

## A Time of Remembering

“In remembrance is the secret of redemption.”

~ Ba'al Shem Tov, 18th century, Ukraine

הִנֵּה מַה־טוֹב וּמַה־נָּעִים שֶׁבֵּת אַחִים גַּם־יַחַד:

Hinei mah tov umah nayim, shevet achim gam yachad.

*Behold, how good it is when brothers and sisters dwell together. (Psalm 133:1)*

## Psalm 23 ~ The Lord is My Shepherd

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.

## Havdalah ~ Marking a Separation

As we go to close off Shabbat, we make a separation (havdalah) between the holiness of the seventh day of Creation and the other six days of the week. We want to hold for just a little longer the sanctity of the time spent without work, focused on rest, and honoring Creation.

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

Barukh atah Adonai, Eloheinu melech ha-olam, borei p'ri hagafen.

Blessed are You, God, Sovereign of the Universe, Creator of the fruit of the vine.

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מִיְּנֵי בְשָׂמִים.

Barukh atah Adonai, Eloheinu melech ha-olam, borei minei v'samim.

Blessed are You, God, Sovereign of the Universe, Creator of many types of spices.

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוֹרֵי הָאֵשׁ:

Barukh atah Adonai, Eloheinu melech ha-olam, borei m'orei ha-eish.

Blessed are You, God, Sovereign of the Universe, Creator of the light of fire.

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

Barukh atah Adonai, Eloheinu melech ha-olam, hamavdil bein kodesh l'chol,  
bein or l'choshech, bein yisrael la'amim, bein yom ha'sh'vi'i, l'shei-shet  
y'mei ha-ma'aseh. Barukh atah Adonai, hamavdil bein kodesh l'chol.

Blessed are You, God, Sovereign of the Universe, the One who distinguishes  
between holy and secular, between light and darkness,  
between Israel and the nations of the world,  
between the seventh day and the six days of labor.  
Blessed are You, God, the One who distinguishes between holy and secular.

*Drink wine, recite next prayer, then extinguish candle in wine.*

הַמְבַדִּיל בֵּין קֹדֶשׁ לְחֹל חַטָּאתֵינוּ יִמְחֹל  
זָרְעֵנוּ וְכַסְפֵּנוּ יִרְבֶּה כָּחֹל וְכִכּוֹכָבִים בַּלַּיְלָה  
Hamavdil bein kodesh l'chol, chatoteinu hu yimchol  
Zareinu v'chaspeinu yarbeh kachol v'cha-kochavim ba'lailah.

May the One who separates between the holy and mundane, forgive our wrong-doing.  
May our offspring multiply like the sands (of the sea) and the stars of night.

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

אֱלִיהוּ הַנְּבִיא, אֱלִיהוּ הַתִּשְׁבִּי, אֱלִיהוּ הַגִּלְעָדִי  
בְּמַהֲרָה בְּיָמֵינוּ, יָבֵא אֵלֵינוּ, עִם מָשִׁיחַ בֶּן דָּוִד.  
Eliyahu hanavi, eliyahu hatishbi, eliyahu hagiladi  
Bim'heyra v'yameynu yavo eyleynu, im mashiach ben David.

Elijah the Prophet, Elijah the Tishbite, Elijah the Gileadite.  
Speedily in our days come to us with the Messiah, the son of David.

### **Death Cannot Be the End of Life ~ Milton Steinberg, adapted**

Death cannot be and is not the end of life. A person transcends death in many altogether naturalistic fashions: by being immortal biologically through children, in thought through the survival of memory; in influence, by virtue of the continuance of a personality whose force resides among those who come after, and, ideally, through the identification with the timeless things of the spirit. When Judaism speaks of immortality it has in mind all these. But its primary meaning is that each individual contains something independent of the flesh and surviving it: consciousness and moral capacity; an essential personality; a soul.

### **Here for each other - Albert Einstein**

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

### **It's always something - Gilda Radner**

I wanted a perfect ending,  
so I sat down to write the book with the  
ending in place  
before there was even an ending.  
Now I've learned the hard way,  
That some poems don't rhyme,  
and some stories don't have  
a clear beginning, middle, and end.

Like my life, this book has ambiguity.  
Like my life, this book is about  
not knowing, having to change,  
taking the moment and making the best  
of it,  
without knowing  
what's going to happen next.

### **Silent Prayer**

#### **A time for healing - Sandy Ragins**

Mourning is the price we pay for having the courage to love others. Even in grief, we know that the wonder of human life is too complex, and too magnificent, to be memorialized only in endless pain. The gifts of spirit our loved ones gave us cannot be measured or weighed, nor can they be lost or even tarnished by time. Even in our darkest hours, we know that some of their light and their warmth will always be with us, bringing comfort and courage, and – in the fullness of time – healing and peace.

אָשָׂא עֵינַי אֶל־הַהָרִים מֵאֵין יבֵּא עֲזָרִי: עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שָׁמַיִם וָאָרֶץ:

Esa einai, el heh-harim may-ayin yavo ezri. Ezri meim Adonai oseh shamayim va'aretz.

*I lift up mine eyes unto the mountains, from whence does my help come?  
My help comes from the Lord, Maker of heaven and earth. (Psalm 121)*

### **Ecclesiastes 3 ~ A time for every longing beneath the heavens ...**

For every time, and season to every longing beneath the heavens, there is:

A time to give birth and a time to die.

