

סדור פרחי קדש

SIDDUR PIRCHEI KODESH

Shabbat Evening Service
Excerpted from the Complete Siddur



TORONTO
2011—5772



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Holy Blossom Temple
1950 Bathurst Street
Toronto, Ontario M5P 3K9
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Library and Archives Canada Cataloguing in Publication

*Sidur Pirḥe Kodesh = Siddur Pirchei Kodesh : a prayerbook
for weekdays, Shabbat, festivals and other sacred occasions.*

Text in English and Hebrew.
ISBN 978-0-9698469-3-2

1. Judaism—Prayers and devotions.
I. Holy Blossom Temple (Toronto, Ont.)

BM665.A3H65 2011 296.4'5 C2011-905196-6

Front cover graphic: detail from Herman Chapel Ark doors

Produced for Holy Blossom Temple by Malcolm Lester & Associates
Editorial: Cy Strom, Diane Kriger
Design and production coordination: Jack Steiner
Typesetting: Baruch Sienna, Jack Steiner
Permissions and sources: Meghan Behse, Leslie de Freitas

Printed in Canada by Webcom

1 2 3 13 12 11

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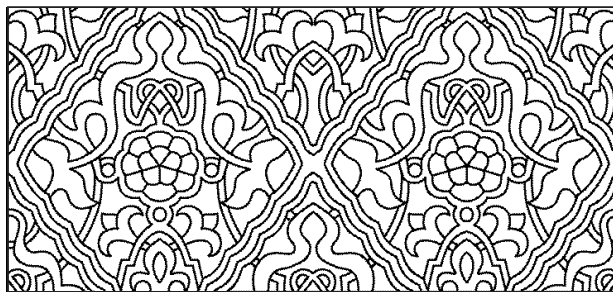
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Dedication

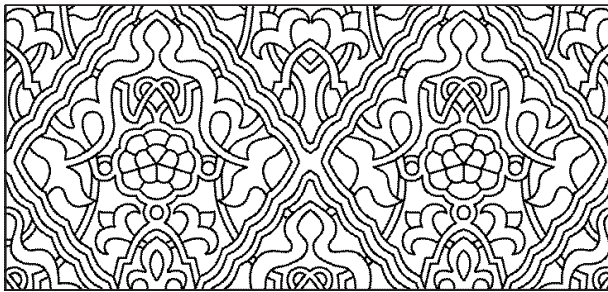
*This prayer book is made possible by a generous gift from
Hershell Ezrin and Sharyn Salsberg Ezrin*

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

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

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

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



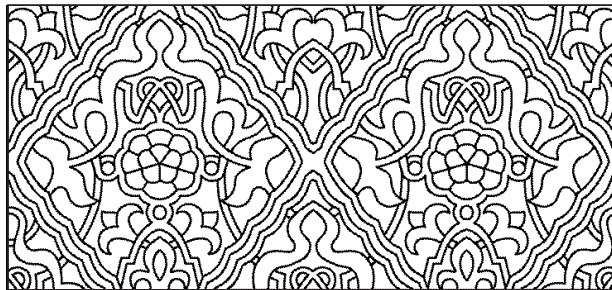
Dedication

Holy Blossom Temple is pleased to dedicate this prayerbook in honour of Rabbi W. Gunther and Elizabeth S. Plaut.

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

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

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



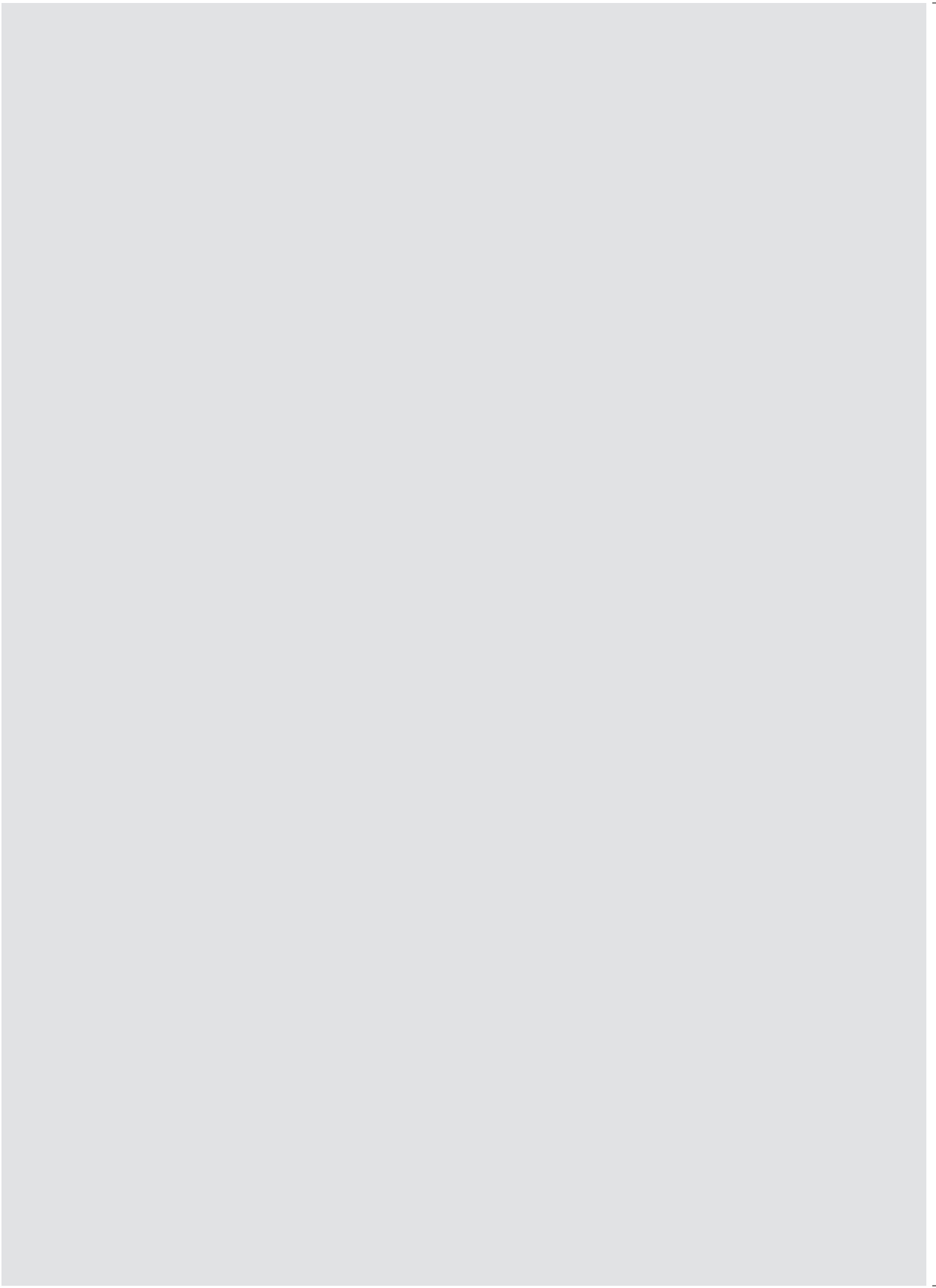
קבלת שבת

Kabbalat Shabbat

*Old and grey as I am, I hurry forth
on Friday, filled with love, to meet the
Sabbath. My joy approaches, my grief
disappears and I sing out: Welcome!*

*For love of this day, I purify my soul,
I bless the Eternal God. I leap and dance.
Yes! This is it! A foretaste of the World to Come!*

(Excerpt from a 14th–17th c. Yemenite poem, written
in Hebrew and Aramaic)



The holy Shabbat is the greatest gift given us by the Holy One. We must rejoice in the coming of Shabbat. If the expectation of a special guest would cause us to prepare with great care, how much more carefully should we prepare when the guest is the Shabbat Bride! Fresh tablecloths (or some read: bed coverings) should be set aside for Friday evening. Something special should always be eaten on Shabbat. Everyone, even someone with servants, must do something himself to honour Shabbat, whether it be helping prepare the meal, cleaning the house, or purchasing flowers to adorn the Shabbat table. (Shulchan Aruch)

Yedid Nefesh

Soul's Beloved, Av HaRachaman,
draw Your servant to Your will.
Like a deer Your servant will run,
and bow down low before Your
splendour. To him Your love is sweeter
than honeycomb, than any taste.

