A Prayerbook for the House of Mourning
Holy Blossom Temple’s
Prayerbook for the House of Mourning
is excerpted from "Siddur Pirchei Kodesh,"
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Dedication

Holy Blossom Temple's Prayerbook for the House of Mourning is dedicated by Dr. David Greenberg, Margot Friedman, and Family to honour all of the past, present, and future Shiva Service Leaders of Holy Blossom Temple. Through their stalwart efforts, they bring compassion and comfort to fellow congregants in their time of greatest need.

7th Day of Pesach, 5781
April 3, 2021
Dedication

The complete edition of Siddur Pirchei Kodesh was made possible by a generous gift from Hershell Ezrin and Sharyn Salsberg Ezrin.

In Loving Memory of Their Parents
Marcia and Sydney Ezrin (z”l)
Lillian and Nathan Salsberg (z”l)

Leaders of their synagogues like their parents before them, Marcia and Sydney Ezrin and Lillian and Nathan Salsberg held the prayerbook as a sacred inheritance to be lovingly entrusted from the hands of one generation to the next. Presented as a gift before a long journey, when a new home was established, and at other important moments in the lives of their families, each siddur was given with personal blessings.

Their prayerbooks, now treasured family heirlooms, were inscribed with genealogical information, lists of names, yahrzeit dates, and the names of towns from which family members came. The prayers of the Jewish People have thereby been woven into the lives of the Ezrin and Salsberg families for generations to come.

Marcia and Sydney Ezrin, and Lillian and Nathan Salsberg instilled in their children a love of Judaism and Israel, of community and synagogue life. May their spirit and commitment to our tradition be remembered forever.
Dedication

Holy Blossom Temple is pleased to have dedicated the complete edition of Siddur Pirchei Kodesh in honour of Rabbi W. Gunther (z”l) and Elizabeth S. Plaut (z”l).

The impact the Plauts have made on the Jewish world through their writing, teaching, and leading example is beyond measure. Rabbi Plaut served our congregation as its Senior Rabbi from 1961 to 1977 and as its Senior Scholar for the years following his retirement. Together, Rabbi and Mrs. Plaut shaped and strengthened the Holy Blossom Temple community for more than four decades.

This prayerbook is made possible by a personal gift from Judith Plaut, and Rabbi Dr. Jonathan V. (z”l) and Carol Plaut in loving devotion to their parents. This prayerbook is also supported by a number of Temple funds to which congregants have given generously over the years in honour of the Plaut Family.

Rabbi and Mrs. Plaut will forever be treasured by this sacred congregation.
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Introduction

"Let there be peace from Heaven and life for us and for all Israel."
(from the Mourner’s Kaddish)

Judaism is a life-affirming religion.
We accept that death is a part of life, yet we are rarely prepared for the many emotions and questions it raises.
When death comes, ritual can become a gentle and steady guide for the living.
When we feel alone, ritual enables friends and family to gather by our side.
When we are speechless, ritual provides the language.
When we are confused and the rhythms of time are thrown off-course, ritual instructs us to put one foot in front of the other as we sanctify the passing of days, weeks, seasons, and years.
When we are weak, ritual offers strength.
When we feel adrift, ritual can be an anchor.
When emotions threaten to overwhelm us, ritual brings comfort and calm.
When we are lost in our grief, ritual shows us the path to life.
When we feel distant from God, ritual draws us nearer to the Source of All Life and All Mysteries.

Just by holding this book in our hands, we tap into the strength of centuries. The echo of our People is in every word. The wisdom of Jewish practice is in every deed. We are part of a chain of tradition that endures hardship and withstands heartbreak.
Sustained by these prayers, we now place ourselves in the footsteps of our ancestors and in the presence of The Eternal One.

הַמָּקוֹם יְנַחֵם אֶתְכֶם בְּתוֹךְ שְׁאָר אֲבֵלֵי צִיוֹן وִירוּשָׁלָיִם
HaMakom yinachem etchem b’toch sh’ar aveilei Tziyon viYerushalayim.

May God Who Is Everywhere comfort you among
the mourners of Zion and Jerusalem.

Rabbi Yael Splansky
Erev Purim, 5781 / February 25, 2021
On Returning from the Cemetery

When returning from the cemetery and washing hands, gather with loved ones to light the tall shiva candle, and recite the following:

A human soul is the lamp of God. נר יְהוָֹה נִשְׁמַת אָדָם.

Comforted by precious memories, I/we kindle this memorial light. As this candle burns pure and clear, so may the memory of my/our beloved _________________ continue to illumine my life/our lives and to strengthen me/us to walk the path of righteousness.

The memorial candle is lit.

For a male:

His memory is a blessing. זִכְרוֹנוֹ לִבְרָכָה

For a female:

Her memory is a blessing. זִכְרוֹנָה לִבְרָכָה.

Mourners then sit down to a simple and nourishing meal provided by friends and loved ones.
For Gathering with Mourners in Prayer

*Two candles may be lit for the duration of the evening service.*

I. We gather with friends and family in the shadow that has fallen on this home. We raise our voices together in prayer to the Source of Life, asking for comfort and strength.

We need light when gloom darkens our home, to whom shall we turn, but to the Creator of light? We need strength and courage when pain and loss confront us; where shall we find them if not in the thought of God who preserves all that is good?

II. When cherished ties are broken, and the chain of love is shattered, only trust and the strength of faith can lighten the heaviness of the heart. At times the pain of separation seems more than we can bear, but if we dwell too long on our loss we embitter our hearts and harm ourselves and those about us.

In truth, grief is a great teacher, when it sends us back to serve and bless the living. We learn how to counsel and comfort those who, like ourselves, are bowed with sorrow. We learn when to keep silence in their presence, and when a word will assuage them of our love and concern.

Thus, even when _______________ is gone, s/he is still with us, moving us, inspiring us to live as, in his/her higher moments, s/he wished to live. We remember _______________ now; s/he lives in our hearts; s/he is an abiding blessing.
O God, Healer of the broken-hearted and Binder of their wounds, console those who mourn. Give them strength and courage in the time of their grief, and remember them for fullness of life.

Fill them with reverence and love for You, that they may serve You with a whole heart, and let them soon be blessed with Your peace. And let us say:

*Amen.*
Evening Service for Weekdays

The heavenly spheres move in their course,
turning like a potter’s wheel,
telling Your glory without lips.
And the earth is fixed in the centre,
suspended from the cords of Your love.

The sun hastens to its place to rise again;
it bestows some of its light on the moon;
the dome of heaven is spread out like a tent,
with stars upon it like a flowering garden—
all to display Your fathomless thoughts.

(Rabbi Moses ibn Ezra, Spain, 11th–12th c.)
A Song of Ascents.

Behold, praise the Eternal, all you servants of God, who stand by night in the House of the Eternal One.

Lift up your hands in the sanctuary; praise the Eternal.

May God who made heaven and earth bless you from Zion.

Adonai Tz’va’ot is with us; the God of Jacob is our fortress. Selah!

Adonai Tz’va’ot, happy is the one who trusts in You.

Adonai, save!
Sovereign, answer us when we call.
This portion of the service consists of the Sh’mah itself, and the blessings which introduce and follow it with dramatic and thematic structure. If Judaism were to have a motto, it would be the declaration of “Sh’mah Yisrael.” While not a prayer, it is prominent in our services; it is the first verse taught to young children; and it is meant to be the last verse spoken before we die. It is the hallmark of monotheism as we testify that God is one, unique, and indivisible. The recitation of the Sh’mah is a declaration of our acceptance of the yoke of Heaven, the “watchword of our faith.”

All rise.

Call to Worship

Praise the Eternal One
who is praised.

Praised be the Eternal One
who is praised forever and ever!

Creation

Praised are You, Adonai our God,
Sovereign of the Universe,
whose word brings on the evening,
whose wisdom opens heaven’s gates,
whose understanding alters time
and rotates the seasons, and
whose will sets the stars in
their courses in the sky.

Rabbi Meir taught: “An angel collects all the prayers that are offered in all the synagogues of the world, weaves them into garlands, and presents them as a crown of glory for the Holy One Praised be God.” (Exodus Rabbah 21:4)
God creates day and night, rolling light away from darkness, and darkness from light. God causes day to pass and brings on the night, and separates day from night: Adonai Tz’va’ot is God’s name. May the living and eternal God rule over us forever and ever. *Praised are You, Adonai, who brings on the evening.*

**Revelation**

Unending love have You shown Your People, the House of Israel: Torah and mitzvot, laws and precepts have You taught us. Therefore, Adonai our God, when we lie down and when we rise up, we will reflect on the meaning of Your laws and rejoice in the words of Your Torah and in Your mitzvot forever. For they are our life and the length of our days. On them we shall meditate day and night. May Your love never depart from us. *Praised are You, Adonai, who loves Your People Israel.*

What is the purpose of the whole of creation? That humanity should recognize and know God and give praise to God’s holy name. (Ramban)
Hear, O Israel:
The Eternal One is our God,  
the Eternal God is One!

Praised be God’s glorious majesty 
forever and ever.

All are seated.

You shall love the Eternal One,  
your God, with all your heart,  
with all your being, with all your  
might. Set these words,  
which I command you this day,  
upon your heart. Impress them  
upon your children; speak of them  
in your home and on your way,  
when you lie down and when  
you rise up. Let them be a sign  
upon your hand, a symbol  
between your eyes. Inscribe them  
on the doorposts of your house,  
and on your gates.

What is the service of the heart? This is prayer. (Babylonian Talmud, Ta’anit 2a)
If you carefully obey My mitzvot which I give you this day, to love and serve Adonai your God with all your heart and soul, I will cause rain to fall on your land in season, the autumn rains and the spring rains, that you may gather in your grain, wine, and oil. And I will provide grass in your fields for your cattle, and you will eat and be satisfied. Beware lest your heart be deceived, and you turn and serve other gods and bow down to them; for then the anger of the Eternal One will blaze against you, and will shut up the skies so that there will be no rain, and the land will yield no produce, and you will quickly vanish from the good land which the Eternal One gives you. You shall place these words of Mine in your heart and soul. Let them be a sign upon your hand, a symbol between your eyes. Impress them upon your children; speak of them in your home and on your way, when you lie down and when you rise up. Inscribe them on the doorposts of your house and on your gates—that your days and the days of your children may be prolonged in the land, which the Eternal One promised to give your ancestors for as long as the sky is laid out over the earth.
The Eternal One spoke to Moses, saying: “Speak to the children of Israel and instruct them to make for themselves tzitzit on the corners of their garments throughout their generations, and to include in the tzitzit on each corner a thread of blue. You shall have the tzitzit, so that when you look upon it you will remember to do all the mitzvot of the Eternal One and you will not follow the desires of your heart and eyes which lead you astray.”

Remember to do all My mitzvot, so shall you consecrate yourselves to your God. I am the Eternal, your God, who led you out of Egypt to be your God; I, Adonai, am your God.

 Redemption

All this we hold to be true and sure: You alone are our God; there is none else, and we are Israel Your People.

You are our Sovereign: You deliver us from the hands of oppressors, and save us from the fists of tyrants. You do wonders without number, marvels that surpass our understanding.

The sword comes to the world on account of the delay of justice and perversion of justice. (Pirkei Avot 5:11)
You give us our life; by Your help we survive all who seek our destruction. You did wonders for us in the land of Egypt, miracles and marvels in the land of Pharaoh. You led Your People Israel out, forever to serve You in freedom.

When Your children witnessed Your power, they extolled You and gave You thanks; willingly they enthroned You; and, full of joy, Moses, Miriam, and all Israel sang this song:

“Who is like You, Adonai, among the gods?
Who is like You, majestic in holiness, awesome in praise, doing wonders?”

Your children witnessed Your majesty when You divided the sea before Moses; “This is my God!” they exclaimed and declared:

“The Eternal will reign forever and ever!”

And it is said: “The Eternal One delivered Jacob, and redeemed him from a hand mightier than his own.”

Praised are You, Adonai, who redeemed Israel.
For Protection

Grant that we may lie down in peace, Adonai our God, and raise us up, O Sovereign, to life renewed. Spread over us the shelter of Your peace; guide us with Your good counsel; and for Your name's sake, be our help. Shield us from hatred and plague; keep us from war and famine and anguish; subdue our inclination to evil. O God, our Guardian and Helper, our gracious and merciful Sovereign, give us refuge in the shadow of Your wings. Guard our coming and our going, that now and always we may have life and peace.

Praised are You, Adonai, who ever guards Your People Israel.

Shalom, by You I swear; by Your life, I say, it is only You I desire. Come to my house, Shalom.

(From a 14th–16th c. Yemenite poem)
Chatzi Kaddish

Magnified and sanctified be the great name of the One by whose will the world was created. Amen. May God’s sovereignty govern our lives, and the life of the whole House of Israel, and let us say: Amen.

May God’s great name be praised for all eternity.

Blessed and praised; glorified, exalted, and extolled; lauded, honoured, and acclaimed be the name of the Holy One, who is ever to be praised, far above all the blessings and songs of praise and consolations which human lips can utter, and let us say: Amen.

