



Nehar Shalom
Community Synagogue

5 Green Street | Jamaica Plain, MA 02130 | neharshalomjp.org

Nehar Shalom Community Synagogue

High Holiday Supplement 5784

שְׁנָה טוֹבָה וּמְתוּקָה

WELCOME TO NEHAR SHALOM

Chavrayah, welcome. If this is your first time, or your fifteenth year observing the Yamim Noraim, the Days of Awe, with the Nehar Shalom community, welcome.

Nehar Shalom is a small, intimate Jewish community. We are Jamaica Plain's oldest and newest synagogue. We continue to evolve and grow.

Our community includes people of all ages and we value building cross-generational relationships. Our davenning (prayer) is traditional in form and filled with spirit and song, and we are committed to making our ritual life accessible to all. Our members have a wide range of observance and practice. We connect to and express our Judaism in many different ways, including through study, prayer, working for social justice, food, history, music, and art.

Our community includes queer and trans Jews; Jews of color, mixed-race, and white Jews; Ashkenazi, Sephardi, and Mizrahi Jews; people from all different class backgrounds and access to money; and folks who are disabled and chronically ill. Our community includes interfaith families and households. We work to build a community that reflects our anti-oppression values, a place where all know and feel that they belong.

Please join us throughout the year for services! We meet:

- Saturday mornings at 9:30am at 6 Eliot Street on the first and third Saturdays of the month
- Friday nights at 6:30pm at 6 Eliot Street on the second and fourth Saturdays of the month
- Tuesday mornings at 7:30am for weekday minyan at 5 Green St (our office and weekday minyan location)
- Occassional Shabbat afternoon services and potluck light supper at members' homes

THANK YOU

We would like to thank First Church JP and KidsArts for sharing their sacred space with us.



NEHAR SHALOM HOLIDAY SEASON CALENDAR

All in person services take place at First Church JP, 6 Eliot St. in Jamaica Plain, unless otherwise specified

Rosh Hashanah

Erev Rosh Hashana Services: Friday, Sept. 15 at 6:30 (potluck to follow)
Day 1 Morning Services: Saturday, Sept. 16th at 8:30am
 Children's Services (ages 0-5): 10 - 11am
 Children's Services (ages 6-12): 11am - 12pm
Day 2 Morning Services: Sunday, Sept. 17th at 8:30am

Shabbat Shuva

Friday Night Services: Friday, Sept. 22 at 6:30pm

Yom Kippur

Kol Nidre and Yom Kippur Evening Services: Sunday, Sept. 24 at 6:30pm
Morning Services: Monday, Sept. 25, 8:30am
 Children's Services (ages 0-5): 10 - 11am
 Children's Services (ages 6-12): 11am - 12pm
Mincha: Monday, Sept. 25, 4:30pm (Neila will start at ~5:45)

Sukkot (subject to change)

Nehar Shalom is a happy co-host of the JP Community Sukkah at Hope Central Church, 85 Seaverns Ave, in Jamaica Plain. Activities noted as "in the sukkah" will be located there. A full schedule of activities can be found at tinyurl.com/sukkah2023. To order lulav and etrog, email communications@neharshalom.org.

Open House Sukkah Decorating and Lulav/Etrog pick up in the sukkah:
Thursday, Sept. 28, 4 - 7pm

Day 1 Sukkot and Shabbat Services: Saturday, Sept. 30 at 9am
Kiddush in the sukkah following services (~12:30pm)

Day 2 Sukkot Torah Study in the sukkah: Sunday, Oct. 1 at 10:30am
Bring your own lunch to the sukkah: Sunday, Oct. 1 at 12pm

Shemini Atzeret Creative Service in the sukkah with yizkor, hallel, Torah study, and musaf with geshem (prayer for rain): Saturday, Oct. 7 at 10am

Simchat Torah Morning Services: Sunday, Oct 8th at 9am
 Children's Services and Celebration: 9:30am
 Hakafot with singing and dancing (all ages): ~10:15am
 Torah service (everyone is invited to have an aliyah!): ~11am

FROM THE BOARD

We, your board of directors, are thrilled to have you with us for the holidays this year. And what a year it has been! Nehar Shalom has been going through a process of evolution and growth the past few years; as we go from one year to the next we find ourselves continuing to build and redefine our identity as Jamaica Plain's oldest and newest synagogue. Grounded in the foundation of a long standing community, we have brought in new leadership, new programming, and new connections to usher us into 5784.

