

# MEDITATIONS

## I

Among our many appetites  
There is a craving after God.

Among our many attributes  
There is a talent for worshipping God.

Jews who wandered in deserts beneath the stars  
Knew their hearts were hungry for God.

Jews who studied in candle-lit ghetto rooms  
Thirsted longingly after God.

In tent or hut or slum  
Jewish women prayed to God.

But we who are smothered with comfort  
Sometimes forget to listen.

Help us, O God, to recognize our need,  
To hear the yearning whisper of our hearts.

Help us to seek the silence of the desert  
And the thoughtfulness of the house of study.

Bless us, like our ancestors in ancient days  
With that most precious gift: a sense of Your presence.

Brush us with the wind of the wings of Your being.  
Fill us with the awe of Your holiness.  
We, too, will praise, glorify, and exalt Your name.

## II

Perhaps for the truly holy person, fully conscious prayer is an everyday thing. For the ordinary worshipper, the rewards of a lifetime of faithful praying come at unpredictable times, scattered through the years, when all at once the liturgy glows as with fire. Such an hour may come after a death, or after a birth; it may flood the soul at no marked time, for no marked reason. It comes, and we know why we have prayed all our lives.

## III

With regard to the matter of prayer, what else should we pray for, if not that life with all its vicissitudes, becomes more meaningful to us, and that we have the will and the courage to do our share toward making it more meaningful even when its burden crushes us.

## IV

Hope is part of our existence. To be faithful to the future, and to keep alive the beginning, by nursing the vision of the end. The love of Israel was born out of memory, out of ritual and prayer, out of faith in the promise, out of loyalty to the Biblical command never to forget our origin, our link, never to relinquish hope for Israel and Jerusalem. The duty of the Jew is to participate in the process of continuous redemption — to see that justice prevails over power, that awareness of God penetrates human understanding.

## V

It is not God's part to spare us suffering but to help us bear it. When death touches our lives, we do right to ask for the strength that upholds us, for the insight that reveals the mystery of life, for the magic power that will transform our sorrow into blessing.

Someone precious has been taken from us, and we grieve. So often we think only of our loss instead of what we have had. We remember only how empty our lives are now; we forget how full and rich they were before. We forget all the many days and years of happiness we knew while our dear one was still with us. We praise God, by word or in silence, for our treasures while we have them. Often we cease to praise God when they have fled.

Grief is our lot at times such as this. Yet, we can also be grateful to God for having given us our loved one. Let us count the past happy days not as loss, but as gain. We have had them, and, now that they are ended. Let us turn the loss to blessing, the blessing that comes with new courage, with nobler tasks, with a wider outlook on life and duty.

## VI

The purpose of life is not to be happy. The purpose of life is to matter, to be productive, to have it matter that you lived at all. Happiness, in the ancient, noble sense, means self-fulfillment and is given to those who use to the fullest whatever talents God or luck or fate bestowed upon them. Happiness lies in stretching to the farthest boundaries of which we are capable, the resources of the mind and heart.

# **DAILY SERVICE**

On Sukkot, Chanukah, Purim, Pesach, and Shavuot, begin on page 34.

## I

Eternal One, we have come together to pray as a congregation; yet each of us is strangely solitary in Your presence.

*Each of us comes before You with special hopes and dreams. Each of us has personal worries and concerns.*

Each of us has a prayer no one else can utter. Each of us brings praise no one else can offer.

*Each feels a joy no one else can share. Each of us has regrets which others cannot know.*

And so we pray: If we are weary, give us strength. If we are discouraged, give us hope.

*If we have forgotten how to pray, remind us. If we have been careless of time, forgive us.*

If our hearts have been chilled by indifference, warm them with Your mercy and inspire us with the glowing spirit of Your bold presence.

*continue with Barchu, bottom of page 9*

## II

May the door of this synagogue be wide enough  
to receive all who hunger for love, all who are lonely for friendship.

*May it welcome all who have cares to unburden,  
thanks to express, hopes to nurture.*

May the door of this synagogue be narrow enough  
to shut out pettiness and pride, envy and enmity.

*May its threshold be no stumbling block  
to young or straying feet.*

May it be too high to admit complacency,  
selfishness, and harshness.

*May this synagogue be, for all who enter,  
the doorway to a richer and more meaningful life.*

*continue with Barchu, bottom of page 9*

### III

We have come together in a service of prayer, knowing little of prayer in our world, scarcely attuned to the prayerful mood. How then shall we pray? What shall we seek as we raise our voices together?

*Let our prayers take us out of every day, opening for us the meaning of the universe. Let our prayers help us to see our lives in the broad expanse, as part of history and eternity.*

And let our prayers also send us back to every day of our existence. Let us seek, each day, to find beauty and meaning in our lives, in the good night of a child, in the smile of a friend, in the understanding of a loved one.

*Thus shall we sanctify our every moment, finding Your spark of Divinity in ourselves and bringing us closer to You, O God, The Source of our being and hope.*

*continue with Barchu, bottom of page 9*

### IV

O God, how can we know You? Where can we find You? You are as close to us as breathing, yet You are farther than the furthestmost star. You are as mysterious as the vast solitudes of night, yet as familiar to us as the light of the sun.

*To Moses You said, "You cannot see My face, but I will make all My goodness pass before you." Even so does Your goodness pass before us in the realm of nature and in the varied experiences of our lives.*

When justice burns like a flaming fire within us, when love evokes willing sacrifice from us, when, to the last full measure of selfless devotion, we demonstrate our belief in the ultimate triumph of truth and righteousness, then Your goodness enters our lives, and You live within our hearts.

*Praised are You, Adonai, source of truth and love.*

*continue with Barchu, bottom of page 9*

## V

Hineh ma tov uma na'im  
Shevet achim gam yachad.

הִנֵּה מַה טוֹב וַיְמָה נְעִים  
שֵׁבֶט אַחִים גַּם יַחַד

How good and pleasant it is, For brothers and sisters to dwell together.

*continue with Barchu, bottom of page 9*

## VI

*For a house of mourning*

We are assembled with our friends in the shadow that has fallen on their home. We raise our voices together in prayer to the Eternal One, our God, asking for comfort and strength.

We need light when gloom darkens our home; to whom shall we look but to the Creator of light? We need fortitude and courage when pain and loss assail us; where shall we find them if not in our faith, in our families, and in the comfort of sympathizing friends?

Who among us has not passed through trials and bereavements? Some bear fresh wounds in their hearts, and therefore feel more keenly the kinship of sorrow. Others, whose days of mourning are more remote, still recall the comfort that sympathy brought to their sorrowing hearts. And those of us who have not tasted of the bitter cup cannot know how soon we may be called to drink of it. The loves that we have are but lent to us, and we must surrender them when their time has come.

Let us acknowledge our love and the truth of our frailty as we rise and turn to the Barchu.

## VII

### *Beginning of Shiva*

“When will I be myself again?”  
Some Tuesday, perhaps,  
In the late afternoon,  
Sitting quietly with a cup of tea,  
And a cookie;  
Or Wednesday, same time or later,  
You will stir from a nap and see her;  
You will pick up the phone to call her;  
You will hear her voice —  
unexpected advice —  
And maybe argue.  
And you will not be frightened,

And you will not be sad,  
And you will not be alone,  
Not alone at all,  
And your tears will warm you.  
But not today,  
And not tomorrow,  
And not tomorrow’s tomorrow,  
But some day,  
Some Tuesday, late in the afternoon,  
Sitting quietly with a cup of tea,  
And a cookie;  
And you will be yourself again.

*continue with Barchu*

*Please rise*

(Jewish tradition teaches us that we must take care of our bodies and our souls.  
Therefore, please rise only if you are easily and comfortably able.)

## Sh’ma and its Blessings

### Barchu

Bar’chu et Adonai ham’vorach

בְּרַחוּ אֶת יְיָ הַמְּבָרָךְ

Praise The One to whom praise is due!

Baruch Adonai ham’vorach l’olam-vaed!

בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד.

Praised be The One to whom praise is due, now and forever!