From Psalm 113:2, Daniel 2:20
This section of the service has many names: the *Sh’moneh Esrei* (the prayer with eighteen blessings—although there later came to be nineteen); the *Amidah* (the standing prayer, as the Zohar refers to it); or simply the *T’fillah* (The Prayer par excellence, as it is named in the Talmud).

The three parts of the *T’fillah* represent the three basic categories of prayer: praise, petition, and thanksgiving. With the first three blessings, the one at prayer praises God, as a loyal subject praises the enthroned ruler before daring to make a request. The middle rubric, composed of thirteen (originally twelve) blessings, contains supplications for oneself, the Jewish People, and all the world. With the last three blessings, the individual takes leave from the inner chamber of the royal palace while expressing gratitude and confidence that God will hear every prayer. (Babylonian Talmud, B’rachot 34a)

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*All rise.*

Adonai, open my lips, so my mouth may declare Your praise.

**Ancestors**

Praised are You, Adonai our God, and God of our ancestors:
God of Abraham, God of Isaac,
God of Jacob, God of Sarah,
God of Rebekah, God of Rachel,
and God of Leah; great, mighty, and awesome God, God Most High.

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*Excerpts from*
- Exodus 3:15,
- Deuteronomy 10:17,
- Nehemiah 9:32,
- Genesis 14:19,
- Leviticus 26:42,
- Genesis 15:1

*Psalm 51:17*
The descendants of Abraham are characterized by three traits: a capacity for kindness, a sense of shame, and a commitment to doing what is right. (Babylonian Talmud, Yevamot 79a)

Sovereign Helper, Saviour and Shield! Praised are You, Adonai, who shields Abraham and attends to Sarah.

God’s Power

Eternal is Your might, Adonai. You extend life after death. Great is Your power to save.

During the Ten Days of Repentance include:

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

From Simchat Torah until Pesach include:

You cause the wind to blow and the rain to fall.

From Pesach until Sh’mini Atzeret include:

You cause the dew to descend.

With loyal kindness You sustain the living; with great compassion You extend life to the dead.
You support the fallen and heal the sick; You free the captive and keep faith with those who sleep in the dust. Who is like You, Mighty One? Who can compare to You, Sovereign of life and death, Source of salvation?

During the Ten Days of Repentance include:
Who is like You, Av HaRachamim, who compassionately remembers Your creations for life?

You are faithful in extending life after death. Praised are You, Adonai, who extends life after death.

The Holiness of God’s Name

You are holy, Your name is holy, and those who strive to be holy praise You day by day. Selah!

*Praised are You, Adonai, the holy God.

You shall be holy, for I, Adonai your God, am holy. (Leviticus 19:2)

*During the Ten Days of Repentance substitute:
Praised are You, Adonai, the holy Sovereign.
Understanding

You favour humankind with knowledge and teach mortals understanding. Favour us with a measure of Your knowledge, understanding, and insight.

*Praised are You, Adonai,*
*gracious Giver of knowledge.*

Repentance

Cause us to return, Avinu, to Your Torah; draw us near, our Sovereign, to Your service; and lead us in wholehearted repentance back to You.

*Praised are You, Adonai,*
*who desires repentance.*

Forgiveness

Forgive us, Avinu, for we have sinned; pardon us, our Sovereign, for we have transgressed, for You are the One who pardons and forgives.

*Praised are You, Adonai,*
*who graciously extends forgiveness.*
Redemption

Look upon our affliction and defend our cause; redeem us speedily for the sake of Your name, for You are a mighty Redeemer.

Praised are You, Adonai, Redeemer of Israel.

Healing

Heal us, Adonai, and we will be healed. Save us, and we will be saved; for You are our Praise, the One who grants complete healing for all our afflictions.

One may offer a personal prayer for a loved one in need of healing.

May it be Your will, Adonai, my God and God of my ancestors, that You quickly send a complete healing from heaven, healing for the soul, and healing for the body, for the ailing, ________________ son/daughter of ________________, together with the ailing of Israel.

For You are a sovereign God, a faithful Healer, the compassionate One.

Praised are You, Adonai, Healer of the sick among Your People Israel.
Abundance

Bless us, Adonai, our God; let this year and all the varieties of its produce be for goodness; and bestow blessing upon the face of the earth. Satisfy us with Your bounty and bless our year as the good years. 
Praised are You, Adonai, who blesses the years.

Freedom

Sound a great shofar for our freedom. Raise up a banner to gather our exiles, and gather us together from the four corners of the earth. 
Praised are You, Adonai, who gathers the dispersed of Your People Israel.

Justice

Restore the justice sought by our judges and our counsellors as at the beginning. Remove from us sorrow and sighing, and may You alone reign over us, Adonai, with kindness and compassion. Make us righteous with justice. 
Praised are You, Adonai, *Sovereign, Lover of righteousness and justice.

*During the Ten Days of Repentance substitute: 
The Sovereign who is Justice.

The pursuit of knowledge for its own sake, an almost fanatical love of justice, and the desire for personal independence: these are the features of the Jewish tradition which make me thank my lucky stars I belong to it. (Albert Einstein)
Rabbi Shlomo asked:
“What is the worst thing the impulse to evil can achieve?”
And he answered:
“To make a human being forget he is the son of a King.”
(Chasidic teaching)

Against Enemies

For slanderers let there be no hope, and may all wickedness perish instantly; may all Your enemies be swiftly cut off, and may You quickly uproot, crush, rout, and subdue the insolent speedily in our days. Praised are You, Adonai, who breaks enemies and subdues the insolent.

The Righteous

Over the righteous, over the pious, over the elders of Your People, the House of Israel, over the remnant of their scholars, over the true converts, and over us may Your mercy well up, Adonai, our God. Grant bountiful reward to all who truly trust in Your name and place our lot among them forever. May we not be put to shame, for in You have we put our trust. Praised are You, Adonai, Support and Trust of the righteous.
For Jerusalem

To Jerusalem, Your city, turn in compassion, and dwell therein as You have promised. Rebuild it soon in our days as an eternal edifice.

Praised are You, Adonai, Builder of Jerusalem.

Deliverance

Cause the sprout of deliverance to spring up soon. Let the light of deliverance shine forth according to Your word, for we hope for Your deliverance all the day.

Praised are You, Adonai, who causes the light of deliverance to break through.

Hear Our Prayer

Hear our voice, Adonai, our God, have pity and compassion upon us, and accept our prayer with mercy and favour, because You are God who hears prayers and supplication.

Our Sovereign, do not turn us away empty, for You listen compassionately for the prayer of Your People Israel.

Praised are You, Adonai, who listens to prayer.

If I forget you, O Jerusalem, let my right hand wither. Let my tongue cleave to my palate if I do not remember; if I do not set Jerusalem above my highest joy.

(Psalm 137:5–6)

When you call Me and come and pray to Me, I will hear you. When you seek Me, you will find Me, if only you search for Me whole-heartedly. I shall let you find Me, says the Eternal One. (Jeremiah 29:12–14)
Worship

Be gracious, Adonai our God, to Your People Israel, and receive our prayers with love. May our worship always be acceptable to You.

Draw near to all who seek You; turn to all who serve You; grace us with the presence of Your spirit.

On Rosh Chodesh, Chol HaMo'eid, and Yom HaAtzma'ut include:

Our God and God of our ancestors, be especially mindful of us and all Your People, the House of Israel, for well-being and favour, for kindness and compassion, for life and for peace on this

— day of the New Month.
— Festival of Pesach.
— Festival of Sukkot.
— day of Israel’s Independence.

Adonai our God, this day remember us for well-being. Amen.
This day acknowledge us with blessing. Amen.
This day help us to a fuller life. Amen.

And may our eyes behold Your compassionate return to Zion.
Praised are You, Adonai, who restores Your Divine Presence to Zion.

עִבְרוֹת

רְצֵה, יְיָ אֱלֹהֵֽינוּ, בְּעַמְּךָ יִשְׂרָאֵל,
וּתְפִלָּתָם בְּאַהֲבָה תְקַבֵּל,
וּתְהִי לְרָצוֹן תָּמִיד עֲבוֹדַת
יִשְׂרָאֵל עַמֶּֽךָ .

לָקֵרְנוּ; שְׁפוֹךְ
אֶל עֲבָדֶֽיךָ וְחַֽרוּךְ עָלֵֽינוּ.

וְתֶחֱזֶֽינָה בְּשׁוּבְךָ
לְצִיּוֹן בְּרַחֲמִים.

בָּרוּךְ אַתָּה יְיָ, הַמַּחֲזִיר
שְׁכִינָתוֹ לְצִיּוֹן.

אֱלֹהֵֽינוּ וֵאלֹהֵי אֲבוֹתֵֽינוּ, יַעֲלֶה וְיָבֹא
ל עַמְּךָ בֵּית יִשְׂרָאֵל
וְיִזָּכֵר זִכְרוֹנֵֽנוּ וְזִכְרוֹן כּ
לְפָנֶֽיךָ , לְטוֹבָה, לְחֵן וּלְחֶֽסֶד וּלְרַחֲמִים,
לְחַיִּים וּלְשָׁלוֹם בְּיוֹם
רֹאשׁ הַחֹֽדֶשׁ הַזֶּה.

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חַג הַמַּצּוֹת הַזֶּה.
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חַג הַסֻּכּוֹת הַזֶּה.
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חַג הָעַצְמָאוּת הַזֶּה.
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On Rosh Chodesh, Chol HaMo'eid, and Yom HaAtzma’ut include:

Our God and God of our ancestors, be especially mindful of us and all Your People, the House of Israel, for well-being and favour, for kindness and compassion, for life and for peace on this

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Adonai our God, this day remember us for well-being. Amen.
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And may our eyes behold Your compassionate return to Zion.
Praised are You, Adonai, who restores Your Divine Presence to Zion.

Mishnah Rosh HaShanah 4:5,
Mishnah Tamid 5:1
Gratitude

We gratefully acknowledge that You are Adonai our God, the God of our People for all time. You are the Rock of our life, the Power that shields us in every age. We thank You and sing Your praises: for our lives, which are in Your hand; for our souls, which are in Your keeping; for the signs of Your presence we encounter every day; and for Your wondrous gifts at all times: morning, noon, and night. You are Goodness; Your mercies never end. You are Compassion; Your love has never failed. You have always been our Hope.

Rabbi Akiva taught: “Be not like those who honour their gods in prosperity and curse them in adversity. In pleasure or pain, give thanks!” (Midrash Mechilta)

From Lamentations 3:22

On Chanukah include:

We give thanks for the redeeming wonders, the mighty deeds, and the triumphant battles by which our People was saved at this season in days gone by.

In the days of Matityahu the Hasmonean and his sons, a tyrant arose against our ancestors, determined to make them forget Your Torah, and to turn them away from doing Your will. But with great compassion, You stood by them in their time of trouble.
You defended their cause; You judged their case and avenged them.

Through the power of Your spirit, the weak defeated the strong, the few prevailed over the many, and the righteous were triumphant. Then Your children returned to Your House, entered the Holy of Holies, purified Your sanctuary, and kindled the lights in its courtyards. They dedicated these eight days of Chanukah to give thanks and to praise Your great name.

We give thanks for the redeeming wonders, the mighty deeds, and the triumphant battles by which our People was saved at this season in days gone by.

In the days of Mordechai and Esther, in the capital city of Shushan, the wicked Haman rose up, plotting the destruction of all the Jews. He planned to annihilate them—young and old, women and children—in a single day, the thirteenth of Adar, and to plunder their possessions as well.

But You, in Your great compassion, thwarted his plan and frustrated his scheme.
During the Ten Days of Repentance include:

Inscribe all the children of Your covenant for good life.

O God, our Redeemer and Helper, let all who live gratefully acknowledge You and praise Your name in truth. Selah!

Praised are You, Adonai, whose name is Goodness. We give You thanks and praise.

Peace

Bestow everlasting and abundant peace upon Israel, Your People, for You, O Sovereign, are the Power of all peace. May it be favourable in Your sight to bless Your People Israel at all times and at every moment with Your peace.

*Praised are You, Adonai, who blesses Your People Israel with peace.

*During the Ten Days of Repentance substitute:

In the Book of Life, Blessing, Peace, and Prosperity may we and all Your People, the House of Israel, be remembered and inscribed for good life and peace.

*Praised are You, Adonai, Maker of Peace.

Where there is no peace, prayers are not heard. (Rabbi Nachman of Bratzlav)

A peace which comes from fear and not from the heart is the opposite of peace. (Rabbi Levi Gersonides)
Private Meditation

My God, keep my tongue from evil and my lips from deceit. Help me to keep silent in the face of derision, humble in the presence of all. Open my heart to Your Torah, and let my soul pursue Your mitzvot. Concerning those who plan evil against me, swiftly annul their counsel and frustrate their intentions. Act for the sake of Your name. Act for the sake of Your right hand. Act for the sake of Your holiness. Act for the sake of Your Torah. In order that Your loved ones be delivered, save with Your right hand and answer me.

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

May the One who causes peace to reign in the high heavens let peace descend on us, on all Israel, and on all the world. And let us say: Amen.

All are seated.
From the second night of Pesach to Shavuot, the Omer is counted.

Here I am now ready and prepared to fulfill the mitzvah of counting the Omer, as it is written in the Torah: “You shall count for yourselves from the day after the holy day, from the day you bring the sheaf of wave-offering, seven complete weeks. You must count until the day after the seventh week—fifty days.”

