

Rosh Hashanah 5782!

Alberta Shul Machzor



Welcome!

The Alberta Shul

On behalf of the Alberta Shul Project and Community, we welcome you to Rosh Hashanah 5782.

The Alberta Shul Project draws its inspiration from the social justice legacy of the former Alberta Shul of Portland which stood up to social and economic pressures when it defended its decision to sell its building to a black church.

We provide a home to the growing population on the East Side of Jewish- and not-Jewish- identifying people who, for various reasons, may not feel completely comfortable or satisfied in the more mainstream Jewish organizations, yet wish to gather together to learn, celebrate, and create positive changes in their community through their unique Jewish identities and experiences. We currently host parties, religious celebrations, and are active in the community at large.

We try to keep our religious celebrations "light," focused on ritual and spirituality, and welcoming to all.

<https://albertashul.wordpress.com/>

<https://www.facebook.com/events/2344339945877689/>

Land Acknowledgement

We acknowledge that the land we are celebrating on rests on the traditional village sites of the Multnomah, Kathlamet, Clackamas, Tualatin, Kalapuya, Molalla, bands of the Chinook, and many other Tribes who made their homes along the Columbia River.

We also acknowledge the systemic policies of genocide, relocation, and assimilation that still impact many Indigenous/Native American families today. As settlers and guests on these lands we respect the work of Native Nations, leaders and families, and make ongoing efforts to center Indigenous knowledge, creativity, resilience, and resistance.

Over the last 400 years, members of our country have taken this land for their own use, often by force or trickery.

There is still time to take steps to right these wrongs, and it begins by confessing to the fact that we benefit from them. Guilt is not helpful. Action is.

Gather

Hinei Mah Tov (Traditional)

[\(Words and Music\)](#)

Before we begin, let's sing a traditional song about joining together as a cohesive group in peace and friendship.

We can replace the traditional word "achim" meaning brother with "kulanu" which means together:

Hinei Mah Tov Umah Nayim, Shevat Achim (Kulanu) Gam Yachad!

Hinei Mah Tov Umah Nayim, Shevat Achi(Kulanu) Gam Yachad!

Hinei Mah Tov, Shevet Achim (Kulanu) Gam Yachad!

Hinei Mah Tov, Shevat Achim (Kulanu) Gam Yachad!

How good it is and how pleasant it is to sit together in community!

G-d

Although each of us has our own beliefs and opinions about the existence and nature of God, today we will use the Hebrew word for God - Adonai - to honor Jewish tradition. We will also use some of the blessings from Reform Judaism. When we read the word God (אֱלֹהִים Elohim or אֲדֹנָי which means "my master"), feel free to substitute:

- *Mother/Father God*
- *Goddess*
- *Higher Power*
- *Creator*
- *Creative Spirit*
- *Mother Nature*
- *Allah*
- *Ancestral spirits*
- *The Universe*
- *Source of Peace*

or any other term or phrase that is acceptable to you.

What is important is that we are inspired by our traditions, rituals, and stories, and we don't worry about the language in which they are transmitted.

May we feel connected to this deep tradition and this spiritual bond.

Also, some contemporary siddurim (prayer books) replace "melech ha olam" which means "ruler of the world" or "universe" with "ruach ha olam" which means spirit of the universe.

So, keep an eye out if you say the prayers from memory!

The Jewish People

In a number of places in our songs and prayers we refer to "Israel." This does not refer to the country Israel. It refers to "the people of Israel." Israel is the spirit name given to one of the spiritual ancestors of our people, Jacob. Jacob wrestled with an angel, won, and demanded a new name. Many of us wrestle with our identity, religion, g-d, and even the country Israel. That's ok.

Many traditional prayers ask for peace or blessings for the people of Israel "al Yisroel." It has become a modern custom among some flavors of Judaism, such as Reform, Reconstructionist, and Renewal to also add or alternate with "al kol yoshvei teiveil" which means "all who live on earth."

Watch out for it when we recite and sing prayers!

