

# Liturgical Offerings for High Holy Day Services

*Rosh Hashanah Morning 2020 – 5781*



**Reconstructionist**  
RABBINICAL ASSOCIATION

# Creative Offerings for High Holy Day Services

2020 – 5781

*Rosh Hashana: A Morning Service*

*Kol Nidre*

*Yom Kippur Morning*

*Neilah*

These offerings are designed to provide a unique experience for our High Holy Day worship during this uniquely challenging moment. Intended for use for remote services using Zoom or another platform, they are limited to 90 minutes in length. We have not included sermons, *divrei Torah*, or any scriptural readings, assuming that different communities will want to add those at different points and to different degrees. Though these services are designed to be used as a whole and are inclusive of the liturgy we recommend, we are also providing them in a format that will allow borrowing, excerpting and use alongside a *Mahzor* or within services you are designing for your community. Recordings and music for many of the song options are available on Reconstructing Judaism's website [here](#)

With prayers of gratitude to the Source of Creativity and with the sincere desire that these be of use at this challenging moment.

Crafted by a committee of Reconstructionist Rabbis

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## A MORNING SERVICE

**A Meditation**

We come to this moment of Rosh Hashanah morning, 5781, each in our own place on the continuum of extreme unease and openness to the unknown.

The future is unclear.

We grasp for the known and it slips away like yesterday's news.

We close our eyes and can almost feel in our bodies the rush of sensation that comes with walking into our sanctuaries on Rosh Hashanah morning: the greetings, the taking of seats, the *bima* dressed up in white, the fullness of our communities gathering, voices calling us on the *bima*, voices joining with one another in a way we didn't know to be grateful for, in song.

We open our eyes to the screens in front of us. Each one of us in a different chair this year, at a different desk or table, small disparate sanctuaries woven together through technology we barely understand, and through the shared triumph of having journeyed through these months together. We feel alone. And yet we know a togetherness different from the togetherness we knew before.

Let us begin with breath, creating community by connecting with one another in the way we can, slowing down to greet one another's faces, and breathing with one another to unite our individual sanctuaries into this virtual sanctuary this Rosh Hashanah morning. (Rabbi Tamara Cohen)

*One way to enter into space together virtually and create connection is to do so through breath, and more specifically through matching our breathing to the breathing of another person, or a few other people on zoom with us. Invite everyone to hold their hands high enough to be seen on your screen, first as fists and then match their breathing to their hands, slowly opening their fist to an open palm, fingers spread wide as they exhale. Do this a few times first on your own. Then, fix your eyes on someone in a zoom box near you and slowly begin to match your breath to theirs by watching their hands. You can repeat this a few times, switching the person you are matching your breath with. In this way we bring ourselves into community like an orchestra tuning up first each musician alone and then coming together.*

## A MORNING SERVICE

**Psalm 27**

*Psalm 27 is recited daily during this period beginning with the month of Elul. One of its verses describes longing to feel a sense of home and of vision. The psalmist, knowing that we can't always be there, describes us as visiting (le-vakeir), not permanently residing, in God's house. Achieving moments of awareness and presence are enough.*

אֶחָד שָׁאַלְתִּי מֵאֵת־יְהוָה אוֹתָהּ אֲבַקֵּשׁ  
שִׁבְתִּי בֵּית־יְהוָה כָּל־יְמֵי חַיִּי לְחַזוֹת בְּנֹעַם־יְהוָה וּלְבַקֵּר בְּהִיכָלוֹ

*Aḥat sha'alti me'et adonay otah avakesh  
shivti beveyt adonay kol yemey hayay lahazot beno'am adonay ulevaker beheychalo.*

One thing have I asked of God, one goal do I pursue,  
To dwell in THE ETERNAL's house throughout my days.

**Psalm 27** (translation by Rabbi Yael Levy)

To the Beloved,  
The Infinite Presence is my light and expanse, who should I fear?  
The Infinite Presence is the strength of my life, what shall I dread?  
When forces come close  
Seeming to devour me,  
When narrowness threatens,  
And opposition attacks,  
All that is menacing stumbles and falls.  
Even as an army of mistrust besieges me  
My heart does not fear.  
Even as thoughts and desires rise up against me  
I still have trust.  
One thing I ask of the Infinite,  
One thing I seek,  
To dwell in the Presence all the days of my life.  
To awaken to the beauty of each moment  
as I pass through this world.  
The Infinite shelters me as I encounter difficulty and pain.  
The Infinite holds me close in deep and hidden places.  
And lifts me high upon a rock.  
Now I can see through to what is true.  
And I will offer my gifts of thanks  
And I will sing and make music to the Eternal.  
Please, Infinite One, Listen to my voice, hear my call.  
Be gracious with me.  
Answer me.  
You call to my heart, "Seek my presence"  
Your presence I seek.  
Please don't hide from me.  
Please don't let me turn away in anger.  
I long to serve.  
You are my help.

## A MORNING SERVICE

Do not let me feel abandoned. Do not let me turn away.  
 In You I am safe.  
 For my mother and father have left me  
 And it is you who gathers me in.  
 Teach me Your ways. Guide me on the path of integrity.  
 There is so much to lead me astray.  
 Don't let me give in to all that torments me,  
 the lies, the illusions, the menacing threats.  
 I must have faith that I can see through all of this  
 I can see the good, the blessings, the ways of life.  
 Cultivate hope in the Infinite Presence.  
 Let your heart be strong and filled with courage.  
 Cultivate hope.

