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Tu B'Shevat 5781: A Celebration

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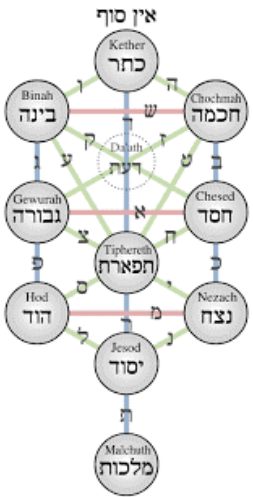
Please enjoy this Tu B'Shevat Seder resource from MERCALZ and the Cantors Assembly

Tu B'shevat Niggun

In ancient Israel, Tu B'Shevat was the day when farmers offered the first fruits of their trees as a tithe to the Temple.

אַרְבָּעָה רְאֵשֵׁי שָׁנִים הֵם. בְּאֶחָד בְּנִיסָן רֵאשׁ הַשָּׁנָה לְמַלְכִּים וְלְרִגְלִים. בְּאֶחָד בְּאֵלוּל רֵאשׁ הַשָּׁנָה לְמַעֲשֵׂר בְּהֵמָה. רַבִּי אֶלְעָזָר וְרַבִּי שְׁמַעוֹן אֹמְרִים, בְּאֶחָד בְּתִשְׁרִי. בְּאֶחָד בְּתִשְׁרִי רֵאשׁ הַשָּׁנָה לְשָׁנִים וְלְשִׁמְטִין וְלִיּוֹבְלוֹת, לְנִטְיָעָה וְלִירְקוֹת. בְּאֶחָד בְּנִשְׁבָּט, רֵאשׁ הַשָּׁנָה לְאֵילָן, כְּדַבְּרֵי בֵּית שְׁמַאי. בֵּית הַלֵּל אֹמְרִים, בְּחֻמְשָׁה עָשָׂר בּוֹ:

There are four new years: The first of Nisan is the new year for kings and for festivals. The first of Elul is the new year for the tithe of beasts. Rabbi Elazar and Rabbi Shimon say this is the first of Tishri. The first of Tishri is the new year for years, for shemitah and jubilee years, for planting and for [the tithe of] vegetables. The first of Shevat is the new year for trees, according to the words of Bet Shammai. Bet Hillel says: on the fifteenth of that month. (Mishnah Rosh Hashanah 1:1)



In the sixteenth century, Kabbalists in Tzfat connected the new year for the trees to the Tree of Life and the tree-shape they saw in the Sephirot [emanations] through which God is revealed. They believed that through our enactment of the Tu B'Shevat seder, we can draw nearer to God and strengthen the interconnectedness of the Sephirot.

Following the destruction wrought by the Crusades on the Jewish population of Israel, the tradition of celebrating Tu B'Shevat lapsed in Eretz Yisrael, remaining as a vestige among the customs of Eastern European in the custom of eating fruit. Over time, communities expanded their customs, and adopted by the modern Zionist movement, the Tu B'Shvat seder evolved into an expression of appreciation for and connection to Eretz Yisrael.

Modelled after Pesach, Tu B'Shevat seders often centre on the number four. Additionally, we eat different types of fruit, corresponding to types of individuals and to Kabbalistic spiritual realms:

- Some people are like fruits that are inedible outside and edible inside. These people are difficult to get to know, but you are rewarded once you peel away the top layer.
- Others are like fruits that are edible on the outside but have an inedible pit. It seems as if you get to know them quickly, but you will never fully know them.
- People who are like fruits that are edible inside and outside, are like the people with whom you form quick and lasting friendships.

We do not discard fruit because a part is inedible. Similarly, all kinds of people are worth knowing.

The seder is a celebration of the senses. We see the colours of the wine as it changes and of the fruit. We smell the bouquet. We touch and we taste, and we hear the words of our prayers and of the songs we sing.

The First Cup

The first cup is white wine or grape juice, symbolizing the winter that is passing. The light colour represents potential, as winter portends the potential of spring.