The Circle

Rosh HaShanah means “head of the year.” It is one of the four Jewish new years in the Jewish tradition and represents a new year of commitments, promises, dreams and healing. It falls on the new moon that starts the month of Elul.

The central theme of the Days of Awe (Rosh HaShanah through Yom Kippur) is that of תְּשׁוּבָה t'shuvah. While t'shuva is translated as “repentance,” it comes from the Hebrew word to “return”. In Judaism, we repent for wronging those around us by acknowledging our mistakes and asking forgiveness. In contemporary parlance, we call that “making a repair.”

The same stands true when we fall short of upholding Jewish principles, precepts, and values.

And G-d Says:

On the first day of the seventh month, you shall turn into yourself and face the ugly. And you shall take accountability by asking forgiveness in specific and repentant ways because the community can only put up with your BS for so long.

So promise to make different mistakes next year and get on with the business of healing!

The Target

In Judaism, we don't think of a transgression as a "sin." Instead, we use the term חט, chet. This word comes from the Hebrew word for "miss," "misfire," or "miss a target." We are not bad people if we commit a chet. We have somehow missed the mark. We confess for having missed the mark, ask for forgiveness, and perform t'shuvah—return to try again.

Incidentally, the word chet is also the name of the 8th letter of the Hebrew alphabet chet ח. Let us not transgress on tradition by pronouncing this sound incorrectly.

It's chet as in "blech", not het!

Together.....CHET!

Confession—Vidui

Two of the central prayers of the High Holiday season are the Vidui and the Al Chet, which are both confessionals, where we recite our sins.

However, a striking feature of these prayers is that they are communal. First of all, we read them aloud. More importantly, we do not say “I have sinned,” we say “We have sinned.”

There is no blame, accusation, superiority, or chance to say “well you may have done that, but I didn’t.”

We have all missed the mark in one way or another. We do not need to be ashamed or hide it.

The traditional “short confessional”, the vidui prayer, is in an ancient poetic form called an acrostic--the lines begin with the letters of the alphabet alef to tof. We list our transgressions A-Z.

There is also a “long confessional” in which we say:

Al chet she chatanu l'fanecha—“for the sin which we have committed before you, ” and of course, there are many to recite!

T'Shuvah

T'shuvah means "to return." We return to ourselves, our friends, family, and community. We return to our spiritual guides, to our traditions, our heritage, and our practices. We return to our most sacred beliefs.

We go back to people we have wronged and ask for the chance to try again.

We return to our best selves.

Symbols

As with many Jewish holidays, Rosh Hashanah is filled with symbols. These symbols represent something bigger, or even something else entirely. We use them to enhance our experience of these things or ideas, and to remind us of ones we may have forgotten or take for granted.

Fortunately, many of these symbols are made of food—which means we get to eat them!

The symbols are:

- **Candles** (2 candles)
- **Wine** (or grape juice)
- **Bread** (usually challah, or matzah on Passover)
- **Apples & Honey** (for a sweet year!)

We say a ritual blessing for each in turn.

Invoking the Holiday

Light the Candles

Candles are a long-standing Jewish tradition used to invoke and initiate Shabbat and holidays. We celebrate the transition and mark a turn toward light and hope for a new year.

***Baruch ata Elohim, ruach haolam
asher kidshanu b'mitsvotav
v'tzivanu l'hadlik ner shel
(Shabbat v') Yom Tov.***

**ברוך אתה אלוהים רוח
העולם, אשר קדשנו
במצותיו, וצונו להדליק נר
(של שבת ו) של יום טוב**

We bless you, Creator, who makes us holy by commanding us to light the (Shabbat and) holiday candles.

Reflection: Candles are a symbol of light and hope. Their light can also symbolize a spiritual awakening, an increase in understanding, or a growing awareness of the internal and external worlds.

What understandings have come to you this year in your internal world?

Shehecheyanu

(Words and Music by Debbie Friedman)

The Shehecheyanu is a prayer we recite on any occasion where we are doing something we haven't done in a while, such as holidays we celebrate once a year. Basically, the Shehecheyanu says :

"Thank you G-d—With your help, we made it!

