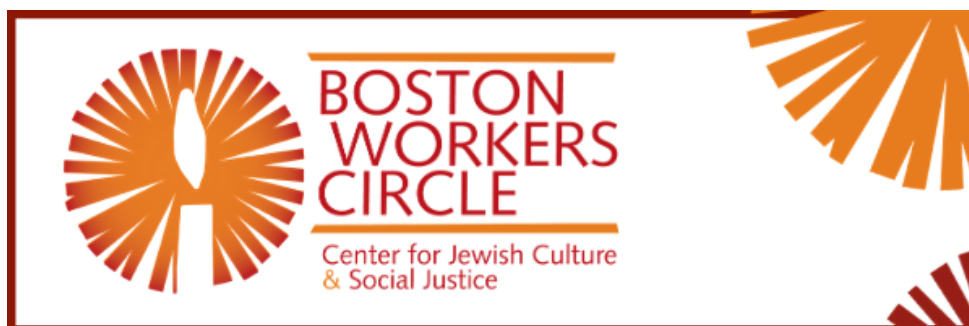


**Yom Kippur**

**יום־כיפור**

**2022 ~ 5783**





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

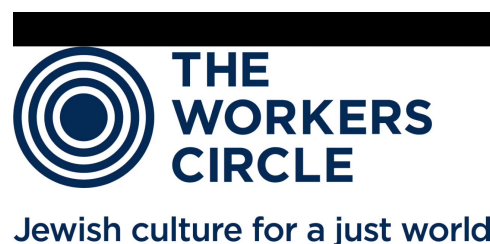
The Boston Workers Circle Center for Jewish Culture and Social Justice is a multigenerational, multiracial, and multicultural community where Jewish identity is rooted in cultural heritage and the pursuit of a better world.

*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 rich and moving annual community event.

BOSTON WORKERS CIRCLE  
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[CIRCLEBOSTON.ORG](http://CIRCLEBOSTON.ORG)

AN AFFILIATE OF:



1.

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

2.

**Welcome!**

3.

Gut Yontef. Today we end the ten Days of Awe, the period from Rosh Hashonah to Yom Kippur. It is a time for honest self-reflection, forgiveness, and healing; a time of cleansing, reconnection, and re-aligning with each other and our best selves; a time of turning anew to better hit the mark.

We acknowledge that we are meeting on the ancient homeland and traditional territory of the Massachusett people. We pay respect to Massachusett peoples past, present, and future and their continuing presence in their homeland and throughout the Massachusetts diaspora.

4.

#### **Candle Lighting**

As members of this year's Zayin class, the B'nai Mitzvah class, we are honored to participate in our Boston Workers Circle community by leading the candle lighting.

May these lights kindle reflection and introspection.

May they guide us towards forgiveness, compassion, and meaningful connections in this New Year.

(*Light candles*)

(*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 Ladino, we say:

Saludamos el Muevo Anyo sigun la tradision de nuestro pueblo.  
Ke empese kon el sonido del shofar un anyo de paz i de liberta para todos.

5.

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 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.

With these lights  
We welcome the Yontef.  
In their glow of contrasting colors.  
We discern  
The light and dark of our days.  
We recall  
All the disappointment and joys we have shared,  
And the hopes and intentions  
We now nurture for the New Year.

*[class sits down]*



6.

**Shehekheyonu (Who Has Given Us Life)**

*[The Shehekheyonu is traditionally said upon starting any holiday.*

*More broadly, it is said as a statement of gratefulness at reaching an important point in our lives.]*

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

7.

*(All sing Shehekheyonu)*

Borukh ato adonoy elohenu melek ho'olom  
Shehekheyonu, vekymonu, vehigyonu, lazman hazeh.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהַחַיִּינוּ וְקִיָּמנוּ וְהִגִּיעֵנוּ לְזִמְנֵי הַזֶּה

8.

### The Meaning of the Holiday

Tradition holds that on Rosh Hashonah the Book of Life is opened and on Yom Kippur it is sealed. Tradition holds that our reflection on the year concluded and our turning toward the year ahead during the past ten days has inscribed, or not, our names in the book of life. Today we understand this inscription metaphorically, as a call to right action and justice, to love and humility, to staying awake to our lives and the hearts of those around us.

