



Once there was a queen who had only one child, a son. She loved him very much and did everything she could for him. All the queen wanted with all her heart was for her son to grow up to be a good and kind person. Even though his mother gave him all she asked for, the prince did not always act happy. Often he was selfish and mean. He hit people, he bullied others, and he took pleasure in laughing at people when they were sad.

The queen didn't like some of the things her son did. Sometimes she got very angry. She would tell him to stop what he was doing and go to his room. Later, she would come to him and quietly explain why she was disappointed with his behavior. Once, when her son did something very mean to a good friend of the queen, the queen got very angry. She screamed at him, "Get out of here!" The prince ran out of the palace and disappeared.

For what seemed to the prince like a long time, he wandered from place to place. He became a beggar. It wasn't fun being a beggar. People laughed at beggars. No one was nice to beggars. Some people even hit beggars. This made him very unhappy. He was sorry for what he had done. Remembering the quiet talks he used to have with his mother, the prince slowly realized that he had been very wrong.

Finally, after much thinking and crying, he decided to go home. In the eyes of the queen much had changed, even though it had only been two days. Her son now seemed older. The young prince who once wore silk was now dressed in rags. He came to the palace, and spoke to the queen, saying "Your majesty, I know that I have changed, but I am still your son. I love you. I want to come home. Even though I may not look the same, it is still me." The queen hugged her son and he came home.

On Rosh Hashanah, we are like that prince. We started last year dressed in silk, but return for the start of the New Year a little bit tattered. We started last year as Princes and Princesses of Israel, but return for the start of the New Year having made mistakes. We all make mistakes. What can make us like that prince is the ability to acknowledge our mistakes, apologize for them, and ask others to forgive us. We ask God, and our parents, brothers, sisters, and the rest of our family and friends to help us return to the person we want most to be.

* *

My God, I thirst for You.
I yearn for You.
You are like clouds of spring rain
bringing cool water
to the parched and dusty desert
of my soul.

In the sanctuary where I feel
the power and the glory of Your presence,
my mouth fills with songs of praise.
All my days I will bless You
for I trust You more than life.
I feel sated as with a royal feast.
When I sing Your praises
my heart dances.

וַיִּתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי בְרָא כְרַעוּתֵיהּ, וַיִּמְלִיךְ מַלְכוּתֵיהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעֵגְלָא וּבְזַמַּן קָרִיב וְאָמְרוּ אָמֵן:
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמִי וּלְעָלְמֵי עָלְמַיָּא:
יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ
הוּא לְעָלְמָא וּלְעָלְמֵי מְכָל בְּרַכְתָּא וְשִׁירְתָּא תְּשֻׁבְחָתָא וְנַחֲמָתָא, דְּאָמְרוּן בְּעֵלְמָא, וְאָמְרוּ אָמֵן:

Yitgadal v'yitkadash sh'meih raba. B'al'ma di v'ra chiruteih, v'yamlich malchuteih b'chayeichon uv'yomeichon
uv'chayei d'chol beit yisra-eil, ba-agala uvizman kariv, v'imru amein.

Y'hei sh'meih raba m'varach l'alam ul'al'mei al'maya.

Yitbarach v'yishtabach v'yitpa-ar v'yitromam v'yitnasei v'yithadar v'yitaleh v'yithalal sh'meih d'kudsha b'rich hu,
l'eila l'eila mi kol birchata v'shirata tushb'chata v'nechemata, da-amiran b'al'ma, v'imru amein.

**EXALTED and hallowed be God's great name
in the world which God created, according to plan.
May God's majesty be revealed in the days of our lifetime
and the life of all Israel — speedily, imminently, to which we say Amen.**

Blessed be God's great name to all eternity.

**Blessed, praised, honored, exalted, extolled, glorified, adored, and lauded
be the name of the Holy Blessed One, beyond all earthly words and songs of blessing, raise, and
comfort. To which we say Amen.**

**May there be abundant peace from heaven, and life, for us and all Israel to which we say
Amen.**

**May the One who creates harmony on high, bring peace to us and to all Israel to which we say
Amen**

Unending Love

We are loved
by an unending love.
We are embraced
by arms that find us
even when
we are hidden from ourselves.
We are touched
by fingers that soothe us
even when
we are too proud for soothing.
We are counseled
by voices that guide us
even when
we are too embittered to hear.
We are loved
by an unending love.
We are supported
by hands that uplift us
even in
the midst of a fall.
We are urged on
by eyes that meet us
even when
we are too weak for meeting.
We are loved
by an unending love.
Embraced, touched, soothed, and counseled.
ours are the arms,
the fingers, the voices;
our are the hands,
the eyes, the smiles;
We are loved
by an unending love

בְּרַכּוּ אֶת יְיָ הַמְּבֹרָךְ:
Bar'chu et Adonai hamvorach

בְּרוּךְ יְיָ הַמְּבֹרָךְ לְעוֹלָם וָעֶד:
Baruch Adonai hamvorach l'olam va-ed.

Praise God to whom our praise is due!
Praise God who deserves praise to be praised forever and ever!

אַהֲבָה רַבָּה אַהֲבַתְנוּ, יְיָ אֱלֹהֵינוּ, חֶמְלָה גְּדוֹלָה וַיִּתֵּרָה חֶמְלַתְּ עָלֵינוּ. אָבִינוּ מַלְכֵנוּ, בְּעִבּוֹר
אֲבוֹתֵינוּ שֶׁבְטַחוּ בְּךָ, וַתְּלַמְּדֵם חֻקֵי חַיִּים, כִּן תַּחֲנֹנֵנוּ וַתְּלַמְּדֵנוּ. אָבִינוּ, הָאֵב הַרְחֵמֵנוּ, הַמְּרַחֵם,
רַחֵם עָלֵינוּ, וְתֵן בְּלַבְנוּ לְהִבִּין וּלְהַשְׁכִּיל, לְשִׁמְעַ, לְלַמֵּד וּלְלַמֵּד, לְשִׁמּוֹר וּלְעֲשׂוֹת וּלְקַיֵּם אֶת כָּל
דְּבָרֵי תִלְמוּד תּוֹרַתְךָ בְּאַהֲבָה. וְהֵאָר עֵינֵינוּ בְּתוֹרַתְךָ, וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ, וַיַּחַד לְבַבֵּנוּ
לְאַהֲבָה וּלְיִרְאָה אֶת שְׁמֶךָ, וְלֹא נִבּוֹשׁ לְעוֹלָם וָעֶד: כִּי בְשֵׁם קִדְשְׁךָ הַגָּדוֹל וְהַנּוֹרָא בְּטַחֲנוּ,
נְגִילָה וְנִשְׁמְחָה בִּישׁוּעָתְךָ.

