House of Prayer
A Central Synagogue Siddur
for the Home

In memory of
Robert Lloyd Segal
whose resilience and curiosity
will always inspire
With love from his daughters
מנחה

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House of Prayer

A Central Synagogue Siddur for the Home
For My house shall be called a house of prayer for all peoples.
Weekday Morning Services
for the Daily Minyan
We praise You, Eternal God, Sovereign of the universe, for giving us life, for sustaining us, and for enabling us to reach this season.

**SERVICE ONE**

Leader:

V’atah Yisrael: mah Adonai Elohecha sho-eil mei-imach?

And now, O Israel, what is it that the Eternal One, your God, asks of you?

All:

“Show reverence for Me, walk in My ways, love and serve Me with all your heart and soul.”

Leader:

Now therefore if you will truly keep My Convenant, you shall be to Me a consecrated family, a holy people:

All:

To open blind eyes, to bring out of prison the captive, and from their dungeons those who sit in darkness.
Sh’mah Uvirchoteha  Sh’mah and Its Blessings

Bar’chu The Call to Prayer
Bar’chu et Adonai hamvorach!
Baruch Adonai hamvorach l’olam va-ed!
Praise the One to whom our praise is due!
Praised be the One to whom our praise is due, now and forever!

Yotzeir Or Creation
Baruch atah Adonai, Eloheinu melech ha-olam,
yotzeir or uvorei choshech, oseh shalom
uvorei et hakol. Hamei-ir la-aretz v’ladarim
aleha b’rachamim, uvtuvo m’chadeish b’chol
yom tamid ma-aseih v’reishit. Mah rabu
ma-asecha Adonai, kulam b’chochmah asita,
mal-ah ha-aretz kinyanecha. Titbarach Adonai
Eloheinu al shevach ma-aseih yadecha,
v’al m’orei or she-asita y’fa-arucha selah.
Baruch atah Adonai, yotzeir ham-orot.

Praised are You, Adonai our God, Sovereign of the universe, Creator of light and darkness, who makes peace and fashions all things. In mercy, You illumine the world and those who live upon it. In Your goodness, You daily renew creation. How numerous are Your works, Adonai! In wisdom, You formed them all, filling the earth with Your creatures. Be praised, Adonai our God, for the excellent work of Your hands, and for the lights You created; may they glorify You. Praised are You, Adonai, Creator of all heavenly lights.

You are our God, the Source of all life and its blessings. Wherever we turn our gaze, we behold signs of Your goodness and love. The whole universe proclaims Your glory. Your loving spirit hovers over all Your works, guiding and sustaining them. The harmony and grandeur of nature speak to us of You; the beauty and truth of Torah reveal Your will to us. You are the One and Eternal God of time and space!

Sh’mar Yisrael: Adonai Eloheinu, Adonai echad!

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

Baruch sheim k’vod malchuto l’olam va-ed!

Blessed is God’s glorious majesty, forever and ever!

You shall love the Eternal One, your God, with all your heart, with all your mind, with all your strength, with all your being. Set these words, which I command you this day, upon your heart. Teach them faithfully to your children; speak of them in your home and on your way, when you lie down and when you rise up. Bind them as a sign upon your hand; let them be a symbol before your eyes; inscribe them on the doorposts of your house and on your gates.


Be mindful of all My mitzvot, and do them; so shall you consecrate yourselves to your God. I am your Eternal God who led you out of Egypt to be your God; I am your Eternal God.
“I, the Eternal One, have called you to righteousness, and taken you by
the hand, and kept you: I have made you a covenant people, a light to
the nations.”

We are Israel, witness to the covenant between God and God’s children.

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

We are Israel: our Torah forbids the worship of race or nation, possessions
or power.

“You who worship gods that cannot save you, hear the words of the
Eternal One: ‘I am God, there is none else!’”

We are Israel: our prophets proclaimed an exalted vision for the world.

“Hate evil, and love what is good: let justice well up as waters and righ-
teousness as a mighty stream.”

We are Israel, schooled in the suffering of the oppressed.

“You shall not oppress your neighbors nor rob them. You shall not
stand idle while your neighbor bleeds.”

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

“Violence shall no longer be heard in your land, desolation and
destruction within your borders. All your children will be taught of
your God, and great shall be the peace of your children.”

We are Israel, O God, when we are witnesses to Your love and messengers of
Your truth.

“You are My witnesses,” says the Eternal One, “and My servant whom
I have chosen; know Me, therefore, and put your trust in Me.”

We are Israel, O God, when we proclaim You God our Redeemer, as did our
ancestors on the shores of the sea:

Mi chamochah ba·eilim Adonai,
mi kamo·chah nedar bakodesh,
nora t’hi·lot, o·seh fe·leh.

Who is like You, Eternal One, among the gods that are worshipped?
Who is like You, majestic in holiness, awesome in splendor, doing
wonders?

Mi chamochah. Exodus 15:11.
With new song, inspired at the shore of the sea; the redeemed sang Your praise. In unison, they all offered thanks. Acknowledging Your sovereignty, they proclaimed:

יְיָ יִמְלֹךְ לְעֹלָם וָעֶד!  

"Adonai will reign forever!"

Rock of Israel, rise in support of Israel and redeem Judah and Israel as You promised. Our redeemer, Adonai Lord of Hosts is Your Name. Blessed are You, Adonai, who redeems Israel.
Adonai, s’fatai tiftach, ufi yagid t’hilatecha.
Eternal God, open my lips that my mouth may declare Your glory.

Baruch atah Adonai, Eloheinu v’Elohei Avot v’Imahot
God of All Generations

Praised be the Eternal One, our God, God of our fathers and our mothers, God of Abraham, God of Isaac, and God of Jacob, God of Sarah, God of Rebecca, God of Rachel, and God of Leah; great, mighty, and exalted. You bestow love and kindness on all Your children. You remember the devotion of ages past. In Your love, You bring redemption to their descendants for the sake of Your Name.

Between Rosh Hashanah and Yom Kippur add:

Zochreinu l’chayim, melech chafeitz bachayim,
v’chotveinu b’sefer hachayim, I’mo-ancha Elohim chayim.
Remember us for life, Sovereign God who treasures life. Inscribe us in the Book of Life, for Your sake, God of life.

At all times conclude:

Melech ozeir umoshia umagein. Baruch atah Adonai, magein Avraham v’ezrat Sarah.
You are our Ruler and Helper, our Savior and Protector. We praise You, Eternal One, Shield of Abraham, Protector of Sarah.
Atah gibor l’olam, Adonai, m’chayeih hakol/meitim atah, rav l’hoshia.

From Sh’mini Atzeret until Pesach:
Mashiv haruach umorid hageshem,
From Pesach until Sh’mimi Atzeret:
Morid hatal,
Moriel hakol
m’chaleil chayim b’chesed, m’chayeih hakol/meitim b’rachamim rabim. Someich noflim, v’rofei cholim, umatir asurim,
umkayeim emunato lischeinei afar. Mi chamocha, ba-al g’vurot, umi domeh lach, melech meimit umchayeh umatzmiach y’shuah?

Eternal is Your might, O God, and great is Your saving power.

From Sh’mini Atzeret until Pesach:
You cause the wind to blow and the rain to fall,
From Pesach until Sh’mimi Atzeret:
You cause the dew to form,

In love you sustain the living; in Your great mercy You sustain us all. You uphold the falling and the sick; free the captive and keep the faith with Your children in death as in life. Who is like You, almighty God, Author of life and death, Source of salvation? You are faithful in bringing life to all. Praised are You, Eternal God, who gives and renews all life.

Between Rosh Hashanah and Yom Kippur add:
Mi chamocha av harachamim,
zocheir y’tzurav l’hachayim b’rachamim?
Who is like You, Source of mercy? In compassion You sustain the life of Your children.

At all times conclude:
V’ne-eman atah l’hachayot hakol/meitim.
Baruch atah Adonai, m’chayeih hakol/hameitim.

