



LIBRARY COPYRIGHT NOTICE

www.huc.edu/libraries

Regulated Warning

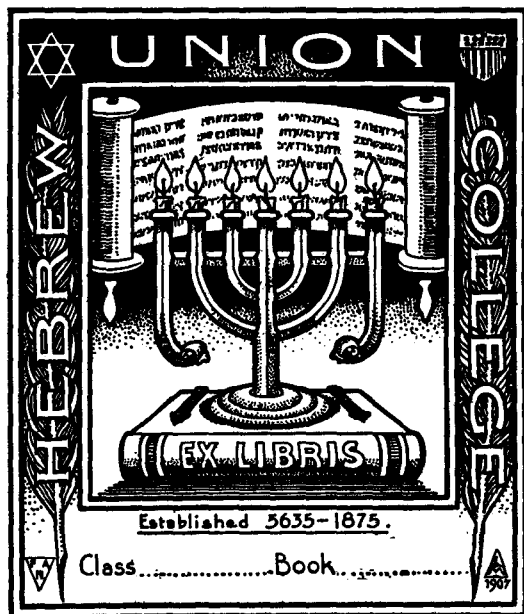
See Code of Federal Regulations, Title 37, Volume 1, Section 201.14:

The copyright law of the United States (title 17, United States Code) governs the making of photocopies or other reproductions of copyrighted material.

Under certain conditions specified in the law, libraries and archives are authorized to furnish a photocopy or other reproduction. One of these specific conditions is that the photocopy or reproduction is not to be “used for any purpose other than private study, scholarship, or research.” If a user makes a request for, or later uses, a photocopy or reproduction for purposes in excess of “fair use,” that user may be liable for copyright infringement.

This institution reserves the right to refuse to accept a copying order if, in its judgment, fulfillment of the order would involve violation of copyright law.

Minister's Handbook.



*HA
C

Minister's Hand Book

EDITED AND PUBLISHED

BY

The Central Conference of American Rabbis

NEW YORK CITY

Bloch Publishing Co., Sales Agents

1917

Copyright, 1917
by
The Central Conference of American Rabbis

J. F. TAPLEY CO.
NEW YORK

79044

TABLE OF CONTENTS

	PAGE
Service for Laying the Cornerstone of a Synagogue	5
Service for Dedication of a Synagogue	7
Service for Observance of a Congregational Anniversary	13
Service for the Consecration of a New Home . .	16
Service at Circumcision	19
Public Service Prayer for Naming of a Child . .	21
Confirmation Service	22
Conversion Service	32
The Marriage Ceremony	37
Silver and Golden Wedding Anniversary	40
Public Service Prayer for Persons Recently Married	42
Public Service Prayer for Persons Starting on a Journey	43
Public Service Prayer for the Sick	44
Public Service Prayer of Thanksgiving for Recovery from Illness or Rescue from Danger .	45
Confession for One in Imminent Danger of Death .	46
Funeral Service	49
Public Service Prayer in Memory of One Recently Deceased	55
Public Service Prayer for the Anniversary of Death	56
Public Memorial Service	57
Service at the Dedication of a Tombstone . . .	58
Service for the Consecration of a Cemetery . .	64

Service for Laying the Cornerstone of a Synagogue

Anthem

Choir

Opening Prayer

O LORD, OUR GOD AND GOD OF OUR FATHERS, we ask that Thy blessing may rest upon us in this sacred hour. We have come to lay the corner-stone of a house to be dedicated unto Thee and Thy worship. Grant that even now its glorious purpose may be made manifest and its consecrating influence abide with us for all time to come.

May it be Thy will to prosper the progress of this edifice. May its foundations be laid in righteousness, so that its walls may be called 'salvation' and its gates 'praise'. May neither hurt nor harm come to any who labor here. We know, O Lord, that unless Thou art with us, the workmen work in vain and the watchmen keep vigil for naught.

May this stone, which we are now about to set in its place, be a stone tried and well founded—a sure support of all that rests thereon. Grant that through the inspiration of this hour we may be enabled not alone to uprear this house, but also to build within our hearts a sanctuary wherein Thy presence may ever dwell. Establish Thou the work of our hands; yea, the work of our hands establish Thou it. AMEN.

Here follows a short address by the Chairman of the Building Committee, containing a statement of the plan of the building to be constructed. An address should then be delivered, preferably by a Rabbi.

Anthem

Choir

(At this point the cornerstone is to be placed at the eastern corner of the building. Into the stone should be put objects of current congregational, wider Jewish and general communal interest. The outside of the stone should contain an inscription with the name of the congregation, the year of its organization and the year of the erection of the new building, according to the current and Jewish calendar.)

As the cornerstone is being put in place by the President of the Congregation, he recites the following words:

ברוך אתה יי אלהינו מלך העולם שהחיינו וקיימנו
והגיענו לימן הזה:

"Be praised, O Lord our God, King of the Universe, Who hast granted us life, sustained us and permitted us to celebrate this happy occasion."

והאבן הזאת אשר-שמתי מצבה יהיה בית אלהים:

"And this stone which I have set up for a pillar shall be God's house." (Gen. 28:22)

Here follows the singing of Hallelujah.

The service is concluded with the Benediction.

Service for Dedication of a Synagogue

March

Organ

(Processional)

The Building Committee, President, Past Presidents, Officers and Rabbis carrying the Scrolls of the Law, enter in procession.

Choir

Lift up your heads, O ye gates,	שאו שערים ראשיכם
And be ye lifted up, ye everlasting doors;	והנשאו פתחי עולם
That the King of glory may come in.	ויבא מלך הכבוד
'Who is the King of glory?'	מי זה מלך הכבוד
'The Lord strong and mighty,'	יי עזו וגבור.
The Lord mighty in battle.	יי גבור מלחמה:
Lift up your heads, O ye gates,	שאו שערים ראשיכם
Yea, lift them up, ye everlasting doors;	ושאו פתחי עולם
That the King of glory may come in.	ויבא מלך הכבוד
'Who then is the King of glory?'	מי הוא זה מלך הכבוד
'The Lord of hosts;	יי צבאות הוא מלך
He is the King of glory.' Selah.	הכבוד מלך:

When the procession reaches the Ark, minister recites and choir responds to the following declaration:

Hear, O Israel, the Lord our God, The Lord is One. שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ
יְיָ אֶחָד:

The scrolls are then deposited in the Ark and the minister repeats:

The law of the Lord is perfect, restoring the soul; the testimony of the Lord is sure, making the simple. תּוֹרַת יְיָ תְּמִימָה
מְשִׁיבַת נַפְשׁ. עֲדוּת יְיָ
נֶאֱמָנָה מִחִכְמַת פְּתִי:

The precepts of the Lord are right, rejoicing the heart; the fear of the Lord is clean, enduring forever. פְּקוּדֵי יְיָ יִשְׂרָאֵל מְשַׂמְּחִי
לֵב. יִרְאַת יְיָ טְהוֹרָה
עוֹמֶדֶת לְעַד:

For I give you good doctrine; Forsake ye not my teaching. כִּי לָקַח טוֹב נָתַתִּי לָכֶם
תּוֹרָתִי אֵל תַּעֲזֹבוּ:

She is a tree of life to them that lay hold upon her, and happy is everyone that holdeth her fast. Her ways are ways of pleasantness and all her paths are peace. עֵץ חַיִּים הִיא לַמַּחֲזִיקִים
בָּהּ וְתוֹמְכֶיהָ מְאַשֵּׁר:
דְּרָכֶיהָ דְּרָכֵי נֶעֱם וְכָל
נְתִיבוֹתֶיהָ שְׁלוֹם:

(The key is then presented by the Chairman of the Building Committee who makes an address.)

The President accepts the key, responding with an address.

