

ראש השנה

ערבית



ROSH HASHANAH EVENING SERVICE

**Kahal B'raira**
Congregation for Humanistic Judaism
Community of Choice

ABOUT KAHAL B'RAIRA

Kahal B'raira, Community of Choice, is a congregation which values Jewish identity and seeks an alternative to traditional Judaism through a Humanistic approach. Our ceremonies draw upon, but transcend the traditional.

ABOUT HUMANISTIC JUDAISM

Humanistic Judaism holds that our strength comes from within ourselves, from sharing our resources in a community, and from the experiences of human life--including the wisdom of the past--rather than from a supernatural being. Jewish humanists revere the beauty, order and complexity of nature, including humankind.

ACKNOWLEDGMENTS

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PRELUDE MUSIC
PRESIDENT'S WELCOME
HOLIDAY CHAIR'S WELCOME
CANDLE LIGHTING

Reader:

BaRUKH ha-OR she b'KHOL e-KHOD

BaRUKH ha-OR ha-me-VI sim-KHA b'oLAM

BaRUKH ha-Or ha-ATID.

בְּרוּךְ הָאוֹר שֶׁל כָּל־אֶחָד
בְּרוּךְ הָאוֹר הַמְבִיא שִׂמְחָה בְּעוֹלָם
בְּרוּךְ הָאוֹר הָעָתִיד

Congregation:

Blessed is the light in each of us.
Blessed is the light that brings joy into the world.
Blessed is the light of the future.

Reader:

BaRUKH ha-OR shel ROSH-ha-SHANA

בְּרוּךְ הָאוֹר שֶׁל רֵאשׁ הַשָּׁנָה

Congregation:

Blessed is the light of the New Year.

Reader:

BaRUKH ha-OR b'tokh-AY-noo,

sheh-hekh-ee-AY-noo, v'ki-MA-noo

v'hig-gee-AH-noo lah-z-MAHN ha-ZEH

בְּרוּךְ הָאוֹר בְּתוֹכֵנוּ
שֶׁהֵחֵינּוּ וְקִיֵּמְנוּ
וְהִגִּיעָנוּ לְזִמְן הַזֶּה

Congregation:

Blessed is the light within us that has kept us alive, sustained us, and brought us to this season.

SHOFAR

Reader: Shofar is a call. Awake from sleep and remember your dreams. This is the end of the year, and its beginning. This is the moment of pause, the refilling of the empty vessel, the renewing of the empty spirit. Let us welcome the light of the New Year as we listen to the call of the shofar.

Tekiah: תקיעה

Song: Yis-m'KHoo ha-sha-MAY-im ישמחו השמים

yis-m'KHoo ha-sha-MAY-im

v'ta-GEL ha-AR-etz

yi-RAM ha-YAM oo-m'LO-oh

יִשְׂמְחוּ הַשָּׁמַיִם

וְתִגַּל הָאָרֶץ

יִרְעַם הַיָּם וּמְלֵאוֹ

Let the heavens rejoice
and let the earth be glad;
let the sea and its fullness roar.

A NEW YEAR

Reader: The Jewish New Year begins in Tishrei (*TISH-ray* / תשרי), the seventh month of our lunar year. At one time our Jewish ancestors were nomadic herders, and the New Year began with the gentle warming of spring, the time of lambing and of the appearance of food in the wild. As herding gave way to a more settled life of agriculture, the focus of the year moved to the great fall harvest.

Centuries later, when the country was ruled by the Hasmoneans, the descendants of the Maccabees, the formal observance of the New Year was fixed in the fall to make a religious point. Unlike their neighbors who worshipped the reappearance of the sun after the winter solstice, or those who worshipped the earth at the time of spring renewal, both of which were considered idolatrous practices, the Jewish religion would celebrate its ineffable god at a time when there were no natural models to confuse the meaning of their worship.

Congregation: Why should we celebrate a New Year at this time?

Reader: Without its former religious trappings, the fall is a uniquely appropriate time for us to celebrate the New Year. Our modern lives exist as much on the school-based calendar, itself a by-product of the harvest, as on the official one. Rosh Hashanah (ראש השנה) calls on us to examine our lives, our role in society, and our relations with our neighbors. Rosh Hashanah is not a vacation time when the society around us takes a break. It is a time that we choose to make in our own lives, to reflect on what is most important to us.