*The last verse of this psalm begins and ends with cultivating hope. The middle of the verse calls upon us to strengthen our hearts. How? By surrounding our heart with hope.*

קִוֵּה אֱלֹהֵי יִהְיֶה חֲזַק וַיַּמֶּץ לִבָּהּ וְקִוֵּה אֱלֹהֵי יִהְיֶה

*Kaveh el Adonai hazak v'yametz libeha v'kaveh el Adonai*

Hope then for THE ETERNAL ONE; strengthen your heart with courage,  
 and have hope in THE ETERNAL

**Ma'asey Vereshit/ Returning to Creation**

*Rosh ha-Shanah celebrates the creation of the world. In some sense we find ourselves very much needing to recreate our world right now. We tap into the energy of Creation as we commit more deeply to the necessary recreations we are in the midst of - personally, nationally, globally.*

|                           |                                        |
|---------------------------|----------------------------------------|
| ברוך הוא                  | ברוך שְׁאָמַר וְהָיָה הָעוֹלָם         |
| ברוך שְׁמוֹ               | ברוך עֲשֵׂה בְּרָאשִׁית                |
| ברוך הוא                  | ברוך אוֹמֵר וְעֹשֶׂה                   |
| ברוך שְׁמוֹ               | ברוך גּוֹזֵר וּמַקְדֵּם                |
| ברוך הוא                  | ברוך מְרַחֵם עַל הָאָרֶץ               |
| ברוך שְׁמוֹ               | ברוך מְרַחֵם עַל הַבְּרִיּוֹת          |
| ברוך הוא                  | ברוך מְשַׁלֵּם שָׂכָר טוֹב לִירְאָיו   |
| ברוך שְׁמוֹ               | ברוך מַעֲבִיר אֶפְלָה וּמַבִּיא אוֹרָה |
| ברוך הוא                  | ברוך חֵי לְעַד וְקַיָּם לְנֶצַח        |
| ברוך הוא וּבְרוּךְ שְׁמוֹ | ברוך פּוֹדֶה וּמַצִּיל                 |

*Baruh she'amar vehayah ha'olam. Baruh hu.*

*Baruh oseh vereyshit. Baruh shemo.*

*Baruh omer ve'oseh. Baruh hu.*

*Baruh gozer umkayem. Baruh shemo.*

*Baruh merahem al ha'aretz. Baruh hu.*

*Baruh merahem al haberiyot. Baruh shemo.*

*Baruh meshalem sahar tov lire'av. Baruh hu.*

*Baruh ma'avir afelah umevi orah. Baruh shemo.*

*Baruh hay la'ad vekayam lanetzah. Baruh hu.*

*Baruh podeh umatzil. Baruh hu uvaruh shemo.*

Blessed is the one who spoke and all things came to be!  
 Blessed, who created all in the beginning!  
 Blessed is the one who speaks and acts!  
 Blessed, who determines and fulfills!  
 Blessed, who deals kindly with the world!  
 Blessed, who acts kindly toward all creatures!  
 Blessed, who respond with good to those who are in awe!  
 Blessed, who removes the dark and brings the light!

Blessed are you!  
 Blessed is your name!  
 Blessed are you!  
 Blessed is your name!  
 Blessed are you!  
 Blessed is your name!  
 Blessed are you!  
 Blessed is your name!

## A MORNING SERVICE

We are still in the midst of the sixth day of that first week of creation. We are created, we have eaten of the tree of knowledge, been banished from Eden, loved, given birth, hated, killed and yet the sixth day is not over. Our human story repeated in endless generations is incomplete. God has called upon us to finish the work of creation and thus to say of the work of our hands *ki tov*/it is good.

This is not an easy time to say *ki tov*/it is good. There is power in naming what is *lo tov*/not good. And yet we rise to the challenge of this new year with the yearning and commitment to say and create *ki tov*/it is good.

One way that we cultivate the ability to see and name the good amidst the chaos and challenge of this time, this sixth day, is through *tikkun middot*, the practice of cultivating - and becoming more aware of - the positive traits in us. We begin Rosh Hashanah this way, not with *ashamnu*/the beating of our chests with wrongdoing.

On the edge of the new, the unknown, we choose to root ourselves in the good, to open ourselves to the inner voice that calls us to notice and give thanks for all that has enabled us to come this far. We give thanks to the forces of resilience, to teachers and practices that have accompanied us this year and that will guide us into this new year.

*Take a few minutes now to review the following character strengths and either alone or in small breakout groups consider this list of character strengths and answer the following questions.*

1. What unexpected strength did you discover amidst the challenges of the contemporary moment, especially the coronavirus?
2. What would you say are your two most consistent character strengths?

Creativity  
Judgment  
Perspective  
Perseverance  
Zest  
Kindness  
Teamwork  
Leadership  
Humility  
Self-regulation  
Gratitude  
Humor

Curiosity  
Love of Learning  
Bravery  
Honesty  
Love  
Social Intelligence  
Fairness  
Forgiveness  
Prudence  
Appreciation of Beauty  
Home  
Spirituality

## A MORNING SERVICE

**Hatzi Kaddish/Short Kaddish****חצי קדיש**

יתגדל ויתקדש שמה רבא בעלמא די ברא כרעותה וימליך  
 מלכותה בסיכון וביומיון ובסיי דכל בית ישראל בעגלא ובזמן  
 קריב ואמרו: אמן:  
 יהא שמה רבא מברך לעלם ולעלמי עלמאי:  
 יתברך וישתבח ויתפאר ויתרומם ויתנשא ויתעדר ויתעלה  
 ויתהלל שמה דקדשא בריך הוא  
 לעלא לעלא מכל ברכתא ושירתא, תשבחתא ונחמאתא וזמירן  
 בעלמא ואמרו: אמן:

Reader: *Yitgadal veyitkadash shemey raba (amen) be'alma divra hirutey veyamlih  
 malhutey behayeyhon uvyomeyhon uvhayey dehol beyt yisra'el ba'agala uvizman  
 kariv ve'imru amen.*

Congregation: *Yehey shemey raba mevarah le'alam ulalmey almaya.*

Reader: *Yitbarah veyishtabah veyitpa'ar veyitromam veyitnasey veyithadar veyitaleh  
 veyithalal shemey dekudsha berih hu*

*le'ela le'ela mikol birhata veshirata tushbehata venehemata da'amiran be'alma ve'imru amen.*

Reader: Let God's name be made great and holy in the world that was created as God willed.  
 May God complete the holy realm in your own lifetime, in your days, and in the days of all the  
 house of Israel, quickly and soon. And say, Amen.

Congregation: May God's great name be blessed, forever and as long as worlds endure.

Reader: May it be blessed, and praised, and glorified and held in honor, viewed with awe,  
 embellished and revered; may the blessed name of holiness be hailed, though it be higher by far  
 than all the blessings, songs, praises and consolations that we utter in this world. And say, Amen.



## A MORNING SERVICE

## מלכיות Malchuyot

## We Are Dust and Stardust

אָדָם יְסוּדוֹ מֵעָפָר וְסוּפוֹ לְעָפָר: בְּנִפְשׁוֹ יָבִיא לְחֵמוֹ: מְשׁוּל כְּחֶרֶס הַנִּשְׁפָּר כְּחֶצִיר יָבֵשׁ וְכָצִיץ נוֹבֵל כְּצֵל עוֹבֵר  
וְכַעֲנָן כְּלָה וְכָרוֹת נוֹשָׁבֶת וְכָאֶבֶק פּוֹרֵחַ וְכִהְלֹם יַעוּף:

*Adam yesodo me'afar vesofu le'afar. Benafsho yavi lahmoh. Mashul kaheres hanishbar kehatzir yavesh uhetzitz novel ketzel over uhe'anan kaleh uheruah noshavet uhe'avak pore'ah vehahalom ya'uf.*

All of humanity is founded on dust -- of dust we are made, and to dust we return.

Like vessels of clay, we can break.

Like grass we can wither, like flowers we fade, like shadows we pass, like clouds we are emptied, like wind our strength is exhausted, like dust we are scattered about, like a dream we vanish from sight.

These last months have made us acutely aware of how vulnerable we are in these bodies made of dust, of how easily we and our loved ones can be overtaken by illness, by isolation, by despair, and return to dust.

We begin by acknowledging that we are not all powerful or all knowing.

Every week at the beginning of the Amidah prayer, we bend our knees when we say the word “*baruh*/blessed.” Then we bow our heads when we say the word “*atah*/are You,” humbling ourselves before God or before the vastness of the universe.

Then we stand upright when we say God’s name, *Adonai*, because God wants us as full partners in the ongoing work of creation.

We need also the reminder that we are human, not God, that we are not all-powerful, though we might often wish we were. That we are not in control, though we might often wish we were. That we are not immortal.

Today, Rosh HaShanah, we bow and flatten ourselves to the ground. We surrender to our vulnerability. We surrender to our lack of control. We surrender today, knowing, perhaps more than ever before, our frailty, our finiteness, our limitations.

***Meditation to prepare for a moment of surrender:***

*Breathe. Notice what’s clenched in your body. Acknowledge all you’ve done in recent months to keep yourself moving forward. To keep yourself from feeling all the losses, all the fear, all the joy. Breathe. Unclench. And let go.*

*Everyone is encouraged to let go, as much as you are able. Linger on the floor or bow your head for 2-3 minutes as we recite this acknowledgement of our surrender.*

## A MORNING SERVICE

## עלינו/Aleynu

*Aleynu leshabe'ah la'adon hakol latet gedulah leyotzer  
bereyshit shenatan lanu torat emet vehayay olam nata  
betohenu*

*Va'anahnu korim umishtahavim umodim lifney meleh  
malhey hamelahim hakadosh baruh hu.*

*Shehu noteh shamayim veyosed aretz umoshav yekaro  
bashamayim mima'al ush-hinat uzo begovhey  
meromim. Hu eloheynu eyn od. Emet malkenu efes  
zulato kakatuv betorato. Veyadata hayom vehashevota  
el levaveha ki adonay hu ha'elohim bashamayim  
mema'al ve'al ha'aretz mitahat eyn od.*

עלינו לשבח לאדון הכל לתת גדולה ליוצר בראשית  
שנתן לנו תורת אמת וחי עולם נטע בתוכנו

ונאנחנו כורעים ומשתחוים ומודים לפני מלך מלכי  
המלכים הקדוש ברוך הוא  
שהוא נוטה שמים ויסד ארץ ומושב יקרו בשמים  
ממעל ושכינת עזו בגבהי מרומים הוא אלהינו אין  
עוד: אמת מלכנו אפס זולתו כפתוב בתורתו:  
וידעת היום והשבת אל לבבך כי יי הוא האלהים  
בשמים ממעל ועל הארץ מתחת אין עוד

It is up to us to offer praises to the Source of all,  
to declare the greatness of the author of Creation,  
who gave to us teachings of truth and planted eternal life within us.  
And so we bend our knee and bow,  
acknowledging the sovereign who rules  
above all those who rule, the blessed Holy One,  
who stretched out the heavens and founded the earth,  
whose realm embraces heaven's heights,  
whose mighty presence stalks celestial ramparts.  
This is our God; there is none else besides, as it is written in our Torah:  
"You shall know this day, and bring it home inside your heart,  
that THE SUPREME ONE, is God in the heavens and on the earth below.  
There is no other God."

