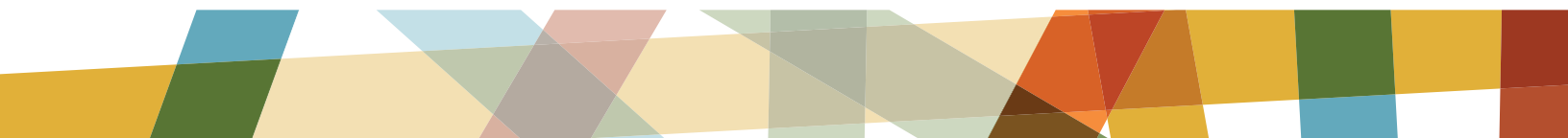




Judaism Your Way

Welcoming the New Year in Community 2026/5787



Rosh Hashanah Torah Service
Parashat B'reishit (In the Beginning)
Genesis

First Aliyah: Verses 1:1-5

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ:

B'reishit bara Elohim eit hashamayim v'eit ha-aretz.

In the beginning, the Divine created the sky and the earth.

וְהָאָרֶץ הִיְתָה תֹהוּ וָבֹהוּ וְחֹשֶׁךְ עַל־פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל־
פְּנֵי הַמַּיִם:

*V'ha-aretz haitah tohu vavohu v'choshekh al p'nei t'hom v'ruach Elohim
m'rachefet al p'nei hamayim.*

And the earth was chaos and nothingness, with darkness over the surface of the deep and a Divine wind hovering over the water.

וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר וַיְהִי־אוֹר:

Vayomer Elohim y'hi or vay'hi or.

The Divine said, "Let there be light." And there was light.

וַיַּרְא אֱלֹהִים אֶת־הָאוֹר כִּי־טוֹב וַיַּבְדֵּל אֱלֹהִים בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ:

Vayar Elohim et ha-or ki tov vayavdeil Elohim bein ha-or uvein hachoshekh.

The Divine saw that the light was good and separated the light from the darkness.

וַיִּקְרָא אֱלֹהִים לְאוֹר יוֹם וְלַחֹשֶׁךְ קָרָא לַיְלָה וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם
אֶחָד:

*Vayikra Elohim la-or yom v'lachoshekh kara lailah vay'hi erev vay'hi voker yom
echad.*

*The Divine called the light Day and the darkness Night. There was evening, and
there was morning: a first day.*

Second aliyah: Verses 1:6-8

וַיֹּאמֶר אֱלֹהִים יְהִי רָקִיעַ בְּתוֹךְ הַמַּיִם וְיִהְיֶה מַבְדִּיל בֵּין מַיִם לַמַּיִם:

Vayomer Elohim y'hi rakia b'tokh hamayim vihi mavdil bein mayim lamayim.

The Divine said, "Let there be an expanse in the midst of the water, that it may separate water from water."

וַיַּעַשׂ אֱלֹהִים אֶת־הָרָקִיעַ וַיַּבְדִּיל בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לָרָקִיעַ וּבֵין הַמַּיִם
אֲשֶׁר מֵעַל לָרָקִיעַ וַיְהִי־כֵן:

Vaya'as Elohim et harakia vayavdeil bein hamayim asher mitachat larakia uvein hamayim asher mei'al larakia vay'hi khein.

The Divine made the expanse, and it separated the water that was below the expanse from the water that was above the expanse. And it was so.

וַיִּקְרָא אֱלֹהִים לָרָקִיעַ שָׁמַיִם וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם שֵׁנִי:

Vayikra Elohim larakia shamayim vay'hi erev vay'hi voker yom sheini.

The Divine called the expanse Sky. And there was evening and there was morning: a second day.

Third aliyah: Genesis 1:9-13

וַיֹּאמֶר אֱלֹהִים יִקְוּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל־מָקוֹם אֶחָד וְתִרְאֶה הַיַּבֵּשָׁה
וַיְהִי־כֵן:

Vayomer Elohim yikavu hamayim mitachat hashamayim el makom echad v'teira'eh hayabashah vay'hi khein.

The Divine said, "Let the water below the sky be gathered into one area, that the dry land may appear." And it was so.

וַיִּקְרָא אֱלֹהִים לַיַּבֵּשָׁה אֶרֶץ וּלַמְקוֹהַּ הַמַּיִם קָרָא יָמִים וַיִּרָא אֱלֹהִים כִּי־
טוֹב:

Vayikra Elohim layabashah eretz ulmikveih hamayim kara yamim vayar Elohim ki tov.

