ר"פ סכ מ"ל ה"פ

Yom Kippur
Afternoon Service
“To attain truth one must pass through gates, each opening to a new question, the last question beyond which one cannot live without faith.”

Rabbi Baruch of Mezbiszh
My God,
Guard my tongue from deceit,
my lips from speaking lies.
When others hurt me,
help quiet my soul.
May the core of my being
remain tied to You and unmoved by others.
Open my heart.
Open my heart to Your wisdom.
May the words of my mouth
and the meditations of my heart
be acceptable to You,
Adonai, my sustenance and hope.
May this be Your will.
Gate of Awareness
Sha’arei Muda’ut
Let us learn a gentleness that melts our hardness of heart. Then shall we be sensitive to the needs of our neighbors and responsive to the pleas of:

All who struggle vainly for attention;

*And those who shrink from another’s touch.*

All whose faces we forget from one encounter to the next;

*And those whom we encounter daily.*

All whose minds are clouded or weak;

*And those burdened with broken bodies and pained spirits.*

All who wait in pain with no sign of relief;

*And those who wait for news that never comes.*

Those who are unloved, with none to love;

Widows and widowers, abandoned wives and husbands, neglected children.

All who are deprived by the callousness of others,

*And all who have been driven from their homes by wars they never made.*

To all, O God, may we respond with open hearts!

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**Aleinu I’shabeiach la’Adon hakol,**

*lateit g’dulah l’Yotzeir b’reisheet,*

*shelo asamu k’goyei ha’aratzot,*

*v’lo samanu k’mishp’chet ha’adamah,*

*shelo sam chelkeinu kahem,*

*v’goraleinu, k’chol hamonam.*

**Va’anachnu kor’im, umish’tachavim**

*umodim, lif’nei Melech,*

*Mal’chei ham’lachim,*

*haKadosh, Barruch Hu.*

We are in awe of Your power, O God. Understanding that we cannot control the moment of birth or death, we humble ourselves before You. Knowing that sadness and struggle may come to pass, we prostrate ourselves before You, and with great passion we pray:

We praise the Lord of all, the Maker of heaven and earth, who has set us apart from the other families of earth, giving us a destiny unique among the nations.

We therefore bow in awe and reverence before the One who is Sovereign over all, the Holy and Blessed One.
Let us learn a gentleness that melts our hardness of heart. Then shall we be sensitive to the needs of our neighbors and responsive to the pleas of:

All who struggle vainly for attention;

*And those who shrink from another’s touch.*

All whose faces we forget from one encounter to the next;

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*Widows and widowers, abandoned wives and husbands, neglected children.*

All who are deprived by the callousness of others,

*And all who have been driven from their homes by wars they never made.*

*To all, O God, may we respond with open hearts!*

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**The Great Aleinu**

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lateit g’dulah l’Yotzei b’reisheet,  
shelo asamu k’goyet ha’aratzot,  
v’lo samamu k’minshp’chot ha’adamah,  
shelo sam chelkeinu kahem,  
v’goraleinu, k’chol hamonam.  

We praise the Lord of all, the Maker of heaven and earth, who has set us apart from the other families of earth, giving us a destiny unique among the nations.

We therefore bow in awe and reverence before the One who is Sovereign over all, the Holy and Blessed One.
**Gate of Awareness**

**Sha’arei Muda’ut**

Pitchu lanu sha’arei muda’ut, navo vam nodeh Yah.

Open for us the Gate of Awareness, O God, so that we may enter and give You thanks.

With humility we stand before the Gate of Awareness. By Your grace, O God, we have the power to gain knowledge and to learn wisdom.

*Favor us with knowledge, wisdom and awareness which flows from You, O God. We praise You, Adonai, who gives us the Torah, source of understanding.*

Through the centuries, Jews have passed down Torah, each generation teaching its children. The essence of Torah bears the imprint of all who have come before. When we study Torah, live its teachings and struggle with its meanings, we join our songs to the chorus of tradition.

*With us now are those many generations who have bequeathed us their Jewish learning. We are grateful to them all.*

To every sage who once composed a solitary line,

*to every parent who loved and raised a Jewish family,*

to every child who learned to read Torah,

*we vow that nothing was in vain.*

The radiance of Torah illuminates the world through those who study its teachings, bringing the brightness of justice and truth to all creation.
SERVICE FOR THE READING OF THE TORAH

Seider K’riat HaTorah

S’u sh’arim rosheichem,
vhinas’u pit’chei olam,
v’yavo Melech hakavod!
Mi hu zeh Melech hakavod?
Adonai Tz’va-ot –
Hu Melech hakavod! Selah.

Lift up your heads, O gates!
Lift yourselves up, O ancient doors!
Let the One who reigns in glory, enter.
Who is it that reigns in glory?
The God of all being
is the One who reigns in glory!

Ki mitziyon teitzei Torah,
ud’var Adonai mirushalayim.

For out of Zion shall go forth Torah, and the word of our God
from Jerusalem.

Baruch shenatan Torah
l’amo Yisrael bik’dushato.

Praised be the One who in holiness gives the Torah
to our people Israel.

Beit Ya’akov: l’chu, v’neil’chah
b’or Adonai.

O House of Jacob: come, let us walk by the light of our God.
Sh'ma Yisrael Adonai Eloheinu, Adonai Echad!

Hear, O Israel: the Eternal is our God, the Eternal is One!

Echad Eloheinu, gadol Adoneinu, kadosh v'nora sh'mo.

Our God is One: great, holy and awesome is God's name.

Gadlu l'Adonai iti, un'rom'ma sh'mo yachdav.

Exalt Adonai with me, let us extol God's name together.

L'cha Adonai ha'g'dulah v'ha'g'vurah v'hati'feret v'haneitzach v'hahod, ki chol bashamayim uva-aretz.

Yours, O God, is the greatness, the power, the glory, the victory and the majesty; all that is in heaven and earth is Yours. You, O God, are Sovereign; You are supreme over all.

We are seated

READING OF THE TORAH

Blessing before the Reading of the Torah

Bar'chu et Adonai ham'vorach.

Baruch Adonai ham’vorach l’olam va-ed.

Baruch Atah Adonai, Eloheinu, Melech ha-olam, asher bachar banu mikol ha-amim v’natan lanu et Torato.

