



Rosh Hashanah Humanistic Healing Services

University
of Michigan



HUMANISTIC PSYCHOLOGY CENTER / HAWLIRAH

Niggun

Have`-nu Shalom Alel-khem - We Wish Peace Upon You All

(Hebrew folk song)

Have`-nu shalom glel-khem.

Peace upon you all.

Have`-nu shalom glel-khem.

We wish (literally: "have brought") peace upon you all.

Have`-nu shalom glel-khem.

אנחנו שלום עליכם

Have`-nu shalom, shalom, shalom glel-khem. (once more from the beginning)

A New Call to Gather & Be Present

A New Blessing from Ancient Roots

B'rak^hah Hedeg^hah Mi-Shorshim Atiqim

ברוך האדם משורשים עתיקים

(Inspired by the "Bar^hu", 1st lines in Hebrew dictated in call & response)

N'-varek^h 'et ha-hov^heh ha-m'vora^h.

ברוך את הוזה המבורך

N'-varek^h 'et ha-hov^heh ha-m'vora^h, i' olam va-ed.

ברוך את הוזה המבורך לעולם ועד

Let us bless this present moment, this welcome moment.

Let us greet the blessed moment, everywhere and always.

N'-hay^heh 'et ha-'elohi al ha-Adamah ha-zot.

תהיה את האלוקים על האדמה הזאת.

Nu-mallek^h b'-harut ba-olam ha-zot.

נמלך בחירות בשלום הזאת.

ka-'asher ni-qadd^hesh.

כאשר נקדש

ka-'asher ni-qav^het^h b'-taav^hta' ka' n v'-attah.

כאשר נקבש כוחה את רוחה.

Let us create the heavenly on this Earth.

Let us empower ourselves with freedom in this world.

as we make ourselves whole,

as we gather together here and now.

Amen. אמן

May it be so.



On Purifying & Uplifting Our Hands - Al N'-tlat Yadel-nu

Purity of heart, mind, and hands - we seek these to uplift ourselves from the greed, jealousy, hatreds, and harms which people inflict upon themselves, each other, and the planet.

Let us strive to enlighten the passions of our hearts, to raise our consciousness toward open mindfulness, and to work everyday toward our highest ideals.

N'-varek^h v'-till^h 'et yadel-nu. ברוך תישל בידינו.

Let us bless and let us purify and uplift our hands.

Wash hands while singing.

Kind words can be short and easy to speak, but their echoes are truly





Hinneh, mah tov u-mah ha'im
shevet g'mim* gam yehedi

הנה, מה טוב ומה יפה
שבט אומים גם יחד

x low, then 2x high, then 2x low again.)

Behold, how good and how pleasant it is when peoples* dwell together in unity!
*originally "brothers" (g'mim)

**A Declaration of Interdependence
On Listening and Oneness - Al Sh'miah V'-Ahdut**

(Inspired by the "Sh'ma" - D'varim / Deuteronomy 6.4)

Please...

Hear,

Please listen,

O Israel,

O dispersed and estranged tribes
who draw life or inspiration
from the lines of Abraham,
ancestor of many kiol smashers.

Please listen,
to each other,
to every person,
to every living being.

B'vaqag'ah	בבקשה	(Please)
Sh'ma	שמע	(Listen, [masculine singular])
Sh'mi	שמעי	(Listen, [feminine singular])
Sh'm'nah,	שמענה	(Listen, [feminine plural])
Sh'm'u.	שמעו	(Listen, [mixed or masculine plural])

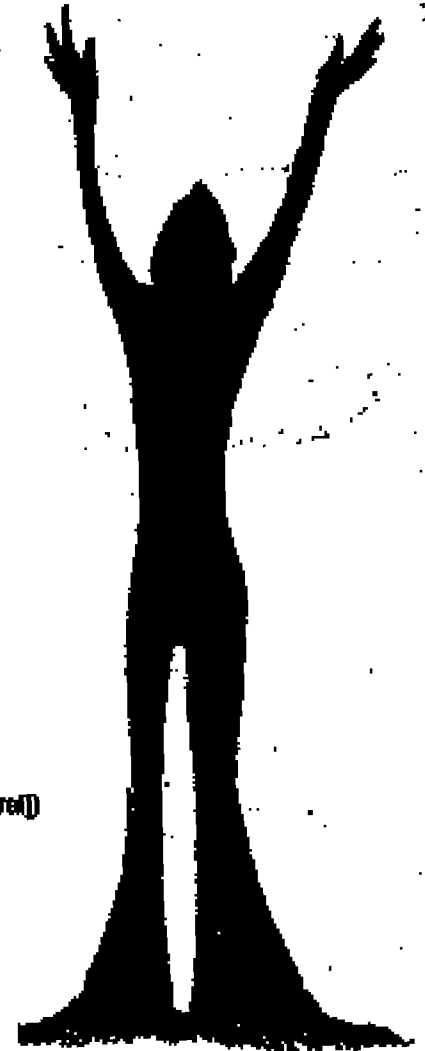
The Earth, our world, is One.
All peoples, all living beings, are One.