Responsive Reading

Reader: Summer has passed. The days grow shorter. The sounds and colors of nature speak to us of changes in the world.

Congregation: *The stirring of the wind reminds us of changes in our lives, and in our course on earth.*

Reader: Jews throughout the world are about to enter upon a new season of the spirit. Our observances remind us of our changing lives and fortunes, of the changes that take place within our families, our homes, and our communities.

Congregation: *We are reminded of the changes that have taken place within ourselves.*

Reader: Rosh Hashanah is at once a day to take stock of the past and a chance to dream of new beginnings. We recall those moments in the past year when we rejoiced in our victories and achievements, our decent impulses, and our generous actions.

Congregation: *We reflect on our moments of weakness: the times we could have done better, tried harder, acted with more compassion.*

Reader: We examine the meaning of Rosh Hashanah in our own lives, and in the life of our community. We find comfort in this tradition as it gives us the strength to live our humanist values.

Congregation: *We focus on feelings about the coming year, our excitement and our apprehension.*

Song: Ma tovu מה טובו

Ma to-VU
o-HA-lekha YA-a-kov
MISH-k'no TE-kha Yisrael

מה טובו
אהליך יעקב
משכנותיך ישראל

How goodly are your tents, O Jacob
Your dwelling places, O Israel

Reader: We are called upon many times to perform acts of compassion, kindness, and justice. Every day we come face-to-face with our innermost nature, and ask of ourselves all that we have to give. Is it any wonder that we sometimes falter? That among all our successes at meeting the challenges of life we nonetheless can look back on many episodes that we have come to regret? At Rosh Hashanah we have the opportunity to reflect on the past year, on our actions, and on our failures to act.

Congregation: *We reflect in this way not to shame, berate, or condemn, but to acknowledge our humanness and to grapple with our own personal struggles.*

Reader: Rosh Hashanah is a time to forgive ourselves and each other, and to move on. We look back on the past, and in so doing, we open doors to the future, to lives rich in meaning, hope, and love.

TASHLIKH

Reader: Tashlikh (*tashLIKH*; תשליך), which means “you will cast away,” is the ancient custom of throwing crumbs, or dirt (shmutz) from our pockets, into a stream of running water. Our ancestors performed tashlikh to symbolize their rejection of the sins they had committed during the year. Like us, our ancestors understood the importance of personal choice and commitment to the forging of a righteous life. Through tashlikh, each of us explores quietly what it is that we would most like to transform in the year to come: the weaknesses, behaviors and memories we hope to leave behind and the attitudes and actions we hope to strengthen or develop.

I will now perform a symbolic casting away by taking these crumbs and throwing them in this basin. While I do so, I invite you to reflect upon how you will cast away your difficulties. After this service, these crumbs and dirt will be washed out of the basin in running water.

Song: Pit-khu Li פתחו לי

Pit-KHU li sha-AREY TZE-dek
avoh vam, avoh vam.

פְּתוּחוּ לִי שַׁעְרֵי צְדָקָה
אֲבֹא בָם

Open to me the gates of righteousness, and I will go through them.

T'SHUVAH

Reader: It is our tradition at this time to perform t'shuvah (תשובה). T'shuvah is the act of acknowledging what we have done wrong, apologizing for our transgressions, and doing our best to repair the damage we have done.

Responsive Reading

Reader: Tonight let us journey together - from callousness to sensitivity, from hostility to love, from pettiness to purpose, from envy to contentment, from carelessness to discipline, from despair to hope.

Congregation: *Let us turn toward each other for comfort, for guidance, and for strength.*

Reader: For remaining silent when a single voice would have made a difference,

Congregation: *we forgive ourselves and each other; we begin again with purpose.*

Reader: For each time that our fears have made us rigid and inaccessible,

Congregation: *we forgive ourselves and each other; we begin again with courage.*

Reader: For each time that we have struck out in anger without just cause,

Congregation: *we forgive ourselves and each other; we begin again with understanding.*

Reader: For each time that our greed has blinded us to the needs of others,

Congregation: *we forgive ourselves and each other; we begin again with charity.*

Reader: For each time that our isolation has set us apart and alone,

Congregation: *we forgive ourselves and each other; we begin again with hope.*

Reader: For losing sight of our unity,

Congregation: *we forgive ourselves and each other; we begin again in harmony.*

Reader: For those and for so many acts, both evident and subtle, which have fueled the illusion of separateness,

Congregation: *we forgive ourselves and each other; we begin again in love.*

Reader: For each transgression, there are four stages of t'shuvah: acknowledgment, remorse, cessation, and commitment to do better. Each of us has experienced this sequence, and we each know what it is like to get stuck part way through. We know, sadly, that we are not always capable of *tshuVAH shlaiMA* (תשובה שלימה) – completely and permanently changing our ways; what is important is that we continue to care about bettering ourselves.

