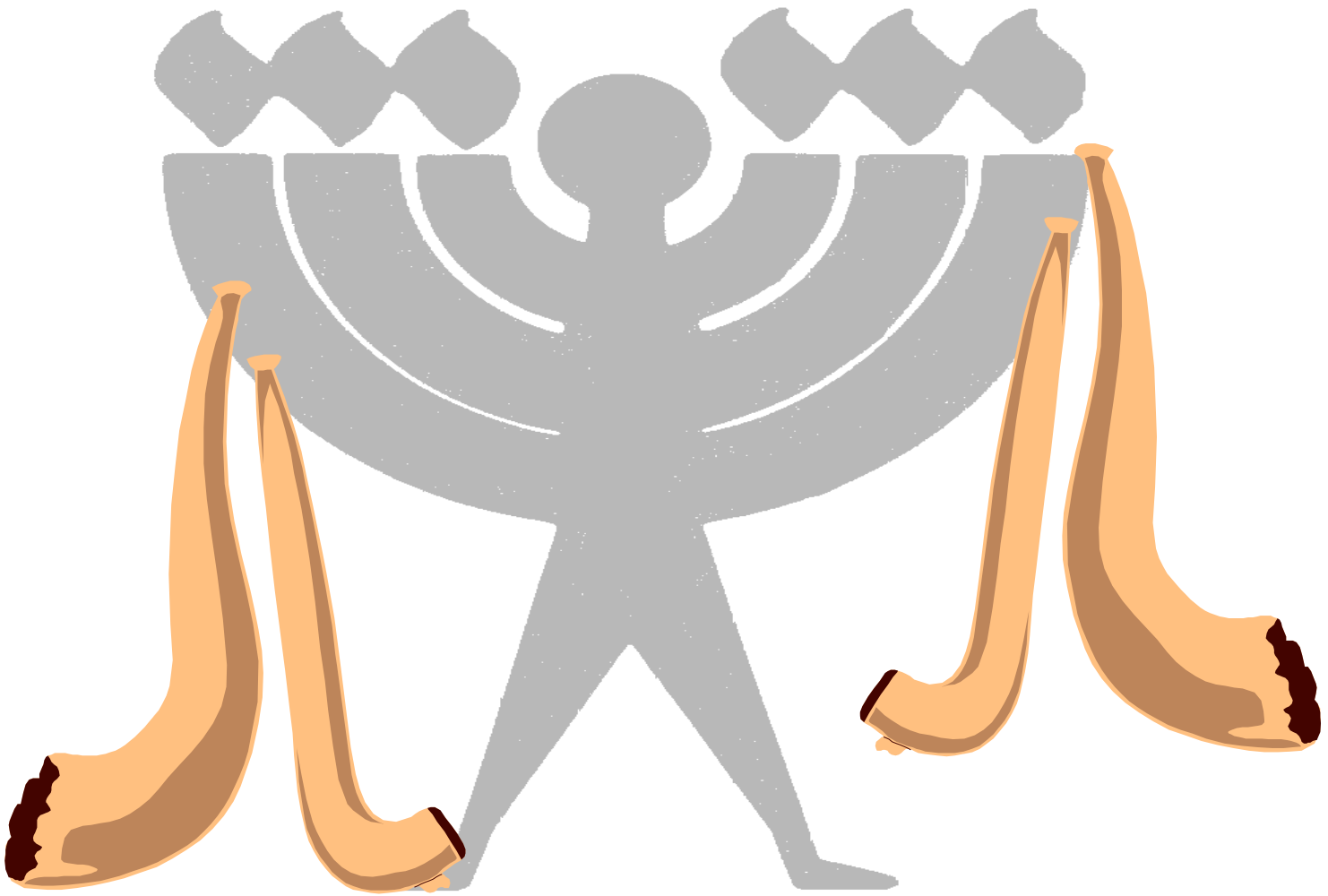


Rosh Hashanah



Shir Shalom

A Community for Humanistic Judaism

5765

2004/2005

The members of Shir Shalom

thank

Sunrise Assisted Living of Abington

for welcoming our community,

and for the opportunity to share our

celebration of Rosh Hashanah with them.

Sources for this Service included: Shir Shalom Rosh Hashanah Services 1999-2004, Apples and Honey, Congress of Secular Jews, 1995, Celebration, by Rabbi Sherwin T. Wine, High Holiday Service, Or Emet Congregation, Minneapolis, 1999, Aquarian Minian, Mahzor for the High Holy Days, "One Chorus, One Family": music by Abe and Mickie Mandel, Rosh Hashanah Service, Congregation for Humanistic Judaism, CT, 1996, T'keeah: Rosh Hashanah Service by Miriam Jerris, Congregation Beth Or, The Secular Humanist Jewish Community of Greater Philadelphia and members of Shir Shalom.

WELCOME

Song: Sing It In

Shiru Shir L'Rosh Hashanah

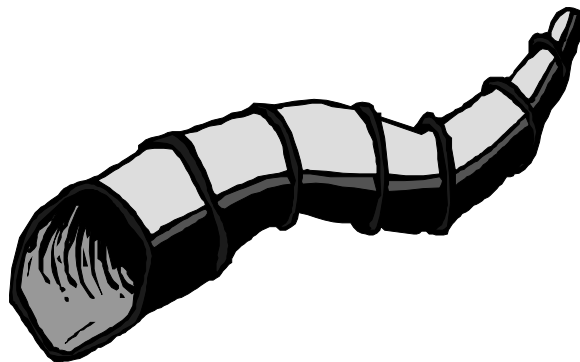
Sing it in, sing in the New Year,
Let's hear the shofar, let's hear the shofar.
Peace and love throughout the New Year,
Shalom, Shalom.