Let us sing:

***Baruch atah, Adonai Eloheinu,
Melech haolam, shehecheyanu,
v'kiy'manu, v'higiyanu laz'man
hazeh.***

**בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ
הָעוֹלָם, שֶׁהַחַיִּינוּ וְקִיַּמְנוּ
וְהִגִּיעַנוּ לְזֶמַן הַזֶּה**

*We bless you, source of life,
sustained us, and enabled us to reach this season.*

From The Social Justice Warrior's Guide to The High Holy Days by Dane Kuttler

And God Says: On the first day of the seventh month, you shall turn into yourself and face the ugly. And you shall take accountability by asking forgiveness in specific and repentant ways because the community can only put up with your bullshit for so long. So promise to make different mistakes next year and get on with the business of healing.

How would you like to improve yourself, or your life, next year?

In your life, what advice have you received that may in turn help others?

Kiddush--The blessing over wine

All Jewish celebrations, from holidays to weddings, include the Kiddush over wine as a symbol of gratitude for the bounty of the earth, and a symbol of our joy—not to mention a practical way to increase that joy!

Wine also reminds us of our agricultural origins and our ongoing connection to the earth.

***Baruch Atah Eloheinu, ruach
ha-olam, borei p'ree hagafen.***

**בְּרוּךְ אַתָּה אֱלֹהִים, רוּחַ
הָעוֹלָם
בוֹרֵא פְּרֵי הַגָּפֶן:**

We praise you, God, spirit of the universe, who creates the fruit of the vine.

Challah

On Rosh Hashanah, the challah's round shape represents continuity, the wheel of the seasons, or a spiral of upward progress... and it is laden with raisins for the many sweet things we have experienced, and hope for the new year.

(~From [Modernist Bread](#))

May we find mercy in rising together to bring justice to our world. May our voices grow stronger and more numerous, expanding like the yeast of this bread to stop bigotry, violence, and oppression. May we work to ensure that all of humanity can live in dignity, and break bread together this year in a more just and equitable world.

~From American Jewish World Service

***Baruch atah Elohim, ruach
haolam, haMotzi lechem min
haaretz.***

**בְּרוּךְ אַתָּה אֱלֹהִים, רוּחַ
הָעוֹלָם,
הַמוֹצִיא לֶחֶם מִן הָאָרֶץ**

Blessed are You, Creator of all, who brings forth bread from the earth

Apples and Honey

The most well-known of the symbolic Rosh HaShanah foods — the apple dipped in honey — is common in Ashkenazic traditions. The Iraqi custom, for comparison's sake, is to eat a baked apple with sugar, while in Yemen, quinces were served instead of apples. In all variations, these foods represent the wish for a sweet year to come. (~From Schusterman.org)

Together we say: "May we find mercy in the sweetness of a new year. May the freshness of this apple awaken our belief in the kinship of all humanity; may the sweetness of this honey revive our hope that joy lies ahead of us."

~From American Jewish World Service

***Baruch Atah Elohim, ruach
ha-olam, borei p'ree ha'eitz***

בְּרוּךְ אַתָּה אֱלֹהִים, רוּחַ

הָעוֹלָם

בוֹרָא פְּרֵי הָעֵץ:

We praise you, God, spirit of the universe, who creates the fruit of the tree.

The apple is the container for divinity

The Zohar tells us that everything in Creation is inscribed with this special Name of G-d. It is Their trademark on everything, showing Who created it (Zohar, Ra'aya Mehemna, VaEtchanan). It is like the hidden signature of an artist on their paintings. With this in mind, if we cut an apple open along its horizontal axis, we can find markings that suggest G-d's inscription of Their holy Four-Letter Name on the apple itself.

The letter yud (numeric value = 10) is indicated by the ten dots in the pulp surrounding the seeds. (maybe take out this part?)