You are faithful in bringing life to all. We praise You, Eternal One, the Source of life.

**FACING PAGE:**
The choreography of the K’dushah. The prayer is based on Isaiah’s and Ezekiel’s visions of angels singing God’s praises. It is customary to rise on our toes three times, when reciting the words kadosh kadosh kadosh, “Holy holy holy,” as though we were striving to join that heavenly chorus. Whether we rise or not, in this moment we aspire to bring our hearts three steps closer to the infinite Source of life, so that our words of praise might be felt more deeply.

Kadosh, kadosh, kadosh. Isaiah 6:3.
Baruch k’vod-Adonai mimkomo. Ezekiel 3:12.
K'dushah  

God’s Holiness

N’kadeish et shimcha ba-olam, k’shem

shemakdishim oto bishmei marom, kakatuv

al yad n’vi-echa, v’kara zeh el-zeh v’am:ar:

We sanctify Your name on earth, even as all things to the ends of
time and space proclaim Your holiness, and in the words of the
prophet we say:

Kadosh, kadosh Adonai Tz’va-ot,
m’lo chol-ha-aretz k’vodo.

Holy, holy, holy is the Eternal One, God of the Hosts of Heaven!
The whole earth is ablaze with Your glory!

L’umatam baruch yomeiru:
All being recounts Your praise:

Baruch k’vod-Adonai mimkomo.
Praised be the glory of God in heaven and earth.

Uv’divrei kodsh’cha katuv leimor:
And in Your holy scriptures it is written:

Yimloch Adonai l’olam, Elohayich Tziyon l’dor
vador, hal’lu-Yah.

The Eternal One shall reign forever; your God, O Zion, from generation
to generation. Halleluyah!

L’dor vador nagid godlecha, ulneitzach
n’tzachim k’dushat-cha nakdish. V’shivchacha
Eloheinu mipinu lo yamush l’olam va-ed,
ki El melech gadol v’kadosh atah.

To all generations we will make known Your greatness, and to all
eternity proclaim Your holiness. Your praise, O God, shall never
depart from our lips.

Between Rosh Hashanah and Yom Kipur conclude:
Baruch atah Adonai, hamelech hakadosh.
We praise You, Eternal One, the holy Sovereign.

At all other times conclude:
Baruch atah Adonai, haEl hakadosh.
We praise You, Eternal One, the holy God.
Concluding Blessings

Eternal source of knowledge, You have endowed us with reason and understanding. We pray now for the light of Your truth, for insight into Your ways, and for the strength to banish from our hearts every desire and thought of evil.

Forgive our sins, pardon our failings, and help us to remove suffering and sorrow from our midst.

May those who have lost their way come again to know Your love, and turn to You in newness of heart; and let those who love goodness and do justly rejoice in the knowledge of Your favor.

Bless our land with plenty and our nation with peace. May righteousness abide with us, and virtue bring us happiness. We praise You, Eternal God: You hearken to prayer.

Eternal One, Creator of all the world, You have blessed us with noble powers: teach us to make wise use of them. You have called us to be Your partners in the work of creation, and we thank You for the power to choose a life devoted to Your service, dedicated to the well-being of those around us. May all that we do help to make Your majestic presence on earth a reality to all humankind.

May all peoples together find their way to establish peace on earth. Let them cultivate that good will, which alone can bring enduring peace.

Let the nations realize that the triumphs of war turn to ashes, that justice and right are better than conquest and dominion.

May they come to see that it is not by might or power, but by Your spirit that life prevails.

MEDITATION

יִהְיֶה לְרָצוֹן אֶפְרָיִים וְהָגְיוֹן לְפָנֶֽיךָ, יְיָ, צוּרִי וְגֹאֲלִי.

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

Service continues with Prayers for Healing on page 59.

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Yiyu l’ratzon. Psalm 19:15.
Infinite One, Your greatness surpasses our understanding, yet at times we feel Your nearness.

The signs of Your presence overwhelm us; flooded by awe and wonder, still we feel within us a kinship with the Divine.

And so we turn to You, looking at the world about us, and inward to the world within us, there to find You, and from Your presence gain life and strength.
Sh’mäm Uvirchoteha Sh’ma and Its Blessings

Bar‘chu The Call to Prayer

Bar‘chu et Adonai hamvorach!
Baruch Adonai hamvorach l’olam va-ed!
Praise the One to whom our praise is due!
Praised be the One to whom our praise is due, now and forever!

Yotzeir Or Creation

Baruch atah Adonai, Eloheinu melech ha-olam, yotzeir or uvorei choshech, oseh shalom uvorei et hakol. Hamei-ir la-aretz v’ladarim aleha b’rachamim, uvtuvo m’chadeish b’chol yom tamid ma-aseih v’reishit. Mah rabu ma-asecha Adonai, kulam b’chochmah asita, mal-ah ha-aretz kinyanecha. Titbarach Adonai Eloheinu al shevach ma-aseih yadecha, v’al m’orei or she-asita y’fa-arucha selah.
Baruch atah Adonai, yotzeir ham-orot.

Praised are You, Adonai our God, Sovereign of the universe, Creator of light and darkness, who makes peace and fashions all things. In mercy, You illumine the world and those who live upon it. In Your goodness, You daily renew creation. How numerous are Your works, Adonai! In wisdom, You formed them all, filling the earth with Your creatures. Be praised, Adonai our God, for the excellent work of Your hands, and for the lights You created; may they glorify You. Praised are You, Adonai, Creator of all heavenly lights.

Yotzeir or. Isaiah 45:7.
In the human heart, too, You reign supreme. Above the storms of passion and hate that shake our world, we hear Your voice proclaim the law of justice and love.

May our eyes be open to Your truth, our spirits alive to Your teaching, our hearts united to serve You.

May we find the will to consecrate ourselves anew to the task of all generations: to speed the dawn of a new day when all will be united in friendship and peace, and with one accord acclaim You their Eternal God.


You shall love the Eternal One, your God, with all your heart, with all your mind, with all your strength, with all your being. Set these words, which I command you this day, upon your heart. Teach them faithfully to your children; speak of them in your home and on your way, when you lie down and when you rise up. Bind them as a sign upon your hand; let them be a symbol before your eyes; inscribe them on the doorposts of your house and on your gates.


Be mindful of all My mitzvot, and do them; so shall you consecrate yourselves to your God. I am your Eternal God who led you out of Egypt to be your God; I am your Eternal God.
Infinite God, Creator and Redeemer of all being, You are the most high, most near. In all generations we have cried out to You; we have put our trust in You, we have borne witness to Your love before the nations! O now let Your light and Your love appear to us and lead us; bring us to Your holy mountain.

Then, though earth itself should shake, though the mountains fall into the heart of the sea, though its waters thunder and rage, though the wind lift its waves to the very vault of heaven, we shall not despair.

We shall not lose hope, for You are with us; we shall rejoice in Your deliverance. Then shall we know You, our Redeemer and our God, and in the shadow of Your wings we shall sing with joy:

Who is like You, Eternal One, among the gods that are worshipped? Who is like You, majestic in holiness, awesome in splendor, doing wonders?

With new song, inspired at the shore of the sea; the redeemed sang Your praise. In unison, they all offered thanks. Acknowledging Your sovereignty, they proclaimed:

Rock of Israel, rise in support of Israel and redeem Judah and Israel as You promised. Our redeemer, Adonai Lord of Hosts is Your Name. Blessed are You, Adonai, who redeems Israel.
Eternal God, open my lips that my mouth may declare Your glory.


Praised be the Eternal One, our God, God of our fathers and our mothers, God of Abraham, God of Isaac, and God of Jacob, God of Sarah, God of Rebecca, God of Rachel, and God of Leah: great, mighty, and exalted. You bestow love and kindness on all Your children. You remember the devotion of ages past. In Your love, You bring redemption to their descendants for the sake of Your Name.