Nehar Shalom is a place that above all else, invites you to come as you are. We are a shul for everyone, including those who may struggle to find their place in other parts of the Jewish world. We ask you to bring in what you want and need from your Jewish community and incorporate it into the fabric of our shul. We strive to be more than a place for you, but also a place you are for.

To that end, we want to hear from you! Whether we know you well or you are joining us for the first time, please come find us to say hello, share your story, and what you'd like to see in our community. We have many ways to get involved, from shabbat and holiday celebrations to family programs, community education, and our beloved summer popsicle kiddush.

We hope you enjoy spending the holidays with us this year and also invite you to join us at our Open House and Sukkah Decorating on Thursday, September 28th, from 4pm to 7pm or to a Bring Your Own Lunch Open House on chag, Sunday, Oct 1st, at 12pm for opportunities to schmooze, snack, and connect more with Nehar Shalom.

Shana tova u'mitukah; wishing you a sweet, happy, and healthy new year!

The Nehar Shalom Board of Directors

Adina Koch, President
Abigail Russo, Clerk
Howard Katz, Treasurer
Sophie Lee
Ezra Lombardi
Yael Yaaloz



ON SUPPORTING THIS COMMUNITY FINANCIALLY

I moved to Jamaica Plain in September 2020. Six months into the pandemic, the novelty of doing everything online had long since worn off, and I wasn't particularly excited to join my new shul virtually. So I was pleasantly surprised when I began joining Nehar Shalom for virtual Kabbalat Shabbat services and immediately felt like I had found my new Jewish home. The warmth, curiosity, and empathy of this community shined through, even in the darkest of months. When we finally had the opportunity to be in person together again, this community showed itself to be as expansive as it is cozy, as rooted in ritual and halacha as it is open to new possibilities. On weeks when I think I might be feeling too tired or low to make it to shul, I always find myself rejuvenated when I make it here.

Whether this is your first time with us, or you have been with Nehar Shalom from the beginning, I hope you feel that sense of joy and community like I do. Part of creating that expansive space means that we do not charge for High Holy Day tickets. We rely on your contributions — both membership dues and gifts to honor special occasions like this one — to make that happen. This past June, we celebrated Nehar Shalom's 18th anniversary ("Chai" year), a very special occasion. As we continue to grow and adapt as a shul, we have so much to look back on — and so much to look forward to. If you are able, I encourage you to support the shul through a donation. Together, we can continue to be the warm embrace for the Jewish community of Jamaica Plain, to build and grow, and thrive together.

Abigail Russo,

Board of Directors, Clerk

LOOKING FORWARD: NOTES FROM OUR STRATEGIC PLANNING PROCESS

This past year, Nehar Shalom embarked on a strategic planning process. After many discussions about our strengths, opportunities, and needs, we decided to focus on one key priority: community engagement. We hosted a series of powerful conversations about what people love about the community, what they want to see more, and how they can contribute. We held 11 house meetings led by 16 trained facilitators and note takers, hosted by 10 additional hosts, and we heard from more than 60 participants!

Thank you to everyone who facilitated, took notes, hosted, and/or attended the meetings! It was great to hear from so many of us.

Community members were very clear and consistent about what they love about Nehar. We value our radical and traditional approach to Jewish ritual and practice, the care and belonging we feel from the community, the way the community meets and shares our multiple identities, our spirituality, and our intergenerationality (including opportunities for families and children). And we value our approach to empowering lay leadership.

Many community members shared that they want more. More Torah, more social connections, more spirituality, more ways into leadership. We will be using these insights to strengthen what we have and create more programs. Please reach out with your ideas and willingness to lead!

