

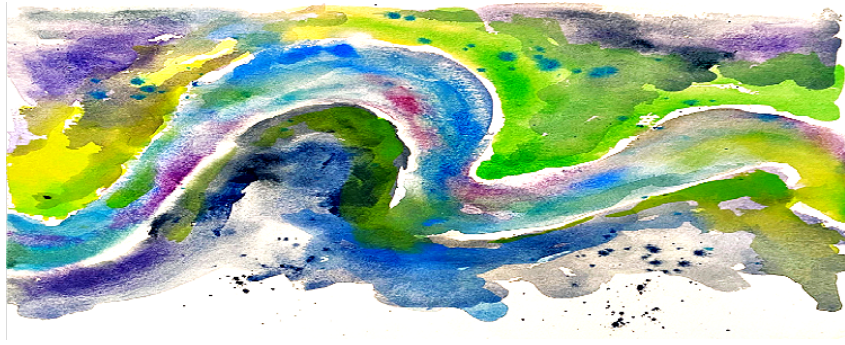
HIGH HOLY DAYS 5781



IN THE RIVER OF TRANSFORMATION

Machzor for Rosh Hashanah

www.nershalom.org



In the River of Transformation

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This *Machzor* was compiled, designed and edited by Reb Irwin Keller.

Unattributed translations of prayers and *piyyutim* are by Reb Irwin.

Art and photography by Susie Stonefield Miller, Leah Bowden, Atzilah Solot, Lorenzo Valensi and Irwin Keller.

Gratitude to all our deeply creative and dedicated service planners and leaders, including Shoshana Fershtman, Leah Bowden, Sally Churgel, Stephanie Brown, Janet Rae Jorgensen, Susie Stonefield Miller, Rinat Abastado, Basha Hirschfeld, Amy Gray, and Barbara Lesch McCaffry.

Musicians and engineers! Our talented Ner Shalom Singers and Good Shabbos Band made music in advance, in isolation, so that we could enjoy a taste of our beautiful Ner Shalom ensemble sound. These folks include: Susie Miller, Suzanne Shanbaum, Sheridan Gold, Lynn Keller, Jill Rose, Sophie Zwicker, Emilia Zwicker, Sharon Ziff, AnneMarie Goslow-Zwicker, Yonat Piva, Lorenzo Valensi, Rachel Friedman, Robin Birdfeather, Jenny Holland, Ella Holland Brown, Amelia Holland Brown, Addison Holland Brown, Adam Brown, and Doron Hovav. Music was engineered by Suzanne Shanbaum, Doron Hovav and Reb Irwin Keller. Videos were made by Doron Hovav. Suzanne Shanbaum oversaw all technological aspects of these holy days.

Many thanks to our scores of service participants, Torah readers, *shofar* blowers, poets and liturgists, as well as the Ner Shalom Board of Directors, Administrative Assistant Paige Hotchkiss-Needleman, Shari Brenner, Rei Blaser, and of course our faithful Administrator and Juggler-in-Chief, Vicki Allen.

HONORING NATIVE LAND



This year we meet in the ether of the Zoomosphere. And still, as a community, we are stewards of a piece of land in Cotati, California, that was, for thousands of years, the home of the Coast Miwok people. By 200 years ago, Miwok life and culture had been unalterably disrupted. The people were scattered or forced into servitude, their villages destroyed, their ritual practices suppressed.

We ourselves are a wandering people. Our lives and cultures were disrupted and destroyed in many of the places we come from. Yet we and they have managed to survive.

We don't know the ancient rituals or prayers of the Miwok who lived here, but we recognize that this is holy ground. We honor the Miwok elders, past and present. May we do honor to this land. May our prayers and songs join with those of the ones who came before us and be medicine for the brokenness of time, place, and peoplehood.

–Reb Irwin

WELCOME TO NER SHALOM



Congregation Ner Shalom is a warm and inclusive Jewish community. Drawing from our Reconstructionist roots and the soulfulness of Jewish Renewal, we embrace Judaism through ritual, social justice, music, learning and laughter.

Welcome to our home – this year not a building, but a multi-dimensional sanctuary connecting all our homes. We're glad you are choosing to spend this powerful and vulnerable time with us. Enjoy the song and the soulfulness, the learning and the laughter. May you be moved in surprising ways. May we together root deeply and lift our souls to the skies! Have your High Holy Day journal (or just some scratch paper) at the ready. You don't know what will arise!

לְשָׁנָה טוֹבָה תִּכְתְּבוּ וְתִתְּמוּ

May You Be Inscribed and Sealed for a Good Year

FROM REB IRWIN



Welcome. You have arrived. Despite everything! Despite resistance, dispiritedness, pandemic, injustice, smoke, and displacement.

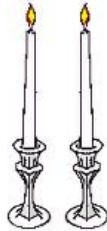
Maybe you will hear something you need to hear right now. Maybe you will gain a new insight or recommit to a path. Maybe just being here together, in this difficult moment of the world, is enough. Together, we will make it enough.

Wishing you a year of healing and hope.

WWW.NERSHALOM.ORG

סדר ראש השנה

ROSH HASHANAH SEDER



CANDLE LIGHTING

Using Feminine God Language:

ברוך אתה יה אלהינו חי העולמים אשר קדשנו במצותיה וצונו להדליק נר של שבת ויום טוב:

B'ruchah At Yah Eloheynu Chey Ha'olamim

asher kid'shatnu b'mitzvoteyha v'tzivatnu l'hadlik ner shel Shabbat v'Yom Tov.

Using Masculine God Language:

ברוך אתה ה' אלהינו מלך העולם אשר קדשנו במצותיו וצונו להדליק נר של שבת ויום טוב:

Baruch Atah Adonai Eloheynu Melech Ha'olam

asher kid'shanu b'mitzvotav v'tzivanu l'hadlik ner shel Shabbat v'Yom Tov.

Using Non-Binary God Language¹:

ברוך אתה יה אלהינו עין החיים אשר קדשנו במצותיה וצונו להדליק נר של שבת ויום טוב:

B'rucheh Ateh Yah Eloheynu Eyn HeChayim

asher kid'shenu b'mitzvoteyheh v'tzivenu l'hadlik ner shel Shabbat.

Blessed are You, Source of Light, who gives us the holy *mitzvah* of bringing the light of Shabbat and New Year into our lives.

1. Using a system developed by Lior Gross and Eyal Rivlin. Learn more at nonbinaryhebrew.com.



KIDDUSH: BLESSING THE WINE & SHABBAT

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ רוּחַ הָעוֹלָם בּוֹרֵא פְּרֵי הַגָּפֶן:

Baruch Atah Adonai Eloheynu Ruach Ha'olam borey p'ri hagafen.

Blessed are You, Maker of the Universe, Creator of the fruit of the vine.

*Baruch Atah Adonai Eloheynu Melech Ha'olam, asher
bachar banu im kol am v'rom'manu im kol lashon
v'kidshanu b'mitzvotav.*

*Vatiten lanu Adonai Eloheynu b'ahavah
et yom hashabat hazeh*

v'et yom hazikaron hazeh

*yom zichron t'ruah b'ahavah mikra kodesh
zecher litziat Mitzrayim.*

Ki vanu vacharta v'otanu kidashta im kol ha'amim!

Ud'varcha emet v'kayam la'ad.

*Baruch Atah Adonai m'kadesh hashabbat v'Yisrael
v'yom hazikaron!*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר בָּחַר בָּנוּ עִם כָּל עַם וְרוֹמַמְנוּ עִם כָּל לָשׁוֹן
וְקִדְּשָׁנוּ בְּמִצְוֹתָיו.

וַתִּתֵּן לָנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה

אֶת יוֹם הַשַּׁבָּת הַזֶּה

וְאֶת יוֹם הַזְכָּרוֹן הַזֶּה

יוֹם זְכוֹרוֹן תְּרוּעָה בְּאַהֲבָה מִקְרָא קֹדֶשׁ,

זְכוֹר לִיצִיאַת מִצְרַיִם.

כִּי בָנוּ בְּחִרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ עִם כָּל הָעַמִּים,

וְדָבַרְתָּ אִמְתָּ וּקְיָם לְעַד.

בְּרוּךְ אַתָּה יי,

מְקַדֵּשׁ הַשַּׁבָּת וְיִשְׂרָאֵל וְיוֹם הַזְכָּרוֹן.

Blessed are You, Sovereign of the Universe, who chose us alongside all the nations and lifted up our language as a holy tongue, and made us holy with Your *mitzvot*. You lovingly give us this Shabbat and this Day of Remembrance, as a reminder of the ancient shofar's blast, as an opportunity to gather in prayer, and as a remembrance of the exodus from Egypt. You have given us a unique destiny, as you did for all nations. Your word is true and enduring. Blessed are You, Adonai, who sanctifies Shabbat, Israel and the Day of Remembrance.

SHEHECHEYANU – PRECIOUS MOMENTS

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהַחַיִּינוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזֶמַן הַזֶּה:

*Baruch Atah Adonai Eloheynu Melech Haolam
Shehecheyanu v'kiymanu v'higianu lazman hazeh.*

Blessed are You, Adonai, who gave us life and led us into this special moment!

HA'ETZ – BLESSING OVER FRUIT

בְּרוּכָה אַתְּ יְיָ אֱלֹהֵינוּ חַי הָעוֹלָמִים בּוֹרְאֵת פְּרֵי הָעֵץ:

B'ruchah At Yah Eloheinu Chey Ha'olamim, boreit p'ri ha'etz.

Blessed are You, the Life of All the Worlds, who creates the fruit of the tree.

TAMAR – DATES

Tamar ("date") sounds like *yitamu*, יִתְמוּ – "to end".

יְהִי רָצוֹן מִלְּפָנֶיךָ ה' אֱלֹהֵינוּ וְאַל־הִי אַבּוֹתֵינוּ, שֶׁיִּתְמוּ אוֹיְבֵינוּ וְשׂוֹנְאֵינוּ וְכָל מְבַקְשֵׁי רָעֵתָנוּ

*Y'hi ratzon mil'fanecha Adonai Eloheinu v'elohei avotenu
sheyitamu 'oyveynu v'son'eynu v'chol mevakshey ra'atenu.*

Before I eat this date – this *tamar* – I call on the Eternal to flow around obstacles to peace and harmony, putting an end – a *yitamu* – to the power and to the harmful intentions of all forces and carriers of hatred.
(Leiah Bowden)

HA'ADAMAH – BLESSING OVER VEGETABLES

בְּרוּכָה אַתְּ יְיָ אֱלֹהֵינוּ חַי הָעוֹלָמִים בּוֹרְאֵת פְּרֵי הָאֲדָמָה:

B'ruchah At Yah Eloheinu Chey Ha'olamim, boreit p'ri ha'adamah.

Blessed are You, the Life of All the Worlds, who creates the fruit of the earth.

RUBIA – BEANS

Rubia, the Arabic word for green black-eyed peas, sounds like the Hebrew יִרְבוּ (*yirbu*), meaning "to be plentiful." Hebrew also offers וַתְּלַבְּנוּ – "to make us heartfelt."

יְהִי רְצוֹן מִלְּפָנֶיךָ ה' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׂיִרְבוּ זְכוֹתֵינוּ וְתִלְבְּנוּ

Yehi ratzon milfanecha Adonai Eloheinu v'elohei avotenu sh'yirbu zachuyoteinu ut'labvenu.