Raise the cup in your right hand to recite Kiddush over the wine:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן

Barukh Atta Adonai Eloheinu Melekh ha'olam borei p'ri hagafen

Blessed are You, Lord, our God, Ruler of the Universe, Creator of the fruit of the vine

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהַחַיִּינוּ וְקִיְּמָנוּ וְהַגִּיעַנוּ לְזֶמַן הַזֶּה

Baruch Atah Adonai Eloheinu melekh ha'olam shehecheyanu vekiymanu vehigi'anu lazman hazeh

Blessed are You, Lord, our God, Ruler of the Universe, who has granted us life, sustained us, and allowed us to reach this moment in time

The first fruits we eat tonight are fruits with inedible peels. These symbolize Asiah [action]. Just as we eat the fruit and discard the shell, we hope to be able to accept good actions and look past the bad in life. Examples of this kind of fruit are [pomegranates*](#), almonds and other nuts, and citrus. (*[One of the seven species found in the Land of Israel.](#)) The hard shell symbolizes the protection that the earth gives us and reminds us to nourish the strength and healing power of our own bodies. **Pick up a piece of fruit and recite the blessing:**

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הָעֵץ

Barukh ata Adonai, Eloheinu Melekh ha-olam, borei p'ri ha-etz

Blessed are You, Lord, our God, Ruler of the Universe, Creator of the fruit of the tree



כִּי יְהוָה אֱלֹהֶיךָ מְבִיאֲךָ אֶל-אֶרֶץ טוֹבָה אֶרֶץ נַחֲלֵי חַיִּים עֵינֹת וְתַהֲלֹת יִצְאִים בְּבִקְעָה וּבְכָהָר: אֶרֶץ חָטָה וּשְׁעָרָה וַיִּגְפֹּן וַיִּתְאַנֶּה וְרַמּוֹן אֶרֶץ-זֵית שֶׁמֶן וַיִּדְבָּשׁ: אֶרֶץ אֲשֶׁר לֹא בְּמִסְכַּנְתָּ תֵאכַל-בָּהּ לֶחֶם לֹא-תִחַסֵּר כָּל בָּהּ אֶרֶץ אֲשֶׁר אֲבִנֶיהָ בְּרֹזֶל וּמְהַרְרֶיהָ תַחֲצֹב נְחֹשֶׁת: וְאָכַלְתָּ וּשְׂבַעְתָּ וַיְבָרַכְתָּ אֶת-יְהוָה אֱלֹהֶיךָ עַל-הָאֶרֶץ הַטֹּבָה אֲשֶׁר נָתַן-לְךָ:

For the Lord your God is bringing you into a good land, a land with streams and springs and fountains issuing from plain and hill; a land of wheat and barley, of [grape] vines, figs, and pomegranates, a land of olive trees and [date] honey; a land where you may eat food without scarceness, where you will lack nothing; a land whose rocks are iron and from whose hills you can mine copper. When you have eaten your fill, give thanks to the Lord your God for the good land which He has given you. (D'varim 8:7-10)

Ki Tavo'u el Ha'aretz

כי תבואו אל הארץ	ki tavou el haaretz
ונטעתם כל עץ תחלה	unetatem kol ets tkhila
ונתן העץ פריו	venatan haets piryo
והארץ יבולה	vehaarets yevula
עת לנטע אילנות	et lintoa ilanot
עת לנטע אילנות	et lintoa ilanot
עת לנטע ולבנות	et lintoa velivnot
וישבתם איש תחת גפנו	vishavtem ish takhat gafno
ותחת תאנתו	vetakhat tenato,
והייתם כעץ שתול	vihyitem khets shatul
על-פלגי-מים	al-palgei-mayim
עת לנטע אילנות	et lintoa ilanot
עת לנטע אילנות	et lintoa ilanot
עת לנטע ולבנות	et lintoa velivnot
ובנייתם חרבות עולם	uvenitem khorvot olam
שחמות תקוממו	shomemot tkomemu
והייתם על-אדמתכם	vikhyitem al-admatkhem
לבטח ולעולם	lavetakh uleolam
עת לנטע אילנות	et lintoa ilanot
עת לנטע אילנות	et lintoa ilanot
עת לנטע ולבנות	et lintoa velivnot

The Second Cup

The second cup of wine or grape juice is mostly white, with a little red mixed in, representing potential turning towards promise as spring shows us signs of the summer bounty to come. It symbolizes the passing of the seasons and the mystical concept of formation and birth.