Song: Shuva Shuv שובה שוב

SHU'vah shuv. SHU'vah shuv.
shu'VAH shuv l'er-ETZ naf-sheh-KHA.

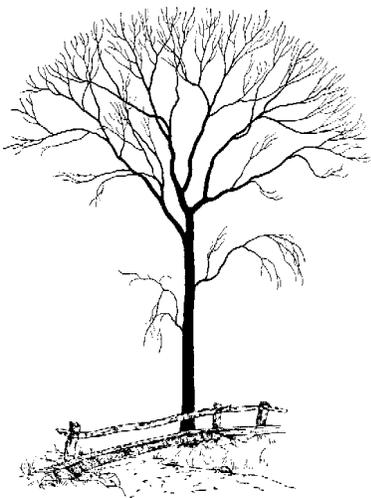
SHU'vah l'ATZ-m'khah,
SHU'vah l'MA-tzav-khah,
SHU'vah l'MA-kom-khah
ta-SHUM SHU'vah shuv

Return again. Return again.
Return to the land of your soul.

Return to who you are
Return to what you are
Return to where you are
Return and return again...

שׁוֹבָה שׁוֹב
שׁוֹבָה שׁוֹב לְאֶרֶץ נַפְשֶׁךָ

שׁוֹבָה לְעֵצְמְךָ
שׁוֹבָה לְמִצְוֶיךָ
שׁוֹבָה לְמְקוֹמְךָ
תְּשׁוּם שׁוֹבָה שׁוֹב



LEARNING

Reader: Our ancestors chose many lessons to represent the fundamental messages they hoped would shape their lives and those of their descendants. Among these was the story of Jonah. Jonah one day receives the call. God tells him:

Koom, leykh el-ni-n'-VEH
Arise, go to Nineveh,

קום לך אל-נינְוָה

U'k-RAH a-LEY-hah
and proclaim against it,

וְקָרָא עָלֶיהָ

kee al-TAH ra-ah-TAM le-fah-NAY.
for their wickedness is come up before me.

כִּי-עָלְתָה רַעְתָּם לְפָנַי

But Jonah chooses instead to run away from this obligation. He tells us later that he flees not out of wickedness, but because he believed that his intervention would not be needed. After he eventually warned the people of Nineveh, they actually listened and repented. God spared them and Jonah was both surprised and disappointed. Jonah angrily complains to God, “Isn't that just what I said? Therefore I fled beforehand [...] for I knew that thou art a gracious and merciful God.”

Jonah believed that his preaching had no real purpose, because things would have come out all right in the end. He fails to see that he was an essential part of what led to this happy ending for the people of Nineveh.

The story tells us that we have the power, as did the Ninevites, to change our own behaviors and affect our own fates. It also tells us that, like Jonah, we can improve the lot of others by our own actions.

When the Ninevites heard Jonah's message they performed t'shuvah. Listen for the word t'shuvah תְּשׁוּבָה in its form *shaVOO* שָׁבוּ when, as it is written in Jonah:

va-YAR ha-el-lo-HEEM et ma-ah-say-HEM
And God saw their actions

וַיִּרְא הָאֱלֹהִים אֶת-מַעֲשֵׂיהֶם

kee **SHA-voo** mee-dar-KAM ha-ra-AH
that they repented from their evil way.

כִּי-שָׁבוּ מִדַּרְכֵּם הָרָעָה

The Mishnah, the compilation of oral law going back to the year 200, warns us of eleven sins. In particular, it highlights sins such as *laSHON haRAH* לשון הרע -- any derogatory or damaging statement against an individual -- and *doVER SHEker bilVAvo* דובר שקר בלבבו -- having a false thought.