Let Us Love - Havah No'hav הבה נאהב

(Inspired by the "V'-Ahevta" - D'varim / Deuteronomy 6.5-9)

Havah no'hav et kol ha-gl'm.
b'khol l'-vavenu, b'khol naph'she-nu,
u-v'khol m'oda-nu.
V'-hayu ha-d'varim ha-'eleh al l'-vave-nu tamid.
N'hannan'm l'm banei-nu,
vin-deber bam l'-j'tim q'rovot -
b'-sh'vte-nu b'-velte-nu u-v'-leq'hte-nu va-derekh,
u-v'-shok'be-nu u-v'-qume-nu.
N'-qag'ham l'-ot l'-hadrikh et da'atai-nu v'-et
yadei-nu.
N'khlavam al m'zuzot b'-velte-nu l'-ahlur'm.
Havah na-g'eh kol ha-ma'ag'eh ahei-anu gvodah
l'-'ahavah.

הבה נאהב את כל העולם
בכל לבנו, בכל נפשנו,
ובכל אודנו.
והיו הדברים האלה על לבנו תמיד.
נחננו עם בנינו,
ונדבר עם לעתים קרובות -
בשבתנו בביתנו ובלכתנו בדרך,
ובשוכבנו ובקומנו.
נקאחם על ידנו להדריך את דעתנו ואת ידינו.
נחננו על מנחות בביתנו לשיעורינו.
והננו נאהב כל המעשה שלנו עם בנינו לאהבה.



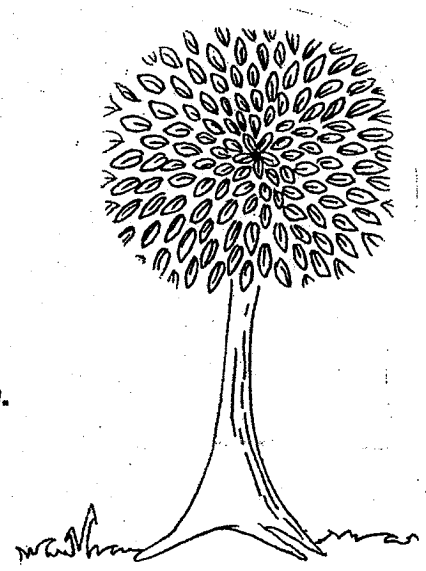
A Meditation for Healing & for Peace

(inspired by the "Mi She-Berakh" & "Hashkive-nu")

In the bleakest of times,
in moments of personal illness, loss, and crisis,
in seasons of social turmoil and struggle,
let us seek to foster complete healing and the renewal of life.

Nidrash l'-gaddel r'phuah נדרש לגדל רפואה
sh'lemah v'-et hiddush ha-haiyim. שלמה ואת חידוש החיים

Let us spread over the world a shelter of peace, *sukkat shalom*.
Together with all the peoples of the world
let us build this shelter with love, with healing, & with justice.
Therein, let us lie down together for respite.
Therein, let us stand up together for life.



Havah niphros al ha-olam sukkat shalom.
B'-yahad im kol amei ha-olam
havah nivneh et ha-sukkah ha-zot b'-ahavah,
bir'phuah, u-v'-tsedeq.
Sham nishk'vah b'-yahad la-nuah.
Sham havah na'amod b'-yahad l'-haiyim.

הבה נפרוש על העולם סוכת שלום.
ביחד עם כל עמי העולם
הבה נבנה את הסוכה הזאת באהבה
ברפואה, ובצדק.
שם נשכבה ביחד לנוח
שם הבה נעמוד ביחד לחיים.