The Perpetual Lamp is lighted by the oldest member of the congregation, who, in doing so, recites the following:

Be praised, O Lord, בְּרִיךְ אַתָּה יְיָ אֱלֹהֵינוּ
our God, King of the
Universe, Who hast
given us life, sustained
us and permitted us to
celebrate this festive
day of the dedication of
this house. מֶלֶךְ הָעוֹלָם שֶׁחַיֵּינוּ
וְקִנְיָנוּ וְהַנִּיעָנוּ לְזֶמֶן הַזֶּה:

An anthem is then sung by the Choir, and is followed by the Dedication Prayer:

Almighty and Eternal God! Not unto us but unto Thee be the glory. What we have and what we are we owe to Thee. Thou hast chosen Israel to proclaim Thy truth. If Thou, O Lord, hadst not been on our side when men rose up against us, they would have overwhelmed us. Goodly is our portion; glorious our heritage; sublime our mission. Thou art the Keeper of Israel, Who sleepest not nor slumberest.

We thank Thee, for the continued manifestations of Thy providence. We thank Thee for the rich opportunities accorded us to exalt Thy holy

name. Above all we thank Thee for the completion of this our undertaking and the fruition of our hopes.

We know well that neither the heaven nor the heaven of heavens can contain Thee; yet, we have builded this sanctuary so that we may feel that Thou dwellest in our midst.

And now we pray that Thou mayest look with favor upon this, Thy habitation. May the worship offered within its walls bring joy and comfort to the sorrowing, light to those who walk in darkness and peace to all troubled souls. May the influence issuing from this house make for righteousness among men. May Thy spirit abide with us in this hour. May the words of our lips and the meditations of our hearts be acceptable in Thy sight, our Rock and our Redeemer. AMEN.

Choir

How goodly are Thy
tents, O Jacob,

Thy dwellings, O
Israel!

But as for me, in the
abundance of thy loving
kindness will I come into
Thy house; I will bow
down toward Thy holy
temple in the fear of
Thee.

מה-טובו אהליך יעקב

משכנותיך ישראל:

ואני ברב חסדך אבא

ביתך אשתחווה אל-היכל

קדשך ביראתך:

Lord, I love the habitation of Thy house, and the place where Thy glory dwelleth.

And so I bow down and bend the knee; and kneel before the Lord, my Maker.

But as for me, let my prayer be unto Thee, O Lord, in an acceptable time; O God, in the abundance of Thy mercy, answer me with the truth of Thy salvation.

י אהבתי מעון ביתך

ומקום משכן כבודך:

ואני אשתחווה ואכרעה

אברכה לפני-י עשי:

ואני תפילתי לך י עת

רצון אלהים ברב חסדך

עני בצאת ישיעך:

Scripture reading from I Kings VIII: 22-66

Anthem

Dedication Sermon

Psalm CL

Choir

Choir

Hallelujah.

Hallelujah. Praise
God in His sanctuary;
Praise Him in the firm-
ament of His power.

Praise Him for His
mighty acts; Praise
Him according to His
abundant greatness.

הללויה! הללו אל בקדשו

הללויהו ברקיע עזו:

הללויהו בגבורתיו

הללויהו ברב גדלו:

Praise Him with the blast of the horn;	הללוהו בתקע שופר
Praise Him with the psaltery and harp.	הללוהו בגיטל וקנור:
Praise Him with the timbrel and dance;	הללוהו בתוף ומחול
Praise Him with stringed instruments and the pipe.	הללוהו במנים וענב:
Praise Him with the loud-sounding cymbals;	הללוהו בצלצל-שמע
Praise Him with the clanging cymbals.	הללוהו בצלצלי תרושה:
Let everything that hath breath praise the Lord. Hallelujah.	כל הנשמה תהלל יה הללויה:

*Here follows the regular Evening Service if the
Dedication takes place in the afternoon or the
regular Morning Service if the Dedication takes
place in the morning.*

Benediction

Service for Observance of a Congregational Anniversary

Prelude

Organ

Regular Evening or Morning Service

Psalm C

Choir

Prayer:

H EAVENLY FATHER! A thousand years in
Thy sight are as yesterday which is past.
Yet to us, whose days are few and whose power is
limited, every completed year is of moment and
worthy of observance. May we then so count our
days as to apply our hearts unto wisdom.

We thank Thee that this Thy holy congregation
has passed another milestone in its existence. We
know that its survival would not have been possi-
ble, hadst Thou not looked with favor upon our
work. This is indeed a day which Thou hast made.
Therefore, we rejoice and pour out our hearts in
gladness. In unison we exclaim: "Give thanks
unto the Lord, for He is good; His mercy endureth
forever!"

We thank Thee, that because Thy spirit dwells
here, this house has become a gateway to heaven.
We thank Thee for the solace and strength our
prayers here have brought us; for the devotion to
lofty purpose and the loyalty to ennobling ideals
with which we have been imbued. We thank Thee
for the divine truths which have been here pro-

claimed; for the religious spirit which has been here deepened; and for the human service which has been here inspired. We thank Thee for the mutual sympathy and co-operation which have been here stimulated.

Mayest Thou ever watch over this, Thy house, and the people who gather within its walls. May all who enter here, realize how awe-inspiring is this place, that it is none other than the house of God. Vouchsafe Thy blessing to every man, woman and child of this congregation. Fill with the spirit of wisdom and understanding those who are entrusted with the guidance of this congregation. Bless those who do service at Thine altar, so that by their prayers and teachings hearts may be hallowed and souls inspired. In Thine unbounded grace bless our city, our state and our country. May justice and peace reign within our borders. Hasten the dawn of the day when "Violence shall no more be heard in our land, wasting or destruction within our borders, but when every city shall call its walls Salvation and its gates Praise." Do Thou establish, O Lord, the work of our hands; yea, the work of our hands establish Thou it." AMEN.

Anthem

Choir

Sermon

Psalm CL. Hallelujah

Choir

Benediction

NOTE:—In some congregations such a service is extended over two or three days. The prolongation of the service is recommended in the event of special anniversaries, like the fiftieth, sixtieth, seventy-fifth and hundredth year of a congregation's life. It stimulates congregational zeal and activity. In such case it is well to assign subjects to speakers, so that there may be no overlapping of thought. The treatment of various phases of the synagogue's purpose will subserve the aim and character of the celebration.

Service for the Consecration of a New Home

ברוך אתה יי אלהינו מלך העולם שהחיינו וקיימנו
והניצתנו לזמן הזה:

BE PRAISED, O LORD OUR GOD, KING OF
THE UNIVERSE, Who hast granted us life,
sustained us and permitted us to celebrate this
happy day.

Psalm XV: 1-5.

"Lord, who shall sojourn in Thy tabernacle?
Who shall dwell upon Thy holy mountain?

He that walketh uprightly and worketh right-
eousness, and speaketh truth in his heart;

That hath no slander upon his tongue, nor doeth
evil to his fellow, nor taketh up a reproach against
his neighbor;

In whose eyes a vile person is despised, but he
honoureth them that fear the Lord; he that swear-
eth to his own hurt and changeth not;

He that putteth not out his money on interest,
nor taketh a bribe against the innocent. He that
doth these things shall never be moved."

Psalm CXII

"Happy is the man that feareth the Lord, that
greatly delighteth in His commandments.

His seed shall be mighty upon earth; the gen-
eration of the upright shall be blessed.

Plenty and riches shall be in his house, and his
righteousness shall endure forever.

There ariseth in the darkness a light to the up-
right; he is gracious, and merciful and righteous.

Well will it be with the man who is kind, and
lendeth; he will guide his affairs with justice.
Surely unto eternity shall he not be moved: in
everlasting remembrance shall the righteous be
held. Of an evil report shall he not be afraid:
his heart is firm, trusting in the Lord.

Well supported is his heart, he shall not be
afraid, until he looketh on (the punishment of)
his assailants.

He distributeth, he giveth to the needy; his right-
eousness endureth forever; his horn shall be ex-
alted in honour.

The wicked shall see it, and be vexed; he will
gnash with his teeth, and melt away: the longing
of the wicked shall perish."

Psalm CXXVII.

"Except the Lord build the house, they labour
in vain that build it; except the Lord keep the
city, the watchman waketh but in vain.

It is vain for you that ye rise early, and sit up
late, ye that eat the bread of toil; So He giveth
unto His beloved in sleep.