9.

Some of us fast on Yom Kippur. For some, the sacrifice of fasting can show desire and willingness to turn towards a better way. Sacrifice can also remind us that we are capable of self-control. Some fast to focus the mind on the spirit of the holiday. Some fast to sense hunger, to feel a fraction of the suffering of those who are always hungry.

The Talmud says that after people eat, they have one heart, for themselves alone. When people fast, they have two hearts, one for themselves and one for all who are hungry.

10.

Is **this** the fast I have chosen?  
 The day for people to suffer?  
 Is it bowing the head like a bulrush  
 And lying in sackcloth and ashes?  
 Is this what you call fasting?  
 No, this is the fast that I have chosen:  
 To remove the chains of wickedness  
 And the yoke of injustice,  
 To let the oppressed go free.  
 It is to share your bread with the hungry  
 And to open your home to those with no home.  
 When you see the naked, to clothe them,  
 And not to ignore your own kin.  
 Then shall your light burst through like the dawn.  
 Is not **this** the fast that I have chosen?

*-adapted from Isaiah 58:5-7*

11.

### Kol Nidre (All Vows)

Kol Nidre is not a prayer. Rather, it is a legal formula whose purpose is to void vows of the coming year that we will not be able to fulfill. It has been said that Kol Nidre was used to release Spanish Jews, who had been forced under pain of death to convert to Catholicism, from the vows they were required to make as part of the conversion.

We can learn from Kol Nidre that while it is a powerful thing to promise something, and we should strive to live up to it, when we cannot, we need to forgive ourselves.

We invite all to read together:

**All vows, promises, and commitments we make  
Between this Yom Kippur and the next Yom Kippur  
May we have strength to keep them.**

**12.**

**Kol Nidre** (*vocal solo*)

*[Kol Nidre has inspired composers, Jewish and non-Jewish, to write musical settings.]*

**13.**

**Shema** (*Listen*)

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

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

**14.**

*(All are invited to rise in body or spirit)*

Shema Yisroel Adonoi Elohenu Adonoi Echad

*(Be seated)*

**15.**

*[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...."]*

**V'ahavta** (*And You Shall Love*)

Say these words when you lie down and when you rise up,  
when you go out and when you return. In times of mourning  
and in times of joy. Inscribe them on your doorposts,  
embroider them on your garments, tattoo them on your shoulders,  
teach them to your children, your neighbors, your enemies,  
recite them in your sleep, here in the cruel shadow of empire:  
*Another world is possible.*

Thus spoke the prophet Roque Dalton:  
*All together they have more death than we,*  
*but all together, we have more life than they.*  
 There is more bloody death in their hands  
 than we could ever wield, unless  
 we lay down our souls to become them,  
 and then we will lose everything. So instead,  
 Imagine winning. This is your sacred task.  
 This is your power. Imagine  
 every detail of winning, the exact smell of the summer streets  
 in which no one has been shot, the muscles you have never  
 unclenched from worry, gone soft as newborn skin,  
 the sparkling taste of food when we know  
 that no one on earth is hungry, that the beggars are fed,  
 that the old man under the bridge and the woman  
 wrapping herself in thin sheets in the back seat of a car,  
 and the children who suck on stones,  
 nest under a flock of roofs that keep multiplying their shelter.  
 Lean with all your being towards that day  
 when the poor of the world shake down a rain of good fortune  
 out of the heavy clouds, and justice rolls down like waters.

Defend the world in which we win as if it were your child.  
 It is your child.  
 Defend it as if it were your lover.  
 It is your lover.

When you inhale and when you exhale  
 breathe the possibility of another world  
 into the 37.2 trillion cells of your body  
 until it shines with hope.  
 Then imagine more.

Imagine rape is unimaginable. Imagine war is a scarcely credible rumor.  
 That the crimes of our age, the grotesque inhumanities of greed,  
 the sheer and astounding shamelessness of it, the vast fortunes  
 made by stealing lives, the horrible normalcy it came to have,  
 is unimaginable to our heirs, the generations of the free.

Don't waver. Don't let despair sink its sharp teeth  
 into the throat with which you sing. Escalate your dreams.  
 Make them burn so fiercely that you can follow them down  
 any dark alleyway of history and not lose your way.

