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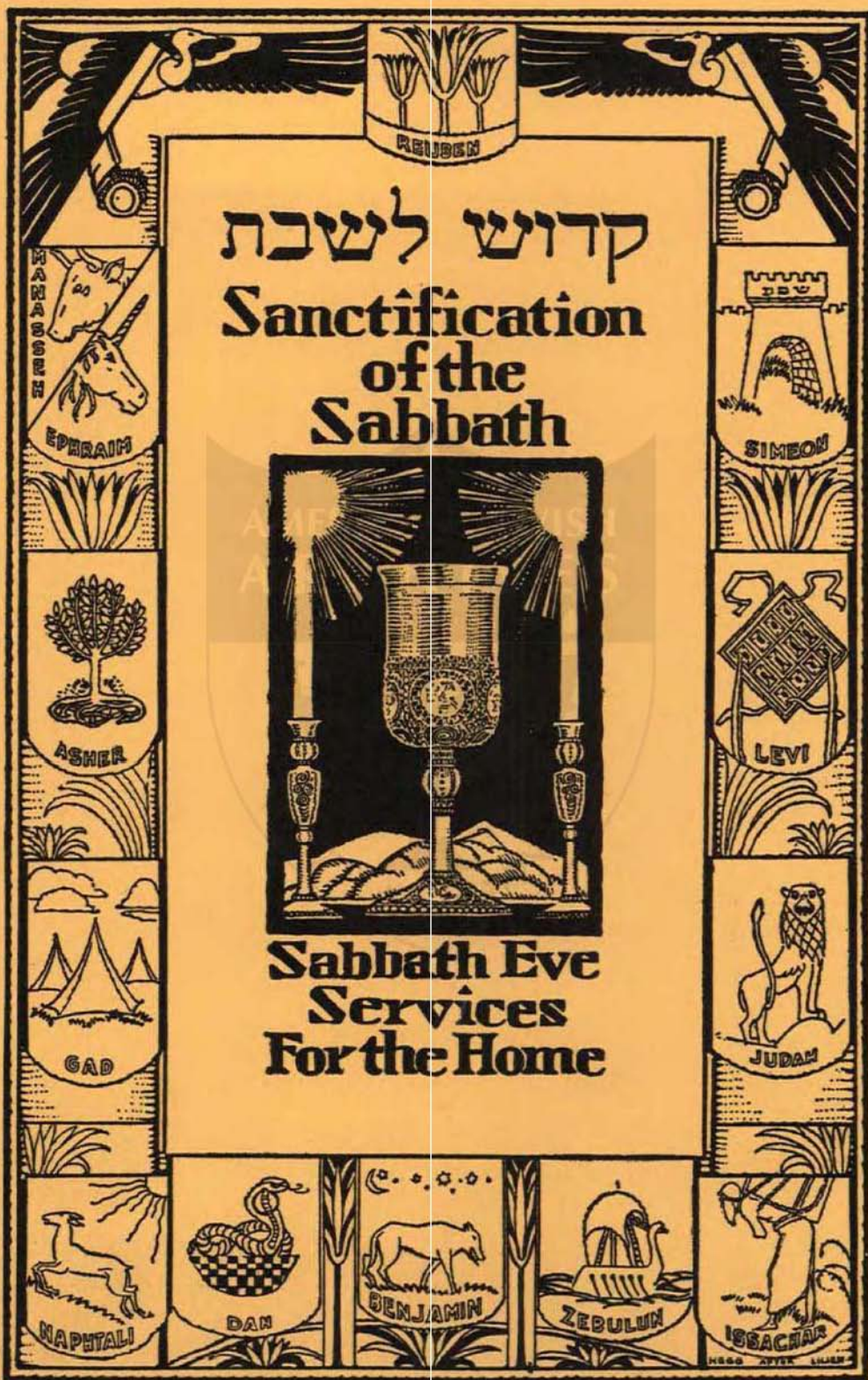
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Special services. 1943-1945.

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KIDDUSH SERVICE

SABBATH EVE

קידוש

The table is given a festive appearance. A wine cup and a loaf of bread for the blessing are set before the head of the household. The ceremony of ushering in the Sabbath is begun by the kindling of the lights, during which a blessing by the wife is silently asked upon the home and the dear ones. The following may be used:

ברוך אתה יי אלהינו מלך העולם. אשר
קדשנו במצותיו וצונו להדליק נר של שבת:

Boruch attoh adonoy elohenu melech ho-olom asher kidshonu be-mitsvosov ve-tsivonu le-hadlik ner shel shabbos.


Praised be Thou, O Lord our God, King of the universe, who hast sanctified us by Thy commandments and commanded us to kindle the Sabbath lights.

May our home be consecrated, O God, by Thy light. May it shine upon us all in blessing as the light of love and truth, the light of peace and good will. Amen.

When all are seated, the head of the household says:

Come, let us welcome the Sabbath in joy and peace. Like a bride, radiant and joyous, comes the Sabbath. It brings blessings to our hearts; workday thoughts and cares are put aside. The brightness of the Sabbath light shines forth to tell that a divine spirit of love abides within our home. In that light all our blessings are enriched, all our griefs and trials are softened. At this hour, God's messenger of peace comes and turns the hearts of the parents to the children, and the hearts of the children to the parents, strengthening the bonds of devotion to that pure and lofty ideal of the home found in Sacred Writ.

(Proverbs, Chapter XXXI, Verses 10-31.)



ברוך אתה יי מקדש השבת:

Boruch attoh adonoy mekaddesh ha-shabbos.

Praised be Thou, O Lord, who sanctifiest the Sabbath.

The head of the household lifts the wine cup and says:

Let us praise God with this symbol of joy, and thank Him for the blessings of the past week, for life, health and strength, for home, love and friendship, for the discipline of our trials and temptations, for the happiness that has come to us out of our labors. Thou hast ennobled us, O God, by the blessings of work, and in love and kindness Thou hast sanctified us by the blessings of rest through the commandment: "Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath hallowed unto the Lord, thy God."

ברוך אתה יי אלהינו מלך העולם. בורא פרי
הנפץ:

Boruch attoh adonoy elohenu melech ho-olom bore peri ha-gofen.

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

The head of the household then drinks from the goblet, after which he breaks the bread and pronounces the blessing:

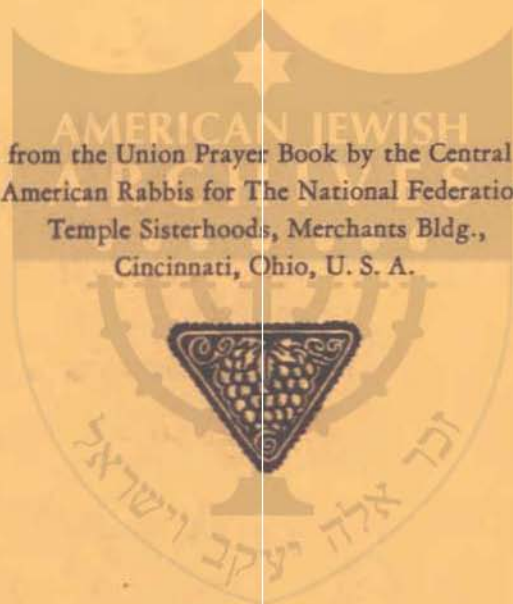
ברוך אתה יי אלהינו מלך העולם. המוציא
לחם מן הארץ:

Boruch attoh adonoy elohenu melech ho-olom ha-motsi lehem min ho-orets.