*There came a risk to remain tight in the bud the risk it took
time when the was more painful than to blossom.*

A Song for Peace

Lo` Yissa` Goi לא ישא גוי

(words from Y'sha'yahu / Isaiah 2.4 & Mik'ah / Micah 4.3-4; music by Shalom Altman)

Lo` yissa` goi `el goi herev, לא ישא גוי אל גוי חרב,
Lo` yilm'du od milhamah. ולא ילמדו עוד מלחמה

Nation shall no longer raise up arms against nation,
neither shall they learn war anymore. (Y'sha'yahu / Isaiah 2.4 & Mik'ah / Micah 4.3)

Down by the Riverside

(Gospel song)

Gonna lay down my sword and shield,
down by the riverside. (3x)
Gonna lay down my sword and shield,
down by the riverside.
Gonna study war no more.
I ain't gonna study war no more. (6x)



Standing Up for What We Believe

Amidah - "Standing" Up for & Acting on What We Believe In

(Inspired by the "Amidah" blessings, *Thema* / Psalms 145:14 & 145:7-9, & *Yeha'yehu* / Isaiah 6:3)

Since the Temple stood in Jerusalem, Jews, in a "standing" position, *amidah*, have idealized qualities which they attributed to their ancestors and daily. Let us stand together now to proclaim our shared ideals and our will to act upon them.

Let us remember those who have come before us,
who have given us life, love, and our culture.

Such is our *zikaron hased' imot v'-avot*,
our remembrance of the kindness and merits of our mothers and fathers.

Let us work together in mutual aid to benefit all.

So may we advance mutuality, *g'milut hasadim* -
our best response to being parts of a vast and interdependent world.

Let us make a world of beauty to be shared by every living being.

So may we spread pleasure in life, *haphete ba-hayim*.

Let us be thankful for all we enjoy in life.

Havah nih'yeh modim l'-khol she-nahanim ba-hayim.

Let us work for peace, *shalom* -

in our relationships, our communities, and our world.

Let us recognize and celebrate our differences

to better live together on this one planet.

Let us work:

to heal the sick and sustain health,
to give to the weary strength and life renewed,
to support those who have fallen,

Havah na-avod:

l'-rape' holim u-l'-khasel b'n' ut,
la-tet la-gyeph ko'ah v'-hayim m'-judashim,
lismokh no'chim,

הבה נעבוד:
לראפא חולים ולכלל בריאות,
לתת לעיף כוח חיים פחדשים,
לסמוך נפלים,

to uplift those bowed down,
to free all in bondage,
to abolish both greed and poverty,
to repair and improve the world.

litzqoh k'p'uyim,
l'-hatir kol 'asurim,
l'-vatel gam betes v'-gam on;
l'-taggen 'et ha-qlam.

לזקוף כפופים,
לחזיר כל אסורים,
לכסל גם בתע וגם עוני,
לזקן את העלם.

(Inspired by *Thema* / Psalms 145:14 & 145:7-9)

Let us make special this day and every day.

Let us make ourselves whole.

All of us - whole, distinct, acknowledged, valued.

Let us be lovers of peace and wholeness.

Behold, all the Earth is full of splendor.

Havah naqdash 'et ha-yom v'-et kol ha-yamim.

Havah nit-qaddesh.

Kula-nu - qadosh, q'doshah, q'doshim, q'doshot.

Nih'yeh 'chavel shalom u-shlemut.

Hinneh, m'lo' kol ha-'Aretz kavod.

הבה נקדיש את היום ואת כל הימים.
הבה נקדוש.
כולנו - קדוש, קדושה, קדושים, קדושות.
שהיה אהבי שלום ושלמות.
הנה מלא כל הארץ כבוד.

(Inspired by *Yeha'yehu* / Isaiah 6:3)

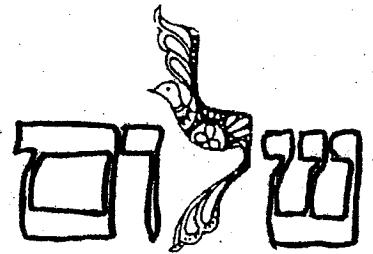
A Great Peace - Shalom Rav שלום רב

(an adaptation of the song at the end of the "Amidah")

Shalom rav al ha-olam ha-zeh, na-sim akh'shav.

A great peace upon this world, let us make it now.

(once more from the beginning)



We Need Justice & Kindness

Ts'rikhim `Anahnu Ts'daqah v'-Hesed צריכים אנחנו צדק וחסד

(an adaptation of Rabbi Sherwin Wine's "Avi-nu Malke-nu" -

sung like the traditional version attributed to Rabbi Aqiva in the Talmud: Taanit 25b.)