However, community members also struggle with capacity to contribute. Our aspirations are bigger than our current abilities. We are working on strengthening our culture of lay leadership where people feel empowered to build what they want to see. We also know that in a small community, capacity is finite.

This year, let us all step up where we can. If there's something you want to see, please share it with a board member or other leader--or better yet, volunteer to lead it! If you are able to increase your dues, please do. It takes all of us to make this community so strong, vibrant, and beautiful.

Gabriella Spitzer, Committee Lead

Strategic Planning Committee

If it is your custom to face east while you pray, east is just slightly to the left of the middle doors to the Hall. When the congregation is standing, many people will turn to face east. You are welcome to do what feels comfortable to you.

SAFETY AND ACCESS

Thank you for helping take care of each other by:

- Wearing a mask at all times inside the building. Please step outside for breaks!
- If you start to feel any symptoms of COVID or other infectious illness, please head home and join us virtually instead.
- If you have a phone or other electronic device with you, please make sure it is on silent (not vibrate) and refrain from using it inside the building.

Safety

We are blessed by the presence of volunteers, organized by Kavod's Community Safety team, who will be present throughout our High Holiday services. These volunteers are trained in a variety of community safety skills that include de-escalation, first aid, self defense, and marshalling. We welcome you to say hello to the volunteers as they will be visible and standing outside of services. The work of this team is focused on building practices and structures to keep our communities and partners safe without relying on policing or militarized security, which is rooted in a commitment to abolitionist organizing.

In addition to the safety team, ushers and members of the board will be available throughout services. If you have questions, access needs, or are seeking other kinds of support, you can find an usher near the doors or wearing a blue sticker by their name tag.

Accessibility

- Accessible, single-stall, ungendered bathrooms are available at both ends of the hallway.
- A quiet space is available if you need a break. Ask an usher for directions.
- If you need a music stand to hold your mahzor, please ask an usher.
- A few large-print mahzorim are available. If you need one, please ask an usher.

Our services will be livestreamed, which enables many more of our community members to pray together. We will also be using microphones. Our goal is for the A/V equipment to be as unobtrusive as possible. We appreciate your patience and understanding should anything be disruptive. Access of all kinds is an important shared value of our community.

ABOUT PRAYER

Prayer works differently for different people. Some find meaning in the words in the book, others let the words rise out of their own hearts, others prefer melody or silence. All are valid and welcome here.

You have permission to zone out, take a walk outside, feel turned off by the prayer book or the rabbi's words, read the supplementary materials on the pages that follow, pray with your whole body, relax, sing "lai lai lai" or hum along if you don't know the words, and make mistakes.

We value praying together, but we all move at our own pace. Don't worry about being behind; if you find meaning in a particular word or phrase, let it linger. Feel free to roam around the mahzor (prayer book).

Some people find praying to God, or another idea or metaphor they use for that which is deeper, older, and more mysterious than we can comprehend, to be meaningful. You are encouraged to play around with words and metaphors for the Holy! For others, it is contemplation - seeking and expressing our spiritual needs, and being present in the moment - that is the essence of Jewish prayer. Rabbi Benjamin Weiner writes, "davening (a Yiddish word for Jewish prayer) stands at the intersection of cultural identity and spiritual thirst." For some, it is connecting with the ancient words and melodies of our ancestors that is most meaningful.

Rabbi Sharon Brous teaches, "Start where you are. Where is your heart today? Take a minute—or an hour—to identify where you're coming from. Are you in a place of gratitude or yearning? Are you holding heartache? Regret? Confusion? Prayer is not about being told what to feel. It's an invitation into your own inner life, and the only place to start is exactly where you are. Prayer can only flow from truth."

Jewish prayer happens in community. This means we all play an essential role just by showing up. Take a minute to feel the power of being here, with all these people. Direct some loving energy towards someone else in the room. Let the presence of others bring you joy or gratitude or comfort. And know that we are so, so glad you are here.