## Maariv Aravim (Evening Creation Prayer)

Baruch Atah Adonai, Eloheinu Melech  
haolam, asher bid'varo maariv  
aravim, b'chochmah potei-ach sh'arim,  
uvitvunah m'shaneh itim, umachalif  
et haz'manim, um'sadeir et hakochavim,  
b'mishm'roteihem barakia kirtzono.  
Borei yom valailah, goleil or  
mipnei choshech, v'choshech mipnei or,  
umaavir yom umeivi lailah, umavdil bein  
yom uvein lailah, Adonai Tz'vaot sh'mo.  
El chai v'kayam, tamid yimloch aleinu  
l'olam va-ed.  
Baruch Atah, Adonai, hamaariv aravim.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר בְּדַבְרוֹ מַעְרִיב עֲרָבִים, בְּחֻכְמָה  
פּוֹתַח שְׁעָרִים, וּבִתְבוּנָה מְשַׁנֶּה עֵתִים,  
וּמַחְלִיף אֶת הַיָּמִימִים, וּמְסַדֵּר אֶת  
הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם בְּרַקִּיעַ כְּרִצּוֹנוֹ.  
בוֹרֵא יוֹם וְלַיְלָה, גּוֹלֵל אוֹר  
מִפְּנֵי חֹשֶׁךְ, וְחֹשֶׁךְ מִפְּנֵי אוֹר.  
וּמַעְבִּיר יוֹם וּמַבְדִּיל בֵּין  
יוֹם וּבֵין לַיְלָה,  
יְיָ צְבָאוֹת שְׁמוֹ. אֵל חַי וְקַיִם, תָּמִיד  
מְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.  
בְּרוּךְ אַתָּה יְיָ, הַמַּעְרִיב עֲרָבִים.

Adonai, our God, seldom do we stop in our daily activities to express our gratitude for so much that is ours, for each moment and its promise, for the joys that we know, for the majestic grandeur of creation. Wherever we look we see Your glory and wisdom. We feel the hope within our lives. We sense the power of Your will.

*You have called us to life, O God, and set us in the midst of purposes we often cannot measure or understand. But there is much that we know and much for which we express our thanks. We are grateful for health and healing, for work and rest, for the ever renewed beauty of earth and sky. We are grateful for thoughts of truth and justice that stir our ease and move us to acts of righteousness. We are grateful for the loves that touch our lives.*

# Ahavat Olam

Ahavat Olam beit Yisrael amcha ahavta,  
Torah umitzvot, chukim umishpatim,  
otanu limad'ta al kein, Adonai Eloheinu,  
b'shochbeinu uv'kumeinu nasiach  
b'chukecha, v'nismach b'divrei Torat'cha  
uv'mitzvotcha l'olam vaed.  
Ki hem chayeinu v'orech yameinu,  
uvahem neh'geh yoman valailah.  
V'ahavat'cha al tasir mimenu l'olalamim.  
Baruch Atah Adonai, ohev amo Yisrael.

אהבת עולם בית ישראל עמך אהבת,  
תורה ומצוות, חקים ומשפטים אותנו  
למדת. על כן יי אלהינו, בשכבנו  
ובקוּמנו נשׁיח בחקִיךָ,  
ונשמח בדברי תורתך  
ובמצוֹתֶיךָ לעולם ועד.  
כי הם חיינו וארְךָ ימינו,  
ובהם נהגה יומם ולילה,  
ואהבתך אל תסיר ממנו לעולמים.  
ברוך אתה יי, אוהב עמו ישראל.

Everlasting love You offered Your people Israel by teaching us Torah and mitzvot, laws and precepts. Therefore, Adonai our God, when we lie down and when we rise up, we will meditate on Your laws and Your commandments. We will rejoice in Your Torah for ever. Day and night we will reflect on them for they are our life and doing them lengthens our days. Never remove Your love from us. Praised are you Adonai who loves Your people Israel.

# Sh'ma

Sh'ma Yisraeil, Adonai Eloheinu,  
Adonai Echad.  
Baruch shem k'vod malchu-to  
l'olam va-ed

שמע ישראל, יי אלהינו, יי אחד  
ברוך שם כבוד מלכותו לעולם ועד.

Hear O Israel, Adonai is our God, Adonai is One!  
Blessed is God's glorious majesty forever and ever

# V'ahavta

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'tsav'cha hayom, al  
l'vavecha. V'shinantam l'vanecha,  
v'dibarta bam b'shivt'cha b'veitecha,  
uv'lecht'cha vaderech, uv'shawchb'cha  
uvkumecha. Ukshartam l'ot al yadecha,  
v'hayu l'totafot bein einecha.  
Uchtavtam, al m'zuzot beitecha,  
uvish'arecha.  
L'maan tizk'ru, vaasitem et kol  
mitsvotai vih'yitem k'doshim  
l'Eiloheichem.

Ani Adonai Eloheichem, asher hotseiti  
et-chem mei-erets Mitsrayim lih'yot  
lachem l'Eiloheem;  
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 which I charge you this day. Impress them upon your children. Recite them when you stay at home and when you are away, when you lie down and when you rise up. Bind them as a sign on your hand and as a symbol on your forehead; inscribe them on the doorposts of your house and on your gates. Thus you shall remember to observe all My commandments and be holy to your God. I am Adonai, your God, who brought you out of the land of Egypt to be your God: I am Adonai your God.

וְאָהַבְתָּ אֶת יְיָ אֱלֹהֶיךָ, בְּכָל  
לִבְבְּךָ, וּבְכָל נַפְשְׁךָ, וּבְכָל  
מְאֹדְךָ. וְהָיוּ הַדְּבָרִים הָאֵלֶּה,  
אֲשֶׁר אֲנֹכִי מְצַוְּךָ הַיּוֹם, עַל  
לִבְבְּךָ. וְשִׁנַּנְתָּם לְבָנֶיךָ,  
וְדַבַּרְתָּ בָם, בְּשֹׁבְתְךָ בְּבֵיתְךָ, וּבִלְכֹתְךָ  
בַדֶּרֶךְ, וּבְשֹׁכְבְךָ,  
וּבְקוּמְךָ. וּקְשַׁרְתָּם לְאוֹת עַל יָדְךָ,  
וְהָיוּ לְטֹטְפוֹת בֵּין עֵינֶיךָ. וְכִתַּבְתָּם עַל  
מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ. לְמַעַן תִּזְכְּרוּ  
וַעֲשִׂיתֶם אֶת כָּל מִצְוֹתַי, וְהֵייתֶם  
קְדוֹשִׁים לֵאלֹהֵיכֶם. אֲנִי יְיָ אֱלֹהֵיכֶם,  
אֲשֶׁר הוֹצֵאתִי  
אֶתְכֶם מֵאֶרֶץ מִצְרַיִם, לֵהָיוֹת  
לְכֶם לֵאלֹהִים, אֲנִי יְיָ אֱלֹהֵיכֶם.

# Responsive Reading

## I

Our God and God of our ancestors, You have called us to Your service and we are grateful. You have set before us a vision of what is good and right. Help us as individuals and as a people to live by the teachings of our faith.

*Where there is ignorance and superstition, let there be enlightenment and knowledge.*

Where there is prejudice and hatred, let there be acceptance and love.

*Where there is fear and suspicion, let there be confidence and trust.*

Where there is tyranny and oppression, let there be freedom and justice.

*Where there is poverty and disease, let there be prosperity and health.*

Where there is strife and discord, let there be harmony and peace.

*Where there is despair, let there be hope.*

We raise our voices seeking Your guidance.

*continue with Mi Chamocha, page 15*

## II

We have come together to strengthen our bonds with our people Israel. Like Jews of generations past, we celebrate the grandeur of creation. Like Jews of every age, we echo our people's ancient call for justice.

*Each of us is unique. We stand apart and alone, with differing feelings and insights. And yet we are not entirely alone and separate, for we are children of one people and one heritage.*

And we are one in search of life's meaning. All of us know despair and exaltation. All bear burdens. All have moments of weakness and times of strength. All sing songs of sorrow and love.

*In this circle of hope, in the presence of the sacred, may we come to know the best within us and find fresh impulse to love the good.*

*continue with Mi Chamocha, page 15*

### III

Judaism teaches the unity of the human race.

*We all have one Creator; one God has created us.*

Judaism commands, "Love thy neighbor as thyself," and declares this command to be a basic principle of our faith.

*Judaism therefore forbids animosity, envy or unkindliness toward any person.*

Judaism demands concern for the life, health and possessions of one's neighbor.

*It therefore forbids injuring another by any means or manner.*

Judaism commands respect for the religious convictions of others.

*It therefore forbids disrespect for the customs and symbols of other faiths.*

Judaism commands the practice of justice toward all, clothing the naked, feeding the hungry, nursing the sick, comforting those that mourn.

*It therefore forbids caring only for ourselves and our families and withholding help when our neighbors suffer.*

Judaism tells us that life is good, that despite trial and defeat there is always a hope for tomorrow.

*It therefore reminds us constantly that justice, righteousness and peace must prevail.*

*continue with Mi Chamocha page 15*

# Mi Chamocha

Mi chamocha ba-eilim, Adonai?

Mi kamocha, nedar bakodesh,

nora t'hilot, oseh fele!

מִי כְמוֹכָה בְּאֵלִים יְיָ,  
מִי כְמוֹכָה נֹאדָר בְּקֹדֶשׁ  
נֹרָא תְהִילֹת, עֹשֶׂה פִּלְא.