Make them burn clear as a starry drinking gourd  
Over the grim fog of exhaustion, and keep walking.

Hold hands. Share water. Keep imagining.  
So that we, and the children of our children's children  
may live.

-Aurora Levins Morales

## 16.

### **Durme Durme (Sleep Sleep)** (Ladino lullaby from Bosnia; composer unknown)

Durme durme izhiko de madre,	<i>Sleep, sleep, mama's child,</i>
Durme durme sin ansia y dolor. (2x)	<i>Sleep, sleep without worry and pain.</i>

Sienti joya palavrikas de tu madre,	<i>Feel the joy of your mama's words,</i>
Las palavras de Shema Yisrael. (2x)	<i>The words of the Shema.</i>

Durme durme izhiko de madre,	<i>Sleep, sleep, mama's child,</i>
Con ermozura de Shema Yisrael. (2x)	<i>With the beauty of the Shema.</i>

## 17.

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

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

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

- Marcia Falk



**18.**

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.

**19.**

**When I'm Gone** (*Phil Ochs*)

There's no place in this world where I'll belong when I'm gone,  
And I won't know the right from the wrong when I'm gone,  
And you won't find me singin' on this song when I'm gone,  
So I guess I'll have to do it while I'm here.

Won't see the golden of the sun when I'm gone,  
And the evenings and the mornings will be one when I'm gone,  
Can't be singing louder than the guns when I'm gone,  
So I guess I'll have to do it while I'm here.

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

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

*(instrumental interlude)*

There's no place in this world where I'll belong when I'm gone,  
 And I won't know the right from the wrong when I'm gone,  
 And you won't find me singin' on this song when I'm gone,  
 So I guess I'll have to do it while I'm here.  
 So I guess we'll have to do it while we're here.

20.

### **The Meaning of Kippur**

The word *kippur* is commonly translated as atonement, but a more literal translation is “covering sin.” This means that there is no abstract forgiveness or absolution. Our actions cannot be undone. Instead, we repair or cover the action and begin afresh. We can make amends. We can seek to do better in the future, understanding that true forgiveness is between people.

We do not request atonement from some supernatural being, but rather we take it upon ourselves to repair and cover our actions, and to begin afresh. And we will take particular responsibility for righting the wrongs specific to our national history, as well as those we wish to repair in ourselves personally.

21.

And so, all are invited to join in each time on “**Let us be forgiving.**”

For words of hurt,  
 For kind words not said,  
 For pettiness and hasty judgment,  
**Let us be forgiving.**

For impatience and arrogance,  
 For disrespect and hypocrisy,  
**Let us be forgiving.**

For self-absorption and lack of compassion,  
 For remaining silent when our voices might have made a difference,  
**Let us be forgiving.**

For withholding our love from those who depend on us,  
 For neglecting our heritage that teaches that our fate is bound with the oppressed of all the world,  
**Let us be forgiving.**

For not doing what we could to keep alive and vibrant our people’s culture,  
 For not rising to fulfill the best that is in us,  
**Let us be forgiving.**

- Jeffrey Kaye/Hershl Hartman

22.

**Etz Khayim**  
(instrumental)

23.

In a free society, some are guilty but all are responsible.

*--Rabbi Abraham Joshua Heschel*

Let us renew our commitment to working for the better world we know is possible:

- where Black lives matter always and everywhere,
- where we greet the humanity of all people -- even those who are, or seem, most different from ourselves,
- where we recognize the sacredness of all with whom we share the world, human and other-than-human alike,
- where excellent, respectful, and compassionate healthcare is truly a right for everyone,
- where reproductive freedom-- the right to own the personhood of one's own body--is a fundamental part of the just society for which we strive,
- where this COVID pandemic is the last time we see available treatments and health outcomes correlated with people's skin color, immigration status, wealth, geographic location, or gender,
- where every child has access to a good education that allows them to be their fullest self,
- where no one is ever hungry or unhoused,
- where everyone is treasured and precious.

24.

Let us acknowledge and address centuries of injustice to Native American peoples:

- so we recognize that wherever we call home in this country, we live on stolen indigenous land,
- so we know the names of the tribes and native peoples and gratefully acknowledge these rightful stewards of the land we call home, including Boston Workers Circle on the land of the Massachusett and Pawtucket peoples.
- so we are in relationships of repair and solidarity with those peoples,
- so we remember to be grateful to them and this land, as many of us are descended from those who were also forced to flee land, family, and communities of their own.