Lo, children are a heritage of the Lord; the
fruit of the womb is a reward.

As arrows in the hand of a mighty man, so are the children of one's youth.

Happy is the man that hath his quiver full of them; they shall not be put to shame when they speak with the enemies in the gate."

Prayer

O Eternal God, and God of our Fathers! As Thy children enter this house, which is henceforth to hold and shelter them, their thoughts turn in grateful praise to Thee, the Giver of all good. Humbly do we ask Thy blessing upon this home. Grant that it may be a home in the truest sense; a home, wherein love and faith are the supporting pillars; wherein harmony dwells and happiness reigns. May the tender ties of the family-circle be strengthened and deepened, and, through Thy loving-kindness, remain unbroken.

May the passing days bring its members closer to each other so that in all things and at all times the hearts of the parents shall turn to the children and the hearts of the children to the parents. Let peace and purity be the guardian angels of this home. Protect Thou it from dangers without and from perils within. May its every member bring unto its altar his share of devotion, love, loyalty and sacrifice, so that this home may become a temple worthy of Thy presence. AMEN.

Service at Circumcision

Introductory Note:—It often happens that a surgeon performs the circumcision and the Rabbi is asked to read the accompanying service. The following is the service suggested.

Rabbi:

ברוך הַבָּא בְּשֵׁם יי:

Blessed be he that cometh in the name of the Lord.

Father:

In conformity with ancient and hallowed Jewish usage, I, _____, present my son for circumcision, the sign of the covenant between God and Abraham.

Rabbi:

ברוך אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ עַל הַמִּילָה:

Praised be Thou, O Lord, our God, King of the Universe, Who hast sanctified us with Thy commandments and enjoined upon us the rite of circumcision.

ברוך אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהַחַיִּים וְקִיָּמָנוּ
וְהַנִּשְׁעָנוּ לְזִמְנָהּ הַזֶּה:

Praised be Thou, O Lord, our God, King of the Universe, Who hast kept us alive, sustained us and

permitted us to witness this day in gladness and in joy.

When the act of circumcision has been completed, the Rabbi holding a goblet of wine, says:

We praise Thee, O God, our God, King of the Universe, Keeper and Guardian of Israel, that Thou hast chosen Israel as Thy people and concluded with him an everlasting covenant. Thou hast sanctified each child in Israel from the mother's womb to be a living witness to Thy truth and a member of Thy priest people.

ברוך אתה יי אלהינו מלך העולם בורא פרי הגפן:

Praised be Thou, O Lord, our God, King of the Universe, Who hast created the fruit of the vine.

Prayer

O Lord, our God! We invoke Thy blessings upon this child whose name shall be called in Israel ———. Watch over him and protect him in Thy loving kindness. Keep him in health and strength of body and mind unto a good old age. Be Thou his support and stay. Guide him with Thy grace, so that by his devotion to Thy law he may become a blessing to himself and his parents and thus sanctify Thy name in the eyes of men. And as he now enters the covenant of Abraham, so may it be granted him to enjoy the blessings of Thy law, the happiness of marriage and the privilege of human service. AMEN.

Public Service Prayer for Naming of a Child

○ LORD, OUR GOD, GIVER OF LIFE AND SOURCE OF JOY! Grateful parents have appeared before Thee in this holy temple, to thank and praise Thee for the child with which, in Thy mercy, Thou hast blessed them.

Mayest Thou give unto them strength and wisdom, that they may realize the sacredness of their obligations and strive to fulfill these worthily. May they prove their thankfulness to Thee, by the care which they shall bestow constantly upon their child and by the religious training which they shall ever give it. Extend, O Father, Thy sheltering arm over this child, whose name shall be called in Israel ———. May it unfold in health and vigor, be a source of happiness unto its parents and all who love it, and become a blessing unto Israel and humanity. AMEN.

Confirmation Service

Religion to the Jew is an inheritance. To know, to value and to love that inheritance is the purpose of the child's religious education and training. Confirmation, as the term indicates, is a means adopted by parents, teachers and Rabbi, to deepen and confirm in the child the knowledge, convictions and sentiments acquired during its formative period.

Confirmation is a religious ceremony, by which we would signalize the attainment on the part of the son or daughter of Israel, to that period of life when, mentally, morally and spiritually, he or she enters upon the obligations and duties of Judaism. It should be merely a simple and devout service in which the confirmant's understanding and acceptance of the precepts and practices of Judaism are indirectly but none the less clearly revealed. History and tradition have combined to endow with sublimest sentiment, the Sefer Torah, (the Scroll of the Law,) as the standard of the hosts of Israel throughout the ages and in all lands. The appeal to this universal and profound sentiment is most effectively called forth on the traditional day of the giving of the Law—Shavuoth. This day has, therefore, been commonly accepted as the most appropriate for the Confirmation ceremony. The reading of that epitome of the Law, the Ten Commandments, by one or more of the Confirmants and repeated by all in unison, is like an impressive re-

enactment of the solemn scene at Sinai, when, with one accord, the people declared: "We will do and we will hearken."

As the Feast of Shavuoth was not only the feast commemorating the giving of the Law, but was also the feast of the early harvest, we, therefore, mark the observance of it by an offering of nature's products. In ancient Israel the first fruits were brought as an offering unto the Lord. Therefore, the confirmants bring flowers to the altar, which should be afterwards sent to the hospitals to gladden the hearts of the suffering.

Besides the Ten Commandments, a summary of Jewish doctrines may well be pronounced in unison.

There are two methods of holding the Confirmation Service. One limits itself entirely to what is indispensable to the Confirmation Service. It consists of prayers, reading of the Torah and Haftarah and the Declaration of the Principles of Faith. The other method, in addition to all this, provides for a reproduction of the content of instruction in the form of brief essays given by individuals of the Class. An example of each method is here given.

I.

Order of Confirmation Services to be Held on Shavuoth.

The Class enters the Temple preceded by two officers of the Congregation, the choir singing the twenty-fourth Psalm.

Service: Union Prayer Book, pages 165-202.

Prayer before the Torah is taken from the Ark.
Choir—L'cho Adonoy.

The Reading of the Torah—Exodus XIX:1-9
and XX:1-17.

The Reading of the Haftarah—Joshua XXIV.

Prayer upon returning the Torah to the Ark.

Choir—Etz Chayim.

Opening Prayer.

Choir.

(While the choir sings the Confirmants deposit their flowers.)

Prayer—Flower Offering.

The Significance of the Day.

Sermon.

Choir.

The Doctrines of Judaism—Class.

The Confession of Faith—Class.

Choir.

The Concluding Prayer.

Blessing of the Confirmants by Rabbi.

Dismissal of the Class to Parents for their blessing.

Conclusion of the Shavuoth Service—Union Prayer Book—224-227.

Choir—Hallelujah.

Benediction.

NOTE:—It is suggested that where the Class is large, the various prayers be spoken in unison. This will enable the entire class to participate in the service.

II.

Order of Confirmation Services to be Held on Shavuoth

1. Service: Union Prayer Book, pages 165-202.

2. *During the singing of En Komocho, the children are led in by two officers of the congregation and take their places before the Ark. The Ark is opened and Psalm XXIV is read as follows:*

Rabbi:

The earth is the Lord's, and the fullness thereof;

The world, and they that dwell therein.

Who shall ascend into the mountain of the Lord?

And who shall stand in His holy place?

Children:

He that hath clean hands, and a pure heart;

Who hath not taken My name in vain,

And hath not sworn deceitfully.

Rabbi:

He shall receive a blessing from the Lord,
And righteousness from the God of his salvation.

Children:

Such is the generation of them that seek after Him,

That seek Thy face, even Jacob. (Ps. 24:6.)

Rabbi and Choir:

Adonoy, Adonoy.

Prayer by the Rabbi, ending with:

"And this is the law which Moses set before the children of Israel."

Children:

Come ye, and let us walk in the light of the Lord.
(Is. II:5.)