Between Rosh Hashanah and Yom Kippur add:
Zochreinu l’chayim, melech chafeitz bachayim, v’chotveinu b’sefer hachayim, I’m-ancha Elohim chayim.
Remember us for life, Sovereign God who treasures life. Inscribe us in the Book of Life, for Your sake, God of life.

At all times conclude:
Melech ozeir umoshia umagein. Baruch atah Adonai, magein Avraham v’ezrat Sarah.
You are our Ruler and Helper, our Savior and Protector. We praise You, Eternal One, Shield of Abraham, Protector of Sarah.
Eternal is Your might, O God, and great is Your saving power.

From Sh'mini Atzeret until Pesach:
You cause the wind to blow and the rain to fall,

From Pesach until Sh'mini Atzeret:
You cause the dew to form,

In love you sustain the living; in Your great mercy You sustain us all. You uphold the falling and the sick; free the captive and keep the faith with Your children in death as in life. Who is like You, almighty God, Author of life and death, Source of salvation? You are faithful in bringing life to all. Praised are You, Eternal God, who gives and renews all life.

Who is like You, Source of mercy? In compassion You sustain the life of Your children.

Between Rosh Hashanah and Yom Kippur add:
Who is like You, Source of mercy? In compassion You sustain the life of Your children.

At all times conclude:
You are faithful in bringing life to all. We praise You, Eternal One, the Source of life.
We sanctify Your name on earth, even as all things to the ends of time and space proclaim Your holiness, and in the words of the prophet we say:

**K'dushah**

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

We praise You, Eternal One, the holy Sovereign.

We praise You, Eternal One, the holy God.

Between Rosh Hashanah and Yom Kippur conclude:

Baruch atah Adonai, hamelech hakadosh.

We praise You, Eternal One, the holy Sovereign.

At all other times conclude:

Baruch atah Adonai, haEl hakadosh.

We praise You, Eternal One, the holy God.

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**God’s Holiness**

Kadosh, kadosh, kadosh Adonai Tz’va·ot, m’lo chol·ha·aretz k’vodo.

*Holy, holy, holy is the Eternal One, God of the Hosts of Heaven!*

The whole earth is ablaze with Your glory!

L’umatam baruch yomeiru: All being recounts Your praise:

Baruch k’vod-Adonai mimkomo.

*Praised be the glory of God in heaven and earth.*

Uv’divrei kodsh’cha katuv leimor: And in Your holy scriptures it is written:

Yimloch Adonai l’olam, Elohayich Tziyon l’dr vador, ha’Il·lu-Yah.

*The Eternal One shall reign forever; your God, O Zion, from generation to generation. Halleluyah!*
Intermediate Blessings

We give thanks for the divine flame that glows within, the gift of reason that enables us to search after knowledge.

_Blessed is the Eternal Source of wisdom and knowledge._

May our pride of intellect never be an idol turning us away from feeling wonder and awe. And as we grow in knowledge, may we remain aware that all our learning is but a handful of bright pebbles picked from the wide shore of the unknown.

_Blessed is the One to whom all things are known._

May the beauty and mystery of the world move us to reverence and humility. Let the tree of knowledge bear good fruit for us and children.

_Blessed is the One from whom all blessings flow._

And let the consciousness of Your presence be the glory of our lives, making joyous our days and years.

_Blessed is the One who hearkens to prayer._

_MEDITATION_

יִֽהְיוּ לְרָצוֹן אִמְרֵי־פִי וְהֶגְיוֹן לִבִּי לְפָנֶֽי יְיָ, צוּרִי וְגֹאֲלִי.

Yiyu l’ratzon imrei-fi v’hegyon libi l’faneca, Adonai, tzuri v’go·ali.

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

_Service continues with Prayers for Healing on page 59._

**Facing page:**
The choreography of the K’dushah. The prayer is based on Isaiah’s and Ezekiel’s visions of angels singing God’s praises. It is customary to rise on our toes three times, when reciting the words _kadosh kadosh kadosh_ “Holy holy holy,” as though we were striving to join that heavenly chorus. Whether we rise or not, in this moment we aspire to bring our hearts three steps closer to the infinite Source of life, so that our words of praise might be felt more deeply.

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 kaldash, kaldash, kaldash, Isaiah 6:3.
 kaldash, kaldash, kaldash, Ezekiel 3:12.
 Baruch k’vod-Adonai mimkomo, Ezekiel 3:12.
 Yimloch Adonai l’olam, Psalm 146:10.

_Yiyu l’ratzon._ Psalm 19:15.

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 Yimloch Adonai l’olam, Psalm 146:10.

_Yiyu l’ratzon._ Psalm 19:15.
SERVICE THREE

As I awaken, let this be my thought: may my day be filled with acts of lovingkindness. Let me be drawn to learning and discernment, and may my actions be shaped by mitzvot.

*Keep me from iniquity, disgrace, and sin; may I not be overwhelmed by temptation and despair.*

Distance me from evil people and false friends. Let me cultivate a life of goodness.

*May my hands reach out in kindness, and I will serve God through acts of righteousness.*

Today and every day, may I merit Your mercy by living my life with compassion and love.

*Holy One of Blessing, draw me to Your words; teach me the art of sacred living.*
We praise You, God of time and space, Source of creation and its wonders, You give light to the world and all the living.

We praise You, God of time and space, whose power and might pervade the world. How manifold are Your works, Eternal One; in wisdom You have made them all.

We praise You, God of time and space. True to Your word, You remember Your covenant with creation. In Your goodness You renew the work of creation continually, day by day.
We praise You, God of time and space, for You share Your wisdom with flesh and blood. Be gracious now to us and teach us. Guide us with compassion; show us how to know and understand, to learn and teach: to uphold Your Torah with love, and with love to hear Your words.

Baruch atah Adonai, Eloheinu melech ha-olam, shenatan meichochmato l’vasar vadam.

We praise You, God of time and space: You hallow us with the mitzvah of Torah and invite us to immerse ourselves in its words. Open our eyes with Your teaching; consecrate our hearts to Your mitzvot; and let the love and awe of Your name make us whole.

Baruch atah Adonai, hamlameid torah l’amot Yisrael.

We praise You, God of time and space: Teacher of Torah to Your people Israel.

Baruch atah Adonai, habocheir b’amot Yisrael b’ahavah.

We praise You, Eternal One: In love You have called Your people Israel to serve You.

Sh’mah, Yisrael: Adonai Eloheinu, Adonai echad!

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

Baruch sheim k’vod malchuto l’olam va·ed!

Blessed is God’s glorious majesty, forever and ever!
You shall love the Eternal One, your God, with all your heart, with all your mind, with all your strength, with all your being. Set these words, which I command you this day, upon your heart. Teach them faithfully to your children; speak of them in your home and on your way, when you lie down and when you rise up. Bind them as a sign upon your hand; let them be a symbol before your eyes; inscribe them on the doorposts of your house and on your gates.


Be mindful of all My mitzvot, and do them; so shall you consecrate yourselves to your God. I am your Eternal God who led you out of Egypt to be your God; I am your Eternal God.

G’ulah  Redemption

Eternal truth it is that You alone are God, and there is none else.

May all the world rejoice in Your love and exult in Your justice.

Let them beat their swords into plowshares; let them beat their spears into pruning hooks.

Let nation not lift sword against nation; let them study war no more.

You shall not hate another in your heart;

You shall love your neighbor as yourself.

Let the stranger in your midst be to you as the native;

For you were strangers in the land of Egypt.

From the house of bondage we went forth to freedom,

And we sing in praise of Your name.

Mi chamochah ba-el’im Adonai, mi kamochah nedar bakodesh, nora t’hilot, oseh feleh.

Who is like You, Eternal One, among the gods that are worshipped? Who is like You, majestic in holiness, awesome in splendor, doing wonders?

Facing page:

She’arah Le’hol 6

Deuteronomy 6:4.

