



**HIGH HOLY DAYS**  
**Order of Service**  
**5781/2020**



Dear Oseh community,

Well, here we are. Heading into a High Holy Days season none of us could have possibly imagined last year.

We are beginning our fourth year as your rabbis; it seems that no one is referring to us as Oseh's new rabbis anymore! Over our time here, you've heard us speak about the importance of community, of building community and weaving those connections. We still deeply believe in this, even in the midst of this pandemic, which is making building community so challenging and all the more important.

We miss standing and talking with you at a Shabbat oneg to hear about new things happening in your lives, updates about your children or grandchildren, challenges you've been facing. We deeply, deeply miss hearing your voices mix with ours and Cantor Charlie's, rising in prayer and song, filling our sacred Oseh space with joy, life and power.

But hey, Judaism has been around an awfully long time. Our Temple and the center of our whole religion was destroyed *twice*, and that's before rabbinic Judaism was developed when there was no *siddur* and home practice as there is now. We've adapted to changing realities countless times before, such as the dramatic changes that led to the creation of Judaism as we have personally known it until now, and we continue to do so.

We need all of you to continue to "lean in," to bring the fullness of each of your beautiful presences to our sacred space of prayer and reflection, even if it is over Zoom. We need you to continue to harness your creativity, thoughtfulness and support to figure out how we build and nurture Jewish community at Oseh in the midst of an unprecedented pandemic. We need your ideas and input; we need your leadership. If you are reading this, you are vital to this sacred enterprise!

This pandemic has raised up the profound fragility of our lives. It has given a new level of meaning to the words of *U'netana Tokef*: "who shall live on, and who shall die, whose death is timely, and whose is not...who by a plague..who dwells in peace, and who is uprooted, who shall live safely, and who shall be harmed, whose life is tranquil, and whose is tormented..."

We just don't know. We can take precautions, we can be safe, we can guard the safety of others by wearing our masks, but we just don't know.

As we come together, even as a virtual community, let us support each other in acknowledging our vulnerability, and uplifting one another, and leaning on one another. Let us recommit to co-creating a Judaism that is responsive to the realities of our lives.

May 5781 bring life, healing and a return to face-to-face connection for us all!

*L'shanah tovah tikateivu,*

Rabbi Josh and Rabbi Daria

# **USER'S GUIDE TO THE MACHZOR PRAYER BOOK**

By Emeritus Rabbi Gary S. Fink

## **What is a Machzor?**

The High Holy Days prayerbook is called a Machzor. It is an anthology of Biblical texts, meditations and commentary, poetry and prose that spans four thousand years. It is meant to stimulate and guide your prayer.

The prayerbook is an important link to the feelings, hopes and experience of our ancestors. It also contains thoughts and writings which reflect the perspectives of our contemporary Jewish world.

## **On Contemplation, Reflection, and Meditation**

Jewish prayer is both communal and individual. On Rosh Hashanah and Yom Kippur, we perform cheshbon ha-nefesh (introspection, or soul-searching) in a variety of ways. Some of you may find comfort, solidarity, and spiritual connection by participating along with the congregation, prayer by prayer, as we move through the order of service.

But prayer is not confined to the words of the Machzor. During the service you may want to take time to meditate or reflect on personal “prayer of the heart.” The themes contained in the Machzor may bring your attention to an area of your life upon which you wish to reflect. We encourage you to pursue your individual thoughts and reflections, even as the congregation moves on to a different prayer. The prayer service can be especially fulfilling if we allow the mind and heart to lead us to meaningful areas of contemplation.

Some of you may wish to take time to read the commentaries on the lower half of each page. These commentaries provide guidance regarding the history and themes of the Hebrew prayers and often suggest ways to use the prayers as meditations.

Ultimately, prayer is a skill that needs to be developed and practiced in order for us to feel its full effect and receive its full benefit.

## **Active Prayer**

Prayer is a participatory activity. It is not a passive experience. We gain the most when we invest ourselves in our prayer, or when we join our voices with those around us.

Oseh Shalom is a congregation that sings. The power of prayer can be felt most keenly when we sing together. The cantor's primary role is to lead us in song, not to perform for us — so follow the lead, raise your voice aloud and catch the spirit!

If you do not read Hebrew, please try to use the phonetic transliteration provided in the Machzor. The sound of Hebrew prayer has power even for those who do not understand this ancient, sacred language.

## **On the Transliteration**

A phonetic transliteration is provided for most Hebrew prayers that we sing. It allows everyone to participate in the singing of Hebrew prayer.