Ahavah rabah ahavtanu, Adonai eloheinu, chemlah g'dolah viteirah chamalta aleinu. Avinu malkeinu, ba-avur avoteinu shebat'chu v'cha, vat'lam'deim chukei chayim, kein t'chaneinu ut'lam'deinu. Avinu, ha-av harachaman, hamracheim, racheim aleinu, v'tein b'libeinu l'havin ul'haskil, lishmoa, lilmod ul'lameid, lishmor v'la-asot ul'kayeim et kol divrei talmud toratecha b'ahavah. V'ha-eir eineinu b'toratecha, v'dabeik libeinu b'mitzvotcha, v'yacheid l'vaveinu l'ahavah ul'yirah et sh'mecha, v'lo neivosh l'olam va-ed. Ki v'sheim kodsh'cha hagadol v'hanora batach'nu, nagilah v'nism'chah bishuatecha.

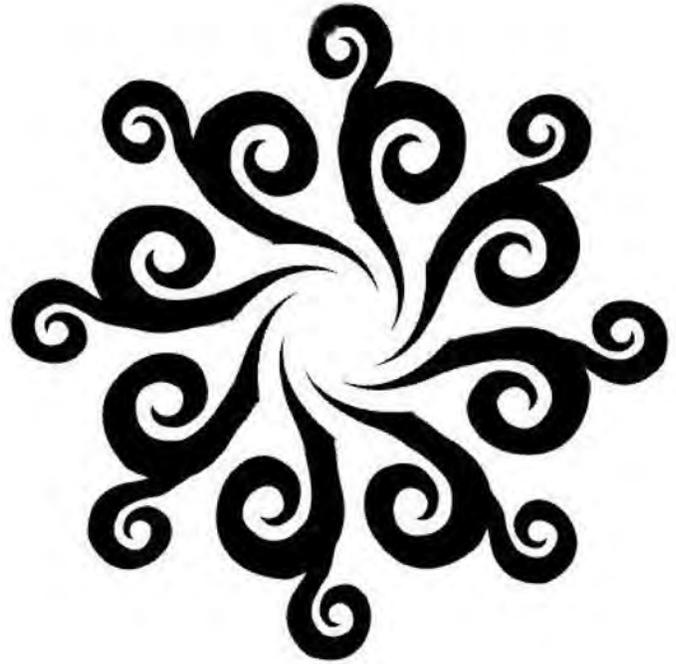
How deeply You have loved us Adonai, our God, gracing us with surpassing compassion! On account of our forebears whose trust led You to teach them the laws of life, be gracious to us, teaching us as well. Merciful One, have mercy on us by making us able to understand and discern, to heed, learn, and teach, and, lovingly observe, perform, and fulfill all that is in Your Torah.

Open our eyes with Your Torah, focus our minds on Your mitzvot, unite our hearts in love and reverence for Your Name. Then we will never feel shame, never deserve rebuke, and never stumble. Having trusted in Your great and awesome holiness, we shall celebrate Your salvation with joy.

Gather us in peace from the four corners of the earth and lead us upright to our land For You, God, work wonders. You chose us. Truly, you drew us near to You Great Name, that we might acknowledge You, declaring, in love, that You are One.

Praised be You, Adonai, who chooses Your people Israel in love.

In the presence
of the Inexplicable Energy That binds my soul
With all that is living —
With the Life Source
Embodied in the human spirit I stand in awe
Of the genius of creation.
Holy Spark within:
I open myself to you;
To all that illuminates life,
And infuses it
With fire,
And magic,
And the movement of the heart.
As I see,
And touch,
And hear,
And feel,
And taste the splendor of your earth, I fill with joy.
I envision You
As all that is possible:
Embracing difference
For what it is: the many forms of love.
Embracing struggle as the means of understanding
As a fire that, like the burning bush, rather than consumed
Glow in the world.
Above all else, I celebrate
The oneness of existence.
The unity of life.



שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד:

Sh'ma Yisra-eil, Adonai Eloheinu Adonai Echad.

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

Baruch sheim k'vod malchuto l'olam va-ed.

Listen, Israel - Adonai is our God, Adonai alone:
Praised is God's glorious majesty forever and ever.

וְאָהַבְתָּ אֶת יְיָ אֱלֹהֶיךָ, בְּכָל-לִבְבְּךָ, וּבְכָל-נַפְשְׁךָ, וּבְכָל-מְאֹדְךָ. וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר
אָנֹכִי מְצַוְךָ הַיּוֹם, עַל-לִבְבְּךָ: וְשָׁנַנְתָּם לְבְנֶיךָ, וְדַבַּרְתָּ בָם בְּשַׁבְּתְךָ בְּבֵיתְךָ, וּבְלֶכְתְּךָ בַדֶּרֶךְ
וּבְשֹׁכְבְךָ, וּבְקוּמְךָ. וְקִשְׂרָתָם לְאוֹת עַל-יָדְךָ, וְהָיוּ לְטֹטְפוֹת בֵּין עֵינֶיךָ, וְכִתְבָתָם עַל מְזוֹת בֵּיתְךָ
וּבְשַׁעְרֶיךָ:

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי, וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְיָ אֱלֹהֵיכֶם, אֲשֶׁר
הוֹצֵאתִי אֶתְכֶם מִמִּצְרַיִם, לִהְיוֹת לְכֶם לֵאלֹהִים, אֲנִי יְיָ אֱלֹהֵיכֶם:

V'ahavta eit Adonai elohecha, b'chol l'vav'cha, uv'chol nafsh'cha, uv'chol m'odecha. V'hayu had'varim ha-eileh, asher anochi m'tzav'cha Hayom, al l'vavecha. V'shinantam l'vanecha, v'dibarta bam, b'shivt'cha b'veitecha, uv'lecht'cha vaderech, uv'shochb'cha, uv'kumecha. Uk'shartam l'ot al yadecha, v'hayu l'totafot bein einecha. Uch'tavtam al m'zuzot beitecha uvisharecha. L'ma-an tizk'ru va-asitem et kol mitzvotay, vihyitem k'doshim leiloheichem. Ani Adonai eloheichem, asher hotzeiti etchem mei-eret mitzrayim, lihyot lachem leilohim, ani Adonai eloheichem.

You shall love Adonai your God with all your heart, with all your soul, and with all your might. Take to heart these instructions with which I charge you this day, press them upon your children. Recite them when you stay at home and when you are away, when you lie down and when you get up. Bind them as a sign on your hand and let them serve as a symbol on your forehead, scribe them on the doorposts of your house and on your gates.

Thus you shall remember to observe all My commandments and to be holy to your God.

I am Adonai, your God, who brought you out of the land of Egypt to be your God, Adonai your God.

Source of the Universe

This is the day which You have made;
We will rejoice and be happy in it
as our celebration of Your creative power resounds in
our hearts and our minds.

Yet our joy is not complete --

You have given us to be Your partners in creation;
But our task is unfinished.

For many, the thick darkness of
Mitzrayim still lingers,
agony and uncertainty their only companions.

Though deserts bloom in promised lands,
Some still wait for freedom.

Our God and God of generations past,
our voices call out to You in prayer.

As You redeemed those enslaved in *Mitzrayim*
so may You deliver those whose hands
and hearts are shackled by others.

Soften the heart of every Pharaoh
and lead those bound in every land
to the shores of redemption.

Grant the insight to all oppressors to give leave
So that Your people may worship You.

Let every tongue freely thank, praise, exalt and sing
Your holiness and sovereignty.