We have embraced that we are close to dust. But we do not stay prostrate.

We now stand upright, knowing that we are more.

We are dust *and* stardust.

We contain the swirl of ancient galaxies. We raise our eyes from the ground, raise ourselves up from the earth and look beyond the confines of our ego, our emotions, this narrow moment in history, to see how hope and holiness imprint on the world. (*Rabbi Ora Nitkin-Kaner*)

We look to what is possible, and to our role in making what is possible real. On Rosh HaShanah, we remember our obligation to partner with God to create the world anew each day.

## A MORNING SERVICE

*This next Psalm begins and ends with the same words: how glorious is God's name. It asks: What are human beings that you should think of them? Seemingly God is awesome--humans are nothing. Except right in the center of the psalm we are told that humans are little less than angels. As human as we are, we stand in the center.*

## למנצח

על־הגִּתִּית מְזִמּוֹר לְדָוִד:  
 יְהוָה אֱדִינֵנוּ מִה־אֲדִיר שְׁמֶךָ בְּכָל־הָאָרֶץ  
 אֲשֶׁר־תִּנָּה הוֹדֶךָ עַל־הַשָּׁמַיִם:  
 מִפִּי עוֹלָלִים וַיִּנָּקִים יִסְדֶּתָּ עֹז לְמַעַן צוּרְרֶיךָ  
 לְהַשְׁבִּית אוֹיֵב וּמִתְנַקֵּם:  
 כִּי־אֲרָאָה שְׁמֶיךָ מַעֲשֵׂי אֲצַבְעֶיךָ  
 גֶּרֶם וְכוֹכָבִים אֲשֶׁר כּוֹנֵנָתָה:  
 מִה־אֲנוּשׁ כִּי־תִזְכְּרֵנוּ וּבֶן־אָדָם כִּי תִפְקֹדֵנוּ:  
 וּתְחַסְּרֵהוּ מַעַט מֵאֱלֹהִים וְכָבוֹד וְהָדָר תַּעֲטֹרֵהוּ:  
 תִּמְשִׁילֵהוּ בְּמַעֲשֵׂי יָדֶיךָ כֹּל שֶׁתָּה תַּחֲת־רַגְלָיו:  
 צִנָּה וְאֱלֹפִים כָּלָם וְגַם בְּהִמּוֹת שָׁדִי:  
 צִפּוֹר שָׁמַיִם וְדָגֵי הַיָּם עֹבְרֵי אַרְחוֹת יָמִים:  
 יְהוָה אֱדִינֵנוּ מִה־אֲדִיר שְׁמֶךָ בְּכָל־הָאָרֶץ:

**Psalm 8** (translation by Rabbi Jeremy Schwartz)

BREATH OF CREATION, our Master, how awesome your name is throughout the world  
 for you grant your majesty to the heavens.

With the mouths of toddlers and suckling babes you've powerfully laid a foundation  
 for the sake of those who trouble you, to eliminate enemy and avenger.

When I see your heavens, the work of your fingers -  
 moon and stars that you established -

What is a mortal that you would think of them,  
 or a human that you would take note of them?

But you made them lack little of divinity  
 and crowned them with honor and glory.

You let them rule the works of your hands;  
 you placed everything at their feet:

Sheep and oxen - all of them! -  
 and even the beasts of fields.

Bird of the sky and fish of the sea -  
 those travelling sea lanes.

SOURCE OF HOPE, our Master, how awesome your name is throughout the world!

## A MORNING SERVICE

What was broken or problematic can become the foundation for building a new model for our lives. This day and every day is a day of our and God's creation.

*Even ma'asu habonim heyetah lerosh pinah.  
Zeh hayom asah adonay nagilah ve-nismeha vo.*

אָבן מַאָסוּ הַבּוֹנִים הָיְתָה לְרֹאשׁ פִּינָה  
זֶה הַיּוֹם עָשָׂה יְהוָה נִגִּילָה וְנִשְׁמְחָה בּוֹ

The stone rejected by the builders, has become this place's founding stone.  
This very day, THE MIGHTY ONE has acted. Let us celebrate it and express joy.  
(Psalm 118:22/24)

## Shofar Blowing for Malchuyot

*We stand for the Shofar Blowing*

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לִשְׁמֹעַ קוֹל שׁוֹפָר  
*Baruh atah Adonay eloheynu meleh ha'olam asher kideshanu bemitzvotav vetzivanu lishmo'ah kol shofar.*  
Blessed are you, ETERNAL ONE, our God, the sovereign of all worlds, who raises up to holiness with your mitzvot, and has commanded us to hear the voice of the shofar.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהִחְיֵנוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה  
*Baruh atah Adonau eloheynu meleh ha'olam shehechyanu vekeyemanu vehigi'anu lazeman hazeh.*  
Blessed are you, ETERNAL ONE, our God, the sovereign of all worlds, who gave us life, and kept us strong, and brought us to this time.

