



HIGH HOLY DAYS 5781

KOL NIDRE EVENING SERVICES

SUNDAY, SEPTEMBER 27, 2020

led by Rabbi Helaine Ettinger

BOOKLET INCLUDES:

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& REMEMBRANCE ROLL

MESSAGE FROM CO-PRESIDENT, CATHY DUKE

The coronavirus has seeped into everyone's life in the oddest of ways. This enemy is one we cannot see; it has kept us out of balance, made us feel insecure, worried, or depressed. We know that many people are fearful for their health and that of their loved ones, neighbors, and friends. Some have lost jobs and worry about paying their bills. It has thrown us all into a state of chaos, making us feel powerless, with no end in sight.

Recently, Paul and I were visiting his sister Anne who is selling her home in Long Beach, a place she has always lived and where we've all gathered for years. Despite the soothing sounds of the ocean's waves, she was understandably emotional, and as we were leaving, after poring over 80 years of memorabilia, she started to cry. I couldn't hug her, not wanting to risk unseen germs being passed to her or my immune-compromised brother-in-law David. That's when I realized what I've been missing the most, holding onto friends and family.

Where can we find calm in the midst of all the chaos? Where can we rediscover the feelings of gratitude for all our blessings? Where can we re-center ourselves? It turns out that our High Holidays are literally made for such purposes. We pause, we think about how to become better human beings who appreciate what we have and not pine for what we do not have; and we listen to the ancient melodies. This year we will reach out virtually to one another, and hopefully find comfort in our sense of community being restored. If you are joining us at PRS, you will know that you are not alone in your struggles.

It turns out those "old Jews," who through the many generations experienced pogroms, plagues, and more, also knew the power of the ancient melodies that soothe us during our High Holidays, and of the command to become the best person we can be, and to do so together. These generations call to us and tell us we will survive all this and more with the help of our PRS community.

Co-president Adele Stern and I are glad to have you as part of our PRS community for these High Holidays. We look forward to gathering in person again soon.

L'shana Tova



A place of Jewish worship, learning and assembly.

Thank you to
our presidents and board members, past and present,
for their time, energy, and thoughtfulness;
and a very special thanks to
founding member Marshall Mermell for producing our Zoom services;
Diane Botnick for her work on our liturgy;
and to you, devoted supporters, who make PRS possible!

PRS BOARD OF TRUSTEES

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To keep up with what is going on at PRS, please be sure to share
your contact information by emailing us or calling Cathy Duke at 914-450-4188.

HIGH HOLY DAYS SCHEDULE OF SERVICES

Please sign in with Zoom link 15 minutes before start times for an opportunity to greet and be greeted by PRS friends, old and new.

- Fri, Sept 18, 2020 Erev Rosh Hashanah
7:00 pm - Evening Blessings around the Holiday Table
Candles, Wine, Challah, and Apple & Honey
- Sat, Sept 19, 2020 Rosh Hashanah
10:00 am - Morning service
- Sun, September 27 Kol Nidre/Erev Yom Kippur
7:00 pm - Evening services
- Mon, Sept 28 Yom Kippur
10:30 am - Morning services
11:45 am - Online Shmoozing
4:15 pm - Jonah study session
5:30 pm - Yizkor
5:45 pm - Neilah and Havdalah

The shofar will be blown by Helmut Hoess and Walter Hoess on September 19 & September 28.

All High Holy Days Services will be held on Zoom sessions. Registration is required to receive secure link to these services.

ABOUT RABBI HELAINE ETTINGER

PRS is delighted that Rabbi Helaine Ettinger continues to serve as PRS' spiritual leader. Rabbi Ettinger was ordained by Hebrew Union College (HUC) in 1991 and has served the Jewish Congregation of Kinnelon, NJ, and B'nai Harim in the Poconos. She spent a number of years in Israel where she worked as a teacher specializing in Bar/Bat Mitzvah training for children with disabilities. She is active in the MetroWest Jewish community (Essex & Morris Counties) in NJ. There she has been part of the Jewish Health and Healing Center, the Rimon initiative for adult learning, the Solomon Schechter Day School of Essex and Union, and Congregation B'nai Israel in Millburn. She is married to Henry Bloom and is the mother of Lyla, Yael and Shai Bloom.

~



MACHZOR FOR KOL NIDRE

adapted from the machzor, *On Wings of Awe*,
Mishkan Hanefesh & additional sources

[1] WHAT HAVE I DONE? A READING

YOU gave me a mind to think holy thoughts.
And I had such thoughts, but too often I sullied my mind,
I opened it to petty thoughts, destructive plans.

You gave me eyes to see visions, to see what lies in Your Torah.
I saw it sometimes, but too often I sullied my eyes, I let them lead me astray.

You gave me ears to hear holy words.
I heard them sometimes, but too often I sullied my ears,
I listened to gossip and whispered it in other's ears.

You gave me a mouth to speak the words with which You formed the world.
I spoke some of them, but too often I sullied my mouth,
I spoke false words that shamed the ones I love.

You gave me hands and feet with which to do mitzvot.
I did some of them, but too often I sullied my hands—
My fists struck others down; I sullied my feet—I ran to do unseemly things.

In this New Year I want to dedicate my body
To doing more of what You created it to do.
I want to dedicate the afflictions of this day to laying out a new course for my life.

By giving up food and drink today
I want to start atoning for the sins I have committed
With my mouth.

By giving up washing today
I want to start atoning for the sins I have committed
With my hands.

By giving up leather shoes today I want to start atoning
for the sins I have committed with my feet.

By looking at these prayers today
I want to start atoning for the sins I have committed
With my eyes.

By focusing my thoughts on Torah today
I want to start atoning for the sins I have committed
With my mind.

And so let prayers rise up to You today,
Joining those of the ones I love and the ones I've never met,
For our soul is Yours, our body is Your handiwork: I belong—
Together with all the lives in heaven and on earth—To You.