Shiru Shir L'Rosh Hashana

Nakshiv La-Shofar, Nakshiv La-Shofar.

A-ha-va Shalom L'Kulam

Shalom, Shalom



Secular Humanistic Interpretation of the High Holidays

The Jewish year begins on the new moon of Tishrei. The day is also known as Yom T'roo-ah, the Day of the Sounding of the Shofar, and Yom Hazikaron, the Day of Remembrance. Rosh Hashanah is a time of renewal, reflection, and new beginnings. For Humanistic Jews it is a time for self-judgment, and a time to reaffirm our belief in human power and human dignity. It is a time to consider the possibilities for change, a separation between what was and what will be.

A major theme of Rosh Hashanah and Yom Kippur is stated most clearly in the prayer U-n'tah-neh To-kef, ascribed to Rabbi Amnon of Mainz, Germany, during the Crusades. According to legend, Rabbi Amnon composed it as he died a martyr's death. Although the prayer may actually predate him, its power and beauty are not diminished, and it remains a pillar on which the high holiday services stand.

"Unetaneh tokef k'dushat hayom ki hu norah va'ayom – Let us proclaim the sacred power of this day, which is awesome and full of dread.... On Rosh Hashanah it is written, on Yom Kippur it is sealed; how many will pass on, how many shall come to be, who shall live and who shall die, who shall live to see ripe age and who shall perish, who by fire and who by water, who by sword and who by beast."

The prayer concludes:

U'teshuvah, u'tefilah, u'tzedakah ma'avirin et ro'ah ha-g'zeirah

But repentance, prayer, and charity avert the severe decree.

As Humanistic Jews, we realize that our own actions largely determine our fate. We cannot change what we have already done, but we do have the power, through teshuvah, tefilah and tzedakah to mitigate the damage we have done to others, and ourselves.

Teshuvah means repentance, but it also means "return." The act of teshuvah involves returning to our values and ideals. It means renewing our commitment to the highest standards of our ethics.

We can do this by forgiving ourselves and promising to do better in the year to come. Only in this way may we "avert judgment's severe decree," because we are truly our own judges.

As humanists, we affirm the power of human effort, and have chosen to replace the word tefilah (prayer) with t'roo-ah (alarm). T'roo-ah is also the name given to the triplet of blasts of the shofar, the ram's horn blown in ancient times to alert the people to prepare to defend themselves. We sound the shofar to stir ourselves into action and to commit ourselves to fulfilling promises we will make during the coming year.

Tzedakah means justice, charity, and righteousness. Our traditions, as well as our Hebrew language, reflect the fact that all three are aspects of the same behavior.

Teshuvah, T'roo-ah, Tzedakah—rededication to our ideals, stirring ourselves to take action upon those ideals, and righteous acts of justice and charity—are the cornerstones of the Humanistic celebration of the “High Holidays.” Teshuvah, T'roo-ah, Tzedakah, will enable us to avert a bad outcome . . .and in the face of a bad outcome, will enable us to moderate its effects upon ourselves and others.

Let us take the opportunity during the ya-mim no-ra-im, the “days of awe” between Rosh Hashanah and Yom Kippur, for concentrated reflection on our actions of the past year. Let us make this a time to change course and resolve to act more consistently upon humanistic, moral, and ethical principles.

Song: L'Shanah Tovah

We all greet you loud and clear,
L'shanah tovah, a good year! (2x)

Now we greet and wish all children,
Here and there and everywhere,
L'shanah tovah, health and happiness
A good year, a good year (repeat last 2 lines)

To fathers, mothers, a whole generation
L'shanah tovah, a good year! (2x)

Fathers, mothers, sisters, brothers
Friends and relations, all who are near,
L'shanah tovah to our people
A good year! A good year!

L'shanah tovah to all nations,
A good year! A good year! (repeat last 2 lines)

On the New Moon of Tishrei

On the new moon of Tishrei
the month of harmony's return
we remember and renew the dance of creation
inside us
in community
in the way we touch life.

On the seventh month
we gather to renew ourselves on life's way
by pausing
and looking inward
to behold the landscape of our traveled way.

During these days
we call up the fearful demons
who hinder our path
and sing to them our shadow's song
until we wrest from them a blessing.

At this time of year we heal our wounds
By invoking the ancient ways
of restoring inner peace.

We cast our crumbs to the river
beat our chests, blow the shofar
confess the crooked way.
We sing, dance, share our food,
tell our stories, and play.

And in the pause of celebration
we are free
 to forgive
 embrace
 reconcile
 and restore at-one-ment
to the soul
until we find again
our common heart of joy

Lynn Gottlieb
Aquarian Minyan Mahzor for the High Holy Days

CANDLELIGHTING

United with Jews the world over, we gather to proclaim a New Year!

May it be a year of life and not death
May it be a year of vision and not darkness
May it be a year of hope and not despair

Ba-ruch ha-or ba-o-lam	ברוך האור בעולם
Zo-hair ha-or b'a-dam	זוהר האור באדם
Ya-kar ha-or shel shalom	יקר האור של שלום

Blessed is the light in the universe
Radiant is the light within each person
Precious is the light of peace

Song: AYFO OREE

AY-FO O-REE? O-REE BEE	איפה אורי? אורי בי
AY-FO TIK-VA-TEE? TIK-VA-TEE BEE	איפה תקוותי? תקוותי בי
AY-FO KO- <u>H</u> EE? KO- <u>H</u> EE BEE	איפה פוחי? פוחי בי
V'-GAM BA <u>H</u> , V'GAM BA <u>H</u>	וגם בך, וגם בך

Where is my light? My light is in me.
Where is my hope? My hope is in me.