Praise the Eternal, to whom our praise is due.
Praised be the Eternal, to whom our praise is due, now and forever. Praised are You, Eternal our God, Ruler of the universe, who has chosen us from all peoples by giving us the Torah. Praised are You, Eternal One, Giver of the Torah.
Leviticus 19 – The Holiness Code

Leviticus 19: 1-4

1 A Vocabulary of Holiness: Troubling to Be Righteous

Leviticus 19: 9-12

9 And you shall not muzzle the ox while it is treading out the grain.
   10 You shall not covet your neighbor's house, you shall not covet your neighbor's wife, his female slave, his male slave, his donkey, or his ox, his any of his animals.

Leviticus 19: 13-18

13 And you shall not take the Lord's name in vain, for the Lord will beķen you.
   14 And you shall surely honor your father and your mother, which the Lord your God has ordained you.
   15 And you shall surely keep my statutes and teshuvot, which I command you.

Leviticus 19: 32-37

32 And you shall not be like the Egyptians, who are before you; for they did all these things, and the Lord availed them not.
   33 But you shall fear the Lord and obey His voice, as today.

36 And you shall surely keep my statutes and teshuvot, which I command you.
Leviticus 19: 1-4
The Eternal One spoke to Moses, saying: Speak to the whole community of Israel, and say to them: You shall be holy, for I, your Eternal God, am holy. Revere your mother and your father, each one of you, and keep My Shabbat; I, the Eternal, am your God. Do not turn to idols, nor make for yourselves molten gods; I, the Eternal, am your God.

Leviticus 19: 9-12
When you reap the harvest of your land, do not reap the corners of your field, and do not glean the fallen ears of your crop. Nor may you strip your vineyard bare, nor gather the overlooked grapes; you must leave them for the poor and the stranger; I, the Eternal, am your God. You must not steal; you must not act deceitfully nor lie to one another. And you must not swear falsely by My name, profaning the name of your God; I am the Eternal One.

Leviticus 19: 13-18
You must not oppress your neighbor. Do not commit robbery. The wages of a laborer should not remain with you overnight until morning. Do not curse the deaf, nor put a stumbling-block before the blind: show reverence for your God; I am the Eternal One. Do not pervert justice, neither by favoring the poor nor by deferring to the powerful; you must judge your neighbor justly. You must not go about slandering your kin, nor may you stand by idly when your neighbor’s blood is being shed; I am the Eternal One. You shall not hate your brother or sister in your heart. Rather, you must reason with your kin, so that you do not incur guilt on their account. But you must not seek vengeance, nor bear a grudge against your kin; you shall love your neighbor as yourself; I am the Eternal One.

Leviticus 19: 32-37
You shall rise in the presence of the aged and show respect for the old, you shall revere your God; I am the Eternal One. When strangers live with you in your land, you must not oppress them. The strangers who live with you shall be to you like citizens, and you shall love them as yourself, for you were strangers in the land of Egypt; I, the Eternal One, am your God. Do not pervert justice when you measure length, weight, or quantity. You must have honest scales, honest weights, honest dry and liquid measures; I, the Eternal, am your God who led you out of the land of Egypt. You shall observe all My statutes and precepts, and do them; I am the Eternal One.
Blessing after the Reading of the Torah

Baruch Atah Adonai, Eloheinu, Melech ha-olam,
asher natan lanu Torat emet,
v’chayei olam nata b’tocheinu.
Baruch Atah Adonai,
notein haTorah.

Praised be the Eternal God, Ruler of the universe, You have given us a Torah of truth, implanting in us eternal truth.
Blessed is the Eternal One, Giver of the Torah.

We rise

V’zot haTorah asher sam Moshe lifnei b’nei Yisrael al pi Adonai b’yad Moshe.

This is the Torah that Moses placed before the people of Israel to fulfill the word of God.

Hodo al eretz v’shamayim.
Vayarem keren l’amo,
t’hilah l’chol chasidav,
liv’nei Yisrael am k’rovo, Halleluyah.

Your splendor covers heaven and earth; You are the strength of Your people, making glorious Your faithful ones, Israel, a people close to You. Halleluyah!

Eitz chayim hi lamachazikim bah,
v’tomcheha m’ushar.
D’racheha darchei no-am,
v’chol n’tivoteha shalom.
Hashiveinu Adonai,
eilecha v’nashuvah,
chadeish yameinu k’kedem.

Behold, a good doctrine has been given you: My Torah. Do not forsake it. It is a tree of life to those who hold it fast, and all who cling to it find happiness. Its ways are ways of pleasantness, and all its paths are peace.

Help us to return to You, O God; then truly shall we return. Renew our days as in the past.

We are seated
GATE OF REPENTANCE

Sha’arei T’shuvah

Open for us the Gate of Repentance, O God, so that we may enter and give You thanks.

Now we stand before the Gate of Repentance.

*With humility and awareness we are compelled to admit our own wrongdoing.*

We struggle with our selfish inclinations.

*We strive for goodness.*

We are also mindful of those against whom we bear grudges;

*those who have wronged and hurt us, and those whom we have made responsible for our mistakes.*

BLESSING BEFORE THE READING OF THE HAFTARAH

Baruch Atah Adonai, Eloheinu Melech ha-olam, asher bachar bin’vi-im tovim, v’ratzah v’divreihem hane-emarim be-emet.

Baruch Atah Adonai, habocheir baTorah uv’Moshe avdo, uv’Yisrael amo, uvinvi-ei ha-emet vatzedek.

Praise to You, Eternal our God, Sovereign of the universe, who has chosen faithful prophets to speak words of truth.

Praise to You, Eternal, for the revelation of the Torah, for Your servant Moses, for Your people Israel and for prophets of truth and righteousness.
Blessing after the Reading of the Haftarah


Baruch Atah Adonai, melech mochel v’solei-ach la-avonoteinu v’la-avonot amo beit Yisrael, uma-avir ashmoteinu b’chol shanah v’shanah, Melech al kol ha-aretz, m’kadeish (haShabbat v’) Yisrael v’yom hakipurim.