25.

May we remember that our nation was built on the labor of enslaved African people.

May we proclaim that Black Lives Matter and build a world where all of us are free.

May we celebrate our differences and resist the forces that try to isolate and divide us.

May we commit to courageously staying in struggle together, even and especially when it is messy and hard.

Do not get lost in a sea of despair. Be hopeful, be optimistic. Our struggle is not the struggle of a day, a week, a month, or a year, it is the struggle of a lifetime. Never, ever be afraid to make some noise and get in good trouble, necessary trouble.

You must be bold, brave, and courageous and find a way... to get in the way.

--John Lewis

## 26.

### **Yugnt Himen** (*Hymn of Youth*)

(music by Basye Rubin, lyrics by Shmerke Kaczerginski for the Vilna Ghetto Youth Club;  
choral arrangement by Zalmen Mlotek, adapted by Lisa Gallatin)

Yugnt geyt foroyt!

*Youth marches forward!*

Undzer lid iz ful mit troyer,  
Dreyst iz undzer muntergang,  
Khotsh der soyne vakht baym toyer,  
Shturemt yugnt mit gezang.

*Our song is full of sorrow,  
But bold is our hearty step,  
Though the enemy looms at the gate,  
Youth storms forth with their song.*

Yung iz yeder, yeder, yeder ver es vil nor,  
Yorn hobn kayn batayt,  
Alte kenen, kenen, kenen oykh zayn kinder  
Fun a nayer, frayer tsayt.

*Young is everyone who wants to be,  
Years have no meaning,  
The old can also be children  
Of a new, free time.*

Ver es voglt um oyf vegn,  
Ver mit dreystkayt shtelt zayn fus,  
Brengt di yugnt zey antkegn  
Funem geto a gerus.

*Those who wander the roads,  
Those who set forth with a bold step,  
Youth goes out to meet them  
With a greeting from the ghetto.*

Yung iz yeder....

*Young is everyone....*

Mir gedenken ale sonim,  
Mir dermonen ale fraynt,  
Eybik veln mir farbindn,  
Undzer nekhtn mitn haynt.

*We remember all of our enemies,  
We recall all of our friends,  
We will forever connect  
Our yesterday with today.*

Yung iz yeder....

*Young is everyone....*

27.

### Self Reflection

Today we peer into the mirror,  
 Unsettled, squirming, poking at the soft underbelly of our lives,  
 The kaleidoscope of feeling, thought, action, experience,  
 Tangled together to make the thorny, blossomed, leafy vine that is us.

Exposed in this private public space,  
 We conjure up the uncomfortable.  
 The impatient moment with a toddler,  
 The harsh word with a teenager,  
 The angry outburst at family or friend,  
 The insensitivity towards a coworker,  
 The rally missed, the letter unwritten,  
 The cause unsupported,  
 The hostility born of fear and insecurity.

From the actual to the metaphorical,  
 We take account.

Did we act with accountability to the people who are essential to our lives?  
 The unhoused office cleaner, the migrant farm worker who harvests our produce, the hospital cleaners and aides who help us get well, the grocery workers who risk their lives so we have toilet paper and chocolate, the bus drivers who get those essential workers to work?

Did we take action when we learned that Black people and other people of color got infected with COVID and died at dramatically higher rates than white people?

Did we value the children of those workers who endanger their health to help us stay healthy?

Did we temper our own complaints about inconvenience by thinking of the many people, a majority of them poor and Black and other people of color, who lost their jobs, got no unemployment benefits, and had to depend on the kindness of strangers for food?

Did we search for the sounds of children separated from their families at the southern border, the traumatized, the powerless, the hopeless?

Did we act with personal or collective bravery in the risky quest for social justice?

Did we embrace our passionately held differences with respect and openness to each other's pain and beliefs?

On this day, we squirm, prod, and pick at our wounds, weak links, moments of shame,

On this day, together, we inch forward, zigzagging, hoping, mending,  
Searching for an honest face and an honest friend in this private public reflection.