[2] CANDLELIGHTING

Baruch attah Adonai Eloheinu בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ
melech ha-olam asher kidd'shanu מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ
b'mitzvotav v'tzivvanu l'hadlik בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק
ner shel [Shabbat v'shel] נֵר שֶׁל [שַׁבָּת וְשֶׁל]
yom ha-Kippurim. יוֹם הַכִּפּוּרִים.

May God see light in us on this hopeful night, when the Holy One promises to forgive us all, and may that light guide our way to joy and health and peace in the year that lies ahead. Praised be Adonai our God, Majesty of the Universe, who shares your holiness with us as we strive to bring God's light to the world.

~

[3] HEENAYNEE

Here I am.
A little bit nervous, a bit self-conscious.
After all, who am I talking to?
And what have I done?
Am I a sinner in search of grace or
A saint seeking salvation?
Am I so evil
Or so good
As to warrant this season of introspection?
And yet here it is, and here I am:
This time of change and correction,
This heart of confusion and contrition.
Oh, if I could change!
If I could be so sure of myself
That I no longer had to imagine the slights of others;
To be so loving of myself
That I no longer had to ration my loving of others;
To be so bold with myself
That I no longer had to fear the bravery of others.
Oh, if I could change
There is so much I would change.
Maybe I will, but it scares me so.
Maybe I won't and that should scare me more.
But it doesn't.
So let me pray just this:
Let no one be put to shame because of me.
Wouldn't that make this a wonderful year?
Heenaynee — here I am!

RABBI RAMI M. SHAPIRO

[4] KOL NIDRE

ALL the vows on our lips,
The burdens of our hearts,
The pent-up regrets
About which we brooded and spoke
Through prayers without end
On last Atonement Day
Did not change our way of life,
Did not bring deliverance
In the year that has gone.
From mountain peaks of fervor
We fell to common ways
At the close of the fast
Will You hear our regret?
Will You open our prison,
Release us from shackles of habit?
Will You answer our prayers,
Forgive our wrongs,
Though we sin again and again?
In moments of weakness
We do not remember
Promises of Atonement Day.
Look past forgetfulness,
Take only from our hearts;
Forgive us, pardon us.

~

[5] KOL NIDRE

Kol nidrei ve-esarei va-chamei
v'konamei v'chinnuyei v'kinnusei
ushvu'ot, dindarna
ud'ishtabana ud'acharimna
v'di'asarna al nafshatana
mi-Yom Kippurim zeh
ad Yom Kippurim ha-ba
aleinu l'tovah.
Kulhon icharatna v'hon.
Kulhon y'hon sharan,
sh'vikin, sh'vitin,
b'telin umvuttalin.
La sh'ririn v'la kayyamin.
Nidrana la nidrei.
Ve-esarana la esarei.
Ushvu'atana la sh'vu'ot.

כָּל נִדְרֵי וְאֶסְרֵי וְחַרְמֵי
וְקוֹנָמֵי וְכִנְיֵי וְקִנּוּסֵי
וְשְׁבוּעוֹת, דִּנְדָרָנָא
וְדִאֲשְׁתַּבְעָנָא וְדִאֲחַרִּימָנָא
וְדִאֲסָרָנָא עַל נַפְשָׁתָנָא
מִיּוֹם כִּפּוּרִים זֶה
עַד יוֹם כִּפּוּרִים הַבָּא
עֲלֵינוּ לְטוֹבָה.
כָּל־הוֹן אֲחַרְטָנָא בְּהוֹן.
כָּל־הוֹן יְהוֹן שְׁרוֹן,
שְׁבִיקִין, שְׁבִיתִין,
בְּטֵלִין וּמְבַטְלִין.
לֹא שְׁרִירִין וְלֹא קַיָּמִין.
נִדְרָנָא לֹא נִדְרֵי.
וְאֶסְרָנָא לֹא אֶסְרֵי.
וְשְׁבוּעָתָנָא לֹא שְׁבוּעוֹת.

(All the vows, bonds, devotions, promises, obligations, penalties and oaths, wherewith we have vowed, sworn, devoted, and bound ourselves, from this Day of Atonement to the next Day of Atonement—may it come to us for good—all these we repent us of them. They shall be absolved released, annulled, made void and of no effect; they shall not be binding nor shall they have any power. Our vows shall not be vows; our bonds shall not be bonds; ad our oaths shall not be oaths.)

~

[6] VAYOMER ADONAI

We recall God's promise

Vayomer Adonai
salachti kidvarecha.

וַיֹּאמֶר יי
סָלַחְתִּי כְּדַבְּרְךָ.

AND Adonai replied, "I have forgiven as you have asked." *Numbers 15:26, 14:19-20*

~

[7] SHEHECHEYANU

Baruch attah, Adonai Eloheinu בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ,
melech ha-olam, מֶלֶךְ הָעוֹלָם,
she-hecheyanu v'kiyy'manu שְׁהַחַיְנוּ וְקִיַּיְמָנוּ
v'higgi'anu la-z'man ha-zeh. וְהִגִּיעַנוּ לְזִמְנָן הַזֶּה.

YOU are praised, Adonai our God, through whose rule the world coheres, through whom we live and are sustained, and who has brought us once more to this time for atonement

~

[8] BAR-CHU

Barchu et Adonai ha-m'vorach. בָּרְכוּ אֶת יְיָ הַמְבָרֵךְ.

Baruch Adonai ha-m'vorach בָּרוּךְ יְיָ הַמְבָרֵךְ
l'olam va-ed. לְעוֹלָם וָעֶד.

Proclaim how blessed is Adonai, source of blessing for all the world.
Blessed is Adonai, source of blessing for all the world, forever and ever.

~

[9] MAARIV ARAVIM, A READING

DAY and night are Yours, Creative Spirit of the universe—
the muted colors of twilight, the radiance of dawn.
Yours are the spreading of light, the deepening shadows of darkness
an ever-changing drama.