May the trials of the outgoing year not have **been** in vain, and may the new year end up **being** a change for the better, with health, hope, and happiness. (Doron Hovav)

KARTEH – LEEKS

Karteh, the Arabic word for leeks, sounds like the Hebrew יִכְרְתוּ (*yikartu*) – "to be cut."

יְהִי רְצוֹן מִלְּפָנֶיךָ ה' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׂיִכְרְתוּ אוֹיְבֵינוּ וְשׁוֹנְאֵינוּ וְכָל מִבְּקָשֵׁי רַעֲתָנוּ

*Yehi ratzon milfanecha Adonai Eloheinu v'elohei avotenu
sheyikartu 'oyveinu v'soneinu v'chol mevakshei ra'atenu.*

Bless us Adonai, and reach deep into every cell of our being and help us **leak** away the fears, stress, trauma, and uncertainty of these times. Bless us to be cleansed and soothed by the support of our family, community, and friends during these high holy days. (Sally Churgel)

SILKA – BEETS/CHARD

The word for beet root in ancient Aramaic is *silka*, and in modern Hebrew it's *selek*, which is a homonym for the word "to drive out" or "to banish" – *l'salek*. To bring the pun full circle, it means, "Beat it!" In this new year, may our enemies, those outside of us and those inside of us, go away and never harass, harm or hinder us again. *May the haters beat it!* (Sabra S.)

יְהִי רְצוֹן מִלְּפָנֶיךָ ה' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׂיִסְתַּלְקוּ אוֹיְבֵינוּ וְשׁוֹנְאֵינוּ וְכָל מִבְּקָשֵׁי רַעֲתָנוּ

*Yehi ratzon milfanecha Adonai Eloheinu v'elohei avotenu
sheyistalku 'oyvenu ve'sonenu v'chol mevakshei ra'atenu.*

KARA – PUMPKIN

Kara, Arabic for pumpkin or squash, sounds like the Hebrew תקרע (*tikra*) – "to rip apart" as well as the Hebrew ויקראו (*yikr'u*) – "to proclaim."

יהי רצון מלפניך ה' אלהינו ואלהי אבותינו, שתקרע רוע גזר דיננו, ויקראו לפניך זכויותינו

*Yehi ratzon milfanecha Adonai Elohenu v'elohei avotenu
shetikra' ro'a g'zar dinenu v'yikar'u l'fanecha zachuyoteynu.*

ACORN-y Blessing for *kara*: May we **SQUASH** oppression and injustice, not get caught off **GOURD** by ignorance, and remember to **PUMP-KIN** blessings everyday! (Ari Hilton)

RIMON – POMEGRANATE

יהי רצון מלפניך ה' אלהינו ואלהי אבותינו, שנהיה מלאים מצות כרמון

*Yehi ratzon milfanecha Adonai Elohenu v'elohei avotenu
shenih'yeh m'le'im mitzvot karimon.*

May this year be one in which our hearts, souls and spirits are continuously filled to overflowing with the sweetness of the Divine, like the overflowing sweetness of the **pomegranate**, and may we generously offer up our loving-kindness freely to our friends, family, community, our planet and to all those in need, including ourselves. May our palms be filled with the light of the divine so we may penetrate the granite of the hard hearted with deeds of lovingkindness. (Shoshana Fershtman)

GEZER – CARROT

Gezer, Hebrew for carrot, sounds like גזרה (*g'zerah*) – "decree".

יהי רצון מלפניך ה' אלהינו ואלהי אבותינו, שתגזר עלינו גזרות טובות

*Yehi ratzon milfanecha Adonai Elohenu v'elohei avotenu
shetigzor 'alenu g'zerot tovot.*

May we live with intention, giving each word we speak and each action we perform, the **care** it deserves. (Shari Brenner)

HEADS – FISH HEADS AND HEADS OF LETTUCE

May we be the head and not the tail!

יְהִי רָצוֹן מִלְּפָנֶיךָ ה' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׁנֵהֲיָה לְרֹאשׁ וְלֹא לְזָנָב

*Yehi ratzon milfanecha Adonai Elohenu v'elohei avotenu
shenih'yeh l'rosh v'lo l'zanav.*

May our **heads** be free of predigested oppressive thoughts that make us be **tails**, so that our minds can soar with radical imagination for a future that we can make happen. (Rinat Abastado)

APPLES AND HONEY

יְהִי רָצוֹן מִלְּפָנֶיךָ ה' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁתְּחַדֵּשׁ עָלֵינוּ שָׁנָה טוֹבָה וּמְתוּקָה

*Yehi ratzon milfanecha Adonai Elohenu v'elohei avotenu
shet'chadesh aleinu shanah tovah um'tukah.*

That, like the first letter A, we can always begin again at the beginning, start our day over, get a fresh start, accept our human fallibility, and take a fresh bite of a non-punitive red juicy **apple**, as the Torah portions' cycle brings us around again to our blessed genesis. (Rita Losch)

עַרְבַּ רֹאשׁ הַשָּׁנָה

ROSH HASHANAH EVENING

COME

Come, come, whoever you are –
Wanderer, worshipper, lover of leaving.
Come, come, whoever you are,
This isn't a caravan of despair!

'Cause it doesn't matter if you've broken your vows
A thousand times before.
And yet again, come again, come,
And yet again come!

(Words: Jelaluddin Rumi; Setting: Shimshai)



SHEHECHEYANU

שְׁהַחֲיֵנוּ וְקִיְמָנוּ וְהַגְעֵנוּ לְזִמְן הַזֶּה

Shehecheyanu v'kimanu v'higianu lazman hazeh.

O Mystery, Grace unfolding.
O Miracle, it's You alone.
O Mystery, Grace unfolding.
O Miracle, Who leads us home.

(Setting: Rabbi Shefa Gold)

NOVA IN THE NIGHT SKY

The river and I are lovers.
We are always together
Separate, but not apart.

The river is tender and temperamental.
It hurls me towards ragged rocks and snags,
and just at the moment of impact
sweeps me away,
toward our mutual destiny.

I come to the edge and I am tossed down.
I fall and I fall until
I feel there is no reprieve.
I hit the water and
fall farther down.
Sucked into a swirling vortex
I spin and I spin
until I do not know
where I am going
or who I am.

And then
I am spit out
into the cool sweet air.

I float, empty,
forever it seems,
until the morning light warms the water.

The river and I are lovers.
It terrifies me
and fills me with such great joy.
It holds me in tender arms
until undulating waves rock and bounce me.
Wave after wave
until I am filled with such heat
that my heart pounds
my head swells
my body bursts
and I become Nova
in night sky.

I fall back upon
the body of the river
spark by spark by spark
until, the river and I
are one.

Sally Churgel (1995)



A PSALM FOR SHABBAT

טוב להודות לַיְי, ולזַמֵּר לְשִׁמְךָ עֲלֵיוֹן: לְהַגִּיד בַּבֹּקֶר חַסְדְּךָ וְאֵמוּנָתְךָ בַּלַּיְלוֹת:

*Tov l'hodot L'adonai, ul'zamer l'shimcha elyon.
L'hagid baboker chasd'cha ve'emunat'cha baleylot!*

It is good to give thanks to Adonai, to sing Your name on high.
To declare Your love in the morning, and by night Your trust.

(Psalm 92; setting by Ilan Glazer and Nava Tehila)



WASHING OF THE WATER

Chorus:

River, river, carry me on
Living river, carry me on
River, river, carry me on
To the place where I come from

So deep, so wide, will you take me on your back for a ride
If I should fall, would you swallow me deep inside

River, show me how to float, I feel like I'm sinking down
Thought that I could get along
But here in this water, my feet won't touch the ground
I need something to turn myself around

Going away, away toward the sea
River deep, can you lift up and carry me
Oh roll on through the heartland
'Til the sun has left the sky
River, river, carry me high
'Til the washing of the water, make it all alright
Let your waters reach me, like she reached me tonight

River, oh river, river running deep
Bring me something that will let me get to sleep
In the washing of the water will you take it all away
Bring me something to take this pain away

(Music and lyrics: Peter Gabriel)

BARECHU – PRESENCING

בְּרַכּוּ אֶת יְיָ הַמְּבָרָךְ:
 בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד:

Barchu et Adonai² Ham'vorach.
Baruch Adonai Ham'vorach l'olam va'ed.

Bless Adonai, the Blessed One!
 Blessed is Adonai, the Blessed One, now and always.



MA'ARIV ARAVIM – BRINGER OF EVENING

Baruch Atah Adonai, Eloheynu melech ha'olam,
asher bid'varo ma'ariv aravim,
b'chochmah pote'ach sh'arim,
uvit'vunah m'shaneh itim, umachalif et hazmanim,
um'sader et hakochavim
b'mish'meroteyhem barakia kirtzono.
Borei yom valaylah,
golel or mipney choshech v'choshech mipney or,
uma'avir yom umevi laylah, Adonai Tzvaot sh'mo.
El chay v'kayam, tamid yimloch aleynu l'olam va'ed.
Baruch Atah Adonai, hama'ariv aravim.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר
 בְּדַבְּרוֹ מַעְרִיב עֲרָבִים, בְּחִכְמָה פּוֹתַח
 שְׁעָרִים, וּבִתְבוּנָה מְשַׁנֶּה עֵתִים, וּמַחְלִיף אֶת
 הַזְּמַנִּים, וּמְסַדֵּר אֶת הַכּוֹכָבִים,
 בְּמִשְׁמְרוֹתֵיהֶם בְּרַקִּיעַ כְּרָצוֹנוֹ. בּוֹרֵא יוֹם
 וְלַיְלָה, גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ, וְחֹשֶׁךְ מִפְּנֵי
 אוֹר. וּמַעְבִּיר יוֹם וּמַבְיֵא לַיְלָה, וּמַבְדִּיל בֵּין
 יוֹם וּבֵין לַיְלָה, יְיָ צְבָאוֹת שְׁמוֹ. אֵל חַי וְקַיִם,
 תָּמִיד וּמְלוֹךְ עַלֵּינוּ לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה
 יְיָ, הַמַּעְרִיב עֲרָבִים:

Blessed are You, Adonai, whose word brings on evening, whose wisdom opens heaven's gates, whose discernment powers the seasons, who arranges the stars in their intricate orbits. Creator of day and night, who rolls light ahead of darkness and darkness ahead of light, who fades out the day to make room for the night: Adonai of the Angelic Hosts is Your name. You are the living Divine, always present in the familiar and marvelous cycles of heaven and earth. Blessed are You, Bringer of Evening.

2. "Adonai" is the word the Jewish people have traditionally said instead of pronouncing God's 4-letter name, YHWH. Adonai literally means "Lord" which is problematic for some. Some people rearrange the letters of the name and get HWYH – pronounced Havayah – which nicely means "Existence." Others pronounce a portion of the name, Yah, as in *halelu-Yah* ("praise Yah"). And some say *Hashem* which simply means "the Name." You are welcome to use whatever language resonates best for you wherever you see Adonai written here.

UNENDING LOVE

We are loved by an unending love,
 We are blessed, we are loved.
 We are loved by an unending love,
 We are blessed, we are loved.

We are held by arms that find us
 Even when we're hidden from ourselves.
 We are touched by fingers that soothe us
 Even when we're too proud to be soothed.
 We are counseled by voices that guide us
 Even when we're too bitter to hear.

We are helped by hands that uplift us
 Even when in the midst of a fall.
 We are urged on by eyes that meet us
 Even when we're too weak to meet.
 We are Held, We are Touched,
 We are Soothed and Uplifted

Ours are the arms, the fingers, the voices.
 Ours are the hands, the eyes, the smile.
 Blessed are you, Beloved One,
 Who loves Your people of the world.