תְּקִיעָה שְׁבָרִים-תְּרוּעָה תְּקִיעָה  
תְּקִיעָה שְׁבָרִים-תְּרוּעָה תְּקִיעָה  
תְּקִיעָה שְׁבָרִים-תְּרוּעָה תְּקִיעָה

*Tekiyah Shevarim Teruah Tekiyah  
Tekiyah Shevarim Teruah Tekiyah  
Tekiyah Shevarim Teruah Tekiyah*

On Rosh HaShanah, we repeat 'hayom harat olam' to remind ourselves that today the world is reborn. We remember our place within the cycle of creation. We are charged with holy work, to make and remake a new world, in ourselves, our relationships, our communities, our world.

*Hayom harat olam  
Hayom ya'amdu kol yetzurey olamim  
ke'agudah ahat la'asot retzoneha belevav shalem  
lehithadesh im boram olam kadosh*

הַיּוֹם הַרַת עוֹלָם  
הַיּוֹם יַעֲמְדוּ כָּל יְצוּרֵי עוֹלָמִים  
בְּאִגּוּדָה אַחַת לַעֲשׂוֹת רְצוֹנָה בְּלִבָּב שְׁלֵם  
לְהִתְחַדֵּשׁ עִם בּוֹרְאָם עוֹלָם קָדוֹשׁ

Today, the world is born!  
Today shall stand before you  
All the beings of the cosmos, as one community,  
To do your will with a perfect heart,  
To be renewed with their Creator  
In the universal sacredness of life!

## A MORNING SERVICE

## זכרונות Remembering

## Remembering for Life

## וּנְתַנֶּה תִּקְוָה

(Translation of unetaneh tokef by Rabbi Michael Strassfeld)

וּנְתַנֶּה תִּקְוָה קְדֻשָּׁת הַיּוֹם כִּי הוּא נוֹרָא וְאִיּוֹם: וְבוֹ תִּנְשֵׂא מַלְכוּתְךָ וְיִכּוֹן בְּחֶסֶד פְּסָאָד וְתִשָּׁב עָלֵינוּ  
בְּאַמָּת: אָמֵת כִּי אַתָּה הוּא דִּין וּמוֹכִיחַ וְיֹדֵעַ וְעַד וְכוֹתֵב וְחוֹתֵם וְסוֹפֵר וּמוֹנֶה וְתִזְכּוֹר כָּל הַנְּשָׁכָחוֹת וְתִתְפַּח אֶת  
סֵפֶר הַזְּכוֹנוֹת וּמֵאֵלֵינוּ יִקְרָא וְחוֹתֵם יָד כָּל אָדָם בּוֹ

Now, we declare the sacred power of the day, which is the most awesome and solemn of days, when your rule is established over all, and your throne set in place by the power of love, and you come forth to govern in truth. True it is that you are our judge, you alone can reprove, you alone can know, you alone are witness to all deeds.

It is you who shall write, you who shall seal what is written, you who shall read, and you who shall number all souls. You alone can remember what we have forgotten; it is you who shall open the Book of Remembrance, but its content speaks for itself, for it bears the imprint of us all, which our deeds, our lives, this year has inscribed.

Chant antiphonally

u-veshofar gadol yi-takef ובְּשׁוֹפָר גָּדוֹל יִתְקַע

And the great shofar of redemption is sounded  
but is overwhelmed by the sirens of ambulances wailing day and night.

Ve-kol demama daka yishama וְקוֹל דְּמָמָה דָּקָה יִשְׁמָע:

And a still small voice cries out weeping: Listen. Listen

u-malahim yei-hafeizun וּמַלְאָכִים יִתְפַּזְזוּן

And angels of mercy are rushing about in their gowns,  
gloved and masked as they try to save one life.  
And another. And another. And another.

Ve-hil u'r'adah yohazun ve-yomru וְחִיל וְרַעְדָּה יֵאָחֲזוּן וַיֹּאמְרוּ

And fear and trembling has seized each and every one of us and we say:

Hineh yom ha-din הִנֵּה יוֹם הַדִּין

Behold we all are confronted by our limitations.

Lifkod al tzevah marom ba-din לִפְקוֹד עַל צְבָא מְרוֹם בַּדִּין

For we count the legions of the afflicted.

Ki lo yizku ve-enekha ba-din. כִּי לֹא יִזְכּוּ בְּעֵינֵיהֶם בַּדִּין:

While our eyes aren't able to see those hospitalized through our tears and their isolation.

## A MORNING SERVICE

*Ve-hol ba'ai olam ya'a'vrin lefaneha kivney maron.  
Kevakarat ro'eh edro ma'avir tzono tahat shivto keyn  
ta'avir v'tispor v'timneh v'tifkod nefesh kol hai  
v'tahtoh kitzva l'hol briyah v'tihtov et gezar dinam*

וְכָל בָּאֵי עוֹלָם יַעֲבִירוּן לִפְנֵיךָ כְּבִנְי מַרְוֹן:  
כְּבִקְרַת רוּעָה עָדְרוּ מֵעֲבִיר צִאֲנוּ תַּחַת שִׁיבְטוֹ כֵּן  
תַּעֲבִיר וְתִסְפּוֹר וְתִמְנֶה וְתִפְקֹד נֶפֶשׁ כָּל חַי וְתַחְתּוֹה  
קִצְבָה לְכָל בְּרִיָּה וְתַחְתּוֹב אֶת גְּזֵר דִּינָם

For all who are born pass through this world. As we pass, we write our story, and we hope to make our lives count, and it is decided the length of each life and its ending, and all this is written by our deeds.