A time to plant and time to uproot what is planted.

A time to kill and a time to heal;

a time to break apart and a time to build.

A time to cry and a time to laugh;

a time of lamenting and a time of dancing.

A time to cast away stones and

a time of gathering 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 let go.

A time to tear and a time to sew;

a time to keep silence and a time to speak.

### **The Tradition of the Kaddish ~ Leopold Kompert**

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

Because this prayer does not acknowledge death, but it permits the blossom, which as fallen from the tree of humankind, to flower and develop again in the human heart, therefore it possesses sanctifying power.

### **Kaddish Yatom - Mourner's Kaddish**

Yitgadal v'yitkadash sh'mei raba b'alma  
di-v'ra chi-rutei, v'yam-lich mal-chu-tei  
b'cha-yei-chon u-v'yo-mei-chon u-vcha-  
yei d'chol beit Yis-raeil, ba-a-ga-la u-vi-  
z'man ka-riv, vi-m'ru: amein.

יִתְגַּדֵּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא.  
בְּעֵלְמָא דִּי בְּרָא כְרַעוּתָהּ, וַיְמַלִּיךְ  
מְלָכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי  
דְּכָל בֵּית יִשְׂרָאֵל. בְּעֵגְלָא וּבְזִמְן קָרִיב  
וְאָמְרוּ אָמֵן:

Y'hei sh'mei ra-ba m'va-rach  
l'a-lam u-l'al-meil ma-ya.

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם  
וְלְעָלְמֵי עָלְמַיָּא:

Yit-ba-rach v'yish-ta-bach, v'yit-pa-ar v'yit-  
ro-mam v'yit-na-sei, v'yit-ha-dar v'yit-a-leh  
v'yit-ha-lal sh'mei d'kud-sha, b'rich hu,  
l'eilah, min kol bir-cha-ta v'shi- ra-ta, tush-  
b'cha-ta v'neh-cheh-ma-ta da- a-mi-ran  
bal-ma, v'i-m'ru: amein.

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם  
וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל  
שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא לְעָלָא מִן כָּל  
בְּרַכְתָּא וְשִׁירָתָא, תְּשַׁבְּחֵתָא וְנַחֲמֵתָא,  
דְאָמְרוּן בְּעָלְמָא, וְאָמְרוּ אָמֵן:

Ye'hei sh'lama rabah min sh'maya v'chayim  
aleinu v'al kol yisraeil,  
v'im'ru: amein.

יְהִי שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים  
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן:

Oseh shalom bimromav, hu ya'ah-seh  
shalom aleinu, v'al kol yisraeil, v'im'ru:  
amein.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם  
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן:

*May the name of God be made great and sanctified, throughout the world, which God has willfully created. May God's rule be established in your lifetime and in your days, and in the lifetime of the entire household of Israel, swiftly and in the near future; and say, Amen. May God's great name be blessed, forever and ever. Blessed, praised, glorified, exalted, extolled, honored, elevated, and lauded be the Name of the Holy One, Blessed is God - above and beyond any blessings and hymns, praises and consolations which are uttered in the world; and say: Amen. May there be abundant peace from Heaven, and life, upon us and upon all Israel; and say, Amen. May the One who makes peace in the heavens above make peace for us, for all Israel, and let us say: Amen.*

## **Holding on and Letting go, Harold Schulweis**

Hold on and let go.  
On the surface of things  
contradictory counsel.  
But one does not negate the other.  
The two are complementary, dialectical  
two sides of one coin.

Hold on -- death is not the final word  
The grave no oblivion.  
Hold on in Kaddish, Yahrzeit, Yizkor.  
No gesture, no kindness, no smile  
evaporates --

Every kindness, every embrace  
has its afterlife  
in our minds, our hearts, our hands.

Hold on  
Not enslaving memory  
that sells the future  
to the past  
nor recollection that makes us passive,  
listless, resigned.  
But memory that releases us  
for a new life.

Return the dust to the earth  
not to bury hope  
but to resurrect the will to live.

Artists, aerialists  
on a swinging trapeze  
letting go one ring to catch another to  
climb to higher heights.

Hold on and let go.  
a courageous duality that endows our life  
with meaning.  
Neither denying the past nor foreclosing  
the future.

The flow of life  
the divine process  
gives and takes retains and creates.

Old and new  
yesterday and tomorrow both in one  
embrace.

The Lord giveth  
and the Lord taketh  
Blessed be the name of the Lord.

\*\*\*\*

May the memories of our loved ones inspire us  
To seek in our lives those qualities  
of mind and heart  
Which we recall with special gratitude.  
May we help to bring closer to fulfillment  
Their highest ideals and noblest strivings.  
May the memories of our loved ones deepen our loyalty  
To that which cannot die --

Our faith, our love,  
and devotion to our heritage.

As we ponder life's transience and frailty,  
Help us, O God, to use each precious moment wisely,  
To fill each day with  
the compassion and kindness  
Which you have placed within our reach.  
Thus will the memories  
of our loved ones  
abide among us

As a source of undying inspiration and enduring blessing.