(Interpretive Translation of Ahavat Olam by Rabbi Rami Shapiro; Setting by Lorenzo Valensi)



SHEMA – ONENESS OF ALL

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

*Sh'ma Yisrael Adonai Eloheynu
 Adonai echad.*

Listen, You who Wrestle with God: All that is, is One.

(Setting by Tziyona Achishena)



V 'AHAVTA: STAYING MINDFUL

*V'ahavta et Adonai Eloheycha, b'chol l'avcha uv'chol
 nafsh'cha uv'chol m'odecha.*

*V'hayu had'varim ha'eyleh, asher anochi m'tzav'cha
 hayom, al l'avvecha.*

*V'shinantam l'vaneycha, v'dibarta bam b'shivt'cha
 b'veytecha, uv'lecht'cha vaderech
 Uv'shochb'cha uv'kumecha.*

*Uk'shartam l'ot al yadecha v'hayu l'totafot beyn eyneycha.
 Uch'tavtam al m'zuzot beytecha uvish'arecha.*

וְאָהַבְתָּ אֶת יְיָ אֱלֹהֶיךָ,
 בְּכָל-לִבְבְּךָ, וּבְכָל-נַפְשְׁךָ, וּבְכָל-מְאֹדְךָ.
 וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אָנֹכִי
 מְצַוְּךָ הַיּוֹם, עַל-לִבְבְּךָ:
 וְשִׁנַּנְתֶּם לְבַנְיֵיךָ, וְדַבַּרְתֶּם בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ,
 וּבְלַכְתְּךָ בַדֶּרֶךְ וּבְשֹׁכְבְּךָ, וּבְקוּמְךָ.
 וְקִשַּׁרְתֶּם לְאוֹת עַל-יָדְךָ, וְהָיוּ לְטֹטְפוֹת בֵּין עֵינֶיךָ,
 וְכִתַּבְתֶּם עַל מְזוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

You shall love Adonai with all your heart, all your soul, and all your being. These things that I give over to you today shall remain in your heart. You shall teach them to your children and students and they shall come easily to your lips – whether you are resting at home or journeying on the road, lying down or rising up. They shall be bound to the deeds of your hands, and shall be the lens through which you see the world. You shall write them on the doorposts of your house so that you remember them as you pass through all the in-between places.

MI CHAMOCHA – OVERCOMING OBSTACLES

Mi chamocha ba'eylim Adonai? מי כַּמֹּכָה בְּאֵלִים יְיָ, מִי כַּמֹּכָה נִאֲדָר בְּקִדְּשׁ,
Mi kamocha ne'dar bakodesh, נִוְרָא תְּהִילָת, עֲשֵׂה פְּלֵא:
Nora t'hilot oseh fele?
Malchut'cha ra'u vaneycha, מַלְכוּתְךָ רָאוּ בְּנֵיךָ, בּוֹקֵעַ יָם לְפָנַי מִשֶּׁה וּמַרְיָם,
bokea yam lifney Moshe u-Miryam. זֶה אֵלֵי עָנּוּ וְאָמְרוּ: יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.
Zeh Eli, anu. V'amru: Adonai yimloch l'olam va'ed. וְנִאֲמַר: כִּי פָדָה יְיָ אֶת יַעֲקֹב, וַיִּגְאֹל מִיַּד חֲזַק מִמֶּנּוּ.
V'ne'emar: ki fadah Adaonai et Ya'akov, ug'alo miyad
chazak mimenu. בְּרוּךְ אַתָּה יְיָ גֹּאֵל יִשְׂרָאֵל:
Baruch Atah Adonai, ga'al Yisrael.

Who is like you Adonai? Who is like you, wildly holy, awesome in praise, making miracles? Our ancestors saw your power when you split the Sea before Moshe and Miriam. "That's my God," they said. And the people answered, "Adonai will reign forever and ever." As it is said, "Adonai redeemed Jacob and saved him from circumstances more powerful than he." Blessed is Adonai, who redeemed Israel.



AMIDAH – THE BLESSINGS OF OUR HEARTS

(Optional prompts based on the traditional Holy Day Amidah blessings.)



Avot/Imahot: What is my lineage? Who blazed trails for me?



Zochreinu L'Chayim: Inscribe us in the Book of Life.



Gevurot: Life and death are in Your hands.



Kedushah: The angels proclaim Your holiness.



Kedushat Hayom: May our prayers for peace and justice reach Your ears.



R'tzeh: Bring Your Presence, Your Shechinah, close to us.



Modim: Gratitude! For life, help, kindness, and for our very souls.



Shalom Rav: Peace at last. Peace!

ELOHAI N'TZOR

Elohai n'tzor l'shoni mera us'fatai m'daber mirmah. וְשִׁפְתֵי מִדְּבַר מִרְמָה:
V'limkal'lai nafshi tidom v'nafshi k'afar lakol tih'yeh. וְלִמְקַלְלֵי נַפְשֵׁי תִדֹם, וְנַפְשֵׁי כְּעַפְרָר לְכָל תִּהְיֶה.
P'tach libi b'toratecha. פְּתַח לְבָבִי בְּתוֹרַתְךָ:
Yih'yu l'ratzon imrei fi v'hegyon libi l'faneycha. הֲיִיו לְרָצוֹן אִמְרֵי פִי וְהִגְיוֹן לְבָבִי לְפָנֶיךָ, יְיָ צוּרִי וְגֹאֲלִי.
Adonai tzuri v'goali.

My God, keep my tongue from evil and my lips from deceit. Help me to be silent in the face of derision, humble in the presence of all. Open my heart to your Torah. May the words of my mouth and the meditations of my heart be acceptable to You, Eternal One, my Rock and my Redeemer.

(Setting: Danny Maseng)



ONE DAY (ALEYNU)

Sometimes I lay under the moon
And thank God I'm breathing.
Then I pray, *Don't take me soon*
'Cause I'm here for a reason.

Sometimes in my tears I drown
But I never let it get me down.
So when negativity surrounds,
I know someday it will all turn around because...

All my life I've been waiting for,
I've been praying for,
All the people to say
That we don't want to fight no more.
There'll be no more wars,
And our children will play.

One day, one day, one day!

L'taken olam b'malchut Shaday.
We'll heal the world, we'll heal the world,
Or at least we'll try.
V'ne'emar v'hayah l'melech al kol ha'aretz.
Bayom hahu yih'yeh Adonai echad ush'mo echad.

(Matisyahu)

MOURNERS' KADDISH

Yitgadal v'yitkadash shmeh raba.

B'alma di v'ra chir'uteh, v'yamlich malchuteh

B'chayeichon uv'yomeichon uv'chayei d'chol

Beyt Yisrael. Ba'agala uvizman kariv

V'imru: Amen.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.
בְּעֵלְמָא דִּי בְרָא כְרַעוּתֵיהּ, וְיִמְלִיךְ מַלְכוּתֵיהּ בְּחַיֵּיכוּן
וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.
בְּעֵגְלָא וּבְזִמְן קָרִיב
וְאִמְרוּ אָמֵן:

Y'hei sh'meh raba m'varach l'alam ul'almei almaya.

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלְמֵי וּלְעֵלְמֵי עֲלְמַיָּא:

Yitbarach v'yishtabach, v'yitpa'ar v'yit'romam v'yitnasei

V'yit'hadar v'yit'aleh v'yit'halal shmeh

d'Kud'sha B'rich hu

L'ela min kol birchata v'shirata,

Tushb'chata v'nechemata, da'amiran b'alma,

V'imru: Amen.

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא
בְרִיךְ הוּא
לְעֵלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא,
תִּשְׁבַּחְתָּא וְנַחֲמָתָא, דְאִמְרִין בְּעֵלְמָא,
וְאִמְרוּ אָמֵן:

Y'hei sh'lama raba min sh'maya v'chayim

Aleynu v'al kol Yisrael,

V'imru: Amen.

יְהִי שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים
עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאִמְרוּ אָמֵן:

Oseh shalom bim'romav hu ya'aseh shalom

Aleynu v'al kol Yisrael,

V'al kol yoshvei tevel

V'imru: Amen.

עֹשֶׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם
עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְעַל כָּל יוֹשְׁבֵי תֵבֵל
וְאִמְרוּ אָמֵן:

May God's great name be magnified and sanctified in this world that was created by God's will and which is the Divine realm, in the lives and times of all the House of Israel, forever and in our day, and let us say *Amen*. May the great name be blessed now and always. May the name of the Holy One, Blessed Be, be blessed and extolled and marveled at and raised up high and be splendid and be praised. God is higher than all blessings and songs and compliments and consolations that can be uttered in this world, and let us say *Amen*. Let there be great peace from heaven for us and all of the people Israel, and let us say *Amen*. May the one who makes peace in theory deliver peace in practice to us and all of the people Israel and everyone who dwells on this earth, and let us say *Amen*.

ADIR V'NAOR – MI EL KAMOCHA

מי אל כְּמוֹד	בוֹרֵא דוֹק וְחֵלֵד	אֲדִיר וְנָאוֹר
מי אל כְּמוֹד	דוֹבֵר צְדָקוֹת	גוֹלָה עֲמוּקוֹת
מי אל כְּמוֹד	וְאִין זוֹלָתוֹ	הַדוֹר בְּלִבְיֹשׁוֹ
מי אל כְּמוֹד	חוֹנֵן שְׂאֲרִית	זוֹכֵר הַבְּרִית
מי אל כְּמוֹד	יוֹשֵׁב שָׁמַיִם	טְהוֹר עֵינַיִם
מי אל כְּמוֹד	לוֹבֵשׁ צְדָקוֹת	כוֹבֵשׁ עֲוֹנוֹת
מי אל כְּמוֹד	נוֹרָא וְנִשְׁגָּב	מְלֶכֶךְ מַלְכִים
מי אל כְּמוֹד	עוֹנֶה עֲשׂוּקִים	סוֹמֵךְ נוֹפְלִים
מי אל כְּמוֹד	צוֹעָה בְּרַב כַּחַ	פוֹדֶה וּמַצִּיל
מי אל כְּמוֹד	רַחוּם וְחַנּוּן	קָרוֹב לְקוֹרְאָיו
מי אל כְּמוֹד	תּוֹמֵךְ תְּמִימִים	שׁוֹכֵן שְׁחָקִים