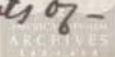
Praised be Thou, O Lord our God, King of the universe, who causeth the earth to yield food for all.

The bread is passed and each one at the table partakes of it.

Reprinted from the Union Prayer Book by the Central Conference
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Temple Sisterhoods, Merchants Bldg.,
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WILLIAM MORDECAI KRAMER

Special service



A
PRAYER SERVICE

FOR

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TEMPLE ISRAEL
ST. LOUIS, MO.

Prepared at the suggestion of the Brotherhood

You may take this Prayer Service for Home Worship

A PRAYER SERVICE FOR WARTIME



Rabbi:

Prayer For Courage

We pray Thee, O God, that in the presence of cruelty and wrong, our hearts remain steadfast and true. When evil men plot against us and seek to uproot us, let not despair drain our strength nor fear chill our faith. Teach us to meet hatred with courage, and to battle against adversity with a resolute will.

Keep alive within us the vision of our higher purpose and nobler destiny; renew our zeal for the divine tasks of life. Open our hearts to the cry of the persecuted and the despoiled. Hasten the day when envy and strife shall cease to divide the family of men, and justice and love reign supreme in the world.

Almighty God, we pray Thee, watch over our dear ones who have gone to far-flung battlelines. May they know the warmth of the smile of Thy countenance. Protect them for the sake of Thy holy name. Hear their prayers and hear our prayers on their behalf. Amen.

Responsive Reading

Rabbi: The wicked have drawn out the sword and have bent their bow . . . to slay such as are upright in the way.

Congregation: Their sword shall enter into their own heart, and their bows shall be broken.

Though a host should encamp against me, My heart shall not fear;

Though war shall rise up against me, Even then will I be confident.

Arm yourselves, and be valiant men, and be in readiness against the morning;

That you may fight those nations that are together against us, to destroy us and our sanctuary.

For the Lord is a God of knowledge and by him actions are weighed.

The weapons of the mighty men are broken and they that stumbled are girded with strength.

Unison:

Prayer For Our Nation

Fervently we invoke Thy blessing upon our country and our nation. Guard them, O God, from calamity and injury; suffer not their adversaries to triumph over them, and let the glories of a just, righteous and God-fearing people increase from age to age. Enlighten with Thy wisdom and sustain with Thy power those whom the people have set in authority, the President, and all those who are entrusted with our safety, and with the guardianship of our rights and our liberties. May peace and good-will obtain among all the inhabitants of our land; may religion spread its blessings among us and exalt our nation in righteousness. Amen.

Responsive Reading

Prayer For Loved Ones In Service—a dialogue

Rabbi: Is there one
Who does not have
A loved one in the service?

Congregation: Each of us has a loved one
Or many loved ones
Who now are in service.

Rabbi: In the service of their nation;
In the service of their God;
In the service of their families.

Congregation: Each of us voices a prayer,
A hope,
A trust:

Rabbi: God will look after our dear ones
And cherish them
As we cherish them,

Congregation: That the victory of the nation may be won,
And the victory of God,
And the victory of the family.

Rabbi: May the world and nation,
Family and home
Be lovingly reunited—

Congregation: That we may be with our dear ones again.

SILENT PRAYER

CHOIR

Unison:

Prayer For Peace

Grant us peace, Thy most precious gift, O Thou eternal source of peace, and enable Israel to be a messenger of peace unto the peoples of the earth. Bless our country that it may ever be a stronghold of peace, and the advocate of a just and enduring peace 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 all the inhabitants of our land. Plant virtue in every soul, and may the love of Thy name hallow every home and every heart. Praised be Thou, O Lord, the Giver of peace.

Prose adapted from Union Prayer Book.

ORDER OF SERVICE

INVASION DAY - JUNE 6, 1944

"MY COUNTRY 'TIS OF THEE" - - - - - Choir & Congregation

PRAYER for Strength

RESPONSIVE READING from the Psalms (page attached)

UNISON READING - - - - - PSALM 3

Lord, how many are mine adversaries become!
Many are they that rise up against me.
Many there are that say of my soul:
'There is no salvation for him in God!

But Thou, O Lord, art a shield about me;
My glory and the lifter up of my head.
With my voice I call unto the Lord,
And He answereth me out of His holy mountain.

I lay me down, and I sleep;
I awake, for the Lord sustaineth me.
I am not afraid of ten thousands of people,
That have set themselves against me round about.

Arise, O Lord; save me, O my God;
For Thou hast smitten all mine enemies upon the cheek,
Thou hast broken the teeth of the wicked.

Salvation belongeth unto the Lord;
Thy blessing be upon Thy people.

HYMN #95 - "GOD IS MY STRONG SALVATION" - - Choir & Congregation

SERMON

PRAYER for Safety of Men and Women in Service

BENEDICTION

"STAR SPANGLED BANNER" - - - - - Choir and Congregation

RESPONSIVE READING

Lo, thine enemies are in an uproar; And they that hate Thee
have lifted up the head,

For the wicked boasteth of his heart's desire;

He hath said in his heart: 'God hath forgotten; He will never see!

His mouth is full of cursing and deceit and oppression;
Under his tongue is mischief and iniquity.

Woe unto them that call evil good, and good evil; that change
darkness into light and light into darkness;

That doth slay the innocent in secret places, and
whose eyes are on the watch for the helpless.

Arise, O God, plead Thine own cause; remember Thy reproach all
the day at the hand of the base man;

Forget not the voice of Thine adversaries, the tumult
of those that rise up against Thee.

Deliver me from mine enemies, O my God; set me on high from
those that rise up against me;

Deliver me from the workers of iniquity, and save me
from the men of blood.

Hear Thou in Heaven and judge Thy servants, condemning the wicked
and justifying the righteous;

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

The wicked have drawn out the sword, and have bent their bow;
to cast down the poor and needy, to slay such as are upright;

Their sword shall enter into their own heart, and their
bows shall be broken.

Break Thou the arm of the wicked; and as for the evil man, search
out his wickedness, till none be found;

Give to the wicked according to their deeds, and according
to the evil of their endeavors.

As smoke is driven away, so drive them away; as wax melteth
before the fire, so let the wicked perish at the presence of God.

So perish all Thine enemies, O Lord, but they that love Him
shall be as the sun when it goeth forth in its might.