All rise.

Praised are You, Adonai our God, Sovereign of the Universe, who has sanctified us with mitzvot, and has commanded us concerning the counting of the Omer.

• This is the first day of the Omer.
• This is the _____ day of the Omer.
Religion is a momentous possibility, the possibility, namely, that what is highest in spirit is also deepest in nature.... That the things that matter most are not at the mercy of the things that matter least. (Henry Slonimsky)

In Rabbinic tradition, a sermonic teaching usually concludes with a nechemta, a message of comfort and hope for the future. The Rabbis who compiled the siddur positioned the Aleinu, with its messianic vision of one united humanity, as the nechemta of the prayer service.

All rise.

It is upon us to praise the God of all, to ascribe greatness to the Author of creation, who has not made us like the nations of the lands nor the other families of the earth; who has not assigned our lot as theirs, nor our destiny as that of all the multitudes.

Therefore, we kneel, we bow in worship, and offer thanks before the Sovereign Ruler of all rulers, the Holy One, praised be God:

Who spreads out the heavens and establishes the earth, whose glory dwells in the highest heaven, whose mighty Presence is in the loftiest of heights. This is our God, there is no other; our true Sovereign, who is beyond exception.
As it is written in Your Torah:
“Know this day and take it to heart: the Eternal is God in the heavens above and on the earth below; there is none else.”

We therefore place our hope in You, Adonai our God. Soon may we behold the glory of Your power: banish idolatry from the earth; wipe away false gods; and perfect the world by Your divine rule. Then all humanity will call upon Your name and even the wicked will turn toward You. All the inhabitants of the earth will come to know that to You alone every knee must bend and every tongue swear loyalty. Before You, Adonai our God, let them humble themselves. To Your glorious name, let them give honour. Then all will accept the yoke of Your dominion, and You will reign over them soon and forever. For sovereignty is Yours, and to all eternity You will reign in glory. As it is written in Your Torah: “Adonai will reign forever and ever.”

And it is said: “Adonai shall rule over all the earth. On that day, God shall be One and God’s name shall be One.”
A Song of David.

The Eternal is my Shepherd, I shall not want.

God makes me lie down in green pastures, leads me beside still waters;

God restores my soul, and leads me in right paths for the sake of God’s name.

Though I walk through the valley of the shadow of death, I shall fear no evil, for You are with me.

With rod and staff You comfort me.

You have set a table before me in the presence of my enemies;

You have anointed my head with oil; my cup overflows.

Surely goodness and mercy shall follow me all the days of my life.

And I shall dwell in the house of the Eternal forever.

Words of memory may be offered to honour the deceased and comfort the mourners.

A selection of Psalms may be read (pages 100-106).
El Malei Rachamim

O God, full of compassion, who dwells on high, grant perfect rest in Your sheltering Presence to the soul of my/our beloved ________________, who has entered eternity. May he/she be exalted among the souls of the holy and pure, who radiate like the illuminated heavens. Merciful God, let him/her find refuge in the shadow of Your wings and let his/her soul be bound up in the bond of life everlasting. God is his/her inheritance. May he/she rest in peace. Amen.

Family and Friends say together:

Eternal One, God of all humankind, be close to the hearts of those who grieve. Console them with Your embrace, and strengthen them with the assurance that the human soul is enduring and indestructable. As we pray for perfect peace for those whose lives have ended, so do we ask You to give comfort and courage to the living.

Mourners say:

May the knowledge of Your Nearness be our strength, O God, for You are with us in joy and sorrow, in light and darkness, in life and death.

All rise.

The dust returns to the earth as it was, but the spirit returns unto God who gave it. (Ecclesiastes 12:7)
Mourner’s Kaddish

Magnified and sanctified be the great name of the One by whose will the world was created. Amen. May God’s sovereignty govern our lives, and the life of the whole House of Israel, and let us say: Amen.

May God’s great name be praised for all eternity.

Blessed and praised; glorified, exalted, and extolled; lauded, honoured, and acclaimed be the name of the Holy One, who is ever to be praised, far above all the blessings and songs of praise and consolations which human lips can utter, and let us say: Amen.

From Psalm 113:2, Daniel 2:20
May the blessing and promise of life come to us and all Israel, and let us say: Amen.

May the One who causes peace to reign in the high heavens cause peace to descend on us and on all Israel, and let us say: Amen.

Yit·ga·dal ve·yit·ka·dash she·mei ra·ba. A·mein.
Be·al·ma di·ve·ra chir·u·tei, ve·yam·lich mal·chu·tei be·cha·yei·chon u·ve·yo·mei·chon u·ve·cha·yei de·chol Beit Yis·ra·eil, ba·a·ga·la u·vi·ze·man ka·riv, ve·im·ru: A·mein.

Ye·hei she·mei ra·ba me·va·rach le·a·lam u·le·al·mei al·ma·ya.
Yit·ba·rach ve·yish·ta·bach ve·yit·pa·ar ve·yit·ro·mam ve·yit·na·sei ve·yit·ha·dar ve·yit·aleh ve·yit·ha·lal she·mei de·Ku·de·sha, be·rich Hu, le·ei·la min kol bir·cha·ta ve·shi·ra·ta tush·be·cha·ta ve·ne·che·ma·ta da·a·mi·ran be·al·ma ve·im·ru: A·mein.

Ye·hei she·la·ma ra·ba min she·ma·ya ve·cha·yim a·lei·nu ve·al kol Yis·ra·eil, ve·im·ru: A·mein.

O·seh sha·lom bim·ro·mav, Hu ya·a·seh sha·lom a·lei·nu ve·al kol Yis·ra·eil, ve·im·ru: A·mein.

May the Source of peace send peace to all who mourn and comfort to all who are bereaved. And together we say: Amen.

Family and friends may say to the mourners:

HaMakom yinachem etchem b’toch sh’ar aveilei Tziyon viYerushalayim.

May God Who is Everywhere comfort you among the mourners of Zion and Jerusalem.
When they sang together,
when my morning stars sang
   as the night was ending and light came up from all sides;

when the night was ending,
the darkness expelled,
   and my sun rose in the East;

when my thoughts shook off slumber
and my limbs woke from their sleep of night
   then I sought to greet the dawn with music

and to worship the morning with song.

(Meshullam ben Solomon da Piera, Spain, 13th c.)
Thanking God

I give thanks to You, living and everlasting Sovereign, for You have mercifully restored my soul. Abounding is Your faithfulness.

For Health

Praised are You, Adonai our God, Sovereign of the Universe, who has made the human form with wisdom. You have created within it an intricate system of valves and vital organs. It is revealed and known before Your Throne of Glory that if even one were to fail, it would be impossible to sustain oneself and stand before You. Praised are you, Adonai, Healer of all flesh and Maker of wonders.

The soul of a human being is the lamp of God. With it, God searches all the hidden chambers. (Proverbs 20:27)
Morning Service for Weekdays

According to Rabbinic tradition, Abraham instituted the first *Shacharit* service, as it is written: “And Abraham rose up early in the morning to the place where he had stood” (Genesis 19:27).

The morning weekday service consists of four major units: the preparatory prayers, the *Sh’mah* and its blessings, the *Amidah*, and the Torah service on Mondays, Thursdays, and special days (such as Rosh Chodesh and the intermediate days of Festivals). For some, morning is the most natural time to pray: We are grateful that the light of day has returned; we are thankful that our bodily strength has been restored with a good night’s rest. For others, waking comes slowly. We need God’s help to “remove sleep from the eyes and slumber from the eyelids.” Rabbi Abraham Joshua Heschel admits: “I am not always in the mood to pray. I do not always have the vision and strength to say a word in the presence of God. But when I am weak, it is the law that gives me strength; when my vision is dim, it is duty that gives me insight.” For those who make morning prayer a habit, it becomes like morning exercise. Just as the body needs to move, the soul needs to be moved.

In God’s House

How lovely are your tents, O Jacob, your dwelling places, O Israel!

As for me, O God, abounding in grace, I enter Your House. I worship with awe in Your holy Temple.

Adonai, I love this sanctuary, the dwelling place of Your glory. Humbly I worship and humbly I seek blessing from the Eternal, my Maker.

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Numbers 24:5

Psalm 5:8

Psalm 26:8

Hinei Mah Tov!

_Behold how good and how pleasant it is when kinfolk sit together as one._ (Psalm 133:1)
I offer my prayer to You, Adonai, at this time of favour. 
O God, in Your gracious love, answer me with the truth of Your deliverance.

For Torah Study

Praised are You, Adonai our God, Sovereign of the Universe, who has sanctified us with mitzvot, and has commanded us to engage in words of Torah.

Adonai our God, make the words of Your Torah sweet in our mouths, and in the mouths of Your People Israel, so that we and our children shall come to know Your name and study Torah for its own sake.
Praised are You, Adonai, Teacher of Torah to Your People Israel.

Praised are You, Adonai our God, Sovereign of the Universe, who has chosen us from all peoples by giving us Your Torah. 
Praised are You, Adonai, Giver of Torah.
Priestly Benediction

May God bless you and protect you.
*May it be God’s will!*

May God’s Presence shine upon you and be gracious to you.
*May it be God’s will!*

May God’s favour turn to you and grant you peace.
*May it be God’s will!*

Obligations Without Measure

These are the obligations without measure, whose reward, too, is without measure, in this world and in the World to Come:

*To honour father and mother,*

*to act responsibly—one to the other,*

*to hasten to the house of study both morning and evening.*
to welcome the stranger,

to visit the sick,

to rejoice with bride and groom,

to accompany the dead to the grave,

to pray with sincerity,

to make peace between one and another;

but the study of Torah rivals them all.

For the Soul

My God, the soul You have given me is pure! You created and formed it. You breathed it into me and watch over it with care. So long as my soul remains within me I shall give thanks to You, my God and God of my ancestors, Sovereign of all creation, Protector of every human spirit.

Praised are You, Adonai, in whose hand are the souls of all the living and the spirit of every human being.

Shimon ben Rabban Gamliel says: “It is not what one says, but rather what one does, that makes all the difference in the world.”

(Pirkei Avot 1:17)

The main thing is purity of the soul and devotion of the heart. Better is a little that contains the heart than much that is devoid of it.

(Rabbi Bachya ibn Pekuda)
Morning Blessings

Praised are You, Adonai our God, Sovereign of the Universe, who has given the rooster the instinct to distinguish day from night.

Praised are You, Adonai our God, Sovereign of the Universe, who has made me a Jew.

Praised are You, Adonai our God, Sovereign of the Universe, who has made me free.

Praised are You, Adonai our God, Sovereign of the Universe, who has made me according to Your will.

Praised are You, Adonai our God, Sovereign of the Universe, who opens the eyes of the blind.

Praised are You, Adonai our God, Sovereign of the Universe, who clothes the naked.

Praised are You, Adonai our God, Sovereign of the Universe, who frees the captive.

From Psalm 146:8

From Babylonian Talmud, B’rachot 60b; Job 38:36
Praised are You, Adonai our God, Sovereign of the Universe, who lifts up the fallen.

Praised are You, Adonai our God, Sovereign of the Universe, who spreads out the land over the waters.

Praised are You, Adonai our God, Sovereign of the Universe, who provides for all my needs.

Praised are You, Adonai our God, Sovereign of the Universe, who makes firm our steps.

Praised are You, Adonai our God, Sovereign of the Universe, who girds Israel with strength.

Praised are You, Adonai our God, Sovereign of the Universe, who crowns Israel with glory.

Praised are You, Adonai our God, Sovereign of the Universe, who gives strength to the weary.

Praised are You, Adonai our God, Sovereign of the Universe, who removes sleep from my eyes and slumber from my eyelids.

From Isaiah 40:29

Sleep is one-sixtieth of death, and waking is a kind of rebirth.
(Babylonian Talmud, B’rachot 57b)
Praised is the One who spoke
and the world came into being.
Praised be God.
Praised is the Source of creation.
Praised is the One whose word
is deed, whose decree is fact.
Praised is the One whose
compassion covers the earth
and all its creatures.
Praised is the One who rewards
the reverent.
Praised is the living and eternal God,
everlasting Sovereign of the Universe.
Praised is the Redeemer and Rescuer.
Praised is The Name.

With songs of praise we will glorify You;
we will speak Your name
and proclaim Your sovereignty,
for You are our Ruler, the only One,
the Life of the Universe.

Praised are You, Adonai, the Sovereign
God who is exalted with songs of praise.
Ashrei

Happy are those who dwell in Your House; they will ever praise You. Selah! Happy is such a People; happy the People whose God is Adonai.

A Psalm of David.
I shall exalt You, my Sovereign God;
I shall praise Your name forever.
Every day shall I praise You;
I shall extol Your name forever.

Great is the Eternal and most worthy of praise; God's greatness is unfathomable. Generation upon generation will acclaim Your deeds and tell of Your mighty acts.

I shall speak of Your radiant glory and Your wondrous works. They will speak of Your awesome might, and I shall recount Your greatness.

They will tell of Your great goodness and sing joyously of Your righteousness. Gracious and compassionate is the Eternal, slow to anger, abounding in kindness.