Malchut'cha ra-u vanehcha, bokei-a yam

lifnei Mosheh uMiriam zeh Eili, anu

v'amru; Adonai yimloch l'olam va-ed!

מַלְכוּתְךָ רָאוּ בְּנֵי־יָם, בּוֹקֵעַ יָם  
לִפְנֵי מֹשֶׁה וּמִרְיָם, זֶה אֱלֹהֵינוּ וְאָמְרוּ: יְיָ  
יִמְלֹךְ לְעוֹלָם וָעֶד.

V'ne'emar: ki fadah Adonai et Yaakov,

ug'alo miyad chazak mimenu.

וְנֹאמַר: כִּי פָדָה יְיָ אֶת יַעֲקֹב,  
וּגְאָלוֹ מִיַּד חֲזָק מִמֶּנּוּ.

Baruch Atah Adonai, gaal Yisrael.

בְּרוּךְ אַתָּה יְיָ, גֹּאֵל יִשְׂרָאֵל.

Who is like You, O God among the gods that are worshipped?

Who is like You, majestic in holiness awesome in splendor, working wonders?

Your children witnessed Your sovereignty, the sea splitting before Moses and  
Miriam.

"This is our God!" they cried.

"Adonai will reign forever and ever!"

Thus it is said, "Adonai redeemed Jacob from a hand stronger than his own."

Baruch Atah Adonai, gaal Yisrael.

בְּרוּךְ אַתָּה יְיָ, גֹּאֵל יִשְׂרָאֵל.

Praised are You, Adonai, for redeeming Israel.

# T'fillah

Adonai, s'fatai tiftach, ufi yagid  
t'hilatecha

אֲדֹנָי שְׁפָתַי תִּפְתַּח וּפִי יַגִּיד תְּהִלָּתְךָ

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

Baruch Atah Adonai, Ehloheinu v'Ehlohei  
avoteinu v'imoteinu: Ehlohei Avraham,  
Ehlohei Yitzchak, v'Eilohei Yaakov.  
Ehlohei Sarah, Ehlohei Rivkah, Ehlohei  
Racheil v'Ehlohei Leah. HaEil hagadol  
hagibor v'hanora, Eil elyon, gomeil  
chasadim tovim, v'konei hakol, v'zocheir  
chasdei avot v'imahot, umeivi g'ula  
liv'nei v'neihem,  
l'maan sh'mo, b'ahava.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי  
אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם,  
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי  
שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי רָחֵל,  
וְאֱלֹהֵי לֵאָה. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,  
אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים, וְקֹנֵה  
הַכֹּל, וְזוֹכֵר חֲסָדֵי אֲבוֹת וְאִמּוֹת,  
וּמְבִיא גְאֻלָּה לְבָנָי בְּנֵיהֶם,  
לְמַעַן שְׁמוֹ בְּאַהֲבָה.

**Between Rosh Hashanah & Yom Kippur add:**

*Zoch'reinu l'chayim, Melech chafeitz  
bachayim, v'chotveinu ba-seifer hachayim,  
l'maancha Ehlohim chayim*

זְכֹרֵנוּ לְחַיִּים, מֶלֶךְ חַפֵּץ  
בְּחַיִּים וְכֹתֵבֵנוּ בְּסֵפֶר הַחַיִּים,  
לְמַעַן אֱלֹהִים חַיִּים

Melech ozeir umoshia umagein. Baruch  
Atah Adonai, magein Avraham v'ezrat  
Sarah.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.  
בְּרוּךְ אַתָּה יְיָ,  
מֶגֶן אַבְרָהָם וְעִזְרַת שָׂרָה.

Praised are You, Adonai, the God of our fathers and of our mothers; God of Abraham, God of Isaac, and God of Jacob; God of Sarah, God of Rebecca, God of Rachel and God of Leah; great, mighty, and awesome God, God supreme. Ruler of all the living, Your ways are ways of love. You remember the faithfulness of our ancestors, and in love bring redemption to their children's children for the sake of Your Name.

**Between Rosh Hashanah And Yom Kippur add:**

*Remember us unto life, Sovereign who delights in life, and inscribes us in the Book of Life, that Your Will may prevail, O God of life. You are our Sovereign and our Help, our Redeemer and our Shield.*

We praise You, Eternal One, Shield of Abraham, Protector of Sarah.

## Gevurot

Atah gibor l'olam, Adonai, m'chayeih  
hakol (meitim) Atah, rav l'hoshia.  
M'chalkeil chayim b'chesed, m'chayeih  
hakol (meitim) b'rachamim rabim,  
someich noflim, v'rofei cholim, umatir  
asurim, um'kayeim emunato lisheinei  
afar. Mi chamochah baal g'vurot umi  
domeh lach, melech meimit um'chayeh  
umatzmiach y'shuah. V'ne-eman Atah  
l'hachayot hakol (meitim). Baruch Atah,  
Adonai, m'chayeih hakol (meitim).

You are forever mighty, Adonai; You give life to all (reviving the dead). You sustain life through love, giving life to all (reviving the dead) through great compassion, supporting the fallen, healing the sick, freeing the captive. Who is like You, Source of mighty acts? Who resembles You, a Sovereign who takes and gives life? Blessed are You, Adonai, who gives life to all.

## Kedusha

Atah kadosh v'shimcha kadosh  
uk'doshim b'chol yom y'hal'lucha, selah.  
Baruch Atah, Adonai, Ha-El hakadosh.

You are holy, Your name is holy, and those who are holy praise You every day.  
Blessed are You, Adonai, the Holy God.

אתה גבור לעולם אדני, מחיה הכל  
(מתים) אתה, רב להושיע.  
מכלכל חיים בחסד, מחיה  
הכל (מתים) ברחמים רבים,  
סומך נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר  
אֲסוּרִים, וּמְקַיֵם אֱמוּנָתוֹ לִישְׁנֵי עֶפְרָי, מִי  
כְמוֹד בְּעַל גְּבוּרוֹת וּמִי דְזָמַח לָךְ, מְלֹךְ  
יְמִית וּמַחֶיָה  
וּמְצַמִּיחַ יְשׁוּעָה. וְנֶאֱמַן אַתָּה  
לְהַחְיֹת הַכֹּל (מֵתִים).  
בְּרוּךְ אַתָּה יי,  
מְחִיָה הַכֹּלֵן (הַמֵּתִים).

*Please be seated*

## Worship

R'tzei Adonai Eloheinu, b'amcha Yisrael,  
ut'filatam b'ahavah t'kabeil, ut'hi l'ratzon  
tamid avodat Yisrael amecha.

Baruch Atah, Adonai,  
sheot'cha l'vad'cha b'yirah naavod.

Find favor, Adonai our God, with Your people Israel and accept their prayer in love.  
May the worship of Your people Israel always be acceptable. God who is near to all  
who call, turn lovingly to Your servants. Pour out your spirit upon us.

Baruch Atah, Adonai, sheot'cha  
l'vad'cha b'yirah naavod

You are our God, whom alone we serve in reverence.

## Thanksgiving

Modim anachnu lach, shaAtah hu Adonai  
Eloheinu v'Elohei avotainu v'imoteinu  
l'olam vaed. Tzur chayeinu, Magen  
yisheinu, Atah hu l'dor vador.

We acknowledge with thanks that You are Adonai, our God and the God of our  
ancestors forever. You are the Rock of our lives, and the Shield of our salvation in  
every generation. Let us thank You and praise You — for our lives which are in Your  
hand, for our souls which are in Your care, for Your miracles that we experience  
every day and for Your wondrous deeds and favors at every time of day: evening,  
morning and noon.

Baruch Atah, Adonai, hatov shimcha  
ul'cha naeh l'hodot.

Blessed are You, Adonai, Your name is Goodness, and  
You are worthy of thanksgiving.

רצה, יי אלהינו, בעמך ישראל  
ותפלתם באהבה תקבל, ותהי לרצון  
תמיד עבודת ישראל עמך.  
ברוך אתה, יי,  
שאותך לבדך ביראה נעבד.

ברוך אתה, יי, שאותך  
לבדך ביראה נעבד.

מודים אנחנו לך, שא אתה הוא, יי  
אלהינו ואלהי אבותינו ואמותינו,  
לעולם ועד, צור חיינו, מגן  
ישענו, אתה הוא לדור ודור.

ברוך אתה יי, הטוב שמך וילך  
נאה להודות.

# Responsive Reading

## I

For all these things, O God, we offer You our praise.

*For creating us in Your image. For the power to make life sweet and beautiful.*

For the orderly universe in which we live. For the freedom we enjoy in this land.

*For families and friendships. For the understanding of right and wrong.*

For our intellect and inner resources. For the fortitude to withstand our burdens.

*For health of body and mind. For the skills that are ours. For the talent we possess.*

For those we love and who love us. For life itself.