Please note that sometimes the letter “h” has a dot underneath. This is the symbol for the guttural sound that we say in the word, “L'chayim.” In some books, this sound may be rendered with a “ch.”

Most Hebrew words are accented on the last syllable. In some cases, however, the next-to-last syllable contains the accent. In our prayerbook, the next-to-last syllable is underlined whenever it is accented. If a transliterated word contains no underlining, the last syllable is accented.

You will find a more complete explanation of transliteration usage on pages xxiv-xxv in the prayerbook.

## **On Davening**

Davening is an ancient style of worship. When we daven, we read aloud, but individually, at our own pace. You may daven in Hebrew or in English, whichever you prefer. It takes some practice to read aloud without being concerned with the reading of those around us. When the congregation davens, our voices produce a communal chant that serves as background to our individual prayer.

## **Footers**

A guide to the liturgy can be found at the bottom of each page, in bold caps, next to the page number.

The bottom of the right-hand page usually indicates the service with which the prayer is associated. For example:

“**Birchot Hashachar / Morning Blessings**” and “**Pesukey Dezimra / Verses of Praise**” contain introductory prayers for the Morning Service on both Rosh Hashanah and Yom Kippur.

**Maariv** is the Evening Service,

**Shacharit** is the Morning Service,

**Musaf** is an additional portion of Morning Service,

**Mincha** is the Afternoon Service, and

**Neila** is the service for the conclusion of Yom Kippur.

On the left hand page, the text usually indicates the name of the prayer, and sometimes also indicates the section of the service.

## **ORDER OF SERVICE FOR ROSH HASHANAH**

### **Kabbalat Hashanah p.23-58 (evening)**

The introductory section of the Rosh Hashanah Evening service is Kabbalat Hashanah — Welcoming the Year. It contains poetry, psalms and song to prepare our spirits to enter the New Year liturgy.

### **Birchot Hashachar p.140 – 192 (morning)**

The first introductory part of the Rosh Hashanah Morning service is Birchot Hashachar — Blessings of the Mornings. The prayers of the Birchot Hashachar express thanksgiving for the blessings we have and for the opportunity that each new day presents to bring tikkun to the world (to do good in the world).

### **Pesukei Dezimra p. 194 – 276 (morning)**

The second introductory part of the Rosh Hashanah Morning service is Pesukei Dezimra — Verses of Song. These prayers are mostly psalms and other Hebrew poems which express thanksgiving for the blessings in life and ask God to help us meet and overcome challenges and difficult times.

### **Shema Uverachot (Shema and blessings)**

#### **Maariv (evening) p.62-102 Shacharit (morning) p.278 – 322**

In this section of the service, there are two prayers before the Shema itself, which is the central affirmation of Jewish prayer:

The theme of the first prayer is Yotzer Or — the light of creation and renewal (p.62 or 280-298).

The theme of the second prayer is Torah Or — the light of Torah and learning (p.72 or 300-302).

The main focus of Shema Uverachot is the Shema itself (p.76 or 312) — one simple but profound sentence which affirms God's oneness. The theme of the Shema prayer is Or Hashem — the light of God.

The next paragraph (V'ahavta, p. 76 or 304) directs us to commit wholeheartedly to God's ways, and to teach God's pathways to our children.

The following paragraphs contain Biblical passages which remind us to adhere to divine pathways. The final paragraph after the Shema prescribes the wearing of a fringed garment (tallit or prayer shawl) as a reminder of our ethical obligations in the world. (p.77-84 or 305-312)

After the Shema paragraphs, we recite one prayer during Shacharit (morning service) and two prayers in Maariv (evening service):

The theme of the first prayer after the Shema paragraphs is Or Tikkun — the light of tikkun and repair of our world (p.90 or 314-318).

In the Maariv (Evening) Service, an additional prayer is added to Shema Uverachot, whose theme is Or Shalom — the light of peace (p.92).

**Amidah Maariv p.103–126; Shacharit p.324-332, 364-382; Musaf p.324-372, 668-674**

The Amidah consists of seven prayers (referred to as blessings), recited individually. The number and theme of each prayer is indicated in the text. Sometimes we chant the first three prayers aloud, then continue individually. We may chant other excerpts from the Amidah as well. In the Rosh Hashanah Musaf (Additional) service, the Amidah contains special New Year prayers which are inserted among the seven blessings.