The Eternal is good to all; God’s compassion extends to all creation.
All Your works, Adonai, will thank You; Your faithful will praise You.

Rabbi Eliezer said:
“Even the person for whom the miracle is performed is unaware of the miracle.”
(Babylonian Talmud, Niddah 31a)

Exodus 34:16
They will tell of the glory of Your dominion, and speak of Your might: to make Your power and the glorious splendour of Your sovereignty known to humankind.

Your sovereignty is an everlasting sovereignty; Your rule is for every generation. The Eternal supports all who stumble, raises up all who are bent low.

The eyes of all look to You; You give them timely sustenance. You open Your hand and satisfy all the living.

The Eternal is just in all ways, gracious in all deeds. The Eternal is near to all who call out, to all who call out in truth.

God fulfills the will of the reverent, hears their cry and saves them. The Eternal watches over all who love God; but all the wicked, God will destroy.

Let my mouth praise Adonai; let every creature praise the Holy Name forever. We shall praise God now and forever. Halleluyah!

We rely on God not to burden us with something we cannot carry. (Rashi)

The greatest miracle of all is to bring into the heart of a Jew the holy influence whereby he may be enabled to pray. (Rabbi Shlomo of Karlin)
Chatzi Kaddish

Magnified and sanctified be the great name of the One by whose will the world was created. Amen. May God’s sovereignty govern our lives, and the life of the whole House of Israel, and let us say: Amen.

May God’s great name be praised for all eternity.

Blessed and praised; glorified, exalted, and extolled; lauded, honoured, and acclaimed be the name of the Holy One, who is ever to be praised, far above all the blessings and songs of praise and consolations which human lips can utter, and let us say: Amen.

Rava taught:
These words of praise are one of the pillars on which the world stands. (Babylonian Talmud, Sotah 49a)

From Psalm 113:2, Daniel 2:20
Sh’ma and Its Blessings

Barechu announces a new section of the service: the Sh’ma and its blessings. The themes of the prayers which surround the Sh’ma are Creation (Yotzer Or), Revelation (Ahavah Rabbah), and Redemption (Ge’ulah). Each of these prayers refers to historical events which present evidence of God’s greatness, God’s love for the world, and God’s love for the Jewish People, respectively. Although the creation of the universe, the revelation of Torah at Sinai, and the redemption from Egyptian slavery are singular events described in the Torah, our tradition teaches that none is yet complete; each is in the process of being fulfilled. The past provides the paradigm for the present to give way to an ever greater future.

All rise.

Call to Worship

Praise the Eternal One who is praised.

Praised be the Eternal One who is praised forever and ever!

Creation

Praised are You, Adonai our God, Sovereign of the Universe, who fashions light and creates darkness, who makes peace and creates all things. With compassion God brings light to the earth and all who dwell there; with goodness God renews the work of Creation continually, day by day.

From Isaiah 45:7
How varied are Your works, Adonai! With wisdom have You made them all. The earth is resplendent with Your creations.

Let all praise You, Adonai our God, for the excellence of Your handiwork; and for the radiant lights You have made, let them glorify You. Selah! May You cause a new light to shine upon Zion; and let us all soon be worthy of its light.

Praised are You, Adonai, Creator of the luminaries.

Revelation

Abounding is Your love, Adonai our God, and great is Your compassion. Avinu Malkeinu, our ancestors were secure in Your Presence and You taught them the laws of life. Be gracious now to us, and teach us.

Avinu, Av HaRachaman, have compassion upon us. Inspire us to know and understand; to listen, learn, and teach; to observe and uphold with love all the teachings of Your Torah.

All authentic interpretations of Jewish tradition in ages to come were implied in the original revelation at Sinai. (Sifre Deuteronomy 79)
Enlighten our eyes with Your Torah, that we may cling to Your mitzvot. Unite our hearts to love and revere Your name. Then shall we never be shamed, for we place our trust in You, the great, holy, and awesome One. We shall rejoice in Your saving power, for You are the Source of our help. In love, You have chosen us and drawn us near to Your great name. In love, we now declare Your Oneness.

Praised are You, Adonai, who has chosen Your People Israel with love.

Revelation is the silent, imperceptible manifestation of God in history. (Herbert Loewe)
Hear, O Israel: 
the Eternal One is our God, 
the Eternal God is One!

Praised be God’s glorious majesty forever and ever.

All are seated.

You shall love the Eternal One, your God, with all your heart, with all your being, with all your might. Set these words, which I command you this day, upon your heart. Impress them upon your children; speak of them in your home and on your way, when you lie down and when you rise up. Let them be a sign upon your hand, a symbol between your eyes. Inscribe them on the doorposts of your house, and on your gates.

To love God truly, one must first love human beings. And if people tell you that they love God but do not love others, you will know that they are lying. (Chasidic teaching)
If you carefully obey My mitzvot which I give you this day, to love and serve Adonai your God with all your heart and soul, I will cause rain to fall on your land in season, the autumn rains and the spring rains, that you may gather in your grain, wine, and oil. And I will provide grass in your fields for your cattle, and you will eat and be satisfied. Beware lest your heart be deceived, and you turn and serve other gods and bow down to them; for then the anger of the Eternal One will blaze against you, and will shut up the skies so that there will be no rain, and the land will yield no produce, and you will quickly vanish from the good land which the Eternal One gives you. You shall place these words of Mine in your heart and soul. Let them be a sign upon your hand, a symbol between your eyes. Impress them upon your children; speak of them in your home and on your way, when you lie down and when you rise up. Inscribe them on the doorposts of your house and on your gates—that your days and the days of your children may be prolonged in the land, which the Eternal One promised to give your ancestors for as long as the sky is laid out over the earth.

(Translated by Rabbi Samson Raphael Hirsch)
The Eternal One spoke to Moses, saying: “Speak to the children of Israel and instruct them to make for themselves tzitzit on the corners of their garments throughout their generations, and to include in the tzitzit on each corner a thread of blue. You shall have the tzitzit, so that when you look upon it you will remember to do all the mitzvot of the Eternal One and you will not follow the desires of your heart and eyes which lead you astray.”

Remember to do all My mitzvot, so shall you consecrate yourselves to your God. I am the Eternal, your God, who led you out of Egypt to be your God; I, Adonai, am your God.
Redemption

True and enduring, beloved and precious, awesome and adorned, good and beautiful is this eternal truth: the God of the Universe is our Sovereign, the Rock of Jacob our Protecting Shield!

From generation to generation, O God, You endure and Your name endures. Your throne is upright, Your faithfulness everlasting. Steadfast and precious, Your words are resplendent with life and sustaining power; they stand the test of time.

Adonai, You redeemed us from Egypt and set us free from the house of bondage. In turn, Your cherished ones offered songs of praise and melodies of thanks to You, the Sovereign, living God.

High and exalted, mighty and awesome, You humble the proud and raise the lowly. You free the captive and redeem the oppressed. You answer the moment we cry out.
Praises to God Most High, who is praised and is praiseworthy! Moses, Miriam, and the Children of Israel answered You with this song of rejoicing:

“Who is like You, Adonai, among the gods? Who is like You, majestic in holiness, awesome in praise, doing wonders?”

The redeemed sang a new song to Your name at the shore of the sea; in unison they gave thanks and proclaimed Your sovereignty, saying:

“The Eternal will reign forever and ever!”

Rock of Israel, come to Israel’s help. Fulfill Your promise to redeem Judah and Israel. The name of our Redeemer is Adonai Tz’va’ot, the Holy One of Israel. Praised are You, Adonai, who redeemed Israel.
During the Ten Days of Repentance include:

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

All rise.

Adonai, open my lips, so my mouth may declare Your praise.

Ancestors

Praised are You, Adonai our God, and God of our ancestors: God of Abraham, God of Isaac, God of Jacob, God of Sarah, God of Rebekah, God of Rachel, and God of Leah; great, mighty, and awesome God, God Most High. You bestow loyal kindness upon all and You create all. You remember the loyalty of our ancestors, and lovingly bring redemption to their children’s children for the sake of Your name.
Sovereign Helper, Saviour, and Shield!

Praised are You, Adonai, who shields Abraham and attends to Sarah.

God’s Power

Eternal is Your might, Adonai.
You extend life after death.
Great is Your power to save.

From Psalm 147:18

מֶֽלֶךְ עוֹזֵר וּמוֹשִֽׁיעַ וּמָגֵן
בָּרוּךְ אַתָּה יְיָ, מָגֵן אַבְרָהָם

From Psalms 145:14, 146:7–8, Daniel 12:2, I Samuel 2:6

מְכַלְכֵּל חַיִּים בְּחֶֽסֶד
סוֹמֵךְ נוֹפְלִים, וְרוُפֵא חוֹלִים,
ומַתִּיר אֲסוּרִים, וְמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר.
מִי כָמֽוֹךָ , אַב הָרַחֲמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים?

From Simchat Torah until Pesach include:

You cause the wind to blow and the rain to fall.

From Pesach until Sh’mini Atzeret include:

You cause the dew to descend.

During the Ten Days of Repentance include:

Who is like You, Av HaRachamim, who compassionately remembers Your creations for life? Who is like You, Mighty One? Who can compare to You, Sovereign of life and death, Source of salvation?

You are faithful in extending life after death.
Praised are You, Adonai, who extends life after death.
God’s Holiness

We sanctify Your name on earth, even as all things, to the high heavens, declare Your holiness; as it is written by Your prophet: “One called out to another and proclaimed:

‘Holy, holy, holy is Adonai Tz’va’ot, the fullness of all the earth is God’s glory.”

Those facing them declare: “Praised!” “Praised be God’s glory from God’s place.”

And in Your holy words it is written: “The Eternal will reign forever; Your God, O Zion, from generation to generation. Halleluyah!”

From generation to generation we will declare Your greatness, and through all eternity we will proclaim the sanctity of Your holiness. Your praise, our God, will never be taken from our mouths; for God and Sovereign, great and holy are You.

*Praised are You, Adonai, the holy God.

*During the Ten Days of Repentance substitute:

Praised are You, Adonai, the holy Sovereign.
Understanding

You favour humankind with knowledge and teach mortals understanding. Favour us with a measure of Your knowledge, understanding, and insight.

Praised are You, Adonai, gracious Giver of knowledge.

Repentance

Cause us to return, Avinu, to Your Torah; draw us near, our Sovereign, to Your service; and lead us in wholehearted repentance back to You.

Praised are You, Adonai, who desires repentance.

Forgiveness

Forgive us, Avinu, for we have sinned; pardon us, our Sovereign, for we have transgressed, for You are the One who pardons and forgives.

Praised are You, Adonai, who graciously extends forgiveness.

A wise person's question is half the answer.
(Solomon ibn Gabirol)

Is it My desire that a wicked person shall die?
No, says the Eternal God. It is rather that he shall turn back from his ways and live.
(Ezekiel 18:23)
Redemption

Look upon our affliction and 
defend our cause; redeem us 
speedily for the sake of Your name, 
for You are a mighty Redeemer. 
Praised are You, Adonai, 
Redeemer of Israel.

Healing

Heal us, Adonai, and we will be 
healed. Save us, and we will be 
saved; for You are our Praise, the 
One who grants complete healing 
for all our afflictions.

One may offer a personal prayer for a loved one in need of healing.

May it be Your will, Adonai, my 
God and God of my ancestors, 
that You quickly send a complete 
healing from heaven, healing 
for the soul, and healing for the 
body, for the ailing, __________ 
son/daughter of ____________, 
together with the ailing of Israel.

For You are a Sovereign God, 
a faithful Healer, 
the compassionate One. 
Praised are You, Adonai, Healer of 
the sick among Your People Israel.
Abundance

Bless us, Adonai, our God; let this year and all the varieties of its produce be for goodness; and bestow blessing upon the face of the earth. Satisfy us with Your bounty and bless our year as the good years. Praised are You, Adonai, who blesses the years.

Freedom

Sound a great shofar for our freedom. Raise up a banner to gather our exiles, and gather us together from the four corners of the earth. Praised are You, Adonai, who gathers the dispersed of Your People Israel.

Justice

Restore the justice sought by our judges and our counsellors as at the beginning. Remove from us sorrow and sighing, and may You alone reign over us, Adonai, with kindness and compassion. Make us righteous with justice. Praised are You, Adonai, *Sovereign, Lover of righteousness and justice.

*During the Ten Days of Repentance substitute:

The Sovereign who is Justice.

Justice, justice shall you pursue. (Deuteronomy 16:20)

Believe me, the drug of freedom is universally potent. (Natan Sharansky)
Against Enemies

For slanderers let there be no hope, and may all wickedness perish instantly; may all Your enemies be swiftly cut off, and may You quickly uproot, crush, rout, and subdue the insolent speedily in our days.

_Praised are You, Adonai, who breaks enemies and subdues the insolent._

The Righteous

Over the righteous, over the pious, over the elders of Your People, the House of Israel, over the remnant of their scholars, over the true converts, and over us may Your mercy well up, Adonai, our God. Grant bountiful reward to all who truly trust in Your name and place our lot among them forever. May we not be put to shame, for in You have we put our trust.