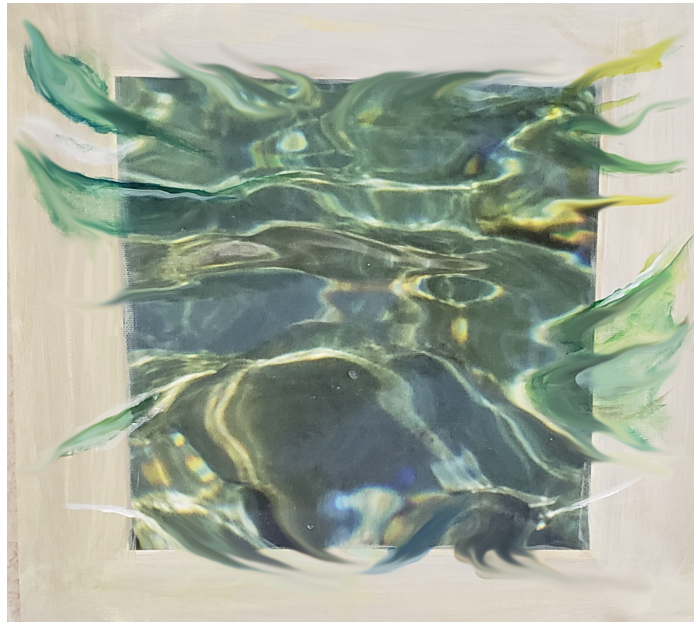
<i>Adir v'na'or</i>	Borei dok vacheled	<i>Mi El Kamocha?</i>
<i>Goleh amukot</i>	Dover tz'dakot	<i>Mi El Kamocha?</i>
<i>Hadur bil'vusho</i>	V'eyn zulato	<i>Mi El Kamocha?</i>
<i>T'hor eynayim</i>	Yoshev shamayim	<i>Mi El Kamocha?</i>
<i>Kovesh avonot</i>	Lovesh tz'dakot	<i>Mi El Kamocha?</i>
<i>Melech m'lachim</i>	Nora v'nisgav	<i>Mi El Kamocha?</i>
<i>Somech noflim</i>	Oneh ashukim	<i>Mi El Kamocha?</i>
<i>Podeh umatzil</i>	Tzo'eh b'rav koach	<i>Mi El Kamocha?</i>
<i>Karov l'kor'av</i>	Rachum v'chanun	<i>Mi El Kamocha?</i>
<i>Shochen sh'chakim</i>	Tomech t'mimim	<i>Mi El Kamocha?</i>

Resplendent and glorious, creator of the gauzy sky and the earth below. Who, God, is like You?
 Revealer of the profound, speaker of righteousness. Who, God, is like You?
 Garbed in splendor, without equal. Who, God, is like You?
 Clear-sighted, dwelling in the heavens. Who, God, is like You?
 Subduing sin, attired in justice. Who, God, is like You?
 Sovereign over all, wondrous and sublime. Who, God, is like You?
 Upholder of the falling, answering the oppressed. Who, God, is like You?
 Redeemer and savior, pushing forward powerfully. Who, God, is like You?
 Close to those who call out, motherly and gracious. Who, God, is like You?
 Who dwells in the high places, supporting the innocent. Who, God, is like You?

(Poet Unknown; Moroccan Setting)

ראש השנה

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A LOOK AT TRANSFORMATION

Pirkei Avot 5:22. Ben Bag Bag said: *Turn it over, and [again] turn it over*, for all is therein. And look into it; And become gray and old therein; And do not move away from it, for you have no better portion than it. Ben Hei Hei said: According to the labor is the reward.

In this *mishnah*, which according to some versions is the final *mishnah* of Pirkei Avot, the names Ben Bag Bag and Ben Hei Hei, which do not appear elsewhere in the Mishnah, stand out. Some explain that the two were non-Jews who converted to Judaism in a period when the government forbade it, so they were given **pseudonyms in order to conceal their identities**. According to this explanation, both pseudonyms allude to the letter *hei*, the letter that was added to the names of Abraham and Sarah [the first Jews after whom all converts are named]: the numerical value of Bag (בג) is 5, the same value as the letter *hei*. Bag Bag (בג בג) is therefore numerically equivalent to Hei Hei (ה ה), and of course Ben Hei Hei is itself the letter *hei*.

When the letter *hei's* name is written out (הה) as in Ben Hei Hei's name (הההה), it alludes to the revised structure of the tractate after another chapter, the sixth chapter, was added (particularly in liturgical use). The structure then

became: 5 (ה) chapters and 1 (א) additional chapter. **The repeating names, Bag Bag and Hei Hei allude to the fact that it is not enough to learn one time, rather constant reviews of what one has learnt are required, as Ben Bag Bag instructed, “Turn it over, and [again] turn it over, for all is therein. Delve and delve into it, for all is in it.”**

“Turn it over, and [again] turn it over” also alludes to the teaching of the Zohar that true tzaddikim (pious individuals) must know how to transform the false reality of the world on two accounts. First, they must know how to transform the darkness into light, and second, they must know how to transform bitterness into sweetness.

Transforming darkness into light means elevating the husk of impurity wrapped around reality and called *nogah*. Nogah serves as an intermediary and transitional stage from the reality of holiness to the three lower husks of impurity—i.e., reality that is entirely separated from God. The husk of *nogah* is the “seam” between holiness and impurity. As such, it can deteriorate and fall into the completely impure husks. However, it can also ascend to become part of holiness with relative ease. God’s commandments are holy. Transgressions are what make up the impurity. The intermediate realm of *nogah* refers to all actions that are not commanded but are permissible.

Transforming darkness into light thus translates into taking all our daily permissible acts and elevating them to holiness: for instance, by eating in order to have strength to learn Torah, sleeping in order to regain our energy to serve God, studying a profession in order to provide a good income with which to serve God or to use the knowledge itself to serve God or His Torah.

Transforming bitterness into sweetness is a more difficult task, because it entails transformation of the three impure husks and attaching them to holiness. With the power of our holy Torah, it is possible to elevate even the most inexorable husks into holiness. (This discussion taken from [this webpage](#).)

QUESTIONS TO CONSIDER

Does transformation mean making something disappear?

Do we lose what or who we were before our transformation?

Is transformation at all defined by a specific duration of the process?

Does transformation hinge to any degree on our sense of self-worth?

Is transformation necessary?

Is transformation a natural process or is it the result of a decision to change?

Does our belief in God or our belief that there is no God affect how we experience transformation?

Does transformation require an external agent of any kind?

Can an eternal agent transform someone,
or must there be a determination by the person to experience transformation?

Can we transform only part of our life?

TRANSFORMATION: A DOWNLOAD

The key to transformation lies not far buried under the love you hold for the least and the greatest you can imagine. It is not some far off goal to be planned for and studied upon, like a test in school. It is far beyond the test. It is graduation. Everybody goes home. The school is closing for summer cleaning, and everyone must change position to facilitate the change. Transformation is not something you may choose, like an elective, but the manner in which you experience it, digest it, and pass through it, will be and is most certainly up to you. You can change your version of it up 'til the instant you are through it.

Planetary transformation is a door, a door of time through which the earth and all inhabitants of her sphere *must* pass. Those who look forward to the Great Change, who feel its tug and see its light, and who run with joy like children in the wake of an ice cream truck, will be carried along on its edge, given a free ride on the swinging skirt of eternity, the great wheel, as she turns and makes her great leap. She has been preparing this leap as but one step in the great ritual dance which is her life, for eons. To her it is both just one step and a momentous, gaily bedecked, beribboned leap of joy, as each ordinary step of anyone's life should be..

Live your lives with gusto and infinite care, appreciating all that comes your way, for we will not wait, but we will always be here to catch you should you stumble.

We urge you to take the wings of the morning. Ride the stallions of your imagination. Leap into your desired life, do not hesitate. Love abounds if only you open your hearts to feel it, to want it.

When the day of turning comes, when the critical mass has been enjoined, you will know what to do. But it will be so much easier if you begin now. Practice makes perfect. Create your life from this moment as a jewel to be turned so that all of its facets can play with the light, can be nourished by the light, and so you, as the observer, can enjoy the wonder of what you yourself have created..

The stars are in your hearts, the trees are in our heavens. The world is a crystal display, a sweet morsel turning in love, imagined in light, created for joy.

We are your brothers and mothers, sisters and fathers, your mirrored pasts and futures eagerly awaiting your awakening to the true reality of the One blissful moment in which we co-create all of life in a heart-opening exaltation of wonder and joy. Please open your eyes, open your hearts, and join with all your consciousness the great dance of life. We are all you ever hoped to become, all in One, all at Once: the past, present, and future. the one blissful moment of the ecstasy of creation. We call to you to open your hearts and eyes. know your soul. find your way home. We shine the lights brightly throughout the eternity of the Now, of the one moment, eagerly awaiting your self-release..

Om the father mother consciousness.
Bless the One Life.
I AM I AM I AM
AMEN.

Leiah Bowden, 1984

שׁוֹזְרִית רֵאשׁ הַשָּׁנָה

ROSH HASHANAH MORNING

OPENING TO THE SOURCE OF FLOW

וְנָהָר יֵצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת-הַגָּן:

V'nahar yotzei me'eden l'hashkot et hagan.

A river comes forth from Eden to water the garden.

(Genesis 2:10; Setting: Shefa Gold)



DONNING THE TALLIT

בְּרַכֵּי נַפְשִׁי אֶת יְיָ, יְיָ אֱלֹהֵי גְדֻלַּת מַאֲד, הוֹד וְהָדָר לְבָשָׂתָּ. עֹטָה אֹר כְּשֶׁלְמָה, נוֹטָה שָׁמַיִם כְּפִרְיָעָה.

Barchi nafshi et Adonai. Adonai Elohai gadalta m'od. Hod v'hadar lavashta.

Oteh or kasalmah, noteh shamayim kay'riah.

Bless Adonai, O my soul. Adonai how great You are, wearing splendor and majesty,
donning light like a garment, stretching out the heavens like a shawl.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהִתְעַטֵּף בְּצִיצִית:

Baruch Atah Adonai/Havayah Eloheynu Melech Ha'olam

asher kidshanu b'mitzvotav v'tzivanu l'hit'atef batzitzit.

Blessed is the Source of Existence who has made us holy through *mitzvot*
and has instructed us to wrap ourselves in the fringed garment.

THE WONDER OF OUR BODIES

Baruch Atah Havayah Eloheynu Ruach Ha'olam , בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ רוּחַ הָעוֹלָם,
asher yatzar et ha'adam b'chochmah , אֲשֶׁר יָצַר אֶת הָאָדָם בְּחֹכְמָה,
u-vara vo n'kavim n'kavim chalulim chalulim. , וּבָרָא בּוֹ נְקֻבִים נְקֻבִים, חֲלוּלִים חֲלוּלִים,
Galuy v'yadua lifney kisei k'vodecha גְּלוּי וְיָדוּעַ לְפָנַי כִּסֵּא כְבוֹדְךָ
she'im yipate'ach echad mehem o yisatem echad mehem , שְׂאֵם יִפְתַּח אֶחָד מֵהֶם, אוֹ יִסְתֵּם אֶחָד מֵהֶם,
i-efshar l'hitkayem v'la'amod l'fanecha. , אִי אֶפְשֵׁר לְהִתְקַיֵּם וְלֵעֲמוֹד לְפָנֶיךָ:
Baruch Atah Havayah, haRofei l'chol basar, בְּרוּךְ אַתָּה יי, הַרּוֹפֵא לְכֹל בָּשָׂר, וּמַפְּלִיא לַעֲשׂוֹת:
umafli la'asot.

Blessed are You, Havayah, Spirit of the World, who created humanity with cosmic wisdom, making our bodies a complex interweaving of porousness and solidity. It is well known before Your great throne that if whatever should be open closes, or whatever should be closed opens, we cannot continue to stand before You on the earthly plane. Blessed are You Havayah, who gives our bodies the miraculous power to heal.



ELOHAI NESHAMAH – OUR SOULS RENEWED

אֱלֹהֵי נִשְׁמָה שְׁנַתַּת בִּי טְהוֹרָה הִיא:

Elohai n'shamah shenatata bi t'horah hi.

O pure soul, in you I see endless possibility.

(Morning liturgy; Setting: Rabbi Shefa Gold)

BARECHU – PRESENCING

בְּרַכּוּ אֶת יְיָ הַמְּבָרָךְ:
בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד:

*Barchu et Adonai Ham'vorach.*³
Baruch Adonai Ham'vorach l'olam va'ed.