Glorious Beauty, Radiance of the
World, my lovesick soul aches for You.
Please God, heal this soul by revealing
to her Your tender light.
Then with strength recovered and
health restored, she will be Your
maidservant forever.

ידיד נפש

Rabbi Elazar
ben Moses
Azikri, Tzfat,
16th c.

יְדִיד נֶפֶשׁ, אָב הַרְחֵמֵן,
מִשָּׁךְ עַבְדְּךָ אֶל רְצוֹנְךָ.
כְּרוֹץ עַבְדְּךָ כְּמוֹ אֵיל,
יִשְׁתַּחֲוֶה מוֹל הַדָּרְךָ.
כִּי יַעֲרֵב לוֹ יְדִידוֹתְךָ
מִנֶּחֱת צוּף וְכָל טַעַם.

הַדּוֹר, נָאָה, זִיו הָעוֹלָם,
נִפְשִׁי חוֹלֶת אֶהְבֶּתְךָ.
אֲנָא, אֵל נָא, רַפָּא נָא לָהּ,
בְּהִרְאוֹת לָהּ נֵעָם זִיוְךָ.
אֲזִי תִתְחַזַּק וְתִתְרַפָּא,
וְהִיְתָה לְךָ שִׁפְחַת עוֹלָם.

Numbers 12:13

יְדִיד נֶפֶשׁ ("soul's Beloved") There have been many inadvertent changes to this love song over the centuries. This version of *Yedid Nefesh* reflects the author's own handwritten manuscript, in which he describes the Kabbalistic poem as "a supplication for union and the desire to love." Together, the first letters of each stanza spell יהוה, the name of his soul's Beloved. אֵל נָא, רַפָּא נָא לָהּ ("please God, please heal

her") These five words are the shortest and most effective prayer in the Torah. Moses spoke these words when he prayed for the physical health of his sister, Miriam. On the eve of Shabbat, the poet prays for the spiritual health of the soul, which longs to be reunited with the Divine.

Ancient One, let Your compassion be aroused, have pity on Your beloved child. How long have I yearned to see the glory of Your strength!
Please, my God, my heart's desire, hurry, do not hide Yourself.

Reveal Yourself, please, Beloved, spread out over me Your shelter of peace. Let the earth shine with Your glory. Let us revel and rejoice in You. Hurry, Beloved, for the appointed time has come! Be gracious to me as in days everlasting.

וְתִיק, יְהִמּוּ רַחֲמֶיךָ,
וְחוּס נָא עַל בֶּן אֲהוּבְךָ.
כִּי זֶה כַּמָּה נִכְסֵף נִכְסֵף,
לְרֹאוֹת בְּתַפְאֶרֶת עֲזָךְ.
אָנָּה, אֱלֹהִי מַחְמַד לְבִי,
וְחוּשָׁה נָא, וְאַל תִּתְעַלֵּם.

הַגִּילָה נָא וּפְרֹשׁ, חֲבִיב, עָלַי
אֶת סִכַּת שְׁלוֹמְךָ.
תֵּאִיר אֶרֶץ מִכְבוֹדְךָ,
נְגִילָה וְנִשְׁמָחָה בָּךְ.
מִהָּרָה אֲהוּב, כִּי בָּא מוֹעֵד,
וְחֲנִנִי כִימֵי עוֹלָם.

Candle Lighting

Praised are You, Adonai our God, Sovereign of the Universe, who has sanctified us with mitzvot, and has commanded us to kindle the lights of Shabbat [and Yom Tov].

הדלקת הנרות

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ,
מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו, וְצִוָּנוּ לְהַדְלִיק
נֵר שֶׁל שַׁבָּת [וְיֹם טוֹב].

Sovereign of the universe, may these lights be, in Your eyes, like the lights which the Kohein kindled in the Holy Temple. May our light never be extinguished, and may Your light shine upon us. (Seder T'chines U'Vokshes)

הַדְלָקַת נְרוֹת ("candle lighting") Normally we recite a blessing, then fulfill the mitzvah it describes. However, Shabbat candles are lit first, followed by the blessing, because the act of lighting a fire must precede the acknowledgment of the arrival of Shabbat. It is customary to cover one's eyes when reciting the blessing, so that the blessing follows the act of lighting, but precedes the act of beholding the

light. It is also customary to offer a private prayer for the well-being of loved ones.

Lighting two candles recalls the dual commandment of *Shamor V'Zachor*, "Keep and Remember," uniting descriptions of Shabbat in the Torah's two versions of the Ten Commandments (Exodus 20:8 and Deuteronomy 5:12).

In sixteenth century Tzfat, Rabbi Moses Cordovero developed the custom of singing a series of psalms to greet the Shabbat. He and other Kabbalists would dress in white, go out to the fields at sunset, and sing Psalms 95–99 and 29, L'chah Dodi, and Psalms 92–93 before the evening prayer service began. This custom spread quickly throughout the Jewish world and became known as “Kabbalat Shabbat,” “the Receiving of Shabbat.”

Come, let us sing to the Eternal,
shout jubilantly to our Rock of
Deliverance.

לְכוּ, נִרְנֶנָּה לַיהוָה,
נְרִיעָה, לְצוּר יִשְׁעֵנוּ;

From
Psalm 95

Let us enter God's presence with
thanks; with hymns let us raise our
voices to God.

נִקְדָּמָה פָּנֵינוּ בְּתוֹדָה,
בְּזִמְרוֹת, נְרִיעַ לוֹ;

For a great God is Adonai,
a great Ruler over all gods.

כִּי אֵל גָּדוֹל יְהוָה,
וּמֶלֶךְ גָּדוֹל עַל-כָּל-אֱלֹהִים;

In God's hand are the depths
of the earth and the heights of
the mountains.

אֲשֶׁר בְּיָדוֹ מַחְקֵי-אָרֶץ,
וְתוֹעֲפוֹת הָרִים לוֹ;

*Sovereign of
the Universe, if
I could sing, I
would not let
You remain
above. I would
harry You with
my song until
You came
down and
stayed here
among us.
(Rabbi Pinchas of
Koretz)*

God owns the sea and made it,
God's hands formed the dry land.

אֲשֶׁר-לוֹ הַיָּם, וְהוּא עָשָׂהוּ,
וַיִּבְשֹׁת יָדָיו יָצְרוּ;

Come, let us worship and bow low.
Let us kneel before the Eternal,
who made us.