_Praised are You, Adonai, Support and Trust of the righteous._

Hate evil and love goodness, and establish justice in the gate. (Amos 5:15)

Even if it seems inadequate in your eyes, none of the good you do is ever lost. (Rabbi Nachman of Bratzlav)

Even if it seems inadequate in your eyes, none of the good you do is ever lost. (Rabbi Nachman of Bratzlav)
For Jerusalem

To Jerusalem, Your city, turn in compassion, and dwell therein as You have promised. Rebuild it soon in our days as an eternal edifice. Praised are You, Adonai, Builder of Jerusalem.

Deliverance

Cause the sprout of deliverance to spring up soon. Let the light of deliverance shine forth according to Your word, for we hope for Your deliverance all the day. Praised are You, Adonai, who causes the light of deliverance to break through.

Hear Our Prayer

Hear our voice, Adonai, our God, have pity and compassion upon us, and accept our prayer with mercy and favour, because You are God who hears prayers and supplication. Our Sovereign, do not turn us away empty, for You listen compassionately for the prayer of Your People Israel. Praised are You, Adonai, who listens to prayer.

One who stands at prayer, outside of the land of Israel, should direct one’s heart toward Jerusalem. (Babylonian Talmud, B’rachot 30a)

Our prayers are answered not when we are given what we ask, but when we rise to the challenge to be what we can be. (Rabbi Morris Adler)
Worship

Be gracious, Adonai our God, to Your People Israel, and receive our prayers with love. May our worship always be acceptable to You.

Draw near to all who seek You; turn to all who serve You; grace us with the presence of Your spirit.

On Rosh Chodesh, Chol HaMo'eid, and Yom HaAtzma'ut include:

Our God and God of our ancestors, be especially mindful of us and all Your People, the House of Israel, for well-being and favour, for kindness and compassion, for life and for peace on this

— day of the New Month.
— Festival of Pesach.
— Festival of Sukkot.
— day of Israel’s Independence.

Adonai our God, this day remember us for well-being. Amen.
This day acknowledge us with blessing. Amen.
This day help us to a fuller life. Amen.

And may our eyes behold Your compassionate return to Zion.
Praised are You, Adonai, who restores Your Divine Presence to Zion.
Gratitude

We gratefully acknowledge that You are Adonai our God, the God of our People for all time. You are the Rock of our life, the Power that shields us in every age. We thank You and sing Your praises: for our lives, which are in Your hand; for our souls, which are in Your keeping; for the signs of Your presence we encounter every day; and for Your wondrous gifts at all times, morning, noon, and night. You are Goodness; Your mercies never end. You are Compassion; Your love has never failed. You have always been our Hope.

From Psalm 79:13

From Lamentations 3:22

On Chanukah include:

We give thanks for the redeeming wonders, the mighty deeds, and the triumphant battles by which our People was saved at this season in days gone by.

In the days of Matityahu the Hasmonean and his sons, a tyrant arose against our ancestors, determined to make them forget Your Torah, and to turn them away from doing Your will. But with great compassion, You stood by them in their time of trouble. You defended their cause; You judged their case and avenged them.
For the Jews there was light, happiness, joy, and honour (Esther 8:16). So may it be for us! (Havdalah liturgy)

On Chanukah continue:

Through the power of Your spirit, the weak defeated the strong, the few prevailed over the many, and the righteous were triumphant. Then Your children returned to Your House, entered the Holy of Holies, purified Your sanctuary, and kindled the lights in its courtyards. They dedicated these eight days of Chanukah to give thanks and to praise Your great name.

On Purim include:

We give thanks for the redeeming wonders, the mighty deeds, and the triumphant battles by which our People was saved at this season in days gone by.

In the days of Mordechai and Esther, in the capital city of Shushan, the wicked Haman rose up, plotting the destruction of all the Jews. He planned to annihilate them—young and old, women and children—in a single day, the thirteenth of Adar, and to plunder their possessions as well.

But You, in Your great compassion, thwarted his plan and frustrated his scheme.

For the Jews there was light, happiness, joy, and honour (Esther 8:16). So may it be for us! (Havdalah liturgy)
For all this, O Sovereign God, let Your name be forever praised and exalted.

During the Ten Days of Repentance include:

Inscribe all the children of Your covenant for good life.

O God, our Redeemer and Helper, let all who live gratefully acknowledge You and praise Your name in truth. Selah!

Praised are You, Adonai, whose name is Goodness. We give You thanks and praise.

Peace

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

*Praised are You, Adonai, who blesses Your People Israel with peace.

Nation shall not lift up sword against nation. Never again shall they train for war. (Isaiah 2:4)
Private Meditation

My God, keep my tongue from evil and my lips from deceit. Help me to keep silent in the face of derision, humble in the presence of all. Open my heart to Your Torah, and let my soul pursue Your mitzvot. Concerning those who plan evil against me, swiftly annul their counsel and frustrate their intentions. Act for the sake of Your name. Act for the sake of Your right hand. Act for the sake of Your holiness. Act for the sake of Your Torah. In order that Your loved ones be delivered, save with Your right hand and answer me.

*During the Ten Days of Repentance substitute:

In the Book of Life, Blessing, Peace, and Prosperity may we and all Your People, the House of Israel, be remembered and inscribed for good life and peace.

Praised are You, Adonai, Maker of Peace.

Babylonian Talmud,
B’rachot 17a, drawing on Psalms 34, 108, 60, and 19

Better is one hand full of quiet than two hands full of toil and striving after wind.

(Ecclesiastes 4:6)
May the words of my mouth and the meditations of my heart be acceptable to You, Adonai, my Rock and my Redeemer.

May the One who causes peace to reign in the high heavens let peace descend on us, on all Israel, and on all the world. And let us say: Amen.

*God is Peace,*
*God’s name is Peace,* and all is bound together by Peace. *(The Zohar)*

*All are seated.*

*On Mondays, Thursdays, and Rosh Chodesh, continue with the Torah service.*

*On all other days, continue with Aleinu on page 69.*
Torah Service for Weekdays

Every Torah service is a re-enactment of the revelation at Mount Sinai. Each time the Torah is taken from the Ark, we receive new insight, as it is taught: “The person who has studied a chapter one hundred times cannot be compared with the person who has studied it a hundred and one times” (Babylonian Talmud, Chagigah 9b).

In the early days of the Second Temple (fifth century B.C.E.), Ezra the Scribe set out to rebuild Jewish life. He believed that Torah, its narratives and its moral imperatives, was the very lifeblood of our people for all time. He therefore instituted the public reading of Torah on Mondays and Thursdays, market days when the largest crowds would gather. Our Sages provide another explanation for why Torah is read on these days in addition to Shabbat and Festivals. Exodus 15:22–24 relates that the Israelites travelled for three days in the wilderness, found no water, and lost faith. The Sages considered water to be a metaphor for Torah and concluded that going even three days without the nourishment of Torah-wisdom puts us at risk. To this day, Torah is read publicly every Monday, Thursday, and Shabbat.

All rise. The Ark is opened.

Whenever the Ark would set out on its journey, Moses would proclaim: “Arise, Adonai, and let Your enemies be scattered; let those who hate You flee from before You.”

For Torah shall emanate from Zion, the word of the Eternal from Jerusalem.

Praised is the One who in holiness has given Torah to the People of Israel.

O magnify the Eternal with me, and together let us exalt God’s name.

The Ark is closed. The Torah is honoured in procession.
Yours, Adonai, is the greatness, the power, the glory, the victory, the majesty. All that is in heaven and earth is Yours. Yours is the dominion, Adonai; You rise above every height.

Let us exalt Adonai our God and worship at God’s holy mountain, for holy is the Eternal our God.

_Psalm 99:9_

לְךָ , יְהוָֹה, הַגְּדֻלָּה וְהַגְּבוּרָה
וְהַתִּפְאֶֽרֶת וְהַנֵּֽצַח וְהַהוֹד,
כִּי־כֹל בַּשָּׁמַֽיִם וּבָאָֽרֶץ,
לְךָ יְהוָֹה הַמַּמְלָכָה
וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ:
הֶרְמֹמְתִּי יְהוָֹה אֱלֹהֵֽינוּ
רֶשֶׁת תּוֹרַתְךָ לְהַר ק רֶשֶׁת
כִּי קָדֹשׁ יְהוָֹה אֱלֹהֵֽינוּ:

_Psalm 99:9_

Yours, Adonai, is the greatness, the power, the glory, the victory, the majesty. All that is in heaven and earth is Yours. Yours is the dominion, Adonai; You rise above every height.

Let us exalt Adonai our God and worship at God’s holy mountain, for holy is the Eternal our God.

_All are seated._

_Torah Blessings_

_Before the Torah is read:_

Praise the Eternal One who is praised.

ברכָה אַתָּה, יְיָ אֱלֹהֵֽינוּ, מֶֽלֶךְ הָעוֹלָם, אֲשֶׁר נָֽתַן לָֽנוּ תּוֹרַת
אֱמֶת, וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵֽנוּ.

Praised be the Eternal One who is praised forever and ever!

בָּרוּךְ יְיָ הַמְּבֹרָךְ לְעוֹלָם וָעֶד:

Praised are You, Adonai our God, Sovereign of the Universe, who has chosen us from among all the peoples by giving us Your Torah. Praised are You, Adonai, Giver of the Torah.

*After the Torah is read:*

Praised are You, Adonai our God, Sovereign of the Universe, who has given us the Torah of truth, and thereby has implanted everlasting life within us. Praised are You, Adonai, Giver of the Torah.
For One Rescued from Danger

One who has survived danger recites:

Praised are You, Adonai our God, Sovereign of the Universe, who bestows goodness upon those in need, and has shown me every kindness.

Congregation responds:

May the One who has shown you great kindness continue to bestow such goodness upon you. Selah!

Prayer for Healing

May the One who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebekah, Rachel, and Leah, now bring healing to those who are ill. May the Holy One show them compassion and graciously restore their health and strength. Grant each of our loved ones refuah sh’leimah, complete healing: healing of the body and healing of the soul. May good health come speedily to all the ailing together with the People of Israel. And let us say: Amen.

Hope deferred sickens the heart, but desire realized is a tree of life. (Proverbs 13:12)
**All rise. The Torah is lifted.**

This is the Torah that Moses placed before the People of Israel, the word of the Eternal through the hand of Moses.

**The Torah is returned to the Ark.**

Let them praise the name of the Eternal, whose name alone is exalted.

God’s grandeur reigns over earth and heaven. God raises the might of God’s People. Praise to all the faithful, the People of Israel, a People who draws near to God. Halleluyah!

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

Turn us toward You, Adonai, and we shall return. Renew our days as of old.

**The Ark is closed. All are seated.**

*Deuteronomy 4:44; Numbers 9:23*

*Psalm 148:13,14*

*Proverbs 4:2, 3:18,17*

*Lamentations 5:21*

*The Torah is a covenant of being, not of doing.*

(Rabbi Joseph Soloveitchik)
The Aleinu prayer seeks not to end the world, but to perfect it. Without denying human differences and identities, it sounds a universal call for submission to God alone. In this sense Aleinu parallels the Maimonidean messianic vision (Laws of Kings, 12), which is this-worldly. For Maimonides, the messianic future is just like this world, except that we will lack no confidence in facing life’s challenges. Aleinu pushes us all to reach toward this messianic future. (Rabbi Daniel Landes)

All rise.

It is upon us to praise the God of all, to ascribe greatness to the Author of creation, who has not made us like the nations of the lands nor the other families of the earth; who has not assigned our lot as theirs, nor our destiny as that of all the multitudes.

Therefore, we kneel, we bow in worship, and offer thanks before the Sovereign Ruler of all rulers, the Holy One, praised be God:

Who spreads out the heavens and establishes the earth, whose glory dwells in the highest heaven, whose mighty Presence is in the loftiest of heights. This is our God, there is no other; our true Sovereign, who is beyond exception.

How wonderful it is that nobody needs to wait a single moment before starting to improve the world. (Anne Frank)

Shema Yisrael, korei’em mishpatovim

Aleinu l’shmah la’adoro b’chol,

Hamelech molkim malkei melakhim,

Kocharo b’roko ha’Oz.

Shemav nemishem ivrit

Shomaya nemishom emet

V’Mosheh yishbim b’shamayim

M’matzav, reshivot ze’u betzayim

Momemanim, ro’o Ahelav, eini

Udo’o amot Molakem, aps Molot.

Isaiah 51:13

עָלֵֽינוּ לְשַׁבֵּֽחַ לַאֲדוֹן הַכֹּל

לָתֵֽה גְּדֻלָּה לַיוֹצֵר בְּרֵאשִׁית,

שֶׁלֹּא עָשָֽׂנוּ כְּגוֹיֵי הָאֲרָצוֹת,

וְלֹֽא שָׂמָֽנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה;

כָּהֶם, וַאֲנַֽחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים

וּמוֹדִים לִפְנֵי מֶֽלֶךְ מַלְכֵי

הַמְּלָכִים, הַקָּדוֹשׁ בָּרוּךְ הוּא.

Shomaya nemishem ivrit

V’Mosheh yishbim b’shamayim

M’matzav, reshivot ze’u betzayim

Momemanim, ro’o Ahelav, eini

Udo’o amot Molakem, aps Molot.