Deuteronomy 6:4–9 and Number 15:40–41.
With new song, inspired at the shore of the sea; the redeemed sang Your praise. In unison, they all offered thanks. Acknowledging Your sovereignty, they proclaimed:

"Adonai will reign forever!"

Rock of Israel, rise in support of Israel and redeem Judah and Israel as You promised. Our redeemer, Adonai Lord of Hosts is Your Name. Blessed are You, Adonai, who redeems Israel.
T’filah  Prayer

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

Baruch atah Adonai, Eloheinu v’Elohei Avot v’Imahot

Praised be the Eternal One, our God, God of our fathers and our mothers, God of Abraham, God of Isaac, and God of Jacob, God of Sarah, God of Rebecca, God of Rachel, and God of Leah; great, mighty, and exalted. You bestow love and kindness on all Your children. You remember the devotion of ages past. In Your love, You bring redemption to their descendants for the sake of Your Name.

Between Rosh Hashanah and Yom Kippur add:

Zochreinu l’chayim, melech chafeitz bachayim, v’chotveinu b’sefer hachayim, l’ma-ancha Elohim chayim.

Remember us for life, Sovereign God who treasures life. Inscribe us in the Book of Life, for Your sake, God of life.

At all times conclude:

Melech ozeir umoshia umagein. Baruch atah Adonai, magein Avraham v’ezrat Sarah.

You are our Ruler and Helper, our Savior and Protector. We praise You, Eternal One, Shield of Abraham, Protector of Sarah.
The choreography of the K’dushah. The prayer is based on Isaiah’s and Ezekiel’s visions of angels singing God’s praises. It is customary to rise on our toes three times, when reciting the words kadosh kadosh kadosh, “Holy holy holy,” as though we were striving to join that heavenly chorus. Whether we rise or not, in this moment we aspire to bring our hearts three steps closer to the infinite Source of life, so that our words of praise might be felt more deeply.

In love you sustain the living; in Your great mercy You sustain us all. You uphold the falling and the sick; free the captive and keep the faith with Your children in death as in life. Who is like You, almighty God, Author of life and death, Source of salvation? You are faithful in bringing life to all. Praised are You, Eternal One, the Source of life.

Between Rosh Hashanah and Yom Kippur add:

From Sh’mi’ni Atzeret until Pesach:

Mashiv haruach umorid hageshem,

From Pesach until Sh’mi’ni Atzeret:

Morid hatal,

m’chalkeil chayim b’chesed, m’chayeih hakol/meitim b’rachamim rabim. Someich noflim, v’rofei cholim, umatir asurim, umkayeim emunato lisheinei afar. Mi chamocha, ba·al g’vurot, umi domeih lach, melech meimit umchayeh umatzmiach y’shuah?

Eternal is Your might, O God, and great is Your saving power.

From Sh’mi’ni Atzeret until Pesach:

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

From Pesach until Sh’mi’ni Atzeret:

You cause the dew to form,

At all times conclude:

V’ne·eman atah l’hachayot hakol/meitim.

Baruch atah Adonai, m’chayeih hakol/hameitim.

You are faithful in bringing life to all. We praise You, Eternal One, the Source of life.
K’dushah God’s Holiness

N’kadeish et shimcha ba·olam, k’shem
shemakdishim oto bishmei marom, kakatuv
al yad n’vi·echa, v’kara zeh el·ze·h v’amar:
We sanctify Your name on earth, even as all things to the ends of
time and space proclaim Your holiness, and in the words of the
prophet we say:

Kadosh, kadosh, kadosh Adonai Tz’va·ot,
m’lo chol·ha·aretz k’vodo.

Holy, holy, holy is the Eternal One, God of the Hosts of Heaven!
The whole earth is ablaze with Your glory!

L’umatam baruch yomeiru:
All being recounts Your praise:

Baruch k’vod·Adonai mimkomo.
Praised be the glory of God in heaven and earth.

UV’divrei kodsh’cha katuv leimor:
And in Your holy scriptures it is written:

Yimloch Adonai l’olam, Elohayich Tziyon l’دور
evador, hal’lu·Yah.
The Eternal One shall reign forever; your God, O Zion, from generation
to generation. Halleluyah!

L’dor vador nagid godlecha, ulneitzach
n’tzachim k’dushat·cha nakkish. V’shivchacha
Eloheinu mipinu lo yamush l’olam va·ed,
ki El melech gadol v’kadosh atah.

To all generations we will make known Your greatness, and to all
everiness proclaim Your holiness. Your praise, O God, shall never
depart from our lips.

Between Rosh Hashanah and Yom Kippur conclude:
Baruch atah Adonai, hamelech hakadosh.
We praise You, Eternal One, the holy Sovereign.

At all other times conclude:
Baruch atah Adonai, heEl hakadosh.
We praise You, Eternal One, the holy God.
Concluding Blessings

Give us insight to understand Your ways, and consecrate our hearts to revere You.

*For our sins forgive us; from pain and sorrow deliver us.*

Bestow upon us Your earth’s abundance, and gather our exiles from earth’s four corners.

*To those who stray bring correction; upon the lawless place Your hand.*

Let the righteous rejoice in the building of Your city and the flowering of Your redemption.

*Before we call comes the reply. We praise You, Eternal One: You hearken to prayer.*

Let Your spirit rule this nation and its citizens, that their deeds may be prompted by a love of justice and right, and bear fruit in goodness and peace.

*Bless our people with a love of righteousness.*

Teach us to work for the welfare of all, to diminish the evils that beset us, and to enlarge our nation’s virtues.

*Bless our people with civic courage.*

Bless our striving to make real the dream of Your sovereign rule, when we shall have put an end to the suffering we now inflict on one another.

*Bless our people with a vision of that rule on earth.*

For You have endowed us with noble powers; help us to use them wisely and with compassion.

*Bless our people with a wise and feeling heart.*

You have given us freedom to choose between good and evil, life and death. May we choose life and good, that our children may inherit from us the blessings of dignity and freedom, prosperity and peace.

**Meditation**

 יי יִהְיָ לְרָצֹן אֶפְרָיִם וּבֶן לְפָנֶֽי

*Yiyu l’ratzon, template.*

Adonai, tzuri v’go-ali.

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

*Service continues with Prayers for Healing on page 59.*

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שחרית לחול בweekday morning service
Weekday Service
for the House of Mourning
For the Minyan Leader

We are gathered to honor the life and blessings of ... and will continue to do so in the coming days, months, and years through our prayers, our memories, and our lives. We will now share the sacred experience of a shivah minyan, strengthened by the heritage of the Jewish people and the presence of one another.

To Those Who Mourn

Our tradition calls us to a House of Mourning
So that those who have lost do not grieve alone.
We will sit with you in quiet presence.
Stand beside you, in honoring memory.
Laugh and cry with you, recalling stories with love.
Not only today, but in the weeks, months, and years to come.
We will chorus Amen to your Kaddish as you sanctify your loved one.
We cannot take away the sadness of loss, but we can share in the privilege of remembering a life.

Hamakom y’nacheim et-chem
May God and your community comfort you, among those who mourn with you today.

To Those Who Mourn, by Rabbi Angela Buchdahl.
Instructions for Guests

Shivah means seven, the number of days of formal mourning in a Jewish household. As guests at a home observing shivah, our role is to provide comfort to those closest to the deceased. We listen to the bereaved and follow their cues, making space to hear their stories, feelings, and struggles. We do not assume that everyone wants to be distracted from the seriousness of the moment, and we only speak about ourselves if asked directly. We serve the mourners—with food and drink, with our presence and attention, with our help and support. We enable them to express themselves in community.