בָּאוּ, נִשְׁתַּחֲוֶה וְנִכְרָעָה.
נִבְרַכָּה לְפָנֵי-יְהוָה עֲשֵׂנוּ;

For the Eternal is our God,
and we are the People of God's
pasture, a flock in God's hand.

כִּי הוּא אֱלֹהֵינוּ, וְאַנְחֵנוּ
עַם מְרֻעִיתוֹ, וְצֹאן יָדוֹ,

Today, if only you would hear
God's voice.

הַיּוֹם, אִם-בִּקְלוֹ תִשְׁמָעוּ;

נִקְדָּמָה פָּנֵינוּ בְּתוֹדָה (“let us enter God's presence with thanks”) Literally, “Let us advance toward God with gratitude.” In religious terms, one cannot advance without gratitude.

הַיּוֹם (“today”) Rabbi Levi taught: “If the

People of Israel kept but one Shabbat as it ought to be kept, the world would be redeemed immediately, for it is said: ‘Today, if only you would hear God's voice.’ Which day is today? Shabbat.” (Midrash Tehilim 95:7)



Sing to the Eternal a new song!
Sing to the Eternal, all the earth!

Sing to the Eternal, praise God's
name; proclaim God's deliverance
from day to day.

Recount God's glory among the
nations, God's wonders among
all peoples.

For the Eternal is great and most
praiseworthy, more awesome
than all other gods.

For all the peoples' gods are idols;
but Adonai made the heavens.

Glory and grandeur are before
God, strength and beauty in
God's sanctuary.

Ascribe to Adonai, O families
of nations. Ascribe to Adonai
honour and might! Ascribe to
Adonai the glory of God's name.

Raise a gift and enter God's
courtyards. Bow before the
Eternal in glorious holiness.

Tremble before God, all the earth.
Declare among the nations:
"Adonai reigns!"

שִׁיר חֲדָשׁ ("a new song") Rabbi Yeda said in
the name of Rabbi Meir: "Like the spring from
which fresh water pours out at every moment, so
will the People of Israel sing a new song at every
moment." (Midrash Tehilim 87:7)

כָּל-הָאָרֶץ ("all the earth") The human,
earthly, and heavenly worlds are all entreated to
extol and worship God. Reference to the nations,

שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ!
שִׁירוּ לַיהוָה כָּל-הָאָרֶץ:

שִׁירוּ לַיהוָה בָּרְכוּ שְׁמוֹ;
בְּשָׁרוּ מִיּוֹם-לְיוֹם יְשׁוּעָתוֹ:

סִפְרוּ בַּגּוֹיִם כְּבוֹדוֹ,
בְּכָל-הָעַמִּים, נִפְלְאוֹתָיו:

כִּי גָדוֹל יְהוָה וּמַהֲלָל מְאֹד,
נוֹרָא הוּא עַל-כָּל-אֱלֹהִים:

כִּי כָל-אֱלֹהֵי הָעַמִּים אִלִּילִים,
וַיהוָה שָׁמַיִם עָשָׂה:

הוֹדִי-וְהָדָר לִפְנֵי,
עַז וְתַפָּאֶרֶת בְּמִקְדָּשׁוֹ:

הָבוּ לַיהוָה, מִשְׁפָּחוֹת עַמִּים,
הָבוּ לַיהוָה כְּבוֹד וָעֹז:
הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ.

שְׁאוּ-מִנְחָה וּבָאוּ לְחִצְרוֹתָיו:
הִשְׁתַּחֲווּ לַיהוָה בְּהִדְרַת-קֹדֶשׁ.

חִילוּ מִפְּנֵי כָל-הָאָרֶץ:
אָמְרוּ בַּגּוֹיִם, יְהוָה מֶלֶךְ!

Psalm 96

*When a person
is singing and
cannot lift his
voice, and another
who can lift his
voice comes to
join him, then the
first will be able
to lift his voice,
too. This is the
hidden potential
of the bond
between spirit
and spirit.
(Rabbi Pinchas
of Koretz)*

גוֹיִם, appears five times; its synonym, **עַמִּים**,
twice; and **אָרֶץ**, referring to all the world's
inhabitants, four times. What is the cause for
such universal celebration? The coming of God's
rule on earth, a messianic vision of universal
justice and order, when all nations, not just
Israel, will be subject to God's righteous
sovereignty. (Rabbi Ellen Frankel)

The world stands firm; it shall
not be shaken. God will judge
the peoples with uprightness.

The heavens will rejoice, the earth
exult. The sea and its fullness
will roar.

The fields will be glad and all that
is in them. Then all the trees
of the forest will sing for joy

before the Eternal who comes,
who comes to judge the earth;

God will judge the world with
righteousness and its peoples
with faithfulness.



The Eternal reigns, the earth exults;
the many islands rejoice.

Cloud and deep darkness are
round about God;
upon righteousness and justice
God's throne is set.

Fire will go before God to surround
and consume the foes.

God's lightning illuminates the
world; the earth sees and trembles.

Mountains melt like wax
before the Eternal,
before the Ruler of all the earth.

The heavens declare God's
righteousness; and all the
peoples behold God's glory.

אֶת־תְּכוֹן תִּבֵּל, בְּלִתְמוּט.
יִדִּין עַמִּים בְּמִישָׁרִים:

יִשְׂמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ.
יִרְעֶם הַיָּם וּמְלֹאוֹ:

יַעֲלוּ שָׂדֵי וְכָל־אֲשֶׁר־בוֹ.
אִזּוּ יִרְנְנוּ כָּל־עֵצֵי־יָעַר:

לִפְנֵי יְהוָה כִּי בָא,
כִּי בָא לְשַׁפֵּט הָאָרֶץ:

יִשְׁפֹּט־תִּבֵּל בְּצֶדֶק
וְעַמִּים בְּאֲמוּנָתוֹ:

יְהוָה מֶלֶךְ, תִּגַּל הָאָרֶץ;
יִשְׂמְחוּ אֲנִים רַבִּים:

עָנָן וְעֶרְפֶּל סְבִיבָיו,
צֶדֶק וּמִשְׁפָּט מְכוֹן כְּסֹאוֹ:

אֵשׁ לִפְנֵי תֵּלֶךְ,
וְתִלְהֹט סְבִיב צִרְיוֹ:

הָאֵירוֹ בְּרָקִיו תִּבֵּל;
רָאֲתָהּ וַתַּחַל הָאָרֶץ:

הָרִים כְּדוֹנָג נִמְסוּ
מִלִּפְנֵי יְהוָה,
מִלִּפְנֵי אֲדוֹן כָּל־הָאָרֶץ:

הִגִּידוּ הַשָּׁמַיִם צֶדֶקוֹ,
וְרָאוּ כָל־הָעַמִּים כְּבוֹדוֹ:

*Our acts of
kindness are
used by God as
seed for the
planting of
trees in the
Garden of
Eden. Thus,
each of us, by
our deeds, has
the power to
create our own
paradise.
(Rabbi Dov Baer
of Mezritch)*

Psaln 97

*You are [just]
One, yet You are
exalted above
shame or falling,
unlike a human
being, who falls
when he is
alone. (Solomon
ibn Gabirol)*

All who serve graven images,
all who are proud of idols will
be shamed; before God
all gods will bow low.

Zion will hear and rejoice
and the daughters of Judah exult,
because of Your judgments, Adonai.