The letter hei is indicated by the five seed spaces in the core of the apple. The shape of the letter vav is drawn by the stem. (maybe take out this part?)

The second hei is indicated by the five seeds."

(Wisdom shared by Dori Midnight's: Sweeten Our Days apple & honey magic for the Days of Awe. ~From Yaakov-Shmuel Levinson, who learned this teaching from Rabbi Abraham Brandwein, in the name of Rabbi Yitzchak Ginsburgh)

Shanah tovah u'm'tukah—A good and sweet year!

יהי רצון מלפנך, יי אלהינו ואלהי
אבותינו ואמותינו, שתחדש עלינו
שנה טובה ומתוקה.

*Y'hi ratzon milfanecha, Adonai
Eloheinu v'Elohei
avoteinu v'imoteinu, shetchadesh
aleinu shanah tovah um'tukah.*

*May it be Your will, Eternal our God, that this be a good and sweet year
for us.*

Blessing for Peace: Oseh Shalom B'm'romav

[\(Music and Words\)](#)

Oseh Shalom B'm'romav

Hu Ya'aseh Shalom Aleinu

V' al kol Yisrael

V' al kol yoshvei teiveil

V' imru amen

עוֹשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא
יַעֲשֶׂה שְׁלוֹם עֲלֵינוּ
וְעַל כָּל יִשְׂרָאֵל,
וְאָמְרוּ: אָמֵן.

*The bringer of peace to the heavens also makes peace for us, the Jewish
people, and all who dwell on Earth. Amen.*

Confession—Vidui

Here is a modern, English version put together by the [At The Well project](#). It's mission is "to enhance the well-being of modern women through ancient Jewish practices". We will read the alphabetical list tonight COMMUNALLY. This version also has a blank space with each line where you can write your personal confession for each communal one—as homework!

(The traditional text of the Vidui can be found [here](#).)

From At The Well

We have behaved arrogantly, _____

We have betrayed ourselves and our families,

We have acted out of contempt, _____

We have been dishonest, _____

We have erred out of ignorance, _____

We have forgotten who we are, _____

We have gossiped, _____

We have been hypocritical, _____

We have been insensitive, _____

We have justified bad decisions, _____

We have killed our impulse to do good, _____

We have looked the other way, _____

We have been mean, _____

We have been neglectful, _____

We have acted out of fear instead of love, _____

We have pushed too much, _____

We have been quiet when we should have spoken up,

We have been rageful, _____

We have stolen, _____

We have tried to teach when we should have tried to learn,

We have been untrue, _____

We have behaved violently, _____

We have withheld that which could have been given freely,

We have held others to unrealistic expectations,

We have yielded instead of moving forward,

We have zoomed too narrowly into challenges,

Al Chet

Here is a shortened version of the long confessional we can say together:

For the sin which we have committed before You under willingly or unwillingly.

And for the sin which we have committed before You by not caring.

For the sin which we have committed before You inadvertently.

And for the sin which we have committed before You with through speech

For the sin which we have committed before You openly or secretly.

And for the sin which we have committed before You through speech.

For the sin which we have committed before You by deceiving others.

And for the sin which we have committed before You intentionally or unintentionally.

For the sin which we have committed before You by using coercion.

And for the sin which we have committed before You knowingly or unknowingly.

For the sin which we have committed before You by false denial and lying.

And For the sin which we have committed before You by scoffing.

For the sin which we have committed before You by gossiping.

And for the sin which we have committed before You in business dealings.

For the sin which we have committed before You by having loose lips.

And for the sin which we have committed before You by being haughty or aloof.

For the sin which we have committed before You in passing judgment.

And for the sin which we have committed before You by scheming against others.

For the sin which we have committed before You by trivializing.

And for the sin which we have committed before You by stubbornness.

For the sin which we have committed before You by tale-bearing.

And for the sin which we have committed before You by causeless hatred.

For all these, God of pardon, pardon us, forgive us, atone for us.

Shofar

On Rosh HaShanah (and Yom Kippur), we are commanded to hear the sound of the shofar.