Praised are You, Eternal our God, Ruler of the universe, Rock of all creation, righteous in all generations, the faithful God whose word is deed, whose every command is just and true. For the Torah, for the privilege of worship, for the prophets, and for this (Shabbat and this) Day of Atonement that You, O Eternal our God, have given us (for holiness and rest), for pardon, forgiveness and atonement, for honor and for glory, we thank and bless You. May Your name be blessed for ever by every living being, for Your word is true for ever. Blessed is the Eternal, whose forgiving love annuls our trespasses year after year. Ruler of all the world, You make holy (Shabbat), the House of Israel and the Day of Atonement.
FOR OUR SINS

No sin is so light that it may be overlooked;
no sin is so heavy that it may not be repented.

*Moses ibn Ezra*

✦ ✦ ✦

A person cannot find redemption until he sees the flaws
in his soul, and tries to efface them.

Nor can a people be redeemed
until it sees the flaws in its soul and tries to efface them.

But whether it be a person or a people,
whoever shuts out the realization of his flaws
is shutting out redemption. We can be redeemed
only to the extent which we see ourselves.

*Martin Buber*

✦ ✦ ✦

Should we despair of our being unable to retain perfect purity?

We should, if perfection were our goal.

However, we are not obliged to be perfect once and for all,
but only to rise again and again beyond the level of the self.

*Abraham Joshua Heschel*

✦ ✦ ✦

Bear in mind that life is short, and that with
every passing day you are nearer to the end of your life.

Therefore, how can you waste your time on petty quarrels
and discords? Restrain your anger,
hold your temper in check, and enjoy peace with everyone.

*Rabbi Nachman of Breslov*
For all these sins, O God of mercy, forgive us, pardon us, grant us atonement.

For all these sins, O God of mercy, forgive us, pardon us, grant us atonement.

For the sins we have committed against You through arrogance and selfishness.

For the sins we have committed against You by defrauding others.

For the sins we have committed against You through denial and deceit.

For the sins we have committed against You through greed and overindulgence.

For all these sins, O God of mercy, forgive us, pardon us, grant us atonement.
For all these sins, O God of mercy, forgive us, pardon us, grant us atonement.

V'al kulam, Eloha slichot, s'lach lanu, m'chal lanu, kaper lanu.

For the sins we have committed against You through hardening our hearts.

For the sins we have committed against You through hypocrisy.

For the sins we have committed against You by narrow-mindedness.

For the sins we have committed against You through sex and love.

For the sins we have committed against You through empty confession.

For the sins we have committed against You through hypocrisy.

Al cheit shechatanu l'faneca b'imutz halev.

Al cheit shechatanu l'faneca b'chanufah.

Al cheit shechatanu l'faneca b'tzarut ayin.

Al cheit shechatanu l'faneca begilui arayot.

Al cheit shechatanu l'faneca b'vidui peh.
GATE OF LEGACY

Sha’arei Morashah

Open for us the Gate of Legacy
so that we may enter and give You thanks.

OUR LIVING NARRATIVE

Torat Chayim

Vayomer Elohim Y’hi Or,
vay’hi Or.

God said, “Let there be light,”
and there was light. (Gen. 1:3)

Light to drive away the darkness
and bring cosmos out of chaos.

Then God blessed humankind saying:

P’ru urvu umilu et ha-aretz.

“Be fruitful and multiply; inhabit the world.” (Gen. 1:28)

And God set Adam and Eve in the Garden of Eden
to tend it and watch over it.

You gave us powers we could not comprehend:
a skillful hand,
a probing mind,
a loving heart,
a soul aspiring to know and to fulfill its destiny.

B’reishit bara Elohim et hashamayim v’et ha-aretz.
V’ha-aretz haytah tohu vavohu, v’chosech al p’nei t’hom.
In the beginning, God created the heavens and the earth. The earth was without form and void, and darkness was over the face of the deep. And the Spirit of God was hovering over the face of the waters. And God said, “Let there be light,” and there was light. And God saw that the light was good. And God separated the light from the darkness. God called the light Day, and the darkness Night. And there was evening and there was morning, the first day.

Adam and Eve were exiled from the Garden, when their eyes were opened and they saw their nakedness. Then Cain rose up against Abel, his brother, and he killed him. God said to Cain, “Where is your brother?” And the murderer cried out,

Hashomer achi anochi?

“Am I my brother’s keeper?” (Gen. 4:9)

Sometimes we have lived at peace with one another, but all too often we do not listen to the divine wisdom within us, preferring the law of the jungle, preferring war to peace, preferring evil to good.
Then God called to Abraham:

Lech l’cha me-artz’cha
umimolad’tcha umibeit avicha
el ha-aretz asher areka.

“Go forth from your country,
from your birth place, your father’s house,
to the land I will show you.
I will make a great nation of you,
and I will make your name great.
Be, therefore, a blessing.” (Gen. 12:1)

And God made a covenant with Abraham and Sarah
and God said to them:
“To your descendants I shall give the Promised Land;
in order that you might teach your children
and all your household to follow:
‘keep the way of the Eternal
by doing what is just and right.’”

You inspired us, a people born out of Abraham and Sarah,
to recognize a flame within and minister to it as a kingdom of
priests and a holy people. This was to be the meaning and
message of our existence, the calling of those who gave up home
and hearth to found a people pledged to do Your will.

L’chi lach, to a land that I will show you,
lech l’cha, to a place you do not know.
L’chi lach, on your journey I will bless you,
and you shall be a blessing, l’chi lach.

L’chi lach, and I shall make your name great,
lech l’cha, and all shall praise your name.
L’chi lach, to the place that I will show you,
I’simchat chayim, l’chi lach.
Our ancestors then descended into Egypt, but with a strong hand and an outstretched arm God brought us out from there. From slavery we were raised up.

At Mount Sinai we heard the voice of God; we were prepared to keep God’s covenant, the covenant promised to our ancestors, to Abraham, to Isaac, and to Jacob, to Sarah, Rebecca, Rachel and Leah. From the Book of the Covenant Moses read to all the people, and we responded:

Na-aseh v’nishma! 

All that God has spoken we shall do and understand! (Exodus 24:7)

Soon enough we turned from God’s path; we made ourselves a golden calf and worshiped it. We abandoned God – and Moses threw down the Tablets and shattered them.

God then said to Moses: “Carve a second set of tablets like the first.” Opening the gates of repentance, God said, “Behold I enter into a covenant and reveal Myself once more.”

Eternal One, Eternal One, a compassionate and merciful God, patient, abounding in devotion and truth, assuring steadfast love for a thousand generations, forgiving transgressions, iniquity and sin, and granting pardon.