For You, Adonai, are most high
over all the earth;
You are greatly exalted above
all gods.

Lovers of the Eternal, hate evil!
God preserves the lives of the pious;
from the hand of the wicked, God
saves them.

Light is sown for the righteous,
and joy for the upright of heart.

Rejoice, righteous ones, in the
Eternal! Give thanks to God's
holy name.



A Psalm.

Sing to the Eternal a new song,
for God has performed wonders.
God's right hand, God's holy arm
has brought deliverance.

יִבְשׁוּ כָּל-עֲבָדֵי פֶסֶל,
הַמֵּתֵהָלָלִים בְּאִלִּילִים;
הַשֹּׁתָחוּיִם לֹו כָּל-אֱלֹהִים:

שְׁמֵעָה וַתִּשְׂמַח צִיּוֹן
וַתִּגְלֶנָּה בְּנוֹת יְהוּדָה,
לְמַעַן מִשְׁפָּטֶיךָ, יְהוָה:

כִּי-אַתָּה, יְהוָה,
עֲלִיּוֹן עַל-כָּל-הָאָרֶץ;
מְאֹד נִעְלִיתָ עַל-כָּל-אֱלֹהִים:

אֲהַבִּי יְהוָה, שִׁנְאוּ רָע!
שָׁמַר נַפְשׁוֹת חֲסִידָיו
מִיַּד רָשָׁעִים יִצִּילֵם:

אוֹר זָרַע לַצַּדִּיק,
וְלִישְׂרֵי-לֵב שְׂמֵחָה:

שְׂמֵחוּ, צַדִּיקִים, בַּיהוָה;
וְהוֹדוּ לְזִכְרֵךְ קֹדֶשׁ:

Rabbi Yehoshua teaches: "These drive a human being out of the world: the evil eye, the evil inclination, and hatred of God's creatures." (Pirkei Avot 2:11)

מִזְמוֹר:

Psalm 98

שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ,
כִּי-נִפְלְאוֹת עָשָׂה.
הוֹשִׁיעָה-לוֹ יְמִינוֹ,
וְזָרַע קֹדֶשׁ:

שִׁנְאוּ רָע ("hate evil") In the second century, Beruriah challenged her husband, Rabbi Meir, about the meaning of Psalm 104:35: "May *sins* cease from the earth and evildoers be no more." Rabbi Meir was so terribly victimized under Roman rule that he prayed for the death of his attackers and

interpreted this verse to mean: May *sinners and evildoers* cease from the earth. Beruriah corrected him and taught that he should pray for his enemies' repentance, so that *sins and evil* will no more be on earth. (Babylonian Talmud, B'rachot 10a)

The Eternal has made deliverance known; before the eyes of the nations God has revealed justice.

God has remembered loyalty and faithfulness for the House of Israel. All the ends of the earth have seen the deliverance of our God.

Raise a shout to the Eternal,
all the earth!
Break forth, sing out,
and make music!

Play to the Eternal with lyre,
with lyre and the voice of song.

With trumpets and shofar blast
shout joyfully before the Sovereign,
the Eternal.

Let the sea and its fullness thunder;
the world and its inhabitants.

Let rivers clap hands,
mountains join in joyful song;

before the Eternal,
who comes to judge the earth;
who will judge humankind
with justice, and peoples with
uprightness.

הוֹדִיעַ יְהוָה יְשׁוּעָתוֹ
לְעֵינֵי הַגּוֹיִם גְּלָה צְדָקָתוֹ:

זָכַר חֲסִדוֹ וְאֱמוּנָתוֹ
לְבֵית יִשְׂרָאֵל.
רָאוּ כָּל-אַפְסֵי-אֶרֶץ
אֶת יְשׁוּעַת אֱלֹהֵינוּ:

הִרְיעוּ לַיהוָה כָּל-הָאָרֶץ!
פִּצְחוּ, וְרַנְּנוּ, וְזַמְּרוּ:

זַמְּרוּ לַיהוָה בְּכִנּוֹר
בְּכִנּוֹר וְקוֹל זִמְרָה:

בְּחִצְצֹרוֹת וְקוֹל שׁוֹפָר
הִרְיעוּ לִפְנֵי הַמֶּלֶךְ יְהוָה:

יִרְעַם הַיָּם וּמִלְאוֹ;
תִּבֵּל וַיִּשְׁבִּי בָּהּ:

נְהָרוֹת יִמְחַאוּ-כָּף,
יַחַד הָרִים יִרְנְנוּ:

לִפְנֵי-יְהוָה
כִּי בָּא לִשְׁפֹּט הָאָרֶץ;
יִשְׁפֹּט-תִּבֵּל בְּצֶדֶק
וְעַמִּים בְּמִישָׁרִים:

The niggun, that wordless song, is a combination of parent-child sound that no one else can understand. It is a stammering infant language God created for us when our feelings are too delicate or too intimate for others to hear. (Zimrat Yah)

נְהָרוֹת יִמְחַאוּ-כָּף ("let rivers clap hands") The Sabbath symbolizes a state of union between humanity and nature and between one human being and another. By not working, that is to say, by not participating in the process of natural and social change—we are free from the chains of time. (Erich Fromm, adapted)

This psalm describes a chorus of human praises joining together with nature's praises until all the world is united in devotion to its Creator and Judge.



The Eternal reigns; the peoples
tremble. God is enthroned upon
the K'ruvim; the earth quakes.

The Eternal is great in Zion
and exalted above all the peoples.

They praise Your great and
awesome name; holy is God.

O mighty Sovereign who loves
justice, You have established
uprightness;

justice and righteousness amid
Jacob have You made.

Exalt the Eternal our God,
and bow low before God's footstool;
holy is God.

יְהוָה מֶלֶךְ, יִרְגְּזוּ עַמִּים;
יֵשֵׁב כְּרוּבִים, תִּנוּט הָאָרֶץ;

יְהוָה בְּצִיּוֹן גָּדוֹל
וְרֵם הוּא עַל-כָּל-הָעַמִּים;

יודו שְׁמֶךָ גָּדוֹל וְנוֹרָא;
קְדוֹשׁ הוּא;

וְעַז מֶלֶךְ מִשְׁפָּט אָהֵב,
אַתָּה כּוֹנֵנֶת מִישָׁרִים;

מִשְׁפָּט וצִדְקָה בִּיעֲקֹב
אַתָּה עָשִׂית;

רוֹמְמוּ יְהוָה אֱלֹהֵינוּ,
וְהִשְׁתַּחֲווּ לַהֲדָם רַגְלָיו;
קְדוֹשׁ הוּא;

Psalm 99

*God is our God
now, and not
yet the God of
all nations; but
in the future
God will be
Adonai Echad,
The Eternal
alone. (Rashi)*

יְהוָה מֶלֶךְ ("the Eternal reigns") I believe with perfect faith that the Creator, blessed be God's name, is One only and that there is no unity in any manner like God's, and that Adonai alone is our God, who was, is, and will be. (Rambam)

See page 529 for Maimonides' Thirteen Principles of Jewish Faith.

כְּרוּבִים ("K'ruvim") As described in Exodus 25, the K'ruvim were the golden figures incorporated into the design of the cover of the Ark of the Covenant, in which the Ten Commandments were contained.