Bless Adonai, the Blessed One!
Blessed is Adonai, the Blessed One, now and always.



KULAM AHUVIM – ALL LOVE

We emulate the angels on high – each of us beloved, radiant and powerful.

כָּלֵם אֱהוּבִים, כָּלֵם בְּרוּרִים, כָּלֵם גִּבּוֹרִים.
Kulam ahuvim, kulam b'rurim, kulam giborim.
All Love, all Clarity, all Power.

(Morning Liturgy; Setting: Rabbi Shefa Gold.)



SHEMA – ONENESS OF ALL

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

*Sh'ma Yisrael Adonai Eloheynu
Adonai echad.*

Listen, You who Wrestle with God: All that is, is One.

(Setting by Tziyona Achishena)

3. "Adonai" is the word the Jewish people have traditionally said instead of pronouncing God's 4-letter name, YHWH. Adonai literally means "Lord" which is problematic for some. Some people rearrange the letters of the name and get HWYH – pronounced Havayah – which nicely means "Existence." Others pronounce a portion of the name, Yah, as in *halelu-Yah* ("praise Yah"). And some say *Hashem* which simply means "the Name." You are welcome to use whatever language resonates best for you wherever you see Adonai written here.

AT EVERY BOUNDARY, THE WORLD IS ONE

1. And when we come to a doorway between the risky world and our safe homes, when we might believe these are two separate worlds – then we pause at the doorway to remember to remind ourselves: *Sh'ma Yisrael YAH eloheynu YAH echad.*
2. And when we come to the doorway in time between our active rising up and our dreamy, sleepy lying down, when we might believe these are two separate worlds – then we pause at that moment to remember to remind ourselves: *Sh'ma Yisrael YAH eloheynu YAH echad.*
3. And when we look at our hands and experience our eyes, when we might believe these are two separate worlds, the world of observing, watching, and the world of doing, making – then we pause to bind our eyes and hands together and we remember to remind ourselves: *Sh'ma Yisrael YAH eloheynu YAH echad.*
4. And when we come to the gateway of our cities, the boundary of our own cultures and communities, when we might believe these are two separate worlds – the world where everybody speaks my language and the world of those bar-bar-barbarians out there – then we pause at that gateway to remember to remind ourselves: *Sh'ma Yisrael YAH eloheynu YAH echad.*
5. And when we look beyond all human life at those beings that do not speak at all – mountains and rivers, ozone and oak trees, beetles and krill – when we might say they live in an utterly separate world beyond us, on which we have no effect at all – then we pause to remember that the poison we feed to earth and air and water feeds us poison, and we remember to remind ourselves: *Sh'ma Yisrael YAH eloheynu YAH echad.*
6. And when we might assert one thing is certain, inside my skin I know what's what but everything outside me is mysterious and alien – these are two separate worlds – then we look at the *tzitzit* on the edges of our selves, we look at these fuzzy fringes made always of my own cloth and the Universe's air, we look to see that not good fences but good fringes make good neighbors, we look at these threads of connection that bind us to each other and we pause at that moment to remember to remind ourselves: *Sh'ma Yisrael YAH eloheynu YAH echad.*
7. And when we come to that final doorway whose other side no one has ever seen, and we might think that the world of life and the world of death are two utterly separate worlds – then we pause at that doorway to remember to remind ourselves: *Sh'ma Yisrael YAH eloheynu YAH echad.*

(Rabbi Arthur Waskow)

אמת

—What is true for you right now?—

HINENI

Hineni, I am here God for the miracles and life that will unfold
I am listening for words and wordless stories and the countless ways they're told
Hineni, I am dancing to the rhythm of my inner sea and tides on distant stars
Mystery, I am willing to be here where you are

Give me peace in formless presence, in the breath that breathes my soul
Feel the joy in being witness to the intricate and whole
To be humbled by the smallest ways that life will root and thrive
And sense the timeless infinite, spacious and alive

O Grace that fills the universe, illumine me and guide me
Grant me faith to heal the world, be the fire that's inside me
Be with me in fearless love, radiance unbound
I step into my path now, *Hineni*, I am found

(Jill Rose)



AMIDAH

יְיָ שִׁפְתַי תִּפְתַּח וּפִי יַגִּיד תְּהִלָּתְךָ:

Adonai s'fatai tiftach ufi yagid t'hilatecha.

Adonai open up my lips that my mouth may declare Your praise.

(Musical settings: Craig Taubman and Noah Aronson)



AVOT V'IMAHOT: THE ANCESTORS

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי שָׂרָה,
אֱלֹהֵי יִצְחָק, אֱלֹהֵי רַבֵּקָה,
אֱלֹהֵי יַעֲקֹב אֱלֹהֵי רָחֵל וְאֱלֹהֵי לֵאָה.
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן, גּוֹמֵל חֲסָדִים טוֹבִים,
וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסָדֵי אֲבוֹת וְאִמּוֹת, וְיַמְבִּיא גְּאוּלָּה לְבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:
זְכַרְנוּ לְחַיִּים, מְלֶכֶד חַפֵּץ בְּחַיִּים, וְכִתְבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהֵים חַיִּים.
מְלֶכֶד עוֹזֵר וּמוֹשִׁיעַ וּמְגַן: בְּרוּךְ אַתָּה יְיָ, מְגַן אַבְרָהָם וְעִזְרַת שָׂרָה:

Baruch Atah Adonai Eloheyenu v'Elohey avoteynu v'imoteynu:

*Elohey Avraham, Elohey Sarah
Elohey Yitzchak, Elohey Rivkah
Elohey Ya'akov, Elohey Rachel, v'Elohey Leah.*

Ha'El haGadol haGibor v'haNora - El Elyon.

Gomel chasadim tovim v'koneh hakol v'zoher chasdey avot v'imahot.

Umevi g'ulah liv'ney v'neyhem l'ma'an sh'mo b'ahavah.

Zochrenu l'chayim Melech chafetz b'chayim v'chotvenu b'sefer hachayim l'ma'ancha Elohim Chayim.

Melech ozer umoshia umagen. Baruch Atah Adonai, magen Avraham v'ezrat Sarah.

You are Blessing, Adonai, the God of our ancestors: the God of Abraham and Sarah, of Isaac and Rebecca, of Jacob, Leah and Rachel. Great and mighty and wondrous – You are the God on High. You bestow kindness, You create all, You remember the merits of our ancestors. And You lovingly bring redemption to us, their successors, for the sake of your name. Remember us for life, Sovereign who delights in life. Write us in the Book of Life for Your sake, Living God. Helping and Shielding One, blessed are You, guardian of Abraham and helper of Sarah.

*Alternative prayer prompt: How have I come to be here? By what turns of fate and history?
Who were my teachers or spiritual ancestors? How do I become part of their legacy?*



G'VUROT: DIVINE POWER

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי, רַב לְהוֹשִׁיעַ: מוֹרִיד הַטַּל:
מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה כָּל חַי בְּרַחֲמִים רַבִּים,
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים,
וּמְקַיֵּם אֱמוּנָתוֹ לִישְׁנֵי עָפָר,
מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמָה לָךְ, מְלֶכֶךְ מִמִּית וּמְחַיֶּה וּמְצַמֵּחַ יְשׁוּעָה:
מִי כְמוֹךָ אֲב הַרְחַמִּים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים:
וְנִאֲמֹן אַתָּה לְהַחְיֹת כָּל חַי.
בְּרוּךְ אַתָּה יְיָ, מְחַיֶּה כָּל חַי:

Atah gibor l'olam Adonay, m'chayeh metim Atah rav l'hoshia. Morid hatal.

M'chalkel chayim b'chesed, m'chayeh kol chai b'rachamim rabim,

Somech noflim v'rofei cholim u-matir asurim,

Um'kayem emunato lishenei afar.

Mi chamocha ba'al g'vurot u-mi domeh lach? Melech memit um'chayeh u-matzmiach y'shuah.

Mi chamocha Av Harachamim, zoher y'tzurav l'chayim b'rachamim.

V'ne'eman Atah l'hachayot kol chai.

Baruch Atah Adonai, m'chayeh kol chai.

You are mighty eternally, and full of salvation. You dole out life with love; bring forth life with great motherlove. You lift us when we are bent over; You cause our bodies to heal; You help us break out of what binds us. You have faith in us even in our lowest moments. Who is like You? You bring death and life and cause salvation to flourish. Who is like You, Motherly One, who remembers Your creatures for life? Blessed are You, YHWH, giver of all life.

Alternative prayer prompt: When have I experienced death? When have I experienced new life? How mighty is this universe in bringing about such unfathomable wonders?



K'DUSHAH – HOLINESS

קְדֹשׁ אֶת שְׁמֶךָ בְּעוֹלָם, כְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ בְּשָׁמַי מְרוֹם,
כְּכַתוּב עַל יַד נְבִיאֶךָ: וְקָרָא זֶה אֶל זֶה וְאָמַר:
קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יְיָ צְבָאוֹת, מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ.
לְעַמְתָּם בְּרוּךְ יְיָ אֱמִיר:
בְּרוּךְ כְּבוֹד יְיָ מִמְקוֹמוֹ.
בְּרוּךְ אַתָּה יְיָ, הַמְלִיךְ הַקְדוֹשׁ.

N'kadesh et shim'cha ba'olam, k'shem shemakdishim oto bishmey marom,

kakatuv al yad n'vi'echa: V'kara zeh el zeh v'amar:

Kadosh Kadosh Kadosh adonai tz'vaot, m'lo chol ha'aretz k'vodo.

L'umatam baruch yomeiru:

Baruch k'vod Adonai mim'komo.

Baruch Atah Adonai, hamelech hakadosh.

Let is sanctify your name on earth just as the angels do in the heavens. As your prophet said: they called out to each other saying, "Holy holy holy is Adonai of Hosts, the whole world is full of God's glory." And they would respond with, "Blessed is the glory of God that fills all space." Blessed are you, Adonai, who makes holiness manifest.

Alternative prayer prompt: Can I feel the holiness coursing through me? What does it feel like? Look like? Sound like? What does imagining it connect me with?



UNETANEH TOKEF: THE HEART OF IT ALL

We imbue this day with power; we fill it with sheer awe.

וַתְּנֶה תְּקֵף קְדֻשַׁת הַיּוֹם. כִּי הוּא נוֹרָא וְאִיוֹם. וּבּוֹ תִּנְשֵׂא מַלְכוּתְךָ. וַיִּכּוֹן בְּחֶסֶד כְּסֻאָךָ. וַתִּשָּׁב עָלָיו
בְּאֵמֶת. אֵמֶת כִּי אַתָּה הוּא דִין וּמוֹכִיחַ וַיִּדְעַ וְעָד. וְכוֹתֵב וְחוֹתֵם וְסוֹפֵר וּמוֹנֶה. וַתִּזְכֹּר כָּל-הַנְּשָׁכָחוֹת.
וַתִּפְתַּח אֶת סֵפֶר הַזִּכְרוֹנוֹת. וַיִּמְאֲלוּ וַיִּקְרָא וְחוֹתֵם יָד כָּל-אָדָם בּוֹ: וּבִשְׁוֹפָר גָּדוֹל יִתְקַע, וְקוֹל דְּמָמָה דַּקָּה
יִשְׁמַע...