There are three types of shofar blasts:

Tekiah – *this long, solid blast is a strong note of joyous happiness*

Shevarim – *these three medium-length blasts are the recognition of all we could be doing, thus a sighing sound*

Teruah – *the 9 quick blasts evoke the feeling of short cries to recognize that the year is closing and the time for repentance will soon pass.*

Tekiah Gedolah – *the tekiah gedolah is a triumphant shout that reaches out to the hearts of all to assure them that their prayers have been heard.*

A Kavanah (intention, meditation):

Like the shofar, our bodies are physically hollow. We can feel empty, hungry, tight in the chest. And yet, we can still let forth a cry. Use our voice to call to action. Speak out.

Awake! Awake! This is the time when nothing can hide, when the leaves are still outstretched on their branches, and even the cornhusks are opening to reveal their sweetness. So too, should be the ugliness of the world ~ if you have not known it before now, then rouse yourself. It is not too late. There is too much to do; you cannot sleep any more.

Hear the call!

*Baruch ata Elohim, ruach haolam
asher kidshanu b'mitsvotav
v'tzivanu l'hadlik ner la'aseh kol
shofar.*

ברוך אתה אלוהים רוח העולם,
אשר קדשנו במצותיו, וצונו
לשְׁמַעַ קול שׁוֹפָר

*We bless you, spirit of the world, who makes us holy by
commanding us to hear the call of the shofar.*

Tekiah-shevarim-teruah-tekiah Tekiah-shevarim-teruah-tekiah Tekiah-shevarim-teruah-tekiah	תקיעה. שברים תרועה. תקיעה תקיעה. שברים תרועה. תקיעה תקיעה. שברים תרועה. תקיעה
Tekiah-shevarim-tekiah Tekiah-shevarim-tekiah Tekiah-shevarim- tekiah	תקיעה. שברים. תקיעה תקיעה. שברים. תקיעה תקיעה. שברים. תקיעה
Tekiah-teruah-tekiah Tekiah-teruah-tekiah Tekiah-teruah-tekiah	תקיעה. תרועה. תקיעה תקיעה. תרועה. תקיעה תקיעה. תרועה.
Tekiah gedolah (extra long blast)	תקיעה גדולה

Commitment

We commit to meeting our responsibilities to ourselves, our community, and to not hesitate to take action when we need to.

Im Ein Ani Li Mi Li

[\(Words and Music\)](#)

In the words of the scholar and sage Rabbi Hillel:

Im ein ani li, mi li?

K'she ani l'atzmi, ma li?

Im lo achshav, matai?

אִם אֵין אָנִי לִי, מִי לִי?

וְכִשְׁאֲנִי לְעַצְמִי, מָה אָנִי?

וְאִם לֹא עַכְשָׁיו, אֵימָתִי?

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

If I am only for myself, what am I?

If not now, when?

Also, from *Pirke Avot*—"Words of our Fathers:"

This prayer is also recited in the Passover Haggadah. It reminds of the continuity of our heritage and also speaks to the contemporary concept of "privilege." It is not what happened yesterday or today that makes us Jews. It is the continuity of our traditions and values that we still share today that makes us a fortunate community.

Bechol dor v'dor

Chayav adam lirot

Et atzom k'ilu hu

Yatzah mi Mitzraim

בְּכֹל דּוֹר וְדוֹר חַיִּיב אָדָם

לְרַאות אֶת עַצְמוֹ כְּאִלוֹ הוּא

יֵצֵא מִמִּצְרַיִם

In every generation we should view ourselves

As if we individually were also

Freed from bondage in Mitzraim (Egypt)

Kaddish

While we are grateful for the blessings of the past year, and look forward to more in the next, we have borne witness to an amount of worldwide pain and loss we have not experienced in decades. When we list them, it almost sounds like plagues:

- Wind and Flooding
- Earthquakes
- Overthrowing of Democracies by Dictatorships
- Hundreds of millions of refugees leaving everything behind to seek safety and hope for their children
- Death and suffering from disease, and bitter conflict over what to do about it.
- Racial hatred and violence—including brutality and murder inflicted on some of our most vulnerable by the very people who should protect them.

