

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.

אַחַת שְׂאֲלֹתַי מֵאֵת־יְהוָה אוֹתָהּ אֶבְקֹשׁ
שִׁבְתִּי בְּבֵית־יְהוָה כָּל־יְמֵי חַיֵּי לַחַיּוֹת בְּנֹעַם־יְהוָה וּלְבַקֵּר בְּהִיכָלוֹ

*Ahat sha'alti me'et adonay otah avakesh
shivti beveyt adonay kol yemey hayay lahayot beno'am adonay ulevaker beheyhalo.*

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.

קְוֵה אֱלֹהֵי הַיְהוָה חֲזַק וַיִּצְמַח לְבָבְךָ וְקִוֵּה אֱלֹהֵי הַיְהוָה

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 עֲשָׂה בְּרֵאשִׁית
ברוך הוא	ברוך אוֹמֵר וְעֲשָׂה
ברוך שְׁמוֹ	ברוך גּוֹזֵר וּמְקַיֵּם
ברוך הוא	ברוך מְרַחֵם עַל הָאָרֶץ
ברוך שְׁמוֹ	ברוך מְרַחֵם עַל הַבְּרִיּוֹת
ברוך הוא	ברוך מְשַׁלֵּם שְׂכָר טוֹב לִירְאָיו
ברוך שְׁמוֹ	ברוך מַעֲבִיר אֶפְלָה וּמְבִיא אוֹרָה
ברוך הוא	ברוך חַי לְעַד וְקַיֵּם לְנֶצַח
ברוך הוא וּבְרוּךְ שְׁמוֹ	ברוך פּוֹדֵה 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'arets. 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	Curiosity
Judgment	Love of Learning
Perspective	Bravery
Perseverance	Honesty
Zest	Love
Kindness	Social Intelligence
Teamwork	Fairness
Leadership	Forgiveness
Humility	Prudence
Self-regulation	Appreciation of Beauty
Gratitude	Home
Humor	Spirituality

A MORNING SERVICE

Hatzi Kaddish/Short Kaddish**חצי קדיש**

יתגדל ויתקדש שמה רבא בעלמא די ברא כרעותה ונמליד
 מלכותה בתיכון וביומיכון ובחיי דכל בית ישראל בעגלא ובזמן
 קריב ואמרו: אמן:
 יהא שמה רבא מברך לעלם ולעלמי עלמאי:
 יתברך וישתבח ויתפאר ויתרום ויתנשא ויתהדר ויתעלה
 ויתהלל שמה דקדשא בריך הוא
 לעלא לעלא מכל ברכתא ושירתא, תשבחתא ונחמתא דאמירן
 בעלמא ואמרו: אמן:

Reader: *Yitgadal veyitkadash shemey raba (amen) be'alma divra hirutey veyamliv malhutey behayeyhon uvyomeyhon 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 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 הַנְּשֹׁבֵר כְּחֶצִיר יָבֵשׁ וְכֶצִיץ נוֹבֵל כְּצֶל עוֹבֵר
וְכַעֲנָן כְּלָה וְכָרוֹת נוֹשֶׁבֶת וְכֶאֱבֶק פּוֹרֵחַ וְכַחֲלוֹם יְעוּרִי:

Adam yesodo me'afar vesofu le'afar. Benafsho yavi lahmo. 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

עלינו לשבח לאדון הכל לתת גדלה ליוצר בראשית שנתנו לנו תורת אמת וסיי עולם נטע בתוכנו

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

ואנחנו כורעים ומשתחוים ומודים לפני מלך המלכים הקדוש ברוך הוא

Shehu noteh shamayim veyosed aretz umoshav yekaro bashamayim mima'al ush-hinat uzo begovhey meromim. Hu eloheyenu 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.