Sh'ma

Lecho Adonoi

Rabbi

Choir

3. Reading from the Torah—Exodus XIX:1-9, and XX:11-17—by a member of the Class.

4. Reading of the Haftarah—Joshua XXIV—Union Prayer Book, p. 213—by a member of the Class.

5. Return of the Scroll to the Ark and singing of Etz Chayim.

6. Confirmation Hymn.

7. Opening Prayer—by a member of the Class.

8. Floral Song.

9. Prayer of the Floral Greeting—by a member of the Class.

10. Brief Addresses by the Confirmants:

(Under this heading, it is provided that the children reproduce in the form of very brief essays, the content of instruction given in the Confirmation Class during the year. Each child, according to this plan, is to have something to say. The subjects are to be arranged as follows:)

The Fundamental Religious Feelings.

The Fundamental Doctrines.

The Duties Based on the Ten Commandments.

The Festivals, Observances and Institutions of Judaism, and such general themes as are appropriate.

(The language is to be simple, the essays written by the Rabbi and to be spoken by the children. The following subjects are suggested with a view of providing for a fairly large class, thirty or more. The Rabbi will naturally be governed in his selection of themes, by the number of children in the Class, the purpose of the Confirmants' addresses being to reproduce the essentials of instruction.)

SUGGESTED THEMES.

Reverence.

Gratitude.

Faith.

God and God of our Fathers.

Man, the image of God.
 Revelation and the Holy Scriptures.
 Immortality.
 Israel a Priest People.
 The Messianic Hope.
 The Kingdom of God on Earth.
 Confirmation.

These subjects are, as it were, introductory to:

The Decalogue.

(This is to be recited in English, either by one pupil, or by the whole Class.) Then ought to follow ten themes, based on the Ten Commandments. The following are suggested:

God our only Redeemer.
 False and True Worship.
 The Hallowed Name.
 The Sabbath.
 Our Parents.
 The Sacredness of Life.
 The Sacredness of the Soul.
 The Sacredness of Justice.
 The Sacredness of Honor and Truth.
 The Purity of the Heart.
 Holiness.
 The Feast of Pesach or Freedom.
 The Feast of Shavuoth or Law.
 Rosh Hashono or Justice.
 Yom Kippur or Love.
 The Feast of Succoth or Providence.

Charity.
 The Love of Neighbor.
 The Love of God.
 The Home.
 The Sanctification of the Name (Kiddush Ha-Shem).

Anthem

Choir

11. Sermon by the Rabbi.
12. Confession of Faith.

Rabbi:

"Are you now willing before God, the Most-High, and in the hearing of this assembly, to pronounce the fundamental doctrines of the Jewish faith, and to promise to lead a virtuous life in conformity with our ancestral religion, in honor of your parents, and in obedience to God?"

Confirmants:

"Yes, we are."

Rabbi:

"Then pronounce the first doctrine of the Jewish Faith."

Confirmants:

"We believe that there is one God, an eternal, spiritual and most holy Being, Who created heaven and earth and ruleth the world with perfect wisdom, with infinite justice and with everlasting love. He is our God, and there is none beside Him."

Rabbi:

"This, indeed, is our God and the God of our Fathers. And will you love Him with all your heart, soul and might?"

Confirmants:

"Yes, we will."

Rabbi:

"Then join me in exclaiming:"

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

"Hear, O Israel, the Lord our God, the Lord is One!"

Confirmants:

II. "We believe that all men are children of God, created in His image, endowed with an immortal spirit, destined to share in the eternal happiness by following His way of righteousness; and that Israel being the first to recognize God, has been chosen His priest among the nations to lead them to truth and salvation."

Rabbi:

"This indeed, is the inheritance of Israel. And will you strive to be faithful to your duties as Israelites and as children of God?"

Confirmants:

"God shall be our Ideal of Life."

Rabbi:

"Then say with me:"

בְּרוּךְ שֵׁנִתָּן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ:

"Blessed be the Lord, Who hath given the Law unto Israel in His holiness."

Confirmants:

III. "We believe that God ruleth and judgeth all men and nations in righteousness and love. By rewards and punishments, by joys and sufferings, He educateth them to ever higher aims, until at last the time will come when mankind will be united in a life of divine truth and everlasting salvation and God will be King and Father of All."

Rabbi:

"This, indeed, is the Kingdom of God, and will you promote it with all the strength of your body and soul?"

Confirmants:

"Yes, we will."

Rabbi:

"Then say with me:"

יְמִלֵךְ יְיָ לְעֹלָם אֱלֹהֵינוּ צִיּוֹן לְדֹר וָדֹר הַלְלוּנָהּ:

"The Lord shall reign forever, Thy God, O Zion, from generation to generation. Hallelujah."

13. Closing Prayer—Member of the Class.

14. Blessing of the Confirmants by the Rabbi.

15. As children have been blessed, they go to their parents.

16. Conclusion of the Service according to the Union Prayer Book.

Conversion Service

It is presumed that this service has been preceded by the Rabbi's careful instruction of the convert. The instruction should include the following subjects: Summaries of Jewish History, Jewish Ceremonies, with special emphasis on the origin and observance of Sabbath and holy days, and Principles of the Jewish Faith and Conduct.

At least two persons representative of the Jewish community, preferably Rabbis, should be invited to witness the conversion service. If Rabbis are not available, the two leading officers of the congregation should be selected.

The convert should then be examined in the subject matter of instruction. Having proved to the witnesses a satisfactory acquaintance with the subjects as specified above, the prospective convert should be asked the following questions by the Rabbi:

QUESTIONS TO BE ASKED THE CONVERT.

1. Is it of your own free will that you seek admittance into the Jewish fold?
2. Are you ready to sever your allegiance to the religion in which you were born and reared?
3. Do you pledge your loyalty to Judaism?
4. Do you promise to cast in your lot with the people of Israel amid all circumstances and conditions?
5. Do you promise to lead the Jewish life?

6. Should you be blessed with children, do you agree to rear your children according to the Jewish faith?

7. Do you also agree to have male children circumcised?

When all these questions have been answered in the affirmative, the convert is to take the following pledge, to be recited by heart or to be repeated by the convert, with the Rabbi prompting it:

PLEDGE.

I, _____, do herewith declare in the presence of God and the witnesses here assembled, that I, of my own free will, seek the fellowship of Israel and that I fully accept the faith of Israel.

I believe that God is One, Almighty, Allwise and Most Holy.

I believe that man is created in the image of God; that it is his duty to imitate the holiness of God; that he is a free-will agent, responsible to God for his actions; and, that he is destined to everlasting life.

I believe that Israel is God's priest-people, the world's teacher in religion and righteousness as expressed in our Bible and interpreted in the spirit of Jewish tradition.

I believe that God ruleth the world with justice and love and in the fullness of time His kingdom will be established on earth.

I promise that I shall endeavor to live, as far

as it is in my power, in accordance with the ideals of Jewish life.

I further promise, that should I ever be blessed with children, I shall rear them in conformity with the Jewish religion. May God strengthen me in these my resolutions. Most fervently, therefore, do I herewith pronounce the Jewish confession of faith:

"Shema Yisroel Adonoy Elohenu Adonoy Echod. Hear O Israel, the Lord our God, the Lord is One."

After this pledge has been taken, it is advisable for the Rabbi to deliver a short charge to the convert. The charge should conclude with Psalm XV.

Psalm XV

"Lord, who shall sojourn in Thy tabernacle? Who shall dwell upon Thy holy mountain?

He that walketh uprightly, and worketh righteousness, and speaketh truth in his heart;

That hath no slander upon his tongue, nor doeth evil to his fellow, nor taketh up a reproach against his neighbor;

In whose eyes a vile person is despised, but he honoureth them that fear the Lord; he that sweareth to his own hurt, and changeth not;

He putteth not out his money on interest, nor taketh a bribe against the innocent. He that doeth these things shall never be moved."

In case the convert is a woman, the charge should conclude with:

"And Ruth said: 'Entreat me not to leave thee, and to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God; where thou diest, will I die, and there will I be buried; the Lord do so to me, and more also, if aught but death part thee and me.' (Ruth 1:16-17)

After the charge, the Rabbi should take the convert's hand and invest him (her) with a Biblical name in commemoration of his (her) conversion, saying:

"Henceforth, in token of your conversion, your name shall be called in Israel ———. With this name as token you are now a member of the household of Israel and have assumed all its rights, privileges and responsibilities. I pray to Him, from Whom all blessings come, that He may send His light and His truth to guide you."