מִשְׁפָּט וצִדְקָה ("justice and righteousness") The Sabbath as protest—I view the Sabbath as a useless day. We must once again understand that doing nothing, being silent, and open to the world, letting things happen inside, can be as important as, and sometimes more important than, what we commonly call the useful. Let there be some special time during the week when we do for the sake of doing, when we love the trivial and, in fact, simply love; when we do for others rather than ourselves and thus provide a counter-balance for the weight of endless competition that burdens our every day.

(Rabbi W. Gunther Plaut)

Moses and Aaron, among God's priests, and Samuel among those who invoke God's name, called to the Eternal and God answered them.

In a pillar of cloud God spoke to them; they kept God's testimonies, and God gave them the law.

Adonai, our God, You answered them. You were a forgiving God for them, yet exacted punishment for their misdeeds.

Exalt the Eternal our God, and worship at God's holy mountain; for holy is Adonai, our God.



A Song of David.

Ascribe to the Eternal,
O celestial beings!
Ascribe to the Eternal glory and might!
Ascribe to the Eternal the glory of
God's name!
Bow before the Eternal with the
splendour of holiness.

The voice of the Eternal is upon
the waters!
The God of glory thunders!
The Eternal dominates the
mighty seas!

מֹשֶׁה וְאַהֲרֹן, בְּכֹהֲנָיו,
וְשָׁמוּאֵל בְּקִרְאֵי שְׁמוֹ
קָרְאִים אֶל־יְהוָה וְהוּא יַעֲנֵם:

בְּעַמּוּד עָנָן יְדַבֵּר אֲלֵיהֶם.
שָׁמְרוּ עֲדֹתָיו וְחֻק נִתַּן־לָמוֹ:

יְהוָה אֱלֹהֵינוּ, אַתָּה עֲנִיתָם.
אֵל נָשָׂא הָיִיתָ לָהֶם
וְנָקָם עַל־עֲלִילוֹתָם:

רוֹמְמוּ יְהוָה אֱלֹהֵינוּ,
וְהִשְׁתַּחֲווּ לְהַר קָדְשׁוֹ;
כִּי־קָדוֹשׁ יְהוָה, אֱלֹהֵינוּ:

A human being's nature is radically different from God's, but human beings are capable of approaching God's actions, God's love, God's mercy, God's justice. (Rambam)

מִזְמוֹר לְדָוִד:

הָבוּ לַיהוָה, בְּנֵי אֱלִים,
הָבוּ לַיהוָה כְּבוֹד וָעֹז;
הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ,
הִשְׁתַּחֲווּ לַיהוָה,
בְּהִדְרַת־קָדְשׁ:

קוֹל יְהוָה עַל־הַמָּיִם!
אֵל־הַכְּבוֹד הִרְעִים!
יְהוָה עַל־מַיִם רַבִּים:

Psalms 29

מֹשֶׁה וְאַהֲרֹן ("Moses and Aaron") Our biblical heroes are not perfect. In their great humanity they, too, make grave mistakes. In these moments, they call out to the Eternal who answers

them. God responds with compassion (רַחֲמִים), but also with judgment (דִּין). Both divine attributes are described here as being worthy of praise.

The voice of the Eternal is power!
 The voice of the Eternal is majesty!
 The voice of the Eternal breaks
 cedars; the Eternal shatters the
 cedars of Lebanon.
 God makes them leap like a calf;
 Lebanon and Sirion like a young
 wild ox.

The voice of the Eternal carves
 out lightning bolts. The voice of
 the Eternal makes the wilderness
 tremble. The Eternal makes the
 wilderness of Kadesh tremble.
 The voice of the Eternal causes
 hinds to calve, and strips the forests
 bare, while in God's Temple all
 proclaim: "Glory!"

The Eternal was enthroned
 at the flood; the Eternal is forever
 enthroned as Sovereign.

The Eternal will give strength
 to the People; the Eternal will bless
 this People with peace.

קול־יהוה בְּכֹחַ;
 קול יהוה בְּהִדָּר:
 קול יהוה שִׁבַּר אֲרָזִים;
 וַיִּשְׁבַּר יְהוה אֶת־אֲרָזֵי הַלְבָּנוֹן;
 וַיִּרְקִידֵם כְּמו־עֵגֶל,
 לְבָנוֹן וְשִׁרְיוֹן, כְּמו־בֶן־רִאמִּים:

קול יהוה חִצֵּב לַהֲבוֹת אֵשׁ;
 קול יהוה יְחִיל מִדְּבָר.
 יְחִיל יהוה מִדְּבַר קֹדֶשׁ:
 קול יהוה יְחַלֵּל אֵילֹת,
 וַיַּחֲשֵׁף יַעֲרוֹת, וּבִהִיכָלוֹ
 בָּלוּ אֵמֶר: "כְּבוֹד!"

*For a thousand
 years are a sudden
 quake as against
 an eternal day—
 when those rising
 up and digging
 down with a single
 stroke, sky and
 abyss would sing.
 (Amir Gilboa)*

יהוה לַמְּבוּל יָשָׁב;
 וַיֵּשֶׁב יְהוה מֶלֶךְ לְעוֹלָם:

יהוה עַז לְעַמּוֹ יִתֵּן,
 יְהוה יְבָרֵךְ אֶת־
 עַמּוֹ בְּשָׁלוֹם:

קול יהוה ("the voice of the Eternal") When the Torah was given at Sinai, the voice of God broke into seventy voices, so that each of the seventy nations of the world could hear a [single] voice of God in its own language. Moreover, every Jew who stood at Sinai heard the voice of God "*bako'ach*," that is, with a power according to his and her own experience of the Divine. The men heard the

voice of God according to their capacity and women according to theirs, the old discerned the Divine voice according to their capacity, the young according to theirs, and the pregnant women according to theirs. The full power of God's voice can only be heard as the composite of all the possible varied human experiences. (Exodus Rabbah 5:9)

L'chah Dodi

Come, my Beloved,
to greet the bride;
Let us welcome the Sabbath.

“Keep” and “Remember”: spoken at
once the unique God made us hear;
the Eternal is One, whose name
is One, for renown, for splendour,
for praise.

Come, my Beloved...

To greet the Sabbath, come let us go,
for she is a fountain of blessing.
Still blessings flow, as from the start:
even creation's end was conceived at
the very beginning.

Come, my Beloved...

Sanctuary of the Sovereign, royal city,
Arise, go forth from your ruined state.
Too long have you dwelt in the
valley of tears.
Now God will shower God's mercy
upon you.

Come, my Beloved...

Lift yourself up! Shake off the dust!
Put on your clothes of glory,
O my People! Through Jesse's son of
Bethlehem, draw near to my soul,
redeem it.

Come, my Beloved...

לכה דודי

Rabbi Shlomo
Alkabetz, 16th c.

לְכָה דוּדִי לְקִרְאֵת בְּלָה,
פָּנֵי שַׁבָּת נִקְבְּלָה.

Song of Songs
7:12

שְׁמוֹר וְזָכוֹר בְּדַבּוֹר אָחָה,
הַשְׁמִיעֵנוּ אֵל הַמִּיחָה.
יְיָ אֶחָד וּשְׁמוֹ אֶחָה,
לְשֵׁם וּלְתַפְאֶרֶת וּלְתִהְלָה.

Exodus 20:8;
Deuteronomy
5:12

לְכָה דוּדִי ...