Let us take a moment to remember and honor those people.

We can also take this time to remember and honor our loved ones who have passed on before us.

Closing

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.*

Oseh Shalom (back)

Oseh Shalom

Traditional

♩ = 140

Am G Am Dm G C Am

O- seh sha-lom bim'-ro- mav hu ya'a-seh sha-lom a- lei- nu

Dm G C Am Dm | 1 E7 Am | 2 E7 Am

v'- al kol Yis- ra- el v'- im'- ru i- m'- ru: "A-men."
v'- al kol yosh- vei tei- veil v'- im'- ru i- m'- ru: "A-men."

Am Dm G C Am E7

Ya- a- seh sha- lom ya- a- seh sha- lom sha- lom a- lei- nu v'-
Ya- a- seh sha- lom ya- a- seh sha- lom sha- lom a- lei- nu v'-

1 Am | 2 Am

al kol Yis- ra- el al kol yo- shvei tei- veil

Am G Am G E7

Ya- a- seh sha- lom ya- a- seh sha- lom sha- lom a- lei- nu v'- al kol Yis- ra- el

E7 Dm G C Am E7

Ya- a- seh sha- lom ya- a- seh sha- lom sha- lom a- lei- nu v'-
Ya- a- seh sha- lom ya- a- seh sha- lom sha- lom a- lei- nu v'-

1 Am | 2 Am

al kol Yis- ra- el al kol yo- shvei tei- veil

Oseh shalom b'mromav. Hu yaaseh shalom aleinu.
V'al kol (Yisrael)/(yoshvei teiveil) v'imru amen.

Notes: Jewish Prayer

Translation:

The one who makes peace in high places
shall make peace upon us

And upon all of Israel/And upon all who dwell on Earth
And we say: "Amen"

Im Ein Ani Li Mi Li (back)

Ein Ani Li Mi Li

Words: Rabbi Hillel

♩ = 120

Im ein a- ni li mi li u'-k'she a- ni l' atz- mi
ma a- ni v'im lo ach-shav a ma- tai v'- im
lo ach- shav ma tai- im tai
be- kol dor v'- dor chayav a-dam li- rot et atz- mo k'
ilu hu k' ilu hu ya- tza mi Mitz- ra- im. Im

(2X)

Im ein ani li mi li?
 K'she ani l'atzmi ma ani?
 Im lo achshav, matai?

B'chol dor v'dor, chayav adam lirot et atzmo
 K'ilu hu, k'ilu hu, yatza mi Mitzraim

Notes: Jewish Saying/Aphorism

Translation:

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

If I am only for myself, what am I?

If not now, when?

The bridge is another saying from the Pirke Avot

("Words of our Fathers"), and is also part of the Passover Haggadah:

In each generation we must see ourselves as if we
 were released from Mitzraim (Egypt).

Resources

“Sin” (chet) and Confession (t’shuvah)

The Text of Al Chet - High Holidays

https://www.chabad.org/library/article_cdo/aid/6577/jewish/Text-of-Al-Chet.htm

Modern Sins | My Jewish Learning

<https://www.myjewishlearning.com/article/modern-sins/>

Exploring the Al-Chet Prayer

https://www.aish.com/h/hh/yom-kippur/guide/Exploring_the_Al-Chet_Prayer.html

Jews on the left and right: Your personalized sin list for Yom Kippur 5776 - Opinion - Haaretz.com

<https://www.haaretz.com/opinion/.premium-yom-kippur-sin-list-for-jews-left-and-right-1.5399634>

Yom Kippur Confession

<https://www.sefaria.org/sheets/255454?lang=bi>

We Have Sinned | Reform Judaism

<https://reformjudaism.org/we-have-sinned>

Al Chet - Jewish Emergent Network

<http://www.jewishemergentnetwork.org/al-chet>