--Adapted from Alice Rothchild June 9, 2003

## 28.

As we make ourselves vulnerable in these expressions of atonement, *Kippur*, our thoughts naturally turn to those in particular need of healing in our concentric circles of community. We dedicate the next song to those who have family or friends who are ill or in need. May you and your loved ones be supported and comforted in this time of need.

## 29.

### A Refie Shleyme (*Get Well Soon*) (Linda Gritz)

Ya ba ba...

יא בא בא...

A refie shleyme dir man kind,  
A refie shleyme, za mir gezint.  
Ven ikh zol zan a kishef-makherin,  
Vult ikh gekisht dus zise kepele,  
In geglet dus tayere heldzele,  
In alts vet beser zan.

א רפואה שלימה דיר מין קינד,  
א רפואה שלימה, זיי מיר געזונט.  
ווען איך זאל זיין א כישוף-מאכערין,  
וואלט איך געקושט דאס זיסע קעפעלע,  
און געגלעט דאס טייערע העלדזעלע,  
און אלץ וועט בעסער זיין.

Ya ba ba...

יא בא בא...

Shkhine-shel-oylem, her tsi atsind,  
Shkhine-shel-oylem, helf man kind.  
Zolst mir zan a kishef-makherin  
Vus kisht dus zise kepele,  
In glet dus tayere heldzele,  
In alts vet beser zan.

שכינה-של-עולם, הער צו אצינד,  
שכינה-של-עולם, העלף מין קינד.  
זאלסט מיר זיין א כישוף-מאכערין  
וואס קושט דאס זיסע קעפעלע,  
און גלעט דאס טייערע העלדזעלע,  
און אלץ וועט בעסער זיין.

Ya ba ba...

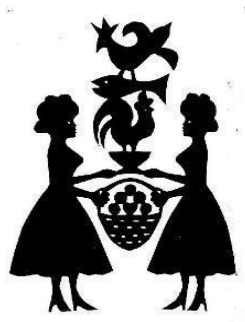
יא בא בא...

*(Get well soon, my child, be well.*

*If I were a magician, I would kiss your sweet head and caress your precious neck, and all will be better.*

*Mother of us all, listen now, help my child.*

*May you be a magician who kisses her sweet head and caresses his precious neck, and all will be better.)*



30.

**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, to remind ourselves how we should live.]*

**I Recall** (*Marcia Falk*)

interwoven with

**We Remember Them** (*Jack Riemer and Sylvan D. Kamens*)

All are invited to join in each time on “**we remember them.**”

I call them to mind and heart,  
the texture of their life,  
its presence in mine.

In the rising of the sun and in its going down, **we remember them.**  
In the blowing of the wind and in the chill of winter, **we remember them.**

Images rise up  
and fall away,  
moments in the current of time—

In the opening of the buds and in the rebirth of spring, **we remember them.**  
In the blueness of the sky and in the warmth of summer, **we remember them.**

tender, harsh,  
extraordinary,  
mundane,

In the rustling of the leaves and in the beauty of autumn, **we remember them.**  
In the beginning of the year and when it ends, **we remember them.**

May the threads of memory be woven  
into the fabric of my life  
and bring healing

When we are weary and in need of strength, **we remember them.**  
When we are lost and sick at heart, **we remember them.**  
When we have joys we yearn to share, **we remember them.**

So long as we live, they too shall live,  
For they are now a part of us, **as we remember them.**

### 31.

We take this time to remember the names of family or friends who have passed away. All who wish to call out a name, please stand up together one row at a time, as you are able, then take turns and call out the name so all can hear and share in your memory. Please be seated after you have called out the name.

All are invited to reflect or meditate as the sounds of these treasured names wash over our community.

*(Call out names row by row)*

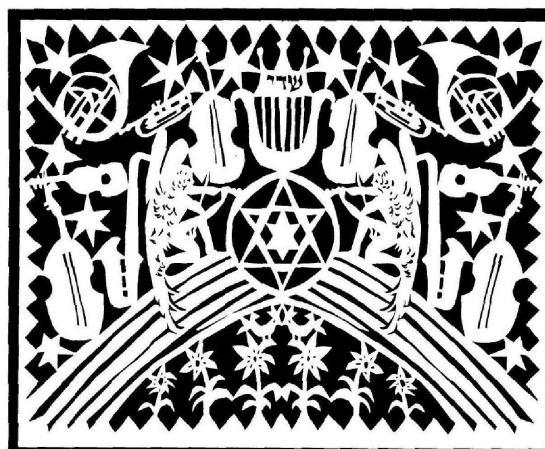
*(Read aloud names submitted online)*

### 32.

#### **Avinu Malkeinu**

*(instrumental during and after reading of names submitted online)*

Olev hasholem, May they rest in peace.