לְקִרְאֵת שַׁבָּת לָכֹו וְנִלְכָה,
כִּי הִיא מְקוֹר הַבְּרָכָה.
מֵרֹאשׁ מְקֻדָּם נְסוּכָה,
סוּף מַעֲשֵׂה בְּמַחְשָׁבָה תִּחְלָה.

Each week the
Jewish People
greet the
approaching
Sabbath like a
groom awaiting
his bride as she
advances to the
wedding canopy.
(Eitz Yosef)

לְכָה דוּדִי ...

מְקֻדָּשׁ מֶלֶךְ, עִיר מְלוּכָה,
קוֹמִי צְאִי מִתּוֹךְ הַהִפְכָּה.
רֵב לָךְ שַׁבָּת בְּעֶמֶק הַבְּכָא-
וְהוּא יַחְמֹל עָלֶיךָ חֲמֻלָּה.

לְכָה דוּדִי ...

הַתְנַעֲרִי! מַעֲפָר קוֹמִי!
לְבָשִׁי בְּגָדֵי תַפְאֶרֶתְךָ, עַמִּי!
עַל יָד כֵּן יֵשִׁי בֵּית הַלְחָמִי,
קִרְבָּה אֶל-נַפְשִׁי גְּאֻלָּה.

Isaiah 52:2

לְכָה דוּדִי ...

לְכָה דוּדִי ("come, my Beloved") What is it
to honour Shabbat? How does one fulfill this
commandment? Our Sages have taught: One
ought to prepare to greet Shabbat by washing
one's face and hands in hot water on Erev
Shabbat, and wrapping oneself in a clean
garment, and meditating and preparing for

Shabbat as one prepares for meeting royalty, as
Rabbi Chaninah would say: "Let us go out to meet
the Shabbat Queen." (Rambam, Mishneh Torah,
Hilchot Shabbat 30:2)

The first letter of each stanza of L'chah Dodi
reveals its author's signature: שְׁלֹמֹה הַלֵּוִי
(Shlomo HaLevi).

Awake, awake, for your light
has come: arise and shine!
Awake, awake, break out in song,
for the Eternal's glory is revealed
upon you.

Come, my Beloved...

Do not be ashamed, do not be
confounded. Why be downcast?
Why should you mourn? In you, the needy
of My People find shelter and the city shall
be rebuilt upon its ancient ruins.

Come, my Beloved...

Those who despoiled you shall be
scattered; all who devoured you will be far
away. Your God will rejoice over you as a
bridegroom rejoices over his bride.

Come, my Beloved...

Expand to the right and left, worship God
in awe, by the hand of a descendant of
Peretz; we will sing for joy.

Come, my Beloved...

All rise and face the door to welcome the Sabbath bride.

Enter in peace, O crown of her
betrothed; enter in gladness, enter in
joy. Come to the People that keeps its
faith. Enter, O bride!
Enter, O bride!

Come, my Beloved...

הַתְּעוֹרְרִי, הַתְּעוֹרְרִי,
כִּי בָּא אוֹרְךָ! קוּמִי אוֹרִי,
עוֹרִי עוֹרִי, שִׁיר דְּבָרִי,
כְּבוֹד יְיָ עָלֶיךָ נִגְלָה.

לָכֵּה רוּדִי...

לֹא תִבָּשִׂי וְלֹא תִכְלָמִי;
מֵה תִשְׁתַּחֲחִי, וּמֵה תִהְיֶימִי?
בְּךָ יִחְסוּ עֲנֵי עַמִּי,
וְנִבְנְתָה עִיר עַל-תִּלְהָה.

לָכֵּה רוּדִי...

וְהָיוּ לְמִשְׁפָּה שְׂאִסְיָךְ,
וְרָחֲקוּ כָּל מְבַלְעֶיךָ;
יֵשִׁישׁ עָלֶיךָ אֱלֹהֶיךָ,
כַּמְשׁוֹשׁ חֲתָן עַל כְּלָה.

לָכֵּה רוּדִי...

יָמִין וּשְׂמָאל תִּפְרוּצִי,
וְאֵת יְיָ תַעֲרִיצִי;
עַל יַד אִישׁ בֶּן פְּרִצִי,
וְנִשְׁמָחָה וְנִגִּילָה!

לָכֵּה רוּדִי...

Isaiah 60:1,2

Jeremiah 30:16

Isaiah 49:19

Isaiah 54:3

בּוֹאִי בְּשָׁלוֹם, עֲטֹרַת בְּעֻלָּה,
גַּם בְּשִׂמְחָה וּבִצְהָלָה,
תּוֹךְ אֲמוּנֵי עַם סֻגְלָה,
◀ בּוֹאִי כְלָה! ▶ בּוֹאִי כְלָה!

לָכֵּה רוּדִי...

Proverbs 12:4

All are seated.

אִישׁ בֶּן פְּרִצִי ("a descendant of Peretz")
Many biblical passages refer to King David as a
descendant of Peretz. It is said that the
Messiah will come from the line of David. בּוֹאִי

כְּלָה ("enter, O bride!") [On Shabbat] Rabbi
Yannai would put on his festive clothes and
declare: "Enter, O bride! Enter, O bride!"
(Babylonian Talmud, Shabbat 119a and Bava
Kama 32b)



A Psalm, a Song for the Sabbath Day.

It is good to give thanks to
the Eternal One, to sing to Your name,
O Most High!

To tell of Your love in the morning,
and Your faithfulness in the night;

to the sound of lute and harp,
and to the music of the lyre.

For Your deeds, Adonai,
fill me with gladness.
The work of Your hands
moves me to song.

How great are Your works, Adonai!
How profound Your designing
thoughts!

*The righteous shall flourish like
the palm, grow tall as the cedar of
Lebanon.*

*Those who are planted in the House
of the Eternal shall blossom in the
courtyards of our God.*

*They will still bear fruit in old age,
they will be ever fresh and fertile,*

*proclaiming that the Eternal is just,
my Rock, in whom there is no flaw.*

מִזְמוֹר שִׁיר לַיּוֹם הַשַּׁבָּת:

טוֹב לְהַדוֹת לַיהוָה,
וּלְזַמֵּר לְשִׁמְךָ, עֲלִיּוֹן:

לְהַגִּיד בַּבֶּקֶר חֲסִדֶּךָ,
וּבְאַמוּנָתְךָ בְּלֵילוֹת:

עַל־יָעֲשׂוֹר וְעַל־יָנַבֵּל,
עַל־יִגְיוֹן בְּכִנּוֹר:

כִּי שְׂמַחְתָּנִי, יְהוָה, בִּפְעֻלֶּךָ,
בְּמַעֲשֵׂי יָדֶיךָ אֲרַנֶּה:

מִה־גִּדְלוֹ מַעֲשֶׂיךָ, יְהוָה!
מֵאֵד עֲמָקוֹ מַחֲשַׁבְּתֶיךָ:

צִדִּיק כְּתָמָר יִפְרָח,
כְּאַרְזֵי בִלְבָנוֹן יִשָּׁגָה:

שְׂתוּלִים בְּבֵית יְהוָה,
בְּחִצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ:

עוֹד יִנּוּבוֹן בְּשִׁיבָה,
דְּשָׁנִים וְרַעֲנָנִים יִהְיוּ:

לְהַגִּיד כִּי־יֵשֶׁר יְהוָה,
צוּרִי, וְלֹא־עוֹלָתָהּ בּוֹ:

From Psalm 29

*We'll greet
Shabbat with joy
and prayer,
then return home
with hearts full of
joy. There, the
table is set, and
candles will shine.
All the corners of
the house will
brightly glow...
Come in peace,
O angels of peace.
(Chayim Nachman
Bialik)*

שְׂתוּלִים בְּבֵית יְהוָה ("planted in the House of the Eternal") The Holy Blessed One said to Israel: "When you pray, pray in the synagogue in your city; but if you cannot pray in the synagogue, pray in your open field; if

you cannot pray in your field, pray in your house; if you cannot pray in your house, pray from your bed; and if you cannot pray aloud from your bed, commune with your heart." (Midrash Tehilim 49)



The Eternal God reigns,
 enrobed in grandeur;
 the Eternal is robed,
 girded with strength.
 God established the solid earth;
 it will not be shaken.
 Upright is Your timeless throne,
 endless are You.