In the human heart, too, the struggle between darkness and light unfolds.
From sunlit heights of generosity,
the human heart sinks to the gloomy depths of selfishness.
Although we fall, You give us the strength to rise again.
You call on those who hurt through word or deed
to break free from wrongdoing and return to You.
All who hear Your call to goodness are embraced;
all who reject emptiness and evil find acceptance from You.

We come into Your presence, this night of Kol Nidre,
aware of our shortcomings and weaknesses are many.
Yet, encouraged by Your promise of forgiveness,
we choose freely the path of repentance,
restoring wholeness to our lives and holiness to the world.

Baruch atah, Adonai, hamaariv aravim.

Blessed are You, Adonai, Creator of twilight and dusk.

[10] THE SH'MA

Sh'ma Yisra'el,
Adonai Eloheinu Adonai echad.

שִׁמְעוּ יִשְׂרָאֵל
יְיָ אֱלֹהֵינוּ יְיָ אֶחָד.

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

בְּרוּךְ שֵׁם כְבוֹד
מַלְכוּתוֹ לְעוֹלָם וָעֶד.

HEAR O Israel! Adonai is our God, Adonai alone is One.

The name is praised whose glorious Sovereignty will outlast the world and time.

[11] V'AHAVTA

V'ahavta et Adonai Elohecha
b'chol l'avcha uvchol nafsh'cha
uvchol m'odecha.

וְאַהַבְתָּ אֶת יְיָ אֱלֹהֶיךָ
בְּכָל לִבְבְּךָ וּבְכָל נַפְשְׁךָ
וּבְכָל מְאֹדְךָ.

V'hayu ha-d'varim ha-elleh
asher anochi m'tzavv'cha hayom
al l'avvecha.

וְהָיוּ הַדְּבָרִים הָאֵלֶּה
אֲשֶׁר אֲנִי מְצַוְּךָ הַיּוֹם
עַל לִבְבְּךָ.

V'shinantam l'vanecha
v'dibbarta bam
b'shivt'cha b'veitecha
uvlecht'cha va-derech
uvshochb'cha uvkumecha.

וְשִׁנַּנְתֶּם לְבַנֵּיךָ
וְדִבַּרְתָּ בָּם
בְּשִׁבְתְּךָ בְּבֵיתְךָ
וּבְלַכְתְּךָ בַּדֶּרֶךְ
וּבְשֹׁכְבְךָ וּבְקוּמְךָ.

Ukshartam l'ot al yadecha
v'hayu l'totafot bein einecha.
Uchtavtam al m'zuzot
beitecha u-vish'arecha.

וְקִשַּׁרְתֶּם לְאוֹת עַל יָדְךָ
וְהָיוּ לְטֹטְפוֹת בֵּין עֵינֶיךָ.
וְכָתַבְתֶּם עַל מְזוֹזוֹת
בֵּיתְךָ וּבְשַׁעְרֶיךָ.

You shall love Adonai your God with all your mind,

with all your soul, and with all your strength.

Set these words, which I command you this day, upon your heart.

Teach them faithfully to your children.

Speak of them in your home and on your way,

when you lie down and when you rise up.

Bind them as a sign upon your hand;

let them be a symbol before your eyes.

Inscribe them on the doorposts of your house, and upon your gates.

~

[12] HASHKIVENU, A READING

BLESS our sleep with peace, Adonai, and awaken us to life when we rise.
With power sublime, spread over us Your shelter of shalom;
And through Your wisdom restore us—make us whole.
Let Your name proclaim Your presence in our lives—
Be our shield; make us stronger than the enemies we face:
Illness and war, famine and sorrow;
And stronger than the enemies in our hearts: wickedness and sin.
Carry us to safety as on wings—
For You are the Monarch of grace, the Sovereign of compassion;
You are the One who cares for us and sets us free.
Watch over us, we who go forth to life; watch over us,
That we may come home in peace—now, and till the end of time.

בְּרוּךְ אַתָּה, יי, הַפּוֹרֵשׁ סִבַּת שְׁלוֹם עֲלֵינוּ,
וְעַל כָּל עַמּוֹ יִשְׂרָאֵל, וְעַל יְרוּשָׁלַיִם.

Baruch atah, Adonai, haporeis sukat shalom aleinu, v'al kol amo Yisrael, v'al Y'rushalayim.

Blessed One, You spread over us a canopy of peace—
A shelter of shalom overall Israel, Your people, and over Jerusalem.

~

[13] READER'S KADDISH

Reader

Yitgaddal v'yitkaddash sh'meh	יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ
rabba	רַבָּא
b'alma di v'ra chiruteh,	בְּעַלְמָא דִּי בְּרָא כְרַעוּתָהּ,
v'yamlich malchuteh	וְיַמְלִיךְ מַלְכוּתָהּ
b'chayyeichon uv-yomeichon	בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
uv-chayyei d'chol beit Yisra'el,	וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
ba'agala u-vizman kariv,	בְּעֵגְלָא וּבְזַמַּן קָרִיב,
v'imru, Amen.	וְאָמְרוּ, אָמֵן.

Congregation

Y'hé sh'meh rabba m'varach	יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
l'alam ul-almei almayya.	לְעָלָם וּלְעָלְמֵי עֲלְמַיָּא.

Reader

Yitbarach v'yishtabach v'yitpa'ar
v'yitromam v'yitnassé v'yit'hadar
v'yit'alleh v'yit'hallal
sh'meh d'kudsha b'rich hu,
l'ella l'ella mi-kol birchata
v'shirata tushb'chata
v'nechemata,
da-amiran b'alma,
v'imru, Amen.

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִיטְפָאֵר
וְיִיטְרַמַּם וְיִיטְנַסֶּה וְיִיטְהַדָּר
וְיִיטְאֵלֵה וְיִיטְהַלֵּל
שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא,
לְעֵלָא לְעֵלָא מְכַל בְּרִכְתָּא
וְשִׁירְתָּא תְּשֻׁבְחָתָא
וְנַחֲמָתָא,
דְּאִמְרִין בְּעֵלְמָא,
וְאִמְרוּ, אָמֵן.