*Be-rosh ha-shanah yi-katevun  
u-ve'yom tzom kippur ye'hatemun*

בְּרֹאשׁ הַשָּׁנָה יִכְתְּבוּן וּבְיוֹם צוֹם כִּפּוּר יִחַתְמוּן

On Rosh Hashanah we write our hopes  
On Yom Kippur we seal them on our hearts (refrain)

*Kamah ya'avrun* כַּמָּה יַעֲבִירוּן  
Who shall pass on

*Ve-hamah yi'bare'un* וְכַמָּה יִבְרְאוּן  
Who shall be as new

*Mi yihyeh* מִי יִחְיֶה  
Who shall be alive even in death

*u-mi yamut* וּמִי יָמוּת  
Who shall be overcome by the shadow of death even in life

*mi ve-kitzo* מִי בְּקִצּוֹ  
Who is at a dead end

*u-mi lo ve-kitzo* וּמִי לֹא בְּקִצּוֹ  
Who seeks a way to move forward

*mi-va'esh* מִי בָאֵשׁ  
Who by fiery anger

*u-mi va-mayim* וּמִי בַּמַּיִם  
Who by cool indifference

*mi-va-herev* מִי בַּחֶרֶב  
Who by disparaging words

*u-mi va-hayah* וּמִי בַּחַיָּה  
Who by emotions out of control

*mi-va-ra'av* מִי בְּרָעַב  
Who jealously hungers for what others have

## A MORNING SERVICE

*u-mi-va'tzama* ומי בצמא

Who has an insatiable thirst for others' approval

*mi-va'ra'ash* מי ברעש

Who has no way to stand up--shaken by the earthquake of injustice

*u-mi va'mageifah* ומי במגפה

Who will be sickened by the plague of prejudice

*mi va-hanikah* מי בחניקה

Who will die strangled, crying "I can't breathe"

*u-mi va-skilah* ומי בסקילה

Whose path ahead is blocked by stones of inequality

*mi yanu'ah* מי ינוח

Who can relax in her own home

*u-mi yanu'a* ומי ינוע

Who has no place to call home

*mi yishaket* מי ישקט

Who can feel a sense of peace

*u-mi yitoraf* ומי יטרף

Who feels constantly torn in pieces

*mi yeshalev* מי ישלם

Who finds equanimity

*u-mi yityaseir* ומי יתסר

Who is always suffering

*mi-ya'ani* מי יעני

Who lives in the constant uncertainty of poverty

*u-mi ya'ashir* ומי יעשיר

Who doesn't understand the responsibility of privilege

*mi yushpal u-mi yarum* מי יושפל ומי ירום

Who will be humbled by our common humanity and thereby uplifted?

*U'teshvah U'tefilah U'tzedakah* ותשובה ותפלה וצדקה  
*ma'avirin et roa ha'gzerah* מעבירין את רע הגזרה

Yet returning, connecting, and repairing make easier what life holds in store;  
make easier facing the world; make easier facing ourselves.

## A MORNING SERVICE

*Recite one of the following:*

What would it mean to live  
in a city whose people were changing  
each other's despair into hope? —  
You yourself must change it. —  
what would it feel like to know  
your country was changing? —  
You yourself must change it. —  
Though your life felt arduous  
new and unmapped and strange  
what would it mean to stand on the first  
page of the end of despair?  
(From "Dream Before Waking" by Adrienne Rich)

I cannot control the unexpected blows that will affect my family, my job, my health. But I can control how I live with them. *T'shuvah* (cultivating a spiritual life and returning to Torah), *t'filah* (cultivating gratitude and connecting with transcendent values), and *zedakah* (cultivating generosity and pursuing justice) will mitigate the bad in the decree. *T'shuvah*, *t'filah*, and *zedakah* will not stop stock-market crashes, pandemics, cancer, or the other blows that come our way, but they can radically transform how we are affected by those blows. (Rabbi David A. Teutsch, adapted)

We now turn and look to the past, to remember.

We remember as an act of love.

We remember as an act of defiance.

We remember as an act of defining who we have been and who we might become.

We remember so as to carry our ancestors and the lessons of their lives into the future with us.

We remember for life, to anchor ourselves in love as we create the world.

*Meditation for remembering, or a possibility for breakout groups*

*Sit, and breathe. Speak (in your heart, or to your hevritah) the words 'I remember...' and/or "I feel remembered" complete the sentence with whatever emerges for you. Repeat this several times.*

זְכֵרְנוּ לַחַיִּים, מִלֵּךְ חַפֵּץ בַּחַיִּים, וְכִתְבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים

*Zohreinu la'hayim; meleh hafetz ba'hayim; vehotvenu be'sefer ha'hayim lema'anha Elohim hayim.*

Remember us for life, sovereign who wishes us to live,  
and write us in the Book of Life, for your sake, ever-living God.



## A MORNING SERVICE

*Choose one of two readings:*

“Memory defies oblivion, breaks the coils of the present, establishes the continuity of the generations, and rescues human life and effort from futility. It affords the only true resurrection of the dead. The act of remembering is thus in itself redemptive. And the shofar is our eternal reveille.” (*Theodore H. Gaster adapted*)

OR

I am not Jewish,  
as far as I know,  
(although a woman once  
stopped me and told me  
I certainly was,  
right around the eyes)

yet sometimes  
I wish it were so –

a mighty people dragging  
sand-sacks across the desert  
of dreams. Finding fluffs of  
manna everywhere like  
popcorn on movie night.  
Flocks of quail dripping  
from the skies like feathered rain.

And in September, I feel  
the yearning even more.

Who else paints the new year in shades  
of aching, a shimmer of tension between  
gold and red? Who remembers  
to forgive, forgives to forget,  
and forgets to remember?

Who seals summer with a waxing moon,  
impressed into an open envelope of hope?