Possible Customs

Outside a Jewish house of mourning, you may find a pitcher of water and a basin with which to wash one’s hands as a purity ritual. Inside, you may see a Yahrzeit candle burning to symbolize the eternal soul of the deceased. First-degree relatives—parents, children, siblings, spouse—often choose to wear non-leather shoes and cover the mirrors as signs of humility, as well as affix torn ribbons to their clothes as a sign of bereavement. They may also choose to sit on boxes or low chairs, where proximity to the ground can symbolize a connection to one’s loved ones after burial. Anyone with close ties to the deceased may choose to do the same.
Sh’mah Uvirchoteha  Sh’mah and Its Blessings

Bar’chu  The Call to Prayer

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

Am I awake?  Am I prepared?  Are You listening to my prayer?
Can You hear my voice?  Can You understand?
Am I awake?  Am I prepared?

Ma-ariv Aravim  Creation

Baruch atah Adonai, Eloheinu melech ha-olam, asher bidvaro ma-ariv aravim, b’chochmah potei-ach sh’arim, uvitvunah m’shaneh itim, umachalif et hazmanim, umsadur et hakochavim b’mishm’roteihem barakia kirtzono. Borei yom valailah, goleil or mipnei choshech, v’choshech mipnei or.


Praised be the Eternal God, Ruler of the universe, whose word brings on the evening, whose wisdom opens heaven’s gates, whose understanding makes the ages pass and the seasons alternate, and whose will controls the stars as they travel through the skies.

You are Creator of day and night, rolling light away from darkness and darkness from light; You cause day to pass and bring on the night, separating day from night. You command the Hosts of Heaven! May the living and eternal God rule us always, to the end of time! We praise You, Eternal One, whose word makes evening fall.

Am I awake? by Noah Aronson.
**Yeish Kochavim — There Are Stars**

There are stars up above,  
so far away we only see their light long,  
long after the star itself is gone.  

And so it is with people we have loved—their memories keep shining ever brightly though their time with us is done.  

But the stars that light up the darkest night,  
these are the lights that guide us.  
As we live our lives,  
these are the ways we remember.

**Ahavat Olam**

Unending is Your love for Your people, the House of Israel: Torah and mitzvot, laws and precepts have You taught us. Therefore, O God, when we lie down and when we rise up, we will meditate on Your laws and rejoice in Your Torah and mitzvot forever.

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**Yeish kochavim.** Hannah Szenes (1921–1944). Szenes, a poet and a playwright, volunteered as a parachutist to aid Allied forces behind enemy lines at the age of 22. She was tortured and executed in 1944, and her remains were brought to Israel for burial at Israel’s national cemetery, Mount Herzl, in 1950.
Day and night we will reflect on them, for they are our life and the length of our days. O may Your love never depart from our hearts! Blessed are You, O God: You love Your people Israel. We praise You, Eternal One, who loves Your people Israel.

Epitaph

When I die
Give what’s left of me away
To children
And old men that wait to die.
And if you need to cry
Cry for your brother
Walking the street beside you.
And when you need me,
Put your arms
Around anyone
And give them
What you need to give to me.
I want to leave you something
Something better
Than words
Or sounds.
Look for me
In the people I’ve known
Or loved,
And if you cannot give me away,
At least let me live on your eyes
And not on your mind.
You can love me most
By letting
Hands touch hands,
By letting
Bodies touch bodies,
And by letting go
Of children
That need to be free.
Love doesn’t die,
People do.
So, when all that’s left of me
Is love,
Give me away.

Epitaph, by Merrit Malloy (b. 1950).
Sh’mah, Yisrael: Adonai Eloheinu, Adonai echad!

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

Baruch sheim k’vod malchuto l’olam va-ed!

Blessed is God’s glorious majesty, forever and ever!

You shall love your Eternal God with all your mind, with all your strength, and with all your being. Set these words, which I command you this day, upon your heart. Teach them faithfully to your children; speak of them in your home and on your way, when you lie down and when you rise up. Bind them as a sign upon your hand; let them be a symbol before your eyes; inscribe them on the doorposts of your house and on your gates. Be mindful of all My mitzvot, and do them: so shall you consecrate yourselves to your God. I am your Eternal God who led you out of Egypt to be your God; I am your Eternal God.
Our ancient song of freedom recalls a moment when we trembled with uncertainty, crossing through the sea toward an unknown future.

We relied on the example of those ahead of us to strengthen our steps, and to give us the courage to carry on.

In this moment, as we tremble with the burden of grief and loss, we once again look to our loved ones who have gone before us. As we recall these ancient words of hope, may their example strengthen our resolve to move forward, and to live lives worthy of their memory.

Who is like You, Eternal One, among the gods that are worshipped? Who is like You, majestic in holiness, awesome in splendor, doing wonders?

In their escape from the sea, Your children saw Your sovereign might displayed. “This is my God!” they cried. “The Eternal will reign forever and ever!”

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Our ancient song, by Rabbi Nicole Auerbach.

Mi-chamochah ba·eilim, Adonai.
Mi-kamochah, nedar bakodesh, nora t'hilot, oseh feleh. Malchut·cha ra·u vanecha, bokei·a yam lifnei Mosheh;

“Zeh Eili!” anu v'amru:

“Adonai yimloch l’olam va·ed!”

—from Mi Chamochah, Exodus 15:11.
Hashkiveinu

Shelter us beneath Your wings, O Adonai.
Guard us from all harmful things, O Adonai.
Keep us safe throughout the night,
‘til we wake with morning’s light.
Teach us, God, wrong from right. Amen.

“Shelter us beneath Your wings” by Josh Zweiback and Larry Jonas.
We now begin the Amidah, a chance to speak directly with the Eternal One. Please rise in body or in spirit as is your custom, using the formal text through page 53—or the prayers of your heart.

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

Between Rosh Hashanah and Yom Kippur add:

Remember us for life, Sovereign who delights in life, and inscribe us in the Book of Life, that Your will may prevail, O God of life.

At all times conclude:

You are our Sovereign and our help, our redeemer and our shield. We praise You, Eternal One, Shield of Abraham, Protector of Sarah.
God’s Power

Atah gibor l’olam, Adonai, m’chayeih hakol/meitim atah, rav l’hoshia.

From Sh’mini Atzeret until Pesach:
Mashiv haruach umorid hageshem,
From Pesach until Sh’mini Atzeret:
Morid hatal,

m’chalkeil chayim b’chesed, m’chayeih hakol/meitim b’rachamim rabim. Someich noflim, v’rofei cholim, umatir asurim, umkayei emunato lisheinei afar. Mi chamocha, ba-al g’vurot, umi domeh lach, melech meimit umchayeih umatzmiach y’shuah?

Eternal is Your might, O God; all life is Your gift; great is Your power to save!

From Sh’mini Atzeret until Pesach:
You cause the wind to blow and the rain to fall,
From Pesach until Sh’mini Atzeret:
You cause the dew to form,

With love You sustain the living, with great compassion give life to all. You send help to the falling and healing to the sick. You bring freedom to the captive and keep faith with those who sleep in the dust. Who is like You, mighty One? Who is Your equal, Author of life and death, Source of salvation?

Between Rosh Hashanah and Yom Kippur add:
Mi chamocha av harachamim, zocheir y’tzurav l’chayim b’rachamim?

Who is like You, Source of mercy? In compassion You sustain the life of Your children.

At all times conclude:

V’ne-eman atah l’hachayot hakol/meitim.
Baruch atah Adonai, m’chayeih hakol/hameitim.

You are faithful in bringing life to all. We praise You, Eternal God, Source of life.

K’dushat Hashem

Atah kadosh v’shimcha kadosh,
ukdoshim b’chol-yom y’hal’lucha selah.

You are holy, Your name is holy, and those who strive to be holy declare Your glory, day by day.

Between Rosh Hashanah and Yom Kippur conclude:
Baruch atah Adonai, haMelech hakadosh.
We praise You, Eternal One, the holy Sovereign.
At all other times conclude:

Baruch atah Adonai, haEl hakadosh.
We praise You, Eternal One, the holy God.
By Your grace we have the power to gain knowledge and to learn wisdom. Favor us with knowledge, wisdom, and insight, for You are their source.