Our community occasionally uses melodies that were written and/or popularized by Rabbi Shlomo Carlebach, a prolific creator and teacher of Jewish music who sexually abused and harmed many women and young people in his lifetime. We hold appreciation for his music alongside the need to acknowledge the harm he caused and with a commitment to accountability if harm takes place in our community. He is not the only leader in our tradition who has caused harm. We strive to engage with these legacies with honesty, transparency, and accountability.

SUPPLEMENTARY READINGS

i am running into a new year

By Lucille Clifton

i am running into a new year
and the old years blow back
like a wind
that i catch in my hair
like strong fingers like
all my old promises and
it will be hard to let go
of what i said to myself
about myself
when i was sixteen and
twenty-six and thirty-six
even thirty-six but
i am running into a new year
and i beg what i love and
i leave to forgive me

I Was Never Able to Pray

By Edward Hirsch

Wheel me down to the shore
where the lighthouse was
abandoned
and the moon tolls in the rafters.

Let me hear the wind paging
through the trees
and see the stars flaring out, one
by one,
like the forgotten faces of the dead.

I was never able to pray,
but let me inscribe my name
in the book of waves

and then stare into the dome
of a sky that never ends
and see my voice sail into the
night.

Praying

By Mary Oliver

It doesn't have to be
the blue iris, it could be
weeds in a vacant lot, or a few
small stones; just
pay attention, then patch
a few words together and don't try
to make them elaborate, this isn't
a contest but the doorway
into thanks, and a silence in which
another voice may speak.

SUPPLEMENTARY READINGS

On Trans

By Miller Oberman

The process of through is ongoing.

The earth doesn't seem to move, but sometimes we fall
down against it and seem to briefly alight on its turning.

We were just going. I was just leaving,

which is to say, coming

elsewhere. Transient. I was going as I came, the words

move through my limbs, lungs, mouth, as I appear to sit

peacefully at your hearth transubstantiating some wine.

It was a rough red, it was one of those nights we were not

forced by circumstances to drink wine out of mugs.

Circumstances being, in those cases, no one had been

transfixed at the kitchen sink long enough to wash dishes.

I brought armfuls of wood from the splitting stump.

Many of them, because it was cold, went right on top

of their recent ancestors. It was an ice night.

They transpired visibly, resin to spark,

bark to smoke, wood to ash. I was

transgendering and drinking the rough red at roughly

the same rate and everyone who looked, saw.

The translucence of flames beat against the air

against our skins. This can be done with

or without clothes on. This can be done with

or without wine or whiskey but never without water:

evaporation is also ongoing. Most visibly in this case

in the form of wisps of steam rising from the just washed hair

of a form at the fire whose beauty was in the earth's

turning, that night and many nights, transcendent.

I felt heat changing me. The word for this is

transdesire, but in extreme cases we call it *transdire*

or when this heat becomes your maker we say

transire, or when it happens in front of a hearth:

transfire.

SUPPLEMENTARY READINGS

The World Has Need of You

By Ellen Bass

I can hardly imagine it
as I walk to the lighthouse, feeling
the ancient
prayer of my arms swinging
in counterpoint to my feet.
Here I am, suspended
between the sidewalk and twilight,
the sky dimming so fast it seems
alive.
What if you felt the invisible
tug between you and everything?
A boy on a bicycle rides by,
his white shirt open, flaring
behind him like wings.
It's a hard time to be human. We
know too much
and too little. Does the breeze
need us?
The cliffs? The gulls?
If you've managed to do one good
thing,
the ocean doesn't care.
But when Newton's apple fell
toward the earth,
the earth, ever so slightly, fell
toward the apple as well.

The Lifeline

by Pádraig Ó Tuama

for Dave Laverty

Here is what I know: when
that bell tolls again, I
need to go and make something,
anything: a poem, a pie, a terrible
scarf with my terrible knitting, I
need to write a letter, remind
myself
of any little lifeline around me.