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, and say Kaddish.

*(Light yortsayt candle)*



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'yis'alal, shmey  
d'kudsho, brikh hu, l'eylo min kol birkhoso  
v'sheeroso, tush'bekhoso v'nekhemoso,  
da'ameeron 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.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי בְרָא  
בְּרַעוּתָהּ וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן  
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעָגְלָא וּבְזִמָּן קָרִיב.  
וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא  
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא. בְּרִיךְ  
הוּא. לְעָלְמָא (וּלְעָלְמָא) מִן כָּל בְּרַכָּתָא וְשִׁירָתָא  
תְּשַׁבַּחְתָּא וְנִתְחַמַּתָּא דְּאִמְיָרָן בְּעָלְמָא. וְאָמְרוּ אָמֵן:  
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל  
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרְוּמֵי הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ  
וְעַל כָּל יִשְׂרָאֵל. וְאָמְרוּ אָמֵן.

*(Be seated)*

34.

**A Malekh Veynt (An Angel Weeps)***(Peretz Hirshbein; choral arrangement by Polina Shepherd)*

A malekh veynt, a malekh veynt  
 Un badekt di groz mit toy.  
 Libster mayner, libster mayner,  
 Ikh benk nokh dir azoy.

א מלאך וויינט, א מלאך וויינט  
 און באַדעקט די גראַז מיט טוי.  
 ליבסטער מיינער, ליבסטער מיינער,  
 איך בענק נאָך דיר אַזוי.

Es iz mayn bet mit pukh gebet,  
 Un ikh valger zikh oyf shtroy.  
 Libster mayner, libster mayner,  
 Ikh benk nokh dir azoy.

עס איז מײַן בעט מיט פּוך געבעט,  
 און איך וואָלגער זיך אויף שטרוי.  
 ליבסטער מיינער, ליבסטער מיינער,  
 איך בענק נאָך דיר אַזוי.

A nakht gevart, a nakht gevart,  
 Un der tog, er kumt shoyngroy.  
 Libster mayner, libster mayner,  
 Ikh benk nokh dir azoy.

א נאַכט געוואָרט, א נאַכט געוואָרט,  
 און דער טאָג, ער קומט שוין גרוי.  
 ליבסטער מיינער, ליבסטער מיינער,  
 איך בענק נאָך דיר אַזוי

*[An angel weeps and covers the grass with dew. My beloved, I long so much for you.  
 My bed is made with down, but I lie on straw. My beloved, I long so much for you.  
 A night of waiting, and the day dawns gray. My beloved, I long so much for you.]*

35.

**Blessed is the Match***(All)*

**Blessed is the match consumed in kindling flame.  
 Blessed is the flame that burns within the heart.  
 Blessed is the heart with strength to stop for honor's sake.  
 Blessed is the match consumed in fire.**

*-Hannah Senesh*

*[Hannah Senesh wrote "Blessed is the Match" just before entering Nazi-occupied Hungary on a mission to rescue Jews. She was captured, tortured, and killed.]*

36.

**Making Peace, Working for Justice**

As in years past, we continue to grapple with the ongoing question of peace and justice for Palestinians and Israelis. Some of us throw ourselves into this work and others are weary of all the unending misery and turmoil. May we find strength and renewed energy from the following parable.

A learned rabbi was asked,  
 Rabbi, how can you tell exactly when the night is over and day has begun?  
 Is it when you walk in the forest and can tell the difference between a wolf and a dog?  
 No, the rabbi replied.  
 Is it when you walk in town and can see where the roof of one house ends and the roof of the next house begins?  
 No, the rabbi replied.  
 So how can you tell when the night is over?  
 And the rabbi answered, When you can see the face of a stranger and recognize a sibling,  
 then that is when the night is truly over.