יְרַבְרָבָה יְיָ וַיִּשְׁמְרָהּ :

יֵאָר יְיָ פָּנָיו אֵלֶיהָ וַיִּתְּנָהּ :

יֵשׁא יְיָ פָּנָיו אֵלֶיהָ וַיִּשֶׂם לָהּ שְׁלוֹם :

The Lord bless thee, and keep thee;

The Lord make His face to shine upon thee, and be gracious unto thee;

The Lord lift up His countenance upon thee, and give thee peace.

*After the ceremony the following certificate of conversion, properly signed by the Rabbi and countersigned by the witnesses, should be read before it is handed to the convert. A duplicate of this certificate, properly signed and countersigned, should be put into the archives of the congregation represented by the officiating Rabbi:**

**To All Whom These Presents May Concern,
GREETING:**

..... of
having come before me,.....
a rabbi in Israel, on.....,
with the expressed desire of joining the Jewish
community, and having declared.....
belief in the principles of Judaism, a satisfactory
knowledge of which I have found.....
to possess, I,....., with the
sanction of the two associates, whose names are
appended hereto, have formally received the said
..... into the Jewish faith.

.....
Rabbi Congregation.....

Witnesses:

.....

.....

**It is suggested that this service take place in the synagogue whenever possible.*

The Marriage Ceremony

Rabbi:

ברוכים הבאים:

"BLESSED be ye that come in the name of the Lord."

(Here follows an address.)

(Name of Bridegroom) do you of your own free will and consent take _____ to be your wife and do you promise to love, honor and cherish her throughout life? If so, you will affirm by saying "Yes."

(Name of Bride) do you of your own free will and consent take _____ to be your husband and do you promise to love, honor and cherish him throughout life? If so, you will affirm by saying "Yes."

The Rabbi takes the wedding ring and says to the groom:

• "Will you the bridegroom, while placing this ring upon the finger of your bride, repeat after me the following words:

"Be thou consecrated unto me with this ring as my wife according to the faith of Israel and the law of God."

Then the Rabbi, turning to the bride, whether there is an exchange of rings or not, says:

"Repeat after me these words:

"Be thou consecrated unto me with this ring as my husband according to the faith of Israel and the law of God."

The Rabbi lifts a goblet of wine and says:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן:

"Praised art Thou, O Lord our God, King of the Universe, Who hast created the fruit of the vine."

The bride and groom here drink from the goblet.

The Rabbi then says:

"Be praised, O Lord our God, Ruler of the Universe Who hast sanctified us by Thy law, and hast instituted the sacred relationship of marriage, so that by the union of husband and wife, the welfare and happiness of mankind are furthered and consecrated. Praised art Thou, O Lord, our God, Who sanctifiest life by the holy covenant of marriage."

You have spoken the words and pronounced the ceremony that bind for life. Therefore, in accordance with the rites and usages of Judaism and in accordance with the laws of the State of ———, I declare you ——— and ——— man and wife, and with this declaration I invoke upon you the three-fold benediction:

יְבָרְכֶךָ יְיָ וְיִשְׁמְרֶךָ:

יָאֵר יְיָ פָּנָיו אֵלֶיךָ וְיִתְּנֶךָ:

יֵשָׂא יְיָ פָּנָיו אֵלֶיךָ וְיָשֶׂם לָךְ שָׁלוֹם:

"The Lord bless thee, and keep thee;

The Lord make His face to shine upon thee, and be gracious unto thee;

The Lord lift up His countenance upon thee, and give thee peace—peace with yourselves, peace with your fellow-men and peace with your God, now and forever. AMEN!"

Silver and Golden Wedding Anniversary

Should a Rabbi be asked to participate in a Silver or Golden Wedding anniversary celebration, it is quite sufficient if he delivers an address appropriate to the occasion and follows the same with prayer and benediction. The following prayer may serve as guide:

PRAYER.

ETHERNAL GOD AND FATHER! We thank Thee for the joy and happiness of this hour, wherein Thou hast permitted Thy servants to commemorate this (Silver—Golden) anniversary of their union. This is the day which Thou hast made; we rejoice and are glad in it. We acknowledge in humility that it has been Thy loving care which guided and guarded them during the years that have flown. For the many joys they have experienced, for the happiness they have shared, for the rich blessing of the dear lives Thou hast entrusted to their care, they offer their earnest and fervent gratitude. The trials and burdens that were their lot to bear, they recognize as the dispensations of Thy grace and mercy; the means whereby they were drawn the nearer to each other and their lives were cemented still more closely in loving union.

With hearts filled with gratitude for the past, we beseech the continuance of Thy providential care. May it be Thy will that they be permitted

to continue together in joy and gladness, that hand in hand they may walk down the pathway of the years under the sheltering shadow of Thy divine guidance. Mayest Thou continue Thy blessing unto them in the spirit of our ancient priestly benediction:

יְבָרֶכֶךָ יי וְיִשְׁמְרֶכָּהּ :

יָאֵר יי פָּנָיו אֵלֶיךָ וִיחַנֶּנָּה :

יֵשָׂא יי פָּנָיו אֵלֶיךָ וְיִשֶּׂם לָהּ שְׁלוֹם :

“The Lord bless thee, and keep thee;

The Lord make His face to shine upon thee, and be gracious unto thee;

The Lord lift up His countenance upon thee, and give thee peace.” AMEN.

**Public Service Prayer for Persons Recently
Married**

ALMIGHTY GOD AND FATHER! Deeply grateful for the recent consecration of their union, Thy children _____ have come before Thee. Help them to understand at all times the sanctity of the marriage tie. Aid them to share with one another life's trials as well as life's joys. May they recognize Thy power and Thy goodness in all the experiences of life. Make them to realize that their wedded life must be founded on righteousness, justice, loving kindness, mercy and faithfulness, in the knowledge of Thee. May Thy blessing rest upon this man and woman, that they praise Thy name from this time forth and forevermore. AMEN.

**Public Service Prayer for Persons Starting
on a Journey**

ALMIGHTY AND ETERNAL GOD! Thou art our Refuge and our Shield! Our help always comes from Thee, the Maker of heaven and earth. In behalf of our brother (sister) who is about to enter upon a long journey, we turn in supplication unto Thee. Suffer not his (her) foot to be moved. Guard him (her) against danger whether on land or sea. Help him (her) to complete his (her) journey in health and strength. Preserve his (her) going out and his (her) coming in from this time forth, even forevermore.

Hearken Thou to the voice of our supplications, for Thee we praise and Thy greatness we declare, O Lord, Who hearest our prayers. AMEN!

Public Service Prayer for the Sick

WITH anxious hearts we implore Thy Mercy, O our Lord, for _____, whom Thou hast laid low on the bed of pain. Thou hast fashioned our frame and Thou knowest the ills to which mortal flesh is heir. Thou hast made us wondrously, so that in the mysterious forces which keep us alive or send us to the grave we might behold the workings of Thy beneficent will, O our God. In Thy benign providence may this illness which has come to our brother (sister) be the messenger of Thy healing power to strengthen the body and purify the soul. May it be Thy will that the sufferings of our dear brother (sister) may be turned in accordance with Thine Eternal laws of justice and loving kindness, into lasting beneficence, so that this affliction may prove unto him (her) a means of chastening and ennoblement. Guide those who minister unto him (her) in his (her) sickness and fill them with wisdom, trust and patience. Graciously grant him (her) Thy help, that he (she) may soon be restored to increased usefulness in the midst of his (her) relatives and friends. O Lord, God, hear our prayer! Heal us and we shall be healed; save us and we shall be saved; Thou art our Deliverer. From Thee comes healing of all our ailments and consolation in our sorrows. AMEN!