Adonai, Adonai, El rachum v’chanun, erech apayim v’rav chesed v’emet, notzeir chesed la-alamim, nosei avon vafesha v’chata-ah v’nakeih.

Redeemed from slavery, we stood at Mount Sinai, where the ancient promise was confirmed.

There we pledged to play a redemptive role in the world’s unfolding destiny.
God selected priests
to preserve the holiness of Israel.
Once a year the High Priest made atonement
in the Holy of Holies itself
to atone for all of his sins
and those of his household
and for those of the entire congregation of Israel.

Trembling overtook the people
as the High Priest entered
the Holy of Holies
to face God alone
and beg for our forgiveness.

God, for all our sins we ask forgiveness,
and pray that the House of Israel,
purified, reconciled, and reconsecrated,
may again become worthy to stand in Your presence,
and to be the messenger of Your teachings.

We pray not only for ourselves,
but for the Jewish people,
whose destiny is our own
and whose hope we share.
Help us to return to You, O God,
then truly shall we return.
Renew our days as in the past.

Hashiveinu Adonai Eilecha,
וַנְשֵׁעֵבֻהּ, חַדֵּישׁ יָמֵינוּ כְּקֶדֶם.
These things do I remember and my heart is grieved. How the arrogant have devoured our people.

They wrapped Rabbi Hananya Ben Traydon in the Torah he loved, and lived by, and taught with awe, in defiance of the Romans, craving the teaching as fish crave water. Hananya was not the first Jew to be bound and burned by the Amalek-enemy – nor would he be the last – that was certain. You may burn a Torah but Torah will not be consumed. You may kill Jews, but The Jews will survive and serve witness to the Genesis-patterns of creation and the Isaiah-prophecies of hope.

These things do I remember and my heart is grieved. How the arrogant have devoured our people.

Rabbi Hananya Ben Traydon lived at the turn of the first century during a time of increasing Jewish nationalism and Roman persecution of Jewish beliefs and culture. Rabbi Traydon was one of the ten martyrs killed by the Romans during that time, and later stories tell of the inspiration his strength of will and sacrifice offered to subsequent generations.
The Path to Redemption

Reisht Tz’ Michat G’ulateinu

God has showed you what is good. And what does Adonai require of you? To act justly and to love mercy and to walk humbly with your God. (Micah 6:8)

Personal Redemption

“To walk humbly with your God” – these words are written over the gate which leads out of the mysterious, miraculous light of the divine sanctuary. We have stood before God at the gates of the inner sanctuary, seeking our atonement.

Now we begin the journey back to the world.
The path of life leads us home.

I have taken an oath: to remember it all.
To remember – not once to forget!
Forget not one thing,
Till the last generation,
Till the grief disappears,
To the last, to its ending,

Till the punishing blows are ended for good.
I swear this year I’ll not live unchanged.
REDEMPTION OF THE JEWISH PEOPLE

The authentic individual is neither an end nor a beginning, but a link between ages, both memory and expectation.

For the Jewish people, every moment is a new beginning within a continuum of history.

Be faithful, be true, love one another as you love yourselves.

Endure ambiguity and make light shine through it; stand fast in uncertainty; be capable of unlimited love and hope.

Ani ma-amin be’emunah sh’lemah, \( \text{בב”א הח”א} \),
b’viat hamashiach, \( \text{בב”א הח”א} \),
v’af al pi sheyitmahme-ah, \( \text{בב”א הח”א} \),
im kol zeh, ani ma-amin. \( \text{בב”א הח”א} \)

I believe with perfect faith that a Messianic time will come, and despite it all, I still believe.

Am Yisrael chai. \( \text{בב”א הח”א} \)

The people of Israel lives.
Shir hama-alot. B’shuv Adonai
et shivat Tzion hayinu k’cholim.
Az yimalei s’chok pinu
ul’shoneinu rinah,
az yomru vagoyim
higdil Adonai la-asot im eileh.
Hayinu s’meichim.
Shuvah Adonai
et sh’viteinu ka-afikim banegev.
Hazorim b’dimah b’rinah yiktzorou.
Halo’ch yelech uvachon nosei
meshech hazara, bo yavo
v’rinah nosei alumotav.

It shall seem like a dream, too good to be true, when God
restores Zion’s exiles. Our mouths shall be filled with laughter,
our tongues with joyful songs. They shall say among the
nations, “God has done great things for them!” Indeed, God
will do great things for us; united, we will be happy.

And now, God, restore our fortunes,
bring rains to our drought-stricken lives;
So those who sowed in tears may reap in joy,
so those who went off with heavy hearts may come home
with armloads of blessing.

(Psalm 126)
Y’rashalayim Shel Zahav

Avir harim tzalul kayayin,
v’rei-ach oranim,
nisa b’ruach ha-arbayim,
im kol pa-amonim.
Uv’tardeimat ilan va-even,
sh’vuyah bachalomah,
ha-ir asher badad yoshevet,
uv’libah chomah.

Y’rushalayim shel zahav,
v’shel n’choshet, v’shel or;
halo l’chol shirayich ani kinor.

As clear as wine, the wind is flying
the scent of pines abound.
As evening light is slowly dying,
a single bell resounds.
So many songs, so many stories
the lonely hills recall…
In dreams I see its ancient glories,
and at its heart, a wall.

Oh, Jerusalem of gold, and of bronze and
of light, I am the lute for all your songs.

But as I sing to you, my city,
and you with crowns adorn,
I am the youngest of your children,
the least of all poets born.
Your name will scorch my lips forever,
like an angel’s kiss, I’m told.
If I forget thee, golden city,
Jerusalem of gold.
Gate of Remembrance
Sha’arei Zikaron
Open for us the Gate of Remembrance, O God, so that we may enter and give You thanks.

For Jews, no journey is complete without memory.

We stand before the Gate of Remembrance.

With humility, awareness and repentance we reflect upon those who shaped our lives.

Oh God, what are we that You have regard for us? What are we, that You are mindful of us? We are like breath; our days are as a passing shadow.

Our days are like grass. We shoot up like flowers that fade and die as the chill wind passes over them, yet Your love for those who revere You is everlasting, Your righteousness extends to all generations.