Through God we shall do valiantly; for it is He that shall tread
down our adversaries;

This is the word of the Lord, 'Not by might, nor by power,
but by My spirit, saith the Lord!

" IN LOVING MEMORY"

A sermon delivered at the Memorial Service of Passover, Temple Israel, St. Louis, Mo.
April 26, 1945

Dear friends,

I take as my text for this memorial sermon a passage from the Second Book of Samuel. A simple woman, a peasant woman spoke these words to the ~~king~~ ageing King David:

We must needs die, and our lives are as ~~the~~ water spilt on the ground which can not be gathered up again; God does not exempt any person.

Man must die. All the while we complain that our days are few and we act as though there was no end to them.

Man must die. For such is the will of God who gave him life. God does not exempt any person.

But what is death? These are the words of a veteran nurse who has seen death many times:

It has always seemed to me a major tragedy that so many people go through life haunted by the fear of death—only to find when it comes that it's as natural as life itself. For very few are ~~are~~ afraid to die when they get to the very end. In all my experience only one seemed to feel any terror—a woman who had done her sister a wrong which it was too late to right.

Something strange and beautiful happens to men and women when they come to the end of the road. All fear, all horror disappears. I have often watched a look of happy wonder dawn in their eyes when they realized this was true. It is all part of the goodness of nature and, I believe, of the illimitable goodness of God.

If we believe in the illimitable goodness of God can we say that death is the end? Just the end of life and afterwards there is ~~nothing~~ nothing —no name and

no remembrance? It is not so. Death is an end, but it too is a beginning. Death is the end of life and the beginning of immortality.

Believing this, we Jews on the occasion of death utter one of our most revered prayers. That prayer is, of course, the mourner's Kaddish. When we look into the history of it we can better understand its deep significance.

Our historians tell us that:

Originally, it was a prayer of the schoolroom. There, when an important religious book or lesson was finished, the head rabbi would recite it as a blessing or dismissal. It betokened that something significant and precious had been completed.

The Kaddish comprises three parts: a hymn of praise to God for the glories of the world which He had created, namely, "Magnified and sanctified be His great name, in the world which He had created according to His will"; a hope—that even as this lesson had been completed, so may God speedily complete His work among men, expressed in the words, "May He establish His kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and soon, and say ye, "Amen; " a benediction, "May there be abundant peace from Heaven, and life for us and for all Israel; He who maketh peace in His high places, may He make peace for us and for all Israel and say, Amen."

As the great power of this prayer became more deeply sensed, it was incorporated as a concluding benediction to the regular synagogue service. Later, it was uttered at the death of a great scholar—for the rabbis felt that just as it was fitting at the completion of a worthy book, so it would be appropriately applied to the completion of a worthy life.

From this time on, its usage widened until it became the general prayer for all who are bereaved.

Scripture compares our lives to water spilled on the ground, water which cannot again be gathered up again and it is true that water once spilled may not again be gathered. But, I ask, is the water spilt on the ground lost. And I find myself answering no.

Water spilt on the ground is not lost - it gives of itself in every flower whose roots it helped water. It offers of itself in the deposits of the soil whose chemical action it has stimulated. It expresses itself in the great river to whose underground sources it flows. It is not lost. Nothing is lost. There is only a change.

Can we in truth say that our teacher is dead while we pupils still apply her knowledge, Can we in truth say that our parents are dead when we, their children, flesh of their flesh, still live. Can we say that a man dies, a people vanishes, a civilization is destroyed while yet a man lives, a people survives, a civilization carries on with the buildings of those who came before, with the customs of those who came before, with thoughts of those who came before. No, there is no death; there is only immortality.

The drops of waters spilt on the ground have fallen from the leaves of the aitz chayyim, the tree of life, they fall to the ground, enter and nourish its roots.

The blood today spilt on the ground in the just cause of our United Nations cannot be gathered, but it is not lost, if it blossoms back into Liberty, bursts anew in Equality, or emerges in Fraternity. It is not lost. Nothing is lost. There is only change.

We cry at the passing of loved ones. It is good for men to cry. We grieve at the memory of dear ones. It is good for man to grieve. It is good to cry and good to grieve if the grief and cry too undergo change and are born new emotions of courage and faith, worship and trust.

All death is sad, and saddest of all is the needless and premature death which comes because there are evil men in the world. Knowing this we take the occasion of death to recite the Kaddish and in that way we reaffirm our faith in ~~our~~ God. This reaffirmation is more than just an act of faith. It is the beginning of doing. It is the beginning of doing something to ~~remove~~ remove evil from our midst - tyranny from our lands - suppressions from our souls. We draw strength out of tragedy. We rise to become tragic heroes if we follow the teachings of our Prophets and Rabbis.

Judaism conceives of death coming at the hands of a moloch hamoses, an angel of death. Death is not given over to a dark creature but to an angel of God. Death grieves us, death brings tears. Let death also bring ~~reflection~~ reflection. Let us learn from death a lesson of faith. Death comes from God we cannot challenge it. For we must needs die, God does not exempt any person.

To lessen the grief of the death of a beloved, Religion offeres a discipline. There is little comfort in ~~our~~ tragedy for those who have no God, but there is infinite comfort at times of sorrow for those who have drawn God close to their bosom. True faith remains unshaken. The religious soul is comforted when death strikes near him by his confidence in a greater power. He knows that while the waters may not be gathered up by man they are directed by God. This is enough.

We read in Jewish literature the wonderful story of the death of Moses. When his own death drew near he rebelled. Then God spoke to him and said, "I have ordained death for all individuals, but for mankind as a whole I have ordained life. Shall I change My decree that thou shall live and mankind perish?" Moses prostrated himself and answered, "Let mankind live and let me perish."

God does not exempt any person for we must needs die. Unlike Moses, God has not granted us a choice...for the choice of Moses is binding upon us all.

God has ordained death for the individual, we summon up faith and face the thought of death with confidence; God has ordained life for mankind as a whole, we offer prayers in thanks for his mercy. He is a God full of compassion and his mercy endures.....

Let us then say:

Man must needs die, and his life which is as water spilt to the ground that cannot be gathered up again lives anew in a new abode.

For this we know, for we have faith. That there is change not death - there is only immortality.

AMEN



HIC JACET

Here lies one, who, hating strife,
Kept to a peaceful and private life.
Rare gifts were his to share; but none
Will keep him from oblivion.
It was his weakness, and his grace,
To choose the lower, lesser place;
There, if he shone—for a natural wealth—
Like a glowworm 'twas—as if by stealth.
Men there are many, well-called great,
Who win, of right as rich a state.
He shunned that fiercer light, lest he
Should lose the quiet of privacy.
Even a lift of the eyelid proved
How much he valued what he loved.
There peered from his hinged, faded eyes
A self by solitude made wise;
As if within one mind may lie
All the soul needs for company;
And having that in safety there,
Finds its reflection everywhere.
Heart's tempests must have waxed and waned;
Surer deeps than these remained;
Fulltides, that silent well, may be
Mark of no less profound a sea.
Age proved his blessing, since it brought
What half-unwitting, he had sought
Life long; and found him reconciled
To die, as he had lived, a child:
He had come full circle. Now he is gone.
Stranger, respect his all: this stone.