Traditionally, we read each of the Amidah prayers, many of which were written more than 1500 years ago. The seven blessings begin with Avot, a prayer of thanksgiving for the lives of our ancestors, then affirm God’s creative power. The blessings conclude with a prayer for peace.

The Amidah can also serve as directed meditation. We can use the theme of each blessing, or a part of each prayer, as a guide for personal meditation.

The Amidah is also a time for individual reflection and “unguided” meditation.

During the Amidah, we pray as a community, but express our prayers in individual ways. For example, the Amidah blessings are written in the first person plural — the prayers are read as “we...” rather than “I...”

**Torah Service p.464-606**

In Judaism, study is as important as prayer. The reading of Torah provides a link with the world of our ancestors, and gives us an opportunity to draw Divine light from words of our tradition. The reading of Torah is followed by a Haftarah — a selection from one of the Prophetic books of the Hebrew Bible.

As you follow the Scriptural readings, please refer to the commentaries contained in the Machzor for a wide range of ideas, lessons and explanations drawn from the texts.

### **Shofar Service p.585-592**

The shofar performs many functions. It is an ancient call to assembly and worship. It is a wake-up call that stirs the conscience. And it represents a call for personal liberation and freedom from oppressive bonds.

### **Malchuyot, Zichronot, and Shofarot p.612-666**

Three special additions to the Rosh Hashanah service are inserted into the Musaf Amidah. Malchuyot contains prayers which reflect awe and humility as we acknowledge God as a “Higher Power” in the universe. Zichronot calls us and the Divine Presence to remembrance of times past. And Shofarot focuses on the sound of the shofar as a call to repentance and tikkun (healing of the world).

### **Concluding Prayers p.1196-1226**

The Maariv service begins its conclusion with prayers whose theme is observance of Shabbat (p.132-137).

The concluding prayers include Aleinu, which expresses the uniqueness of Judaism and hope for a world of oneness, the Mourner’s Kaddish, and closing songs.

### **Guide to Greetings**

Please note the Guide to Greetings on page 1230, which outlines the appropriate Hebrew greeting for the Holy Days.

## **ORDER OF SERVICE FOR YOM KIPPUR**

### **Kol Nidrei (evening) p. 692**

The Kol Nidrei prayer brings our attention to the previous year. It begins the process of hitbonenut (introspection), which characterizes the spirit of Yom Kippur. The Kol Nidrei service is the only evening service during which we wear a tallit.

### **Birchot Hashachar (morning) p. 140 - 192**

The introductory part of the Yom Kippur Morning service begins with Birchot Hashachar — Blessings of the Mornings. The prayers of the Birchot Hashachar express thanksgiving for the blessings we have and for the opportunity that each new day presents to bring tikkun to the world (to do good in the world).

### **Pesukei Dezimra (morning) p. 194 - 276**

The next introductory part of the Yom Kippur Morning service is Pesukei Dezimra — Verses of Song. These prayers are mostly psalms and other Hebrew poems which express thanksgiving for the blessings in life and ask God to help us meet and overcome challenges and difficult times.

### **Shema Uverachot: (Shema and Blessings) Maariv (evening) p. 707-732; Shacharit (morning) p. 278 – 322**

In this section of the service, there are two prayers before the Shema itself, which is the central affirmation of Jewish prayer:

The theme of the first prayer is Yotzer Or — the light of creation (p.710 or 280-298).

The theme of the second prayer is Torah Or — the light of Torah (p.712 or 300-302).

The main focus of Shema Uverachot is the Shema itself (p.714 or 304) — one simple but profound sentence which affirms God's oneness. The theme of the Shema prayer is Or Hashem — the light of God.

The next paragraph directs us to commit wholeheartedly to God's ways, and to teach God's pathways to our children.

The following paragraphs contain Biblical passages which remind us to adhere to God's pathways. The final paragraph after the Shema prescribes the wearing of a fringed garment (tallit or prayer shawl) as a reminder of our ethical obligations in the world. (p.715-722 or 305-312)

After the Shema paragraphs, we recite one prayer during Shacharit (morning service) and two prayers in Maariv (evening service):

The theme of the prayer after Shema is Or Tikkun — the light of healing our world (p.724-728 or 314-318).

In Maariv, an additional prayer is added whose theme is Or Shalom — the light of peace (p.730).

**Amidah Maariv & Shacharit p. 740-774; Musaf p. 868-892; 948-980; 994-998**

The Amidah consists of seven prayers (referred to as blessings), recited individually. The number and theme of each prayer is indicated in the text. Sometimes we chant the first three prayers aloud, and continue individually. We may chant other excerpts from the Amidah as well. In the Yom Kippur Musaf (Additional) service, the Amidah contains special prayers for forgiveness (Selichot, p. 948-952) which are inserted into the seven blessings.