*We praise You, Eternal One, gracious Giver of knowledge.*

Help us, our Creator, to return to Your teaching; draw us near, our Sovereign, to Your service; and bring us back into Your presence in perfect repentance.

*We praise You, Eternal One: You delight in repentance.*

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

*We praise You, Eternal One, gracious and quick to forgive.*

Look upon our affliction and help us in our need; O mighty Redeemer, redeem us speedily for Your name’s sake.

*We praise You, Eternal One, Redeemer of Israel.*
Heal us, Eternal God, and we shall be healed; save us, and we shall be saved; grant us a perfect healing for all our infirmities.

We praise You, O God, Healer of the sick.

Bless this year for us, Eternal God: may its produce bring us well-being.

Bestow Your blessing on the earth, that all Your children may share its abundance in peace.

We praise You, Eternal One, for You bless earth’s seasons from year to year.

Sound the great shofar to proclaim freedom, raise high the banner of liberation for the oppressed, and let the song of liberty be heard in the four corners of the earth.

We praise You, Eternal One, Redeemer of the oppressed.

Bestow Your spirit upon the rulers of all lands; guide them that they may govern justly. Thus shall love and compassion be enthroned among us.

We praise You, Eternal One, the Sovereign who loves righteousness and justice.
Let the reign of evil afflict us no more. May every errant heart find its way back to You. O help us to shatter the dominion of arrogance, to raise up a better world where virtue will ennoble the life of Your children.

We praise You, Eternal One, whose will it is that evil may vanish from the earth.

For the righteous and faithful of all humankind, for all who join their lives to ours, for all who put their trust in You, and for all honest people, we ask Your favor, Eternal God. Grant that we may always be numbered among them.

We praise You, Eternal One, staff and support of the righteous.

Let Your presence be manifest in Jerusalem, Your city. Establish peace in her gates and quietness in the hearts of all who dwell there. Let Your Torah go forth from Zion, Your word from Jerusalem.

We praise You, Eternal One, Builder of Jerusalem.
Let the plant of righteousness blossom and flourish, and let the light of deliverance shine forth according to Your word: we await Your deliverance all the day.

We praise You, Eternal One: You will cause the light of deliverance to dawn for all the world.

Hear our voice, Eternal God; have compassion upon us, and accept our prayer with favor and mercy, for You are a God who hears prayer and supplication.

We praise You, Eternal One: You hearken to prayer.

Be gracious, Eternal God, to Your people Israel, and receive our prayers with love. O may our worship always be acceptable to You.

Fill us with the knowledge that You are near to all who seek You in truth. Pour out Your spirit upon us; let our eyes behold Your presence in our midst and in the midst of our people in Zion. We praise You, Eternal One: Your presence gives life to Zion and all Israel.
Our God and God of our ancestors, be mindful of Your people Israel on this on

This day, remember us for well-being. *Amen.*
This day, bless us with Your nearness. *Amen.*
This day, help us to lead a full life. *Amen.*

Our God and God of our ancestors, be mindful of Your people Israel on this on

We gratefully acknowledge that You are our God and the God of our people, the
God of all generations. 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
will never fail. You have always been our hope.
Between Rosh Hashanah and Yom Kippur add:
Uch’tov l’chayim tovim kol-b’nei v’ritecha.
May all who are loyal to Your covenant be inscribed for a good life.

At all times conclude:
V’chol hachayim yoducha selah, vihal’lu et-shimcha be·emet, haEl y’shuateinu v’ezrateinu selah. Baruch atah Adonai, hatov shimcha ul’cha na·eh l’hodot.

O God, our Redeemer and Helper, let all who live affirm You and praise Your name in truth. Eternal God, whose nature is goodness, we give You thanks and praise.

Birchat Shalom  
Blessing for Peace


Grant us peace, Thy most precious gift, O Thou eternal Source of peace, and enable Israel to be its messenger unto the peoples of the earth. Bless our country that it may ever be a stronghold of peace, and its advocate in the council of nations. May contentment reign within its borders, health and happiness within its homes. Strengthen the bonds of friendship and fellowship among the inhabitants of all lands. Plant virtue in every soul, and may the love of Thy name hallow every home and every heart.

During the Ten Days of Repentance add:
B’sefer chayim, b’rachah, v’shalom, ufarnasah tovah, nizacheir v’nikateiv l’fanecha, anachnu v’chol amcha beit Yisrael, l’chayim tovim ulshalom.

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

Baruch atah Adonai, oseih hashalom.
Praised be You, O God, giver of peace.
O God, guard my tongue from evil and my lips from speaking guile. Be my support when grief silences my voice, and my comfort when woe bends my spirit. Implant humility in my soul, and strengthen my heart with perfect faith in You. Help me to be strong in trial and temptation and to be patient and forgiving when others wrong me. Guide me by the light of Your counsel, that I may ever find strength in You.

May the words of my mouth, and the meditations of my heart, be acceptable to You, O God, 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 all the world, and let us say: Amen.
Readings of Remembrance

’Tis a fearful thing
’Tis a fearful thing
to love what death can touch.
A fearful thing
to love, hope and dream:
to be—and to lose.
A thing for fools, this, and a holy thing,
A holy thing to love.
For your life has lived in me,
Your laugh once lifted me,
Your word was gift to me.
To remember this brings painful joy.
’Tis a human thing, love,
a holy thing,
to love what death has touched.

Ana, Adonai, harofei lishvurei leiv
um’chabeish l’atzvotam, shaleim nichumim
la.aveilim. Chazkeim v’amteim b’yom evlam
vigonom, v’zochreim l’chayim tovim va-arukim.
Tein b’libam yirat’cha v’ahavat’cha l’ovd’cha
b’leivav shaleim. Ut’hi acharitam shalom.
Amen.

O God, Healer of the brokenhearted and Binder of their wounds,
grant consolation to those who mourn. Give them strength and
courage in their time of grief, and restore to them a sense of life’s
goodness. Fill them with reverence and love, that they may serve You
with a whole heart, and let them know peace. Amen.

’Tis a fearful thing. Attributed to Judah HaLevi (ca. 1075-1141).
Psalm 23

Mizmor l’David.
Adonai ro-i, lo echsar.
Binot desheh yarbitzeini, al-mei m’nuchot
y’nahaleini. Nafshi y’shoveiv. Yancheini
b’maglei-tzedek l’ma-an sh’mo. Gam ki-eilieich
b’gei tzal-mavet lo-ira ra, ki atah
imadi; shivt’cha umishantecha heimah
y’nachamuni. Ta-aroch l’fanai shulchan neged
tzor’rai. Dishanta vashemen roshi, kosi r’vayah.
Ach tov vachesed yird’funi kol-y’mei chayai,
v’shavti b’veit-Adonai l’orech yamim.

A Psalm of David.
Eternal God, You are my shepherd, I shall not want.
You make me lie down in green pastures.
You lead me beside still waters.
You restore my soul.
You lead me in right paths for the sake of Your name.
Even when I walk through the valley of the shadow of death,
I shall fear no evil, for You are with me;
with rod and staff You comfort me.
You have set a table before me in the presence of my enemies;
You have anointed my head with oil, my cup overflows.
Surely, goodness and mercy shall follow me all the days of my life,
and I shall dwell in the house of the Eternal God forever.

At this hour, especially, the blessed presence of family and friends brings us comfort and strength. It says to us: “Be sure that love, the spring of life, abides.”

May all who mourn take heart, as they remember the goodness they have given and received. And when the days of their mourning have ended, may the memory of their loved ones come to be a benediction.

Baruch atah Adonai, m’chayeih hakol.
Praised be the Eternal Source of life.

ברוך אתה, יי, מחייה המכל
Praised be the Eternal Source of life.
El malei rachamim, shochein bamromim, hamtzei m’nuchah n’chonah tachat kanfei hash-chinah im k’doshim ut-horim k’zohar harakia mazhirim et nishmat/nishmot _______ shehalach l’olamo/shehalchah l’olamah/ shehalchu l’olamam.