*For all these we thank You, O God. They glorify Your name.*

*continue with the prayer for peace, page 20*

## II

I, Adonai, have called you in righteousness and have taken your hand. I formed you and set you as a covenant people: a light unto the nations.

*We are Israel, witness to God's covenant.*

This is the covenant I will make with Israel. I will place My Torah in your midst, and inscribe it upon your hearts. I will be your God, and you will be My people.

*We are Israel. Our covenant forbids the worship of race or nation, of possession or power.*

Hate evil and love what is good. Let justice well up as waters and righteousness as a mighty stream.

*We are Israel, schooled in the suffering of those tyrannized by oppression. Their anguish is ours; their poverty and humiliation diminish us.*

You shall not oppress your neighbors, nor stand idly by when their lives are in danger. You know the heart of the stranger, for you were strangers in the land of Egypt.

*We are Israel, taught to beat swords into plowshares, commanded to pursue peace.*

You are My witnesses says God, My servant whom I have chosen, that you may know and have faith in Me.

*We are Israel, O God, when we are witnesses to Your will and stirred by Your summons. We are Israel when we proclaim Your praise to the ends of the earth.*

*continue with the prayer for peace, page 20*

# Peace

## I

### Shalom Rav

Shalom rav al Yisrael amcha tasim  
l'olam, ki Atah hu Melech Adon  
l'chol hashalom. V'tov b'einecha l'vareich  
et amcha Yisrael, b'chol eit uv'chol  
shaah bish'lomecha.

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ תְּשִׁים  
לְעוֹלָם, כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל  
הַשְּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמָּךְ  
יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשָׁלוֹמְךָ

## II

Grant us peace, Your most precious gift, O Eternal Source of peace, and enable us to declare its message to all the peoples of the earth. Bless our country, that it may always be a stronghold of peace and its advocate in the council of nations. May contentment reign within its borders, health and happiness within its homes. Strengthen the bonds of friendship among the inhabitants of all lands. Plant virtue within us, and may the love of Your name hallow every home and every heart.

Baruch Atah, Adonai, ham'vareich et  
amo Yisrael bashalom.

בָּרוּךְ אַתָּה יְיָ,  
הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

Praised are You, O God, Giver of peace.

# Healing

*Reader*

The *Mi Shebeirach* is offered by individuals and by communities, asking for God to bring healing to all of those in need; asking for healing of both body and spirit.

I

Mi Shebeirach avoteinu

M'kor habrachah l'imoteinu.

May the source of strength, Who blessed  
the ones before us, help us find the  
courage to make our lives a blessing and  
let us say, Amen

מִי שְׁבִירָךְ אֲבוֹתֵינוּ  
מְקוֹר הַבְּרָכָה לְאִמּוֹתֵינוּ

Mi Shebeirach imoteinu

M'kor habrachah l'avoteinu.

Bless those in need of healing with r'fuah  
sh'leimah,  
the renewal of body, the renewal of  
spirit, and let us say, Amen

מִי שְׁבִירָךְ אִמּוֹתֵינוּ  
מְקוֹר הַבְּרָכָה לְאֲבוֹתֵינוּ.

## II

Mi Shebeirach avoteinu v'imoteinu,  
Elohei Avraham, Yitzchak v'Yaakov,  
Sarah, Rivkah, Rachel v'Lei-ah, hu  
y'vareich et hacholim.  
HaKadosh Baruch Hu yimalei rachamim  
aleihem, l'hachalimam ul'rapotam  
ul'hachazikam, v'yishlach lahem  
m'heirah r'fuah, shleimah min  
hashamayim, r'fuat hanefesh ur'fuat  
haguf, hashta  
baagala uviz'man kariv. V'nomar: Amen.

מִי שֶׁבֵרַךְ אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, אֱלֹהֵי  
אַבְרָהָם, יִצְחָק, וְיַעֲקֹב, שָׂרָה, רִבְקָה,  
רַחֵל, וְלֵאָה. הוּא יְבָרֵךְ אֶת הַחֹלִים  
הַקְדוֹשׁ בְּרוּךְ הוּא יִמְלֵא רַחֲמִים  
עֲלֵיהֶם, לְהַחֲלִימָם וּלְרַפְּאֵתָם  
וּלְהַחְזִיקָם וַיִּשְׁלַח לָהֶם מִהֶרֶה  
רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם, רְפוּאָת  
הַנֶּפֶשׁ וּרְפוּאָת הַגּוּף הַשְּׂתָא  
בְּעֵגְלָא וּבִזְמַן קָרִיב. וְנֹאמַר אָמֵן.

May the One who blessed our ancestors, Abraham, Isaac and Jacob, Sarah, Rebecca, Rachel and Leah, bless and heal those who are ill. May the blessed Holy One be filled with compassion for their health to be restored and their strength to be revived. May God swiftly send them a complete renewal of body and spirit, and let us say, Amen.

# Silent Prayer

## I

### Embracing Shattered Hearts

In the Talmud,  
we are taught that the Ark held  
both the shattered fragments of the first set of tablets  
and the whole, unbroken second set.  
While we never lose our brokenness,  
we can become whole again —  
we can embrace our shattered hearts.  
We can become more compassionate, caring, and forgiving  
because we feel our brokenness when we share the pain of others.  
In our souls,  
we carry both sets of tablets.

## II

### Prayer for Silence

Be not afraid of silence.  
It is more powerful than the awkward word;  
it allows God's voice to be heard.  
It allows the tears and the terror,  
the disbelief and the doubt to tumble out.  
Be there with quiet compassion  
that flows from the depths of your being  
through your eyes, your touch, your sighs  
into your very soul.  
Stir not from the hush  
until you sense that hesitant blush  
of hope and understanding.  
Be not afraid of silence.

### III

#### Tell Me of Life

And the child asked, "Tell me of life."

And the sage answered:

Life, my child, is a mystery.

We do not ask to be born,  
nor do we even understand the meaning of birth —  
of creation.

We grow and we experience life's pleasures and pains.  
we love, and slowly, oh so slowly,  
we come to realize that we have become —  
that we are.

At that moment

we humble ourselves before the mystery of life and quietly say:  
though I knew not,

I have been granted the most precious gift of all,  
the gift of life.

And the child asked, "Tell me of death."

And the sage answered:

Death, my child, is a mystery.

It is the inevitable return of the gift of life,  
the gift which came free to us.

We live as the trustee of that mysterious being,  
of that unexplainable becoming.

Yes, you and I are but the trustees of life.

We nurture it, we delight in it, we give of it to others.

And at the appointed time we sadly,  
yet with pride, return it from whence it came.

The beauty, my child, is that what we are,  
what we have become,  
remains long after the gift has been returned.

It remains as a precious keepsake with our loved ones who live on.

## IV

### For a House of Mourning

Remember, O God, my dear one whose love and presence I still cherish. Strengthen me in my loss. Help me to honor his/her memory by the way I live, by the love I have for dear ones still with me, by my goodness to those who need me, by the helping hand I offer to all. May I continue the noble tasks that had such meaning to him/her thereby continuing to link our lives together. Thank You, O God, for the blessing of memory.

## V

*Reader*

Yih'yu l'ratzon imrei fi v'hegyon libi

l'fanecha, Adonai tzuri v'go-ali.

יְהִי לְרָצוֹן אִמְרֵי פִי  
וְהִגְיוֹן לִבִּי לְפָנֶיךָ,  
יְי צוּרִי וְגוֹאֲלִי.

May the words of my mouth and the meditations of my heart be acceptable to You, Adonai, my Rock and my Redeemer.

Oseh shalom bimromav, hu yaaseh  
shalom aleinu v'al kol Yisraeil, v'imru:  
Amen.

עֹשֶׂה שְׁלוֹם בְּמִרְוַמָּיו, הוּא יַעֲשֶׂה שְׁלוֹם  
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

May The One who brings peace to the heavens above bring peace upon us and upon all Israel, and let us say, Amen.

# Aleinu

Aleinu l'shabei-ach laadon hakol, lateit  
g'dulah l'yotzeir b'reishit, shelo asanu  
k'goyei haaratzot, v'lo samanu  
k'mishp'chot haadamah. Shelo sam  
chelkeinu kahem, v'goraleinu k'chol  
hamonam

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לְתֵת  
גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,  
שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת,  
וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאָדָמָה, שֶׁלֹא  
שָׁם חִלְקֵנוּ כָּהֵם,  
וְגָרְלֵנוּ כְּכֹל הַמוֹנִם,

Let us adore the ever-living God, and render praise unto The One who spread out the heavens and established the earth, whose glory is revealed in the heavens above and whose greatness is manifest throughout the world. Adonai is our God; there is none else.

Vaanachnu kor'im umishtachavim  
umodim, lifneh Melech, mal'chei  
hamlachim  
HaKadosh Baruch Hu.

וַאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים,  
לִפְנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים,  
הַקְּדוֹשׁ בְּרוּךְ הוּא.

We bow our heads in reverence and worship the Holy One, praised be God.

V'ne-emar, v'hayah Adonai l'Melech al  
kol haaretz. Bayom ha hu  
yih'yeh Adonai echad ush'mo echad.

וְנֵאמַר, וְהָיָה יי לְמֶלֶךְ עַל כָּל  
הָאָרֶץ, בַּיּוֹם הַהוּא  
הָיָה יי אֶחָד, וּשְׁמוֹ אֶחָד.

And it has been said, "The Eternal God shall rule over all the earth. On that day You shall be One and Your name shall be one."

# Reflections Before the Kaddish

## I

When I die give what's left of me away  
to children and old men that wait to die.  
And if you need to cry,  
cry for your brother walking the street beside you.  
And when you need me, put your arms around anyone  
and give them what you need to give to me.

I want to leave you something,  
something better than words or sounds.  
Look for me in the people I've known or loved,  
and if you cannot give me away,  
at least let me live in your eyes and not in your mind.

You can love me best by letting hands touch hands,  
and by letting go of children that need to be free.  
Love doesn't die, people do.  
So, when all that's left of me is love,  
give me away.

*continue with Kaddish, page 31*

## II

There are stars up above,  
so far away we only see their light  
long, long after the star itself is gone.  
And so it is with people that we loved —  
their memories keep shining ever brightly  
though their time with us is done.  
But the stars that light up the darkest night,  
these are the lights that guide us.  
As we live our days, these are the ways we remember.

*continue with Kaddish, page 31*

### III

It is a fearful thing to love  
what death can touch.

A fearful thing to love,  
hope, dream: to be —  
to be, and oh! to lose.

A thing for fools this, and  
a holy thing,  
a holy thing to love.

For your life has lived in me,  
your laugh once lifted me,  
your word was gift to me.

To remember this brings a painful joy.  
This a human thing, love,  
a holy thing,  
to love  
what death has touched.

*continue with Kaddish, page 31*

### IV

In spring we are born, new life begins,  
so much to learn and see.  
In summer we are strong, our mind is set,  
on the things we want to be.  
In autumn we are fading, our focus changing,  
still to youth we try to cling.  
In winter we are dying, our lessons learned,  
love is the important thing.  
In love we are remembered, our life spent,  
the body laid to rest.  
When family thinks of us, sighs and smiles,  
we know we passed the test.

*continue with Kaddish, page 31*

## V

Eternal God, the generations come and go before You; brief is their existence. Many are the tasks unfinished, the plans unfulfilled, the dreams unrealized when we must leave this earthly home. It would be more than we could bear, but for the faith that our passing days find their permanence in Your eternity, and our work its completion in the unfolding of Your purpose.

At this sacred moment we turn our thoughts to our loved ones who have now gone from life. We recall the joy of their companionship. We feel the pain of our loss. We know the tears that have filled our eyes. But we also know that our dear ones will never truly leave us as long as they are in our hearts and thoughts. By love are they remembered, and in memory they live.

*continue with Kaddish, page 31*

## VI

Our departed whom we now remember have entered into the peace of life eternal. They still live on earth in the acts of goodness they performed and in the hearts of those who cherish their memory. May the beauty of their lives abide among us all as a loving benediction as we now read the names of those who have died in this month of shlosheim or at this time in years past.

*continue with Kaddish, page 31*

## Mourner's Kaddish

Yitgadal v'yitkadash sh'mei raba  
b'alma div'ra chirutei, v'yamlich  
malchutei b'chayeichon  
uv'yomeichon uv'chyei d'chol beit  
Yisraeil, baagala uviz'man kariv,  
v'imru: Amein.

Y'hei sh'mei raba m'varach l'alam  
ul'almei almaya.

Yitbarach v'ysishtabach v'yitpaar  
v'yitromam, v'yitnasei, v'yithadar,  
v'yitaleh, v'yithalal sh'mei d'Kud'sha,  
B'rich Hu, L'eila min kol birchata  
v'shirata, tushb'chata v'nehchehmata  
daamiran b'alma, v'im'ru: Amein.

Y'hei sh'lama raba min sh'maya  
v'chayim, aleinu v'al kol Yisraeil,  
v'imru: Amein.

Oseh shalom bimromav, hu  
yaaseh shalom aleinu v'al kol  
Yisraeil, v'imru: Amen.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא  
דִּי בְרָא כְרַעוּתֵיהּ, וְיִמְלִיךְ מַלְכוּתֵיהּ  
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית  
יִשְׂרָאֵל, בְּעֵגְלָא וּבְזַמַּן קָרִיב, וְאָמְרוּ  
אָמֵן.

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם  
וּלְעֵלְמֵי עֵלְמָיָא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם  
וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל  
שְׁמֵהּ דְקַדְשָׁא בְרִיךְ הוּא, לְעֵלְמָא מִן  
כָּל בְּרַכְתָּא וְשִׁירְתָּא תְּשֻׁבְּחָתָא  
וְנִחְמָתָא, דְאָמְרִין בְּעֵלְמָא, וְאָמְרוּ  
אָמֵן. יְהִי שְׁלָמָא רַבָּא מִן שְׁמַיָּא,  
וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,  
וְאָמְרוּ אָמֵן.

עֹשֶׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה  
שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ  
אָמֵן

Let the glory of God be extolled, and may God's great name be hallowed in the world whose creation God willed. May God rule in our own day, in our own lives, and in the life of all Israel, and let us say: *Amen*. Beyond all the praises, songs, and adorations that we can utter is the Holy One, the Blessed One, whom yet we glorify, honor, and exalt. And let us say: *Amen*. For us and for all Israel, may the blessing of peace and the promise of life come true, and let us say: *Amen*.

Reader

May the Source of peace send peace to all who mourn and comfort all the bereaved among us. *Amen.*

Reader

We now take a moment to link the names of all of those whom we have loved and lost to those we remembered and named in this service.

At the rising of the sun and at its going down, we remember them.

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

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

*At the blueness of the skies and the warmth of summer, we remember them.*

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

*At 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 crave to share, we remember them.

*When we have decisions that are difficult to make, we remember them.*

When we have achievements that are based on theirs, we remember them.

*As long as we live, they too will live; for they are a part of us, our thoughts,  
our deeds.*

May their memories always be a blessing. Amen

# Closing Benediction

Baruch Atah b'voecha

בָּרוּךְ אַתָּה בְּבֹאֶךָ

U'varuch Atah b'tzetecha

וּבְרוּךְ אַתָּה בְּצֵאתְךָ

As you were blessed in your coming into this place  
May you be blessed in your going out.

# **FESTIVAL PRAYERS**

## Passover

We are slaves because freedom means more than broken chains. Where there is poverty and hunger and homelessness, there is no freedom; where there is violence and torture and war, there is no freedom. And where each of us is less than he or she might be, we are not free.

We remember on this day our crossing of the sea so long ago when Miriam, Moses, and all the Israelites sang this song to God: "Adonai is my strength, the source of my deliverance.

This is my God whom I will enshrine."

So, too, do we sing out in praise,  
on this day of our redemption.

*continue with Barchu, bottom of page 9*

## Shavuot

Now summer's prospect,  
the world ripening and growing softer,  
the promise of harvest fulfilled,  
the warming sun lies before us.

Now the vision of Torah.  
The world at peace and growing gentler,  
the promise of goodness fulfilled,  
the loving heart lies open to the mind.

*continue with Barchu, bottom of page 9*

# Sukkot

Tonight let our shelters be strung with the finest  
fruits of creation:  
love, fertility, prosperity, wisdom.  
Let us promise to feed the hungry, and house  
the homeless.  
And may our harvest bring peace to all.

Baruch Atah Adonai, m'kadeish Yisrael      בָּרוּךְ אַתָּה יְיָ, מְקַדֵּשׁ יִשְׂרָאֵל וְהַזְמַנִּים.  
v'haz'manim

*Praised are You Adonai who sanctifies Israel and the festivals.*

Baruch Atah Adonai, Eloheinu, Melech      בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
haolam, asher kid'shanu b'mitzvotav      אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת  
v'tzivanu al n'tilat lulav.      לולב.

*Praised are You Adonai, Sovereign of all, who hallows us with mitzvot,  
commanding us to take up the lulav.*

*continue with Barchu, bottom of page 9*

# Sh'mini Atzeret/Simchat Torah

May our eyes sparkle with the light of Torah,  
and our ears hear the music of its words.  
May the space between each letter of the scrolls  
bring warmth and comfort to our souls.  
May the syllables draw holiness from our heart,  
and may this holiness be gentle and soothing  
to us and all God's creatures.

