------|------------------|

| | |
|--------------------------------|---------------------------------|
| Amol hot a khokhem geshribn, | אמאל האט א חכם געשריבן |
| Di verter zaynen undz geblibn: | די ווערטער זיינען אונדז געבליבן |

| | |
|--------------------------------------|----------------------------------|
| "Nisht nor a mentsh, nor oykh a folk | נישט נאר א מענטש נאר אויך א פאלק |
| Darf hobn a zikorn... | דארף האבן א זכרון |
| On zikorn, [volt a] folk | אן זכרון וואלט א פאלק |
| Nisht kliger, nisht beser [gevorn]." | נישט קליגער נישט בעסער געווארן |

| | |
|--------------------|------------------|
| Vortsl un fligl... | ווארצל און פליגל |
|--------------------|------------------|

| | |
|-------------------------------------|---------------------------------|
| Mit a vortsl, nokh tifer farshteyn, | מיט א ווארצל נאך טיפער פארשטיין |
| Mit a fligl, nokh vayter zen. | מיט א פליגל נאך ווייטער זען |

| | |
|--------------------|------------------|
| Vortsl un fligl... | ווארצל און פליגל |
|--------------------|------------------|

(Root and wing, both, together, root and wing, mountain and stream.

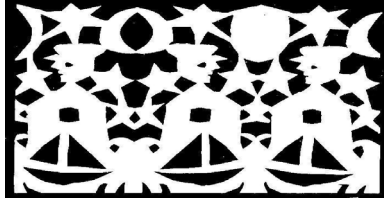
Without a root, there is no way, without a wing, aimless days.

A sage once wrote, and his words have stayed with us:*

"Not just a person, but a people must have a memory.

*....Without memory, a people [could] not grow wiser or better." *I.L. Peretz*

With a root, deeper understanding, with a wing, greater vision.)



19.

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 others. It offers us a time of reflection and self-examination.]

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?

- Jack Riemer

20.

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.

21.

(All)

Shema Yisroel Adonoi Elohenu Adonoi Echad

(Be seated)

22.

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.)*

23.

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

24.

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, | און דו אַקערסט, און דו זייסט, |
| Un du fiterst, un du neyst, | און דו פֿיטערסט, און דו נייסט, |
| Un du hamerst, un du shpinst, | און דו האַמערסט, און דו שפינסט, |
| Zog, mayn folk, vos du fardinst. | זאָג, מײַן פֿאָלק, וואָס דו פֿאַרדינסט. |
| Nor vu iz dayn tish gegreyt? | נאָר וווּ איז דײַן טיש געגרייט? |
| Nor vu iz dayn yontef-kleyd? | נאָר וווּ איז דײַן יום־טובֿ קלייד? |
| Nor vu iz dayn sharfe shverd? | נאָר וווּ איז דײַן שאַרפֿע שווערד? |
| Velkhes glik iz dir bashert? | וועלכעס גליק איז דיר באַשערט? |
| Man fun arbet, oyfgevakht, | מאַן פֿון אַרבעט, אויפֿגעוואַכט, |
| Un derken dayn groyse makht. | און דערקען דײַן גרויסע מאַכט. |
| Ven dayn shtarke hant nor vil | ווען דײַן שטאַרקע האַנט נאָר וויל |
| Shteyen ale reder shtil. | 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? Where are your holiday clothes? Where is your sharp sword? What happiness is in store for you? Worker, awake and recognize your great power! Whenever you want, all wheels will come to a standstill.)

25.

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?

26.

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

27.

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 and 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.

28.

(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)

29.

Yizkor (Remembrance)

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

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.**

30.

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.

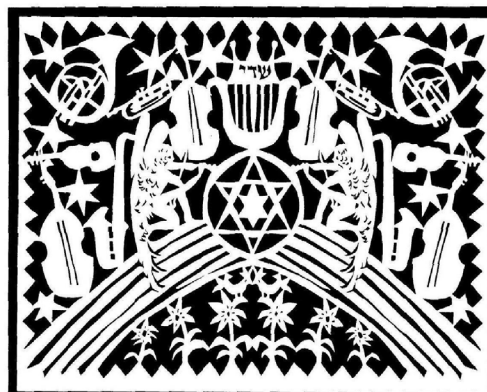
In silence, we contemplate the empty spaces their deaths have left in our lives.
In silence, we celebrate the spaces in our lives that they made richer, fuller, happier, more loving, and deeper in meaning.

We mourn their deaths as we celebrate their lives, as we affirm life itself.

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

31.

Flatbush Waltz
(instrumental)



32.

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.

33.

Kaddish (Holy)

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

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)

יִתְגַּדֵּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעֻלְמָא דִּי כְּרָא
כְּרַעוּתָהּ וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעָגְלָא וּבְזִמָּן קָרִיב.
וְאָמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמֵי:

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא
וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא בְּרִיד
הוּא. לְעֻלָּא (וּלְעֻלָּא) מִן כָּל בְּרַבָּתָא וְשִׁירְתָּא
תְּשַׁבַּחְתָּא וְנִתְמַתָּא דְאִמִּירָן בְּעֻלְמָא. וְאָמְרוּ אָמֵן:
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן: Copyright 1998 Jennifer Rosenberg

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

34.

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.

[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

35.

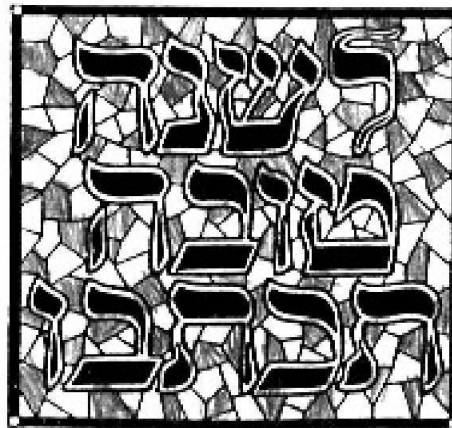
D'var (Word)

[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.]

36.

Etz Khayim (Tree of Life)
(nign)

37.

Greetings to Our Community

38.

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: 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**



39.

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!

40.

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, אַ גוט יאָר! |
| Mir bagrisn hoykh un klor: | מיר באַגריסן הויך און קלאַר: |
| 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 קלאַר: |
| 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! |
| 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!)*