Of course, what was prohibited two thousand years ago need not be a transgression today. But we know that there are many transgressions of which each of us is capable. These transgressions were not seen by the ancients, and should not be seen by us, as fundamental flaws. They are, instead, merely indicators of areas where improvement may be needed.

Responsive Reading

Reader: As members of a Jewish community we seek the essential truths of our ancient stories, and strive to live by them.

Congregation: *As humanists, we commit ourselves to personal and communal actions on behalf of ourselves and others.*

Reader: We affirm that moral values derive their source from human experience.

Congregation: *Ethics stem from essential human needs and interests.*

Reader: Reason and intelligence are the crucial capacities that humankind possesses.

Congregation: *There is no substitute; neither faith nor passion suffices in itself.*

Reader: Nor is there any guarantee that all problems can be solved or all questions answered.

Congregation: *Reason should be balanced with compassion and empathy.*

THE INDIVIDUAL

Responsive Reading

Reader: The preciousness and dignity of the individual person is a central humanist value.

Congregation: *Individuals should be encouraged to realize their own creative talents and desires.*

Reader: To enhance freedom and dignity, the individual must experience a full range of civil liberties in all societies. This is a lesson that has been known for millennia, and inscribed in documents ranging from Tanakh (*ta-NAKH* תנ"ך, the Hebrew Bible) to the Universal Declaration of Human Rights.

Congregation: *We would safeguard, extend, and implement these principles of human freedom.*

Reader: All persons should have a voice in developing the values and goals that determine their lives.

Congregation: *We are committed to an open and democratic society.*

Reader: The moral principle of equality must be furthered through elimination of all discrimination based upon race, religion, sex, age, or national origin.

Congregation: *We deplore and object to racial, religious, ethnic, or class antagonisms.*

Reader: We believe in cultural diversity and encourage racial and ethnic pride.

Congregation: *We reject any separations that needlessly alienate or set people and groups against each other.*

(Adapted from the Humanist Manifesto)



Reader 1: I strive to live a life of self-reliance.

Reader 2: I strive to live a life of self-confidence.

Reader 3: I strive to live a life of personal courage.

Congregation: *If I am not for myself who will be for me?*

Reader 1: I depend on others as they depend on me.

Reader 2: I nurture others as they nurture me.

Reader 3: I draw strength from others as they draw strength from me

Congregation: *If I am only for myself, what am I?*

Reader 1: Life is fleeting. I can wait or I can act.

Reader 2: Life is fleeting. I can deliberate or I can take a step.

Reader 3: Life is fleeting. I can choose to live or not to live.

Congregation: *If not now, when?*

(From Pierke Avot, adapted by Peter Schweitzer)

Reader 1: Im ain ah-NI li, MI li?

(*If I am not for myself, who will be for me?*)

אם אין אָני לי מי לי

Congregation: *Im ain ah-NI li, MI li?*

Reader 2: Uch'sheh'ah-NI l'atzMI, MAH ani?

(*And if I am only for myself, what am I?*)

וּכְשֶׁאָני לְעַצְמִי מַה אָני

Congregation: *Uch'sheh'ah-NI l'atzMi, MAH ani?*

Reader 3: V'im lo achSHAV, ay-maTAI?

(*And if not now, when?*)

וְאִם לֹא עַכְשָׁיו אֵימָתִי

Congregation: *V'im lo achSHAV, ay-maTAI?*

Choral Anthem: "Im ain ani li" by Robert Applebaum

FAMILY



Responsive Reading

Reader: Was there love inside our home,
Congregation: *or were affectionate words left unsaid?*

Reader: Was there true companionship with our children,
Congregation: *or was there a living together and a growing apart?*

Reader: Were we a help to our partners,
Congregation: *or did we take them for granted?*

Reader: Was our friendship constant and unwavering,
Congregation: *or were we unavailable when our friends needed us?*

Reader: Were we sensitive to the rights and feelings of others,
Congregation: *or did we mind only our own business?*

Reader: In work and at home, did we respect the dignity and rights of those around us,
Congregation: *or did we feel the heartbreak of others?*

COMMUNITY

Reader: We remember our own actions over the past year. We recognize that each of us must strive to create a better world for all of humanity. Each of us must strive to make our own life a moral example for those around us. Each of us must strive to remain committed to the actions necessary to achieve social justice.