Blessed are You, who redeems from the house of
bondage.



מי כְּמֹכָה בְּאֵלִים יְיָ, מִי כְּמֹכָה נִאֲדָר בְּקֹדֶשׁ, נוֹרָא תְהִלַּת עֲשֵׂה פֶלֶא.
שִׁירָה חֲדָשָׁה שִׁבְחוּ גְאוּלִּים לְשִׁמְךָ עַל שְׂפַת הַיָּם, יַחַד כְּלָם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ:
יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד:

Mi chamochah ba-eilim Adonai, mi kamochoh nedar bakodesh, nora t'hilot, oseih fele.

Shirah chadashah shib'chu g'ulim l'shimcha al s'fat hayam, yachad kulam hodu v'himlichu v'am'ru: Adonai yimloch l'olam va-ed.

**WHO IS LIKE YOU, God,
among the gods that are worshipped?
Who is like You, majestic in holiness,
awesome in splendor, working wonders?**

**With new song, inspired,
at the shore of the Sea, the redeemed sang Your praise.
In unison they all offered thanks.
Acknowledging Your Sovereignty, they said:
"Adonai will reign forever!"**

צוֹר יִשְׂרָאֵל, קוּמָה בְּעֶזְרַת יִשְׂרָאֵל, וּפְדֵה כְּנָאמֶךָ יְהוּדָה וְיִשְׂרָאֵל. גְּאֲלֵנוּ יְיָ צְבָאוֹת שְׁמוֹ,
קְדוֹשׁ יִשְׂרָאֵל. בְּרוּךְ אַתָּה יְיָ גְּאֵל יִשְׂרָאֵל:

Tzur yisra-eil, kumah b'ezrat yisra-eil, uf'deih chinumecha y'hudah v'yisra-eil. Goaleinu Adonai tz'va-ot sh'mo, k'dosh yisra-eil. Baruch atah Adonai ga-al yisra-eil.

**O, Rock of Israel, rise to help Israel and redeem Judah and Israel as You promised.
Our Redeemer, Adonai Tz'vaote is Your Name.
Blessed are You, Adonai, for redeeming Israel.**

For the blessings which You lavish upon us
in forest and sea, in mountain and meadow, in rain and sun, we thank You.

For the blessings You implant within us, joy and peace, meditation and laughter, we are
grateful to You.

For the blessings of friendship and love, of family and community,

For the blessings we ask of You and those we cannot ask,

For the blessings You bestow upon us openly and those You give us in secret,

For all these blessings, Lord of the Universe, we thank You and are grateful to You.

For the blessings we recognize
and those we fail to recognize,

For the blessings of our tradition and of our holy days,

For the blessings of return and forgiveness, of memory, of vision, and of hope—

For all these blessings which surround us on every side
Dear God, hear our thanks and accept our
gratitude.



אֲדֹנָי שְׁפֹתַי תִּפְתַּח וּפִי יִגִּיד תְּהִלָּתֶךָ:

Adonai s'fatai tiftach ufi yagid t'hilatecha.

Adonai, open up my lips so that my mouth may declare Your praise!

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב אֱלֹהֵי שָׂרָה
אֱלֹהֵי רִבְקָה אֱלֹהֵי רָחֵל וְאֱלֹהֵי לֵאָה. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן, גּוֹמֵל חַסְדִּים
טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת וְאִמָּהוֹת, וּמְבִיא גְאוּלָּה לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ
בְּאַהֲבָה:

Baruch atah Adonai Eloheinu veilohei avoteinu, elohei Avraham, elohei Yitzchak, veilohei Ya-akov, elohei Sarah, elohei Rivkah, elohei Rachel v'aylohei Leah. ha-eil hagadol hagibor v'hanora, eil elyon, gomeil chasadim tovim, v'koneih hakol, v'zocheir chasdei avot v'imahote, umeivi g'eulah livnei v'neihem, l'ma-an sh'mo b'ahavah.

**BLESSED ARE YOU, Adonai our God,
God of our fathers and mothers,
God of Abraham, God of Isaac, and God of Jacob,
God of Sarah, God of Rebecca, God of Rachel, and God of Leah,
the great, mighty and awesome God, transcendent God
who bestows lovingkindness, creates everything out of love,
remembers the love of our fathers and mothers,
and brings redemption to their children's children for the sake of the Divine Name.**

זְכַרְנוּ לְחַיִּים, מֶלֶךְ חַפֵּץ בְּחַיִּים, וְכֹתֵבנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים.

Zoch'reinu l'chayim, melech chafeitz bachayim, v'chot'veinu b'seifer hachayim, l'ma-ancha elohim chayim.

Remember us for life, O Sovereign who delights in life, and inscribe us in the Book of Life for Your sake, O Living God.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן: בָּרוּךְ אַתָּה יי, מֶגֶן אַבְרָהָם וְעֹזֶרֶת שָׂרָה:

Melech ozeir umoshi-a umagein. Baruch atah Adonai, magein Avraham.

**Sovereign, Deliverer, Helper and Shield,
Blessed are You, Adonai, Sarah's Helper, Abraham's Shield.**

אַתָּה גִבּוֹר לְעוֹלָם אֲדֹנָי, מְחַיֶּה הַכֹּל אַתָּה, רַב לְהוֹשִׁיעַ:

Atah gibor l'olam adonay, m'chayeih hakol atah, rav l'hoshi-a.

You are forever mighty, Adonai; You give life to all, great is Your saving Power.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה הַכֹּל בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר
אֲסוּרִים, וּמְקַיֵּם אֱמוּנָתוֹ לִישְׁנֵי עֶפֶר, מִי כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמָה לָךְ, מְלַךְ מִמִּית וּמְחַיֶּה
וּמְצַמִּיחַ יְשׁוּעָה:

M'chalkeil chayim b'chesed, m'chayeih hakol b'rachamim rabim, someich noflim, v'rofei cholim, umatir asurim,
um'kayeim emunato lisheinei afar, mi chamocha ba-al g'vurot umi domeh lach, melech meimit um'chayeh
umatzmi-ach y'shuah.

You sustain life through love, giving life to all through great compassion, supporting the fallen, healing the sick, freeing the captive, keeping faith with those who sleep in the dust. Who is like You, Source of mighty acts? Who resembles You, a Sovereign who takes and gives life, causing deliverance to spring and faithfully giving life to all?

מִי כְמוֹךָ אֵב הַרְחָמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים:
וְנֶאֱמָן אַתָּה לְהַחְיֹת הַכֹּל. בָּרוּךְ אַתָּה יי, מְחַיֶּה הַכֹּל:

Mi chamocha av harachamim, zocheir y'tzurav l'chayim b'rachamim.

V'ne-eman atah l'hachayot hakol. Baruch atah Adonai, m'chayeih hakol.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וּקְדוֹשִׁים בְּכָל יוֹם יְהַלְלוּךָ, סְלָה.

atah kadosh, v'shimcha kadosh u'k'doshim b'chol yom y'hallelucha, selah.