כי-הנה הסתו, עבר; הגשם, חלף הלך לו. הנצינים נראו בארץ, עת הזמיר הגיע; וקול התור, נשמע בארצנו. התאנה חנטה פגיה, והגפנים סמדר נתנו ריח; קומי לך (לך) רעייתי יפתי, ולכי-לך

For, lo, the winter is past, the rain is over and gone; The flowers appear on the earth; the time of singing is come, and the voice of the turtle is heard in our land; The fig-tree putteth forth her green figs, and the vines in blossom give forth their fragrance. Arise, my love, my fair one, and come away. (Shir HaShirim 2:11-13)

Raise your cup and recite the blessing over the wine:

ברוך אתה יי אלהינו סלך העולם, בורא פרי הגפן

Barukh Atta Adonai Eloheinu Melekh ha'olam borei peri hagafen.

Blessed are You, Lord, our God, Ruler of the Universe, Creator of the fruit of the vine

We now taste fruit from the second category. These fruits are soft on the outside, with a hard pit, symbolizing the kabbalistic world of Yetzirah [Formation]. They symbolize the life-sustaining power that emanates from the earth, as a reminder of the spiritual and emotional strength that is within each of us. These fruits are [olives*](#), [dates*](#), stone fruits, or persimmons.

Ordinarily, we eat whatever fruit is in season. Today, we specifically eat fruit grown in Israel. The original purpose of Tu B'Shvat was to mark our tithes to the Temple. Today it marks our connection to our historic land and its agricultural cycle, not marking the seasons where we live, but the seasons in Israel, where buds are beginning to appear on trees.

Pick up a piece of fruit and recite the blessing:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הָעֵץ

Barukh ata Adonai, Eloheinu Melekh ha-olam, borei p'ri ha-etz

Blessed are You, Lord, our God, Ruler of the Universe, Creator of the fruit of the tree

We often take the environment for granted, but today we focus on our stewardship of the earth. Rabbi Yochanan Ben Zakkai once said: "If you have sapling in your hand, ready to plant, and the Messiah comes, plant the tree first and then go to greet him." Torah commands us to leave fruit trees standing when we attack a city in wartime. We are commanded to observe the mitzvah of peah, of leaving the corners of fields unharvested, so that the poor may glean from the fields.

בְּרוּךְ אַתָּה, בְּעִיר; וּבְרוּךְ אַתָּה, בְּשָׂדֶה. בְּרוּךְ פְּרֵי-בִטְנֶךָ וּפְרֵי אֲדָמָתְךָ, וּפְרֵי כְהֶמְתְּךָ--שֹׁגֵר אֶלְפִיךָ, וְעֹשֶׂתְרוֹת צֹאנֶךָ. בְּרוּךְ טֹנְאֶךָ, וּמִשְׁאֲרֵתְךָ. בְּרוּךְ אַתָּה, כְּבֹאֶךָ; וּבְרוּךְ אַתָּה, בְּצֵאתְךָ.

You will be blessed in the city, and blessed in the field. The fruit of your body will be blessed, the fruit of your land and of your cattle, the increase of your livestock, and the young of your flock. Blessed shall be your basket and your kneading- trough. Blessed may you be when you come in, and blessed when you go out. (D'varim 28:3-6)



Chorshat Haekaliptus

כשאמא באה הנה יפה וצעירה אז אבא על גבעה בנה לה בית חלפו האביבים, חצי מאה עברה ותלתלים הפכו שיבה בינתיים	Kshe'ima ba'a heina yafa utse'ira Az aba al giva'h banah lah bayit Chalfu ha'avivim, chatsi me'ah avrah Vetaltalim hafchu seiva beintayim
אבל על חוף ירדן כמו מאומה לא קרה אותה הדומייה וגם אותה התפאורה	Aval al chof yarden k'mo me'uma lo karah Ota hadumiyah vegam ota hataf'ura
חורשת האקליפטוס הגשר הסירה ורیح המלוח על המים	Chorshat ha'ekaliptus Hagesher Hasira Verei'ach hamalu'ach al hamayim (x2)
מעבר לירדן רעמו התותחים והשלום חזר בסוף הקיץ וכל התינוקות היו לאנשים ושוב על הגבעה הקימו בית	Meiever layarden ra'amu hatotachim Vehashalom chazar besof hakayitz Vechol hatinokot hayu la'anashim Veshuv al hagiva'h hekimu bayit
אבל על חוף ירדן כמו מאומה לא קרה אותה הדומייה וגם אותה התפאורה	Aval al chof yarden k'mo me'uma lo karah Ota hadumiyah vegam ota hataf'ura
חורשת האקליפטוס הגשר הסירה ורیح המלוח על המים	Chorshat ha'ekaliptus Hagesher Hasira Verei'ach hamalu'ach al hamayim (x2)

When mother came here, beautiful and young, Father built her a house on the hill.
The years went by, half a century passed away, and meanwhile her curls have turned to gray.