May God's great Name be magnified and sanctified in the world created according to the holy will, and may God's rule be known in your lifetime, in your own days, and in the life of the house of Israel, speedily, in a time close at hand.

May the Name of the blessed Holy One be praised and extolled far beyond all praises and blessings we can ever say in the world. Amen.



[14] AVOT V'IMAHOT

*Baruch atah, Adonai,
Eloheinu v'Elohei avoteinu v'imoteinu:
Elohei Avraham, Elohei Yitzchak,
v'Elohei Yaakov;
Elohei Sarah, Elohei Riykah,
Elohei Rachel, v'Elohei Leah;
haEl hagadol hagibor v'hanora,
El elyon,
gomeil chasadim tovim, v'koneih hakol –
v'zocheir chasdei avot v'imahot,
umeivi g'ulah livnei v'neihem,
l'maan sh'mo b'ahavah.
Zochreinu l'chayim,
Melech chafeitz bachayim.
V'chatveinu b'sefer hachayim,
l'maanacha, Elohim chayim.
Melech ozeir umoshia umagein –*

בְּרוּךְ אַתָּה, יי,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ:
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק,
וְאֱלֹהֵי יַעֲקֹב,
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,
אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה,
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיּוֹן,
גּוֹמֵל חַסְדִּים טוֹבִים, וְקוֹנֵה הַכּוֹל –
וְזוֹכֵר חַסְדֵי אֲבוֹת וְאִמּוֹת,
וּמְבִיא גְאֻלָּה לְבָנֵי בְנֵיהֶם,
לְמַעַן שְׁמוֹ בְּאַהֲבָה.
זֹכְרֵנוּ לְחַיִּים,
מֶלֶךְ חֹפֵץ בַּחַיִּים.
וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים,
לְמַעַן אֱלֹהִים חַיִּים.
מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגַן –

You are the Source of blessing, Adonai, our God and 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;
Exalted God, dynamic in power, inspiring awe, God sublime, Creator of all—

Yet You offer us kindness, recall the loving deeds of our fathers and mothers,
 And bring redemption to their children's children, acting in love for the sake of Your name.
 Remember us for life, sovereign God who treasures life.
 Inscribe us in the Book of Life, for Your sake, God of life.
 Sovereign of salvation, Pillar of protection—

בְּרוּךְ אַתָּה, יי, מִגֵּן אֲבֹרָהִם וְעֶזְרַת שָׂרָה.
Baruch atah, Adonai, magein Avraham v'ezrat Sarah.

Blessed are You in our lives, Adonai, Shield of Abraham, Sustainer of Sarah.

~

[15] G-VUROT

<p><i>Atah gibor l'olam, Adonai — m'chayeh hakol/meitim atah, rav l'hoshia. Morid hatal. M'chalkeil chayim b'chesed, m'chayeh hakol/meitim b'rachamim rabim — someich noflim, v'rofei cholim umatir asurim; umkayeim emunato l'isheinei afar. Mi chamocha, baal g'vurot; umi domeh-lach? — melech meimit umchayeh umatzmiach y'shuah. Mi chamocha, El harachamim? — zocheir y'tzurav l'chayim b'rachamim. V'ne-eman atah l'hachayot hakol/meitim.</i></p>	<p>אַתָּה גִּבּוֹר לְעוֹלָם, אֲדֹנָי – מְחַיֶּה הַכּוֹל־מֵיַתִּים אַתָּה, רַב לְהוֹשִׁיעַ. מוֹרִיד הַטַּל. מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה הַכּוֹל־מֵיַתִּים בְּרַחֲמִים רַבִּים – סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים וּמְתִיר אֲסוּרִים, וּמְקַיֵּם אֱמוּנָתוֹ לִישְׁנֵי עָפָר. מִי כְמוֹךָ, בַּעַל גְּבוּרוֹת, וּמִי דוֹמֶה לָךְ, מֶלֶךְ מֵמִית וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה. מִי כְמוֹךָ, אֵל הַרְחָמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים. וְנוֹאֲמָן אַתָּה לְחַיּוֹת הַכּוֹל־מֵיַתִּים.</p>
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Your life-giving power is forever, Adonai—with us in life and in death.
 You liberate and save, cause dew to descent; and with mercy abundant,
 lovingly nurture all life.
 From life to death, You are the force that flows without end—
 You support the falling, heal the sick, free the imprisoned and confined;
 You are faithful, even to those who rest in the dust.
 Power-beyond-Power, from whom salvation springs,
 Sovereign, over life and death—who is like You?
 Merciful God, who compares with You?
 With tender compassion You remember all creatures for life.
 Faithful and true, worthy of our trust—
 You sustain our immortal yearnings; in You we place our undying hopes.

בְּרוּךְ אַתָּה, יי, מְחַיֶּה הַכּוֹל־הַמֵּיַתִּים.
Baruch atah, Adonai, m'chayeh hakol/hameitim.

Wellspring of blessing, Power eternal, You are the One who lives and renews all life.

[16] HODAAH, A READING

GOD who is ours, God of all generations to You we are grateful forever.

Rock and Protector of our lives, Your saving power endures from age to age.

We thank You and tell the tale of Your praise: Your power in our lives,
Your caring for our souls, the constant miracle of Your kindness.

Morning, noon, and night we call You Goodness—for Your compassion never ends;
We call You Mercy—for Your love has no limit;
We call You Hope, now and for all time.



[17] SILENT PRAYER AND MEDITATION

(FOR THE SILENT MEDITATION, A POEM BY MAY SARTON)

IT doesn't have to be
the blue iris, it could be
weeds in a vacant lot, or a few
small stones; just
pay attention, then patch

a few words together and don't try
to make them elaborate, this isn't
a contest but the doorway

into thanks, and a silence in which
another voice may speak.



[18] SHALOM RAV, A GREAT PEACE

Shalom rav al Yisrael am'cha tasim

l'olam —

ki atah hu melech adon l'chol hashalom;

v'tov b'einecha l'vareich et am'cha

Yisrael,

b'chol eit uvchol shaah, bishlomecha.