Where is my strength? My strength is in me. } (2x)
And in you, and in you

Music: A. and M. Mandel / Lyrics: Sherwin Wine

THE TORCHBEARERS

As one with our forebears, we affirm that
Righteousness and enlightenment shall be our torch.
We shall teach these values diligently to our children all the days of our lives.
We shall endeavor to live by these values in the comfort of our homes
Or on cold and windswept roads.
Whether adversity bows our heads or fulfillment makes our spirits soar.
Our hands shall mete out justice to all and our eyes shall be open to the light of truth.
We shall emblazon our paths through life
With this light, as a beacon for all mankind!
Eva Goldfinger

T'shuvah תְּשׁוּבָה

Repentance, Returning, Renewing

T'SHUVAH: TURNING AND RETURNING

Song: Seasons

A time for winter, a time for spring,
A time to celebrate, a time to sing
A time for summer, a time for fall
A time to enjoy life one and all (2x)

Over and over, 'round and 'round
Seasons fade into seasons found
Over and over, 'round and 'round
The cycles of nature safe and sound (2x)

Again and again, its nature's way
A time for planting brings time to play
A time to sow and a time to reap
A time to awaken, a time to sleep (2x)

It started long before we were here
On and on it goes, year by year
It matters not all the reasons why
We treasure each gift of earth and sky (2x)

(Repeat first verse)

Music M. Mandel/Lyrics: Peter Schweitzer

The Jewish year begins in the autumn.
As the days get shorter, cooler,
We cherish what we have created, what we have grown,
What we can harvest,
That will sustain us throughout the long winter,
And give us the renewed energy to continue our good works.

Song:
Bashanah Ha-ba'ah
Next Year

Ba-sha-na ha-ba'a, ne-shev al ha-mir-pe-set v'nis-por tzi-po-rim no-de-dot.
Ye-la-dim, be-khouf-sha, ye-sa-kha-khu to-fe-set beyn ha-ba-yit, ul-beyn
ha-sa-dot.

Od ti-re, od ti-re, ka-ma tov yi-h'-ye, ba-sha-na, ba-sha-na ha-ba'a

A-na-vim a-du-mim, yav-shi-lu ad ha'e-rev ve-yug-shu tzo-ne-nim
la-shul-khan.
V'-ru-khot re-dumim, yis'u el em ha-de-rekh i-to-nim ye-sha-nim ve'a-nan.

Od ti-re, od ti-re, ka-ma tov yi-h'-ye, ba-sha-na, ba-sha-na ha-ba'a
Ba-sha-na ha-ba-ah, nif-ros ka-pot ya-dayim, mul ha'or ha-nigar ha-lavan.
A-na-fa le-va-na, tif-ros ba'or kna-fa-yim ve-ha-she-mesh
tiz-rakh be-to-khan.

Od ti-re, od ti-re, ka-ma tov yi-h'-ye, ba-sha-na, ba-sha-na ha-ba'a

You will yet see how good it will be next year.

Next year we will sit on the porch and count migrating birds. Children on
vacation will play catch between the house and the fields.

You will yet see how good it will be next year.

Red grapes will ripen till the evening, and will be served chilled to the table. And
languid winds will carry to the crossroads old newspapers and a cloud.

You will yet see how good it will be next year.

Next year we will spread out our hands towards the radiant light. A white heron,
like a light, will spread her wings and within, then, the sun will rise.

You will yet see how good it will be next year.

Rosh Hashanah marks the time of the new moon, the harvest moon. Rosh Hashanah heralds the opportunity to celebrate change, and the opportunity to change.

***Once more the liberal year laughs out
O'er richer stores than gems or gold:
Once more with harvest song and shout
Is nature's boldest triumph told.***

John Greenleaf Whittier



Song: Circle Game

Yesterday a child came out to wander
Caught a dragonfly inside a jar
Fearful when the sky was full of thunder
And tearful at the falling of a star

And the seasons, they go 'round and 'round
And the painted ponies go up and down
We're captive on a carousel of time
We can't return we can only look behind from where we came
And go 'round and 'round and 'round in the circle game.

Then the child moved ten times 'round the seasons
Skated over ten clear frozen streams
Words like "when you're older" must appease him
And promises of "some day" make his dreams

Sixteen springs and sixteen summers gone now
Cartwheels turn to car wheels 'round the town
And they tell him "take your time it won't be long now
Before you drag your feet to slow the circle down"

So the years went by and now the child is twenty
Though his dreams have lost some grandeur coming true
There'll be new dreams maybe better dreams and plenty
Before the last revolving year is through.

Music and Text: Joni Mitchell

T'ROO-AH תְּרוּעָה

THE SOUND OF THE SHOFAR: The Wake up Call

In the seventh month, on the first day of the month, there shall be a day of rest, a day of commemoration proclaimed to the sound of the shofar, a sacred reading. (Lev. 23:24)

Sound the shofar on the new moon, in the time appointed for our festival day

(Psalm 81:4)

T'kee-ah Sh'-va-reem T'roo-ah
T'kee-ah She-va-reem-T'roo-ah T'kee-ah
T'kee-ah Sh'-va-reem T'kee-ah

תְּרוּעָה שְׁבָרִים תְּקִיעָה
תְּקִיעָה שְׁבָרִים-תְּרוּעָה תְּקִיעָה
תְּקִיעָה שְׁבָרִים תְּקִיעָה

Who can ignore the sound of the shofar? Raucous and discordant, it ties us to the past, but shocks us out of reveries. We are called upon to reflect, but we are also called to action.

