

The Cry and the Call by Rabbi Ora Nitkin-Kaner

Tekiah, the shout. *Shevarim*, the fracture. *T'ruah*, the breach.

This year has contained so much alarm, so much fracture and fear of shatter. We know our society has been broken for a long time, but now, the cracks are widening, chasms are forming. And we have been afraid of falling, of being consumed.

We ourselves have been shattered -- emotionally, physically, spiritually, politically. Shards of our hopes for ourselves, our communities, our country, our world surround us, and it's hard to move without feeling how they pierce us, feeling like a reminder of brokenness and of failure.

Shevarim, one of the shofar's calls, is the Hebrew word for breaking, for fracture. It also means destruction, calamity. *Mashber*, from the same root, is the modern Hebrew word for crisis. But *mashber* is also the Hebrew word for a birthing stool.

Tekiah, the shout. *Shevarim*, the shatter. *T'ruah*, the breaking open.

What will this moment give birth to? Birth is terrifying, messy, laborious. Birth is painful, and destructive. And it is awe-inspiring, God-like, creating new life in the world.

What needs to die off, so that new life can come? What shatter needs to happen, so that the world can be reworked, made fresh, made new?

This is a birthing moment. It will demand our breath, our patience, our fierceness, our energy, the whole of who we are. It will be messy. It will be worth it.

Tekiah, the call. *Shevarim*, the breaking into. *T'ruah*, the breaking open.

We cannot do this alone. We cannot leave anyone behind, including our past selves, full of misjudgments and fears. We need everyone, to be calling to each other, to be calling out towards the world we are creating.

We are calling out to the future. The shofar is not just an instrument of repentance; it is the symbol for the end of days. We're being called to move forward, called to believe.