Traditionally, we read each of the Amidah prayers, many of which were written more than 1500 years ago. The seven blessings begin with Avot, a prayer of thanksgiving for our lives of our ancestors, then affirm God’s creative power. The blessings conclude with a prayer for peace.

The Amidah can also serve as directed meditation. We can use the theme of each blessing, or a part of each prayer as a guide for personal meditations.

The Amidah is also a time for individual reflection and “unguided” meditation.

During the Amidah, we pray as a community, but express our prayers in individual ways. The Amidah blessings are written in the first person plural — the prayers are read as “we...” rather than “I...”

**Torah Service Shacharit (Morning) p.464-606 Mincha (Afternoon) p.1038-1072**

In Judaism, study is as important as prayer. The reading of Torah provides a link with the world of our ancestors, and gives us an opportunity to draw Divine light from words of our tradition. The reading of Torah is followed by a Haftarah — a selection from one of the Prophetic books of the Hebrew Bible.

As you follow the Scriptural readings, please refer to the commentaries contained in the Machzor for a wide range of ideas, lessons and explanations drawn from the texts.

**Yizkor Service p.1005-1034**

We remember family members, friends, martyrs and others who have died throughout the years.

**Avodah Service p.858-864; 894-896; 982-992**

The three parts of the Avodah service are creatively interpreted and inserted into Musaf. The Avodah is a recollection of the ancient rite in which the sins of the people were symbolically cleansed.

**Concluding Prayers p.1196-1226**

The concluding prayers include Aleinu, which expresses the uniqueness of Judaism and hope for a world of oneness, the Mourner's Kaddish, and closing songs.

**Mincha (Afternoon) & Neila (Yom Kippur Concluding) Service p.1038-1229**

The Mincha service begins with a martyrology (p.897-946), during which we remember those who gave their lives to the sanctification of God's name.

We end Yom Kippur with Havdallah, a ceremony that punctuates the end of a festival with hope for the future.

**Guide to Greetings**

Please note the Guide to Greetings on page 1230, which outlines the appropriate Hebrew greeting for the High Holy Days.

## **What is Reconstructionist Judaism: The CORE Answer** **By Rabbi Doug Heifetz**

Oseh Shalom belongs to the Reconstructionist movement of Judaism. Reconstructionism understands Judaism to be the evolving religious civilization of the Jewish people. Rearranged slightly, the key words above form the memorable acronym CORE:

Civilization  
Of the Jewish People  
Religious  
Evolving

What do the terms of CORE tell us about the Reconstructionist approach to Jewish life?

Civilization: Jewish life can and should be rich and multidimensional, like a full-fledged civilization. Social action, art, literature, food, music, philosophy, architecture, etc, have all comprised key elements. While prayer and classical ritual--the often assumed religious modes--provide wonderful components, there are many other important ways individuals can participate in Jewish civilization and contribute.

Of the Jewish People: Judaism must serve today's generation and the generations of the future. We need not dedicate our Jewish lives to preserving a fixed tradition from the past. Rather, we must explore the traditions we've received and bring them to life in ways that best invigorate us. Reconstructionists make key decisions about Jewish life not only as individuals, but as part of a community. Communal decisions help everyone connect to a greater whole and to an enduring community of Jews everywhere.

Religious: Judaism isn't just a civilization; it's a 'religious civilization'. Judaism draws from a collection of central concepts and symbols. These include *Torah*, *Shabbat* and *Tzedakah*, to name a few. Their many layers of significance enrich our lives. They guide us and help us to share our search for meaning with one another. While we may utilize these 'sancta' in new and changing ways, their continued centrality helps us to maintain our powerful connection to the many generations of Jews at all other times and in all places.

Evolving: Judaism has always developed over time--and must continue to do so to meet the needs of a changing world. For example, in biblical times, our Israelite ancestors celebrated their connection with the Land and with God especially through agricultural offerings. After the destruction of the Temple nearly 2000 years ago, we 'reconstructed' our tradition to focus on prayer, festive meals, synagogue, study, and home ritual. We, too, like our Jewish ancestors over the millennia, must work to shape Judaism in ways that keep it relevant and meaningful. Some key modern events inspiring change include the end of strict rabbinic authority, the devastation of the Holocaust, the creation of the State of Israel, the rise of the women's movement and the gay rights movement. Jewish life needs to reflect and build upon the realities of the present.