**Who is like You, Compassionate God,
who mercifully remembers Your creatures for life?
Blessed are You, Adonai, who gives life to all.**



We are taught:

'I know that each person speaks in a unique voice and a special personal language. My task in living a life of holy deeds is to use all my soul's strength to listen and hear the special music of each person's voice and language.'

* * *

**Let us sanctify Your Name on earth, as it is sanctified in the heavens above.
As it is written by Your prophet:**

Holy, holy, holy is Adonai Tz'vaote! God's presence fills the whole earth.

Source of our strength, Sovereign One, how majestic is Your presence in all the earth!

Blessed is the presence of God, shining forth from where God dwells. God alone is our God and our Creator, our Ruler and our Helper; and in mercy, God is revealed in the sight of all the living: I am Adonai your God!

**Adonai shall reign forever, your God, O Zion,
from generation to generation, Hallelujah!**

**To all generations we will declare Your greatness, and for all eternity proclaim Your holiness. Your praise,
God, shall never depart from our lips.**

Blessed are You, Adonai, the Holy God.



נְקַדֵּשׁ אֶת שְׁמֶךָ בְּעוֹלָם, כְּשֵׁם שְׁמַקְדִּישִׁים אוֹתוֹ בְּשִׁמֵי מְרוֹם, כְּכַתוּב עַל יַד נְבִיאֶךָ: וְקָרָא זֶה
אֶל זֶה וְאָמַר:

N'kadeish et shimcha ba-olam, k'sheim shemakdishim oto bishmei marom, kakatuv al yad n'vi-echa, v'kara zeh el zeh v'amar:

קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ יְיָ צְבָאוֹת, מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ.

Kadosh, kadosh, kadosh, Adonai tz'va-ot, m'lo chol ha-aretz k'vodo.

לְעַמְתָּם בְּרוּךְ יְאֹמְרוּ:

L'umatam baruch yomeiru:

בְּרוּךְ כְּבוֹד יְיָ מִמְקוֹמוֹ.

Baruch k'vod Adonai mim'komo.

וּבְדַבְרֵי קִדְשְׁךָ כְּתוּב לְאֹמַר:

Uv'divrei kodsh'cha katuv leimor:

יִמְלֹךְ יְיָ לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר, הַלְלוּיָהּ.

Yimloch Adonai l'olam, elohayich tziyon, l'dor vador, hal'luyah.

לְדֹר וָדֹר נָגִיד גֹּדְלֶךָ, וּלְנֹצֵחַ נְצַחִים קִדְשַׁתְּךָ נְקִדִּישׁ, וְשִׁבְחֶךָ, אֱלֹהֵינוּ, מִפִּינוּ לֹא יִמוּשׁ
לְעוֹלָם וָעֶד, כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה. בְּרוּךְ אַתָּה יְיָ, הָאֵל הַקְּדוֹשׁ

L'dor vador nagid god'lecha, ul'neitzach n'tzachim k'dushat'cha nakdish, v'shivchacha, eloheinu, mipinu lo yamush l'olam va-ed, ki eil melech gadol v'kadosh atah. Baruch atah Adonai, Hael hakadosh

The Last Days of Moses

He who had confronted the Pharaoh of Egypt could not hold the hand of the smallest child when it stepped into the promised land.

He who had raised his staff to divide the Red Sea, could not cross over the thin stream of the Jordan.

He who had touched the hem of the garment of God could not touch the least pebble of the land of Israel.

He had given up his place as prince of Egypt, had sacrificed the peace of his shepherd's life in Midian, and had passed over his own sons to appoint Joshua his successor.

He had sacrificed his life to his people that they attain freedom, and he could not enter the promised land.

No Oedipus, ignorant of his offense,
no Hamlet, caught in the irrevocable past,

Moses knew his faults and his sins. Moses knew he must march forward to obey the commands of God.

The deeds of Moses were great and heroic; his tragedy was not in his death,
but in us who forsake the laws
he taught us

Almighty God, will the history of Moses be a sorrow forever?
Must every person and every people nullify Your gift of freedom with some human flaw?

We pray you
bring this consolation to the soul of Moses:

That in every age there are men and women who live like heroes, even though they perish without setting foot in the promised land.

* * *

How good it is to be in temple together with other Jews! It is fun to be here with old friends, new friends, and my family. Here I have time to think, to concentrate, to look back and to look ahead. I am not sure what I am supposed to be thinking about right now. I guess that I should be thinking about some of the things I did last year that I now regret — things that I wish I could take back or avoid doing in the future. But thinking about those things only makes me sad. Everyone makes mistakes. But what can I learn from mine? What about other people? Are they thinking about their mistakes? I hope so. Because it is no fun thinking about my mistakes alone. Maybe that is the point of the High Holidays: no one needs to be alone when thinking about their mistakes. We can all help one another. I can help my family by forgiving them when they apologize. They can help me by doing the same thing. Now is the time to decide what I need to apologize for and what I can do this coming year to avoid the same mistakes. Help me, God, to make decisions so that my actions make a difference this year.



During Rosh Hashanah, we hear a lot said about judgment. We are always being judged by others...by our friends, by our parents, by ourselves, and by God. At this season, let us look at our deeds this past year.

Was I honest in what I did or did I cheat others?

Did I give enough or was I too selfish?

Was I kind enough or was I cruel and thoughtless most of the time?

Did I show my family how important they are to me or did I take them for granted?

Did I respect my teachers and other students or did I think only of myself?

Did I help welcome new people at school or did I make them feel excluded?

Did I help around the house or did I expect others to do things for me?

Let us think of our answers to these questions. Let us be honest with ourselves, for now is the time to remember. Now is the time to ask forgiveness. Now is the time to fix our mistakes.

By turning to God, thinking and praying, and by acting justly, we can change what will happen in the future?

We thank You, Our God, Ruler of the universe, the One who gives us chances to be special and different, the One who has given us the New Year.

אָבִינוּ מִלְּפָנָיו! חָטְאנוּ לְפָנֶיךָ.
 אָבִינוּ מִלְּפָנָיו! עֲשֵׂה עִמָּנוּ לְמַעַן שְׂמֹךְ.
 אָבִינוּ מִלְּפָנָיו! חַדֵּשׁ עָלֵינוּ שָׁנָה טוֹבָה.
 אָבִינוּ מִלְּפָנָיו! כֹּל צָר וּמְשֻׁטֵּיךְ מֵעָלֵינוּ.
 אָבִינוּ מִלְּפָנָיו! כֹּל דָּבָר וְחָרָב וְרָעַב מֵעָלֵינוּ.
 אָבִינוּ מִלְּפָנָיו! סְלַח וּמַחַל לְכֹל עֲוֹנוֹתֵינוּ.
 אָבִינוּ מִלְּפָנָיו! כָּתֹבנוּ בְּסֵפֶר חַיִּים טוֹבִים.
 אָבִינוּ מִלְּפָנָיו! הָרִם קֶרֶן יִשְׂרָאֵל עִמָּךְ.
 אָבִינוּ מִלְּפָנָיו! חַמּוּל עָלֵינוּ וְעַל עוֹלָלֵנוּ וְטַפָּנוּ.
 אָבִינוּ מִלְּפָנָיו! עֲשֵׂה לְמַעַנְךָ וְהוֹשִׁיעֵנוּ.