Isaiah 51:13
As it is written in Your Torah:
“Know this day and take it to heart:
the Eternal is God in the heavens
above and on the earth below;
there is none else.”

We therefore place our hope in
You, Adonai our God. Soon may
we behold the glory of Your power:
banish idolatry from the earth; wipe
away false gods; and perfect the
world by Your divine rule. Then all
humanity will call upon Your name
and even the wicked will turn toward
You. All the inhabitants of the earth
will come to know that to You alone
every knee must bend and every
tongue swear loyalty. Before You,
Adonai our God, let them humble
themselves. To Your glorious name,
let them give honour. Then all will
accept the yoke of Your dominion,
and You will reign over them soon
and forever. For sovereignty is Yours,
and to all eternity You will reign in
glory. As it is written in Your Torah:
“Adonai will reign forever and ever.”

And it is said: “Adonai shall rule
over all the earth. On that day,
God shall be One and God’s name
shall be One.”
A Song of David.

The Eternal is my Shepherd,
I shall not want.

God makes me lie down in
green pastures, leads me beside
still waters;

God restores my soul,
and leads me in right paths
for the sake of God’s name.

Though I walk through the valley of
the shadow of death, I shall fear no
evil, for You are with me.

With rod and staff
You comfort me.

You have set a table before me
in the presence of my enemies;

You have anointed my head with
oil; my cup overflows.

Surely goodness and mercy shall
follow me all the days of my life.

And I shall dwell in the house of
the Eternal forever.
El Malei Rachamim

O God, full of compassion, who dwells on high, grant perfect rest in Your sheltering Presence to the soul of my/our beloved ____________, who has entered eternity. May he/she be exalted among the souls of the holy and pure, who radiate like the illuminated heavens. Merciful God, let him/her find refuge in the shadow of Your wings and let his/her soul be bound up in the bond of life everlasting. God is his/her inheritance. May he/she rest in peace. Amen.

Family and Friends say together:

Eternal One, God of all humankind, be close to the hearts of those who grieve. Console them with Your embrace, and strengthen them with the assurance that the human soul is enduring and indestructable. As we pray for perfect peace for those whose lives have ended, so do we ask You to give comfort and courage to the living.

Mourners say:

May the knowledge of Your Nearness be our strength, O God, for You are with us in joy and sorrow, in light and darkness, in life and death.
Mourner’s Kaddish

There are five forms of Kaddish:

1. the Mourner’s Kaddish (literally, the Orphan’s Kaddish), recited daily by mourners to mark the thirty days after the death of a spouse, sibling, or child, or to mark the eleven months after the death of a parent, or to mark each Yahrzeit, the anniversary of the death;
2. the Chatzi Kaddish, recited by the service leader to mark the conclusion of the main parts of each service;
3. the Full Kaddish, traditionally recited by the service leader to mark the conclusion of the service; and
4. the Rabbis’ Kaddish, recited after the study of sacred texts;
5. the Kaddish of Renewal, recited by mourners after burial at the grave, or by students after completing an entire tractate of the Talmud.

All rise.

Magnified and sanctified be the great name of the One by whose will the world was created. Amen. May God’s sovereignty govern our lives, and the life of the whole House of Israel, and let us say: Amen.

May God’s great name be praised for all eternity.

Blessed and praised; glorified, exalted, and extolled; lauded, honoured, and acclaimed be the name of the Holy One, who is ever to be praised,

From Psalm 113:2, Daniel 2:20
far above all the blessings and songs of praise and consolations which human lips can utter, and let us say: Amen.

May the blessing and promise of life come to us and all Israel, and let us say: Amen.

May the One who causes peace to reign in the high heavens cause peace to descend on us, and on all Israel, and let us say: Amen.

Yit·ga·dal ve·yit·ka·dash she·mei ra·ba. A·mein.
Be·al·ma di·ve·ra chir·u·tei, ve·yam·lich mal·chu·tei be·cha·yei·chon u·ve·yo·mei·chon u·ve·cha·yei de·chol Beit Yis·ra·eil, ba·a·ga·la u·vi·ze·man ka·riv, ve·im·ru: A·mein.
Ye·hei she·mei ra·ba me·va·rach le·a·lam u·le·al·mei al·ma·ya.
Yit·ba·rach ve·yish·ta·bach ve·yit·pa·ar ve·yit·ro·mam ve·yit·na·sei ve·al·ma de·chol ve·yit·aleh ve·yit·ha·lar she·mei de·Ku·de·sha, be·rich Hu, le·ei·la min kol bir·cha·ta ve·shi·ra·ta tush·be·cha·ta ve·ne·che·ma·ta da·a·mi·ran be·al·ma ve·im·ru: A·mein.
Ye·hei she·la·ma ra·ba min she·ma·ya ve·cha·yim a·lei·nu ve·al kol Yis·ra·eil, ve·im·ru: A·mein.
O·seh sha·lom bim·ro·mav, Hu ya·a·seh sha·lom a·lei·nu ve·al kol Yis·ra·eil, ve·im·ru: A·mein.

May the Source of peace send peace to all who mourn and comfort to all who are bereaved. And together we say: Amen.

Family and friends may say to the mourners:
HaMakom yinachem etchem b’toch sh’ar aveilei Tziyon viYerushalayim.
May God Who is Everywhere comfort you among the mourners of Zion and Jerusalem.
I’ll let you in on a secret about how one should pray the Minchah prayer. It’s a luscious bit of praying, like strolling on grass, nobody’s chasing you, nobody hurries you. You walk toward your Creator with gifts in pure, empty hands. The words are golden, their meaning is transparent, it’s as though you’re saying them for the first time.

If you don’t catch on that you should feel a little elevated, you’re not davening Minchah. The tune is sheer simplicity, you’re just lending a helping hand to the sinking day.

It’s a heavy responsibility. You take a created day and you slip it into the archive of life, where all our lived-out days are lying together.

The day is departing with a quiet kiss. It lies open at your feet while you stand saying the blessings. You can’t create it yourself, but you can lead the day to its end and see clearly the smile of its going down. See how whole it all is, not diminished for a second, how you age with the days that keep dawning, how you bring your lived-out day as a gift to eternity.

(Yiddish poem by Jacob Glatstein)
Weekday Minchah

Minchah, literally “gift” or “meal offering,” was the afternoon sacrifice offered when the Temple stood in Jerusalem (Babylonian Talmud, B’rachot 26b). The Sages suggest that the patriarch Isaac originally instituted this service, as it is written: “Isaac went out to meditate in the fields at twilight” (Genesis 24:63).

For the morning service one arises from bed and prays before becoming burdened by the business of the day ahead. Similarly, the evening service occurs when one is coming home at night, after the burdens of work have passed. But Minchah falls in the middle of the day when one is still burdened by work; it requires a concentrated effort to free oneself from business in order to pray the afternoon service. But if one does so, the reward is very great. (Rabbi Yaakov ben Asher, the Tur)

Ashrei

Happy are those who dwell in Your House; they will ever praise You. Selah!
Happy is such a People; happy the People whose God is Adonai.

A Psalm of David.
I shall exalt You, my Sovereign God;
I will praise Your name forever.
Every day will I praise You;
I will extol Your name forever.

Great is the Eternal and most worthy of praise; God’s greatness is unfathomable.
Generation upon generation will acclaim Your deeds and tell of Your mighty acts.

God is hiding in the world. Our task is to let the divine emerge from our deeds.
(Rabbi Abraham Joshua Heschel)
I shall speak of Your radiant glory and Your wondrous works. They will speak of Your awesome might, and I shall recount Your greatness.

They will tell of Your great goodness and sing joyously of Your righteousness. Gracious and compassionate is the Eternal, slow to anger, abounding in kindness.

The Eternal is good to all; God’s compassion extends to all creation. All Your works, Adonai, will thank You; Your faithful will praise You.

They will tell of the glory of Your dominion, and speak of Your might: to make Your power and the glorious splendour of Your sovereignty known to humankind.

Your sovereignty is an everlasting sovereignty; Your rule is for every generation. The Eternal supports all who stumble, raises up all who are bent low.

Make every effort to pray from the heart. Even if you do not succeed, in the eyes of God the effort is precious. (Rabbi Nachman of Bratzlav)

When we worship in public we know our life is part of a larger life, a wave of an ocean of being—first-hand experience for that larger life which is God. (Rabbi Mordecai Kaplan)
People think they pray to God, but this is not so. Rather, prayer itself is the essence of Divinity. (Rabbi Pinchas of Koretz)

The eyes of all look to You;
You give them timely sustenance.
You open Your hand and satisfy all the living.

The Eternal is just in all ways, gracious in all deeds.
The Eternal is near to all who call out, to all who call out in truth.

God fulfills the will of the reverent, hears their cry and saves them.
The Eternal watches over all who love God; but all the wicked, God will destroy.

Let my mouth praise Adonai; let every creature praise the Holy Name forever.
We shall praise God now and forever. Halleluyah!
Chatzi Kaddish

Magnified and sanctified be the great name of the One by whose will the world was created. Amen.
May God’s sovereignty govern our lives, and the life of the whole House of Israel, and let us say: Amen.

May God’s great name be praised for all eternity.

Blessed and praised; glorified, exalted, and extolled; lauded, honoured, and acclaimed be the name of the Holy One, who is ever to be praised, far above all the blessings and songs of praise and consolations which human lips can utter, and let us say: Amen.

From Psalm 113:2, Daniel 2:20
T’fillah

Prayer is the expression of our needs and aspirations, addressed to a great Source of help.... What are those needs? First and foremost, health and food and life itself, without which there is nothing; then, on a higher plane, the need for forgiveness of sin and wrongdoing; and finally that all the great and good causes of the human heart shall be brought to victory, that the poor and oppressed shall be comforted, and wrong righted, and justice done and goodness prevail. (Henry Slonimsky)

All rise.

Adonai, open my lips, so my mouth may declare Your praise.

Ancestors

Praised are You, Adonai our God, and God of our ancestors:

God of Abraham, God of Isaac, God of Jacob, God of Sarah, God of Rebekah, God of Rachel, and God of Leah; great, mighty, and awesome God, God Most High. You bestow loyal kindness upon all and You create all. You remember the loyalty of our ancestors, and lovingly bring redemption to their children’s children for the sake of Your name.

During the Ten Days of Repentance include:

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

Sovereign Helper, Saviour, and Shield!

Praised are You, Adonai, who shields Abraham and attends to Sarah.

God preserves the spark of Avraham within every Jew. (Rabbi Isaac Meir of Ger)
**God’s Power**

Eternal is Your might, Adonai.
You extend life after death.
Great is Your power to save.

<table>
<thead>
<tr>
<th>From Psalm 147:18</th>
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<tbody>
<tr>
<td>God’s Power</td>
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<tr>
<td>אַתָּה גִּבּוֹר לְעוֹלָם, אֲדֹנָי,</td>
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<tr>
<td>מְחַיֵּה מֵתִים אַתָּה,</td>
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<td>מְכַלְכֵּל חַיִּים בְּחֶֽסֶד,</td>
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<tr>
<td>מְחַיֵּה נוֹפְלִים, וְרוֹפֵא חוֹלִים,</td>
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<td>וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר.</td>
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<td>מִי כָמֽוֹךָ , בַּֽעַל גְּבוּרוֹת,</td>
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<tr>
<td>מִי דּֽוֹמֶה לָּךְ , מֶֽלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה?</td>
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<tr>
<td>בָּרוּךְ אַתָּה יְיָ, מְחַיֵּה הַמֵּתִים.</td>
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</tbody>
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<table>
<thead>
<tr>
<th>From Psalms 145:14, 146:7–8, Daniel 12:2, I Samuel 2:6</th>
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<tbody>
<tr>
<td>From Simchat Torah until Pesach include:</td>
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<tr>
<td>You cause the wind to blow and the rain to fall.</td>
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<tr>
<td>מַשִּׁיב הָרֽוּחַ וּמוֹרִיד הַגָּֽשֶׁם.</td>
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<tr>
<td>From Pesach until Sh’mi Atzeret include:</td>
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<tr>
<td>You cause the dew to descend.</td>
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<tr>
<td>מְוּרִיד תְגֶשֶל.</td>
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</tbody>
</table>

With loyal kindness You sustain the living; with great compassion You extend life to the dead. You support the fallen and heal the sick; You free the captive and keep faith with those who sleep in the dust. Who is like You, Mighty One? Who can compare to You, Sovereign of life and death, Source of salvation?

<table>
<thead>
<tr>
<th>During the Ten Days of Repentance include:</th>
</tr>
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<tbody>
<tr>
<td>Who is like You, Av HaRachamim, who compassionately remembers Your creations for life?</td>
</tr>
<tr>
<td>מִי כָמֽוֹךָ , אַב הָרַחֲמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים?</td>
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</table>

You are faithful in extending life after death.
_Praised are You, Adonai, who extends life after death._

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God’s Holiness

We will sanctify Your name in the world, just as it is sanctified in the highest heavens. As it is written by the hand of Your prophet: “One called to another and proclaimed: ‘Holy, holy, holy is Adonai Tz’va’ot, the fullness of all the earth is God’s glory.’”

Those facing them declare: “Praised!”

“Praised be God’s glory from God’s place.”