Be not
afraid
of going
slowly,
but
afraid
of
standing
still.

Ts'rikhim `anahnu

l'-tahr libei-nu, (repeat first 2 lines)

ki `ein ba-nu

ma'asim.

T'hi ima-nu

ts'daqah v'-hesed,

v'-gam y'shuah. (repeat last 3 lines)

We need

to cleanse our hearts

for lacking among us

are (enough) good deeds.

Let there be among us

(more) justice and kindness,

and also help (in times of trouble).

צריכים אנחנו

לטהר ליבנו,

כי אין בנו

מעשים.

תהי עמנו

צדקה וחסד,

וגם ישועה.

Let us recognize our short-comings and our potentials
as we work to live up to our ideals.

It Is Upon Us - Aleinu (an empowering and universalist transformation of the "Aleinu")

Alei-nu l'-hashbiah `et ha-olam ha-zeh,

la-tet godel-nephesh liy'tsirah b'riyyah.

`Anu lo` tovim yoter m'-goyei ha-`aratsot,

v'-lo` shonim me-mishp'hot ha-`Adamah,

v'-ein `anu holqim alei-hem,

v'-gorale-nu k'-khol ha-monah.

V-`anu lo` kor'im `o mishtahavim b'-shibud

liphnei ko'ah `o hon `o ma'amad.

Ha-qadosh b'-ru'ah ha-enoshut.

עלינו לשבח את העולם הזה,

לתת גודל-נפש ליצירה בריאה.

אנו לא טובים יותר מגויי הארצות,

ולא שונים ממשפחות האדמה,

ואין אנו חולקים עליהם,

וגורלנו ככל המונם.

ואנו לא כורעים ומשתחוים בשעבוד

לפני כוח או הון או מעמד.

הקדוש ברוח האנושות.

It is our responsibility to improve this world,
to give magnanimity to human creativeness.

We are no better than peoples of other lands;

no different from "the families of the Earth."** *Peoples of Earth religions

We are not opposed to them;

our lot is the same as that of the masses.

We do not kneel or bow in subservience

before power or wealth or status.

What is special is in the spirit of humanity.



For every ending there is a beginning and for every beginning a new hope.

Memorial

Tonight, on Erev Rosh ha-Shanah, we begin "ha-Yamim ha-Nora'im" - the ten days ending with Yom Kippur, "the Days of Awe" - a time of self-evaluation, a time to look back at the year that has passed and to prepare for the year ahead.

At this time, let us remember those who will not enter the new year with us.

A human being to a breath is similar; one's days like a passing shadow.

"Adam la-hevel damah; yamay K-tsel ovet." (Talmud / Psalms 144.4)

We acknowledge losing our loved ones, & celebrate the goodness of the lives they lived. Let us also be mindful of those who have died without anyone remembering them with love or honor - those who died in genocide, wars, or epidemics, in disasters, poverty, or alienation.

Lighting Yortzeit Candles - Yortzeit Light



A Remembrance of Righteous Action for Blessing

Zekher Ts'daqah LIV'rahmah זכר צדיק לברכה

"There are stars whose light reaches the earth only after they themselves have disintegrated and are no more. And there are people whose scintillating memory lights the world after they have passed from it. The lights which shine in the darkest night are those which illumine for us the path...."

"Blessed is the match that's consumed in kindling a flame.

Blessed is the flame that burns in the secret depths of the heart."

(Hannah Szenes or Seneah, 1921-44, Jewish poet and anti-fascist resistance fighter killed by the Nazis, quoted in Reconstructionist prayerbook series from Reconstructionist Press, respective passages from Kol Haneshama: Shabbat Vehagim, 1995, p 4; and Kol Haneshama: Livot H'ol, 1990, p 520)

As the days and years go by,

we remember our loved ones who have died.

May the beauty of their lives shine

from generation to generation like flickering flames,

and may our lives always bring honor to their memory.

Amen.

Naming of Those Mourned - Hazkerat Neshamot (literally "Memorial of Souls")

Let us take a few minutes to share and listen to memories of our loved ones.

Please come light a candle for the person you are remembering, tell us their name, and briefly share a treasured memory which exemplifies their value in your life.

Ha-Yamim Holghim - The Days Go By (Hebrew folk song)

Ha-yamim holghim, shanah ovetet,
aval ha-man'gineh tamid nisheret.