The rivers cry out, Adonai,
 the rivers cry out their thunder,
 the rivers rage in their fury;
 but greater than the thunder of
 the torrents,
 mightier than the breakers of the sea,
 is the Eternal's majesty on high!

Your law stands firm;
 holiness adorns Your House, Adonai,
 until the end of days.

יְהוָה מֶלֶךְ, גִּאוֹת לְבֹשׁ;
 לְבֹשׁ יְהוָה, עוֹ הַתְּאֲזָר;
 אֶף-תִּכּוֹן תִּבֵּל, בְּלִ-תְּמוּט.
 נִכּוֹן כִּסֵּאָךְ מֵאֲז,
 מֵעוֹלָם אֲתָהּ.

Psalms 93

נִשְׁאוּ נְהָרוֹת, יְהוָה,
 נִשְׁאוּ נְהָרוֹת קוֹלָם,
 יִשְׁאוּ נְהָרוֹת דְּבָרָם;
 מִקְלוֹת מַיִם רַבִּים,
 אֲדִירִים מִשְׁבְּרֵי-יָם,
 אֲדִיר בְּמָרוֹם יְהוָה.

עֲדָתְךָ נֶאֱמָנוּ מְאֹד;
 לְבֵיתְךָ נִאֲוָה-קֹדֶשׁ,
 יְהוָה לְאֶרֶץ יָמִים.

On Yom Tov turn to page 237.

יְהוָה מֶלֶךְ ("the Eternal God reigns") Man's heart knows no greater conflict than that caused by doubt, that is, by the suspicion that this belief in the superior power of the good may be nothing but delusion and that all hope in the eventual triumph of truth may, in the end, prove vain. It is here that prayer can

enable us to scale the heights of moral confidence and trust; for God is the rock to which all hope must cling. Yet the struggle of the two souls within us, the realistic, skeptical soul and the soul which believes that the idea is realizable after all—this, too, constitutes prayer. (Hermann Cohen)

The "Call to Worship" begins the main prayer service. In addition to the prayers which regularly surround the *Sh'ma*, on Shabbat we also include *V'Shamru* taken from Exodus 31:16–17 to emphasize that Shabbat is an eternal sign of the covenant between God and the Jewish People.

How did the *Sh'ma* become the quintessential Jewish prayer, when technically it is not a prayer at all? (Prayers are addressed to God; the *Sh'ma* is addressed to the People of Israel.) Because it contains in just a few lines the basic theological commitments of Judaism: that there is a God; that there is only one God; that God is not only singular but also unique; that the Jewish People has a distinct relationship with God; and that we are commanded to love God, to study God's word, and to teach it to our children (*Eitz Chayim*). These assertions and all they imply have caused the *Sh'ma* to be known as "the Watchword of our Faith."

All rise.

Call to Worship

ברכו

Praise the Eternal One who is praised.

בְּרַכּוּ אֶת יְיָ הַמְּבָרָךְ:

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

כִּי בְרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד:

Creation

מעריב ערבים

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

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ,
מֶלֶךְ הָעוֹלָם, אֲשֶׁר בְּדָבָרוֹ
מַעְרִיב עֶרְבִים, בְּחָכְמָה
פּוֹתֵחַ שַׁעֲרִים, וּבְתִבּוּנָה
מְשַׁנֶּה עֵתִים, וּמַחֲלִיף אֶת
הַיּוֹמִים, וּמְסַדֵּר אֶת הַכּוֹכָבִים
בְּמִשְׁמְרוֹתֵיהֶם בְּרָקִיעַ, בְּרִצּוֹנוֹ.

Humankind is God's partner in the work of creation. (Babylonian Talmud, Niddah 31a)

מֶלֶךְ הָעוֹלָם ("Sovereign of the Universe") When God created the first man, God led him round all the trees in the Garden of Eden. God said to him: "See My works, how beautiful and praiseworthy they are. Everything I have

created has been created for your sake. Think of this, and do not corrupt or destroy My world; for if you corrupt it, there will be no one to set it right after you." (Ecclesiastes Rabbah 7:28)

God creates day and night,
rolling light away from darkness,
and darkness from light. God
causes day to pass and brings on
the night, and separates day from
night: Adonai Tz'va'ot is God's
name. May the living and eternal
God rule over us forever and ever.
Praised are You, Adonai,
who brings on the evening.

בּוֹרָא יוֹם וּלְיָלָה,
גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ וְחֹשֶׁךְ
מִפְּנֵי אוֹר, וּמַעֲבִיר יוֹם
וּמַבְיֵא לַיְלָה, וּמַבְדִּיל בֵּין
יוֹם וּבֵין לַיְלָה, יְיָ צְבָאוֹת
שְׁמוֹ. אֵל חַי וְקַיִם, תָּמִיד
יִמְלֹךְ עָלֵינוּ, לְעוֹלָם וָעֶד.
בְּרוּךְ אַתָּה יְיָ
הַמַּעֲרִיב עֲרֵבִים.

*Three things
conspire together
in my eyes to bring
the remembering of
You ever before
me: the starry
heavens, the broad
green earth, the
depths of my
heart. (Solomon
ibn Gabirol)*

Revelation

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

אהבת עולם

אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל
עִמָּךְ אָהָבָת. תּוֹרָה וּמִצְוֹת,
חֻקִּים וּמִשְׁפָּטִים, אוֹתָנוּ
לְמַדָּת. עַל כֵּן, יְיָ אֱלֹהֵינוּ,
בְּשֹׁכְבֵנוּ וּבְקוּמָנוּ נִשְׁיחַ
בְּחֻקֶּיךָ, וְנִשְׁמַח בְּדִבְרֵי
תּוֹרָתְךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם
וָעֶד. כִּי הֵם חַיֵּינוּ, וְאַרְךְ
יָמֵינוּ, וּבָהֶם נִהְגָּה יוֹמָם
וּלְיָלָה. וְאַהֲבָתְךָ אֵל תָּסִיר
מִמֶּנּוּ לְעוֹלָמִים.
בְּרוּךְ אַתָּה יְיָ, אוֹהֵב
עַמּוֹ יִשְׂרָאֵל.

*The command-
ments of the
Eternal God are
sweeter than
honey and the
honeycomb.
(Psalm 19:9–11)*

תּוֹרָה וּמִצְוֹת ("Torah and mitzvot") All mitzvot are means of evoking in us the awareness of living in the neighbourhood of God, of living in the sacred dimension. . . . They are reminders that we are stewards rather than

landlords of the universe; reminders of the fact that we do not live in a spiritual wilderness, that our every act is an encounter of the human and the holy. (Rabbi Abraham Joshua Heschel, adapted)

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

Praised be God's glorious majesty
forever and ever.