B'sefer chayim, b'rachah, v'shalom,

ufarnasah tovah,

nizacheir v'nikateiv l'fanecha,

anachnu, v'chol am'cha beit Yisrael,

l'chayim tovim ulshalom!

שְׁלוֹם רָב עַל יִשְׂרָאֵל עַמְּךָ הַתְּשִׁים

לְעוֹלָם,

כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל הַשְּׁלוֹם,

וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ

יִשְׂרָאֵל,

בְּכָל עֵת וּבְכָל שָׁעָה, בְּשְׁלוֹמֶךָ.

בְּסֵפֶר חַיִּים, בְּרַחֲמֶיךָ, וּשְׁלוֹם,

וּפְרִיטָה טוֹבָה,

בְּזִכְרֶךָ וּבְכִתְבֶךָ לְפָנֶיךָ,

אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל,

לְחַיִּים טוֹבִים וּלְשְׁלוֹם.

Peace—profound and lasting, all-embracing.
Peace—let this be Your gift to Israel, Your people.
In Your goodness, Author of peace, bless us and all people—
Every season, every hour—With the peace that is Yours to give.

Let us, and the whole family of Israel, be remembered and inscribed in the Book of Life.
May it be a life of goodness, blessing, and prosperity! May it be a life of peace!

בָּרַךְ אֶתְּהָ, יְיָ, עוֹשֵׂה הַשְּׁלוֹם.
Baruch atah, Adonai, oseih hashalom.

You are the Blessed One, the Eternal One, Source of shalom.

~

[19] KI HINEY KACHOMER, A READING

LIKE clay in the hands of the sculptor, at whose will it can stretch or contract,
So are we in Your hand, whose love for us shapes every act.
Look to the Covenant, turn away from our sin.

Like the Ax in the hand of the carver, at whose will it glows hot or is cooled,
So are we in Your hand, who eases pain for the poor and unschooled.
Look to the Covenant, turn away from our sin.

Like the Cut stone in the hand of the mason, at whose will it hold firm or gets smashed,
So are we in Your hand, through which our life-hopes shine bright or are crushed.
Look to the Covenant, turn away from our sin.

Like Embroidery in the hand of the artist, at whose will it can twist or lie straight,
So are we in Your hand, whose zeal smoothes our vengeance and hate.
Look to the Covenant, turn away from our sin.

Like Glass in the hand of the glazier, at whose will it is shaped or will melt,
So are we in Your hand, whose dissolving of sin we have felt.
Look to the Covenant, turn away from our sin.

Like Ideas in the hand of the poet, by whose skill they inspire or confuse,
So are we in Your hand—may our poor rhymes, our poor deeds You excuse.
Look to the Covenant, turn away from our sin.

~

[20] A READING

Now we join together for confession of our wrongs asking God to pardon us for sins we may not even be aware we've done, sins which in the company we keep may even be considered virtues To join in this confession is to join our values to the world of God's commands to forsake—even for just the day of Yom Kippur—that world of looser values we inhabit all the year To join in this confession is to say: too much small talk wastes time we could spend exploring Torah with each other, exploring other insights, sharing feelings. To join in this confession says: our actions matter—not only do they touch the lives of other people, but the smallest thing we do is witnessed by the eyes of God. Before that God let us join as one community to acknowledge the serious wrongs we have committed.

~

[21] CONFESSON, A READING

GOD of those who sought You out in ages past
Let our prayer also come before You
And do not turn aside from our entreaty.
For we are not so obstinate and stubborn
As to say before You:
We are righteous we have done no wrong.
For indeed we have done wrong
And we join now in confession before You.

~

[22] ASHAMNU

Ashamnu. Bagadnu. Gazalnu.	אֲשָׁמְנוּ. בָּגַדְנוּ. גָּזַלְנוּ.
Dibbarnu dofi. He'evinu.	דִּבַּרְנוּ דָּפִי. הֶעֵוִינוּ.
V'hirshanu. Zadnu. Chamasnu.	וְהִרְשָׁעְנוּ. זָדְנוּ. חָמַסְנוּ.
Tafalnu sheker. Ya'atznu ra.	טָפַלְנוּ שֶׁקֶר. יַעֲצֵנוּ רָע.
Kizzavnu. Latznu. Maradnu.	כִּזְבַּנוּ. לָצַנוּ. מָרַדְנוּ.
Ni'atznu.	נִאֲצַנוּ.
Sararnu. Avinu. Pashanu.	סָרַרְנוּ. עֵוִינוּ. פָּשַׁעְנוּ.
Tzararnu. Kishinu oref.	צָרַרְנוּ. קִשִּׁינוּ עֶרֶף.
Rashanu. Shichatnu. Ti'avnu.	רָשָׁעְנוּ. שִׁחַתְנוּ. תִּי'אֲוֵנוּ.
Ta'inu. Titanu.	תַּעֲיִנוּ. תִּתַּעֲנוּ.

[23] ASHAMNU, AN ALPHABET OF WRONGDOING, A READING

OF these things we have been guilty: we have Acted out of malice; we have Back-bitten; we have been Contemptuous of others; we have Double-crossed; we have given Evil advice; we have Falsified the truth; we have Gloated over our achievements; we have Hated wrongdoers; we have been Insolent; we have Jeered convictions not our own, we have Knelt before false gods; we have Lost our self-control; we have Manipulated; we have Nullified the humanity of others; we have Oppressed our brothers and sisters; we have told Petty lies; we have Quietly acquiesced in wrong; we have Refused to back down from positions we could see were incorrect; we have Sneered at serious matters; we have Trifled with other humans; we have Usurped others' positions; we have practiced Violence; we have committed X-number of sins of which we have not been aware; we have said Yes when we should have cried out *no!* We have lacked the Zeal to struggle for our convictions through unrewarding months and years.