The blast of the shofar awakens us to see the world as it is, to see ourselves as we are. It calls us to strive for a just and peaceful world. The shofar calls us to become what we are capable of becoming. May the sound of the shofar not fall upon deaf ears!

The shofar is the chief symbol of Rosh Hashanah, Yom T'roo-ah, the Day of Sounding. The sounding of the shofar recalls a time when piercing blasts of the ram's horn summoned families and tribes to solemn assembly. The symbol of the ram's horn also reminds us of the ah-kei-dah, the Bible story traditionally read on Rosh Hashanah, which tells of the testing of Abraham's faith and his ultimate substitution of a ram on the altar for his son, Isaac.

We listen to the voice within. We will spend the Days of Awe reflecting on where we have been and where we are going, for our future must be informed by our past.

Adapted from CHJ of Fairfield County, "Rosh Hashanah"

The Call to Hear

Judaism begins with the commandment "Hear O Israel!"
But what does it really mean to hear?

The person who attends a concert thinking only about business,
hears, but does not really hear.

The person who walks amidst the song of birds and thinks only of the noisy
city streets, hears, but does not really hear.

The person who listens to the words of family and friends and does
not catch the note of urgency—"Notice me, help me, care about
me"—hears, but does not really hear.

The person who listens to the news and thinks only of how it will affect the
stock market, hears, but does not really hear.

The person who stifles the sounds of conscience and says that
enough has been done, hears but does not really hear.

The person who hears the shofar sound and does not feel the need to
change, hears, but does not really hear.

And so, as the New Year begins, may we listen to and hear the music
of the world.

May we hear the music of the world, and the infant's cry, and the lover's
sigh.

May we hear the call for help from the lonely ones among us and the
sound of the breaking heart.

May we hear the words of our friends and also their unspoken pleas and
dreams.

May we hear within ourselves the yearnings that are struggling for
expression.

May we hear each other.

For only if we do, will we have the right to hope that anyone will hear
us.

The Call to Speak

I have seen violence scar the face of our planet, yet I did not speak.

I have seen poverty and disease, yet I did not speak.

I have witnessed the pain and suffering of others, yet I did not speak.

I have seen friends reach out in pain, yet I did not speak.

I too have been in pain, yet I did not speak.

I have wanted to scream out in rage against injustice, yet I did not speak.

I have wanted to share words of love, yet I did not speak.

Yet, there were moments of outrage, pain, and joy, when I did speak.
May I always have the courage to speak what must be spoken.



The great first century sage Rabbi Hillel analyzed the issues of the pursuit of self-interest and service to others, a challenge each of us needs to creatively resolve at each stage of our lives. Each time we face an important life decision, these three questions should guide us on this quest for balance:

If I am not for myself, who will be for me?
But if I am only for myself, what am I?
And if not now, when?

Mishnah, Avot 1:14

Song: If I Am Not For Myself, Who Is?

Eem eyn a-ni li me li?
Uch-she-ani l'atzmi ma ani?
V'im lo achshav eh-ma-tai, eh-ma-tai?
V'im lo ach-shav eh-ma-tai (3x) eh-ma-tai?

The Shofar Calls Us

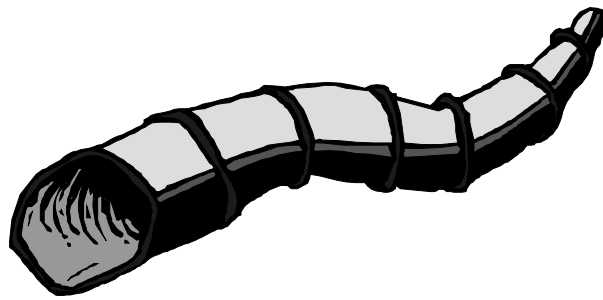
On this Yom T'roo-ah, the day of the sounding of the shofar, we celebrate all that the past year has brought us of life and health, of love and joy, of beauty and truth, of strength and courage.

Whatever good we have known this year we reflect upon with gladness.

We also reflect upon our sorrows, failures, and disappointments.

We reflect upon our strengths and courage.

We also reflect upon our tragedies and losses.



May this day help us to find meaning and fulfillment in our lives.

Let the shofar's call awaken the voice of our public conscience.

The shofar calls us to become what we are capable of becoming.

T'kee-ah Sh'-va-reem T'roo-ah
T'kee-ah She-va-reem-T'roo-ah T'kee-ah
T'kee-ah Sh'-va-reem T'kee-ah

תקיעה	שברים	תרועה
תקיעה	שברים-תרועה	תקיעה
תקיעה	שברים	תקיעה

Sakhkee

שחקי

Sakhkee is a poem by the Hebrew poet Saul Tchernikovsky (1875-1943). Tchernikovsky, also a doctor, was a translator of many classical works, including the *Iliad* and the *Odyssey*, into Hebrew. The words of the poem are a stirring tribute to belief in humanity. The music is by T. Shlonsky.

Sakh - kee, sakh - kee al he-kha-lom - ot. Zoo a-nee ha -

kho - lem sakh. Sakh-kee kee - va - a - dam a - a - meen,

kee od - e - nee — mah - a - meen bakh. mah - a - meen bakh. —

שחקי שחקי על החלומות Laugh, laugh at my dreams,
 זו אני החולם שח But I continue to dream.

שחקי כי באדם אאמין I still believe in people,
 כי עודני מאמין בך As I still believe in you.
 שחקי כי באדם אאמין I still believe in people,
 כי עודני מאמין בך As I still believe in you.

Tzedakah צְדָקָה

Justice, Charity, Righteousness

A primary theme of this holiday is the concept of responsibility, individual and communal. The tradition says that the world of possibilities is born again each year; the choice is ours. The choice is ours to start fresh, to renew...and to sustain this energy throughout the year.

