

Liturgical Offerings for  
High Holy Day Services  
*Rosh Hashanah Morning 2021 – 5782*



**Reconstructionist**  
RABBINICAL ASSOCIATION

# Creative Offerings for High Holy Day Services

2021 – 5782

## *Rosh Hashana: A Morning Service*

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.

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## A Meditation

We come to this moment of Rosh Hashanah morning, 5782, 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 settle our awareness and connect with one another in the way we can, slowing down to greet one another's faces, and taking a moment to unite our individual sanctuaries into this virtual sanctuary this Rosh Hashanah morning.  
(*Rabbi Tamara Cohen, adapted*)

## 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 שְׁאַלְתִּי מֵאֵת־יְהוָה אוֹתָהּ אֶבְקֶשׁ  
שִׁבְתִּי בְּבֵית־יְהוָה כָּל־יְמֵי חַיֵּי לְחַזוֹת בְּנֹעַם־יְהוָה וּלְבַקֵּר בְּהִיכְלוֹ

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

## A MORNING SERVICE

I long to serve.  
 You are my help.  
 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 לִבְךָ 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

A MORNING SERVICE

**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 לְגִצְחַ
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**

וַיִּתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעֵלְמָא דִּי בְרָא כְרַעוּתָהּ וְיִמְלִיךְ  
 מְלְכוּתָהּ בְּחַיִּיכוֹן וּבְיָמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעֵגְלָא וּבְזִמְן  
 קָרִיב וְאָמְרוּ: אָמֵן:  
 יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא:  
 יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה  
 וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא  
 לְעֵלְא לְעֵלְא מְכַל בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאִמְרִין  
 בְּעֵלְמָא וְאָמְרוּ: אָמֵן:

Reader: *Yitgadal veyitkadash shemey raba (amen) be'alma divra hirutey veyamlil 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 לְחַמוֹ: מְשׁוּל כְּחָרָס הַנְּשֻׁבָר כְּחָצִיר יִבֵּשׁ וְכָצִיץ נוֹבֵל כְּצֵל עוֹבֵר  
וְכַעֲנָן כְּלֵה וְכָרוּחַ נוֹשֶׁבֶת וְכָאֶבֶק פּוֹרֵחַ וְכַחֲלוּם יַעוּף:

*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 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 וחי עולם נטע בתוכנו

*Va'anahnu korim umishta'avim umodim lifney meleh malhey hamelahim hakadosh baru 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 בכתוב 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

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)

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 הָרַת עוֹלָם  
הַיּוֹם יַעֲמְדוּ כָּל יְצוּרֵי עוֹלָמִים  
כְּאַגוּדָה אַחַת לַעֲשׂוֹת רְצוֹנָה בְּלִבָּב שָׁלֵם  
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!

**Remembering זכרונות**

**Remembering for Life**

**וינתנה תקוה**

*(Translation of unetaneh tokef by Rabbi Michael Strassfeld)*

וַיִּנְתְּנָה תְּקוּף קִדְשֵׁי הַיּוֹם כִּי הוּא נוֹרָא וְאִיּוֹם: וּבּוֹ תִּנְשָׂא מְלִכּוּתָהּ וַיִּכּוֹן בְּחֹסֶד כְּסֻף וַתִּשָּׁב עָלָיו  
בְּאַמַּת: אָמַת כִּי אַתָּה הוּא דָן וּמוֹכִיחַ וְיוֹדֵעַ וְעֵד וְכוּתֵב וְחוֹתֵם וְסוֹפֵר וּמוֹנֵה וְתִזְכּוֹר כָּל הַנְּשָׁכָחוֹת וְתִפְתַּח אֶת  
סֵפֶר הַזְּכוֹרוֹת וּמֵאֵלָיו 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.

## A MORNING SERVICE

*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 דְּקָה יִשְׁמַע:

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

*u-malahim yei-hafeizun* וּמַלְאָכִים יִחְפְּזוּן

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* וְחֵיל וְרַעְדָּה יֵאֱחָזוּן 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 צְבָא מְרוֹם בַּדִּין

For we count the legions of the afflicted.