When death sounds, I forget most
of what I learnt before. I go below.
I compare my echoes with other
people's
happiness. I carve that hole in my
own
chest again, pull out all my organs
once
again, wonder if they'll ever work
again
stuff them back again. Begin.
Again.

YOM KIPPUR RESOURCES

Mareh Kohen

Emet ma nehedar hayah kohein
gadol betzeito mibeit kodshei hako-
dashim b'shalom b'li phegah

אמת מה נהדר היה בהן גדול
בצאתו מבית קדשי הקדשים
בשלוש בלי פגע:

K'ohel hanimtach bedarei mala
Mar'ei Khohein
Kivrakim hayotzim miziv hachayot
Mar'ei Khohein
K'godel gdilim b'arba k'tzavot
Mar'ei Khohein
Kidmut hakeshet betoch he'anan
Mar'ei Khohein

באהל הנמתח בדרי מעלה.
מראה כהן:
בברקים היוצאים מזיו החיות.
מראה כהן:
בגדל גדילים בארבע קצוות.
מראה כהן:
בדמות הקשת בתוך הענן.
מראה כהן:

K'hod asher hilbish tzur litzurim
Mar'ei Khohein
K'vered hanatun betoch ginat
chedem
Mar'ei Khohein
K'zeir hanatun al metzach melech
Mar'ei Khohein
K'chesed hanitan al p'nei chatan
Mar'ei Khohein

בהוד אשר הלביש צור ליצורים.
מראה כהן:
בזר הנתון בתוך גנת חמד.
מראה כהן:
בזר הנתון על מצח מלך.
מראה כהן:
בחסד הנתן על פני חתן.
מראה כהן:

K'tohar hanatun betznif tahor
Mar'ei Khohein
K'yosheiv beseter lechalot melech
Mar'ei Khohein
K'kochav hanogah bigvul mizrach
Mar'ei Khohein

בטהר הנתון בצניף טהור.
מראה כהן:
ביושב בסתר לחלות פני מלך.
מראה כהן:
בכוכב הנגה בגבול מזרח.
מראה כהן:

Truly, how beautiful was the high priest, when he came forth safe and whole from the holy of holies.

Like the canopy of heaven,
was the appearance of the priest.

Like the lightning that emerges from the glow of the angels,
was the appearance of the priest.

Like the beautiful blue thread in the fringes of the garments,
was the appearance of the priest.

Like the appearance of the rainbow, in the midst of the cloud,
was the appearance of the priest.

Like the glory with which the Rock clothed the first creations,
was the appearance of the priest.

Like the rose in the midst of a delightful garden,
was the appearance of the priest.

Like the diadem put on the forehead of a king,
was the appearance of the priest.

Like the tenderness appearing on the face of the bridegroom,
was the appearance of the priest.

Like the purity of the pure priestly crown,
was the appearance of the priest.

Like the one who sits in mystery before God,
was the appearance of the priest.

Like the brightest star that shines in the eastern sky,
was the appearance of the priest.

YOM KIPPUR RESOURCES

Non-binary Hebrew language for the Yizkor prayer

יזכור אֱלֹהִים נִשְׁמַת _____ שֶׁהִלְכָה לְעוֹלָמָהּ. אָנָּה
תְּהֵא נַפְשָׁה צְרוּרָה בְּצְרוּר הַחַיִּים, עִם נִשְׁמוֹת אַבְרָהָם
יִצְחָק וְיַעֲקֹב, שָׂרָה רַבֵּקָה רַחֵל וְלֵאָה, וְעִם שְׂאֵר צְדִיקִים
וְצַדִּיקָנוֹת שֶׁבְּגֵן עֵדֶן. תּוֹדִיעֵנִי אֶרֶח חַיִּים, שְׁבַע שְׂמֵחוֹת
אֶת־פְּנֵיךְ, נְעֻמוֹת בִּימִינְךָ נְצַח. אָמֵן

Yizkor Elohim nish'mat _____ she-hal'che le-olameh.
Ana tehei naf'sheh tzerura bi-tz'ror ha-ḥayyim,
im nish'mot Avraham Yitz'chak ve-Ya'akov, Sarah
Rivkah Raḥeil ve-Lei'ah, ve-im she'ar tzaddikim
ve-tzid'kan'yot she-began eiden. Sova semaḥot et
panecha, ne'imot bi-min'cha netzah. Amen.