But on the banks of the Jordan it's as though not a thing had changed
There is the same silence, the same scenery,

The eucalyptus grove, the bridge, the boat, and the salty smell on the water

Over the Jordan the cannons roared, and peace returned at the end of the summer.
And all the infants have grown into men and have built houses again on the hill.

But on the banks of the Jordan it's as though not a thing had changed
There is the same silence, the same scenery,

The eucalyptus grove, the bridge, the boat, and the salty smell on the water

The Third Cup

This cup is mostly red with a little white mixed in. It too symbolizes the change of seasons and the mystical concept of Beriah [creation]. In Israel, the ground has warmed to allow seeds to take root. Plants have started to grow. **This time we eat the whole fruit, even the seeds.** Potential has turned into reality. Now is important, but we also take in continuing potential for the future. These are **grapes***, **figs***, carob, and berries. Torah is compared to fruit in this category. Just as every part is good to eat, every part of the Torah is good to study and learn.

Raise the cup in your right hand and recite together the blessing over the wine:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן

Barukh Atta Adonai Eloheinu Melekh ha'olam borei p'ri hagafen

Blessed are You, Lord, our God, Ruler of the Universe, Creator of the fruit of the tree

Pick up the fruit and recite the appropriate blessing:

Over tree fruit or grapes ...

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הָעֵץ

Barukh ata Adonai, Eloheinu Melekh ha-olam, borei p'ri ha-etz

Blessed are You, Lord, our God, Ruler of the Universe, Creator of the fruit of the tree

... Or over berries

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הָאֲדָמָה

Baruch atah A-donay, Elo-heinu Melech Ha'Olam borei p'ri ha-adamah

Blessed are You, Lord, our God, Ruler of the Universe, Creator of the fruit of the earth



וַיִּבְרָא אֱלֹהִים אֶת-הָאָדָם בְּצַלְמוֹ, בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ: זָכָר וּנְקֵבָה, בָּרָא אֹתָם. וַיְבָרֶךְ אֹתָם, אֱלֹהִים, וַיֹּאמֶר לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת-הָאָרֶץ, וּכְבִּשְׁהָ; וַיְרֹדוּ בְּדִגַת הַיָּם, וּבְעוֹף הַשָּׁמַיִם, וּבְכָל-חַיָּה, הַרְמִשֵּׁת עַל-הָאָרֶץ. וַיֹּאמֶר אֱלֹהִים, הִנֵּה נֹתְתִי לָכֶם אֶת-כָּל-עֵשֶׂב זֶרַע אֲשֶׁר עַל-פְּנֵי כָל-הָאָרֶץ, וְאֶת-כָּל-הָעֵץ אֲשֶׁר-בּוֹ פְּרִי-עֵץ, זֶרַע זֶרַע: לָכֶם יִהְיֶה, לְאֹכְלָה. וְלִכָּל-חַיַּת הָאָרֶץ וְלִכָּל-עוֹף הַשָּׁמַיִם וְלִכָּל רֹמֵשׁ עַל-הָאָרֶץ, אֲשֶׁר-בּוֹ נֶפֶשׁ חַיָּה, אֶת-כָּל-יֵרֶק עֵשֶׂב, לְאֹכְלָה; וַיְהִי-כֵן. וַיִּרְא אֱלֹהִים אֶת-כָּל-אֲשֶׁר עָשָׂה, וְהִנֵּה טוֹב מְאֹד; וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר, יוֹם הַשְּׁשִׁי.

And God created the human in God's own image, in the image of the Divine, God created him; male and female created God created them. And God blessed them; and God said unto them: 'Be fruitful, and multiply, and replenish the earth, and care for it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that creepeth upon the earth.' And God said: 'Behold, I have given you every herb yielding seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed--to you it shall be for food; and to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is a living soul, [I have given] every green herb for food.' And it was so. And God saw everything that He had made, and, behold, it was very good. And there was evening and there was morning, the sixth day.