The story of Jonah tells us that we have a responsibility to all people. The residents of Nineveh were not Jewish, yet the god of the story cares as much about them as about anyone else. Throughout the tales of our people we find that the most significant stories involve treating Israelites and non-Israelites with equal dignity. Esther rises to power in the Persian kingdom of Ahashuerus; Ruth, who is a Moabite, becomes the grandmother of King David; David himself marries the Hittite Bathsheba, but is rebuked and punished for his role in the death of her husband, Uriah. Bathsheba becomes the mother of King Solomon.

The Jewish commitment to both legal and social justice stretches almost into prehistory. On the legal side it begins, perhaps, with the establishment of six cities of refuge by Joshua. The purpose of these cities was to serve as a refuge for those who killed another person accidentally or unintentionally, to protect them from vengeance. This desire to reduce killing extended as far as the Middle Ages. At that time, the rabbis who compiled the Talmud, although permitting capital punishment for some crimes, placed so many conditions to protect the rights of the accused that an actual death penalty was in most cases impossible.

The Jewish commitment to social justice is highly relevant to our times, and is in fact something that we have all taken part in. The Talmud tells us that one who executes charity and justice is regarded as though she had filled all the world with kindness. Many of us think that the Jewish commitment to social justice is a by-product of two thousand years of oppression and homelessness, but in fact the earliest prophets who spoke on these matters did so at a time when the people were wealthy and politically powerful.

In fact, there is a midrash (מדרש), a story, showing that social justice is embedded in our most powerful myths. When Abraham's concubine Hagar was cast out with her young son Ishmael, the angels wanted to know why Ishmael

should not be left to die in the desert, given all the trouble his descendants would someday cause Israel. God justified saving Ishmael as salvation “where he is” because at that moment he did not deserve to die. That is, in Jewish tradition we are judged for our present state, even if in the future we cannot live up to our resolutions – or if, like the patriarch Jacob, our past is somewhat shady and disreputable.

Song: Na’aseh Shalom

Na'aseh shalom ba-OLAM

Na'aseh shalom alei-NU

v'-al kol ha-oLAM

v'eem-roo, eem-roo shalom.

נַעֲשֵׂה שְׁלוֹם בְּעוֹלָם

נַעֲשֵׂה שְׁלוֹם אֵלֵינוּ

וְעַל כּוֹל הָעוֹלָם

וְאָמְרוּ אָמְרוּ שְׁלוֹם

Let us make peace for ourselves, and for the whole world.



Reader: The greatest need for justice, however, is in our daily lives, in our dealings with others and with ourselves. In our tradition, justice has been at all times associated with both law and economics. The very word "tzedakah" (צדקה) that in Hebrew is used for “charity” is derived from the Hebrew root Tzade ז –Dalet ד - Qof ק, meaning righteousness, justice or fairness. There are so many reminders in the Torah concerning the need for justice in the world that we can say with confidence that a concern with justice is one of the most important messages of Judaism to the peoples of this earth.

Responsive Reading

Reader: Throughout the world we see a terrifyingly large need for justice.

Congregation: *Let justice roll like water and righteousness as a permanent torrent.* (Amos)

Reader: We recognize this need in every country, in every culture, in every business, in every interaction between individuals.

Congregation: *Therefore is justice far from us, nor does righteousness overtake us; we wait for light, but behold darkness; we wait for brightness, but walk in obscurity.* (Isaiah)

Reader: In dealings between society and the individual, justice to all parties must be the paramount consideration. Without it there is no shelter and no rule of law.

Congregation: *Hate evil and love good and establish justice in the gates of the land.* (Amos)

Reader: In a society of plenty, the existence of so much poverty and inequality is shameful. As long as need exists, every one of us bears some responsibility.

Congregation: *Do justice to the poor and the orphan; vindicate the afflicted and the needy.* (Psalms)

Reader: Far too often, wealth and power rule where justice should be dominant.

Congregation: *It is not good to favor the wicked man, and to deprive a righteous man of justice.* (Proverbs)

Reader: To infuse our lives with just actions is the only way to begin the creation of a just world.

Congregation: *He who executes charity and justice is regarded as though he had filled all the world with kindness.* (Talmud)

Reader: Just actions will reverberate throughout society. We are repaid many times for our own just actions.