The Jews. The juicy Jews.  
Thousands of years of waiting.  
Hundreds of years of wandering.  
Decades and days of wondering.

This will be my new year, too –  
groping for the manna, chasing great  
herds of tufted quail, and  
forgiving to forget amid the waning leaves.

*(by Gina Marie Mammano)*

*Please rise*

תְּקִיעַה שְׁבָרִים תְּקִיעַה  
תְּקִיעַה שְׁבָרִים תְּקִיעַה  
תְּקִיעַה שְׁבָרִים תְּקִיעַה  
Tekiyah Shevarim Tekiyah  
Tekiyah Shevarim Tekiyah  
Tekiyah Shevarim Tekiyah

## A MORNING SERVICE

## שופרות Shofarot

## The Cry and the Call

*Tekiah*, the shout. *Shevarim*, the fracture. *T'ruah*, the breach.

This year has contained so much alarm, so much fracture and fear of shatter. We know our society has been broken for a long time, but now, the cracks are widening, chasms are forming. And we have been afraid of falling, of being consumed.

We ourselves have been shattered -- emotionally, physically, spiritually, politically. Shards of our hopes for ourselves, our communities, our country, our world surround us, and it's hard to move without feeling how they pierce us, feeling like a reminder of brokenness and of failure.

*Shevarim*, one of the shofar's calls, is the Hebrew word for breaking, for fracture. It also means destruction, calamity. *Mashber*, from the same root, is the modern Hebrew word for crisis. But *mashber* is also the Hebrew word for a birthing stool.

*Tekiah*, the shout. *Shevarim*, the shatter. *T'ruah*, the breaking open.

What will this moment give birth to? Birth is terrifying, messy, laborious. Birth is painful, and destructive. And it is awe-inspiring, God-like, creating new life in the world.

What needs to die off, so that new life can come? What shatter needs to happen, so that the world can be reworked, made fresh, made new?

This is a birthing moment. It will demand our breath, our patience, our fierceness, our energy, the whole of who we are. It will be messy. It will be worth it.

*Tekiah*, the call. *Shevarim*, the breaking into. *T'ruah*, the breaking open.

We cannot do this alone. We cannot leave anyone behind, including our past selves, full of misjudgments and fears. We need everyone, to be calling to each other, to be calling out towards the world we are creating.

We are calling out to the future. The shofar is not just an instrument of repentance; it is the symbol for the end of days. We're being called to move forward, called to believe.

(Rabbi Ora Nitkin-Kaner)

*Kol haolam kulo gesher tzar me'od v'ha'ikar lo l'faheid klal*. Too often life can feel like a very narrow bridge. This statement attributed to the Hasidic Master Rebbe Nahman calls us to never be afraid. An inspiring but unrealistic aspiration. Instead let us understand *klal* to mean the general rule. So let us never be intimidated by conventional wisdom. The New Year encourages us to cross over that bridge and greet with courage what waits on the other side.

כל-העולם כלו גשר צר מאד  
והעקר לא לפחד כלל

**Call to Social Justice**

I know  
that poverty must cease.  
I know this through the brokenness  
and conflict in my heart.  
I know  
that protest is my most prophetic act  
and that the world is longing  
for a new soul, a new healing moment.  
I know  
that when we awaken to our origins  
and become truly human  
we bring hope to the children  
and to the earth.  
I feel called today  
to bring the people together to break the bread  
and tell the story.  
I feel called today  
to be a mystic in action,  
aligned to the dynamics of the universe.  
I feel called today  
to give my gift,  
to listen to the heartbeat of the broken world;  
to heal the fragmentation of people and planet.  
I feel called today  
to celebrate the wonder of creation  
and respond to sacredness and the  
challenges of life.  
I feel called today  
to participate in the work of my time,  
to fall in love,  
to feel at home.  
I feel called today  
to be inflamed with enduring hope,  
to be at one with the universe,  
to be touched by God.  
I feel called today  
to compose a new paragraph for life.

(by James Conlon)

*Meditation: Take a moment to close your eyes and connect with your breath. What is calling to you?  
What is awakening in you? What gift will you bring to this new world, being born today?*

## A MORNING SERVICE

**I won't turn back**

(words and music by Marshall Jones, performance by Kim and Reggie Harris and Rabbi Jonathan Kligler)

([YouTube recording can be found here](#))

Take this pain and give me freedom,  
Take this pain and give me freedom  
Take this pain and give me freedom  
I won't turn back, I won't turn back

Take my arms and hold them higher...  
Take my legs and make them stronger...  
Take my mind and make it clearer...  
Take my thoughts and make them sharper...  
Take my heart and make it loving...  
Let my eyes see all the people...  
Take this fear and give me courage

*Please rise*

תְּקִיָּה תְּרוּעָה תְּקִיָּה  
תְּקִיָּה תְּרוּעָה תְּקִיָּה  
תְּקִיָּה תְּרוּעָה תְּקִיָּה (גְּדוֹלָה)

*Tekiyah Teruah Tekiyah  
Tekiyah Teruah Tekiyah  
Tekiyah Teruah Tekiyah (gedolah)*

הַיּוֹם הַזֶּה עוֹלָם  
הַיּוֹם יֵאָזְנוּ כָּל יְצוּרֵי עוֹלָמִים לְקוֹל שׁוֹפָר קוֹל קוֹרָא לְתַקֵּן עוֹלָם  
בְּמַלְכוּת שְׂדֵי קוֹל הוֹלֵךְ וְחֹזֵק מְאֹד וְלָנוּ לְדָבָר וְלַעֲשׂוֹת וְהַאֲלֵהֵם  
יַעֲנֵנוּ בְּקוֹל אֵיוֹם קָדוֹשׁ

This is the birthday of the world!  
Today, all beings of the cosmos  
listen to the shofar's call.  
Its voice proclaims the world's repair,  
through sovereignty of the ALMIGHTY ONE--  
a voice that grows in strength as it proceeds.  
All we need do is speak and act,  
and God answers with,  
a voice awesome and holy.