We refuse to accept the idea that world peace will always depend on nuclear strength and military power.

We refuse to accept the tyranny of terrorists as our new reality, and the capacity of terror to paralyze our hearts and souls.

We refuse to accept an economy of excesses while our cities decay, the homeless multiply, our brethren are disenfranchised, and our moral values degenerate in hopelessness and despair.

We refuse to accept that different cultures cannot live side by side and together in peace.

We refuse to accept a world in which poverty, hunger, and disease are a never-ending way of life for millions of people.

We will continue to struggle for the kind of world our forebears believed it was possible to create; a sharing and caring with all people, social justice for all, and peace among all people.

We say enough! Humanistic Jews are obligated by our tradition, our history, and our basic belief in the power of human beings to “mend, repair, and transform” the world.

-adapted from Max Cohen from the Shalom Aleichem Club Program

Song: When I'm Gone

There's no place in this world where I'll belong, when I'm gone,
And I won't know the right from the wrong, when I'm gone,
And you won't find me singin' on this song, when I'm gone,
So I guess I'll have to do it while I'm here.

Won't see the golden of the sun, when I'm gone,
And the evenings and the mornings will be one, when I'm gone,
Can't be singing louder than the guns, when I'm gone,
So I guess I'll have to do it while I'm here.

All my days won't be dances of delight, when I'm gone,
And the sands will be shifting from my sight, when I'm gone,
Can't add my name into the fight, when I'm gone,
So I guess I'll have to do it while I'm here.

And I won't be laughing at the lies, when I'm gone,
And I can't question how or when or why, when I'm gone,
Can't live proud enough to die when I'm gone,
So I guess I'll have to do it,
So I guess I'll have to do it,
So I guess we'll have to do it while we're here.

Phil Ochs

On This Rosh Hashanah,

We pay homage

*to the plowman who breaks through the hard soil,
to the quarryman who explodes stone out of the hillsides,
to the miner who digs metals out of the reluctant earth,
to all those who earn their bread by the sweat of their brow,*

We take joy

***in the merry shouts of children at their play,
in the mother's lullaby as she rocks her baby,
in the sleep falling on the infant's eyelids,
in the throbbing of creation that dances in our blood.***

We find inspiration

*in the dawn that brings its golden gifts,
in the soft fall of evening, bringing rest,
in the current of life flowing through all things,
in the throbbing of creation that dances in our blood.*

May we have the strength

***never to cast off those in need,
never to bend the knee before a haughty tyrant,
to lift our spirit above the trivial,
to overcome our sorrows as well as to appreciate our blessings.***

Responsive reading

AVINU, KOLENU
Our father, our mother,
our inner judging voice,

HANENU, ANENU
forgive us, respond to us,
accept us as we are

KI AIN BANU MA'ASSIM
even though we have not done enough,
allow us to feel worthy.

ASSE IMANU
Do treat us
TZEDAKA VACHESED
with charity and grace

ASSE IMANU
lead us to treat all
TZEDAKA VACHESED
with justice, righteousness and kindness
VENIVASHE'A
so that we can save ourselves.

Adapted by Ron Donagi, Shir Shalom Maḥzor, 5765

Song: Avinu Kolenu

(sung to melody of Aveenu Malkenu)

Avinu Kolenu, Haneynu Aneynu אָבִינוּ קוֹלֵנוּ , חַיְנוּ עֵינוּ

Avinu Kolenu, Haneynu Aneynu אָבִינוּ קוֹלֵנוּ , חַיְנוּ עֵינוּ

Ki Ain Banu Ma-a-seem כִּי אֵין בָּנוּ מַעֲשִׂים

Aseh Ee-ma-noo,
Tze-dah-kah Va-he-sed עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד

Aseh Ee-ma-noo,
Tze-dah-kah Va-he-sed עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד

V'nee-va-shei-ah וְנִשְׁעַ

We are responsible for our deeds.
We are responsible for granting forgiveness.
We are responsible for forgiving ourselves.
We join together to declare that which we wish to forgive.

Unetaneh Tokef

When we really begin a new year it is decided,
And when we actually repent it is determined;

Who shall be truly alive, and who shall merely exist,
Who shall be happy, and who shall be miserable;

Who shall attain fulfillment,
And who shall not attain fulfillment;

Who shall be tormented by the fire of ambition,
And whose hopes shall be quenched by the waters of failure;

Who shall be pierced by the sharp sword of envy,
And who shall be torn by the wild beasts of resentment;

Who shall hunger for companionship ,
And who shall thirst for approval;

Who shall be shattered by the earth quake of social change,
And who shall be plagued by the pressures of conformity;

Who shall be strangled by insecurity,
And who shall be stoned into submission;

Who shall be content,
And who shall go wandering in search of satisfaction;

Who shall be serene and who shall be distraught,
Who shall be at ease, and who shall be afflicted with anxiety;

Who shall be poor in spirit,
And who shall be rich in tranquility;

Who shall be brought low with futility,
And who shall become exalted through achievement.