*continue with Barchu, bottom of page 9*

# Chanukah

*During Chanukah, light the Chanukiah (Menorah) prior to the beginning of services.  
Place the candles in the Chanukiah from right to left and light them from left to right.*

## Lighting the Chanukiah

Baruch Atah Adonai eloheinu Melech  
haolam asher kidshanu b'mitzvotav  
v'tzivanu l'hadlik ner shel Chanukah.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר  
קִדְּשָׁנוּ בְּמִצְוֹתַי, וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל  
חֲנֻכָּה.

*Blessed are You, Adonai our God, Sovereign of all, who hallows us with mitzvot,  
commanding us to kindle the Chanukah lights.*

Baruch Atah Adonai Eloheinu Melech  
haolam sheasa nissim laavoteinu  
v'imoteinu bayamim haheim baz'man  
hazeh.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
שֶׁעָשָׂה נִסִּים לְאַבוֹתֵינוּ וְאִמּוֹתֵינוּ  
בַּיָּמִים הָהֵם בְּזַמַּן הַזֶּה.

*Blessed is Adonai our God, Sovereign of all, who performed wondrous deeds for our  
ancestors in days of old at this season.*

*First Night Only*

Baruch Atah Adonai Eloheinu Melech  
haolam, shehecheyanu v'kiy'manu  
v'higianu lazman hazeh.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
שֶׁהַחַיָּנוּ וְקִיַּמְנוּ  
וְהִגִּיעוּ לַזְּמַן הַזֶּה

*Blessed is Adonai our God, Ruler of the universe, for giving us life, for sustaining us, and for  
enabling us to reach this season.*

We thank You, O God, for the wonders and the mighty deeds this season by which our people was saved in days of old. In those times, a tyrant arose against them, determined to make them forget Your Torah. But You were at their side in time of trouble. You gave them strength to struggle and to triumph.

May the heroism of the Maccabees inspire us always to be faithful to our heritage and valiant for truth. May Your spirit help us to overcome the darkness of prejudice and hatred. May we, each in our own way, serve as an example for all people everywhere.

*continue with Barchu, bottom of page 9*

# Purim

Today we remember how often our people have had to face prejudice and slander, hatred and oppression. In many lands and ages Hamans have risen up against us and untold suffering has been our lot. For our loyalty to God and to our ancestral heritage we have paid a high price.

But the same heritage has given us strength to bear our suffering with dignity and fortitude, and to remain unshaken in our conviction that good must triumph over evil, truth over falsehood, and love over hate.

We have survived all our oppressors. On this Purim we can look back not only with sorrow for the tragedies we have known, but with joy at the deliverances, and with pride in our great achievements. We thank You, O God, for every blessing that is ours. *Amen.*

*continue with Barchu, bottom of page 9*

# HAVDALAH

*As Shabbat ends, the Havdalah candle is lit.*

## The Wine or Grape Juice

*The blessing is said as the goblet is lifted but do not drink until after the Blessing of Separation.*

Baruch Atah Adonai

Eloheinu Melech haolam,

borei p'ri hagafen.

Praise to you Adonai our God, Sovereign of the universe, Creator of the fruit of the vine.

בָּרוּךְ אַתָּה יי,  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
בוֹרֵא פְּרֵי הַגָּפֶן.

## The Spices

*Lift the spice box.*

Baruch Atah, Adonai

Eloheinu Melech haolam,

borei minei v'samim.

Praise to you Adonai our God, Sovereign of the universe, Creator of varied spices.

בָּרוּךְ אַתָּה יי,  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
בוֹרֵא מֵיְנֵי בְשָׂמִים

*Circulate the spice box.*

## The Light

*Raise the Havdalah candle.*

Baruch Atah, Adonai

Eloheinu, Melech haolam,

borei m'orei ha-eish.

Praise to you Adonai our God, Sovereign of the universe, Creator of the lights of fire.

בָּרוּךְ אַתָּה יי,  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
בוֹרֵא מְאוּרֵי הָאֵשׁ

# The Blessing of Separation

Baruch Atah, Adonai  
Eloheinu Melech haolam,  
hamavdil bein kodesh l'chol,  
bein or l'choshech,  
bein Yisrael laamim,  
bein yom hash'vi-i  
l'sheishet y'mei hamaaseh.  
Baruch Atah, Adonai,  
hamavdil bein kodesh l'chol.

בְּרוּךְ אַתָּה יְיָ,  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
הַמְבַדֵּיל בֵּין קֹדֶשׁ לְחֹל,  
בֵּין אֹר לְחֹשֶׁךְ,  
בֵּין יִשְׂרָאֵל לְעַמִּים,  
בֵּין יוֹם הַשְּׁבִיעִי  
לְשֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה.  
בְּרוּךְ אַתָּה יְיָ,  
הַמְבַדֵּיל בֵּין קֹדֶשׁ לְחֹל.

Praise to You Adonai our God, Sovereign of the universe: who distinguishes between the holy and ordinary, between light and dark, between Israel and the nations, between the seventh day and the six days of work. Praise to You, Adonai who distinguishes between the holy and ordinary.

*Sip the wine or grape juice.*

*Extinguish the Havdalah candle in the remaining wine or grape juice,  
while the following passages are sung or said:*

Hamavdil bein kodesh l'chol,  
chatoteinu hu yimchol,  
zareinu u'shlomeinu yarbeh kachol,  
v'chakochavim balailah.

הַמְבַדֵּיל בֵּין קֹדֶשׁ לְחֹל,  
חַטּוֹתֵינוּ הוּא יִמְחֹל,  
זַרְעֵנוּ וְשְׁלוֹמֵינוּ, יִרְבֶּה כָּחֹל,  
וְכִכּוֹכָבִים בַּלַּיְלָה.

שְׁבוּעַ טוֹב ...

Shavua tov ...

May the one who distinguishes between the holy and the ordinary, pardon our sins; multiply our offspring and our possessions as grains of sand and as the stars at night.

A good week, a week of peace, may gladness reign and joy increase.

Eliyahu hanavi,  
Eliyahu hatishbi,  
Eliyahu hagiladi.

אֱלֹהֵי הַנְּבִיא  
אֱלֹהֵי הַתִּשְׁבִּי  
אֱלֹהֵי הַגִּלְעָדִי

Bimheirah b'yameinu,  
yavo eileinu,  
im Mashiach ben David.

בְּמַהֲרָה בְּיָמֵינוּ  
יָבוֹא אֵלֵינוּ  
עִם מָשִׁיחַ בֶּן־דָּוִד.

May Elijah the prophet, Elijah the Tishbite, Elijah of Gilead,  
quickly in our day come to us heralding redemption.

Miryam hanaviah oz v'simrah b'yadah.  
Miryam tirkod itanu  
l'hagdil zimrat olam. Miryam tirkod  
itanu  
l'takein et haolam.  
Bimheira b'yameinu hi t'vi-einu  
El mei ha-y'shuah.

מְרִיָם הַנְּבִיאָה עֹז וְזִמְרָה בְּיָדָהּ  
מְרִיָם תִּרְקֹד אִתָּנוּ  
לְהַגְדִּיל זִמְרַת עוֹלָם  
מְרִיָם תִּרְקֹד אִתָּנוּ  
לְתַקֵּן אֶת הָעוֹלָם  
בְּמַהֲרָה בְּיָמֵינוּ הִיא תְּבִיאֵנוּ  
אֵל מֵי הַיְשׁוּעָה

Miriam the prophet, strength and song are in her hand.  
Miriam will dance with us to swell earth's song.  
Miriam will dance with us to redeem the world.  
Soon, in our days, she will bring us to the waters of redemption.

# **ADDITIONAL READINGS**

## I

### Each of Us Has a Name

Each of us has a name given by God and given by our parents

Each of us has a name given by our stature and our smile and given by what  
we wear

Each of us has a name given by the mountains and given by our walls

Each of us has a name given by the stars and given by our neighbors

Each of us has a name given by our sins and given by our longing

Each of us has a name given by our enemies and given by our love

Each of us has a name given by our celebrations and given by our work

Each of us has a name given by the seasons and given by our blindness

Each of us has a name given by the sea and given by our death.

# Our Angels

(for Yehuda Amichai)

Our angels  
Spend much of their time sleeping  
In their dreams  
They tear down the new houses by the sea  
And build old ones  
In their place.

No matter how long they may sleep  
One hundred, two hundred years  
Ten centuries is not too much.

The first to wake up  
Takes the torch that has been handed down  
Adds a drop of oil to the lamp  
Blesses the eternal light  
And then recalls the name  
Of every other angel  
And one by one as they are remembered  
They wake up.

For them as for us  
There is nothing more beautiful  
Than memory.

### III

Birth is a beginning and death a destination, but life is a journey, a going — a growing from stage to stage.

*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, from 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, a sacred pilgrimage — made stage by stage — to life everlasting.