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 מְזִמֹּר לְדָוִד:
 יְהוָה אֲדַגִּינוּ מִה־אֲדִיר שְׁמֶךָ בְּכָל־הָאָרֶץ
 אֲשֶׁר־תִּנְּנָה הוֹדָךְ עַל־הַשָּׁמַיִם:
 מִפִּי עוֹלָלִים וַיִּנְקִים יִסְדֹּתַי עַז לְמַעַן צוֹרְרֶיךָ
 לְהַשְׁבִּית אוֹיֵב וּמִתְנַקֵּם:
 כִּי־אֲרָאָה שְׁמֶיךָ מַעֲשֵׂי אֲצַבְעֹתֶיךָ
 גֶּרֶחַ וְכוֹכָבִים אֲשֶׁר כּוֹנְנֹתָה:
 מִה־אֲנוֹשׁ כִּי־תִזְכְּרֶנּוּ וּבְן־אָדָם כִּי תִפְקְדֶנּוּ:
 וּתְחַסְּרֶהוּ מֵעַט מֵאֱלֹהִים וְכָבוֹד וְהַדָּר תִּעֲטֹרֶהוּ:
 תִּמְשִׁילֶהוּ בְּמַעֲשֵׂי יָדֶיךָ כֹּל שֵׁתָה תַחַת־רַגְלָיו:
 צִנְהָ וְאֱלֹפִים כָּלָם וְגַם בְּהֵמוֹת שָׂדֵי:
 צִפּוֹר שָׁמַיִם וְדָגֵי הַיָּם עֹבְרֵי אַרְחֹת יַמִּים:
 יְהוָה אֲדַגִּינוּ 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 נִגְלָה 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 לְשִׁמּוֹעַ קוֹל שׁוֹפָר
Baruh atah Adonay eloheyenu 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 לְזֶמַן הַזֶּה
Baruh atah Adonau eloheyenu 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.

תְּקִיעַת שְׁבָרִים-תְּרוּעָה תְּקִיעַת
תְּקִיעַת שְׁבָרִים-תְּרוּעָה תְּקִיעַת
תְּקִיעַת שְׁבָרִים-תְּרוּעָה תְּקִיעַת

*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 הַרְתָּ עוֹלָם
הַיּוֹם יִעָמְדוּ כָּל יְצוּרֵי עוֹלָמִים
כְּאֶגוּדָה אַחַת לַעֲשׂוֹת רְצוֹנָה בְּלִבָּב שְׁלָם
לְהִתְחַדֵּשׁ עִם בּוֹרְאָם עוֹלָם קְדוֹשׁ

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 ותקנה

Remembering for Life

ותקנה ותקנה

(Translation of unetaneh tokef by Rabbi Michael Strassfeld)

ותקנה ותקנה קדשת היום כי הוא נורא ואיום: ובו תנשא מלכותך ויכון בְּחֶסֶד פְּסָאָה וְתִשָּׁב עָלֶיךָ
בְּאֵמֶת: אָמֵת כִּי אַתָּה הוּא דִין וּמוֹכִיחַ וְיֹדֵעַ וְעַד וְכוֹתֵב וְחוֹתֵם וְסוֹפֵר וּמוֹנֶה וְתִזְכּוֹר כֹּל הַנְּשָׁכָחוֹת וְתִפְתַּח אֵת
סֵפֶר הַזְּכוֹרוֹת וּמֵאֵלֶיךָ יִקְרָא וְחוֹתֵם יֵד כֹּל 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-take 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 יִשְׁמַע:

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

u-malahim yei-hafeizun וּמְלַאכִים 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 וְרֵעָדָה 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 לְפָקוֹד עַל אֲבָא מְרוֹם בְּדִין

For we count the legions of the afflicted.

Ki lo yizku ve-enekha ba-din. כִּי לֹא יִזְכּוּ בְּעֵינֶיךָ בְּדִין:

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

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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 וְכֹל בָּאֵי עוֹלָם יַעֲבְרוּן לְפָנֶיהָ כִּבְנֵי מְרוֹן: כִּבְקֶרֶת רוּעָה עָדְרוּ מֵעֵבִיר צִאֲנוּ תַּחַת שִׁבְטוֹ כֹּן תֵּעֲבִיר וְתִסְפּוֹר וְתִמְנֶה וְתִפְקֹד נֶפֶשׁ כָּל חַי וְתַחֲתוֹהָ קִצְבָה לְכֹל בְּרִיָּה וְתִכְתּוֹב אֶת גְּזֵר דֵּינָם

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 בְּרֵאשׁ 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 יַעֲבְרוּן
Who shall pass on

Ve-hamah yi'bare'un וְכַמָּה יִבְרָאוּן
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 בְּאֵשׁ
Who by fiery anger

u-mi va-mayim וּמִי בַמַּיִם
Who by cool indifference

mi-va-herev מִי בְּחֶרֶב
Who by disparaging words

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

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

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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 ישלו

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 ישפל ומי ירום

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

U'teshvah U'tefilah U'tzedakah ותשובה ותפילה 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.