אָבִינוּ מִלְּפָנָיו! חַנּוּן וְעַנּוּן, כִּי אֵין בָּנוּ מַעֲשִׂים, עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

Avinu malkeinu, chatanu l'fanecha. **Our Father, Our King, we have sinned before You**
 Avinu malkeinu, aseih imanu l'ma-an sh'mecha. **Our Father, Our King, be kind to us**
 Avinu malkeinu, chadeish aleinu shanah tovah. **Our Father, Our King, give us a good year**
 Avinu malkeinu, kaleih kol tzar umastin mei-aleinu. **Our Father, Our King, take bad things away**
 Avinu malkeinu, kaleih dever v'cherev v'ra-av mei-aleinu. **Our Father, Our King, let nothing bad happen**
 Avinu malkeinu, s'lach um'chal l'chol avonoteinu. **Our Father, Our King, remove our sins**
 Avinu malkeinu, kot'veinu b'seifer chayim tovim. **Our Father, Our King, write us in the Book of Life**
 Avinu malkeinu, hareim keren yisra-eil amecha. **Our Father, Our King, raise up Your people Israel**
 Avinu malkeinu, hamol aleynu val olalaynu v'tapeynu. **Our Father, Our King, be kind to those we love**
 Avinu malkeinu, aseih l'ma-ancha v'hoshi-einu. **Our Father, Our King, save us for Your sake and save us.**

Avinu malkeinu, choneinu va-aneinu, ki ein banu ma-asim, aseih imanu tz'dakah vachessed v'hoshi-einu.

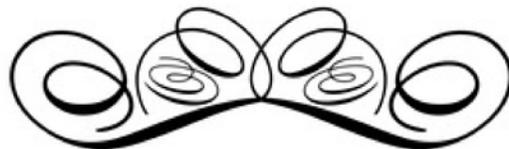
Our Father, Our King, be gracious to us and answer us for our deeds are so small. Be kind and just and merciful to us and save us.



Your Word is the Truth that stands,
Your Word is the certainty that endures,
Your Word is the unswerving trust.
Your Word is lovely and beloved,
joyful and happy, awesome and majestic;
sweet and receptive, beautiful and good.

Whatever truths we learn, however far we stray
These words of Your majesty will call to us,
For they proclaim the miracle of a vast universe,
The miracle of our small people's life.

Whatever homes we build, however far we stray
These works will carve out a place for Your throne,
They will teach us sounds



Torah Service

אֵין כְּמוֹד בְּאֱלֹהִים, יי, וְאֵין כְּמַעֲשֵׂיךָ. מַלְכוּתְךָ מַלְכוּת כָּל עֲלָמִים, וּמְשַׁלְּתְךָ
בְּכָל דֹּר וְדֹר. יי מֶלֶךְ, יי מֶלֶךְ, יי יִמְלֹךְ לְעֹלָם וָעֶד. יי עֲזֵר לְעַמּוֹ יִתֵּן יי יְבָרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם.

Ein kamocho va-elohim, Adonai, v'ein k'ma-asecha. Malchut'cha malchut kol olamim, umemshalt'cha b'chol dor vador.

Adonai melech, Adonai malach, Adonai yimloch l'olam va-ed. Adonai oz l'amo yitein, Adonai y'vareich et amo vashalom.

There is none like You among the gods, Adonai and there are no deeds like Yours.

You are Sovereign over all worlds and Your dominion is in all generations Adonai reigns, Adonai has reigned, Adonai will reign forever and ever Adonai will give strength to our people Adonai will bless our people with peace.

אב הַרְחָמִים, הֵיטִיבָה בְּרִצּוֹנְךָ אֶת צִיּוֹן, תִּבְנֶה חוֹמוֹת יְרוּשָׁלַיִם. כִּי בְּךָ לִבַּד בְּטַחְנוּ, מֶלֶךְ אֵל
רַם וְנִשָּׂא, אֲדוֹן עוֹלָמִים.

Av harachamim, heitivah virtzon'cha et tziyon, tivneh chomot y'rushalayim. Ki v'cha l'vad batach'nu, melech eil ram v'nisa, adon olamim.

Source of mercy: favor Zion with rebuilding the walls of Jerusalem for in You alone do we trust, Sovereign, high and exalted, God Eternal.

כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה, וּדְבַר יי מִירוּשָׁלַיִם:
בְּרוּךְ שֶׁנָּתַן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשׁוֹ:

Ki mitziyon teitzei torah, ud'var Adonai mirushalayim. Baruch shenatan torah l'amo yisra-eil bikdushato.

**For out of Zion will come the Torah,
and the word of Adonai from Jerusalem.**

יי, יי, אֵל רַחוּם וְחַנוּן, אַרְךָ אַפַּיִם, וְרַב חֶסֶד וְאֱמֶת: נֹצֵר חֶסֶד לְאַלְפִים, נִשָּׂא עֵוֹן וּפֹשַׁע
וְחִטָּאָה, וְנִקְיָה:

Adonai, Adonai, eil rachum v'chanun, erech apayim v'rav chesed ve-emet, notzeir chesed la-alafim, nosei avan vafesha v'chata-ah, v'nakeih.

Adonai, Adonai is a merciful and gracious God, slow to anger, overflowing with truth and goodness, giving goodness to a thousand generations, removing sin, transgression and purifying us all with goodness and love.

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

Sh'ma yisra-eil, Adonai eloheinu, Adonai echad

Hear, O Israel, Adonai is our God, Adonai is One!

אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנֵינוּ, קָדוֹשׁ וְנוֹרָא שְׁמוֹ.

Echad eloheinu, gadol adoneinu, kadosh v'norah sh'mo.

Our God is One, great is our Lord, holy and awesome is God's name!

גָּדְלוּ לַיְיָ אֱתֵי, וּנְרוֹמְמָה שְׁמוֹ יַחְדָּו.

Gad'lu l'Adonai iti, un'rom'mah sh'mo yachdav.

Exalt Adonai with me and let us raise up God's name together!

לָךְ יְיָ הַגְּדֹלָה וְהַגְּבוּרָה וְהַתְּפִאָּרֶת וְהַנִּצְחָן וְהַהוֹד, כִּי כֹל בַּשָּׁמַיִם
וּבָאָרֶץ: לָךְ יְיָ הַמְּמֹלָכָה וְהַמְּתִנְשֵׂא לְכֹל לְרֵאשׁ:

L'cha Adonai hag'dulah v'hag'vurah v'hatiferet v'haneitzach v'hahod, ki chol bashamayim uva-aretz, l'cha Adonai hamamlachah, v'hamitnasei l'chol l'rosh. Rom'mu Adonai eloheinu, v'hishtachavu lahadom raglav, kadosh hu. Rom'mu Adonai eloheinu, v'hishtachavu l'har kad'sho, ki kadosh Adonai eloheinu.