~

[24] AL CHET, THE GREAT CONFESSION

Al chet she-chatanu l'fanecha	עַל חַטָּא שְׁחַטְאֲנָנוּ לְפָנֶיךָ
b'ones uv'ratzon.	בְּאִנּוּס וּבְרָצוֹן.
V'al chet she-chatanu l'fanecha	וְעַל חַטָּא שְׁחַטְאֲנָנוּ לְפָנֶיךָ
b'immutz ha-lev.	בְּאִמּוּץ הַלֵּב.
Al chet she-chatanu l'fanecha	עַל חַטָּא שְׁחַטְאֲנָנוּ לְפָנֶיךָ
bivli da'at.	בְּבִלֵי דְעֵת.
V'al chet she-chatanu l'fanecha	וְעַל חַטָּא שְׁחַטְאֲנָנוּ לְפָנֶיךָ
b'vittui s'fata-im.	בְּבִטּוּי שְׁפִתַּיִם.

FOR the wrong we did before You under coercion of our own free will;
And for the wrong we did before You by hardening our hearts.

For the wrong we did before You unintentionally;
And for the wrong we did before You through idle talk and meaningless resolutions.

For the wrong we did before You by using sex exploitatively;
And for the wrong we did before You in public and in private.

continue

For the wrong we did before You knowingly and deceptively;
And for the wrong we did before You by offensive language.

For the wrong we did before You by oppressing another person;
And for the wrong we did before You by malicious thoughts.

For the wrong we did before You by promiscuity;
And for the wrong we did before You by confessing insincerely.

For the wrong we did before You by contempt for parents and teachers;
And for the wrong we did before You by violence.
For the wrong we did before You by failing to be true to our heritage,
thus defaming Your Name in the world;
And for the wrong we did before You by unbridled passion.

V'al kullam, Eloah/s'lichot, וְעַל כָּלֶם, אֱלֹהֵי סְלִיחוֹת,
s'lach lanu, m'chal lanu, סַלַח לָנוּ, מַחַל לָנוּ,
kapper lanu. כַּפֵּר לָנוּ.

FOR all our wrongs, O God of forgiveness forgive us,
wipe the slate clean, grant us atonement.

Al chet she-chatanu l'fanecha עַל חֵטְא שֶׁחָטְאנוּ לְפָנֶיךָ,
b'chachash uv-chazav. בְּכַחַשׁ וּבְכַזָּב.
V'al chet she-chatanu l'fanecha וְעַל חֵטְא שֶׁחָטְאנוּ לְפָנֶיךָ,
b'chappat shochad. בְּכַפַּת שֹׁחַד.
Al chet she-chatanu l'fanecha עַל חֵטְא שֶׁחָטְאנוּ לְפָנֶיךָ,
b'latzon. בְּלִצּוֹן.
V'al chet she-chatanu l'fanecha וְעַל חֵטְא שֶׁחָטְאנוּ לְפָנֶיךָ,
b'lashon ha-ra. בְּלִשׁוֹן הָרָע.

FOR the wrong we did before You by lying and deceiving,
And for the wrong we did before You by accepting bribes.

For the wrong we did before You by scoffing and mocking,
And for the wrong we did before You by speaking ill of others.

For the wrong we did before You in our work,
And for the wrong we did before You in the foods we eat and the amount we drink.

For the wrong we did before You by refusing to be generous,
And for the wrong we did before You by being proud and haughty.

continue

For the wrong we did before You in rejecting Your authority,
And for the wrong we did before You in making harsh judgments on others.

V'al kullam, Eloah/s'lichot, וְעַל כָּל־מַחְלֵי־לָנוּ, אֱלֹהֵי סְלִיחוֹת,
s'lach lanu, m'chal lanu, סָלַח לָנוּ, מָחַל לָנוּ,
kapper lanu. כָּפַר לָנוּ.

FOR all our wrongs, O God of forgiveness forgive us, wipe the slate clean,
grant us atonement.

Al chet she-chatanu l'fanecha עַל חֵטְא שְׁחַטָּאנוּ לְפָנֶיךָ
bitzdiyyat rea. בְּצַדִּיּוֹת רָעָא.
V'al chet she-chatanu l'fanecha וְעַל חֵטְא שְׁחַטָּאנוּ לְפָנֶיךָ
b'tzarut ayin. בְּצָרוֹת עַיִן.
Al chet she-chatanu l'fanecha עַל חֵטְא שְׁחַטָּאנוּ לְפָנֶיךָ
b'kallut rosh. בְּקָלוֹת רֹאשׁ.
V'al chet she-chatanu l'fanecha וְעַל חֵטְא שְׁחַטָּאנוּ לְפָנֶיךָ
b'kashi-ut oref. בְּקָשִׁיּוֹת עֶרְףְּ.

FOR the wrong we did before You by plotting against others,
And for the wrong we did before You by tormenting others.

For the wrong we did before You by dismissing serious matters with a joke,
And for the wrong we did before You by being obstinate.

For the wrong we did before You by running to do evil,
And for the wrong we did before You by gossiping.

For the wrong we did before You by swearing falsely,
And for the wrong we did before You by hating others without cause.

For the wrong we did before You by betraying a trust,
And for the wrong we did before You out of confusion,
unaware of the significance of our actions.

V'al kullam, Eloah/s'lichot, וְעַל כָּל־מַחְלֵי־לָנוּ, אֱלֹהֵי סְלִיחוֹת,
s'lach lanu, m'chal lanu, סָלַח לָנוּ, מָחַל לָנוּ,
kapper lanu. כָּפַר לָנוּ.

~

[25] ALEINU

Aleinu l'shabbeach la-adon ha-kol,	עלינו לשבח לאדון הכל,
la-tet g'dullah l'yotzer b'reshit,	לתת גדלה ליוצר בראשית,
she-lo asanu k'goyei ha-aratzot,	שלא עשנו כגויי הארצות,
v'lo samanu	ולא שמנו
k'mishp'chot ha-adamah,	כמשפחות האדמה,
she-lo sam chelkenu kahem,	שלא שם חלקנו כהם,
v'goralenu k'chol hamonam.	וגרלנו ככל המונם.
Va-anachnu kor'im	ואנחנו כורעים
u-mishtachavim u-modim,	ומשתחוים ומודים,
lifnei melech malchei ha-m'lachim,	לפני מלך מלכי המלכים,
ha-kadosh baruch hu.	הקדוש ברוך הוא.