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

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

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

וְכָל בְּאֵי עוֹלָם יַעֲבְרוּן לְפָנֶיךָ כְּבָנֵי מְרוֹן:  
כְּבִקְרַת רוּעָה עָדְרוּ מֵעֵבִיר צֵאנוּ תַּחַת שִׁבְטוֹ כֵּן  
תַּעֲבִיר וְתִסְפּוֹר וְתִמְנֶה וְתִפְקוֹד נַפְשׁ כָּל חַי וְתַחַתוֹךְ  
קִצְבָה לְכָל בְּרִיָּה וְתַכְתּוֹב אֶת גְּזַר 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* בְּרֹאשׁ הַשָּׁנָה יִכְתְּבוּן וּבְיוֹם צוֹם כְּפוֹר יִחְתְּמוּן  
*u-ve'yom tzom kippur ye'hatemun*

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

## A MORNING SERVICE

*Mi yihyeh* מי יחיה

Who shall be alive even in death

*u-mi yamut* ומי ימות

Who shall be overcome by the shadow of death even in life

*mi ve-kitzo* מי בקצו

Who is at a dead end

*u-mi lo ve-kitzo* ומי לא בקצו

Who seeks a way to move forward

*mi-va'esh* מי באש

Who by fiery anger

*u-mi va-mayim* ומי במים

Who by cool indifference

*mi-va-herav* מי בהרעב

Who by disparaging words

*u-mi va-hayah* ומי בחיה

Who by emotions out of control

*mi-va-ra'av* מי ברעב

Who jealously hungers for what others have

*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

## A MORNING SERVICE

*mi yishaket* מי יִשְׁקֵט  
Who can feel a sense of peace

*u-mi yitoraf* ומי יִטְרַף  
Who feels constantly torn in pieces

*mi yeshalev* מי יִשְׁלֵוּ  
Who finds equanimity

*u-mi yityaseir* ומי יִתְיַסֵּר  
Who is always suffering

*mi-ya'ani* מי יַעֲנֵי  
Who lives in the constant uncertainty of poverty

*u-mi ya'ashir* ומי יַעֲשִׂיר  
Who doesn't understand the responsibility of privilege

*mi yushpal u-mi yarum* מי יִשְׁפַּל ומי יָרוּם  
Who will be humbled by our common humanity and thereby uplifted?

*U'teshvah U'tefilah U'tzedakah* ותְּשׁוּבָה ותְּפִלָּה וְצִדְקָה מַעֲבִירִין אֶת רֵעֵ הַגְּזֵרָה  
*ma'avirin et roa ha'gzerah*

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)

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 לְחַיִּים, מֶלֶךְ חַפֵּץ בְּחַיִּים, וְכָתִיבנוּ בְּסֵפֶר הַחַיִּים, לְמַעַנְךָ 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)*

## 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.



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*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)

### 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

## A MORNING SERVICE

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)

**I won't turn back**

(words by Marshall Jones, music 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

היום הרת עולם  
היום יאזינו כל יצורי עולמים לקול שופר קול קורא לתקן עולם  
במלכות שדי קול הולך וחקק מאד ולנו לדבר ולעשות והאלהים  
יעננו בקול איום קדוש

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 וּפְרֻיְסָה טוֹבָה נִזְכָּר וְנִכְתָּב לְפָנֶיךָ  
אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וּלְשָׁלוֹם

*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.

## קדיש יתום Mourner's Kaddish

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֻלְמָא דִּי בְּרָא כְרַעוּתָהּ, וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית  
יִשְׂרָאֵל. בְּעַגְלָא וּבְזֶמַן קָרִיב וְאֲמַרו אָמֵן  
יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעַלְמֵי עַלְמַיָּא  
יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקַדְשָׁא בְּרִיךְ הוּא לְעַלְמָא  
לְעַלְמָא מְכַל בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנִחְמָתָא, דְאֲמִירוֹן בְּעֻלְמָא, וְאֲמַרו אָמֵן  
יְהִי שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאֲמַרו אָמֵן  
עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאֲמַרו אָמֵן

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 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.*

## A MORNING SERVICE

*Hayom te'amtzenu. Amen.*

היום תאמץנו: אמן

*Hayom tevarehenu. Amen.*

היום תברקנו: אמן

*Hayom tegadlenu. Amen.*

היום תגדלנו: אמן

*Hayom tidreshenu letovah. Amen.*

היום תדרשנו לטובה: אמן

*Hayom tihtevenu lehayim tovim. Amen.*

היום תכתבנו לחיים טובים: אמן

*Hayom tishma shavatenu. Amen.*

היום תשמע שועתנו: אמן

*Hayom tekabel berahammim uvratzon et tefilatenu. Amen.*

היום תקבל ברחמים וברצון את תפלתנו: אמן

*Hayom titmehenu bimin tzidkeha.*

היום תתמקנו בימין צדקה: אמן

*Amen.*

היום תמהל ותסלח לכל עונותינו: אמן

*Hayom timhol vetislah lehol*

*avonotenu. Amen.*

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.

Today, forgive and pardon all our sins. 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*)