And in Your holy words it is written:

“The Eternal will reign forever; Your God, O Zion, from generation to generation. Halleluyah!”

Gradually, the interval between prayer and deed diminishes—until, at last all life becomes a sanctuary.

(Rabbi Alvin Fine)
From generation to generation we will declare Your greatness, and through all eternity we will proclaim the sanctity of Your holiness. Your praise, our God, will never be taken from our mouths; for God and Sovereign, great and holy are You.

*Praised are You, Adonai, the holy God.

Understanding

You favour humankind with knowledge and teach mortals understanding. Favour us with a measure of Your knowledge, understanding, and insight.

Praised are You, Adonai, gracious Giver of knowledge.

Repentance

Cause us to return, Avinu, to Your Torah; draw us near, our Sovereign, to Your service; and lead us in wholehearted repentance back to You.

Praised are You, Adonai, who desires repentance.

Yose ben Yo’ezr of Tzereida teaches:

“Let your house be a meeting place for sages; sit in the dust of their feet and drink in their words thirstily.”

(Pirkei Avot 1:4)

*During the Ten Days of Repentance substitute:

Praised are You, Adonai, the holy Sovereign.
Forgiveness

Forgive us, Avinu, for we have sinned; pardon us, our Sovereign, for we have transgressed, for You are the One who pardons and forgives.  
_Praised are You, Adonai, who graciously extends forgiveness._

Redemption

Look upon our affliction and defend our cause; redeem us speedily for the sake of Your name, for You are a mighty Redeemer.  
_Praised are You, Adonai, Redeemer of Israel._

Healing

Heal us, Adonai, and we will be healed. Save us, and we will be saved; for You are our Praise, the One who grants complete healing for all our afflictions.

_We forgive mostly not from strength, but through imperfections.... We forgive because we too have done the same to others, easy as a mud-slide; or because anger is a fire that must be fed and we are too tired to rise and haul a log._

(Marge Piercy)
For You are a Sovereign God, a faithful Healer, the compassionate One.

_Praised are You, Adonai, Healer of the sick among Your People Israel._

For You are a Sovereign God, a faithful Healer, the compassionate One.

_Praised are You, Adonai, Healer of the sick among Your People Israel._

**Abundance**

Bless us, Adonai, our God; let this year and all the varieties of its produce be for goodness; and bestow blessing upon the face of the earth. Satisfy us with Your bounty and bless our year as the good years.

_Praised are You, Adonai, who blesses the years._
Freedom

Sound a great shofar for our freedom. Raise up a banner to gather our exiles, and gather us together from the four corners of the earth.

_Praised are You, Adonai, who gathers the dispersed of Your People Israel._

Justice

Restore the justice sought by our judges and our counsellors as at the beginning. Remove from us sorrow and sighing, and may You alone reign over us, Adonai, with kindness and compassion. Make us righteous with justice.

_Praised are You, Adonai, *Sovereign, Lover of righteousness and justice._

*During the Ten Days of Repentance substitute:*

_The Sovereign who is Justice._

God who scattered Israel will gather them and guard them as shepherds guard their flocks.

*(Jeremiah 31:10)*

Let justice well up like water, righteousness like an unfailing stream.

*(Amos 5:24)*
Against Enemies

For slanderers let there be no hope, and may all wickedness perish instantly; may all Your enemies be swiftly cut off, and may You quickly uproot, crush, rout, and subdue the insolent speedily in our days. 

Praised are You, Adonai, who breaks enemies and subdues the insolent.

The Righteous

Over the righteous, over the pious, over the elders of Your People, the House of Israel, over the remnant of their scholars, over the true converts, and over us may Your mercy well up, Adonai, our God. Grant bountiful reward to all who truly trust in Your name and place our lot among them forever. May we not be put to shame, for in You have we put our trust.

Praised are You, Adonai, Support and Trust of the righteous.

Nittai the Arbelite teaches: “Distance yourself from a bad neighbour, and do not associate with the wicked.”

(Pirkei Avot 1:7)

If you see a group of faithful people standing near you, stand up and embrace them, and kiss them, and kiss them and embrace them again. (Ecclesiastes Rabbah 3:5)
For Jerusalem

To Jerusalem, Your city, turn in compassion, and dwell therein as You have promised. Rebuild it soon in our days as an eternal edifice.
_Praised are You, Adonai, Builder of Jerusalem._

Deliverance

Cause the sprout of deliverance to spring up soon. Let the light of deliverance shine forth according to Your word, for we hope for Your deliverance all the day.
_Praised are You, Adonai, who causes the light of deliverance to break through._

Hear Our Prayer

Hear our voice, Adonai, our God, have pity and compassion upon us, and accept our prayer with mercy and favour, because You are God who hears prayers and supplication. Our Sovereign, do not turn us away empty, for You listen compassionately for the prayer of Your People Israel.
_Praised are You, Adonai, who listens to prayer._
Worship

Be gracious, Adonai our God, to Your People Israel, and receive our prayers with love. May our worship always be acceptable to You.

Draw near to all who seek You; turn to all who serve You; grace us with the presence of Your spirit.

On Rosh Chodesh, Chol HaMo'eid, and Yom HaAtzma'ut include:

Our God and God of our ancestors, be especially mindful of us and all Your People, the House of Israel, for well-being and favour, for kindness and compassion, for life and for peace on this

— day of the New Month.
— Festival of Pesach.
— Festival of Sukkot.
— day of Israel’s Independence.

Adonai our God, this day remember us for well-being. Amen. This day acknowledge us with blessing. Amen. This day help us to a fuller life. Amen.

And may our eyes behold Your compassionate return to Zion. Praised are You, Adonai, who restores Your Divine Presence to Zion.
Gratitude

We gratefully acknowledge that You are Adonai, our God, the God of our People for all time. You are the Rock of our life, the Power that shields us in every age. We thank You and sing Your praises: for our lives, which are in Your hand; for our souls, which are in Your keeping; for the signs of Your presence we encounter every day; and for Your wondrous gifts at all times: morning, noon, and night. You are Goodness; Your mercies never end. You are Compassion; Your love has never failed. You have always been our Hope.

On Chanukah include:

We give thanks for the redeeming wonders, the mighty deeds, and the triumphant battles by which our People was saved at this season in days gone by.

In the days of Matityahu the Hasmonean and his sons, a tyrant arose against our ancestors, determined to make them forget Your Torah, and to turn them away from doing Your will. But with great compassion, You stood by them in their time of trouble.

He who wills something great is in my eyes a great man—not he who achieves it. For in achievement luck plays a part. The most miraculous of all things is when a man never gives up. (Theodor Herzl)
On Chanukah continue:

You defended their cause; You judged their case and avenged them.
Through the power of Your spirit, the weak defeated the strong, the few prevailed over the many, and the righteous were triumphant.
Then Your children returned to Your House, entered the Holy of Holies, purified Your sanctuary, and kindled the lights in its courtyards.
They dedicated these eight days of Chanukah to give thanks and to praise Your great name.

On Purim include:

We give thanks for the redeeming wonders, the mighty deeds, and the triumphant battles by which our People was saved at this season in days gone by.
In the days of Mordechai and Esther, in the capital city of Shushan, the wicked Haman rose up, plotting the destruction of all the Jews. He planned to annihilate them—young and old, women and children—in a single day, the thirteenth of Adar, and to plunder their possessions as well.
But You, in Your great compassion, thwarted his plan, frustrated his scheme.

For all this, O Sovereign God, let Your name be forever praised and exalted.
Whenever a treaty of peace is signed, God is present.

(Rabbi Nachman of Bratzlav)

O God, our Redeemer and Helper, let all who live gratefully acknowledge You and praise Your name in truth. Selah!

Praised are You, Adonai, whose name is Goodness. We give You thanks and praise.

Peace

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

*Praised are You, Adonai, who blesses Your People Israel with peace.

*During the Ten Days of Repentance substitute:

In the Book of Life, Blessing, Peace, and Prosperity may we and all Your People, the House of Israel, be remembered and inscribed for good life and peace.

Praised are You, Adonai, Maker of Peace.

*During the Ten Days of Repentance include:

Inscribe all the children of Your covenant for good life.
Private Meditation

My God, keep my tongue from evil and my lips from deceit. Help me to keep silent in the face of derision, humble in the presence of all. Open my heart to Your Torah, and let my soul pursue Your mitzvot. Concerning those who plan evil against me, swiftly annul their counsel and frustrate their intentions. Act for the sake of Your name. Act for the sake of Your right hand. Act for the sake of Your holiness. Act for the sake of Your Torah. In order that Your loved ones be delivered, save with Your right hand and answer me.

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

May the One who causes peace to reign in the high heavens let peace descend on us, on all Israel, and on all the world. And let us say: Amen.

All are seated.
To be religious is to feel reverential respect for the cosmos and its Creator, for humanity and its individual members. But it doesn’t stop there. It doesn’t lose itself in mere contemplation. It is also an active response to that which elicits reverence. It is not merely a feeling of the heart but a decision of the will, a commitment to a task, a self-enrollment in a great adventure. (Rabbi John D. Rayner)

This is the essence of the Aleinu, the culmination of the prayer service. We begin with Barechu as the “Call to Worship”; we conclude with Aleinu as the “Call to Service.”

All rise.

It is upon us to praise the God of all, to ascribe greatness to the Author of creation, who has not made us like the nations of the lands nor the other families of the earth; who has not assigned our lot as theirs, nor our destiny as that of all the multitudes.

Therefore, we kneel, we bow in worship, and offer thanks before the Sovereign Ruler of all rulers, the Holy One, praised be God:

Who spreads out the heavens and establishes the earth, whose glory dwells in the highest heaven, whose mighty Presence is in the loftiest of heights. This is our God, there is no other; our true Sovereign, who is beyond exception. As it is written in Your Torah: “Know this day and take it to heart: the Eternal is God in the heavens above and on the earth below; there is none else.”
We therefore place our hope in You, Adonai our God. Soon may we behold the glory of Your power: banish idolatry from the earth; wipe away false gods; and perfect the world by Your divine rule. Then all humanity will call upon Your name and even the wicked will turn toward You. All the inhabitants of the earth will come to know that to You alone every knee must bend and every tongue swear loyalty. Before You, Adonai our God, let them humble themselves. To Your glorious name, let them give honour. Then all will accept the yoke of Your dominion, and You will reign over them soon and forever. For sovereignty is Yours, and to all eternity You will reign in glory. As it is written in Your Torah: “Adonai will reign forever and ever.”

And it is said: “Adonai shall rule over all the earth. On that day, God shall be One and God’s name shall be One.”
Psalm 23

A Song of David.

The Eternal is my Shepherd,
I shall not want.

God makes me lie down in
green pastures, leads me beside
still waters;

God restores my soul,
and leads me in right paths
for the sake of God’s name.

Though I walk through the valley of
the shadow of death, I shall fear no
evil, for You are with me.

With rod and staff
You comfort me.

You have set a table before me
in the presence of my enemies;

You have anointed my head with
oil; my cup overflows.

Surely goodness and mercy shall
follow me all the days of my life.

And I shall dwell in the house of
the Eternal forever.

Words of memory may be offered to honour the deceased and comfort the mourners.
A selection of Psalms may be read (pages 100-106).
El Malei Rachamim

All rise.

O God, full of compassion, who dwells on high, grant perfect rest in Your sheltering Presence to the soul of my/our beloved ____________, who has entered eternity. May he/she be exalted among the souls of the holy and pure, who radiate like the illuminated heavens. Merciful God, let him/her find refuge in the shadow of Your wings and let his/her soul be bound up in the bond of life everlasting. God is his/her inheritance. May he/she rest in peace. Amen.

Family and Friends say together:

Eternal One, God of all humankind, be close to the hearts of those who grieve. Console them with Your embrace, and strengthen them with the assurance that the human soul is enduring and indestructable. As we pray for perfect peace for those whose lives have ended, so do we ask You to give comfort and courage to the living.

Mourners say:

May the knowledge of Your Nearness be our strength, O God, for You are with us in joy and sorrow, in light and darkness, in life and death.
Mourner’s Kaddish

The Kaddish is probably among our earliest prayers. It was probably written soon after the destruction of the Second Temple in 70 C.E. Until the eighth century, it had nothing to do with mourning. It was a call for the coming of God’s ultimate reign on earth, and was probably recited after a study session or sermon. The Kaddish is composed in Aramaic, the spoken language of the masses when the Second Temple stood. Despite vast speculation, both how and when the Kaddish became associated with mourning is simply unknown. By the eighth century, a Palestinian source (Massechet Sofrim) calls for it to be said when mourners return from the cemetery. (Rabbi Lawrence Hoffman)

All rise.

Magnified and sanctified be the great name of the One by whose will the world was created. Amen. May God’s sovereignty govern our lives, and the life of the whole House of Israel, and let us say: Amen.

May God’s great name be praised for all eternity.

Blessed and praised; glorified, exalted, and extolled; lauded, honoured, and acclaimed be the name of the Holy One, who is ever to be praised,
far above all the blessings and songs of praise and consolations which human lips can utter, and let us say: Amen.

May the blessing and the promise of life come to us and all Israel, and let us say: Amen.

May the One who causes peace to reign in the high heavens cause peace to descend on us and on all Israel, and let us say: Amen.