Tsadik Katamar

צָדִיק כְּתָמָר יִפְרָח	tsadik katamar yifrakh
כְּאֶרֶז בְּלִבְנוֹן יִשְׁגֶּה	keerez balvanon yisge
שְׂתוּלִים בְּכִית אֲדוֹנָי	shtulim beveit adona
בְּחִצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ	bekhatsrot eloheinu yafrikhu
עוֹד יִנוּבוּן בְּשִׂיכָה	od yenuvun beseiva
דְּשֵׁנִים וְרַעֲנָנִים יִהְיוּ	dshenim veraanim yihyu
לְהַגִּיד כִּי-יָשָׁר אֲדוֹנָי	lehagid ki-yashar adona
צוּרֵי וְלֹא-עוֹלָתָהּ בּוֹ	tsuri velo-avlata bo

The righteous flourish like the date palm,
Thrive like a cedar in Lebanon;
Planted in the house of the Adonai,
They flourish in our God's courtyards.
In old age they remain fruitful,
Still fresh and beautiful
Proclaiming Adonai is upright,
My rock in whom and there is no flaw.



Lo Alecha Ham'lacha Ligmor

לֹא עָלֶיךָ הַמְּלָאכָה לְגִמּוֹר	Lo alecha ham'lacha ligmor, Lo alecha ligmor
וְלֹא אַתָּה בֶּן חוֹרִין לְכַטֵּל מְקוֹנָה	V'lo ata ben chorim l'hibatil mimena, V'lo ata ben chorin

It is not your duty to complete the work.
Not up to you to finish it.
But neither are you free to desist from it.

Sheleg al Iri

שג על עירי, כל הלילה נח
אל ארצות החום אהובי הלך

Sheleg al iri kol halaila nach
El artzot hachom ahuvi halach

שג על עירי, והלילה קר
מארצות החום לי יביא תמר
שג על עירי, והלילה הקר
מארצות החום לי יביא תמר

Sheleg al iri vehalaila kar
Me'artzot hachom li yavi tamar
Sheleg al iri vehalaila Ha'kar
Me'artzot hachom li yavi tamar

דבש התאנה, מתק החרוב
ואורחת גמלים עמוסי כל טו

Dvash hate'eina, metek hecharuv
Ve'orchat gmalim amusei kawl tuv

הנה שוב ישוב, שמש לבבי
ומשם תפוח זהב יביא
הנה שוב ישוב, שמש לבבי
ומשם תפוח זהב יביא

Heina shuv yashuv shemesh levavi
Umisham tapuach zahav yavi
Heina shuv yashuv shemesh levavi
Umisham tapuach zahav yavi

שג על עירי, נח כמו טלית
מארצות החום, מה הבאת לי?

Sheleg al iri nach kmo talit.
Me'artzot hachom ma heveita li?

שג על עירי, שלג על פני
ובתוך הפרי כל געגועי
שג על עירי, שלג על פני
ובתוך הפרי כל געגועי

Sheleg al iri, sheleg al panai
Uvetoch hapri kawl ga'agu'ai
Sheleg al iri, sheleg al panai
Uvetoch hapri kawl ga'agu'ai

Snow over my city, resting all the night.
My love has gone to the warm lands.
Snow over my city, and the night is cold.
From the warm countries he will bring me a date.
The honey of the fig, the sweetness of carob.
And a caravan of camels laden with all good things.
Surely my heart's sun will return here.
And from there, he will bring an orange.

Snow over my city, resting like a tallit.
From the warm lands, what have you brought me?
Snow on my city, snow on my face.
And within the fruit are all my longings.

The Fourth Cup

This cup is all red, symbolizing summer. The trees are in full bloom and filled with fruit. With this cup we look to Atzilut [Emation of pure Godliness]. This cannot be represented by physical food. We acknowledge God's love, mercy, wisdom, and other attributes which we perceive with our hearts rather than our senses.

Raise your cup and recite together the blessing over the wine:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן

Barukh Atta Adonai Eloheinu Melekh ha'olam borei p'ri hagafen

Blessed are You, Lord, our God, Ruler of the Universe, Creator of the fruit of the tree.