### 37.

The Talmud says, "Who is a hero? The one who turns an enemy into a friend." The essence of our Jewish heritage is the love of justice and the moral concept of human freedom and dignity. May that heritage guide us in our behavior toward those with whom we have conflict, not just our friends.

The great sage Hillel said,  
 If I am not for myself, who will be for me?  
 But if I am only for myself, who am I?  
 If not now, when?  
     Adrienne Rich added,  
     If not with others, how?

### 38.

#### Think of Others

As you prepare your breakfast, think of others (do not forget the pigeon's food).	As you sleep and count the stars, think of others (those who have nowhere to sleep).
As you conduct your wars, think of others (do not forget those who seek peace).	As you liberate yourself in metaphor, think of others
As you pay your water bill, think of others (those who are nursed by clouds).	(those who have lost the right to speak).
As you return home, to your home, think of others	As you think of others far away, think of yourself (say: "If only I were a candle in the dark").
(do not forget the people of the camps).	-- <i>The Late Mahmoud Darwish,</i> <i>Palestinian National Poet</i>

### 39.

May we have the courage to work for peace with justice in Israel/Palestine, around the world, and at home, where our national soul is threatened by growing antisemitic, racist, Islamophobic, anti-immigrant, homophobic, transphobic, and misogynistic attacks and more and more extreme versions of hate. And let us commit ourselves to ensuring more just and equitable voting systems. Let us examine our own neighborhoods and ask whose voices are not represented and what needs to change.

40.

**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. (2x)

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. (2x)

This is the sound of voices three  
 Singing together in harmony  
 Surrendering to the mystery  
 This is the sound of voices three. (2x)

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. (2x)

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. (2x)

41.

**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.]*

42.

**Eli Ata** (*nign*)

43.

## Greetings to Our Community

44.

## Di Tsukunft (The Future)

(lyrics by Morris Winchevsky; composer unknown)

O, di velt vet vern yinger,  
 Un dos lebn laykhter, gringer,  
 Yeder kloger vet a zinger  
 Vern, brider, bald!  
 Loz dos folk nor vern kliger,  
 Un faryogn dem batrigger,  
 Im, dem fuks, un oykh dem tiger  
 Fun zayn sheynem vald.

אָ, די וועלט וועט ווערן ייִנגער,  
 און דאָס לעבן לייכטער, גרינגער,  
 יעדער קלאַגער וועט אַ זינגער  
 ווערן, ברידער, באַלד!  
 לאָז דאָס פֿאָלק נאָר ווערן קליגער,  
 און פֿאַריאָגן דעם באַטריגער,  
 אים, דעם פֿוקס, און אויך דעם טיגער  
 פֿון זײַן שיינעם וואַלד.

O, di velt vet vern shener,  
 Libe greser, sine klener,  
 Tsvishn froyen, tsvishn mener,  
 Tsvishn land un land.  
 O, di velt vet vern frayer,  
 Frayer, shener, yinger, nayer,  
 Un in ir di varhayt tayer,  
 Tayer vi a fraynd.

אָ, די וועלט וועט ווערן שענער,  
 ליבע גרעסער, שינא קלענער,  
 צווישן פֿרויען, צווישן מענער,  
 צווישן לאַנד און לאַנד  
 אָ, די וועלט וועט ווערן פֿרייער,  
 פֿרייער, שענער, ייִנגער, נײַער.  
 און אין איר די וואַרהייט טײַער,  
 טײַער ווי אַ פֿרײַנד.

(instrumental interlude)

O, di velt vet vern drayster  
 Un es vet nit zayn a mayster,  
 Nit di kroyn un nit di tayster,  
 Nit dem zelners shverd.  
 Alzo mutik in di rayen,  
 In di rayen, tsu bafrayen,  
 Tsu bafrayen un banayen  
 Undzer alte velt.