*Un'taneh tokef k'dushat hayom. Ki hu nora v'ayom. Uvo tinase malchutecha. V'yikon
b'chesed kis'echa. V'teshev alav be'emet. Emet ki atah hu dayan umochiach v'yodea va'ed.
V'chotev v'chotem v'sofer umoneh. V'tizkor kol hanishkachot. V'tiftach et sefer hazichornot.
Ume'elav yikarei vchotem yad kol-adam bo. Uv'shofar gadol yitaka, vkol d'mamah dakah
yishama umal'achim yechafezun v'chil ur'adah yochezun v'yomru: "hineh yom hadin."
Lifkod al tzva marom badin ki lo yizku v'eyneycha badin v'chol ba'ey olam ya'avrun
l'faneycha kivney maron. K'vakarat ro'eh edro ma'avir tzono tachat shivto ken ta'avir
v'tispor v'timneh v'tifkod nefesh kol chay v'tachtoch kitzbah l'chol b'riryah v'tichtov et g'zar
dinam.*

We bear witness to the truth of our lives. We stand in humility. We wrestle with the significance of being alive. We reach towards the Source of loving-kindness. On Rosh Hashanah, the Book of Life is opened, in which our lives are inscribed. On Yom Kippur, the Book is sealed. We stand in the power of the unfolding present, and we are renewed.

U-t'shuvah u-t'filah u-tz'dakah ma'avirin et ro'a hag'zerah ...

Teshuvah: we turn inwards to face what is true. *Tefilah:* we speak and sing our yearning, and embrace being alive. *Tzedakah:* we aspire to embody kindness and justice, toward ourselves and one another. *Ma'avirin et ro'a hag'zerah:* when we open our hearts fully with courage, we release our illusions. And we are transformed.

We come from dust and we return to dust.
We work to earn our bread.
Like shards of broken glass, parched grasses, fading blooms.
Shadows and clouds that pass and disappear.
Like a breeze that moves, a wind that kicks up and scatters,
remnants of a dream we barely remember.
We grasp the enormity of time and our moment within it.
We imbue this day with power, for it is sacred.

(Interpretive translation by Caryn Aviv.)

WHO WILL BE GONE?

Who will be gone? Who'll arrive?

Who will live? Who will die.

Who in her time? And who much too young?

Who by fire? Who by sea?

Who by war and who by beast?

Who will be fed and who will suffer thirst?

Who at the hands of biology? Who in the grip of geology?

Who by accident and who as punishment?

Who will find rest? Who won't be still?

Who will find peace and who never will?

Who will find calm and who will face new trials?

Who will find new prosperity and who will rely on charity?

Who'll be pushed down and who'll be on the rise?

וּתְשׁוּבָה וּתְפִלָּה וּצְדָקָה מֵעֲבִירִין אֶת רֵעַ הַגִּזְרָה:

Ut'shuvah ut'filah utz'dakah ma'avirin et ro'a hag'zerah.

But coming home to our hearts, giving blessing out and being people of justice

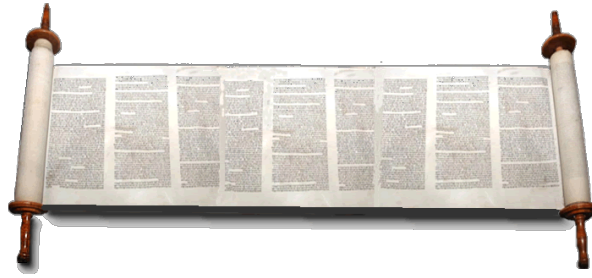
Can lighten the burden of this difficult world.

(Interpretive translation and musical setting by Irwin Keller.)



("Unfinished & Taped Together" by Atzilah Solot)

ROSH HASHANAH TORAH



OPENING TO THE SOURCE OF FLOW

וְנָהָר יֵצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת-הַגָּן:

V'nahar yotzei me'eden l'hashkot et hagan.

A river comes forth from Eden to water the garden.

(Genesis 2:10; Setting: Shefa Gold)

KI MITZIYON

כִּי מִצִּיּוֹן תֵּצֵא תּוֹרָה, וּדְבַר יְיָ מִהַר סִינַי:

*Ki mitziyon tetzei Torah
ud'var Adonai meHar Sinai.*

Won't You meet me on the Mountain
And carve our love right in the stone?

Won't You teach me on the Mountain
And lift my soul, and lift my soul?

(Setting: Cantor Jessi Roemer)



CALL & RESPONSE:

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

Shema Yisrael Adonai Eloheynu Adonai Echad.

אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנֵנוּ, קְדוֹשׁ שְׁמוֹ.

Echad Eloheynu, gadol Adoneynu, kadosh shemo.

TORAH BLESSINGS

BEFORE THE READING

בְּרַכּוּ אֶת יְיָ הַמְּבֹרָךְ:
 בְּרוּךְ יְיָ הַמְּבֹרָךְ לְעוֹלָם וָעֶד:
 בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ רוּחַ הָעוֹלָם,
 אֲשֶׁר קָרְבָנוּ לְעִבּוּדְתוֹ וְנָתַן לָנו אֶת תּוֹרָתוֹ:
 בְּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה:

[Blessers]

Barchu et Adonai ham'vorach.

[Congregation]

Baruch Adonai ham'vorach l'olam va'ed.

[Blessers]

Baruch Adonai ham'vorach l'olam va'ed.

*Baruch Atah Adonai Eloheinu Melech Ha'olam
 asher kervanu la'avodato
 v'natan lanu et torato.*

Baruch Atah Adonai noten hatorah.

AFTER THE READING

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ רוּחַ הָעוֹלָם,
 אֲשֶׁר נָתַן לָנו תּוֹרַת אֱמֶת, וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנו:
 בְּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה:

*Baruch Atah Adonai
 Eloheinu Ruach Ha'olam
 asher natan lanu torat emet
 v'chayei olam nata' b'tochenu.
 Baruch Atah Adona noten hatorah.*

Blessed are you who brings us close to give us
 wisdom of Torah.

Blessed are you who gave us true Wisdom and
 planted eternal life within us.



(A medieval childbirth amulet from *Sefer Raziel HaMalakh*, naming the 4 rivers of Creation.)

RIVERS OF CREATION: GENESIS 2:4-14

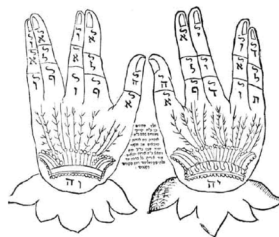
ד אלה תולדות השמים והארץ בהבראם
 ביום עשות יהוה אלהים ארץ ושמים:
 ה וכל שני השדה טרם יהיה בארץ
 וכל עשב השדה טרם יצמח כי לא המטיר
 יהוה אלהים על הארץ ואדם אין לעבד
 את האדמה: ו ואד יעלה מן הארץ והשקה
 את כל פני האדמה: ו וליצר יהוה אלהים
 את האדם עפר מן האדמה ויפח באפיו
 נשמת חיים ויהי האדם לנפש חיה: ח ויטע
 יהוה אלהים גן בעדן מקדם וישם שם
 את האדם אשר יצר: ט ויצמח יהוה
 אלהים מן האדמה כל עץ נחמד למראה
 וטוב למאכל ועץ החיים בתוך הגן ועץ
 הדעת טוב ורע: י ונהר יצא מעדן להשקות
 את הגן ומשם יפרד והיה לארבעה
 ראשים: יא שם האחד פישון הוא הסבב
 את כל ארץ החוילה אשר שם הזהב:
 יב וזהב הארץ הוא טוב שם הבדלח ואבן
 השהם: יג ושם הנהר השני גיחון הוא
 הסובב את כל ארץ כוש: יד ושם הנהר
 השלישי חדקל הוא ההלך קדמת אשור
 והנהר הרביעי הוא הפרת:

This is the story of heaven and earth when they were created. When YHWH God made earth and heaven—no shrub of the field yet being on earth and no grasses of the field having sprouted, because YHWH God had not yet sent rain upon the earth and there was no human being to till the soil, but instead at that time a flow would well up from the ground and water the whole surface of the earth—YHWH God formed the human from the dust of the earth. God blew the breath of life into the human's nostrils and the human became a living soul.

YHWH God planted a garden in Eden, in the east, and placed there the man whom God had formed. And from the ground YHWH God caused to grow every tree that was pleasing to the sight and good for food, with the tree of life in the middle of the garden, and the tree of knowledge of good and bad.

A river issues from Eden to water the garden, and it then divides and becomes the headwaters of four rivers.

The name of the first river is Pishon, the one that winds through the whole land of Havilah, where there is gold. The gold of that land is good; there is resin for incense and precious blue stones. The name of the second river is Gichon, the one that winds through the whole land of Kush. The name of the third river is Tigris, the one that flows east of Assyria. And the fourth river is the Euphrates.



HEALING PRAYER: EL NA

אל נא רפא נא לה:

El na r'fa na lah.

Please God, heal us! (Numbers 12:13)

EYN KELOHEINU

אין כּאלֹהֵינוּ אין כּאדוֹנוּ
אין כּמלְכֵנוּ אין כּמוֹשִׁיעֵנוּ

Eyn kelohenu,
Eyn kaddonenu,
Eyn k'malkenu
Eyn k'moshienu.

Non komo nuestro Dyo
Non komo nuestro Senyor
Non komo nuestro Rey
Non komo nuestro Salvador.

Mi chelohenu
Mi chadonenu,
Mi ch'malkenu
Mi ch'moshienu.

Ken komo nuestro Dyo?
Ken komo nuestro Senyor?
Ken komo nuestro Rey?
Ken komo nuestro Salvador.

Atah Hu Elohenu
Atah Hu Adonenu
Atah Hu Malkenu
Atah Hu Moshienu.

Tu sos nuestro Dyo
Tu sos nuestro Senyor
Tu sos nuestro Rey
Tu sos nuestro Salvador!

Nodeh lelohenu
Nodeh ladonenu
Nodeh l'malkenu,
Nodeh l'moshienu.

Loaremos a nuestro Dyo
Loaremos a nuestro Senyor
Loaremos a nuestro Rey
Loaremos a nuestro Salvador.

Baruch Elohenu,
Baruch Adonenu
Baruch Malkenu
Baruch Moshienu.

Bendicho nuestro Dyo
Bendicho nuestro Senyor
Bendicho nuestro Rey
Bendicho nuestro Salvador.

There is none like our God, our Lord, our Sovereign, our Savior.
Who is like our God, our Lord, our Sovereign, our Savior?
We praise our God, our Lord, our Sovereign, our Savior.
Blessed is our God, our Lord, our Sovereign, our Savior.
You are our God, our Lord, our Sovereign, our Savior.

(Ladino setting of communities of Bulgaria and Greece)

EYN OD MILVADO – IT'S ALL GOD

אין עוד מלבדו ה' הוא האלהים

Eyn od milvado, eyn od milvado. Adonai hu ha'elohim.

There is no One besides the One.

ונאמר, והיה יי למלך על כל הארץ
ביום ההוא יהיה יי אחד, ושמו אחד:

*V'ne'emar, v'hayah Adonai l'melech al kol ha'aretz.
Bayom hahu yih'yeh Adonai echad ush'mo echad.*

As it is said, Adonai's rule will be felt worldwide.
On that day Adonai will be one with all that we perceive as not-Adonai.



AVINU MALKENU

אבינו מלכנו חננו וענינו כי אין בנו מעשים
עשה עמנו צדקה וחסד והושיענו.

*Avinu malkenu chonenu va'anenu
ki eyn banu ma'asim.*

Aseh imanu tzedakah vachessed v'hoshienu.

Our Source and Guide

Be gracious to us and answer us
Though we have no heroic deeds to offer.
Treat us justly and compassionately
And save us.