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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 hevrotah) the words 'I remember...' and/or "I feel remembered" complete the sentence with whatever emerges for you. Repeat this several times.

זְכַרְנוּ לַחַיִּים, מִלֶּדֶד חַפֵּץ בַּחַיִּים, וְכִתְבֵנוּ בְסֵפֶר 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.

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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

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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.

כָּל-הָעוֹלָם כְּלוֹ גֶּשֶׁר צָר מְאֹד
וְהַעֲקָר לֹא לִפְתוֹךְ כְּלָל

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?*

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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

תְּקִיעַה תְּרוּעָה תְּקִיעַה
 תְּקִיעַה תְּרוּעָה תְּקִיעַה
 תְּקִיעַה תְּרוּעָה תְּקִיעַה (גְּדוֹלָה)

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

הַיּוֹם הִרְתָּ עוֹלָם
 הַיּוֹם יִצְוֶינֵנוּ כָּל יְצוּרֵי עוֹלָמִים לְקוֹל שׁוֹפָר קוֹל קוֹרָא לְתַקֵּן עוֹלָם
 בְּמַלְכוּת שְׂדֵי קוֹל הוֹלֵךְ וְחֹזֵק מְאֹד וְלָנוּ לְדָבָר וְלַעֲשׂוֹת וְהֶאֱלֹהִים
 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.

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Conclusion

בְּסֵפֶר חַיִּים בְּרָכָה וְשְׁלוֹם וּפְרֻנְסָה טוֹבָה נִזְכָּר וְנִפְתָּר לְפָנֶיךָ
אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וּלְשְׁלוֹם

*Besefer hayim berahah 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.

Mourner's Kaddish קדיש יתום

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֻלְמָא דִּי בְרָא כְרַעוּתָהּ, וְנִמְלִיךְ מַלְכוּתָהּ בְּתַיִיכוֹן וּבִיּוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית
יִשְׂרָאֵל. בְּעֻגְלָא וּבְזִמְן קָרִיב וְאִמְרוּ אָמֵן
יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא
יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא לְעָלְמָא לְעָלְמָא
מְכָל בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנִחַמְתָּא, דְאִמְרִין בְּעֻלְמָא, וְאִמְרוּ אָמֵן
יְהִי שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן
עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן

Reader: *Yitgadal veyitkadash shemey raba (amen) be'alma divra hirutey veyamliv malhutey behayeyhon
uyyomeyhon 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.

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 tihtevenu lehayim tovim. Amen.

Hayom tishma shavatenu. Amen.

Hayom tekabel berahamim uvratzon et tefilatenu.

Amen.

Hayom titmevenu bimin tzidkeha. Amen.

הַיּוֹם תִּאֲמָצְנוּ: אָמֵן

הַיּוֹם תִּבְרַכְנוּ: אָמֵן

הַיּוֹם תִּגְדְּלֵנוּ: אָמֵן

הַיּוֹם תִּדְרֹשְׁנוּ לְטוֹבָה: אָמֵן

הַיּוֹם תִּכְתַּבְנוּ לְחַיִּים טוֹבִים: אָמֵן

הַיּוֹם תִּשְׁמַע שְׁוַעֲתָנוּ: אָמֵן

הַיּוֹם תִּקְבַּל בְּרַחֲמִים וּבְרַצוֹן אֶת תְּפִלָּתָנוּ: אָמֵן

הַיּוֹם תִּתְמַכְנוּ בִּימֵינוּ צְדִיקָה: 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*)

תְּקִיָּעָה שְׁבָרִים-תְּרוּעָה תְּקִיָּעָה
 תְּקִיָּעָה שְׁבָרִים-תְּרוּעָה תְּקִיָּעָה
 תְּקִיָּעָה שְׁבָרִים-תְּרוּעָה תְּקִיָּעָה גְּדוּלָּה

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