V'ne'emar, v'hayah Adonai	ונאמר, והיה יי
l'melech al kol ha-aretz,	למלך על-כל-הארץ,
ba-yom ha-hu	ביום ההוא
yihyeh Adonai echad,	יהיה יי אחד,
ushmo echad.	ושמו אחד.

~

[26] MOURNER'S KADDISH

Yitgaddal v'yitkaddash
sh'meh rabba,
b'alma di v'ra chir'uteh,
v'yamlich malchuteh
b'chayyeichon uv-yomeichon
uv-chayyei d'chol beit Yisra'el,
ba-agala u-vizman kariv,
v'imru, Amen.

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ
שְׁמֵהּ רַבָּא,
בְּעֵלְמָא דִּי־בְרָא כְרַעוּתָהּ,
וַיְמַלִּיךְ מַלְכוּתָהּ
בְּחַיֵּיכּוֹן וּבְיוֹמֵיכּוֹן
וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל,
בְּעֵגְלָא וּבְזִמְנָן קָרִיב,
וְאָמְרוּ, אָמֵן.

Y'hé sh'meh rabba m'varach
l'alam ul-almei almayya.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלָם וּלְעֵלְמֵי עֵלְמַיָּא.

Yitbarach v'yishtabbach v'yitpa'ar
v'yitromam v'yitnassé v'yit'haddar
v'yit'alleh v'yit'hallal sh'meh
d'kudsha b'rich hu,
l'ella l'ella min kol
birchata v'shirata tushb'chata
v'nechemata, da-amiran b'alma,
v'imru, Amen.

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר
וַיִּתְרומֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר
וַיִּתְעַלֶּה וַיִּתְהַלֵּל שְׁמֵהּ
דְּקֻדְשָׁא בְרִיךְ הוּא,
לְעֵלְא לְעֵלְא מִן כּוֹל
בְּרַכְתָּא וּשְׂרִיתָא תְּשַׁבְּחָתָא
וְנַחֲמָתָא, דְּאָמִירוֹן בְּעֵלְמָא,
וְאָמְרוּ, אָמֵן.

Y'hé sh'lama rabba min sh'maya,
v'chayyim aleinu v'al kol
Yisra'el, v'imru, Amen.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא,
וְחַיִּים עֲלֵינוּ וְעַל כּוֹל
יִשְׂרָאֵל, וְאָמְרוּ, אָמֵן.

Oseh shalom bimromav,
hu ya'aseh shalom
aleinu v'al kol Yisra'el,
v'imru, Amen.

עֹשֶׂה שְׁלוֹם בְּמְרוֹמָיו,
הוּא יַעֲשֶׂה שְׁלוֹם
עֲלֵינוּ וְעַל כּוֹל יִשְׂרָאֵל,
וְאָמְרוּ, אָמֵן.

~

[27] OSEH SHALOM

Oseh shalom bimromav,
hu ya'aseh shalom,
aleinu v'al kol Yisrael,
v'al kol yoshvei tevel,
v'imru Amen.

May the One who makes peace in the high heavens
make peace for us,
for all Israel,
and for all who dwell on earth.
And let us say: Amen.

~

[28] PRAYER FOR CHANGE

THE sky is so wide, without boundary.
We try, but gaze
through a narrow lens,
bird's eye, human eye,
view from the window of a plane.

God, without boundary,
please widen our gaze.

When faced with change,
night into day or
day into night, please
let us meet transition without fear.
Let moments of change lift us into possibility.
Please wrap us in Your limitless presence.

Cathy Coben

~



PRS REMEMBERS

Jewish mourning is both private and public. When we visit a grave or observe a *yahrzeit*, we generally do so in private. *Yizkor* is the public observance for the community of bereaved.

Yizkor means “may God remember,” from the root word *zakhor*--remember. It is the memorial service, recited four times a year in the synagogue--after the Torah reading on Yom Kippur day, Shemini Atzeret (the holiday adjacent to the end of Sukkot), the eighth day of Passover, and the second day of Shavuot (in Israel, on the combined Simchat Torah/Shemini Atzeret, the seventh day of Passover and on the only day of Shavuot).

Originally, *Yizkor* was recited only on Yom Kippur. Its primary purpose was to remember the deceased by committing *tzedakah* (charity) funds on the theory that the good deeds of the survivors elevate the souls of the departed. It also enhanced the chances for personal atonement by doing a deed of loving kindness.

The practice was eventually expanded to include the names of other members of the community who had died. Today, most synagogues publish lists of those who are remembered by congregants, which are distributed at the *Yizkor* services.

from *A Time to Mourn, a Time to Comfort (Jewish Lights)*

RHODA AND MARVIN NEEDELMAN

This year PRS has lost two beloved members, Rhoda and Marvin Needleman. Theirs was a love story, meeting at 17, marrying in 1949 following Marvin’s service in World War II, and becoming best friends for more than 70 years. They balanced each other well, creating a loving home for their three children Howard, Gayle, and Mindy; and in time for their grandchildren and great grandchildren. Family was always front and center for them, but they both contributed mightily to our synagogue and to the Cold Spring community.

Everyone at PRS benefitted from Rhoda’s special energy. She enjoyed being at the center of our synagogue life, organizing, cooking, and making sure that everyone received a special greeting and plenty of delicious food. Marvin was always happy to be with us, and will be especially remembered for his beautiful singing voice in our High Holiday choir, his gentle kindness for all, and for his unsurpassable brownies.

Though their lives were long and filled with love, family, travel, work, and volunteering, we who knew and loved them miss them mightily, and are forever thankful for their help as founding members of PRS.

~

REMEMBRANCE ROLL

PRS remembers and commemorates those we have lost, as a community and individually.