Public Service Prayer of Thanksgiving for Recovery from Illness or Rescue from Danger

○ THOU FATHER OF ALL, we rejoice in the constant manifestation of Thy providence. In Thy great mercy Thou hast saved our brother (sister) from the danger which had threatened him (her). Thou hast redeemed him (her) from evil and Thou hast not permitted Thy child to see destruction. We are grateful with him (her) that he (she) has been restored to us in health and strength.

If our faith wavered, yet are we exceedingly glad, that by this experience, Thou hast taught us to know Thee as Thou art, our Savior, Who wilt neither forsake us nor abandon us. Aid us, O God, in our present happiness, now that the shadows are past, not to forget that Thy hand guides us and that Thou hearest our prayers.

We realize that we are not worthy of the least of all Thy mercies, which Thou showest unto us. But Thou metest out according to Thy divine mercy, and not according to our deserts. "Praised art Thou, O Lord, our God, King of the Universe, Who bestowest mercy upon all Thy creatures. AMEN."

Confession for One in Imminent Danger of Death

What shall I say before Thee, O Thou Who dwellest on high, and what shall I recount unto Thee, O Thou Who abidest in the heavens?

Behold Thou knowest all things, both the hidden and the revealed. I acknowledge, O Lord my God and God of my Fathers, that my times are in Thy hand.

For Thou art the rock of my salvation, my portion in this life and my refuge in the life to come.

And if I be gathered unto my fathers, grant that my death may be an atonement for my sins and transgressions, so that I may share in Thine abundant goodness which is stored up

מָה אוֹמֵר לְפָנֶיךָ יוֹשֵׁב
מְרוֹם וּמָה אֲסַפֵּר לְפָנֶיךָ
שׁוֹכֵן שְׁמַיִם.

הֲלֹא כָל-הַנִּסְתָּרוֹת
וְהַנִּגְלוֹת אֵתָּה יוֹדֵעַ:

מוֹדָה אֲנִי לְפָנֶיךָ יְיָ
אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי
שְׁעִתוּתִי בְיָדְךָ:

עַל-כֵּן בְּיָדְךָ אֶפְקֹד
רוּחִי, כִּי אֵתָּה צוּר לִבִּי
וְחִלְקִי מִחֲסִי בְּאֶרֶץ חַיִּים:
וְאִם אֲאַסֶּף אֵל אֲבוֹתַי

יְהִי רָצוֹן מִלְּפָנֶיךָ שְׁתֵּהִי
מִיָּתְתִי כַפָּרְתִּי עַל-כָּל-
חַטָּאִים וְעֲוֹנוֹת וּפְשָׁעִים
שֶׁחָטָאתִי וְשָׁעֲנִיתִי
וְשֶׁפָּשַׁעְתִּי לְפָנֶיךָ וְאֲשַׁבֵּעַ

for those who fear Thee. מִרְבִּי מוֹכֵךְ הַצִּפּוֹן לִירֵאָיִךְ:

Thou, Who art the father of the fatherless and the friend of the widow, protect my loved ones with whose souls my own is knit. Into Thy hand I commit my spirit. Thou hast redeemed me, O Lord, God of Truth. אָבִי יִתּוּמִים וְדָוִן
אֶלְמָנוֹת חֲגֹן בְּעַד קְרוּבֵי
הַנִּקְרִים אֲשֶׁר נַפְשֵׁי קְשׁוּרָה
בְּנַפְשִׁי: בְּיָדְךָ אֶפְקֹד
רוּחִי: פָּדִיתָ אוֹתִי יְיָ אֵל
אֱמֶת:

Praised be Thou, O God, Lord of mercy and forgiveness. בָּרוּךְ אַתָּה יְיָ אֱדוֹן
הַרְחָמִים וְהַסְּלִיחוֹת:

Open to me the gates of righteousness: I will enter through them and praise the Lord! פָּתְחוּ לִי שַׁעֲרֵי צֶדֶק
אֲבֹא-בָם אוֹדָה יְיָ:

Hear, O Israel, the Lord is our God, the Lord is One! שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ
יְיָ אֶחָד:

Blessed be the glorious name of His kingdom forever and ever! The Lord, He is God! בָּרוּךְ שֵׁם כְּבוֹד
מַלְכוּתוֹ לְעוֹלָם וָעֶד:
יְיָ הוּא הָאֱלֹהִים:

(Life having departed, the minister and those present say:)

The Lord gave, and
the Lord hath taken
away. Blessed be the
name of the Lord.

Praised be Thou, Who
art the righteous Judge.
Amen! Amen!

Go thy way, for the
Lord hath called thee!

Go thy way, and may
the Lord be with thee!

May thy righteousness
go before thee, and the
glory of the Lord re-
ceive thee! AMEN!

יְיָ נָתַן וַיִּקַּח יְהוָה שֵׁם
יְיָ מְבָרָךְ:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם דִּין הָאֱמֶת:

לֵךְ כִּי קָרָאָךְ יְיָ:

לֵךְ וַיְיָ יְהוָה עִמָּךְ:

וְהָלַךְ לִפְנֵיךְ צִדְקָתְךָ

וַיָּקְבוּר יְיָ יִשְׁמְרֶךְ. אָמֵן וְאָמֵן:

Funeral Service

(IN THE HOME)

Psalm XC

LORD, Thou hast been our dwelling-place in
all generations.

Before the mountains were brought forth, or
ever Thou hadst formed the earth and the world,
even from everlasting to everlasting, Thou art God.

Thou turnest man to contrition; and sayest:
'Return, ye children of men.'

For a thousand years in Thy sight are but as
yesterday when it is past, and as a watch in the
night.

Thou hast set our iniquities before Thee, our
secret sins in the light of Thy countenance.

We bring our years to an end as a tale that is
told.

The days of our years are threescore years and
ten, or even by reason of strength fourscore years;
yet is their pride but travail and vanity; for it is
speedily gone, and we fly away.

So teach us to number our days, that we may
get us a heart of wisdom.

O satisfy us in the morning with Thy mercy;
that we may rejoice and be glad all our days.

Let Thy work appear unto Thy servants, and
Thy glory upon their children.

And let the graciousness of the Lord our God be
upon us. Establish Thou also upon us the work

of our hands; yea, the work of our hands, establish Thou it."

ADDRESS

Close with the following prayer:

Out of the depths we cry unto Thee, O God, our Heavenly Father. In Thy hands are the souls of all the living and the spirits of all flesh. Thy loving kindness is never withdrawn from us, but abides with us forever, in death as in life. In Thine infinite wisdom, Thou hast seen fit to lay upon us this heavy burden. Mayest Thou also in Thine infinite mercy, give us strength to bear it.

Guide and sustain us, lest we stray from Thy paths. Give us that strength of faith which shall keep us from murmuring against the justice of Thy dispensation, even when Thou dost afflict us. Grant us, we pray Thee, that understanding which shall enable us to recognize that the hand that woundeth is the hand that bindeth up again. Thou art the Life of all life.

Psalm XXIII

"The Lord is my shepherd; I shall not want.

He maketh me to lie down in green pastures;
He leadeth me beside the still waters.

He restoreth my soul; He guideth me in straight paths for His name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; Thy rod and Thy staff, they comfort me.

Thou preparest a table before me in the presence of mine enemies; Thou hast anointed my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life; and I shall dwell in the house of the Lord forever."

יְיָ נָתַן וַיִּי לָקַח יְהוָה שֵׁם יְיָ מְבָרָךְ:

"The Lord gave, and the Lord hath taken away.
Blessed be the name of the Lord. AMEN."