# UNVEILING SERVICE

## I

It is customary for Jews to place a stone by the gravesite of one they respect and love.

Some say that this is just a marker to commemorate the visit.

Some say that it is to weigh down the spirits of grief that haunt us, anchoring our pain

so that we do not dismiss our destiny and walk the path of a mourner forever.

I like to believe that the stone has more to do with “foundation,” the first brick, laid in building a future that at one time seemed inconceivable: a future where \_\_\_\_\_ is not at the table — at our side, a phone call away — a world without {his/her} radiance.

That future once seemed inconceivable but here we are, and these stones say: Today we begin to build a new future, a future where our spirits are clothed in {his/her} love, our hearts are branded with {his/her} goodness, a future in which \_\_\_\_\_ is woven into us, wrapped around us, lighting our way, where we know that every joy we encounter is celebrated from on high as well.

## II

To this sacred place we come,  
drawn by the eternal ties that bind our souls to yours.  
Death has separated us.  
You are no longer at our side  
to share the beauty of the passing moment.  
We cannot look to you to lighten our burdens,  
to lend us your strength, your counsel, your faith.  
And yet what you mean to us neither withers nor fades.  
For a time we touched hands and heart;  
still your voice abides within us,  
still your tender glance remains a joy to us.  
For you are part of us forever;  
something of you has become a deathless song upon our lips.  
And so beyond the ache that tells us how much we miss you,  
a deeper thought compels — we were together.  
We hold you still in our minds,  
and give thanks for life and love.  
The happiness that was,  
the memories that do not fade,  
are a gift that cannot be lost.  
You continue to bless our days and years.  
We will always give thanks to you.

### III

## A Man in His Life

A man doesn't have time in his life  
to have time for everything.

He doesn't have seasons enough to have  
a season for every purpose. Ecclesiastes was wrong about that.

A man needs to love and to hate at the same moment,  
to laugh and cry with the same eyes,  
with the same hands to throw stones and to gather them,  
to make love in war and war in love.  
And to hate and forgive and remember and forget,  
to arrange and confuse, to eat and to digest  
what history takes years and years to do.

A man doesn't have time.  
When he loses he seeks, when he finds  
he forgets, when he forgets he loves,  
when he loves  
he begins to forget.

And his soul is seasoned,  
his soul is very professional.  
Only his body remains forever an amateur.  
It tries and it misses,  
gets muddled, doesn't learn a thing,  
drunk and blind in its pleasures  
and its pains.

He will die as figs die in autumn,  
Shriveled and full of himself and sweet,  
the leaves growing dry on the ground,  
the bare branches pointing to the place  
where there's time for everything.

## Woman of Valor

A mother of generations,  
 a woman of valor,  
 she is precious in the gifts that she gave to our family.  
 Her children have found trust and truth in these gifts.  
 We follow in patterns that she taught.  
 She is robed in strength and dignity,  
 and she smiles at the future.  
 She opens her mouth with wisdom,  
 and the teaching of kindness is on her tongue.  
 We benefit and learn from her wisdom.  
 May she always be credited  
 for the fruit of her labor and her achievements.  
 May she live on in glory.

## Psalm 16

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.

שׁוֹיֵתִי יְהוָה לְנֶגְדִי תָמִיד:  
 כִּי מִיְמִינִי, בַּל-אֶמוּט.  
 לְכֹן, שְׂמַח לְבִי וַיִּגַּל כְּבוֹדִי; אֶף-בְּשָׂרִי,  
 יִשְׁכַּן לְבֶטֶח. כִּי לֹא-תַעֲזֹב נַפְשִׁי  
 לְשָׂאוֹל; לֹא-תִתֵּן חַסִּידֶךָ, לְרָאוֹת  
 שְׁחַת. תוֹדִיעֵנִי, אֲרַח חַיִּים: שְׂבַע  
 שְׂמָחוֹת, אֶת-פְּנִיךָ; נְעֻמוֹת בֵּימִינֶךָ  
 נֶצַח.

## Psalm 23

God is my shepherd; I shall not want.  
God makes me to lie down in green  
pastures, leads me beside the still  
waters. God restores my soul: You guide  
me in straight paths for the sake of Your  
name. Yea, though I walk through the  
valley of the shadow of death, I will fear  
no evil, for You are with me. Your rod  
and staff, they comfort me. You prepare  
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 God forever.

מִזְמוֹר לְדָוִד: יְהוָה רֹעִי, לֹא אֶחְסָר.  
בְּנֵאוֹת דָּשָׁא, יַרְבִּיצֵנִי; עַל-מֵי מְנַחֹת  
יְנַהֲלֵנִי.  
נַפְשִׁי יִשׁוּבָב; יִנְחֵנִי בְּמַעְגְּלֵי-צֶדֶק, לְמַעַן  
שְׁמוֹ.  
גַּם כִּי-אֵלֶּךְ בְּגֵיא צַלְמוֹת, לֹא-אִירָא  
רָע-כִּי-אֶתָּה עִמָּדִי; שִׁבְטֶךָ וּמִשְׁעֲנֵתֶךָ,  
הִמָּה יִנְחַמְנִי. תַּעֲרֹךְ לְפָנַי, שִׁלְחֹן נֶגֶד  
צַרְרֵי; דִּשְׁנֹתַי בְּשֶׁמֶן רֹאשִׁי, כּוֹסֵי רוּחָה.  
אֵךְ, טוֹב וַחֲסֹד יִרְדְּפוּנִי כָּל-יְמֵי חַיֵּי  
וְשִׁבְתִּי בְּבַיִת-יְיָ לְאָרְךָ יָמִים.

# Psalm 121

I lift up my eyes to the mountains:  
Where will I find my help?  
My help is the Eternal One,  
Maker of heaven and earth.  
God will keep your foot from slipping,  
Your Guardian does not slumber.  
Behold, the Guardian of Israel neither  
slumbers nor sleeps.  
The Eternal One is your shield,  
The Eternal One is your shade at your  
side.  
The sun will not strike you by day,  
Nor the moon by night.  
The Eternal One is your shield against  
evil, the Guardian of your spirit.  
The Eternal One is your shield, when you  
come in and when you go out,  
now and forever.

אֲשָׂא עֵינַי אֶל הַהָרִים, מֵאֵין יָבֹא  
עֲזָרִי. עֲזָרִי מֵעַם יְיָ, עֲשֵׂה שְׁמַיִם וָאָרֶץ.  
אֵל יִתֵּן לַמּוֹט רַגְלֶךָ, אֵל יָנוּם שְׁמֹרֶךָ.  
הֲיֵה לֹא יָנוּם וְלֹא יִישָׁן, שׁוֹמֵר יִשְׂרָאֵל. יְיָ  
שְׁמֹרֶךָ, יְיָ צִלְּךָ עַל יַד יְמִינֶךָ. יוֹמָם  
הַשֶּׁמֶשׁ לֹא יִכָּבֵה, וְיָרֵחַ בַּלְיָלָה. יְיָ  
יִשְׁמְרֶךָ מִכָּל רָע, יִשְׁמֹר אֶת נַפְשֶׁךָ. יְיָ  
יִשְׁמֹר צֵאתְךָ וּבֹאֶךָ, מֵעַתָּה וְעַד עוֹלָם.

# Before Uncovering the Stone or Marker

## I

We read in the Torah that  
"Jacob set up a pillar on Rachel's grave." (Genesis 35:20)  
And so, we who are still in mourning  
come here to express our undying attachment to \_\_\_\_\_,  
as we return to this place to dedicate this memorial.  
We remember the moments shared,  
the times of celebration and the times of difficulty.  
We also remember the times of warmth and closeness,  
and the times of love and companionship.  
We will continue to treasure all that was good in \_\_\_\_\_'s life,  
and we will retain that good in the fabric of our lives.  
As we dedicate this memorial,  
may we recognize  
that it is but a symbol of our enduring affection for \_\_\_\_\_.  
Help us O God to do {him/her} honor  
by our actions and our aspirations.  
May {his/her} memory lead us to live lives  
of which {he/she} would be proud.

*Remove the cover from the memorial.*

## II

On behalf of the family of \_\_\_\_\_, and in the presence of his/her relatives  
and friends, we consecrate this memorial as a sign of undying love.

*Remove the cover from the memorial.*

## III

God of infinite love, in whose hands are the souls of all the living and the spirits  
of all flesh, standing at the grave of \_\_\_\_\_ we gratefully recall the  
goodness in him/her and we give thanks for the consolation of memory.

*Remove the cover from the memorial.*

Reader

Strengthen us, that, walking through the valley of the shadow of death, we may be guided by Your light. May our actions and aspirations honor our loved one as surely as does this monument, which will ever be a symbol of abiding devotion. So will he/she live on for blessing among us.