SUPPLEMENT TO Liberal Judaism

Experimental Material Issued by

JOINT COMMITTEE ON CEREMONIES, C.C.A.R. AND U.A.H.C.

VOL. XI

SEPTEMBER, 1943

No. 5

DEDICATION OF

Synagogue Roll of Honor



AMERICAN JEWISH

THIS SERVICE is one which may be used at Sabbath evening devotions. On the Pulpit platform, which usually has the American Flag displayed on the right, the Roll of Honor may be placed on the left and should be covered so that it may later be unveiled. If desired, the exercises may be preceded by a processional which may include a local American Legion Post carrying American and Service Flags with Color Guard, invited speaker, etc., and two Service Men representing the Military Services, such as Army, Navy, Marine or Coast Guard. The two Service Men, speaker, and any others should proceed to the platform where they will be seated, while the others should be seated in front in a section reserved for them. The evening service proceeds up to the point of the Adoration. At that point, the rabbi steps to the Pulpit and the Dedication Service begins as follows:

RABBI

At this Sabbath Service we dedicate the Roll of Honor bearing the names of the sons and daughters of our congregation, who are in the service of our beloved country in its struggle for justice and freedom.

We beseech Thee, O God, that their devotion and sacrifices may bring us the blessings of victory and a righteous peace.

Let us then rise and pray together in the traditional words: Grant us peace, etc. (Peace prayer in the Newly Revised *Union Prayerbook*, p. 22.)

CHOIR: AMEN.

The two Service Men place themselves one on each side of the Roll of Honor, ready at the proper time to unveil it.

RABBI

The aim of all our sacrifice is not to destroy; it is to build a better world.

We unveil this Scroll. On it are inscribed the names of those of this congregational family who have answered their country's call to serve, in field, camp; on sea, in air; at home and in far-flung lands.

The Service Men now unveil the Roll of Honor and the rabbi continues: Let us read these names in loving pride and with faith in the Divine, which overcomes every anxiety, fear and pain.

THE NAMES ARE READ

We dedicate this Scroll (Service Flag, Honor Roll) as a sacred emblem to become a precious part of this House of Prayer. Let it symbolize the eager willingness of the sons and daughters of Israel to make every sacrifice in the name of the God who liberated our fathers from the land of Egypt, from the house of bondage. May it be Thy will, Eternal God, to keep them safe and bring them back to us; yet, if it be Thy will that they suffer, endow them with the courage which has sustained Israel throughout the ages.

The Service Men are seated. The rabbi walks toward the Flag, and standing before it, says: Our sons and daughters whose names have been lovingly inscribed, have offered themselves upon the altar of freedom—their lives, their souls, their sacred honor.

We who have gathered here, all of us who serve the same sacred cause at home, must sustain their courage, hope and faith by rededicating ourselves to the ideals of our beloved land. We renew these ideals as we stand before the banner of freedom

in which they are symbolized. We thank Thee for this noble emblem and the heroic thoughts which it inspires. We praise Thee for our country's ideals of law and order, for its promise of freedom, and for its sublime vision of peace and humanity.

As a solemn token of our rededication, let us rise to salute our precious banner and pledge to it our allegiance.

CONGREGATION

Congregation rises and repeats Pledge of Allegiance: I pledge allegiance to the Flag of the United States of America and to the Republic for which it stands—one Nation indivisible with Liberty and Justice for all.

The congregation sings "America" or "The Star-Spangled Banner." The rabbi removes the Torah from the Ark, and elevating it before the congregation says:

RABBI

We have honored our sons and daughters by inscribing their names in this Holy Temple. We have rededicated ourselves to the ideals which our nation's flag blazons forth. Let us also make this solemn hour a time of rededication to the ideals inscribed in this Scroll which gives divine authority to mankind's dream of a better world.

This Torah gives worth and dignity to every human soul, for in it is written that man is made in the divine image. Out of it rises the vision of the fatherhood of God and the brotherhood of man. Within it is the great revelation of the divine holiness,

(Continued on page 7)

Ceremony for Sabbath Ovos

*For the Observance of Parents' Day
on the Sabbath Preceding Mother's Day*



THE CHILDREN of the Religious School attend the service in a body. Special efforts should be made in the weeks preceding to have the children bring their parents to the synagogue on this particular Sabbath. When the Sabbath Service has proceeded to the bottom of p. 140 of the Newly Revised *Union Prayerbook*, the rabbi will approach the Ark, and face the Congregation. While the rabbi does this, three children, one from the Intermediate Grades, one from the Confirmation Class and one High School youth, ascend the Altar, each carrying two flowers. They face the rabbi at the Ark. The High School Youth says:

HIGH SCHOOL YOUTH

Rabbi ———, you have taught us that in Jewish life the ties between parents and children are very close, and from our own experience we have learned of the loyalty which binds our Jewish families together. On this Parents' Day, therefore, as representatives of all the children and young people of this Congregation, we want to pay tribute to our parents, and we ask that you call to this Altar representatives of the parents to receive tokens of our love and loyalty.

RABBI

My dear children, it is a tender sentiment that brings you here. With you I rejoice in the strength of affection in the homes and families of our Congregation, and I am happy to summon fathers and mothers to approach this Altar. Parents, these children standing at this Altar of Israel ask you to join them. Your children call. I invite your representatives to approach the Altar.

The children turn and face the Congregation. Three mothers and three fathers ascend the pulpit from opposite sides. The ages of the parents should be; one father and mother from the younger group, one father and mother who have grown children, one grandfather and grandmother. The grouping on the Altar will now be as follows: rabbi with children in front of him, both facing the congregation; the three fathers and three mothers facing each other and at right angles to rabbi and children. When all have taken their places, a High School youth says:

HIGH SCHOOL YOUTH

In the Ten Commandments we are told: Honor thy father and thy moth-

er. Reverence and respect for parents are commanded by our religion. We thank God for our parents. We are happy that He has given them to us. We want to strengthen the bonds of Jewish family life. Therefore, we pay tribute to you as representatives of all our parents. In token of our love and loyalty, we ask you to accept these flowers which, like you, are gifts of God to us.

He gives a flower to each of the grandparents.

CONFIRMAND

On this Parents' Day especially, we, your children, want to tell you how much you mean to us. We feel deeply your hopes and your love for us. We know your struggles and your care. You brought us into the world. You watch over us and guide us. For our sake you maintain home and synagogue and school. In token of our gratitude we give you these flowers. Let them stand for our desire to bring beauty, fragrance and joy into your lives.

Confirmand gives a flower to each of the mothers and fathers in the second group.

YOUNGEST CHILD

You love us. We love you, too. On this Parents' Day we bring you these beautiful flowers to show you that we think of you and love you very much.