II. IN THE CEMETERY.

The coffin is taken into the chapel. Say the following *TZIDDUK HADDIN*:

צָדִיק אַתָּה יְיָ וַיֵּשֶׁר מִשְׁפָּטֶיךָ: צָדִיק יְיָ בְּכָל-
דַּרְכָיו וְחִסִּיד בְּכָל-מַעֲשָׂיו: צִדְקָתְךָ צָדֵק לְעוֹלָם
וְתוֹרָתְךָ אֱמֶת: מִשְׁפָּטֵי יְיָ אֱמֶת צִדְקוֹ יִחַדּוּ: בְּאִשֶּׁר
דְּבַר-מֶלֶךְ שְׁלָטוֹן וּמִי יֹאמֶר לוֹ מָה תַעֲשֶׂה: וְהוּא
בְּאַחֵד וּמִי יִשְׁכַּנּוּ וְנִפְשׁוּ אֹתָהּ וַיַּעַשׂ: תַּצִּיר תָּמִיד
פָּעֻלוֹ כִּי כָל-דַּרְכָיו מִשְׁפָּט אֵל אֱמוּנָה וְאֵין עוֹל צָדִיק
וַיֵּשֶׁר הוּא: וְהוּא אֱמֶת וְשִׁמוֹ אֱמֶת וְגִזְרֵי דִינֵי אֱמֶת:
דִּין אֱמֶת שׁוֹפֵט צָדֵק וְאֱמֶת. בְּרוּךְ דִּין הָאֱמֶת:

The coffin is borne to the grave. Lead the cortege and recite the following from Psalm XCI:

"O thou that dwellest in the covert of the Most High, and abidest in the shadow of the Almighty;
I will say of the Lord, who is my refuge and my fortress, my God, in whom I trust,

Thou shalt not be afraid of the terror by night,
nor of the arrow that flieth by day;

Of the pestilence that walketh in darkness, nor
of the destruction that wasteth at noonday.

There shall no evil befall thee, neither shall any
plague come nigh thy tent.

For He will give His angels charge over thee,
to keep thee in all thy ways.

'Because he hath set his love upon Me, therefore will I deliver him; I will set him on high, because he hath known My name.

He shall call upon Me, and I will answer him; I will be with him in trouble; I will rescue him, and bring him to honour.

With long life will I satisfy him, and make him to behold My salvation.'"

When the coffin is lowered, recite:

The dust returns unto the earth as it was, but the spirit unto God Who gave it. Thus we give back to earth that which was of the earth. It is but the house of the spirit, which we now lay in the bosom of the earth. The spirit itself cannot die. Even here on earth the dear ones continue in

the loving remembrance of those to whom they were precious. Their good name is a crown that never fadeth. Their good life is an inspiration to those who come after them. Receive in mercy, O God, the soul of our departed. Graciously pardon his (her) sins and blot out the remembrance of them. For there liveth no man on earth who is so righteous that he sinneth not. Grant him (her) that everlasting joy and peace which Thou hast laid up for us in the world to come. Though no human eye hath seen, nor ear hath heard nor mind hath compassed it, it is still our sure inheritance and our everlasting portion.

The Rabbi leads the mourners in the Kaddish:

Extolled and hallowed **יְהוָה וְיִתְקַדֵּשׁ שְׁמֵהּ**
be the name of God **רַבָּא. בְּעֵלְמָא דִּי-בְרָא**
throughout the world **בְּרַעֲוִיתָהּ וְנִמְלִיךְ מַלְכוּתָהּ**
which He has created, **בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיִּי**
and which He governs **דְּכָל בֵּית יִשְׂרָאֵל בְּעֵזְלָא**
according to His right- **וּבְזִמְנֵן קָרִיב וְאַמְרוּ אָמֵן:**
eous will. Just is He in **יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ**
all his ways, and wise **לְעֵלָם וּלְעֵלְמֵי עָלְמַיָּא.**
are all His decrees. May **יְהִי בְרַךְ וְיִשְׁתַּבַּח**
His kingdom come, and **וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא**
His will be done in all
the earth. Blessed be

the Lord of life and
righteous Judge for
evermore.

To the departed whom
we now remember, may
peace and bliss be
granted in the world of
eternal life. There may
they find grace and
mercy before the Lord
of heaven and earth.

May their souls re-
joice in that ineffable
good which God has laid
up for those that fear
Him, and may their
memory be a blessing
unto those that cherish
it. AMEN.

May the Father of
peace send peace to all
troubled souls, and com-
fort all the bereaved
among us. AMEN.

וַיִּתְּנָהּ לַיהוָה וַיִּתְּנָהּ לַיהוָה
שְׁמָהּ דְּקִדְשָׁא בְּרִיךְ הוּא
דְּעָלָא מִן כָּל-בְּרִיתָא
וְשִׁירָתָא תָּשַׁבְּחָתָא
וְנִחְמָתָא דְּאַמִּירָן בְּעָלְמָא
וְאַמְרוּ אָמֵן:

עַל יִשְׂרָאֵל וְעַל צְדִיקָא
וְעַד כָּל מִן דְּאַתְּפִטֵּר מִן
עָלְמָא הָדִין בְּרַעֲיוֹתָהּ
דְּאַתְּתָא. יְהֵא לְהוֹן שְׁלָמָא
רְבָא. וְחִיקָא טָבָא לְחַיִּי
עָדְמָא דְּאַתְּי. וְחִיקָא
וְרַחֲמֵי מִן קֳדָם מְרָא שְׁמֵי
וְאַרְעָא. וְאַמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רְבָא מִן
שְׁמֵי וְחַיִּים עָדְמֵי וְעַל
בְּרִי-יִשְׂרָאֵל. וְאַמְרוּ אָמֵן:

עֲשֵׂה שְׁלוֹם בְּמִרוֹמֵי
הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ.
וְעַל כָּל-יִשְׂרָאֵל. וְאַמְרוּ
אָמֵן:

Public Service Prayer in Memory of One Recently Deceased

GATHERED here in the fellowship of common
worship, we unite in prayer with the family
of _____ who recently departed
this life. O Thou Who art nigh unto the afflicted
and with tender compassion healest the broken-
hearted, we beseech Thee, lift the burden of woe
from Thy bereaved children. Inspire them with
patience and fortitude, that they may bow in
resignation to Thy holy will. May they not mur-
mur against Thy wise decrees, but rather learn to
know the sanctifying influence of sorrow. May
their grief fill them with sympathy for the suffer-
ings of others and impel them to higher service
and nobler living. Thus may death lose its sting
and the memory of the dear departed be a blessing
unto them and unto all of us. AMEN.

Public Service Prayer for the Anniversary of Death

○ OUR GOD, Who art full of compassion, Who dwellest on high and beholdest all things that are in heaven and on earth, we invoke Thy holy name and praise Thee for Thy wondrous providence. Thou turnest mourning into joy, the cry of grief into the voice of gratitude, the bitterness of bereavement into the sweetness of memory. We remember before Thee in this house the name of _____ and call to mind the day of his (her) departure. We thank Thee for all the benefits Thou didst shower upon him (her) in his (her) life. Grant him (her) we pray Thee, perfect rest beneath the sheltering wings of Thy loving presence. Purified from all earthly dross, may his (her) soul shine forth among the good and the true like the brightness of the heavens. AMEN!

(Paraphrased from "El Moleh Rachamim.")

Public Memorial Service

(It is suggested that the Public Memorial Service take place on a week day, preferably Sunday, if possible.)

The regular Evening Service, as found in the Union Prayer Book, Vol. I, pp. 231-240, should be used.

The service might continue with the following program:

ANTHEM—

"Adonoy Mah Adam Vatedoehu" - - Choir
(Union Prayer Book, Vol. II, p. 291)

MEMORIAL PRAYER—

ANTHEM—

"Shivisi Adonoy Lenegdi Tamid" - - Choir
(Union Prayer Book, Vol. II, p. 302)

MEMORIAL ADDRESS—

ANTHEM—

CONCLUDING SERVICE—

(Union Prayer Book, Vol. I, pp. 48-51)

ANTHEM—

"Adon Olam" - - - - - Choir
(Union Prayer Book, Vol. I, p. 53)

BENEDICTION—

Service at the Dedication of a Tombstone

NOTE:—The accepted time to set a tombstone is after the eleventh month.

Begin the service by reading one of the following Psalms:

PSALM I

“Happy is the man that hath not walked in the counsel of the wicked, nor stood in the way of sinners, nor sat in the seat of the scornful.

But his delight is in the law of the Lord; and in His law doth he meditate day and night.

And he shall be like a tree planted by streams of water, that bringeth forth its fruit in its season, and whose leaf doth not wither; and in whatsoever he doeth he shall prosper.