Adapted from Rosh Hashanah Service, Congregation Beth Or

The Wind that Blew Me

*The wind that blew me
Will be different forever.*

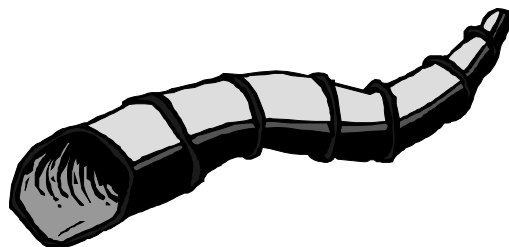
*Here where I drift in a boat on the lake
It rose
Moved my boat a little
And all was still again*

*It went on
Reshaped by my shape
And blew the leaves of the woods
Different after me*

*Had it not been for me being here
The wind would not have stirred dead leaves
Felled twigs
In exactly that way
Shifted bugs
To new environments
Or changed the path of birds*

*In fact the universe
Will never be the same again
And the course of my life too
Has been utterly changed by that breeze.*

Edward Field



SH'MA YIS-RA-EL --- HEAR OH ISRAEL

SH'MA YIS-RA-EL V'KOL HA-OLAM
A-NAH-NOO E-HAD!

שְׁמַע יִשְׂרָאֵל וְכֹל הָעוֹלָם -- אֱנַחְנוּ אֶחָד

Hear oh Israel and the entire world — we are one.

We who live secure, in our warm houses, who, returning at evening, find hot food and friendly faces;

Consider that there are people who labor in the mud, who know no peace, who fight for a crust of bread, who die at a yes or a no.

Consider that there are people, without hair or name, with no more strength to remember, eyes empty and hearts cold as a frog in winter.

Consider that there are children who are abused, betrayed, and enslaved.

These words are commended to us.
Let us engrave them in our hearts and minds when we are in our houses, when we walk on our way, when we go to bed, and when we rise.
Let us teach them diligently to our children.

Adapted from Primo Levi



Presentation



Humanistic Interpretation of the Musaf Service

In the traditional Rosh Hashana Musaf Service, which follows the Torah reading, there are three fundamental themes, Malchuyot, Zichronot, and Shofarot.

Malchuyot (sovereignty) discusses the relationships (for humanists) between human beings, one to another. Malchuyot uses the language of praise, gratitude, and petition. It is the language of communication with ourselves, each other, and our world.

Zichronot represents the importance of remembrance and the power of memory. By recalling our ancestors, we honor them. Each generation advances our culture, standing on the shoulders of those who brought us this far.

Shofarot is the clarion call to action. Shofarot implores us to wake up to the possibility of a future that is whole and complete. Shofarot reminds us to take seriously the notions of Malchuyot and Zichronot.

If we take Malchuyot, Zichronot, and Shofarot into our hearts, we may come to know the possibility of a world of justice, harmony, and peace.

Tashlih

Tashlih for Communities

It is our community, built of our silences and strengths, that is in the balance, here today.

In the shadows of shortening days, on the bright edge of the New Year, we come bearing the heft, the inevitable weight of a full year's decisions and inactions, movements and hesitations.

With a New Year's commitment to the balance of our community, we commit ourselves to rededicate ourselves to our ideals as community.

We cast away:

Acceptance of classrooms where hatred grows, tolerance of crowded spaces, silence over inadequate resources.

We take on:

Demanding classrooms filled with pride and dignity

We cast away:

Acceptance of substandard living conditions. tolerance of unaffordable housing, silence over inadequate, insecure dwellings.

We take on:

Creating safe, humane living conditions for every person in this city.

We cast away:

Acceptance of workers' exploitation, tolerance of unsafe conditions, silence over workers' lack of choice and control.

We take on:

Fighting for jobs that pay a living wage, that uphold dignity and offer opportunity.

We cast away:

Destruction of the family

We take on:

Improving the emotional, and physical resources needed to sustain the support and encouragement that comes from family

We cast away:

Intolerance of those of different ethnic, social, racial or gender preference from ourselves.

We take on:
Bearing witness and raising our voices for equality and freedom

We cast away:
Hunger

We take on :
Assuring that there will be adequate food for those in our community, and as possible, globally.

We cast away:
Environmental pollution, inadequate health care and other scourges that destroy our world and our spirits.

We take on:
Working together to achieve safety and security for ourselves, our community , and globally, so that children can thrive, and adults can be productive and fulfilled.

Together we cast away our despair.
Together we commit to action.
Together we will right the balance of our community.

We take on:
Caring about each other,
Caring about our world,
Keeping our communities, workplaces, homes, our sanctuaries, safe and secure, for ourselves and our families.

We take on striving for the dignity, health and peace of all, worldwide.

*Adapted from Jews for Racial and Economic Justice, NYC
by Courtney Fleisher, Gail Farber, Shir Shalom 2004*

Tashliḥ Ceremony

Tashliḥ is an opportunity to “discard” negative issues, feelings, deeds of the past year, and to replace them with a symbol of determination, strength and continuity. Traditionally the “spilling of one’s sins” is performed at a river bank on the afternoon of the first day of Rosh Hashana. We bring the ceremony indoors for our evening observance, and add to it the commitment to new decisions and choices.

LU YEHI

*Od yesh mifras lavan ba'ofek
mul anan shachor kaved
Kol shenevakesh - Lu Yehi.*

*Ve'im bacholonot ha'erev
Or nerot hachag ro'ed -
Kol shenevakesh - Lu Yehi.*

*Lu Yehi, Lu Yehi, Ana, Lu Yehi
Kol shenevakesh - Lu Yehi.*

*Ma kol anot ani shomei'a
Kol shofar vekol tupim
Kol shenevakesh lu yehi*

*Lu tishama betoch kawl eileh
Gam tefila achat mipi
Kol shenevakesh lu yehi*

Lu yehi...

*Betoch sh'chuna ktana mutzelet
Bait kat im gag adom
Kol shenevakesh lu yehi*

*Zeh sof hakayitz, sof haderech
Ten lahem lashuv halom
Kol shenevakesh lu yehi*

Lu yehi...