**אל מלא רחמים**

*For a female*

*For a male*

אל מלא רחמים, שוכן במרומים,  
המצא מנוחה  
נכונה תחת כנפי השכינה,  
עם קדושים וטהורים כזהר הרקיע  
מזהירים, את נשמת  
בת שהלכה לעולמה. בעל  
הרחמים יסתירה בסתר כנפיו  
לעולמים, ויצרור בצרור החיים את  
נשמתה, יי הוא נחלתה, ותנוח  
בשלום על משכבה. ונאמר אמן.

אל מלא רחמים, שוכן במרומים,  
המצא מנוחה נכונה תחת כנפי  
השכינה,  
עם קדושים וטהורים כזהר הרקיע  
מזהירים, את נשמת  
בן שהלך לעולמו. בעל  
הרחמים יסתירה בסתר כנפיו  
לעולמים, ויצרור בצרור החיים את  
נשמתו. יי הוא נחלתו. וינח בשלום  
על משכבו. ונאמר אמן.

**El Malei Rachamim**

El malei rachamim, Shochein bamromim. ham'tzei m'nuchah n'chonah tachat kanfei haShechinah, im k'doshim ut'horim, k'zohar harakia mazhirim, l'nishmat yakireinu shehalchu l'olamam. Baal harachamim, yastireim b'seter k'nafav l'olamim, V'yitz'ror bitz'ror hachayim et nishmatam. Adonai hu nachalatam, vayanuchu b'shalom al mishkavam. V'nomar: Amen.

Compassionate God, eternal Spirit of the universe, grant perfect rest in Your sheltering presence to \_\_\_\_\_ who has entered eternity. Oh God of mercy, let him/her find refuge in Your eternal presence, and let his/her soul be bound up in the bond of everlasting life. God is his/her inheritance. May he/she rest in peace, and let us say: Amen

## Mourner's Kaddish

Yitgadal v'yitkadash sh'mei raba  
b'alma div'ra chirutei, v'yamlich  
malchutei b'chayeichon  
uv'yomeichon uv'chyei d'chol beit  
Yisraeil, baagala uviz'man kariv,  
v'imru: Amein.

Y'hei sh'mei raba m'varach l'alam  
ul'almei almaya.

Yitbarach v'yishtabach v'yitpaar  
v'yitromam, v'yitnasei, v'yithadar,  
v'yitaleh, v'yithalal sh'mei d'Kud'sha,  
B'rich Hu, L'eila min kol birchata  
v'shirata, tushb'chata v'nehchehmata  
daamiran b'alma, v'im'ru: Amein.

Y'hei sh'lama raba min sh'maya  
v'chayim, aleinu v'al kol Yisraeil,  
v'imru: Amein.

Oseh shalom bimromav, hu  
yaaseh shalom aleinu v'al kol  
Yisraeil, v'imru: Amein.

Let the glory of God be extolled, and may God's great name be hallowed in the world whose creation God willed. May God rule in our own day, in our own lives, and in the life of all Israel, and let us say: *Amen*. Beyond all the praises, songs, and adorations that we can utter is the Holy One, the Blessed One, whom yet we glorify, honor, and exalt. And let us say: *Amen*. For us and for all Israel, may the blessing of peace and the promise of life come true, and let us say: *Amen*.

*Reader*

May the Source of peace send peace to all who mourn and comfort all the bereaved among us. *Amen*.

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא  
דִּי בְרָא כְרְעוּתֵיהּ, וְיִמְלִיךְ מַלְכוּתֵיהּ  
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית  
יִשְׂרָאֵל, בְּעֵגְלָא וּבְזַמַּן קָרִיב, וְאָמְרוּ  
אָמֵן.

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם  
וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם  
וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל  
שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא, לְעָלְמָא מִן  
כָּל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא  
וְנִחְמָתָא, דְאָמְרוּן בְּעֵלְמָא, וְאָמְרוּ  
אָמֵן. יְהִי שְׁלָמָא רַבָּא מִן שְׁמַיָּא,  
וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,  
וְאָמְרוּ אָמֵן.

עֹשֶׂה שְׁלוֹם בְּמִרְוַמָּיו, הוּא יַעֲשֶׂה  
שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ  
אָמֵן

## **LIGHTING A YAHRZEIT CANDLE**

Sustained by words of faith, comforted by precious memories, we (I) kindle the Yahrzeit light in remembrance.

As this light burns pure and clear, so may the blessed memory of the goodness of our (my) dear \_\_\_\_\_ illumine our souls (my soul).

*For a female*

Zichronah liv'racha זְכוֹרָנוּהָ לְבִרְכָה  
May her memory be for blessing

*For a male*

Zichrono liv'racha זְכוֹרוֹנוֹ לְבִרְכָה  
May his memory be for blessing

## **VISTING THE CEMETERY**

*Unveiling Service, pages 44-52, contains suggested choices for meditation at the grave of a loved one. It is customary to conclude with El Malei Rachamim (page 51) and/or the Mourners Kaddish (page 52). Other customs include placing a stone on the grave marker just as Jacob set up a pillar for Rachel and grooming the grave site.*

# **ACKNOWLEDGEMENTS**

This service booklet is a gender-sensitive consolidation of at least three previous editions. It has been updated and new readings have been added as well as a service for the dedication and unveiling of a cemetery marker. The first *Daily Evening Service* came about as a result of the efforts of Arthur Segal, first chair of the Daily Worship Committee. Those who have followed in his footsteps have brought untold blessings to our congregation and its leadership. We thank all of the lay service readers who, week after week, help our congregation grow closer to God.

The first services were originally written, compiled and edited by Rabbi Max Shapiro <sup>z"l</sup>. This edition was re-edited by Rabbis Marcia Zimmerman, Sim Glaser, Jennifer Gertman, and Cantor Barry Abelson. Invaluable input was contributed by the members of the Temple Israel Religious Practices Committee under the leadership of Jill Binder. The layout and design of this book was prepared by Marilyn Weisberg with proofing support by Judy Luck Sher.

This edition follows the customs, formats, translations and transliterations as presented in *Mishkan T'filah A Reform Siddur* published by the Central Conference of American Rabbis (2007). Every effort has been made to site specific authorship of included texts. See page 55.

## **Previous editions have carried the following dedications:**

“Daily Evening Services”

*“Presented to Temple Israel in memory of their dear ones by Marion and Ed Vinokour and the memory of their daughter, Toni, by Fancisse and Jack Buegen.”*

“A worship Service For Use in a House of Mourning”

*“In loving memory of Bill Hodroff by his wife Fritzie and their children”*

“Daily Evening Worship”

*“In memory of Coleman and Ethel Gill and Ann and Abe Hork  
In honor of Florence Kunin Schoff”*

2015/5776

## SOURCE CITATIONS

2	<i>Among our many appetites...</i>	From Harvest; Collected Poems and Prayers by Ruth F. Brin
3	<i>Perhaps for the truly holy...</i>	Herman Wouk
3	<i>With regard to the matter...</i>	Rabbi Mordecai Kaplan
3	<i>Hope is a part of...</i>	Rabbi Abraham Joshua Heschel
4	<i>The purpose of life...</i>	Leo Rosten
6	<i>May the door.. .</i>	Sydney Greenberg
9	<i>When will I be myself again</i>	Rabbi Lewis John Eron
21	<i>Grant us peace</i>	Adapted from <i>Union Prayerbook</i>
22	<i>Mi Shebeirach I</i>	Debbie Friedman
24	<i>Embracing shattered hearts</i>	From Sacred Moments, Rabbi Donald Goor, Editor
24	<i>Prayer for silence</i>	From Sacred Moments, Rabbi Donald Goor, Editor
25	<i>Tell me of life</i>	From Sacred Moments, Rabbi Donald Goor, Editor
28	<i>When I die...</i>	Merrit Malloy
28	<i>There are stars...</i>	Hannah Senesh
29	<i>It is a fearful thing...</i>	Yehudah Halevi
29	<i>In spring we are born...</i>	John Ivan Kennedy Sr.
32	<i>At the rising of the sun...</i>	Rabbi Syvan Kamens and Rabbi Jack Riemer
34	<i>We are slaves...</i>	Leonard Fein
34	<i>Now summer's prospect</i>	Chaim Stern
34	<i>We remember on this day...</i>	Bernard H. Melman and Lawrence Hoffman
35	<i>Tonight let our shelters...</i>	Richard Levy and Elyse Frishman
35	<i>May our eyes sparkle...</i>	Daniel Siegel
40	<i>Elijah the tishbite</i>	Marc Brettler
40	<i>Miryam Han'via</i>	Leila Gal Berner and Arthur Waskow
41	<i>Each of us has a name</i>	Zelda
42	<i>Our angels</i>	Howard Schwartz
43	<i>Birth is a beginning...</i>	Alvin Fine
46	<i>A man in his life...</i>	Yehuda Amichai