## A MORNING SERVICE

## Conclusion

בְּסֵפֶר חַיִּים בְּרָכָה וְשָׁלוֹם וּפְרִיָּסָה טוֹבָה נִזְכָּר וְנִפְתָּח לְפָנֶיךָ  
אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וּלְשָׁלוֹם

*Besefer hayim berachah veshalom ufarnasah tovah nizaher venikatev lefaneha  
anahnu vehol ameha beyt yisra'el lehayim tovim ulshalom.*

In the book of life, blessing, and peace, and proper sustenance, may we be remembered and inscribed, we and all your people, the house of Israel, for a good life and for peace.

## קדיש יתום Mourner's Kaddish

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵךָ רַבָּא. בְּעָלְמָא דִּי בְּרָא כְרַעוּתָהּ, וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית  
יִשְׂרָאֵל. בְּעִגְלָא וּבְזִמְן קָרִיב וְאָמְרוּ אָמֵן  
יְהֵא שְׁמֵךָ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא  
יְתַבְרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵךָ דְקִדְשָׁא בְּרִיךְ הוּא לְעָלְמָא לְעָלְמָא  
מְכַל בְּרַכְתָּא וְשִׁירָתָא, תְּשַׁבַּחְתָּא וְנִחְמַתָּא, דְאָמִירָן בְּעָלְמָא, וְאָמְרוּ אָמֵן  
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן  
עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן

Reader: *Yitgadal veyitkadash shemey raba (amen) be'alma divra hirutey veyamlil malhutey behayeyhon  
uyyomeyhon uvhayey dehol beyt yisra'el ba'agala uvizman kariv ve'imru amen.*

Congregation: *Yehey shemey raba mevarah le'alam ulalmey almay.*

Reader: *Yitbarah veyishtabah veyitpa'ar veyitromam veyitnasey veyithadar veyitaleh veyithalal shemey dekusdsha  
beril hu*

*le'ela le'ela mikol birhata veshirata tushbehata venehemata da'amiran be'alma ve'imru amen.*

*Yehey shelama raba min shemaya vehayim aleynu ve'al kol yisra'el ve'imru amen.*

*Oseh shalom bimromav hu ya'aseh shalom aleynu ve'al kol yisra'el ve'al kol yoshvey tevel ve'imru amen.*

*Hayom te'amtzenu. Amen.*

*Hayom tevarhenu. Amen.*

*Hayom tegadlenu. Amen.*

*Hayom tidreshenu letovah. Amen.*

*Hayom tihtevnu lehayim tovim. Amen.*

*Hayom tishma shavatenu. Amen.*

*Hayom tekabel berachamim uvratzon et tefilatenu.*

*Amen.*

*Hayom titmevenu bimin tzidkeha. Amen.*

הַיּוֹם תִּתְאַמְצֵנוּ: אָמֵן

הַיּוֹם תִּתְבָּרְכֵנוּ: אָמֵן

הַיּוֹם תִּתְגַּדְּלֵנוּ: אָמֵן

הַיּוֹם תִּתְדַרְשֵׁנוּ לְטוֹבָה: אָמֵן

הַיּוֹם תִּתְקַבְּלֵנוּ לְחַיִּים טוֹבִים: אָמֵן

הַיּוֹם תִּשְׁמַע שְׁוַעֲתֵנוּ: אָמֵן

הַיּוֹם תִּקְבַּל בְּרַחֲמִים וּבְרַצוֹן אֶת תְּפִלָּתֵנוּ: אָמֵן

הַיּוֹם תִּתְמַכְּנוּ בִּימִין צִדְקָהּ: אָמֵן

## A MORNING SERVICE

Today, give us courage and strength. Amen.

Today, give us blessing. Amen.

Today, give us goodness. Amen.

Today, seek our welfare and good. Amen.

Today, write us down for a good life. Amen.

Today, please harken to our cry. Amen.

Today, accept with mercy and good will our prayer. Amen.

Today, may your right hand keep us safe. Amen.

**Your Book of Life** doesn't begin today, on Rosh HaShanah. It began when you were born. Some of the chapters were written by other people; your parents, siblings, and teachers. Parts of your book were crafted out of experiences you had because of other people's decisions: where you lived, what schools you went to, what your homes were like. But the message of Rosh HaShanah, the anniversary of the creation of the world, is that everything can be made new again, that much of your book is written every day – by the choices you make. The book is not written and sealed; you get to edit it, decide what parts you want to emphasize and remember, and maybe even which parts you want to leave behind. *Shanah tovah* means both a good year, and a good change. Today you can change the rest of your life. It is never too late. (*Rabbi Laura Geller*)

תְּקִיָּה שְׁבָרִים-תְּרוּעָה תְּקִיָּה  
תְּקִיָּה שְׁבָרִים-תְּרוּעָה תְּקִיָּה  
תְּקִיָּה שְׁבָרִים-תְּרוּעָה תְּקִיָּה גְדוּלָּה

*Tekiyah Shevarim-Teruah Tekiyah*  
*Tekiyah Shevarim-Teruah Tekiyah*  
*Tekiyah Shevarim-Teruah Tekiyah Gedolah*