The Divine called the dry land Earth and called the gathering of waters Seas. And the Divine saw that this was good.

וַיֹּאמֶר אֱלֹהִים תִּדְשָׁא הָאָרֶץ דָּשָׂא עֵשֶׂב מִזְרִיעַ זָרַע עֵץ פְּרִי עֹשֶׂה פְּרִי
לְמִינוֹ אֲשֶׁר זָרְעוּבוּ עַל־הָאָרֶץ וַיְהִי־כֵן:

*Vayomer Elohim tadshei ha-aretz deshe eisev mazria zera eitz p'ri oseh p'ri
l'mino asher zaro vo al ha-aretz vay'hi khein.*

And the Divine said, "Let the earth sprout vegetation: seed-bearing plants, fruit trees of every kind on earth that bear fruit with the seed in it." And it was so.

וַתּוֹצֵא הָאָרֶץ דָּשָׂא עֵשֶׂב מִזְרִיעַ זָרַע לְמִינֶיהָ וְעֵץ עֹשֶׂה־פְּרִי אֲשֶׁר זָרְעוּבוּ
לְמִינָהּ וַיִּרְא אֱלֹהִים כִּי־טוֹב:

*Vatotzei ha-aretz deshe eisev mazria zera l'mineihu v'eitz oseh p'ri asher zaro vo
l'mineihu vayar Elohim ki tov.*

The earth brought forth vegetation: seed-bearing plants of every kind, and trees of every kind bearing fruit with the seed in it. And the Divine saw that this was good.

וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם שְׁלִישִׁי:

Vay'hi erev vay'hi voker yom sh'lishi.

And there was evening and there was morning: a third day.

Yom Kippur Torah Service Parashat V'Zot Ha-Bracha (And This is the Blessing) Deuteronomy/Devarim

First aliyah: *Deuteronomy 34:1-4*

וַיַּעַל מֹשֶׁה מֵעֶרְבַת מוֹאָב אֶל־הַר נֹבֹר רֹאשׁ הַפְּסִגָּה אֲשֶׁר עַל־פְּנֵי יְרִיחוֹ
וַיִּרְאֶהוּ יְהוָה אֶת־כָּל־הָאָרֶץ אֶת־הַגִּלְעָד עַד־דָּן:

*V'ya'al Moshe mei'arvot Moav el har Nevo rosh ha'Pisgah asher al p'nei Yericho
va'yareihu YHVH et kol ha'aretz et ha-Gilad ad Dan;*

Moses went up from the steppes of Moab to Mount Nebo, to the summit of Pisgah, opposite Jericho, and the Source showed him the whole land: Gilead as far as Dan;

וְאֶת־כָּל־נַפְתָּלִי וְאֶת־אֶרֶץ אֶפְרַיִם וּמְנַשֶּׁה וְאֶת־כָּל־אֶרֶץ יְהוּדָה עַד הַיָּם
הָאֲחֵרֹן:

*Ve'et kol Naftali, ve'et eretz Ephraim u'Menashe ve'et kol eretz Yehudah ad
ha'yam ha'acharon;*

all Naftali; the land of Ephraim and Manasseh; the whole land of Judah as far as the Western Sea;

וְאֶת־הַנֶּגֶב וְאֶת־הַכָּזָר בְּקֶעֶת יִרְחוֹ עִיר הַתְּמָרִים עַד־צֹאֵר:

V'et ha-Negev, v'et ha'kikar, bik'at Yereicho ir ha't'marim ad Tzoar.

the Negev; and the Plain—the Valley of Jericho, the city of palm trees—as far as Tzoar.

וַיֹּאמֶר יְהוָה אֵלָיו זֹאת הָאָרֶץ אֲשֶׁר נִשְׁבַּעְתִּי לְאַבְרָהָם לְיִצְחָק וְלִיעֲקֹב
לֵאמֹר לְזֶרַעַךְ אֶתְנַנָּה הָרְאִיתִיךָ בְּעֵינֶיךָ וְשָׁמָּה לֹא תַעֲבֹר:

*Va'yomer YHVH eilav zot ha'arets asher nishbati l'Avraham, l'Yitzchak,
u'l'Ya'acov leimor l'zaracha etnenah he'riticha v'einecha v'shama lo ta'avor.*

And the Source said to him, "This is the land of which I swore to Abraham, Isaac, and Jacob, 'I will assign it to your descendants.' I have let you see it with your own eyes, but you will not cross over there."