Yit·ga·dal ve·yit·ka·dash she·mei ra·ba. A·mein. 
B·a·al·ma di·ve·ra chir·u·tei, ve·yam·lich mal·chu·tei be·cha·yei·chon ve·yo·mei·chon u·ve·cha·yei de·chol Beit Yis·ra·e·il, ba·a·ga·la u·vi·ze·man ka·riv, ve·im·ru: A·mein. 
Ye·hei she·mei ra·ba me·va·rach le·a·lam u·le·al·mei al·ma·ya. 
Yit·ba·rach ve·yish·ta·bach ve·yit·pa·ar ve·yit·ro·mam ve·yit·na·sei ve·yit·ha·dar ve·yit·aleh ve·yit·ha·lal she·mei de·Ku·de·sha, be·rich Hu, le·ei·la min kol bir·cha·ta ve·shi·ra·ta tush·be·cha·ta ve·ne·che·ma·ta da·a·mi·ran be·al·ma ve·im·ru: A·mein. 
Ye·hei she·la·ma ra·ba min she·ma·ya ve·cha·yim a·lei·nu ve·al kol Yis·ra·e·il, ve·im·ru: A·mein. 
O·seh sha·lom bim·ro·mav, Hu ya·a·seh sha·lom a·lei·nu ve·al kol Yis·ra·e·il, ve·im·ru: A·mein.

May the Source of peace send peace to all who mourn and comfort to all who are bereaved. And together we say: Amen.

Family and friends may say to the mourners:

Ha·Makom yinachem etchek b·toch sh’ar aveilei Tziyon vi·Yerushalayim.

May God Who is Everywhere comfort you among the mourners of Zion and Jerusalem.
seven psalms of consolation

a michtam of david.

protect me, o god, for i seek refuge in you.

i have said to the eternal one: “you are my god; the good that is mine is nothing without you.”

the eternal is my allotted portion; you are my cup, my destiny.

how good is my lot in life! how glorious is my heritage!

i will praise the eternal who has given me counsel; my conscience admonishes me at night.

i have set the eternal before me always; with god at my right hand, i shall not be shaken.

therefore my heart exults and my glory rejoices; my body rests secure.

for you will not abandon me to sheol nor let your faithful see destruction.

show me the path of life; let there be joy in your presence, enduring satisfaction in your protective hand.

songs and hymns are the work of lyricists and poets. but only after they have been drenched with tears do they become prayers. (rabi levi yitzchak of berdichev)
From Psalm 90

A Prayer of Moses, man of God:

Adonai, You have been our refuge in every generation.

Before mountains were born, before You brought forth earth and universe, from eternity to eternity You are God.

You turn mortals to dust; You decree: “Return, children of the earth!”

For a thousand years in Your sight are like yesterday gone, as a watch in the night.

You engulf them in sleep; they are like grass that renews itself:

at daybreak it flourishes anew; at dusk it withers and dries.

The span of our life is but seventy years, or, given strength, eighty years; the best of those years have trouble and sorrow. They pass by swiftly, and we fly off.

Teach us, therefore, to number our days that we may attain a heart of wisdom.

Turn to us, Adonai. How long before You show mercy to Your servants?
Satisfy us at daybreak with Your steadfast love that we may sing and rejoice all our days.

Let Your deeds be seen by Your servants, Your glory by their children.

May Your favour, Adonai, be upon us.

Let the work of our hands endure for us! Let the work of our hands endure!

For the leader of the Korahites, a Psalm:

Hear this, all you peoples. Listen, all you inhabitants of the world, children of poverty and children of privilege, rich and poor alike!

My mouth shall utter words of wisdom, the deep meditation of my heart. I will turn my attention to a theme, set my thoughts to the music of a lyre.

In days of trouble, why should I fear? Only my own sins can ensnare me.

Some rely on their riches and praise their privilege. But truly, there is no redeeming power in such things. They cannot pay ransom to God; the price of life is too high. No matter how high the ransom, life must finally come to an end.
Psalm 103:13–17

Can a person expect to live forever, and never see the grave?

One sees that even the wise die, just as the foolish and the ignorant must perish, leaving their wealth to others.

Do not be in awe of material gain and privilege; for when one dies none of it can come along; honours end with life.

Though one in our lives may seem blessed and exalted – nevertheless, everyone must pass on like the generations before.

One who values vanity does not understand that all reach the same end.

Tender as a father with his children, the Eternal One has compassion for those who show reverence.

For God knows how we are formed; God remembers we are but dust.

The days of mortals are like grass, like a flower of the field that blooms.

A wind passes by and it is no more, its place now unknown.

But God’s loyalty is everlasting to those who show reverence; God’s righteousness is bestowed generation upon generation.
Dwelling in the shelter of the Most High, abiding in the shadow of the Almighty,

I say of the Eternal One: “My Refuge, my Fortress, My God, in whom I trust…”

[In turn, the Eternal One says:] “Because you desire Me, I will deliver you; I will lift you up because you know My Name!

When you call Me, I will answer; I will be with you in time of trouble. I will strengthen you and honour you; I will satisfy you with length of days. I will reveal to you My saving power.”

A Song for Ascents.

I lift up my eyes to the mountains: From where will my help come? My help comes from the Eternal God, Maker of heaven and earth. God will not let your foot slip; your Guardian will not slumber.

Behold, the Guardian of Israel neither slumbers nor sleeps. The Eternal is your Protector, the Eternal is the shade at your right hand.
The sun will not strike you by day, nor the moon by night.

The Eternal will guard you from all harm, will protect your soul.

The Eternal will guard your going and coming, from this time forth, and forever.

For the lead musician, a Song of David.

Adonai, You have examined me; You know me.

You know my comings and goings; You understand my every thought even from afar.

You are familiar with my paths and all my ways.

Adonai, there is nothing I can say that You do not know completely.

In front of me, behind me, You encompass me; You set Your hand upon me.

Yet these are beyond my comprehension; a mystery I cannot fathom ... 

Where can I escape from Your spirit? Where can I flee from Your Presence?

From Psalm 139
If I ascend to heaven, You are there; if I descend to Sheol, You are there.

If I take wing with the dawn, if I come to rest on the edge of the sea;

even there Your hand will guide me, Your right hand will hold me fast.

Even if I say: “Surely darkness will conceal me, night will give me cover, ”
darkness is not dark for You; night will shine like the day. Darkness and light, for You, are one and the same.

I, who am a miracle of Your making, acclaim You; wondrous are Your works, my soul knows it well.

Search me, God, and know my heart; test me, and know my thoughts.

See if my path leads to sorrow, and guide me on an everlasting way.
Meditations for Those Who Mourn

The Kaddish

The origins of the Kaddish are mysterious; angels are said to have brought it down from heaven.... It possesses wonderful power. Truly, if there is any bond strong enough to chain heaven to earth, it is this prayer. It keeps the living together, and forms a bridge to the mysterious realm of the dead. One might almost say that this prayer is the … guardian of the people by whom alone it is uttered; therein lies the warrant of its continuance. Can a people disappear and be annihilated so long as a child remembers its parents?

Because this prayer does not acknowledge death, because it permits the blossom, which has fallen from the tree of humankind, to flower and develop again in the human heart, therefore it possesses sanctifying power. (Leopold Kompert)

The Kaddish Has Found Me

Where shall I start, in my search for the Mourner’s Kaddish? My search for the Mourner’s Kaddish? But it has found me!...

Until now, the Mourner’s Kaddish used to be the least important part of the prayer service. I mean, for me, it was the small runt in the liturgy, a morbid recitation in the interstices of the worship. But no more. Now I inhabit the interstices.

I stood in the ashes of fury and spoke the sentences of praise. Was that voice my voice? It was no longer the effusion of woe. Magnified, I said. Sanctified, I said. I looked above me, I looked below me, I looked around me. With my own eyes, I saw magnificence. (Leon Wieseltier)

This Expanding Memory Sustains

We Jews are a community based on memory. A common memory has kept us together and enabled us to survive. This does not mean that we based our life on any one particular past, even on the loftiest of pasts; it simply means that one generation passed on to the next a memory which gained in scope—for the new destiny and new emotional life were constantly accruing to it—and which realized itself in a way we can call organic. This expanding memory was more than a spiritual motif; it was a power which sustained, fed, and quickened Jewish existence itself. I might even say that these memories realized themselves biologically, for in their strength the Jewish substance was renewed. (Martin Buber)
On Grieving

After a loved one dies, healing does come. It comes with time and patience and acceptance. It comes when we allow ourselves to feel and express the pain of our loss. There are those who will try to stifle our cries, who will urge us to snap out of our time of sorrow. But the only way out of darkness is the path that leads us straight through the darkness. Our memories of those we have loved and lost are the beacons that light up our way.

We don’t have to sugarcoat our hurts when we appear before God. We don’t need to pretend to be strong. God is not afraid of our pain or our anger or our fear. God is our comfort. God is beside us, offering strength and hope and shelter, in life and in death. (Rabbi Naomi Levy)

Living Without the Ones We Love

It is hard to sing of oneness when our world is not complete, when those who once brought wholeness to our life have gone, and nothing but memory can fill the emptiness their passing leaves behind.

But memory can tell us only what we were, in company with those we loved; it cannot help us find what each of us, alone, must now become. Yet no one is really alone; those who live no more, echo still within our thoughts and words, and they are a part of what we are, what we will become.

We do best homage to our dead when we live our lives most fully, even in the shadow of our loss. For each of our lives is worth the life of the whole world; in each one is the breath of the Ultimate One. In affirming the One, we affirm the worth of each one whose life, now ended, brought us closer to the Source of Life, in whose unity no one is alone and every life finds purpose. (Rabbi Richard Levy, slightly adapted)

I Am Still Receiving

Strange is our situation here upon earth. Each of us comes for a short visit, not knowing why, yet sometimes seeming to divine a purpose. From the standpoint of daily life, however, there is one thing we do know: ... we are here for the sake of each other, above all, for those upon whose smile and well-being our own happiness depends, and also for the countless unknown souls with whose fate we are connected by a bond of sympathy. Many times a day I realize how much my own outer and inner life is built upon the labours of my fellows—both living and dead—and how earnestly I must exert myself in order to give in return as much as I have received and am still receiving. (Albert Einstein)
Life after Death

Religion cannot prove the truth of the statement that God revives the dead, even though the liturgy says it. The belief must be taken on trust, albeit a trust based on reasonable arguments. These derive from our experience of this life, which seems to point to purpose and meaning beyond itself. Most of us feel, even though we cannot prove it, that it would be absurd to assume that life ends with death. For the purpose and meaning of my life to make sense, I may have to assume that my life, in some unfathomable way, continues beyond the grave. Death, as Eugene Borowitz has put it, may mean “living in another way,” existing on another level than that which binds us to our bodies.

In the absence of “hard” evidence one way or the other, our belief becomes a matter of decision. Even though I cannot prove life after death, I hope for it, because the arguments against such hope, though serious, are neither convincing nor conclusive. While our metaphors may differ from those of earlier ages, our language testifies to an inescapable need to reach out to what is beyond our grasp.

(Rabbi Dow Marmur)

Coming into This World and Leaving It

Just as one enters the world, so one departs.
One enters the world with a cry, and departs with a cry.
One enters the world weeping, and leaves it weeping.
One enters the world with love, and leaves it with love.
One enters the world with a breath, and leaves it with a breath.
One enters the world without knowing what is to come, and leaves it without knowing what is to come.

And it has been taught in the name of Rabbi Meir:
One enters the world with clenched fists as if to say,
“The whole world is mine. I shall claim it.”
But one leaves with hands open as if to say,
“I take nothing from this world with me.”

(Ecclesiastes Rabbah 5:14)

Birth Is a Beginning

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
From strength to weakness
And often back again;
From health to sickness,
And we pray to health again.

From offence 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, not looking backwards or ahead,
We see that victory lies not
At some high point along the way
But in having made the journey
Step by step,
A sacred pilgrimage.

Birth is a beginning
and death a destination;
but life is a journey,
a sacred pilgrimage,
made stage by stage…
From birth to death
to life everlasting.

(Alvin Fine)
We Remember Them

In the rising of the sun and in its going down, we remember them.

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

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

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

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

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

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

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

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

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

(Rabbi Sylvan Kamens and Rabbi Jack Riemer)
At the Conclusion of Shiva

“They held a very great and solemn lamentation; and he [Joseph] observed a mourning period of seven days for his father [Jacob]” (Genesis 50:10). On the morning of the last day of shiva, mourners may recite the following before leaving the shiva home to take a circular walk in the neighbourhood. This ritual brings the mourners back to life beyond shiva, but in stages.

Mourners say:

Out of the depths we call to You, Adonai. Hear our prayer. A heavy burden has befallen our family. We now turn to You, the Source of Life, for comfort and strength.

Help us to know that You are with us when we grieve. Let us know Your nearness in the company of family and friends and when we remember our beloved. You have implanted within each one of us the ability to heal. Grant us the courage to endure our grief, to face the future with hope, and to find our way to life once again.

May God give strength to this People.

May God bless this People with peace.

Others present may say to the mourners:

May God comfort you among all the mourners of Zion and Jerusalem.

A circular walk in the neighbourhood marks the conclusion of shiva.