The days go by, a year passes,
but the melody remains.

הַיָּמִים חוֹלְפִים

הַיָּמִים חוֹלְפִים, שָׁנָה עוֹבֶרֶת,
אָבֵל הַמְנַגֵּינָה תָּמִיד נִשְׁאֶרֶת.

Ha-yamim holghim, shanah ovetet,
aval ha-shavah tamid nisheret.

The days go by, a year passes,
but the love remains.

הַיָּמִים חוֹלְפִים, שָׁנָה עוֹבֶרֶת,
אָבֵל הַחֲבִיבָה תָּמִיד נִשְׁאֶרֶת.

Ha-yamim holghim, shanah ovetet,
aval ha-hovrayah tamid nisheret.

The days go by, a year passes,
But the friendship remains.

הַיָּמִים חוֹלְפִים, שָׁנָה עוֹבֶרֶת,
אָבֵל הַחֲבִירָא תָּמִיד נִשְׁאֶרֶת.

Mourner's Qaddish - Qaddish Yatom (literally "Sanctification of an Orphan") קדיש יתום

Let us reach for greatness
and let us consecrate ourselves -
in the name of the living multitudes of the world.

Nit-gaddel v'-nit-qaddesh – נתקדל ונתקדש

b'-shem rabei haiyot ha-olam – בשמי רבא היות העולם

May it be our will and desire
to work for healing & for equity, for freedom & for peace,
to foster these in our lives, & in our days,
& in the lives of everyone in the world,
with speed and in a time soon.
And let us say: "To Life!"



Y'he` r'uta` v'-rayon shela-nu

la-avod lirphuah u-l'-tsedeq, l'-herut u-l'-shalom, יהא רצוננו ורעיון שלנו לעבוד לרפואה ולצד לחירות ולשלום

b'-haiyeinu u-v'-yomeinu u-v'-haiyei kulam ba-olam, בחיינו וביומינו ובחיי כולם בעולם,

b'-agala` u-vizman qariv. בעגלא ובזמן קריב.

V'-havah no`mar: והבה נאמר:

"L'-Haiyim!" לחיים!

"L'-Haiyim!"

"להיים!"

Let us remember our loved ones in all their humanity,
with all their strengths and limitations.

As we learn from their lives, let us bless and praise their memories with our actions.

N'-varekh u-n'-shave'ah` otam. נברך ונשבח אותם.

Let us remember them in their glory and at their heights.

B'-tiph`eret u-v'-romemut shela-hem. בתפארת וברוממות שלהם.

May we carry on the best elements of their lives with splendor.

Nissa` b'-hadar. נישא בהדר.

May we ascend in the shining examples of their praiseworthy deeds.

Na-aleh b'-divrei halel. נעלה בדברי הלל.

Even as we speak, we know that the value of each life
exceeds what can be expressed in blessings or in songs,
in praises or in words of consolation.

Qodesh ha-nephesh oleh min kol קודש הנפש עולה מן קול

b'rakhot` o shirim, sh'vahim` o nehamot. ברכות או שירים, שבחים או נחמות.

Va'aseh Shalom - Let Us Make Peace

(adapted song from the end of the Mourner's Qaddish)

Va'aseh shalom ba-olam.

Let us make peace in the world.

נעשה שלום בעולם

Va` na'aseh shalom alei-nu,

Please let us make peace our responsibility,

נעשה שלום עלינו

/'-al kol Yisra`el.

& the responsibility of all (the Jewish people) Yisra`el.

ועל כל ישראל

/'-no`mar, no`mar: "Amen."

And let us say, let us say: "Agreed. So be it."

ונאמר, נאמר אמן.

Va'aseh shalom, na'aseh shalom -
shalom alei-nu,

Let us make peace, let us make peace -
peace is our responsibility,

נעשה שלום, נעשה שלום,
שלום עלינו

/'-al kol Yisra`el.

& the responsibility of all (the Jewish people) Yisra`el.

ועל כל ישראל.

Va'aseh shalom, na'aseh shalom -
shalom alei-nu,

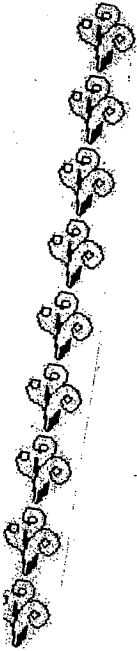
Let us make peace, let us make peace -
peace is our responsibility,

נעשה שלום, נעשה שלום -
שלום עלינו,

/'-al kol ha-olam.

and the responsibility of all the world.