I have set the Eternal always before me; God is at my side, I shall not be moved. Therefore does my heart exult and my soul rejoice; my being is secure. For You will not abandon me to death nor let Your faithful ones see destruction. You show me the path of life; Your presence brings fullness of joy; enduring happiness is Your gift.
Birth is a beginning
and death a destination.
And life is a journey:
from childhood to maturity
and youth to age;
from innocence to awareness
and ignorance to knowing;
from foolishness to discretion
and then, perhaps, to wisdom;
from weakness to strength
or strength to weakness –
and often, back again.
From health to sickness
and back, we pray, to health again;
from offense to forgiveness,
from loneliness to love,
from joy to gratitude,
from pain to compassion,
and grief to understanding –
from fear to faith;
from defeat to defeat to defeat –
until, looking backward or ahead
we see that victory lies
not at some high place along the way,
but in having made the journey, stage by stage
a sacred pilgrimage.
Birth is a beginning
and death a destination.
But life is a journey,
from birth to death
to life everlasting.
Eternal God, You are my shepherd, I shall not want. You make me lie down in green pastures. You lead me beside still waters. You restore my soul. You lead me in right paths for the sake of Your name. Even when I walk through the valley of the shadow of death, I shall fear no evil, for You are with me; with rod and staff You comfort me. You have set a table before me in the presence of my enemies; You have anointed my head with oil, my cup overflows. Surely, goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Eternal God forever.
If some messenger were to come to us with the offer that death should be overthrown, but with the one inseparable condition that birth should also cease; if the existing generation were given the chance to live forever, but on the clear understanding that never again would there be a child, never again new persons with new hopes, new ideas, new achievements, could our answer be in doubt?

*We shall not fear death; we shall remember those whose lives have ended, imagine those who will come after us.*

Alas for those who cannot sing, but die with all their music in them. Let us treasure the time we have, and resolve to use it well, counting each moment precious – a chance to apprehend some truth, to experience some beauty, to conquer some evil, to relieve some suffering, to love and be loved, to achieve something of lasting worth.

*Help us, O God, to fulfill the promise that is in each of us and to conduct ourselves so that, generations from now, it will be true to say of us: The world is better, because, for a brief time, they lived.*

The eye is never satisfied with seeing; endless are the desires of the heart. Like Moses, we behold the Promised Land from afar but will not enter. We die wanting more of life. For each of us, our time on this earth is too short. Prosperous and needy, strong and infirm, learned and unlettered, all are equal in death. The grave levels all distinctions and brings kinship to all humanity.
I lift up my eyes to the mountains: 
what is the source of my help?
My help will come from the Eternal, 
Maker of heaven and earth.
God will not allow your foot to slip;
our Guardian does not slumber.
Behold, the Guardian of Israel neither slumbers nor sleeps.
The Eternal is your Keeper,
the Eternal is your shade at your right hand.
The sun shall not harm you by day, nor the moon by night.
The Eternal will guard you from all evil,
God will protect your being.
The Eternal will guard you, coming and going,
from this time forth, and forever.
Source of Life, at this hour of memorial we recall with grief, all Your children who have perished through the cruelty of the oppressor, victims of hate. Their deaths have brought darkness to the human soul.

They lie in nameless graves, in far-off forests, lonely fields, and among the rubble of destruction. And yet they shall not be forgotten. We take them into our hearts and give them a place besides the cherished memories of our own loved ones. They become ours.

We pray to You, O Source of Mercy, that Your Torah may come to glow with a renewed light in the human soul; that, remembering them, we may sanctify Your name in all the world. Thus will their memory become an enduring blessing of compassion to all Your children.

We remember those who have died in years past, and name with sorrow our loved ones whom death has taken from our midst this year . . . . Taking these dear ones into our hearts with all our beloved, we recall each with reverence. In the rising of the sun and in its going down, we remember them.

In the blowing of the wind and in the chill of winter, we remember them.

In the opening buds and in the rebirth of spring, we remember them.

In the blueness of the sky and in the warmth of summer, we remember them.

In the rustling of leaves and in the beauty of autumn, we remember them.

In the beginning of the year and when it ends, we remember them.

When we are weary and in need of strength, we remember them.

When we are lost and sick at heart, we remember them.

When we have joys we yearn to share, we remember them.

So long as we live, they too shall live, for they are now a part of us, as we remember them.
Yizkor

Yizkor Elohim nishmot yakirai
shehal’chu l’olamam...
Ana tih’yeh’nah nafshoteihem
tz’rurot bitzror hachayim
ut’hi m’nuchatam kavod.
Sova s’machot et panecha,
n’imot bimin’cha netzach. Amen.

God, remember forever these dear to me who have gone to
their eternal rest . . . . May they be at one with God, who is
life eternal. May the beauty of their lives shine for evermore,
and may my life always bring honor to their memory.

Yizkor Elohim nishmot kol acheinu
b’nei Yisrael shemas’ru
et nafshoteihem al kiddush
haShem. Ana tih’yeh’nah
nafshoteihem tz’rurot bitzror
hachayim ut’hi m’nuchatam kavod.
Sova s’machot et panecha,
n’imot bimin’cha netzach. Amen.

May God remember forever our brothers and sisters of the
House of Israel who gave their lives for the sanctification of the
Divine Name. May they be at one with God, who is life eternal.
May the beauty of their lives shine for evermore and may my
life always bring honor to their memory.

We rise
MEMORIAL PRAYER

EIL MALEI RACHAMIM

Eil malei rachamim,  
shochin bam’romim.  
Ham’tzei m’nuchah n’chonah  
tachat kan’fei hash’chinah  
im k’doshim ut’horim  
k’zohar harakia maz’hirim  
l’nish’mot yakireinu shehal’chu  
l’olamam. Ba’al harachamim  
yastireim b’seiter k’na’av l’olamim,  
vitzror bitzror hachayim  
et nishmatam.  
Adonai Hu nachalatam.  
v’yanchu b’shalom al mish’kavam,  
v’nomar: Amen.