O God full of compassion, Eternal Spirit of the universe, grant perfect rest under the wings of Your presence to our loved one/ones who has/have entered eternity. Source of Mercy, let him/her/them find refuge forever in the shadow of Your wings, and let his/her/their soul/souls be bound up in the bond of eternal life. The Eternal God is his/her/their inheritance. May he/she/they rest in peace, and let us say: Amen.

Service continues with Aleinu on page 63.
סיוון התפילה

Concluding Prayers
I am ready to fulfill the mitzvah of counting the Omer.

We praise You, God of time and space: You hallow us with the mitzvah of counting the Omer.

Today is the ___ day, which is ___ weeks and ___ days of the Omer.
Prayers for Healing

We pray now for those among us who are ill, injured, and in pain; in body, in mind or in spirit, including these members of Central Synagogue and our larger community:

NAMES FROM THE LEADER

We also pray for these family members and friends:

NAMES FROM THE CONGREGATION

Adonai, sustain them through these days with the courage to endure weakness and pain. We thank You for the healing powers at work within them. Be with all who suffer illness of body or mind. May they recover speedily from their afflictions and return in health to family and friends.

בָּרוּךְ אַתָּה יְיָ, רוֹפֵא הַחוֹלִים.

Blessed are You, Our God, Who heals the sick.

Mi shebeirach avoteinu v’imoteinu Avraham, Yitzchak, v’Ya·akov, Sarah, Rivkah, Rachel, v’Leah, hu y’vareich virapei et hacholim.

Mi shebeirach avoteinu, m’kor habrachah l’imoteinu. May the Source of strength, who blessed the ones before us, help us find the courage to make our lives a blessing, and let us say: Amen.

Mi shebeirach imoteinu, m’kor habrachah la-avoteinu. Bless those in need of healing with r’fiuh sh’leimah, the renewal of body, the renewal of spirit, and let us say: Amen.

Those who sow in tears will reap in joy.

אֵל נָא רְפָא נָא לָה.

God, please heal her!

Mi shebeirach. Words by Debbie Friedman and Rabbi Drorah Setel.

Those who sow. Psalm 126:5.

Yizkor

Remembrance

Our memories now turn to those we have lost. Some of us bring to mind those we lost recently, some of us remember those lost long ago. But their memories make us who we are today, and they live on in our hearts, our minds, and our deeds.

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 the 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 they live, we too shall live, for they are now a part of us.

Personal Recollections
Yizkor

Remember

May God remember forever the soul of my loved one … who has gone to eternal rest. May my beloved be at peace with the One who is life eternal. May the beauty of this precious life shine forevermore, and may life always bring honor to their memory.

El Malei Rachamim

Memorial Prayer

O God full of compassion, Eternal Spirit of the universe, grant perfect rest under the wings of Your presence to our loved one/ones who has/have entered eternity. Source of Mercy, let him/her/them find refuge forever in the shadow of Your wings, and let his/her/their soul/souls be bound up in the bond of eternal life. The Eternal God is his/her/their inheritance. May be/she/they rest in peace, and let us say: Amen.
And then all that has divided us will merge.
And then compassion will be wedded to power. And then softness will come to a world that is harsh and unkind. And then both men and women will be gentle.
And then both women and men will be strong. And then no person will be subject to another’s will. And then all will be rich and free and varied.
And then the greed of some will give way to the needs of many.
And then all will share equally in the earth’s abundance. And then all will care for the sick and the weak and the old.
And then all will nourish the young.
And then all will cherish life’s creatures.
And then all will live in harmony with each other and the earth.
And then everywhere will be called Eden once again.

Slowly, with the recitation of the Kaddish and its words of divine praise, there pierces the shroud of grief the realization that it was God in endless mercy who had vouchsafed unto us the lifetime of the departed one and thus bequeathed us countless precious hours of exquisite love and sublime companionship. Such treasured memories gleaned in the rich harvest of daily living are not destroyed by death but live on imperishably. Tenderly, they minister to aching hearts, these reflections on a life, healing us . . .

Kaddish Yatom  Mourner’s Kaddish

Birth is a beginning
And death a destination.
And life is a journey:
From childhood to maturity
And youth to age;
From innocence to awareness
And ignorance to knowing;
From foolishness to discretion
And then, perhaps to wisdom;
From weakness to strength
Or strength to weakness—
And, often, back again;
From health to sickness
And back, we pray, to health again;
From offense to forgiveness,
From loneliness to love,
From joy to gratitude,
From pain to compassion.
And grief to understanding—
From fear to faith;
From defeat to defeat to defeat—
Until looking backward or ahead,
We see that victory lies
Not at some high place along the way,
But in having made the journey, stage by stage,
A sacred pilgrimage.
Birth is a beginning
And death a destination.
And life is a journey,
A sacred pilgrimage—
To life everlasting.

Zichronam livrachah.
May their memory be a blessing.
Let the glory of God be extolled, God's great name be hallowed in the world whose creation God willed. May God rule in our own day, in our own lives, and in the life of all Israel, and let us say: Amen.

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

Far beyond all the praises, songs, and adorations that we can utter is the Holy One, the Blessed One, whom yet we glorify, honor, and exalt. And let us say: Amen.

For us and all of Israel, may the blessing of peace and the promise of life come true, and let us say: Amen.

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

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Birth is a beginning . . ., by Rabbi Alvin I. Fine.
SERVICE LEADER:
We who have gathered to console the mourners among us vow to be their help. Our prophet teaches us that God binds up the wounds of the broken hearted and comforts mourners. We will walk in God’s ways for our family, our friends, our neighbors who grieve.

RESPONSIVELY
We will surround you during shiva;
As your mourning begins.
We will support you through the 30 days of sheloshim;
As you return to the routines of the world.
We will walk with you throughout the first year of shanah;
As you mark those difficult “firsts,” without your loved one beside you.
We will bolster you when the time comes to observe Yahrzeit.
When memories will serve to strengthen you.
Though you will walk through the valley of the shadow of death, you do not walk alone.

We will travel this path as one community,
sustained by one another, and our God.

הַמָּקוֹם יְנַחֵם אֶתְכֶם בְּתוֹךְ שְׁאָר אֲבֵלֵי צִיּוֹן וִירוּשָׁלַֽיִם
Hamakom y’nacheim et’chem b’toch sh’ar aveilei tziyon virushalayim.
May God comfort you among the rest of the mourners of Zion and Jerusalem.

We who have gathered . . ., by Rabbi Ari Lorge.
Unveiling of the Monument
Our Biblical ancestors took time to grieve the loss of their loved ones, beginning in the book of Genesis. On his beloved wife Rachel’s gravesite, Jacob set up a pillar to serve as a monument. Today, months after a funeral, we unveil a tombstone, praying that the soul of our loved one is safely at rest—and encouraging our own souls to focus on life on earth in memory of those who have died. Marking an eternal resting place for our loved one reflects the tender care we have shown for our relative—and enables us to return to this exact spot at poignant moments throughout our lives. The permanence of a monument, as well as the stones we place on top, serve as a reminder of our rock-solid, eternal commitment to our loved one’s memory.

For everything there is a season,
  a time for every experience under heaven:
A time to be born and a time to die;
A time to plant and a time to uproot what is planted;
A time to tear down and a time to build up;
A time to weep and a time to laugh;
A time to grieve and a time to dance;
A time to throw stones and a time to gather stones;
A time to embrace and a time to refrain from embracing;
A time to seek and a time to lose;
A time to keep and a time to discard;
A time to tear and a time to sew;
A time to keep silence and a time to speak.