ועל כל העולם.





Let us make peace in the world. Peace is our responsibility, the responsibility of all the Jewish people, all of *Yisra`el*, and the responsibility of all peoples in the world. Let there be peace for us all. `Amen.

Please be seated.

A Song of Hope In the Coming Year - Ba-Shanah ha-Ba`ah

(Lyrics by Ehud Manor, music by Nurit Hirsch, written during the Six Day War in 1967. English lyrics by unidentified author; from *Kol Haneshamah: Shirim Uvrahot*, p186, Reconstructionist Press, 1991.)

In the coming year, we will continue to hope for peace.
We will, therefore, keep working for justice,
so that one day all of us can enjoy a world beyond poverty and war.

*If you won't
be better
tomorrow
than you were
today, what
do you need
tomorrow for?*

Ba-shanah ha-ba`ah
ne-shev al ha-mirpeset
v'-nispor tsiporim nodedot.
Y'ladim b'-huph'shah
y'-sahaqu topheset
bein ha-bayit l'-vein ha-sadot.
Od tireh, od tireh,
ka-mah tov yih'yeh
ba-shanah, ba-shanah ha-ba`ah.

(sing last 3 lines again, then on to the English)

In the coming year
we will sit on the balcony
and we will count migrating birds.
Children on (summer) vacation
will play catch
between the house and the fields.
Yet you will see, still you will see,
just how good it will be
in the year, in the year coming.

T'qiat ha-Shophar - The Sounding of the Shophar

Let us listen to the sound of the shophar.
Havah lishmoa kol ha-shophar.

Blow the shophar. Proclaim:
our search for understanding and healing,
our struggle for equity and freedom,
our commitment to peace and the planet.

May the shophar, which assembled ancient Israel
in expectation of its challenges, fears and dreams,
awaken each of us and draw us together
to face our own in the coming year.

May we hear the shophar as our call to action.

T'qiah!
Sh'varim!
T'ruah!

T'qiah G'dolah!



Conclusion

As our new year begins, let us pause to reflect and be thankful for whatever we enjoy in life. May we remember that there are those in our communities with whom we can share friendship and good fortune as well as support in times of trouble.

Let us make the efforts to reach out to one another and to our larger community.

May we make an important difference in each other's lives and in our world.

Let us bring closure to our ceremony by saying these last blessings as we toast the new year, break bread together, and share apples and honey, symbols of our hopes for a sweet new year.



Shalom Alei-khem - Peace Upon You

שלום עליכם

(adaptation of 17th century Gabbai's Sabbath folk song)

Before modern times, most Jews, like most everyone else, believed in angels. The pre-modern version of this song greeted angels who were believed to accompany Jewish men home from synagogue on the Sabbath, and who were credited with delivering peace and well-being to the Jews. Today, we believe that it is humans who must work together to bring peace and well-being to the world, and so we acknowledge and bless those who work for peace.

(two stanzas of this version sung like one stanza in the original)

Shalom aleikhem,
`chavel ha-shalom,
shomrei shalom.

Peace upon you,
lovers of the peace,
guardians of peace.

שלום עליכם,
אוהבי השלום,
שומרי שלום.

Shalom aleikhem,
rodphel ha-shalom.
Shalom aleikhem.

Peace upon you,
pursuers of the peace.
Peace upon you.

שלום עליכם,
רודפי השלום.
שלום עליכם.

Bo`akhem b'shalom,
`chavel ha-shalom.
Shavat'khem b'shalom.

May your coming be in peace,
Lovers of the peace.
May your dwelling be in peace.

בואכם בשלום,
אוהבי השלום.
שבחתכם בשלום.

Tset'khem b'shalom,
rodphel ha-shalom.
Shalom aleikhem.

May your going be in peace,
pursuers of peace.
Peace upon you.

צאתכם בשלום,
רודפי השלום,
שלום עליכם.



L'shanah Tovah!



Professor Ralph G. Williams is the Associate Chair of the English Department at the University of Michigan, and has been the Chairman of the U of M Program on Studies In Religion. A winner of the U of M SHOUT Golden Apple Award for outstanding University teaching, Professor Williams' popular classes have included Death, Extinction, and the Future of Humanity: Approaching the Millennium, the Theory and Practice of Evil, and Holy Man, Holy Woman: Charisma and Social Power.