Congregation: *If one practices justice and righteousness, if one champions the cause of the poor, then it will be well with one.* (Jeremiah)

Reader: Justice and respect for others are fundamental precepts of our Jewish and humanist traditions.

Congregation: *It is required of us to do justice and loving-kindness.* (Micah) 16

Reader: We choose justice not because of commandments or higher authorities, but because we know it is right.

Congregation: *Happy are they that keep justice, that do righteousness at all times.* (Psalms)

Reader: In 1923, at the age of 85, a modern sage was asked to give a speech. Known as the Chafetz Chaim (*kha-FETZ CHAI-im*) after the title of his first book (The Desirer of Life), he was known around the world as a scholar and writer, and for his devotion to Jewish causes and Jewish communities between the wars. He said that when he was young, he saw the faults of the Jewish world and saw that he had to change it. So, he tried to change the Jewish world...and he couldn't. So, he tried to change the Jews of his country, Poland...and he couldn't. So, he tried to change the Jews of his town, Radin...and he couldn't. So, he tried to change the Jews of his shul...and he couldn't. So, he tried to change the Jews of his family...and he couldn't. So, in despair, he decided to change himself. And, when he changed himself, that's when he became the Chafetz Chaim...and changed the Jewish world.

The Chafetz Chaim, tells us that he tried to change the world, but he could not make change, even in the smallest fear. Only when he began to look inside himself did he find ways to change that would make it possible for him to lead much of the Jewish world in his time. He does not tell us what he changed, but we know that looking inside of ourselves can be a very active process. It can include self examination, self improvement, and coming to terms with the people and world around us. This makes us better able to participate in the change our world needs.

Reader: History tells us that no group, not even our own ancestors, is exempt from perpetrating injustices. In the past and continuing to the present time, people participate in or allow injustice to continue. The Hasmonean empire waged war on its neighbors and forcibly converted and circumcised them. Among the Jews of the Lower East Side were thieves, prostitutes, pimps, and gangsters. After the Second World War, when the Nazi camps had come under Allied control, the Joint Distribution Committee, a Jewish agency, sent representatives to Europe for the purpose of helping those victims who had survived. Yet, there were some among the Distribution Committee who put the money into their own bank accounts and let the survivors die of starvation and

disease. In America as well, the survivors were considered by some to be degraded and disgraceful. Today we recognize that in the ongoing calamity that is the Middle East, as well as in other places in the world, from Central America to the Sudan, there are injustices on every side.

SPEAKER

A member of Kahal B'raira will share reflections on the holiday.

REMEMBRANCE

Reader: We live with our memories. We cannot escape them.

Congregation: *It is the nature of the human condition to remember.*

Reader: Because we remember, we have culture.

Congregation: *Because we remember, we have tradition.*

Reader: Because we remember, we can learn from our past.

Congregation: *Even if we wished to stop remembering, we could not stop.*

Reader: Remembering is a skill. It can be done well, it can be done poorly.

Congregation: *When we remember well, we are not passive.*

Reader: To remember well is to choose.

Congregation: *To use memory constructively is to select.*

Reader: We use the past to shape our future.

Congregation: *We remember in order to survive.*

Reader: Our actions will be the memories of those who follow us.

Congregation: *How shall we be remembered?*

(after Sherwin Wine)

Reader: Rosh Hashanah is a time for remembrance. We remember the blue skies, green leaves and warm days of summer. We remember our own deeds of the past year, our successes and failures at the difficult tasks of being parents, lovers, friends, co-workers, or neighbors. We remember people we once knew and loved, who live no more.

Reader: The dearest memories that we carry with us, from one year to the next, are those of loved ones. The beloved people in our past were sources of security, of support and of inspiration. We miss them, and wish they were here to share our lives. We keep them alive through our memories.

Now we invite you to call the names of those whom you would like to remember at this time.

[Pause]

Responsive Reading

Reader: At the rising of the sun and at its going down,

Congregation: *we remember them.*

Reader: At the blowing of the wind and in the chill of winter,

Congregation: *we remember them.*

Reader: At the rustling of the leaves and in the beauty of autumn,

Congregation: *we remember them.*

Reader: At the beginning of the year and at its end,

Congregation: *we remember them.*

Reader: When we are weary and in need of strength,

Congregation: *we remember them.*

Reader: When we are lost and sick at heart,

Congregation: *we remember them.*

Reader: When we have joys we yearn to share,

Congregation: *we remember them.*

Reader: As long as we live, they too will live;

Congregation: *they are a part of us, and we remember them.*

(Sylvia Kamens and Jack Riemer)

Song: Zaykher Tsadikim

Zay-CHER tsa-di-kIM li'v-ra-KHA.