*Ve'im pit'om yizrach mei'ofel
Al rosheinu or kochav
Kol shenevakesh lu yehi*

*Az ten shalva veten gam ko'ach
Lechol eileh shenohav
Koll shenevakesh - lu yehi*

Lu yehi.....

MAY IT BE

*There is still a white sail on the horizon
Opposite a heavy black cloud
All that we ask for - may it be*

*And if in the evening windows
The light of the holiday candles flickers
All that we seek - may it be*

*May it be, may it be - Please - may it be
All that we seek - may it be.*

*What is the sound that I hear
The cry of the shofar and the sound of drums.
All that we ask for - may it be*

*If only there can be heard within all this
One prayer from my lips also
All that we seek - may it be*

May it be...

*Within a small, shaded neighborhood
Is a small house with a red roof
All that we ask for, may it be*

*This is the end of summer, the end of the path
Allow them to return safely here
All that we seek, may it be*

May it be...

*And if suddenly, rising from the darkness
Over our heads, the light of a star shines
All that we ask for, may it be*

*Then grant tranquility and also grant strength
To all those we love
All that we seek, may it be*

May it be...

Remembrance Zihronot

***We remember the innocent victims of war and terrorism
in our country, in Israel, and around the world.***

***We remember those who died performing acts of heroism while protecting others
in our country, in Israel, and around the world.***

May we have the strength and courage to repair this world.

Song: LO YEE SA GOY EL GOY HE REV

לֹא יֵשׁ אֶל גּוֹי יְהוּדָה
לֹא יִלְמְדוּ עוֹד מִלְחָמָה

Lo yee-sa goy el goy he-rev
Lo yeel-m'-doo od meel-ha-ma (2)

And everyone 'neath vine and tree
Shall live in peace and harmony

And into plowshares beat their swords
Nations shall study war no more

Lo yee-sa goy el goy he-rev
Lo yeel-m'-doo od meel-ha-ma (2)

*Don't stop after beating the swords into plowshares, don't stop.
Go on beating and make musical instruments out of them.
Whoever wants to make war again will have to turn them into plowshares first.*

Yehuda Amichai

Jerusalem

*I'm not interested in
Who suffered the most.
I'm interested in
People getting over it.*

*Once when my father was a boy
A stone hit him on the head.
Hair would never grow there.
Our fingers found the tender spot
and its riddle: the boy who has fallen
stands up.
A bucket of pears
in his mother's doorway welcomes him home.
The pears are not crying.
Later his friend who threw the stone
says he was aiming at a bird.
And my father starts growing wings.*

*Each carries a tender spot:
something our lives forgot to give us.
A man builds a house and says,
"I am native now."
A woman speaks to a tree in place
of her son. And olives come.
A child's poem says,
"I don't like wars,
they end up with monuments."
He's painting a bird with wings
wide enough to cover two roofs at once.*

*Why are we so monumentally slow?
Soldiers stalk a pharmacy:
big guns, little pills.
If you tilt your head just slightly
it's ridiculous.*

*There's a place in my brain
Where hate won't grow.
I touch its riddle: wind, and seeds.
Something pokes us as we sleep.*

It's late but everything comes next.

Naomi Shihab Nye

Song: *Sim Shalom*

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה בְּעוֹלָם
חַן וְחֶסֶד וְרַחֲמִים

Sim, sim, sim shalom
tovah uv-ra-ha ba-o-lam
hain va-he-sed v'ra-ha-meem

Make peace, goodness, and blessing in the world...
Grace, and benevolence, and compassion

WE REMEMBER...

Those who taught us to laugh and cry

We remember them

Those who held us and whom we held

We remember them

At the rising of the sun and its going down

We remember them

At the blowing of the wind and in the chill of winter
At the opening of the buds and in the rebirth of spring,

We remember them

We remember now,
those with whom we shared,
those who gave us strength,
those we cherished,
those we loved.

We remember our ancestors
who passed on to us
their history and culture
for us to be storytellers
and candlelighters for the future.

We remember the victims of persecution
and hatred in our own times,
and hold their memory for those
who have been robbed of their descendents
and have no one else to remember them.

Jerald Bain, Secular Jewish Association, Toronto

We remember our family friends and loved ones
Who in life, gave so much to us
And whose memories give us so much —
We will always remember you.

Mighty and powerful is the wellspring of life, the source of our being and our ancestors' being.

From their generation to our generation, we are bound by acts of love.

We remember their good deeds with thanksgiving. Their good acts are our inspiration.

We remember our ancestors with love and respect.

May their children and their children's children do honor to their names.

Kaddish

Let goodness be made great in the world. May a realm of perfect justice be completed in our lifetimes, in our days, in the days of all the house of Israel, in the days of all of the creatures who live upon this earth.

Let us imagine it.

May the mention of goodness and justice be blessed, forever and as long as the world endures.

Let us facilitate it.

May justice be blessed, and praised, and glorified, and held in honor, viewed with awe, embellished, and revered. May the blessed name of peace be hailed, for it is higher than all the blessings, songs, praises and consolations that we utter in this world.

May it happen quickly and soon.

May we earn a universal peace, a life without violence for us, for Israel, and for all the world. We must have hope for peace: toward what other goal can we work?

May there be harmony. May there be peace for us, for Israel, for all who dwell on the earth. Let our actions, and the combined actions of the peoples of the earth, result in a realm of perfect justice for all of the creatures of our world.

Chaim L'Dor, Shir Shalom 2003

ZEI-HER TSA-DEE-KEEM LIV-RA-HA

זֵכֶר צְדִיקִים לְבִרְכָה

Memories of good people are a blessing to us.

A Blessing For the Family

We take a moment to express appreciation for our family. We are grateful for the bonds of loyalty and affection which sustain us and for the capacity to love and to care.