The child gives a flower to each of the young parents. The children and

parents now face the Ark. Both grandparents approach the three children and lay their hands upon their heads. One of the grandparents says:

GRANDPARENT

We thank Thee, O God, for our children and for the promise of the future they bring. Bless them, O Father, as we would bless them. Be with them as Thou wast with our fathers, and may our heritage be sanctified through them.

CHOIR: AMEN

RABBI

Our God and God of our fathers, in this tender moment we ask Thy blessing upon the parents and children of Israel. Turn the hearts of the children unto their parents and the hearts of the parents unto their children. May unity and reverence, loyalty and affection ever abide in the habitations of Thy people. Bless this covenant of love and faithfulness. Bless our Congregation and those who serve it; our homes and the loved ones who dwell in them; bless all the sons and daughters of men. As a father hath compassion upon his children so mayest Thou give unto us the benediction of Thy mercy and Thy love.

CHOIR: AMEN

The parents and children return to their pews. The Service continues on p. 144 of the Newly Revised Union Prayerbook.



FAMILY CEREMONY FOR THE

Consecration of a New Home



Standing before a table on which are placed lighted candles, a loaf of bread, table salt, a cup of wine, a Bible, and a M'zuzo, the head of the family reads the following service:

Our God and God of our fathers, grant that we may consecrate this new home of ours with humble and grateful hearts. By Thy will we live and toil; by Thy grace we prosper and rejoice. We labor in vain when we labor without Thee; we build on shifting sand when Thou are not our Rock. In Thy goodness Thou dost bless us and cause us to dwell in comfort and peace. We give thanks unto Thee for Thine unfailing love and ever-watchful care.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ
מִלֵּד הָעוֹלָם שְׂהֵתֵינוּ וְקִמְּנוּ
יְהִיעֵנוּ לְזֶמֶן בְּנוֹה:

Praised be Thou, O Lord, our God, Ruler of the world, who hast granted us life, sustained us, and permitted us to celebrate this joyous occasion.

HYMN

"O Worship the King"
Union Hymnal 60, p. 61

RESPONSIVE READING

O give thanks unto the Lord, for He is good;

For His mercy endureth forever.

Happy is everyone that revereth the Lord,

That walketh in His ways.

When thou eateth the labor of thy hands,

Happy shalt thou be, and it shall be well with thee.

Except the Lord build the house,

They labor in vain that build it.

I will walk within my house in the integrity of my heart,

I will set no base thing before mine eyes.

He that worketh deceit shall not dwell within my house;

He that speaketh falsehood shall not be established before mine eyes.

The wicked are overthrown, and are not;

But the house of the righteous shall stand.

From of old our homes have been the dwelling place of the Jewish spirit. Within their walls our fathers built altars of faith and love. There they maintained the habit of daily devotion; there they prepared a table for the stranger and the needy. Grant, O

God, that we too may hallow our home with devout thoughts and kindly acts. Give us the will, we pray Thee, to keep alive at our fireside the glow of simple piety and generous hospitality.

The loaf is cut into pieces which are dipped in salt and distributed; then, the blessing is said.

ברוך אתה יהוה אלהינו
מלך העולם המוציא לחם
מן הארץ:

Praised be Thou, O Lord, our God, Ruler of the world, who causeth the earth to yield food for all.

(Lifting wine-cup)

Wine is the symbol of joy. "Wine rejoiceth the heart of man." He who ordains life has made all the things that give us happiness. He has also established the home as the source of our deepest joys. We pray Thee, O God, that in our home love may reign and simple pleasures abound. Preserve in us devotion to virtue and simplicity, and enable us to spend our days in contentment, happiness and peace.

ברוך אתה יהוה אלהינו
מלך העולם בורא פרי
הבית:

Praised be Thou, O Lord, our God, Ruler of the world, who hast created the fruit of the vine.

(Holding Bible)

This is the Law by which Israel has ever lived. It teaches us that man doth not live by bread only, but by everything that proceedeth out of the mouth of the Lord doth man live. We thank Thee, O God, for this Book of the Law, which Thou hast placed in our keeping for the good of all mankind. May it ever be a lamp unto our feet, and a light unto our path. Give us understanding, that we keep Thy law and observe it with our whole heart. Implant in us a love of Torah, that we may treasure it more than gold and silver, and take great delight in the study of its teachings.

ברוך אתה יהוה אלהינו
מלך העולם אשר קדשנו
במצותיו וצונו לעסוק
בדברי תורה:

Praised be Thou, O Lord our God, Ruler of the world, who hast sanctified us by Thy Commandments and ordained that we occupy ourselves with the words of the Law.

(Turn to the Book of Deuteronomy and read from the scriptural passages inscribed on the parchment within the M'zuzo case—Chapter VI, verses 4 through 9, and from Chapter XI, verses 13 through 21.)

(Raising the M'zuzo)

This ancient symbol of the M'zuzo speaks, then, to us of the One God, of

our need to love Him and to obey His Law. We affix the M'zuzo to the doorpost of our home that it may ever remind us of our divine nature and of the sacred duties of life. We have God in our hearts when our home thus bears witness to His holy presence.

Thou, O God, art our guardian and protector. Into Thy hands we commit our lives and destiny. Whatever may befall us, we shall not fear nor be dismayed; for Thou art with us. In Thee we trust; from Thee comes our strength; with Thee alone is the power to save.

The M'zuzo is fastened to the doorpost and the following blessing is recited:

ברוך אתה יהוה אלהינו
מלך העולם אשר קדשנו
במצותיו וצונו לקבוע מזוזתו:

Praised be Thou, O Lord, our God, Ruler of the world, who hast sanctified us by Thy Commandments and ordained that we affix the M'zuzo.

ANTHEM: AMERICA

ROLL OF HONOR

(Continued from page 2)

which inspires man to be holy as God is holy.

As we now return the Scroll to the Ark let us proclaim its sublime teaching of the Oneness of God, Israel's watchword through the ages.

CHOIR: SH'MA YISROEL

The rabbi returns the Torah to the Ark. The congregation is seated.

APPROPRIATE MUSIC

ADDRESS

APPROPRIATE MUSIC

Continue from Adoration to conclusion of service.

If preferred, this dedication service may be held at the completion of the regular service.

Looking Forward

THE CURRENT projects of the Committee on Ceremonies, as well as its plans for the immediate future, will be of interest to our readers.

Material in preparation includes Ceremony in Connection with the Naming of a Child in the Synagogue, a Harvest Service for Sukos, Home Service for Chanuko, and Home Service for Purim. Other ceremonies in contemplation are for Tisho B'Ov, for Chamisho Osor Bi-Sh'vot, and for Lag Bo-omer, as well as a variety of ceremonies for the home, covering the Jewish year, the Jewish week and special occasions in life, and ceremonies for various public and semi-public occasions.