O God full of compassion, Eternal Spirit of the universe,  
grant perfect rest under the wings of Your Presence to our  
loved ones who have entered eternity. Source of Mercy,  
let them find refuge forever in the shadow of Your wings,  
and let their souls be bound up in the bond of eternal life.  
The Eternal God is their inheritance. May they rest in peace,  
and let us say: Amen
MOURNER'S KADDISS

KADDISS YATOM

We sanctify Your name on earth, as we pray for the coming of Your dominion, in our own day, our own lives, and the life of all Israel. Let Your great name be blessed forever and ever. Let Your name be exalted and honored, though You are beyond all the praises we can utter, all the songs we can ever sing. O Maker of heaven and earth, Divine Parent of all beings, accept the prayers and supplications of Your people Israel. For us, for all Israel, for all peoples throughout the world, may the blessing of peace and the promise of life come true. As You make peace on high, so let peace descend on us, on all Israel, and all creation.
The Closing of the Gate

N’ilah  עילאה
“To attain truth one must pass through gates, each opening to a new question, the last question beyond which one cannot live without faith.”

Rabbi Baruch of Mezbizh
THE CLOSING OF THE GATE

N’ILAH

כְּלֵי לָנוּ שְׁעֵרִי בעִילָה, בֵּאוּ בָּם, נֵדַּה יְהָה.
Pit’chu lanu sha’arei N’ilah, navo vam nodeh Yah.

Hold open for us the closing gate, O God, so that we may enter and give thanks.

As the sun sets and we pass through the final gate of this day, we ask You, Eternal One, to help us live with faith in the year to come.

Our tradition teaches that on Yom Kippur we emerge reborn. May our eyes be open to see justice, and may our hands be open to do mitzvot. May we trust in You.

O God, as the gates close, p’tach libi b’toratecha, let our hearts be open to Your wisdom.

READER’S KADDISH

CHATZI KADDISH

Yitgadal v’yitkadash shmei rabah, b’alma di v’ra chirutei, v’yamlich ma’chutei b’chayeichon uv’yomeichon uv’chayei d’chol Beit Yisrael.

Ba-agala u’vizman kariv, v’imru: Amen.

Y’hei shmei raba m’varach l’alam ul’almei almaya.

Yit’barach v’yish’tabach, v’yitpa-ar v’yit’romam v’yit’nasei v’yit’hadar v’yitaleh v’yithalal shmei d’kud’shah, b’rich Hu.

L’eila min kol birchata v’shirata, tush’b’chata v’nechemata, da-amiran b’alma, v’imru: Amen.

Our tradition teaches that on Yom Kippur we emerge reborn. May our eyes be open to see justice, and may our hands be open to do mitzvot. May we trust in You.
Let the glory of God be extolled, let God’s great name be hallowed in the world which God willed into being. May God’s sovereignty soon prevail, in our own day, in our own lives, and in the life of all Israel, and let us say: Amen. Let God’s great name be blessed forever and ever.

Let the name of the Holy One, the Blessed One, be glorified, exalted and honored, though God is beyond all praises, songs, and adorations that we can utter, and let us say: Amen.

We rise

T’FILAH
tfilah

Adonai, s’fatai tfitcht ufi yagid t’hilatecha.

Eternal God, open my lips, that my mouth may declare Your glory.

GOD OF ALL GENERATIONS

Avot v’Imahot


Ha-El hagadol hagibor v’hanora, El elyon, gomeil chasadim tovim v’koneih hakol, v’zocheir chasdei avot v’imoteinu, umei v’la’lah livnei v’neihem l’ma-an sh’mo b’ahavah.

Zochreinu l’chayim, melech chafeitz bachayim, v’chot’meinu b’Sefier haChayim, l’ma-ancha Elohim Chayim.

Praised be our God, the God of our ancestors: God of Abraham, God of Isaac, God of Jacob, God of Sarah, God of Rebecca, God of Leah, and God of Rachel; great, mighty, and awesome God, God supreme. Creator of all, Your ways are ways of love. You remember the faithfulness of our ancestors, and in love give hope to their children’s children, all for the sake of Your name.

Remember us unto life, Sovereign who delights in life, and seal us in the Book of Life, for Your sake, O God of life. You are our Sovereign, our Help, our Savior, and our Shield. Blessed is the Eternal One, the Shield of Abraham, the protector of Sarah.

O God, You are our Eternal Strength, the Giver of life, the Power that saves us. You nourish the earth. Your love sustains the living. Your great compassion brings life to all, help to the fallen, healing to the sick, freedom to those in captivity and faith to those who sleep in the dust.

Sanctification

K’dushah

N’kadeish et shimcha ba-olam,
k’sheim shemak’dishim oto bishmei
marom, kakatu v al yad n’vi-echa,
v’kara zeh el zeh v’amor:
Kadosh, kadosh, kadosh
Adonai Tz’va-ot,
in the sight of all the living: “I am Y our Eternal God.”
and our Helper; and in Y our mercy, Y ou reveal Y ourself
Y ou alone are our God and our creator. Y ou are our Ruler
how majestic is Y our presence in all the earth!
Source of our strength, Sovereign God,
how majestic is Y our presence in all the earth!
how majestic is Y our presence in all the earth!

We proclaim Y our holiness on earth as it is proclaimed
in heaven above. In the words of Y our prophet we say:

Holy, holy, holy, is the God of all being,
the fullness of the whole earth is God’s glory.

Source of our strength, Sovereign God,
how majestic is Y our presence in all the earth!

Blessed is the glory of God in heaven and earth.

You alone are our God and our creator. You are our Ruler
and our Helper; and in Y our mercy, Y ou reveal Y ourself
in the sight of all the living: “I am Y our Eternal God.”

The Eternal One shall reign forever, your God, O Zion,
from generation to generation, halleluyah!
You are holy; awesome is Your name; there is no God but You. The God of all being is exalted by justice; the holy God is sanctified by righteousness. Blessed is the Eternal, who rules in holiness.

We are seated

SAINTIFICATION OF THIS DAY

K’dushat Hayom

כְּדוּשַׁת הוֹם

אַלְדוֹתָנוּ אֲבָדוֹתָנוּ אֲבָדוֹתָנוּ, כַּמָּל לַעֲדוֹתָנוּ
(בְּנֵי הִשְׁבֵּץ וָנָה) בְּנֵי חֵמֶר פּוֹשָּׁנָה
הַהוֹסִיאָתָנוּ מַגֵּד עֲדָקָה. בֵּרֵךְ אָנָה יְ מַלְאָל חִסְלָל לַעֲדוֹתָנוּ
לוֹשֵׁתָנוּ לָמוּד בֵּית עֲבָדָל, וְאֶבְרֵי אֲבָדוֹתָנוּ בָּכִּל שְׁלָקֶה עֲדָקָה.
מַלְאָל עַל כָּל עֲדָקָה, מַכְשׁוּר (הִשְׁבֵּץ) מַשְׁרֲלֵי חוֹם חֵמֶר

Our God and God of all generations, pardon our sins on this
(Shabbat and this) Day of Atonement; sweep away our transgres-
sions and misdeeds, that they may vanish from Your sight.