As we conclude, we remember that Tu B'Shevat marks the traditional turning point between the rainy season and the beginning of spring.

It was told that Honi Hama'agal was walking along, and saw an old man planting a carob tree. Knowing the old man would not live to see the fruits of his labor. He asked the man: "Why do you bother to plant a tree if you will never see it's fruits?" The man answered: "I will not see this tree full grown, but my children will and their children will. As trees were planted for me, I plant this tree for them."

Every year we celebrate the same cycle of holy days, but it is not the same. We grow and develop many new insights. May we be blessed to gather next year, to seek knowledge in our texts, our traditions, and our world, and to be nourished by her fruits. We remember our obligations as stewards of the land, and use this day as a reminder of our connection and commitments to the land of Israel, the modern state of Israel, and to each other.

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם!

L'shanah haba'ah Birushalayim!

Next year in Jerusalem!

Note: If your Tu B'Shevat seder is held as part of a greater meal with bread, Birkat Hamazon should be recited. Otherwise, recite Bracha Achrona, making the proper insertions for any fruits from Israel.



Acknowledgements

Compiled by Rabbi Jennifer Gorman,

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Committee

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Biographies of Presenters

Hazzan Ellen Miller Arad has served the Jewish community for many years as an educator, lay leader, hazzan, and most recently as a chaplaincy intern at New York Presbyterian Hospital. In addition, she has had the opportunity to visit various communities across the country, as guest lecturer, scholar-in-residence, and High Holiday Hazzan.

Chazzan Jeremy Burko has been proud to serve the Beth Radom Congregation since 2015. Graduating from the Jewish Theological Seminary in 2010 with a Masters degree in Sacred Music and cantorial investiture, Chazzan Jeremy first served the New North London Synagogue in London, England, and then the Agudath Israel Congregation (now Kehilat Beth Israel) in Ottawa. Chazzan Jeremy was one of the early pioneers of the Jewish a cappella movement, having founded and directed the University of Toronto's Varsity Jews, as well as London's Tabouli.

Cantor Sarah Myerson proudly serves as Liturgical Director for Kane Street Synagogue in Brooklyn, New York. Previously, she served communities in New York, Massachusetts, and Israel. She was commissioned by the CA in 2018, and invested by the JTS in 2015, conferred with Diploma of Hazzan and Master of Sacred Music. She received her Bachelor of Music (Composition) from the Sydney Conservatorium of Music, Australia. She writes and performs new compositions, especially in Yiddish and Hebrew, and continues to work freelance as a musician, speaker, educator and Yiddish dance teacher and leader.

Cantor Elana Rozenfeld is a cantor, performer, songwriter and theatre artist, whose musical influences include: Jazz, American Standards and Jewish World music. She has served as cantor at Park Avenue Synagogue in NYC, Congregation Shirat Hayam in Swampscott, MA and as the Artist in Residence at Congregation Mishkan Tefila in Brookline, MA. She currently lives near Haifa.

Chazzan Rebecca Blumenthal: "Cantor Bex" is a freelance Chazzan working in the UK. She graduated from Hebrew College in Boston in 2015 with cantorial ordination (smicha) and a Masters in Jewish Studies and she moved back to the UK with her family in 2016. She currently works for a number of different small Masorti communities around the UK, supporting their development and sustainability.

Cantor Ethan Levin Goldberg began serving the Westchester Jewish Center in the fall of 2014. Ethan grew up near Philadelphia and was nurtured along his Jewish journey by his loving family, Adath Israel, Gratz College, HaZamir and Camp Ramah in the Poconos, where he worked as the music director for seven summers and honed many of the skills he brings to his work. His professional interests include the intersection of Judaic arts and Jewish spirituality, synagogue transformation, music education and Cultural Zionism.

Rabbi Cantor Shoshi Levin Goldberg serves Temple Israel Center in White Plains, NY. Her mission is to meet people where they are and to walk alongside others as they develop their Jewish lives. She uses a participatory style of prayer and music that brings people together and makes Judaism accessible to people from different backgrounds. She has had a wide range of cantorial and educational experience including at B'nai Jeshurun, Shaare Zedek, Mechon Hadar, Camp Ramah Nyack, and Westchester Jewish Center.