Remember, Shechinah/Elohim/Eternal One, the Soul of my (parent, sibling, chosen sibling, etc.), (name of the departed), who has left our world. Let their/her/his soul be bound up with ongoing life, and with the souls of Avraham, Yitzchak and Ya'akov, Sarah, Rivkah, Rachel and Leah, and with the other righteous ones in the Garden of Eden. In Your presence is fullness of joy, pleasure at Your right hand. Amen.

YOM KIPPUR RESOURCES

For those who are commanded to eat

For many people, Yom Kippur is a day of fasting. However, for others, fasting is neither safe nor healthy. It is important for our physical, emotional, and spiritual wellbeing that we engage in holy practices that are right for us.

Today is a day of fullness — full hearts, full minds, and, for some, full bodies. Cherish the fullness.

Blessing for preserving life

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ עַל פִּיקוּחַ נַפְשׁ

Baruch ata Adonai, Eloheinu Melech haOlam, asher kidshanu
bemitzvotav vetzivanu al pikuakh nefesh.

Blessed are you, Adonai, ruler of the universe, who makes us holy
through your commandments and commands us to preserve life

Choleh — someone who is sick

Talmud Yoma 83a

It was taught in the mishna: If a person is ill and requires food due to potential danger, one feeds them according to the advice of medical experts. Rabbi Yannai said: If an ill person says they need to eat, and a doctor says they do not need to eat, one listens to the ill person.

What is the reason for this halakha? It is because the verse states: “The heart knows the bitterness of its soul” (Proverbs 14:10), meaning an ill person knows the intensity of their pain and weakness, and doctors cannot say otherwise.

The Gemara asks: It is obvious that a person knows themselves better than anyone else does. Why does this need to be stated explicitly?

The Gemara answers: It is lest you say that the doctor is more certain because they have had more experience with this condition. Therefore, the verse teaches us that even so, it is the ill person who knows their own suffering better than anyone else.

*Adapted from resources compiled by
A Mitzvah to Eat and Chronic Congregation
Rabbi Emily Aronson and Rachel Joy Bell*

CREATING A WELCOMING COMMUNITY AT NEHAR SHALOM

Tips for engaging each other with an open heart and mind

Something to try if you don't remember someone's name or recognize someone: "I forget names sometimes, I'm _____. Or, "I'm sorry if we've met before, I'm _____."

- Don't assume someone is new; it can be alienating to be assumed to be new. Don't know what to say? Start with, "How was your day?"

Engaging with a person you don't know who may not appear "white": Assume they are Jewish and Jewishly knowledgeable.

- It is alienating to make assumptions about race and many Black and brown congregants have experienced racism in Jewish communities, especially being treated like they "don't belong."

Engaging with a person you don't know with a visible disability: Introduce yourself and schmooze away without assuming they need your help, trusting they will ask if they do.

- Starting by asking if you can help them focuses on their disability not on the person.

When you don't know what pronoun to use for someone or use the wrong gender pronoun: Consider if it's important for you to know at all. If you do need to use a gender pronoun, ask which ones without making it a big deal: "By the way, what pronouns do you use, I use _____ (she/her, they/them, etc). If the pronoun is unfamiliar, look it up later.

- If you make a mistake, correct yourself and continue with the correct pronoun. Avoid things like, "Oh I am so sorry, I am really trying, it's just so hard for me..."

Connecting with physical touch: Especially in the time of COVID, respect boundaries and personal space with your proximity to others. Ask, would you like a hug? It's reasonable for anyone to say "'I'm good" or "No thank you." This applies to kids, too.

- This is a part of consent culture.

Do introduce yourself, make friends, be interested, reach out!

Adapted from Kol Tzedek Synagogue