Blessed is the Eternal God, whose forgiving love annuls our
treasures year after year. Ruler of all the world, You hallow
(Shabbat,) the House of Israel and the Day of Atonement.

WORSHIP

Avodah

עַבְדָּה

רָצָה, יִתְּלָדוּ, בְּצַפֹּק יִשְׂרָאֵל הַפִּילֶתָם בָּאָבֶחֶהֶם בֶּחָלָל
ונָהָר לֵלִי צָמִים בְּשַׁעֲרֵי יִשְׂרָאֵל שָׁקָה אָל חָרָב לְלָכְרְאָה,
פִּנָּה אֲלֵה אֵבֶרֶךְ נַחֲמֶנֶה שָׁפָאַה, רַחְמֶנֶה אֶלֶּיה, תְּחַמְּתֵהוּ עֲמָה בָּשְׁבַּה
לִהְיוּ בְּרִיתָם. בֵּרֵךְ אָנָה יִתְּלָדוּ, בָּאָבֶחֶהֶם בֶּחָלָל

Eternal God, may we, Your people Israel, be worthy in our deeds
and our prayer. Wherever we live, wherever we seek You – in this
land, in Zion restored, in all lands – You are our God, whom alone
we serve in reverence.

GRATITUDE

Hoda-ah

חֹדוּשָׁה

מַלְיִם אַתָּנוּ לָךְ, יָשָׂאָה הָאָה. יִתְּלָדוּ, יָשָׂאָה הָאָה. יִתְּלָדוּ, יָשָׂאָה הָאָה.
אֲבָדוֹתָנוּ לִכְבָּשָׁה, אֲבָדוֹתָנוּ לִכְבָּשָׁה. בָּרֲכֵהוּ וּהְדוֹדְנוּ לִכְבָּשָׁה
הַגְּדוֹל הַפִּילֶתָם עַלְשְׁכָּהָמָנוּ (קָמְתָּנוּ) כֹּפֹרֵנוּ וּקְפֹרֵנוּ
מַלְיִם אַתָּנוּ לִכְבָּשָׁה, אֲבָדוֹתָנוּ לִכְבָּשָׁה.

For the glory of life, and for its wonder, we give thanks. You are
goodness, You are compassion. We give thanks to You forever.
Grant peace and happiness, blessing and mercy, to all Israel
and all the world. Bless us, our God, all of us together, with
the light of Your presence. For in that light, we have found a
teaching of life, a love of mercy, laws of righteousness, and
the way of peace: for it is ever Your will that Your people Israel be
blessed forever.

Teach us, O God, to labor for righteousness,
and inscribe us in the Book of Life, for blessing and peace.
Blessed is the Eternal One, the Source of peace.

The Eternal, the everlasting God will reign forever!
Avinu Malkeinu, p’tach sha’arei shamayim lit’fi lateinu.

Avinu Malkeinu, let the gates of heaven open to our plea.

Avinu Malkeinu, chodeish aleinu shanah tovah.

Avinu Malkeinu, let the new year be a good year for us.

Avinu Malkeinu, seal us for blessing in the Book of Life.

Avinu Malkeinu, give strength to Your people Israel.

Avinu Malkeinu, make an end to all oppression.

Avinu Malkeinu, hasten the time of redemption.

Avinu Malkeinu, be gracious and answer us, for we have little merit; treat us kindly and be our help.
Avinu Malkeinu sh'ma koleinu.
Avinu Malkeinu, hear our voice.
Avinu Malkeinu, chatanu l'fanecha.
Avinu Malkeinu, we have sinned against You.
Avinu Malkeinu, have compassion on us and on our children.
Avinu Malkeinu, make an end to sickness, war, and famine.
Avinu Malkeinu, make an end to all oppression.
Avinu Malkeinu, inscribe us for blessing in the Book of Life.
Avinu Malkeinu, let the new year be a good year for us.
God of Awesome Deeds

El Nora Alilah

God of awesome deeds, God of awesome deeds, grant us pardon, as the gates begin to close.

God, we stand in awe before Your deeds.

El nora alilah, El nora alilah, אל נורה עליולה, אל נורה עליולה,
hamtzei lanu m’chilah, המצתא لنا מחילה
bish’at han’ilah. El nora alilah.

We, who are few in number, look up to You; with trembling we praise You, as the gates begin to close.

God, we stand in awe before Your deeds.

To You we pour out our souls; blot out our sins, our dishonest ways; grant us pardon, as the gates begin to close.

God, we stand in awe before Your deeds.

Be our refuge and shield us from danger; assure us joy and honor, as the gates begin to close.

God, we stand in awe before Your deeds.

Proclaim a year of favor; return the remnant of Your flock to honor and glory, as the gates begin to close.

God, we stand in awe before Your deeds.
El nora ailih, El nora ailih, hamtzei lanu m’chilah
bish’at han’ilah.

M’tei mispar k’ru-im,
l’cha ayin nosim,
um’saldim b’chilah,
bish’at han’ilah.

Shofchim l’cha nafsham,
m’cheh fisham v’chachasham,
v’hamtzi-em m’chilah,
bish’at han’ilah.

Heyeh lahem l’isitra,
v’chaltzeim mim’era,
v’chotmem lahod u’gilah,
bish’at han’ilah.

K’ra na sh’nat ratzon,
ve-hashev sh’e’irit ha-tzon,
l’tiferet ut’hila,
bish’at han’ilah.
Open for us the gates of righteousness and we shall enter to praise our God. Open the gates; open them wide.

We knock at Your gates, do not turn us away empty-handed.

Open the gates, O God; open the gates for us and for all Israel.

Open the gates of blessing for all the world.

Open the gates of our hearts. Patach libi b’torahtecha.

As we leave behind the gates that are closing, may we face this year with insight and compassion.

Accepting our vulnerability, we emerge from these sacred days lifted by hope.

Humbled in awe before Your Creation, aware of our virtues and failures, seeking and granting forgiveness, strengthened by memory, we ask of You:

Rachum v’chanun:
chatanu l’fanecha racheim aleinu.