The Committee on Ceremonies also has to its credit a Chanuko Lamp for the synagogue, with accompanying stand, an abridged Megillah in English, a shofor-with-mouthpiece, and an atoro for the rabbinical robe. A Kiddush cup for the synagogue is next on its list.

This Supplement should be kept for future reference.

Three New Ceremonials



THE COMMITTEE on Ceremonies announces three new experimental ceremonials: Dedication of Synagogue Roll of Honor, Ceremony for Sabbath Ovos, and Family Ceremony for the Consecration of a New Home. These are all contained in the present Ceremonial Supplement.

The Dedication of Synagogue Roll of Honor is a timely suggestion which should be widely welcomed. Every synagogue has or will have eventually an Honor Roll containing the names of all those men and women who are in the armed and related services. The ceremonial, intended for a special service in the synagogue, aims to honor in a dramatic and dignified way those who have been called upon to sacrifice their all for the sacred cause of freedom. We owe them this recognition in the House of God.

The Ceremony for Sabbath Ovos is meant to fill a long-felt want for a proper observance in the synagogue on Mother's, or as the Committee conceived it, Parents' Day. It constitutes a symbolic tribute of appreciation by the children to their parents, and embodies dramatic episodes and symbols to make the occasion important and vivid in the minds of both children and their parents.

The Family Ceremony for the Consecration of a New Home is the first of a series of experimental ceremonies

planned to restore the traditional spirit of sanctity to the Jewish home. In this, as in all similar attempts to reach the individual home, the Committee on Ceremonies invokes the encouragement and cooperation of the rabbis without whom the introduction of such ceremonials would be impossible. In making this material available, the Committee feels that it is responding to the often expressed desire on the part of many rabbis to revitalize the Jewish home. If the response is what is hoped for, other home ceremonies will follow.

TO ENRICH JEWISH LIFE

The object of all these new experimental service helps, as is now well known, is to enrich Jewish life by the creation of relevant and beautiful ceremonies that appeal to our modern age. The Committee has previously prepared experimental ceremonies for the Synagogue Suko, for the Seder, for Sabbaths Sholom, Todo, and Sh'kolim, a Megillah Ritual, and a Chanuko Pageant.

For further information regarding the ceremonials prepared by the Committee on Ceremonies, address Rabbi Jacob D. Schwarz, 34 W. 6th Street, Cincinnati 2, Ohio.

SERVICE FOR PURIM

Responsive Reading

RABBI

Blessed art Thou, O Lord our God, ruler of the universe, who has sanctified us by Thy commandments.

CONGREGATION

Blessed art Thou, O Lord our God, who has called upon us to read the Megillah, the Book of Esther, the story of Purim.

(Rabbi will read from the Megillah)

RABBI

As Thou has redeemed Israel from Haman of old, redeem us now from all who do evil.

CONGREGATION

Redeem all mankind from despotism and tyranny, save all men from war and bloodshed.

RABBI

We live in a day when the story of Purim is the story of our brothers overseas.

CONGREGATION

Just as Thou destroyed the evil decree in Persia, long ago, so may the laws against our people be destroyed in this day.

TOGETHER

Almighty God, as we enjoy our Purim Holiday, we say: May it be Thy will that when we again come together next year to mark this ancient festival, we may doubly rejoice in the events of old and the victory of our day.

AMEN

A
PRAYER SERVICE
FOR
WARTIME



Prepared at the suggestion of the Brotherhood

By WILLIAM M. KRAMER
ACTING RABBI

You may take this Prayer Service for Home Worship

A PRAYER SERVICE FOR WARTIME



Rabbi:

A Prayer For Courage

We pray Thee, O God, that in the presence of cruelty and wrong, our hearts remain steadfast and true. When evil men plot against us and seek to uproot us, let not despair drain our strength nor fear chill our faith. Teach us to meet hatred with courage, and to battle against adversity with a resolute will.

Keep alive within us the vision of our higher purpose and nobler destiny; renew our zeal for the divine tasks of life. Open our hearts to the cry of the persecuted and the despoiled. Hasten the day when envy and strife shall cease to divide the family of men, and justice and love reign supreme in the world.

Almighty God, we pray Thee, watch over our dear ones who have gone to far-flung battlelines. May they know the warmth of the smile of Thy countenance. Protect them for the sake of Thy holy name. Hear their prayers and hear our prayers on their behalf. Amen.

Responsive Reading

A Prayer For Strength

Rabbi: The wicked have drawn out the sword and have bent their bow . . . to slay such as are upright in the way.

Congregation: Their sword shall enter into their own heart, and their bows shall be broken.

Though a host should encamp against me, My heart shall not fear;

Though war shall rise up against me, Even then will I be confident.

Arm yourselves, and be valiant men, and be in readiness against the morning;

That you may fight those nations that are together against us, to destroy us and our sanctuary.

For the Lord is a God of knowledge and by him actions are weighed.

The weapons of the mighty men are broken and they that stumbled are girded with strength.

Unison:

A Prayer For Our Nation

Fervently we invoke Thy blessing upon our country and our nation. Guard them, O God, from calamity and injury; suffer not their adversaries to triumph over them, and let the glories of a just, righteous and God-fearing people increase from age to age. Enlighten with Thy wisdom and sustain with Thy power those whom the people have set in authority, the President, and all those who are entrusted with our safety, and with the guardianship of our rights and our liberties. May peace and good-will obtain among all the inhabitants of our land; may religion spread its blessings among us and exalt our nation in righteousness. Amen.

Responsive Reading

A Prayer For Loved Ones In Service—a dialogue

Rabbi: Is there one
Who does not have
A loved one in the service?

Congregation: Each of us has a loved one
Or many loved ones
Who now are in the service.

Rabbi: In the service of their nation;
In the service of their God;
In the service of their families.

Congregation: Each of us voices a prayer,
A hope,
A trust:

Rabbi: God will look after our dear ones
And cherish them
As we cherish them,

Congregation: That the victory of the nation may be won,
And the victory of God,
And the victory of the family.

Rabbi: May the world and nation,
Family and home
Be lovingly reunited—

Congregation: That we may be with our dear ones again.

SILENT PRAYER

CHOIR

Unison:

A Prayer For Peace

Grant us peace, Thy most precious gift, O Thou eternal source of peace, and enable Israel to be a messenger of peace unto the peoples of the earth. Bless our country that it may ever be a stronghold of peace, and the advocate of a just and enduring peace 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 all the inhabitants of our land. Plant virtue in every soul, and may the love of Thy name hallow every home and every heart. Praised be Thou, O Lord, the Giver of peace.

Prose adapted from Union Prayer Book

A SERVICE OF PRAYER AND MEDITATION - Number 3 - delivered at Temple Israel, St. Louis, Mo.
Friday, June 25, 1943

Dear friends,

We pause a few moments on this Sabbath eve from the turmoil and confusion
of daily living in order that we might reflect on life.

It is worth living and worth struggling to better.

Life is God-given and it is our religious duty to live beautiful lives.

Sometimes, however, things don't seem to go properly and we feel as
though we'd like to quit.