Yours, Adonai, is the greatness, might, splendor, triumph, and majesty --- yes, all that is in heaven and on earth. To You, Adonai, belong sovereignty and preeminence above all.



Blessing before the reading:

בְּרַכּוּ אֶת יְיָ הַמְּבֹרָךְ:
וְעוֹנִין הַקֹּהֵל: בְּרוּךְ יְיָ הַמְּבֹרָךְ לְעוֹלָם וָעֶד:

Bar'chu et Adonai hamvorach
Baruch Adonai hamvorach l'olam va-ed.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל הָעַמִּים וְנָתַן לָנוּ אֶת תּוֹרָתוֹ: בְּרוּךְ
אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה:

Baruch atah Adonai eloheinu melech ha-olam, asher bachar banu mikol ha-amim v'natan lanu et torato.
Baruch atah Adonai, notein hatorah.

Bless Adonai who is blessed.

Blessed is Adonai who is blessed now and forever. Blessed are You, Adonai our God, Sovereign of the universe, who has chosen us from among the peoples, and given us the Torah. Blessed are You, Adonai, who gives the Torah.

Genesis 1: The Story of Creation

א בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ: ב וְהָאָרֶץ הִיְתָה תְהוֹ
וְבָהוּ וְחֹשֶׁךְ עַל-פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל-פְּנֵי הַמַּיִם: ג וַיֹּאמֶר
אֱלֹהִים יְהי-אֹר וַיְהי-אֹר: ד וַיֵּרָא אֱלֹהִים אֶת-הָאֹר כִּי-טוֹב וַיַּבְדֵּל
אֱלֹהִים בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ: ה וַיִּקְרָא אֱלֹהִים לְאֹר יוֹם וּלְחֹשֶׁךְ קִרְא
לַיְלָה וַיְהי-עֶרֶב וַיְהי-בֹקֶר יוֹם אֶחָד:



פ וַיֹּאמֶר אֱלֹהִים יְהי רְקיעַ בְּתוֹךְ הַמַּיִם וַיְהי מַבְדִּיל בֵּין מַיִם לַמַּיִם:
ז וַיַּעַשׂ אֱלֹהִים אֶת-הַרְקִיעַ וַיַּבְדֵּל בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לַרְקִיעַ וּבֵין
הַמַּיִם אֲשֶׁר מֵעַל לַרְקִיעַ וַיְהי-כֵן: ח וַיִּקְרָא אֱלֹהִים לַרְקִיעַ שָׁמַיִם
וַיְהי-עֶרֶב וַיְהי-בֹקֶר יוֹם שֵׁנִי:



ט וַיֹּאמֶר אֱלֹהִים יִקּוּוּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל-מְקוֹם אֶחָד וַתִּרְאֶה
הַיַּבֶּשֶׁה וַיְהי-כֵן: י וַיִּקְרָא אֱלֹהִים לַיַּבֶּשֶׁה אָרֶץ וּלְמַקְוֵה הַמַּיִם קָרָא יַמִּים
וַיֵּרָא אֱלֹהִים כִּי-טוֹב: יא וַיֹּאמֶר אֱלֹהִים תִּדְשָׂא הָאָרֶץ דָּשָׂא עֵשֶׂב מִזְרִיעַ
זָרַע יַעַץ פְּרִי עֵשֶׂה פְרִי לְמִינֹו אֲשֶׁר זָרְעוּ-בוּ עַל-הָאָרֶץ וַיְהי-כֵן: יב וַתּוֹצֵא הָאָרֶץ דָּשָׂא עֵשֶׂב
מִזְרִיעַ זָרַע לְמִינֵהוּ וַיַּעַץ עֵשֶׂה-פְּרִי אֲשֶׁר זָרְעוּ-בוּ לְמִינֵהוּ וַיֵּרָא אֱלֹהִים כִּי-טוֹב: יג וַיְהי-עֶרֶב
וַיְהי-בֹקֶר יוֹם שְׁלִישִׁי:

פ יד ויאמר אלהים יהי מאורת ברקיע השמים להבדיל בין היום ובין הלילה והיו לאתות ולמועדים ולתמים ושנים: טו והיו למאורת ברקיע השמים להאיר על הארץ ויהי כן: טז ויעש אלהים את שני המאורות הגדלים את המאור הגדל לממשלת היום ואת המאור הקטן לממשלת הלילה ואת הכוכבים: יז ויתן אתם אלהים ברקיע השמים להאיר על הארץ: יח ולמשל ביום ובלילה ולהבדיל בין האור ובין החשך וירא אלהים כי טוב: יט ויהי ערב ויהי בקר יום רביעי:



פ כ ויאמר אלהים ישרצו המים שרץ נפש חיה ועוף יעופף על הארץ על פני רקיע השמים: כא ויברא אלהים את התנינם הגדלים ואת כל נפש החיה הרמשת אשר שרצו המים למינהם ואת כל עוף כנף למינהו וירא אלהים כי טוב: כב ויברך אתם אלהים לאמר פרו ורבו ומלאו את המים בימים והעוף ירב בארץ: כג ויהי ערב ויהי בקר יום חמישי:

פ כד ויאמר אלהים תוצא הארץ נפש חיה למינה בהמה ורמש וחיתו ארץ למינה ויהי כן: כה ויעש אלהים את חית הארץ למינה ואת הבהמה למינה ואת כל רמש האדמה למינהו וירא אלהים כי טוב: כו ויאמר אלהים נעשה אדם בצלמנו כדמותנו וירדו בדגת הים ובעוף השמים ובבהמה ובכל הארץ ובכל הרמש הרמש על הארץ:



כז ויברא אלהים את האדם בצלמו בצלם אלהים ברא אותו זכר ונקבה ברא אתם: כח ויברך אתם אלהים ויאמר להם אלהים פרו ורבו ומלאו את הארץ וכבשה ורדו בדגת הים ובעוף השמים ובכל חיה הרמשת על הארץ: כט ויאמר אלהים הנה נתתי לכם את כל עשב זרע אשר על פני כל הארץ ואת כל העץ אשר בו פרי עץ זרע לכם יהיה לאכלה: ל ולכל חית הארץ ולכל עוף השמים ולכל רמש על הארץ אשר בו נפש חיה את כל ירק עשב לאכלה ויהי כן: לא וירא אלהים את כל אשר עשה והנה טוב מאד ויהי ערב ויהי בקר יום השישי:

² the earth being unformed and void, with darkness over the surface of the deep and a wind from God sweeping over the water --

³ God said, "Let there be light"; and there was light.

⁴ God saw that the light was good, and God separated the light from the darkness.

⁵ God called the light Day, and the darkness He called Night. And there was evening and there was morning, a first day.

⁶ God said, "Let there be an expanse in the midst of the water, that it may separate water from water."

⁷ God made the expanse, and it separated the water which was below the expanse from the water which was above the expanse. And it was so.

⁸ God called the expanse Sky. And there was evening and there was morning, a second day.

⁹ God said, "Let the water below the sky be gathered into one area, that the dry land may appear." And it was so.

¹⁰ God called the dry land Earth, and the gathering of waters He called Seas. And God saw that this was good.