Let us be modest in our demands of one another, but generous in our giving to each other. May we never measure how much love or encouragement we offer; may we never count the times we forgive. Rather may we always be grateful that we have one another and that we are able to express our love in acts of kindness.

Let us be gentle in our speech. When we offer words of criticism, may they be chosen with care and spoken softly. May we waste no opportunity to speak words of sympathy, of appreciation, of praise.

May all in our family be happy and content. Above all, may we have the good fortune to live in good health, joy and peace.

Glen Loev, Shir Shalom, 2004

THE FUTURE

Let this New Year be the beginning of a new life in each of us wherein old things are passed away. Those ideas that remain to nurse and encourage our prejudices...let them pass away.

Let them pass away, but not the old thoughts, which are still true.

All anger and bitter feeling and railing...let them pass away.

Let them pass away, but not the old emotions that are filled with kindness.

The harsh words, suspicious looks, clenched hands, and unwilling feet...let them pass away.

Let them pass away, but not the compassion, the caring and the nurturing that sustained humanity.

The new fashions that make us unmindful of those things that hold life together in the unity of good manners...let them pass away.

Let them pass away, but not the old habits that keep us in the straight way.

The new associations made from mercenary motives...let them pass away.

Let them pass away, but not the old friends who grow more beloved each year because their worth is better appreciated.

Let all cherished old things stay, but let the clutter of our heads and hearts be removed, that new inspirations and new affections may enter to gladden our lives.

- CHJ of Fairfield County, "Rosh Hashanah"

ANOTHER YEAR

We come to the close of a year.

The cyclic nature of our existence brings us here, together today, as surely as the seasons change.

We recall the challenges of the past year.

We recall the physical, intellectual, and emotional needs of those who depend on us.

We name our dependents.

We name all fellow human beings with whom we indirectly interact.

We name the loved ones with whom we directly interact.

We name ourselves.

We acknowledge our ability to imagine a better world.

We acknowledge our ability to set goals.

We acknowledge our ability to make decisions.

We acknowledge our ability to act on our decisions.

In the midst of a sea of personal temptation, we recognize, in our common humanity, the correctness of charity.

In a world divided by cultural and economic tribalism, we realize that we must unite and accommodate our differences for the good of our descendents.

In recognition of this need, we pledge to care for the world and for each other during the following year.

John Brodsky, Shir Shalom, 2000

T'KEE-AH SHE-VA-REEM T'ROO-A

תקיעה שברים תרועה

T'KEE-AH G'DO-LAH

תקיעה גדולה

Song: We Are Still Here!

Ash-rey-noo b'omek y'roo-sha-tey-noo	אֲשֶׁר יֵנוּ בְּעוֹמֶק יְרוּשָׁתֵינוּ
She-he- <u>h</u> e-ya-noo v'kee-ma-noo v'hee-gee-a-noo	שֶׁהָיֵנוּ וְקִיְמָנוּ וְהִגִּיעָנוּ
La-zman ha-zeh	לְזַמַּן הַזֶּה

We rejoice in the depth of our heritage,
which has sustained us and kept us and brought us to this day

And Then

And then all that has divided us will merge
And then compassion will be wedded to power
And then softness will come to a world that is harsh and unkind
And then both men and women will be gentle
And then both women and men will be strong
And then no person will be subject to another's will
And then all will be rich and free and varied
And then the greed of some will give way to the needs of many
And then all will share equally in the Earth's abundance
And then all will care for the sick and the weak and the old
And then all will nourish the young
And then all will cherish life's creatures
And then all will live in harmony with each other and the Earth
And then everywhere will be called Eden once again.

- Judy Chicago

Song:
NA-A-SE SHALOM
We Will Make Peace

NA-A-SE SHALOM BA-O-LAM	נַעֲשֶׂה שָׁלוֹם בְּעוֹלָם
NA-A-SE SHA-LOM A-LAY-NOO	נַעֲשֶׂה שָׁלוֹם עָלֵינוּ
V'-AL KOL HA-O-LAM	וְעַל כָּל הָעוֹלָם
V'-EEM-ROO, EEM-ROO SHA-LOM	וְאָמְרוּ, אָמְרוּ שָׁלוֹם

We will make peace in the world
We will make peace amongst ourselves
And for all the world
Then we will say, "Shalom"

Sunrises in the Morning

(Sung to traditional Yigdal melody)

Sunrises in the morning
Bring happiness and cheer
To each and every one of us
We hold so close and dear
Each day gives us a chance
To build a world that's strong
By choosing to be kind
And choosing right over wrong!

Some days will bring us joy
Some days will bring great sorrow
But we can work with strength renewed
For better times tomorrow
We dare not wait for help
Because we understand
It's up to each of us to lend
A loving, helping hand.

At times we must fight darkness
At times we spread new light
We're grateful for each precious gift
Of every day and night
We treasure every life
And celebrate each birth!
We know each living thing can bring
New value to this earth!

The sunrise in the morning
Brings light into each home!
And if we share this world we love
We need not stand alone!
Together we stand proud!
Together we stand tall!
Together we can work for peace
Shalom must be for all!

Words by P. Schweitzer/Lyrics: traditional

Song: Dip the Challah
(*Children to come up and dip*)

Dip the challah in the honey
Let us sing so loud and clear
L'shanah tovah oo'me-too-kah
Have a happy and sweet New Year

Father, mother, sister, brother
Gather round the table now
Dip the challah in the honey
Watch and I'll show you how.



Closing Song:

Song: L'shanah Tovah Teet-ka-tey-vu

May you inscribe yourselves for a good year!

May this be a Year of Hope, Healing, Health, and Peace