Tillie Abrams	Suzanne Chassay	Edith L. Fisch
Lyn Amedei	Abram D. Cohen	Hyman Fisch
Dorothy & David Appelbaum	David Cohen	Audrey Forman
Angele Antebi	Hannah Cohen	Dr. Harley Frank
Edward Antebi	Louise & Minnie Cohen	Hyman Freilich
Carole Balick	Miriam & Herbert Cohen	Ida Freilich
Melchior Barugel	Paul Cohen	Jenny Freilich
Sol Barugel	Theresa Cohen	Kathy Freilich
Esther Baumgarten	Irving Cooper	Jeffrey Friedman
Philip Baumgarten	Barbara Dashow	Michael Freudling
Miryam Benyamini	Mary & Tony DeCrosta	Ruth Friedenthal
Nissin Benyamini	Rose Demberg	Joanne Ganes
Martin Gans Berck	Sam Demberg	Steve Ganes
Arthur Berken	Darcie Denkert	Eloise Garfinkle
Herbert Berken	Brian Devenyi	Louis & Tillie Garfinkle
Gilbert Berken	Frances Rosenbaum Dichter	Rebecca Garfinkle
Jean Berken	Channing Dichter	Sol & Ethel Garfinkle
David Berken	Barbara & Murray Dobro	Abraham George
Dora & David Bloom	Fred R. Douglas	Marcus Gish
Jenny & Sam Bogdanoff	Lenore B. Douglas	Scott E. Gish
Alvin Boretz	Eliott Dranoff	Helen Skura Gladstone
Edward Botnick	Eva & Abraham Dranoff	Robert Gladstone
Irving Botnick	Jacob Drogin	Susan Goldenberg
Larry Botnick	Minetta Drogin	Michael Goldfarb
Lisa Botnick	Suzen Stampler Drogin	Anne Goldfish
Martin & Sheila Botnick	Bobby Duke	Arthur Goldfish
Molly & Sam Botnick	Ruth & Emmanuel Duke	Jack Goldfish
Celia & Henry Brickman	Charlotte Eaton	Eleanor & Harry Gonick
Tess & Leonard Brickman	James Endler	Marsha Gonick
Raymond Castino	Ed Eisenberg	Walter Gottlieb
Elaine Castino	Florence & Bernard Eisenberg	Matthew Greer
Pauline Chaplik	Susan Ernst	Ann & Robert Hardy
	Deborah Feldman	Geraldine & Irving Hauser
	Ruth & Benjamin Fidanque	Rose Herbst
	Clara Fisch	Hermann Hoess

Josef Hoess	Lillian Lowinson	Vivian & Mack Rudolph
Maria Hoess	Ralph Lowinson	Sigmund Sabin
Walter Hoess	Joseph Lynn	Oscar Schachter
Barbara Somerset Holroyd	Jun Maeda	Pearl Schachter
Marvin Honig	Wanda Elaine Major	Claire & Herb Schaub
Rose Kahn Honig	Arlene Mankes	Marvin C. Schenck
Sidney Honig	David Mankes	Seymour D. Schneiderman
Clara Jacobs	Ira Mankes	Dr. Helaine Schwaeber
Joseph Jacobs	Isidore Mankes	Iris Schwarz
James R. Jones	Minnie Mankes	Merrick Schwartz
Miles Kahan	Nicholas Mankes	Nancylee Schwartz
Gladys & Edward Kahn	Sharon Mankes	Magda Mandel Shapiro
Ann Karlin	Irwin Menken	Irving Richard Shapiro
Marilyn S. & George Kaye	Sadie Menken-Cooper	Betty Sharak
Ruth Kleinfeld	Etta & Mel Mermell	Lillian & Aaron Shaw
Bernie Kleinfeld	Roslyn Mermell	Patty Sherwood
Samuel Bennett Korn	Dorothy & Irving Miller	Matthew Shipman
Liesel & Jon Krehan	Mary & Bill Mogan	Eve Siegel
Ursula & Werner Krehan	Jesse Morris	Leo & Sylvia Werner Silver
Jon Kreka	Lucille Morris	Chaim Skura
Seymour Krieg	Martin D. Morris	Rifka Skura
Elsie Krieger	Dorothy Morrock	Joyce Slatkin
Samuel Krieger	Charles Moser	Eliot Soffes
Barbara K. Lawrence	Judy Moskowitz	Ellen Sonkin
John D. Lawrence	Howard Needelman	Aaron Sommerman
Clair Lebewohl	Ida & Rubin Needelman	Elaine & Neil Sommerman
Edith Lebewohl	Rhoda & Marvin Needelman	Ellen Sonkin
Mildred Lebewohl	Jesse Newman	Daniel Stampler
Philip Lebewohl	Pearl Newman	Jonathan Stampler
Rose Lebewohl	Andrew Nichols	Tess Stampler Lloyd
Nadia Leibovici	Marty Novak	Frank Stein
Jeanne & Harry Leitstein	Bea Pacht	Mazie Steiner
Lilli Levine	Warner Reiss	Otto Steiner
Walter Levy	Phyllis Refkin	Suzanne Steiner
Isadore Lewis	Rabbi Michael Robinson	Erna Stern
Rachel Lewis	Ivan Rosehaus	Fred Stern
Jim Linn	Andrew Rudolph	Justin Stern
	Martin Rudolph	Sue Stroock

Arthur Strunsky
Paul Strunsky
Robert Strunsky
Alma Louise Sullivan
Robert G. Sullivan
Aurora Tan
Celine Cohen Thomas

Rita Thomashauer
Dorothy & Sidney Thomashower
Michael E. Timm
Paul Van Valkenburgh
John Watson
Cheryl Weinstein
Evelyn Weiss

Philip Weiss
Mort Wekstein
Jack & Vera Werner
Gussie Wolowitz
Craig Yacoe
Elizabeth Betts Yacoe
Marina Yashina

לשנה טובה תכתבו

L'Shanah Tovah Tikatevu

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