Second aliyah: Deuteronomy 34:5-8

וַיָּמָת שָׁם מֹשֶׁה עַבְד־יְהוָה בְּאֶרֶץ מוֹאָב עַל־פִּי יְהוָה:

Vayamot sham Moshe eved YHVH b'erezt Mo'av al pi YHVH.

So Moses, the servant of the Source, died there, in the land of Moab, according to (at the mouth of) the Divine,

וַיִּקְבֹּר אֹתוֹ בְּגִי בְּאֶרֶץ מוֹאָב מִן הַבַּיִת פְּעֹר וְלֹא־יָדַע אִישׁ אֶת־קְבֻרָתוֹ עַד
הַיּוֹם הַזֶּה:

*Va'yikbor otoh va'gai b'erezt Moav mool Beit Pe'or v'lo yadah ish et k'vurato ad
ha'yom ha'zeh.*

who buried him in the valley in the land of Moab, near Beth-peor; and no one knows his burial place to this day.

וּמֹשֶׁה בֶּן־מֵאָה וְעֶשְׂרִים שָׁנָה בָּמָוֶתוֹ לֹא־כָהָתָה עֵינָיו וְלֹא־נָס לִחָה:

U'Moshe ben me'ah v'esrim shana b'moto lo khahata eino v'lo nas leicho.

Moses was a hundred and twenty years old when he died; his eyes were clear and his energy intact.

וַיִּבְכּוּ בְנֵי יִשְׂרָאֵל אֶת־מֹשֶׁה בְּעֶרְבַת מוֹאָב שְׁלֹשִׁים יוֹם וַיִּתְּמוּ יָמָיו בְּכִי
אֶבֶל מֹשֶׁה:

Vayivku v'nei Yisrael et Moshe b'arvot Moav shloshim yom va'yitmu y'mei v'chee evel Moshe.

And the Israelites cried and mourned Moses in the steppes of Moab for thirty days. The period of wailing and mourning for Moses came to an end.

Third aliyah: *Deuteronomy 34:9-12*

וַיְהוֹשֻׁעַ בֶּן-נֹון מָלֵא רוּחַ חָכְמָה כִּי-סָמַח מֹשֶׁה אֶת-יָדָיו עָלָיו וַיִּשְׁמְעוּ אֵלָיו
בְּנֵי-יִשְׂרָאֵל וַיַּעֲשׂוּ כְאֲשֶׁר צִוָּה יְהוָה אֶת-מֹשֶׁה:

Vi-Yhoshua bin Nun maleh ruach chokhmah ki samach Moshe et yadav alav, va'yishme'oo eilav b'nei Yisrael va'ya'asu ka'asher tziva YHVH et Moshe.

Now Joshua son of Nun was filled with the spirit of wisdom because Moses had laid his hands upon him; and the Israelites heeded him, doing as the Source had commanded Moses.

וְלֹא-קָם נָבִיא עוֹד בְּיִשְׂרָאֵל כְּמֹשֶׁה אֲשֶׁר יָדָעוּ יְהוָה פָּנִים אֶל-פָּנִים:

V'lo kam navi od b'Yisrael k'Moshe asher y'da'o YHVH panim el panim.

Never again did there arise in Israel a prophet like Moses—whom the Source singled out, face to face,

לְכָל-הָאֵתָת וְהַמוֹפְתִים אֲשֶׁר שָׁלַח יְהוָה לַעֲשׂוֹת בְּאֶרֶץ מִצְרַיִם לְפָרְעָה
וּלְכָל-עַבְדָּיו וּלְכָל-אֶרְצוֹ:

L'chol ha'otot ve'hamotfim asher sh'lacho YHVH la'asot b'erezt Mitzrayim l'Faroh u'le'chol avadav u'le'chol artzo.

for the various signs and harbingers that the Divine sent him to display in the land of Egypt, against Pharaoh and all his sycophants and his whole country,

וּלְכָל-הַיָּד הַחֲזָקָה וְלְכָל-הַמֹּרָא הַגָּדוֹל אֲשֶׁר עָשָׂה מֹשֶׁה לְעֵינֵי כָל-
יִשְׂרָאֵל:

U'le'chol ha'yad ha'chazakah u'le'chol ha'morah ha'gadol asher asah Moshe l'einei kol Yisrael.

and for all the great might and awesome power that Moses showed in the eyes of all the people of Israel.