אָ, די וועלט וועט ווערן דרייסטער  
 און עס וועט ניט זײַן אַ מײַסטער,  
 ניט די קרוין און ניט די טײַסטער,  
 ניט דעם זעלנערס שווערד.  
 אַלצאָ מוטיק אין די רײַען,  
 אין די רײַען, צו באַפֿרײַען,  
 צו באַפֿרײַען און באַנײַען  
 אונדזער אַלטע וועלט

*(O, the world will grow younger. Every complainer will soon become a singer.  
 Let the people become wiser and chase away the traitor.)*

*O, the world will become more beautiful. Love will grow greater between people, between nations.  
 O, the world will become freer. And truth will be precious, valued as a friend.*

*O, the world will get bolder. And there will be no master, no crown, no purse, no soldier's sword.  
 So let's have courage to liberate and renew our old world.)*

**45.**

Whether we dip apples in honey or in sugar or in sweetened ground sesame seeds to usher in a healthy and sweet new year, Jews around the world share a common bond. As we say in Ladino, todos los dedos de la mano no son unos. All the fingers of the hand are not the same.

**46.**

### **Blowing the Shofar**

We declare the utter sanctity of this day  
for it is an awe-filled day.

A great Shofar is sounded  
and a voice of slender silence is heard.

The voice is one's own --  
a reed in the chorus,  
a breath in the wind.

These are the final moments when the gates stand open, when the Book of Life is not yet sealed. Between blasts we hear an aching silence. And in each blast we hear a deeper silence, our own silence of yearning and craving and striving to live justly. The Days of Awe have asked us to hear that sound, to turn and act and respond.

**47.**

In these final blasts of the Shofar, hear all of our sounds.

Hear Tekiah, one long note for the sounding of the alarm, the sound of remembrance.

Hear Shevarim, three sets of two notes, with each low note reminding us that life may bring fear, frustration, tragedy, and sorrow, and each high note of hope that life will also bring us happiness and serenity.

Hear Teruah, nine short notes for the call to action, the call to the never-ending struggle for peace, justice, and human decency.

Hear, finally, the last shofar call. Tekiah gedola is held for as long as possible. While the shofar sounds, the gates and the book remain open. Until the final blast ends, the gate of possibility is open.

Let us, each of us, in our own way, with our own words and thoughts and with whatever energy we can muster, resolve to live honestly, true to our beliefs and values, take that final step through the gates and meet on the other side together as a community, dedicated to life, to peace, to making our lives better, and to making the world a better and more just and beautiful place.

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

*(Shofar blasts after each part is named)*

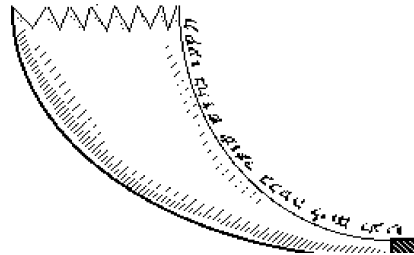
*(All)*

**Tekiah**

**Shevarim**

**Teruah**

**Tekiah**



The Shofar has called us Awake. With its sound in resonance with our own, we remember the world we strive to create, we remember what we have resolved to become.

**48.**

### **Ne'lah** *(The Gates Are Closing)*

The gates of the Days of Awe are closing.  
 We have gathered together in ritual, in contemplation, in song.  
 We have knocked on our hearts, imploring them to open.  
 We have tried with all our might to forgive ourselves our missed marks.

And now the gates are closing.

But there is still work to be done, with our hearts and with our hands.

The gates are closing.  
 This is the moment when we make the turn --  
 teshuvah, turning our lives around, returning to our highest selves.

Bring more light to the world. More sustenance. More shelter.

For those in darkness. For those in need. For everyone.

*- adapted from Rabbi Rachel Barenblat's blog The Velveteen Rabbi*

49.

*Gut yontef, gut yor.*

A happy and healthy new year to all.

*Ke tengas munchos anyos!*

May you have many years!

May we all turn to hit the mark for a more beautiful world.

*A shenere velt.*

And a better world.

*A besere velt.*

50.

**Never Turning Back***(Pat Humphries, 4th verse by Roger Rosen)*

We're gonna keep on moving forward,  
 Keep on moving forward,  
 Keep on moving forward,  
 Never turning back, never turning back.

We're gonna keep on moving proudly . . .

We're gonna light the way together . . .

We're gonna show our children courage. . .

We're gonna keep on moving forward . . .

\*\*\*\*\*  
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**Please share your thoughts and ideas on this holiday program!!**

To provide feedback, use this QR code or the form on the next page.





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