Fault Lines
Cracks form as we survive grief
They start with sharp broken edges
Eventually dulled when worn by time
The crevasses remain but they narrow
And rather than fall into them
Hope and light begin to emerge
We can never completely avoid them
They can reappear when least expected
Yet with each day that passes
We learn to appreciate their evocations
The sharp stabs become less and fewer
The colorful memories grow more vivid
Without the gift of deeply loving
The sorrow of grief can’t abide
And without the sorrow of grief
The depth of love remains silent
We all heal in our own time frame
May Adonai speed our healing now.

WHEN I DIE, I WANT YOUR HANDS ON MY EYES

When I die, I want your hands on my eyes:
I want the light and the wheat of your beloved hands
to pass their freshness over me once more:
I want to feel the softness that changed my destiny.

I want you to live while I wait for you, asleep.
I want your ears still to hear the wind, I want you
to sniff the sea’s aroma that we loved together,
to continue to walk on the sand we walk on.

I want what I love to continue to live,
and you whom I love and sang above everything else
to continue to flourish, full-flowered:
so that you can reach everything my love directs you to,
so that my shadow can travel along in your hair,
so that everything can learn the reason for my song.

I HAVEN’T FORGOTTEN YOU

I haven’t forgotten you, even though it’s been some time now since I’ve seen your
face, touched your hand, heard your voice. You are with me all the time.
I used to think you left me.
I know better now.
You come to me.
Sometimes in fleeting moments I feel your presence close by.
But I still miss you.
And nothing, no person, no joy, no accomplishment, no distraction, not even
God, can fill the gaping hole in your absence has left in my life.
But, mixed together with all my sadness, there is a great joy for having known you.
I want to thank you for the time we shared, for the love you gave, for the wisdom
you spread.
Thank you for the magnificent moments and the ordinary ones, too.
There was beauty in our simplicity.

For everything there is a season…., Ecclesiastes 3:1–7.
Fault Lines…., by Suzanne Sabransky.
When I die…., by Pablo Neruda (in translation).
I haven’t forgotten you…., by Rabbi Naomi Levy, adapted.
Holiness in our unspectacular days.
And I will carry the lessons you taught me always.
Your life has ended, but your light can never be extinguished. It continues to shine upon me even on the darkest nights and illuminates my way.
May God bless you as you have blessed me with love, with grace, and with peace.

Psalm 23
A Psalm of David.
Eternal God, You are my shepherd, I shall not want.
You make me lie down in green pastures.
You lead me beside still waters.
You restore my soul.
You lead me in right paths for the sake of Your name.
Even when I walk through the valley of the shadow of death,
I shall fear no evil, for You are with me;
with rod and staff You comfort me.
You have set a table before me in the presence of my enemies;
You have anointed my head with oil, my cup overflows.
Surely, goodness and mercy shall follow me all the days of my life,
and I shall dwell in the house of the Eternal God forever.

Psalm 121
I turn my eyes to the mountains;
from where will my help come?
My help comes from Adonai,
Maker of heaven and earth.
God will not let your foot give way;
your Guardian will not slumber;
See, the Guardian of Israel
neither slumbers nor sleeps!
Adonai is your guardian,
Adonai is your protection
at your right hand.
By day the sun will not strike you,
nor the moon by night.
Adonai will guard you from all harm;
God will guard your life.
Adonai will guard your going and coming
now and forever.
On behalf of the family, and in the presence of relatives and friends, we consecrate this memorial to _______
as a sign of undying love.

*In Hebrew and/or English, with the deceased’s name:*

נְשָׁמָה שֶׁל ______ צְרוּרָה בִּצְרוֹר הַחַיִּים

N’shamah shel ______ tz’rurah bitzror hachayim.
The soul of ______ bound up in the bond of eternal life.

God of Infinite Love, strengthen us in our sorrow so that we, walking through the valley of the shadow of death, may be guided by Your light.

Though a link has been severed from our family chain, help us to be more closely united with the dear ones who remain.

May our actions and aspirations honor our loved one as surely as this monument, which will ever be a symbol of abiding devotion.

So will ______ live on for blessing among us.
El Malei Rachamim

Memorial Prayer

O God full of compassion, Eternal Spirit of the universe, grant perfect rest under the wings of Your presence to our loved one/ones who has/have entered eternity. Source of Mercy, let him/her/Them find refuge forever in the shadow of Your wings, and let his/her/their soul/souls be bound up in the bond of eternal life. The Eternal God is his/her/their inheritance. May be/she/they rest in peace, and let us say: Amen.
Let the glory of God be extolled, God’s great name be hallowed in the world whose creation God willed. May God rule in our own day, in our own lives, and in the life of all Israel, and let us say: Amen.

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

Far beyond all the praises, songs, and adorations that we can utter is the Holy One, the Blessed One, whom we glorify, honor, and exalt. And let us say: Amen.

For us and all of Israel, may the blessing of peace and the promise of life come true, and let us say: Amen.

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

May the Source of peace send peace to all who mourn, and comfort to all who are bereaved. Amen.

Kaddish Yatom

Yitgadal v’yitkadash sh’meih raba,
b’alma di v’ra chiruteih.

V’yamlich malchuteih b’chayeichon
uvyomeichon, uvchayei d’chol beit Yisrael,
b’a-gala uvizman kariv.

V’imru amen.

Y’hei sh’meih raba m’varach
l’alam ul-almei almaya.

Yitbarach v’yishtabach v’yitpa-ar
v’yitromam v’yitnasei, v’yit-hadar
v’yit-aleh v’yit-halal sh’meih d’kudsha.

B’rich hu.

L’eila mikol birchata v’shirata,
tushb’chata v’nechemata da-amiran b’alma.

V’imru amen.

Y’hei sh’lama raba min sh’maya
v’chayim aleinu v’al kol Yisrael.

V’imru amen.

Oseh shalom bimromav, hu ya-aseh
shalom aleinu v’al kol Yisrael
v’al kol yoshvei teiveil.

V’imru amen.

Mourner’s Kaddish

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא
בְּעָלְמָא דִּי בְרָא כִרְעוּתֵהּ.

וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן
וּבְיוֹמֵיכוֹן, וּבְחַיֵּי דְכׇל בֵּית יִשְׂרָאֵל,
בַּעֲגָלָא וּבִזְמַן קָרִיב.

וְאִמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר
וְיִתְרוֹמַם וְיִתְנַשֵּׂא, וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵה דְּקֻדְשָׁא.

בְּרִיךְ הוּא.

לְעֵֽלָּא מִכׇּלְכַל מְרַכֶּתָא וּשְׁירָתָא,
הַשְּׁבָכָהָתָא וְנַהֲמָתָא דְאַמְּרִיָא בַעֲלָהָא.

וְאֵמוּר אָמֵן.

יְהֵא שְׁלַמה רַבָּא מְזַמְּרָא
וְחַיִּים עָלֵֽינוּ וְעַל כׇּל יִשְׂרָאֵל.

וְאֵמוּר אָמֵן.

נַעֲשָׂה שָלָה בָּבְרוּמְיוּ, וּכְנַעֲשָׂה
שָלָה עָלָהּ לְהַלַיְיוּ כֶּל יִשְׂרָאֵל
עָלָהּ לְיַעַשׁ תַּבָּל.

וְאֵמוּר אָמֵן.

Let the glory of God be extolled, God’s great name be hallowed in the world whose creation God willed. May God rule in our own day, in our own lives, and in the life of all Israel, and let us say: Amen.

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

Far beyond all the praises, songs, and adorations that we can utter is the Holy One, the Blessed One, whom we glorify, honor, and exalt. And let us say: Amen.

For us and all of Israel, may the blessing of peace and the promise of life come true, and let us say: Amen.

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

May the Source of peace send peace to all who mourn, and comfort to all who are bereaved. Amen.
BEFORE DEPARTING THE CEMETERY

Your memory is sacred to us.
We will never forget you.

May the ongoing journey of your soul be joyful.
We will never forget you.

We will tell stories of your life.
We will never forget you.

Send us blessings when you can.
We will never forget you.
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