But (Don't Quit - page 60)

When things go wrong, as they sometimes will,

When the road you are treading seems all uphill,

When the funds are low and the debts are high,

And you want to smile, but you have to sigh;

When care is pressing you down a bit,

Rest, if you must - but don't you quit.

Life is queer with its twists and turns

As every one of us sometimes learns,

And many a "failure" turns about

When he might have won had he stuck it out;

Don't give up, though the pace seems slow,

You may succeed with another blow.

Often the goal is nearer than

It seems to a faint and faltering man;

Often the struggler has given up

When he might have captured the victor's cup;

And he learned too late, when the night slipped down,

How close he was to the golden crown.

We must stick to the fight,
If we stick to the fight, we'll find victory at the end
And our burden will be light,
If we share it with a friend.

(Because I had a Friend - page 69)

Life never would have been so rich,
To me so well worthwhile;
But for that cheering word you spoke,
But for that cheery smile;
The burden had so heavy grown,
My heart was filled with care;
I never would have reached the goal
Had you, friend, not been there.

Because, because I had a friend,
One who was real and true;
Because your friendship did not fail,
Just when I needed you,
I had the strength to clamber on,
I had the will to do;
Because I knew I had a friend,
I've no cause to rue.

Oh, there are records of the past
That tell of trust sublime;
Of friendships that survived the test
Of doubt, disaster, time;
But I know one that's up-to-date,
That did not have an end,

When a man defeated fought and won
Because he had a friend.

We must build now.

We must as they built in days of yore
To the future let us turn
We will build for them as was built before.

(Building the Bridge - Page Seventy)

An old man, going a lone highway,
Came, at the evening, cold and gray,
To a chasm, vast, and deep, and wide,
Through which was flowing a sullen tide.
The old man crossed in the twilight dim;
The sullen stream had no fears for him;
But he turned, when safe on the other side,
And built a bridge to span the tide.
"Old man," said a fellow pilgrim, near,
"You are wasting strength with building here;
Your journey will end with the ending day;
You never again must pass this way;
You have crossed the chasm, deep and wide,—
Why build you the bridge at the eventide?"

The builder lifted his old gray head;
"Good friend, in the path I have come," he said,
"There followeth after me today
A youth, whose feet must pass this way.
This chasm, that has been naught to me,
To that fair-haired youth may a pitfall be.
He, too, must cross in the twilight dim;
Good friend, I am building the bridge for him."

Let us pray. Almighty God and Father, source of all beauty - center of all love,
from Thine ~~max~~ infinite power grant us staying power in our finite hour.

Help us that we may turn our hearts to Thee - pray and turn our footsteps to Thy house c
prayer. Let us know that

God is in his Holy Temple
Earthly thoughts be silent now
Here in reverence we assemble
And before Thy presence bow.

God is with us now
And ever when we call upon His name
Adding every good endeavor
Guiding every upward aim.

Aim high, aim right
Project your thoughts this Sabbath night
Shown by faith and by wit
Let God know man will not quit.

(Repeat poem - page 60 - "Don't Quit")

Our job will be a tremendous one. The Jews having suffered and lost more than anyone, will have the greatest job of rebuilding.

In a sense this country will play the part after the war that Father Perrault believed Shangri-La was destined to play in the book, "Lost Horizon." He foresaw a time when men "exultant in the technique of homicide would rage so hotly over the world that every precious thing would be in danger, every book and picture, and harmony, every treasure garnered through two milleniums, the small, the defenseless, the delicate all would be lost." And Father Perrault had hoped that Shangri-La would remain isolated from it all. And that when it was over, his new world would return to the old all its decency and the world under GOD would have a new birth of freedom. Father Perrault hoped that when the strong had devoured each other, the meek would return to the world its culture, wisdom, art, philosophy and all the good things men treasure. Perhaps then, he thought, would the ancient prophesy that the meek will inherit the earth be fulfilled. That is the way we must be, holding high the torch of right so that its light may be spread all over this earth.

But we must not only see that the Jewish people have justice; we must not rest until everyone gets a fair deal. That is a Jewish doctrine.

Not only should the bad conditions caused by this war be corrected, but the errors made before the war should be rectified.

And who will be the Jews of the future? of the reconstruction period? Among them are the very people seated here right now!

We have a tremendous part in the building of a new world, but we will see it through successfully. We, the people on whom the future of humanity will rest during the crucial days of the coming era - WILL SUCCEED - We have a rendezvous with destiny - We must see that the world goes forward - "WITH MALICE TOWARD NONE - WITH CHARITY FOR ALL."

We honor the birthday of the man who uttered those immortal words over the 3,000 dead who lay in the military cemetery at Gettysburg. Today, from Kiska Hill to the sands of the Marshalls, from Casablanca to Cassino, the American dead lie buried. In every corner of the world are found rows of white crosses and stars of David. Shall these dead have died in vain? In victory alone we cannot repay our debt to those valiant dead. Only when all men stand unshackled shall we have kept the faith. Now we are not only struggling to emancipate those physically enslaved, as did Lincoln, but also those whose minds have become poisoned and rotted by the venom of intolerance. So this great conflict, although identical in principle with the Civil War, has broadened to include almost all peoples and all parts of the globe. Perhaps we fail to realize that not all of our heroic dead wear the uniform of America or its gallant allies and that also marching in their ranks is the tragic figure of Europe's martyred Jew. The mute lips of this unsung hero seem to cry out, "Have I died in vain? Will the world remember me and the fact that I died for freedom?" To him, no less than to our unknown soldier of this war, we owe the promise, "You shall not have died in vain!" Let his monument be more lasting than granite, more fitting than marble, for he would ask only for a world where no man need suffer because of his race, creed, or color. Where there would be no more "death trains" into which men are packed like cattle never to return again; no more ghettos with their unchecked epidemics and slow starvation; and no more horrors of the concentration camp. In our own country, too, we must fight bigotry and intolerance. We must never lose sight of the fact that America was settled in a search for religious freedom and

that these United States were founded on the principle of freedom for all. Let us ever keep in mind the words of Lincoln that this is a nation "dedicated to the proposition that all men are created equal." Let us here at home so live our lives as to exemplify that fundamental truth. Then shall we serve as an example for all the peoples of the world and bring to full realization his prophetic words that "this nation" yes, now this world "under God shall have a new birth of freedom."



PRAYER AND MEDITATION SERVICE NO. 4

Delivered at Temple Israel
July 2, St. Louis.

Dear Friends:

Each Sabbath since Confirmation I have offered in place of a sermon a selection of poetry based on a certain theme. We have had a poem service on prayer. We have had a poem service on facing life. And now at the suggestion of some of you I will read some prayers on facing death.

We are enjoined by Jewish laws to , choose life rather than death. The rabbis call upon us to be this-worldly- and not other worldly.

But death is part of life and if we are going to face life, meet life, and live significantly, we must have a philosophy of death. This in order that death may be a loving climax to life and not a cloud of dread since cuts off the sun of happiness.