Now that you know these CORE ideas about how Reconstructionism approaches Jewish life, you might also want a few additional facts and insights about the history, institutions and practices of the Reconstructionist Movement. For example:

- Our movement currently includes about 50,000 individuals and over 100 synagogues and *havurot*, primarily in North America.
- Mordecai M. Kaplan first articulated the Reconstructionist approach to Judaism, and other thinkers and teachers have greatly advanced it.
- The first ever *bat mitzvah* took place in 1922 in a congregation of early Reconstructionists.
- The Reconstructionist Rabbinical College (RRC) chose to fully include women from the time of its opening in 1968.
- RRC decided to admit and ordain openly gay and lesbian rabbis in 1982, long before the other Jewish denominations.
- Our movement has long advocated Jewish life and culture in the Land of Israel as central to the vibrancy of Judaism as a whole. Originally this stance generated controversy in North America.
- While we share much in common with the Conservative movement, we differ in that Conservative Judaism believes that authentic Jewish life must adhere to *halacha* (Jewish law) that changes only at the hands of the rabbis. Reconstructionists believe that our development can and should happen in many ways, with the involvement of the community as a whole.
- We share much in common with the Reform movement, as well. However, while we have always emphasized our primary classical symbols and concepts ('sancta'), Reform at times has de-emphasized them in favor of a more general ethical monotheism. While Reform tends to stress individual autonomy in Jewish life, Reconstructionism advocates a critical role for communal decisions in addition to decisions made by individual community members.
- Oseh Shalom voted to join the Reconstructionist movement in 1979.

We hope that Oseh Shalom and Reconstructionist Judaism will help you to:

- Find satisfying and varied ways to participate in Jewish civilization (C)
- Connect to a greater unity of the Jewish people (O)
- Confidently explore and draw upon our classical symbols, texts and concepts for the sake of growth, meaning and connection (R), and
- Offer your own experiences and insights that will impact how Judaism will develop and evolve (E)

## Oseh Shalom High Holy Days 5781

### Rosh Hashanah

<b>Friday, September 18</b>	Erev Rosh Hashanah Evening Service	7:30 PM
<b>Saturday, September 19</b>	Rosh Hashanah First Day Service	9:30 AM
	Family Service	10:00-10:45 AM
	*Torah Service (followed by Rabbi's sermon and President's Speech)	10:00 AM
	*Shofar and Musaf	11:00 AM
	Zoom shmooze	12:00 PM
	Virtual Rosh Hashanah Experience with Shofar and Tashliḥ	1:30 PM
	Rosh Hashanah Evening Service	7:30 PM
<b>Sunday, September 20</b>	Rosh Hashanah Second Day Service	9:30 AM
	Tashliḥ and Picnic in the Park	2:30 PM
<b>Friday, September 25</b>	Shabbat Shuvah	8:00 PM
<b>Saturday, September 26</b>	Shabbat Shuvah Morning Service	10:00 AM

### Yom Kippur

<b>Sunday, September 27</b>	Kol Nidre Service (Erev Yom Kippur)	7:30 PM
<b>Monday, September 28</b>	Yom Kippur Aleph Service with Yizkor	9:30 AM
	Family Service	10:00-10:45 AM
	*Torah Service (followed by Rabbi's sermon)	10:00 AM
	*Shofar and Musaf	11:00 AM
	*Yiskor	11:30 PM
	Afternoon Torah Study with Curits Menyuk	3:30-3:45 PM
	Meditation and Chanting	4:30
	Martyrology Service	5:15 PM
	Minḥa Service	5:45 PM
	Nei'lah Service	7:00 PM
	Havdalah	7:40 PM
	Break Fast at home	

### Sukkot & Simhat Torah

<b>Wed., September 30</b>	Sukkah Raising	10:00 AM
<b>Friday, October 2</b>	Erev Sukkot Service	7:30 PM
<b>Saturday, October 3</b>	*Sukkot Morning Service	10:00 AM
<b>Sat/Sun, October 3-4</b>	Sukkah Hop (possibly virtual)	TBD
<b>Sunday, October 4</b>	Sukkah Celebration at Freetown Farm	4:00 – 7:00 PM
<b>Friday, October 9</b>	Simḥat Torah Service	7:30 PM
<b>Saturday, October 10</b>	Shemini Atzeret/Simhat Torah with Yizkor	10:00 AM

\* times are approximate



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