¹¹ And God 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.

¹² The earth brought forth vegetation: seed-bearing plants of every kind, and trees of every kind bearing fruit with the seed in it. And God saw that this was good.

¹³ And there was evening and there was morning, a third day.

¹⁴ God said, "Let there be lights in the expanse of the sky to separate day from night; they shall serve as signs for the set times -- the days and the years;

¹⁵ And they shall serve as lights in the expanse of the sky to shine upon the earth." And it was so.

¹⁶ God made the two great lights, the greater light to dominate the day and the lesser light to dominate the night, and the stars.

¹⁷ And God set them in the expanse of the sky to shine upon the earth,

¹⁸ To dominate the day and the night, and to separate light from darkness. And God saw that this was good.

¹⁹ And there was evening and there was morning, a fourth day.

²⁰ God said, "Let the waters bring forth swarms of living creatures, and birds that fly above the earth across the expanse of the sky."

²¹ God created the great sea monsters, and all the living creatures of every kind that creep, which the waters brought forth in swarms, and all the winged birds of every kind. And God saw that this was good.

²² God blessed them, saying, "Be fertile and increase, fill the waters in the seas, and let the birds increase on the earth."

²³ And there was evening and there was morning, a fifth day.

²⁴ God said, "Let the earth bring forth every kind of living creature: cattle, creeping things, and wild beasts of

every kind." And it was so.

²⁵ God made wild beasts of every kind and cattle of every kind, and all kinds of creeping things of the earth. And God saw that this was good.

²⁶ And God said, "Let us make man in our image, after our likeness. They shall rule the fish of the sea, the birds of the sky, the cattle, the whole earth, and all the creeping things that creep on earth."

²⁷ And God created man in His image, in the image of God He created him; male and female He created them.

²⁸ God blessed them and God said to them, "Be fertile and increase, fill the earth and master it; and rule the fish of the sea, the birds of the sky, and all the living things that creep on earth."

²⁹ God said, "See, I give you every seed-bearing plant that is upon all the earth, and every tree that has seed-bearing fruit; they shall be yours for food.

³⁰ And to all the animals on land, to all the birds of the sky, and to everything that creeps on earth, in which there is the breath of life, I give all the green plants for food." And it was so.

³¹ And God saw all that He had made, and found it very good. And there was evening and there was morning, the sixth day.



Blessing after the reading

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת, וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ: בְּרוּךְ
אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה:

Baruch atah Adonai eloheinu melech ha-olam, asher natan lanu torat emet, v'chayei olam nata b'tocheinu.
Baruch atah Adonai, notein hatorah.

BLESSED ARE YOU, Adonai our God, Sovereign of the universe, who has given us a Torah of truth, implanting within us eternal life. Blessed are You, Adonai, who gives the Torah.

Torah is a guide,
a voice, a whisper of Wisdom
echoing within and without.
Her mitzvot commit us to justice.
her teachings move us to compassion..
Her stories bring us to attention
that we might be present to life's everyday
wonders.
May the words of Torah be pleasant in our
mouths.



May we and our children and our children's children
come to study Torah as a gateway to Truth and Love.
May we hearken to the voice of Sinai
addressing us now and here.
May we be moved to exclaim the mystery of Life
revealed in the rising sun,
the rustling tree,
the child's cry
and a friend's embrace.
Blessed are those who bring Torah to our people Israel

וְזֹאת הַתּוֹרָה אֲשֶׁר שָׁם מֹשֶׁה לִפְנֵי בְנֵי יִשְׂרָאֵל עַל פִּי יְיָ בְיַד
מֹשֶׁה:

V'zot hatorah asher sam mosheh lifnei b'nei yisra-eil, al pi Adonai b'yad Mosheh.

This is the Torah which Moses laid before the Children of Israel through the mouth of God and the hand of Moses.

עֵץ חַיִּים הִיא לַמַּחְזִיקִים בָּהּ, וְתוֹמְכֶיהָ מְאֹשָׁר: דְּרָכֶיהָ דְרָכֵי נֹעַם, וְכָל נְתִיבוֹתֶיהָ שְׁלוֹם:
הַשִּׁבְנוּ יְיָ אֱלֹהֵינוּ וְנָשׁוּבָה, תִּדְּשׁ יָמֵינוּ כְּקֶדֶם.

Eitz chayim hi lamachazikim bah, v'tom'cheha m'ushar.
Hashevieinu Adonai, aylecha v'nashuva, chadeish yameinu k'kedem.

**It is a Tree of Life to those that hold fast to it and all of its supporters are happy.
Return us, God unto You and we will return. Renew our days as in days of old.**





Now we call to mind the great moment when Israel stood at Sinai, and heard the voice of the Shofar. There our people entered into Your covenant, to be Your witness to the world. From there they went forth to proclaim the laws by which the free may live and the enslaved find hope. That covenant we renew when we hear the sound of the Shofar.

From that day to this have we, a people acquainted with miracle and disaster, encountered You again and again on the path of our life. And You are present, Eternal One, not on peaks of vision alone; at any moment we may turn, and find You. The whisper of a thought, the most humble touch of being, may lead us to You. So, endlessly revealed amid Your concealments, You stand awaiting our search, to

lead us, with many a fall, upward to heights we tremble to climb.

All this we hear, when the voice of the Shofar, stranger among sounds, is heard.

And that Shofar-sound heralds yet another day, whose promise is our hope. Then shall begin the time of peace of which we dream; a world of truth shall be revealed to us; and together we shall rejoice in the kingdom of God. Distant the goal; at times it fades from sight. For we are free: free to love, free to build the kingdom; free to hate, free to tear it down. And yet the dream is not forgotten, the vision does not fail—it is the meaning of our lives. Come what may, we shall hold fast to it. And even when the hope seems lost, we shall say: "The kingdom of heaven could begin today, if we would but hearken to God's voice."

The great trumpet will sound and summon us to serve under Your banner of truth, of purity, and of peace.

On that day the great Shofar shall be sounded.

You shall cause the Shofar to be sounded, and proclaim liberty throughout the earth to all its inhabitants.

Happy is the people that knows the joyful sound. *They shall walk, Lord, in the light of Your presence.*

And it shall be said on that day: 'This is our God for whom we wait, whose deliverance we await in hope.'

'This is the Lord for whom we have waited, in whose deliverance we shall rejoice and be glad.'

Every valley shall be exalted, every mountain and hill made low; the uneven ground shall be made level, and the rough places a plain.

The glory of the Lord shall be revealed, and, united, all shall see it, for the mouth of the Lord has spoken.

Shout joyfully to the Lord, all the earth! Break forth, sing aloud, shout praise!

With trumpet-sound and Shofar-blast acclaim the Sovereign God!

Sounding of the Shofar

בָּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְשִׂמּוֹעַ קוֹל שׁוֹפָר.

Baruch atah, Adonai eloheinu, melech ha-olam, asher kid'shanu b'mitzvotav, v'tzivanu lishmoa kol shofar.

Praised are You, Adonai our God, the Sovereign of the universe who has sanctified us with commandments and commanded us to sound the shofar.

בָּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, שֶׁהַחַיָּנוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזֶמַן הַזֶּה.

Baruch atah, Adonai eloheinu, melech ha-olam, shehecheyanu v'kiy'manu v'higi-anu laz'man hazeh.

Praised are You, Adonai our God, the Sovereign of the universe who has kept us alive, sustained us and brought us to reach this joyous moment.

תְּקִיעָה שְׁבָרִים תְּרוּעָה תְּקִיעָה

תְּקִיעָה שְׁבָרִים תְּרוּעָה תְּקִיעָה

תְּקִיעָה שְׁבָרִים תְּרוּעָה תְּקִיעָה

תְּקִיעָה שְׁבָרִים תְּקִיעָה

תְּקִיעָה שְׁבָרִים תְּקִיעָה

תְּקִיעָה שְׁבָרִים תְּקִיעָה

תְּקִיעָה תְּרוּעָה תְּקִיעָה

תְּקִיעָה תְּרוּעָה תְּקִיעָה

תְּקִיעָה תְּרוּעָה

תְּקִיעָה גְּדוּלָה

We therefore hope
that the day will come
when all peoples will join
into a single community,
and together unite
with God in truth.

They shall beat their swords into ploughshares,
and their spears
into pruning hooks.

Nation shall not lift up sword
against nation,
neither will they learn
war no more.

But every person shall dwell
under their vine and fig tree,
and none shall be afraid.

The sun shall no more be
your light by day.

The moon will no more shine
in brightness in the night

But God will be
your everlasting Light,
and your God will be your Beauty.

As it is written:

"The Source will be the center
around which the world will turn.

On that day
the Eternal will truly be One
with all the shapes and forms
of its glory,"

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית, שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת, וְלֹא שָׁמְנוּ
כְּמִשְׁפָּחוֹת הָאָדָמָה, שֶׁלֹּא שָׁם חִלְקֵנוּ כְּהֵם, וְגִרְלָנוּ כְּכֹל הַמוֹנִים

וְאַנְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים, לְפָנֵי מֶלֶךְ, מְלִכֵי הַמְּלָכִים, הַקָּדוֹשׁ בְּרוּךְ הוּא.

וְנֵאמָר, יְהִי יי לְמֶלֶךְ עַל כָּל הָאָרֶץ, בַּיּוֹם הַהוּא יְהִי יי אֶחָד, וְשֵׁמוֹ אֶחָד:

Aleinu l'shabei-ach la-adon hakol, lateit g'dulah l'yotzeir b'reishit, shelo asanu k'goyei ha-aratzot, v'lo samanu
k'mishp'chot ha-adamah, shelo sam chelkeinu kahem, v'goraleinu k'chol hamonam,

Va-anachnu kor'im umishtachavim umodim, lifnei melech malchei ham'lachim, hakadosh baruch hu.

V'ne'emar v'hayah Adonai l'melech al kol ha-arets. Bayom ha-hu yihiyeh Adonai echad u'shmo echad.



My God, I thirst for You.
I yearn for You.
You are like clouds of spring rain
bringing cool water
to the parched and dusty desert
of my soul.

In the sanctuary where I feel
the power and the glory of Your presence,
my mouth fills with songs of praise.
All my days I will bless You
for I trust You more than life.
I feel sated as with a royal feast.
When I sing Your praises
my heart dances.

I think about You
as I lie down to sleep
in the dark watches of the night,
and I am not afraid.
Blanketed in the shadow of your wings
I cry out for joy.
My soul clings to You, my God,
My strength and my support.

*

These words are dedicated to those who died

These words are dedicated to those who died
because they had no love and felt alone in the world because they were afraid to be alone and tried to stick it out
because they could not ask
because they were shunned
because they were sick and their bodies could not resist the disease
because they played it safe
because they had no connections
because they had no faith
because they felt they did not belong and wanted to die

These words are dedicated to those who died
because they were loners and liked it
because they acquired friends and drew others to them because they took risks
because they were stubborn and refused to give up because they asked for too much

These words are dedicated to those who died because a card was lost and a number was skipped because a bed was
denied
because a place was filled and no other place was left

These words are dedicated to those who died because someone did not follow through because someone
was overworked and forgot because someone left everything to God

* *

This is the hush, this is the hush, this is the hush
I rise to praise the All-Mighty, God of all living and the lonely
dead.

I rise to praise: I raise my voice I lift my head

Despite the sick

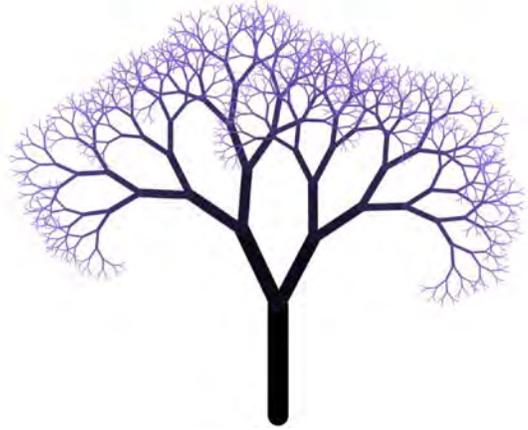
Despite the dead

Despite the cries of pain, I rise to praise my God.

I praise the One
Whom all folk praise with separate song,
Who made the earth, the sky,
the throng of those who raise in prayerful phrase
their souls to God.

This holy hour, this hush, this lull

I yield to You whose glory is beyond all praise
and bless Your name and say Amen.



יתגדל ויתקדש שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי בְּרָא כְרַעוּתְהָ, וְיַמְלִיךְ מַלְכוּתְהָ בְּחַיֵּינוּ וּבְיוֹמֵינוּ
 וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעֶגְלָא וּבְזָמַן קָרִיב וְאָמְרוּ אָמֵן:
 יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא:
 יתְבָרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ
 הוּא לְעָלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא, תְּשֻׁבְחָתָא וְנִחְמָתָא, דְּאָמְרִין בְּעֶלְמָא, וְאָמְרוּ אָמֵן:
 יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן:
 עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן:

Mourner's Kaddish:

Yitgadal v'yitkadash sh'meih raba. B'al'ma di v'ra chiruteih, v'yamlich malchuteih b'chayeichon uv'yomeichon
 uv'chayei d'chol beit yisra-eil, ba-agala uvizman kariv, v'imru amein.

Y'hei sh'meih raba m'varach l'alam ul'al'mei al'maya.

Yitbarach v'yishtabach v'yitpa-ar v'yitromam v'yitnasei v'yithadar v'yitaleh v'yithalal sh'meih d'kudsha b'rich hu,
 l'eila l'eila mi kol birchata v'shirata tushb'chata v'nechemata, da-amiran b'al'ma, v'imru amein.

Y'hei sh'lama raba min sh'maya, v'chayim aleinu v'al kol yisra-eil, v'imru amein.

Oseh ha-shalom bimromav, hu ya-aseh shalom aleinu v'al kol yisra-eil, v'imru amein.

Closing Song

שָׁנָה טוֹבָה

A sweet new year!