Because we know that God is good
And of all His presence, death is lost
We can bravely face the future
Even as we view the past

We can know that God is with us
While within us there is breath
We can know there is no dying
Only change in what we call death

Come, let us turn our thoughts to the poets art
And find therein a source of strength
And in each rhymed and rhythmized line
Find length of life and a life of length

(CROSSING THE BAR -- Tennyson)

Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar,
When I put out to sea,
BUT SUCH A TIME as moving seems asleep,
Too full of sound and foam,
When that which drew from out the boundless deep
Turns again home.
TWILIGHT and evening bell,
And after that the dark!

And may there be no sadness of farewell,
When I embark;
FOR THOUGH from out our bourns of time and place
The flood may bear me far,
I hope to see my Pilot - face to face
When I have crost the bar.

Let them say when I have crost the bar
That I have wandered - but not very far
Let them think of me not as pale and wan
But happy and peaceful, when I have gone

(THEY SOFTLY WALK)

They are not gone who pass
Beyond the clasp of hand,
Out from the strong embrace.
They are but close so close
We need not grope with hands,
Nor look to see, nor try
To catch the sound of feet.
They have put off their shoes
Softly to walk by day
Within our thoughts, to tread
At night our dream-led paths
Of sleep.

They are not lost who find
The sunset gate, the goal
Of all their faithful years.
Not lost are they who reach
The summit of their climb,
The peak above the clouds
And storms. They are not lost
Who find the light of sun
And stars and God.

They are not dead who live
In hearts they leave behind.
In those whom they have blessed
They live a life again,
And shall live through the years
Eternal life, and grow
Each day more beautiful
As time declares their good,
Forgets the rest, and proves
Their immortality.

(W. K.)

God is eternal and life is eternal
And man is eternal too
And we face life and sorrow
Today and tomorrow
Knowing that God is true

(Taddish - W. K.)

Magnified and Sanctified, His name let us praise
In the world He has made in accord with His will.
May His kingdom come in your life and days
Speedily and soon for all Israel

Let His great name blessed be
Always and unto eternity

Bless-ed and praised and glorified,
Exalted, extolled, famed, magnified -
Lauded be the Holly One and Bless-ed be He
Though high above blessing and hymn,
Praise and consolation and all that we -
Utter in this world; and say ye, Amen.

Let His great name bless-ed be
From this time forth to eternity.

May abundant peace from heaven fall
And life for us and Israel-all.

My help cometh alone from God ;
He is the Maker of sky and sod .
The Maker of peace in heaven does dwell
May He make peace for us in all Israel.

(W.K.)

Death is only a part of life
None is exempt in the human race
We must have a philosophy of death
If it is life, we would face

(W.K.)

Bocharto b-chayin, the rabbis said.
 "Choose ye, life, the rabbis taught.
 Live like the living and not like the dead
 Lest that the life that you live is/haught

(W.K.)

Because we know that God is good
 And of all His presents, death is last
 We can bravely face the future
 Even as we view the past

We can know that God is with us
 While within us there is breath
 We can know there is no dying
 Only change in what we call death

Come, let us turn our thoughts to the poets art
 And find therein a source of strength
 And in each rhymed and rhythmied line
 Find length of life and a life of length.



PRAYER & MEDITATION NO. 5
Friday - July 9.
At Temple Israel - St. Louis

Dear Friends: It was not that I intended to eavesdrop, but I chanced to overhear a remark made after our services last Sabbath. Let me quote it for you; "I like to come to services, but an hour seems so long particularly during the summer."

One hour in one week
We set aside to pray
One hour in one week
And we restrict it to one day
One hour in one week
To touch the hand of God
One hour is too much she said
How very, very odd
One hour in one week
To gain the spirit anew
As if one hour in one week
Could carry man through
The trials and troubles of one week
The Joys and happiness
Only one hour in one week
To receive blessings and bless.

One might think that we were doing God a favor by praying to Him. We give of our prayers more grudgingly than we give alms to a beggar. We do not tithe our property or our time. We give the least and want the most and ask for blessings true. We give the least and want the most though our offerings are few.

(GOD SUNSHINE - by John Oxenham)

Never once since the world began
Has the sun ever stopped shining.
His face very often we could not see,
And we grumbled at his inconstancy;
But the clouds were really to blame, not he,
For, behind them, he was shining.

And so, behind life's darkest clouds,
God's love is always shining.
We veil it at times with our faithless fears,
And darken our sight with our foolish tears,
But in time the atmosphere always clears,
For His love is always shining.

~~Verbatim copy of text~~

(V.K.)

We call upon God and invoke His blessings
 Without regard for time and season
 And it is only fitting that
 We join in meditation
 And prayer
 And the fellowship of devotion
 The year round

At a time of emotional conflict
 Let the quite of the sanctuary
 Offer you calm
 Religious calm

Avail yourself of the teachings
 The inspiration of our faith
 Through this hour of public worship
 May faith grant you staith

The prayer house of Israel
 Awaits the people of Israel
 That there may be prayers
 And blessings too
 Unto the God of Israel

(Prayer - Solomon Ibn Gabirol)

Unto thy Rock, O my soul, uplift thy gaze,
 His loving-kindness day and night implore.
 Remember thy Creator in the days
 Of youth, in song His glorious name adore.
 He is thy portion through earth's troubled maze,
 Thy shelter, when life's pilgrimage is o'er.
 Thou knowest that there waits for thee always
 A peaceful resting-place His throne before.
 Therefore the Lord my God I bless and praise.
 Even as all creatures bless Him evermore.

(OUR LIVES - Ella Wheeler Wilcox)

Our lives are songs. God writes the words,
 And we set them to music at pleasure;
 And the song grows glad, or sweet, or sad,
 As we choose to fashion the measure.

We must write the music, whatever the song,
 Whatever its rhyme or metre;
 And if it is sad, we can make it glad,
 Or, if sweet, we can make it sweeter.

One has a song that is free and strong,
 But the music he writes is minor;
 And the sad, sad strain is replete with pain,
 And the singer becomes a repiner.

And he thinks God gave him a dirgelike lay,
Nor knows that the words are cheery,
And the song seems lonely and solemn - only
Because the music is dreary.

And the song of another has through the words
An undercurrent of sadness;
But he sets it to music of ringing chords,
And makes it a psalm of gladness.

So, whether our songs are sad or not,
We can give the world more pleasure,
And better ourselves, by setting the words
To God's triumphant measure.

(To a glad triumphant measure)

AMERICAN JEWISH LIVES

One hour in one week
We set aside to pray
One hour in one week
And we restrict it to one day
One hour in one week
To touch the hand of God
One hour is too much she said
How very, very odd
One hour in one week
To gain the spirit anew
As if one hour in one week
Could carry man through
The trials and troubles of one week
The joys and happiness
Only one hour in one week
To receive our blessings and bless.