Adon has’lichot, bochen l’vavot;
goleh amukot, dover tz’dakot.

Chatanu l’fanecha rachem aleinu.

Merciful and Gracious One: we have sinned before You; have mercy on us.

Master of forgiveness, Surveyor of hearts; who knows the depths, who speaks the truth.

We have sinned before You; have mercy on us.
Adorned in miracles, Ancient Consoler; who remembers our ancestors’ covenant, who explores righteousness.

We have sinned before you; have mercy on us.

Good and benevolent, who knows all mysteries; Conqueror of wrongdoings, who is robed in justice.

We have sinned before you; have mercy on us.

Filled with purity, adorned with praises; who forgives all sins, who replies in times of trouble.

We have sinned before you; have mercy on us.

Worker of wonders, who sees into the future; who reads the next generations, Rider of the clouds.

We have sinned before you; have mercy on us.

Who hears our prayers, who is perfect in knowledge.
Now, as evening falls, light dawns within; hope and trust revive. The shadows darkening our spirits have passed. With the last rays of the setting sun, the radiance of Your forgiveness shines forth. We are restored, we are renewed.

How can we find words to thank You for Your goodness, and how can words alone be fitting thanks? And so we make this pledge: We shall thank You with our lives; we will offer You the work of our hands. Open our heart, our life, our work, with a constant love for You, God of the universe, Creator of all life, Source of all being. Then shall our souls rejoice and sing: “You have turned my grief into dancing, released me from my anguish, and surrounded me with gladness: Eternal God, I shall give thanks to You forever!”

Sanctification
Kaddish Shalem

Yitgadal v’ytikdash sh’mei rabah,
b’alma di v’ra chirutei,
v’yam’lich mal’chutei
b’chayeichon uv’yomeichon,
v’chayei d’chol
Beit Yisrael,
ba-agala uvizman kariv, v’imru:
Amen.

Y’hei sh’mei raba m’varach
l’alam ul’almei al’maya.

Yitbarach v’yishtabach v’yitpa-ar
v’yitromam v’yitnasei,
v’yit’hadar v’yitaleh v’yit’halal
sh’mei d’kud’sha: b’rich Hu.
L’eila min kol bir’chata v’shirata,
tush’b’chata v’nechemata,
da’amiran b’alma, v’imru. Amen.
Let the glory of God be extolled, let God’s great name be hallowed in the world which God willed into being. May God’s sovereignty soon prevail, in our own day, our own lives, and the life of all Israel, and let us say: Amen.

Let God’s great name be blessed forever and ever.

Let the name of the Holy One, the Blessed One, be glorified, exalted and honored, though God is beyond all praises, songs, and adorations that we can utter, and let us say: Amen.

O Maker of heaven and earth, accept the prayers and supplications of Your people Israel.

For us, for all Israel, for all people, may the blessing of peace and the promise of life come true.

As You make peace on high, so let peace descend on us, on all Israel, and all the world.

Tit’kabeil tz’lot’hon uva-ut’hon
d’chol Yisrael, kadam avuhon
di vish’maya, v’imru: Amen.

Y’hei sh’lama raba min sh’maya v’chayim aleinu v’al kol Yisrael,
v’imru: Amen.

Oseh shalom bim’romav,
Hu ya-aseh shalom
aleinu v’al kol Yisrael,
v’imru: Amen.

Let the glory of God be extolled, let God’s great name be hallowed in the world which God willed into being. May God’s sovereignty soon prevail, in our own day, our own lives, and the life of all Israel, and let us say: Amen.

Let God’s great name be blessed forever and ever.

Let the name of the Holy One, the Blessed One, be glorified, exalted and honored, though God is beyond all praises, songs, and adorations that we can utter, and let us say: Amen.

O Maker of heaven and earth, accept the prayers and supplications of Your people Israel.

For us, for all Israel, for all people, may the blessing of peace and the promise of life come true.

As You make peace on high, so let peace descend on us, on all Israel, and all the world.
Havdalah

The cup is raised
Baruch Atah Adonai, Eloheinu Melech ha-olam, borei p’ri hagafen.
Blessed is the Eternal God, Source of the universe, Creator of the fruit of the vine.

The spice box is raised
Baruch Atah Adonai, Eloheinu Melech ha-olam, borei minei v’samim.
Blessed is the Eternal God, Ruler of the universe, Creator of all spices.

The candle is raised
Baruch Atah Adonai, Eloheinu Melech ha-olam, borei m’orei ha-eish.
Blessed is the Eternal God, Ruler of the universe, Creator of the light of fire.

Blessed is the Eternal God, Source of the universe, who distinguishes sacred from ordinary, light from darkness, the House of Israel from other peoples, and Shabbat from the six days of labor. Blessed is the Eternal One, who distinguishes the sacred from the ordinary.
(One time)
Hear, O Israel: the Eternal is our God, the Eternal is One!
ש́מ̣ו̣א̣ י̣ס̣ר̣י̣א̣ל̣ י̣ם̣ א̣ל̣ח̣י̣ה̣ ַמ̣ א̣ל̣ך̣י̣
Sh’ma Yisrael: Adonai Eloheinu, Adonai echad!

(Three times)
Blessed is God’s glorious majesty forever and ever!
ברוּך שֶם כבּוֹד מְלֹכֹות לִועֲלָם וּדָעָה
Baruch Shem k’vod malchuto l’olam va’ed!

(Seven times)
The Eternal One is God!
ַמ̣ א̣ל̣ח̣י̣ה̣
Adonai Hu ha-Elohim!
BENEDICTION

And now, at the close of this most sacred day, we implore You, Eternal God, let this year which we have entered be for us, for Israel, and for all the world:

A year of blessing and prosperity.
   Amen.
A year of salvation and comfort.
   Amen.
A year of peace and contentment, of joy and of wholeness.
   Amen.
A year of compassion and of reverence for God.
   Amen.
A year that finds the hearts of families united.
   Amen.
A year of Your pardon and favor.
   Amen.

The Shofar is Sounded

ienia yishmor tzeit’cha uvo-echa mei-atah v’ad olam.

May the Eternal One bless your going out and your coming in from this time forth and forever.

Amen.
When we gather together for a sacred purpose, we endure.
Pirke Avot, 4

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