Not so the wicked; but they are like the chaff which the wind driveth away.

Therefore the wicked shall not stand in the judgment, nor sinners in the congregation of the righteous.

For the Lord regardeth the way of the righteous; But the way of the wicked shall perish.”

PSALM XV

“Lord, Who shall sojourn in Thy tabernacle?
Who shall dwell upon Thy holy mountain?

He that walketh uprightly, and worketh righteousness, and speaketh truth in his heart;

That hath no slander upon his tongue, nor doeth

evil to his fellow, nor taketh up a reproach against his neighbor;

In whose eyes a vile person is despised, but he honoureth them that fear the Lord; he that swear-eth to his own hurt and changeth not;

He that putteth not out his money on interest, nor taketh a bribe against the innocent. He that doeth these things shall never be moved.”

PSALM XC

“Lord, Thou hast been our dwelling-place in all generations.

Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God.

Thou turnest man to contrition; and sayest: ‘Return, ye children of men.’

For a thousand years in Thy sight are but as yesterday when it is past, and as a watch in the night.

Thou hast set our iniquities before Thee, our secret sins in the light of Thy countenance.

For all our days are passed away in Thy wrath; we bring our years to an end as a tale that is told.

The days of our years are threescore years and ten, or even by reason of strength fourscore years; yet is their pride but travail and vanity; for it is speedily gone, and we fly away.

So teach us to number our days that we may get us a heart of wisdom. O satisfy us in the

morning with Thy mercy; that we may rejoice and be glad all our days.

Let Thy work appear unto Thy servants, and Thy glory upon their children.

And let the graciousness of the Lord our God be upon us; establish Thou also upon us the work of our hands; yea, the work of our hands establish Thou it."

OR RECITE:

"Lord, what is man, that Thou takest knowledge of him? or the son of man, that Thou makest account of him? Man is like unto a breath; his days are as a shadow that passeth away. In the morning he flourisheth and groweth up; in the evening he is cut down and withereth. Thou turnest man to contrition and sayest: Return ye children of men! O that they were wise, that they would consider their latter end! For when man dieth, he shall carry nothing away; his glory shall not descend after him. Mark the perfect man, and behold the upright; for the end of that man is peace. The Lord redeemeth the souls of His servants; and none of them that trust in Him shall be forsaken."

(Union Prayer Book, Vol. II, p. 291.)

(ADDRESS, IF ANY)

PRAYER

God of mercy and truth! In Thy name we have gathered here in this consecrated spot to recall the

memory of our departed brother (sister) ——— and to dedicate this monument as a token of our respect and love. Many months have passed since he (she) was summoned from this earthly life, but his (her) memory continues a living force in our lives.

We thank Thee, O God, for all that was true and good in the life of our beloved one. We thank Thee for the sweet and inspiring memory that he (she) leaves behind. Love dies not. Righteousness is mightier than the grave. Our good deeds survive. Though the body returns to the earth, the soul abides with Thee forever. They that walked uprightly among men and sowed seeds of truth and justice, shall live in everlasting remembrance here on earth and enjoy in the world to come the fruitage of their planting.

May this memorial hour, consecrated unto the beloved one, bring its message of consolation unto those who mourn. May the recollection of the dead stimulate the living unto a deeper devotion to those things that neither time nor death can destroy.

O God, comfort, in Thy mercy, those who are bereaved and give strength unto sorrowing hearts. And in Thy benign grace, O Heavenly Father, grant unto him (her) whom we have remembered in this solemn hour, peace eternal, life everlasting. AMEN."

In the name of the family of our late brother (sister) and in the presence of this assemblage of

relatives and friends, we consecrate this monument unto the memory of _____.

May his (her) soul dwell in the peaceful companionship of the immortal. AMEN.

(Conclude the service with the Kaddish)

Extolled and hallowed
be the name of God
throughout the world
which He has created,
and which He governs
according to His right-
eous will. Just is He in
all His ways, and wise
are all His decrees. May
His kingdom come, and
His will be done in all
the earth.

Blessed be the Lord of
life and righteous Judge
forevermore.

To the departed,
whom we now remem-
ber, may peace and bliss
be granted in the world

יְתִגְדַּל וְיִתְקַדַּשׁ שְׁמֵהּ
רַבָּא. בְּעֻלְמָא דִּי-בְרָא
בְּרַעֲוִיתָהּ וְנִמְלִיךְ מַלְכוּתָהּ
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי
דְּכָל בֵּית יִשְׂרָאֵל בְּעֻלְמָא
וּבְיוֹמֵי קָרִיב וְאָמְרוּ אָמֵן:
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלַם וּלְעָלְמֵי עָלְמֵיָא.

יְתִבְרַךְ וְיִשְׁתַּבַּח
וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דְּקוֹדֶשׁא בְּרִיךְ הוּא
דְּעָלַא מִן כָּל-בְּרִכְתָּא
וְשִׁירָתָא תָּשִׁיבָהּ תָּא
וְנִחְמָתָא דְּאִמְרֵין בְּעֻלְמָא
וְאָמְרוּ אָמֵן:

of eternal life. There
may they find grace and
mercy before the Lord
of heaven and earth.
May their souls rejoice
in that ineffable good
which God has laid up
for those that fear Him,
and may their memory
be a blessing unto those
that cherish it.

May the Father of
Peace send peace to all
troubled souls and com-
fort all the bereaved
among us. AMEN!

עַל יִשְׂרָאֵל וְעַל צְדִיקָא
וְעַד כָּל מִן דְּאִתְפָּטֵר מִן
עָלְמָא הָרִין בְּרַעֲוִיתָהּ
דְּאִתְקַדַּשׁ. יְהֵא לְהוֹן שְׁלָמָא
רַבָּא. וְחֻקְקָא טָבָא לְחַיֵּי
עָלְמָא דְּאִתִּי. וְחֻקְקָא
וְרַחֲמֵי מִן קֳדָם מְרָא שְׁמֵיָא
וְאָרְעָא. וְאָמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן
שְׁמֵיָא וְחַיִּים עָלְמֵי וְעַל
כָּל-יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:
עֲשֵׂה שְׁלוֹם בְּמִרוֹמֵי
הוּא וְעֲשֵׂה שְׁלוֹם עָלְמֵי.
וְעַל כָּל-יִשְׂרָאֵל. וְאָמְרוּ
אָמֵן:

Service for the Consecration of a Cemetery

RULER OF THE WORLD, in Whose hands are the souls of all the living and the spirits of all flesh, we are strangers before Thee and sojourners as were all our fathers. Man is like unto vanity; his days are like a passing shadow. In his death he taketh nothing away; his glory descendeth not with him into the grave. Dust he is and unto dust he must return.

May these solemn truths fill us with deep humility as we now consecrate this ground to be the last resting-place of our beloved dead. We acknowledge our weakness and we confess our dependence upon Thee. Out of the depths of our helplessness our souls are lifted up by the abiding faith that though the dust returns unto the earth whence it came, the spirit returns unto Thee, O God, Who gave it. For Thou wilt not abandon our souls to the grave; Thou wilt not suffer the righteous to see corruption. Thou wilt destroy death in eternity and wipe away the tear from every face.

O Lord, full well we know that we cannot hallow this ground by mere words. Only the tender memories of a love that is stronger than death and of the noble lives that strove to be a blessing unto all mankind can consecrate this spot. The righteous, though dead, are an inspiration to the living. The grass withereth, the flower fadeth, but the word of God shall stand forever.

We pray, that the memorials to be placed here,

as tokens of love and devotion, may teach us to number our days, that we may apply our hearts unto wisdom. Then we will always feel that Thou, O Lord, art our Shepherd and we shall never want. Though we walk into the valley of the shadow of death, we will fear no evil for Thou art with us. Thy rod and Thy staff, they comfort us. Into Thy hand we commit our spirits, both when asleep and when awake.

In this spirit of our faith we dedicate these fields of peace to the sacred memory of the dead. May the words of our lips and the meditations of our hearts be acceptable in Thy sight, O God, our Strength, and our Redeemer. AMEN!