זְכוֹר צְדִיקִים לְבָרְךָ.

The remembrance of elders is a blessing.

Reader:

yiz-KOR am yisRAel et ha-NE-shamot

Shel doroTAYnu

AnSHAY ha-shaLOM, v'anSHAY ha-avoDAH

a-SHER khar-FU naf-SHAM

Bikh-VODE aHm o-LAM

יִזְכּוֹר עַם יִשְׂרָאֵל אֶת הַנְּשָׁמוֹת

שֶׁל דוֹרוֹתֵינוּ

אֲנָשֵׁי הַשְּׁלוֹם וְאֲנָשֵׁי הָעֲבוּדָה

אֲשֶׁר חָרְפוּ נַפְשָׁם

בְּכַבוֹד עִם עוֹלָם

Congregation

Remember, Israel, the souls of our generations.
People of peace, working people who sacrificed their lives
for the honor of the people of the world.

CONTEMPLATION

Reader 1: We lit candles in the spirit of these holidays; their radiance counters the coming season that holds us in darkness; their brilliance fills us with strength, and helps us to endure.

Reader 2: May our thoughts on this Rosh Hashanah wake new resolve within us to find richer meaning in each day.

Reader 1: May we learn to savor life's joy in all its fullness.

Reader 2: May we act always for righteousness and justice; as it is written, the mouth of a righteous person is a well of life, and the memory of the just is blessed.

Reader 1: May we find strength and wisdom in the coming year to meet the challenges that may beset us.

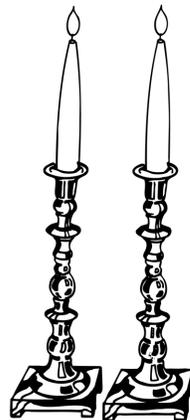
Reader 2: May we embrace in our hearts the entire human family as our own. May we come to know how the ways of t'shuvah (תשובה) give us the courage and integrity to keep from despairing when times are hard.

Song: Ayfo Ori

AYfo o-REE? O-ree bee.
AYfo tikva-TEE? Tikvatee bee.
AYfo ko-KHEE? Ko-khee bee.
V-gam bakh.

איפה אורי אורי בי
איפה תקותי תקותי בי
איפה פחי פחי בי
וגם בך

Where is my light?
My light is in me.
Where is my hope?
My hope is in me.
Where is my strength?
My strength is in me.
And in you.



Reader: Let us agree that, during the *YaMIM NoraIM* ימים נוראים - the upcoming ten “Days of Awe” -- we will examine the year that was, and resolve to improve the year that is to come. Before we meet again, on Yom Kippur יום כפור, let us each reflect on how we may truly strive to be wiser and to live out our ideals.

Congregation and Reader:

שְׁמַע יִשְׂרָאֵל
אֶחָד קְהַלְנוּ
אֲנוֹשׁוֹת אַחַת

Sh'ma Yisrael, Ekhad k'haleyenu Eh-noh-shoot akhat.

Hear, oh Israel, Our community is one, Humanity is one.

Congregation and Reader:

Loving life and its mysteries with all our heart and all our spirit and all our strength we take upon ourselves and into ourselves these promises:

To care for the earth and those who live upon it,
To pursue justice and peace,
To love kindness and compassion.
We will teach this to our children throughout the passage of the day.

Reader: Let us leave this place with the last notes of the Shofar echoing within us helping us respond to the challenge of the new year, and to its promises of new growth, of renewal, of love and of peace. May the sounds of the shofar remind us that we face our challenges not alone but with the support of this community and other communities we belong to.

Congregation and Reader (with pauses for shofar):

TEKIAH תְּקִיָּה
SHEH-VA-REEM שְׁבָרִים
T-ROO-A תְּרוּעָה
T'KEE-A G'-DO-HAH תְּקִיָּה גְדוּלָה

Reader: L'shanah tova! **לשנה טובה** A good year!

Closing Song: L'Shanah Tova!