MOURNERS' KADDISH

Yitgadal v'yitkadash shmeh raba.
B'alma di v'ra chir'uteh, v'yamlich malchuteh
B'chayeichon uv'yomeichon uv'chayei d'chol
Beyt Yisrael. Ba'agala uvizman kariv
V'imru: Amen.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.
בְּעֵלְמָא דִּי בְּרָא כְרֵעוּתָהּ, וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ
וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.
בְּעֵגְלָא וּבְזִמְנֵי קָרִיב
וְאָמְרוּ אָמֵן:

Y'hei sh'meh raba m'varach l'alam ul'almei almaya.

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמֵי וּלְעָלְמֵי עָלְמַיָּא:

Yitbarach v'yishtabach, v'yitpa'ar v'yit'romam v'yitnasei
V'yit'hadar v'yit'aleh v'yit'halal shmeh
d'Kud'sha B'rich hu
L'ela min kol birchata v'shirata,
Tushb'chata v'nechemata, da'amiran b'alma,
V'imru: Amen.

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא
בְּרִיךְ הוּא
לְעֵלְא מִן כָּל בְּרִכְתָּא וְשִׁירְתָּא,
תִּשְׁבַּחְתָּא וְנַחֲמְתָּא, דְאָמְרִין בְּעֵלְמָא,
וְאָמְרוּ אָמֵן:

Y'hei sh'lama raba min sh'maya v'chayim
Aleynu v'al kol Yisrael,
V'imru: Amen.

יְהִי שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן:

Oseh shalom bim'romav hu ya'aseh shalom
Aleynu v'al kol Yisrael,
V'al kol yoshvei tevel
V'imru: Amen.

עֹשֶׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְעַל כָּל יוֹשְׁבֵי תֵבֵל
וְאָמְרוּ אָמֵן:

May God's great name be magnified and sanctified in this world that was created by God's will and which is the Divine realm, in the lives and times of all the House of Israel, forever and in our day, and let us say *Amen*. May the great name be blessed now and always. May the name of the Holy One, Blessed Be, be blessed and extolled and marveled at and raised up high and be splendid and be praised. God is higher than all blessings and songs and compliments and consolations that can be uttered in this world, and let us say *Amen*. Let there be great peace from heaven for us and all of the people Israel, and let us say *Amen*. May the one who makes peace in theory deliver peace in practice to us and all of the people Israel and everyone who dwells on this earth, and let us say *Amen*.

סדר תקיעת שופר

SHOFAR SERVICE

ROSH HASHANAH CHANT

אֲשֶׁרִי הָעָם יוֹדְעֵי תְרוּעָה יִּי בְּאוֹר פְּנִיךָ יִהְלְכוּ:

*Ashrei ha'am yodea t'ruah
Adonai b'or panecha y'halechun.*

Oh God, happy are the people who know the blast of the *shofar*;
they walk in the light of your presence.

(Psalm 89:16; Setting: Rabbi Shefa Gold)



BLESSING FOR HEARING THE SHOFAR BLAST

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוֵּנוּ לְשִׁמְעַ קוֹל שׁוֹפָר:

*Baruch Atah Adonai, Eloheynu melech ha'olam,
asher kidshanu b'mitzvotav v'tzivanu lishmoa kol shofar.*

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהֵחֵינּוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזֶמַן הַזֶּה:

Baruch Atah Adonai Eloheynu melech ha'olam shehecheyanu v'kiymanu v'higianu lazman hazeh.

We bless the Source of Life, sanctifying us through our deeds,
and summoning us to hear the sound of the shofar. We are grateful to be here in this moment.



Three meditations, and three sets of shofar blasts:

Malchuyot

The Divine flow in the world around us and in us.

Tekiah ~ Shevarim Teruah ~ Tekiah
Tekiah ~ Shevarim Teruah ~ Tekiah
Tekiah ~ Shevarim Teruah ~ Tekiah

Zichronot

We are the memory of time, the heirs of the unfolding.

Tekiah ~ Shevarim ~ Tekiah
Tekiah ~ Shevarim ~ Tekiah
Tekiah ~ Shevarim ~ Tekiah

Shofarot

The call we need to hear and heed.

Tekiah ~ Teruah ~ Tekiah
Tekiah ~ Teruah ~ Tekiah
Tekiah ~ Teruah ~ Tekiah Gedolah

הַיּוֹם הָרַת עוֹלָם:

HAYOM HARAT OLAM - Today the world is born!



BEYOND A WONDER

When I call you into daylight
When you know you are the sun
When you know no name for calling,
When you know you are the one

You will know beyond a wonder
In the fullness of your sight
I am the thunder in your heart beat
And the whisper in the night

When I look for you to find Me,
When angels are your delight,
When overflowing beauty
Becomes your soul in flight

You will know beyond a wonder
In the fullness of your sight
I am the thunder in your heart beat
And the whisper in the night

In the richness of Your dreaming
A river You become,
washing me as sacred,
holding me in love.

Oh how we shine together
Your radiance is my home.
You open me to knowing
to see what I have sown.

When you glow in rising moonlight
When your loving breathes the world
When you rise above the darkness
Your soaring life unfurls

You will know beyond a wonder
In the fullness of your sight
I am the thunder in your heart beat
And the whisper in the night

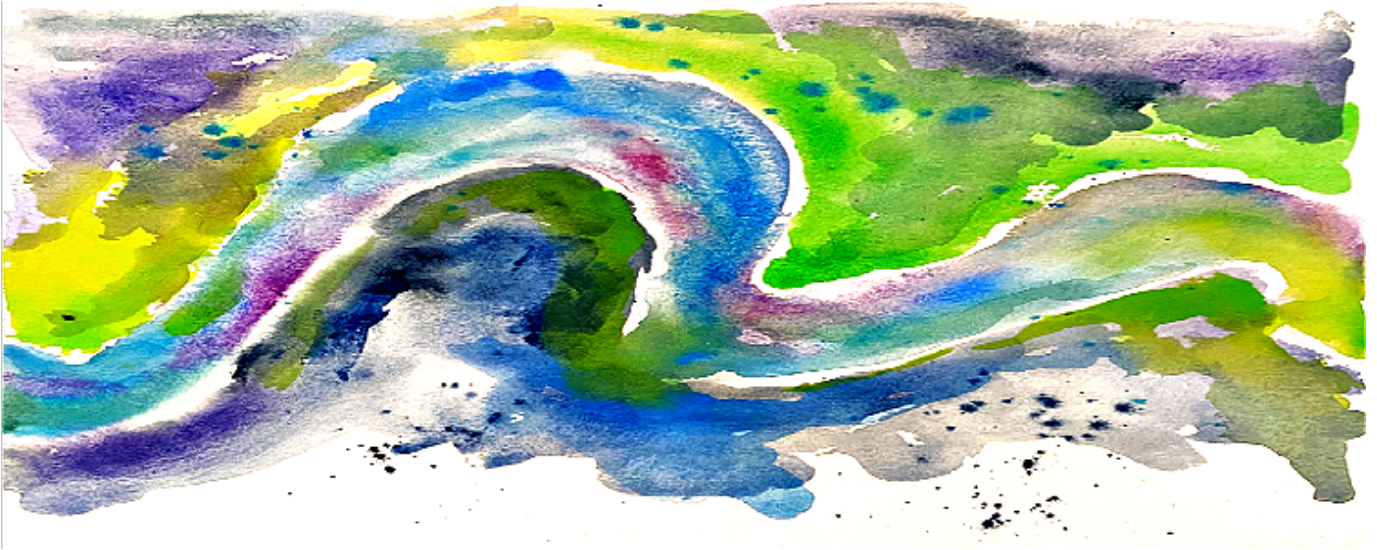
When I call you into daylight
When you know you are the sun
When you know no name for calling,
When you know you are the one

(Music: Lorenzo Valensi; Lyrics: Leiah Bowden and Lorenzo Valensi)



תשׁ"כ"ך

TASHLICH



RIVER OF BLISS

וְנַחַל עֲדֵנֶיךָ תִּשְׁקֵם

כִּי-עֵמֶד מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאֶה-אוֹר:

V'nachal adaneycha tashkem

ki im'cha m'kor chayim

b'orech nir'eh or.

And from the river of Your bliss
You will give them drink.
For with You is the Source of Life,
in Your light we see light.

(Psalm 36:9-10)

THE HEAD OF THE YEAR

By Marge Piercy

The moon is dark tonight, a new
moon for a new year. It is
hollow and hungers to be full.
It is the black zero of beginning.

Now you must void yourself
of injuries, insults, incursions.
Go with empty hands to those
you have hurt and make amends.

It is not too late. It is early
and about to grow. Now
is the time to do what you
know you must and have feared

to begin. Your face is dark
too as you turn inward to face
yourself, the hidden twin of
all you must grow to be.

Forgive the dead year. Forgive
yourself. What will be wants
to push through your fingers.
The light you seek hides
in your belly. The light you
crave longs to stream from
your eyes. You are the moon
that will wax in new goodness.



HALLELUJAH

By Karisha Longaker, *Ma Muse*

Every time I feel this way
This old familiar sinking
I will lay my troubles down by the water
Where the river will never run dry

Hallelujah – I'm gonna let myself be lifted
Hallelujah – I'm gonna let myself be lifted
Hallelujah – I'm gonna let myself be lifted
By and by
I will lay my troubles down by the water
Where the river will never run dry

It's been said and I do believe
As you ask so shall you receive
So take from me these troubles
Bring me sweet release
Where the river will never run dry

There is a river in this heart of hearts
With a knowingness
Of my highest good
I am willing, I will do my part
Where the river will never run dry

UFROS ALEynu/DRAW WATER IN JOY

וּפְרֹשׁ עָלֵינוּ סִפְתַּי שְׁלוֹם

Ufros aleynu sukat shalom.

Spread over us wings of peace. *Shalom!*

Draw water in joy from the living well!

מַיִם חַיִּים

Mayim chayim - waters of life - shalom.

(Rabbi Aryeh Hirschfeld)



ספרייה

LIBRARY OF READINGS AND RESOURCES

OUR SEA CHANGE

by Rita S. Losch, HHD 2020

The High Holy Days are here again! We tremble on the edge of this new year, poised on this riverbank of change. Each of us is alone, alone together.

Our reflection may be as still and smooth as glass, or it may dance ecstatic with possibility, or it may circle itself in endless whirlpools.

Some of us wade in cautiously, afraid of turbulence, afraid of messy surprises. We may stay buoyant with flotation devices -- life vests, inner tubes, outer tubes, inflated squeaking rubber ducky rings, day-glow angelic water wings, pontoons and safety rafts.

These careful ones may transport a rowboat, motorboat, tugboat or houseboat to our new year's waterfront. Do these vessels save or drown us? Our spiritual watercraft may be vital tools or clumsy burdens.

Bolder ones among us leap splashing, trusting the river and the ability to float, tread water, doggy-paddle, perform side strokes, backstrokes and butterfly strokes, even swan dive, jack knife, flip or cannonball.

This body of water may turn out to be a simple friendly puddle, a mere rippling rivulet, a slight eddy, a sad little trickle. Or maybe it is a creek, brook, stream, pond, lake, canal, reservoir or swamp. What creatures lurk in this lagoon? What golden treasures await us on the riverbed below? Will we encounter logjams with grace or with twisting, tangling, thrashing panic?

Our shared river may be a cascading fountainhead, its currents rushing against crosscurrents, impatient and insistent. Or it may meander sleepily as slow quicksand, a curious patient quagmire.

This water might very well be the mysterious gulf between a churning sea and a deep full-fathom-five crashing ocean.

This could be our personal Mississippi, loaded with double-s's, serpentine curves, switchbacks and bends. Or this could indeed be the headwaters issuing from our solitary or collective Eden -- Ganges, Nile, Tigris, Euphrates. What is bursting forth, gushing from this new moment? How can we remain fluent in this confluence?

We can surely survive the river's contradictions: hope and despair, growth and stagnation, clarity and murky confusion, questions and answers. And more lovely questions.

We can ride this real and symbolic river of change. We know how to travel across, over, through and beyond our challenges.

In any ordinary moment, but especially in these highest of Holy Days, we are in transition. Neither here nor there, we dwell in this place where past meets present meets future. This in-between place is where definitions split open into countless connotations. This is a place where new phenomena happen within us, between and among us.

These transformations form, reform and inform us. Let's transcend these upheavals. Let's translate chaos into new languages of meaning. Transgress and be transfigured.

Our waters within and without are changing. We can survive and even celebrate these changes of heart and mind.

This is our turning-point, our watershed moment. Do we sink or swim in this river of change? Who is our lifeguard?

I have only one thing to do and that's be the wave that I am
and then sink back into the ocean.

(Fiona Apple, "Container")

When you do things from your soul, you feel a river moving in you, a joy.

(Rumi)



GESHEM – ANNUAL PRAYER FOR RAIN

Blessed are you, Adonai, God of our Ancestors, of Abraham, Sarah, Isaac, Rebecca, Jacob, Rachel and Leah. You bestow acts of loving kindness and create all. You remember our ancestors' good deeds. And You will bring us redemption! You are our helper, savior and protector.

Af-Bri is the name of the angel of rain, who overcasts the sky, forms clouds and makes them rain waer to crown the valley with green. May rain not be withheld from us because of our unpaid debts. May the merits of our ancestors protect all of us who pray for rain. Blessed are You, Adonai, Shield of Abraham and Helper of Sarah.

Our God and God of our Ancestors:

Remember Abraham who followed you like water.
You blessed him like a tree planted by streams of water.
You shielded him and rescued him from fire and water.
You loved him for he sowed righteousness by the water.
For his sake, do not withhold water.

Remember Jacob who carried his staff and crossed Jordan's water.
With steadfast heart he rolled away the stone from the well of water.
He wrestled with an angel composed of fire and water,
So You promised to be with him through fire and water.
For his sake do not withhold water.

Remember Rebecca whose life changed at the well of water.
While slaking the thirst of flocks and foreigners with many jars of water.

And whose niece Rachel met her son at the water.
Rachel, who wept for her children with tears that flowed like water.
For the sake of our Mothers, do not withhold water.

Remember Moses who in a reed basket was drawn out of the water.
They said: "He drew water for us, and gave the flock water."
When Your treasured people thirsted for water,
He struck a rock and out gushed water.
For his righteousness' sake, grant abundant water.

Remember Miriam who had the women meet their husbands at the water,
And set her brother in a basket in the water.
Who led the people in song and dance when we had crossed the water,
And whose faithful well supplied our folk with abundant, unlikely water.
For her sake, do not withhold water.

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם

Blower of wind and maker of rain:

May the rain come for blessing and not curse – *Amen!*
For life and not death – *Amen!*
For plenty and not want – *Amen!*

(Traditional Shemini Atzeret prayer; translation – and additional verses – by Reb Irwin Keller)

PRAYER TO MOTHER EARTH

poems of Earth
sunrise in orange sky
ascent of red moon
white ash falls
flames consume

we have kindled
your wrath
muddied your rivers
murdered the children
of your forests

where can we wander
when wandering's done
and four walls constrain us
trapped in this narrow place
of unseen beast

point the way back
to innocent air
and pristine fog
where moonlight
touches an unlit horizon

may we
worship rain
as nourishment

may seasons return
as blessing

(Laura Blatt, revised version, 9/2020)

OATH OF DISLOYALTY

I am a disloyal Jew.

I am not loyal to a political party.

Nor will I be loyal to dictators and mad kings.

I am not loyal to walls or cages.

I am not loyal to taunts or tweets.

I am not loyal to hatred, to Jew-baiting, to the
gloating connivings of white supremacy.

I am a disloyal Jew.

I am not loyal to any foreign power.

Nor to abuse of power at home.

I am not loyal to a legacy of conquest, erasure and
exploitation.

I am not loyal to stories that tell me who I should
hate.

I am a loyal Jew.

I am loyal to the inconveniences of kindness.

I am loyal to the dream of justice.

I am loyal to this suffering Earth

And to all life.

I am not loyal to any founding fathers.

But I am loyal to the children who will come

And to the quality of world we leave them.

I am not loyal to what America has become.

But I am loyal to what America could be.

I am loyal to Emma Lazarus. To huddled masses.

To freedom and welcome,

Holiness, hope and love.

(Irwin Keller, 2019)

UNETANEH TOKEF FOR BLACK LIVES

Imani Romney-Rosa Chapman

Each day we hazard our Black lives in the Court of the White World
We know our worth
Yet the white world is judge-self-appointed
We pass before you to be counted
12.5 million bodies stolen
1.8 million mercifully avoided your shores
Stolen shores, stolen land
10.7 million arrived unsafely
... times 401 years
... times infinite human indignities
... times $\frac{3}{5}$ of a human being
We now number 47.8 million

In the morning it is written and by curfew it is sealed
Who shall die while jogging (#AhmaudArbery)
Who shall die while relaxing in the comfort of their home (#BothamJean #AtatianaJefferson)
Who shall die while seeking help after a car crash (#JonathanFerrell #RenishaMcBride)
Who shall die while holding a cellphone (#StephonClark)
Who shall die while decorating for a party (#ClaudeReese)
Who shall die while leaving a party (#JordanEdwards #SeanBell)
Who shall die while enjoying music (#JordanDavis)
Who shall die while selling music ... trying to make a way outta no way (#AltonSterling)

Who shall die while sleeping (#AiyanaJones)
Who shall die while worshipping the Lord (#Charleston9)
Who shall die for a traffic violation (#SandraBland)
Who shall die while coming from the store (#MikeBrown and #TrayvonMartin)

Who shall die while playing cops and robbers (#TamirRice)
Who shall die while lawfully carrying a weapon (#PhilandoCastile, #FreddieGray)
Who shall die while on the shoulder of the road with car problems (#CoreyJones #TerrenceCrutcher)
Who shall die in the first hours of the new year (#OscarGrant)
Who shall die while shopping at Walmart (#JohnCrawford)
Who shall die while cashing a check in peace (#YvonneSmallwood)
Who shall die while reading a book in their own car (#KeithScott)
Who shall die while taking a walk with their stepfather (#CliffordGlover)
Who shall die while reaching for their wallet (#AmadouDiallo)
Who shall die while running away (#WalterScott)
Who shall die while asking a cop a question (#RandyEvans)
Who shall die while begging for their life, their breath (#EricGarner #GeorgeFloyd)

Who shall die by the effects of supremacy, greed, and apathy
... who by beast, indeed

“But repentance, prayer and charity temper judgment’s severe decree”

“But repentance, prayer and charity avert judgment’s severe decree?”

But turning, connection and giving these return us to our Gd?

Whose repentance? Whose prayer? Whose charity?

Temper, please temper

Temper already! Temper ...

For sins against God, the Day of Atonement brings forgiveness; for sins against one’s fellowman, the Day of Atonement brings no forgiveness till he has become reconciled with the fellowman he wronged.

[\(Mishnah Yoma 8:9\)](#)

“The Day of Atonement brings no forgiveness

till he has become reconciled with the fellowman he wronged.”

When will you atone? How will you atone?

For you, like us, will be judged.

You, like us, will return to dust.

Both the *Unetaneh Tokef* and the impact of [this list of killings of Black Americans](#)
(compiled by an unknown community member) inspired “Unetaneh Tofek for Black Lives.”



Tzedek, Ner Shalom's Social Justice arm, has teamed up with Reclaim Our Vote in a postcard campaign to inform and help purged, disenfranchised voters, primarily people of color, get back on the rolls. The campaign contacts voters living in 6 southern voter-suppression states so they can get registered, get a ballot, and vote in the 2020 election. To date, participants in our Tzedek campaign have mailed over 6500 postcards.

If you haven't yet been involved, we invite you to be part of our team. And if you've already joined, please consider purchasing another packet or two for yourself – maybe buy one or two for a friend or family member. Postcarding ends on October 15, when we will shift to phonebanking and texting.

Tzedek is holding a phonebank training on Sunday, October 4th at 3pm and a texting training soon thereafter. RSVP at nershalom.org/tzedek or contact Roberta Teller for more information. (bertatell@gmail.com).

While you're there, check out all our anti-racism resources at nershalom.org/tzedek and click on *Get Involved Now* for more ways to help.

צֶדֶק צֶדֶק תִּרְדּוּף

Tzedek tzedek tirdof.

Justice, justice shall you pursue.

(Deuteronomy 16:20)



YIDDISH TISH

Led by Reb Irwin

First Wednesdays at Noon PST

Join us October 7, November 4 and December 2 for the joy of diving inside Yiddish texts. We read and translate from the Yiddish together. But somehow miraculously no previous Yiddish knowledge is required.

LETTERS OF CREATION

Led by Geshur Calmenson

Mondays, October 12–November 2nd at 1pm PST

Jewish tradition tells us that the letters of the Hebrew *aleph bet* are the building blocks by which G-d created and continues to create the world. In this series, we engage the letters one at a time and respond to them with our own creativity. Enrollment in prior sessions is not required.

CONVERSATIONS ABOUT THE JEWISH AND BUDDHIST TRADITIONS

Led by Reb Judith Goleman and Basha Hirschfeld

Mondays, November 9th and 16th, Noon-1

Sacred world, emptiness, the interdependence of all things, compassion – are these Buddhist or Jewish ideas? For many years while Basha Hirschfeld was learning about Buddhism and Reb Judith Goleman was studying to be a Rabbinic Pastor, they would get together over coffee and compare notes, making the connections between these two deep traditions. And now they invite us to be part of their conversation.

Every January there is a Beit Midrash Brainstorming Session to plan for programming in the coming year (usually on a Monday evening). If you would like to join us please e-mail Barbara Lesch McCaffry, the Beit Midrash maven, at mccaffry@sonoma.edu. Please consult the weekly e-blasts and the calendar of events at nershalom.org for details regarding upcoming Beit Midrash offerings.

Please consult the weekly e-blasts and the calendar of events at nershalom.org for details regarding upcoming Beit Midrash offerings via Zoom with links to registration for each of these classes.

JEREMIAH: EXILE, PROPHET, POET

Led by Ari Hilton

Mondays, Nov. 29th & Dec. 7th at Noon PST

Facilitated by Ari Hilton

A chance to explore the words and story of the Prophet Jeremiah. Living in exile from Israel more than 2,500 years ago, Jeremiah gave our ancestors words they needed to live in challenging times. Those words still bring depth to our modern Jewish experience and practice. Join us on a journey into our past that is also one into our future.

And Coming in January. . .

SPEAKING ABOUT DEATH

Led by Sharon Ziff

With guest speakers Reb Judith Goleman and Ari Hilton, we will focus on Jewish beliefs on what happens after you die.

THE COSMIC TREE OF LIFE

Led by Shoshana Fershtman

A special offering in honor of *Tu Bishvat* – the new year of the trees. *sh'vat*: The New Year of the Trees.