All are seated.

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

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ
יְהוָה אֶחָד:

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ
לְעוֹלָם וָעֶד.

וְאַהֲבַתְּ אֶת יְהוָה אֱלֹהֶיךָ
בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ
וּבְכָל-מְאֹדֶךָ: וְהָיָו הַדְּבָרִים
הָאֵלֶּה אֲשֶׁר אֲנִי מְצִוֶּה
הַיּוֹם עַל-לִבְּךָ: וְשִׁנַּנְתָּם
לְבָנֶיךָ וְדִבַּרְתָּ בָם בְּשִׁבְתְּךָ
בְּבֵיתְךָ וּבִלְכֻתְךָ בַּדֶּרֶךְ
וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְקָשַׁרְתָּם
לְאָזְנוֹת עַל-יָדֶיךָ וְהָיוּ לְטֹטַפֹּת
בֵּין עֵינֶיךָ: וְכָתַבְתָּם עַל-מְזוּזוֹת
בֵּיתְךָ וּבְשַׁעְרֶיךָ:

Deuteronomy 6:4

*Because you have
singled Me out as
unique among the
many gods that are
worshipped, I shall
single you out as
unique among the
peoples. (Babylonian
Talmud, Chagigah 3b)*

Deuteronomy
6:5-9

*"You shall love"
means to cause
God to become
beloved through
you. (Babylonian
Talmud, Yoma 86a)*

אָחָד ... **שְׁמַע** ("hear ... God is One") In
the Torah scroll, the letters *ayin* and *dalet* are
larger than the rest. Together they spell the word
עֵד, "witness." The *Sh'ma* is our testimony to the
one God.

Rabbi Shimon bar Yochai imagines God saying
to all who come to testify: "When you are My
witnesses, I am God. When you are not My
witnesses, it is as if I am not God." (Pesikta D'Rav
Kahana 12:6; Sifrei 346)

וְאַהֲבַתְּ ("you shall love") Of course, love
cannot be commanded. No third party can
command it or extort it. No third party can, but
the One can. The commandment to love can only
proceed from the mouth of the
Lover. Only the Lover can and does say: "Love
Me!" And He really does so. In His mouth
the commandment to love is not a strange
commandment; it is none other than the voice of
love itself. The love of the Lover has, in fact, no
word to express itself other than
the commandment. (Franz Rosenzweig)

If you carefully obey My mitzvot which I give you this day, to love and serve Adonai your God with all your heart and soul, I will cause rain to fall on your land in season, the autumn rains and the spring rains, that you may gather in your grain, wine, and oil. And I will provide grass in your fields for your cattle, and you will eat and be satisfied. Beware lest your heart be deceived, and you turn and serve other gods and bow down to them; for then the anger of the Eternal One will blaze against you, and will shut up the skies so that there will be no rain, and the land will yield no produce, and you will quickly vanish from the good land which the Eternal One gives you. You shall place these words of Mine in your heart and soul. Let them be a sign upon your hand, a symbol between your eyes. Impress them upon your children; speak of them in your home and on your way, when you lie down and when you rise up. Inscribe them on the doorposts of your house and on your gates—that your days and the days of your children may be prolonged in the land, which the Eternal One promised to give your ancestors for as long as the sky is laid out over the earth.

וְהָיָה אִם-שָׁמַעַתְּ תִשְׁמָעוּ אֶל-מִצְוֹתַי
אֲשֶׁר אֲנִי מֵצִוְהָ אֶתְכֶם הַיּוֹם לֵאמֹר
אֶת-יְהוָה אֱלֹהֵיכֶם וְלַעֲבֹדוֹ בְּכָל-
לְבַבְכֶם וּבְכָל-נַפְשְׁכֶם: וְנָתַתִּי מִטָּר-
אֶרְצְכֶם בְּעֵתוֹ יוֹרֵה וּמִלְקוֹשׁ וְאִסְפַּתְּ
דִּגְלָה וְתִירֹשׁ וְיִצְהָרָה: וְנָתַתִּי עֵשֶׂב
בְּשָׂדֶךָ לְבֹהֶמְתְּךָ וְאָכַלְתָּ וּשְׂבַעְתָּ:
הַשְּׁמָרוּ לָכֶם פְּרִיפְתָה לְבַבְכֶם וּסְרֹתֶם
וְעַבַּדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם
לָהֶם: וְחָרָה אִפְי־יְהוָה בְּכֶם וְעָצָר
אֶת-הַשָּׁמַיִם וְלֹא-יִהְיֶה מָטָר וְהָאֲדָמָה
לֹא תֵתֵן אֶת-יְבוּלָהּ וְאֶבְדַּתֶּם מִהָרָה
מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם:
וּשְׁמַתֶּם אֶת-דְּבָרֵי אֱלֹהֵי-לְבַבְכֶם
וְעַל-נַפְשְׁכֶם וּקְשֹׁרֹתֶם אֹתָם לְאוֹת
עַל-יְדֵיכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם:
וּלְמַדְתֶּם אֹתָם אֶת-בְּנֵיכֶם לְדֶרֶךְ
בָּם בְּשִׁבְתְּכֶם בְּבֵיתְכֶם וּבְלַכְתְּכֶם בַּדֶּרֶךְ
וּבְשִׁכְבְּכֶם וּבְקוּמְכֶם: וְכָתַבְתֶּם עַל-מְזוֹזוֹת
בֵּיתְכֶם וּבְשַׁעְרֵיכֶם: לְמַעַן יִרְבּוּ יְמֵיכֶם
וְיָמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נָשָׁבַע
יְהוָה לְאַבְרָהָם לֵאמֹר לָתֵת לָהֶם כִּימֵי
הַשָּׁמַיִם עַל-הָאָרֶץ:

Deuteronomy
11:13–21

Prosperity can be the greatest challenge to spiritual devotion. People who are rich in wealth but poor in sophistication can be easily led toward empty pursuits. (Rashi)

Why does the Hebrew literally say “on your heart”? Should it not say “in your heart”? The heart is not always open; therefore, we should place these words on our heart, so that when it opens, they will be there, ready to enter. (Rabbi Menachem Mendel of Kotzk)

לֵאמֹר אֶת יְהוָה (“to love Adonai”) Existence will remain meaningless for you if you yourself do not penetrate into it with active love and if you do not in this way discover its meaning for yourself. Everything is waiting to be hallowed by you; it is waiting to be disclosed in its meaning and to be

realized in it by you. For the sake of this, your beginning, God created the world. . . . Meet the world with the fullness of your being and you shall meet God. . . . One who loves brings God and world together. (Martin Buber, adapted)

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

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

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־
 בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם
 צִיצִית עַל־כַּנְפֵי בְגָדֵיהֶם לְדֹרֹתָם וְנָתַנּוּ
 עַל־צִיצִית הַכָּנָף פֶּתִיל תְּכֵלֶת: וְהָיָה
 לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־
 כָּל־מִצְוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם וְלֹא
 תָּתוּרוּ אַחֲרַי לְבַבְכֶּם וְאַחֲרַי עֵינֵיכֶם
 אֲשֶׁר־אַתֶּם זִנִּים אַחֲרֵיהֶם:

Numbers
 15:37–39

לִמְעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־
 כָּל־מִצְוֹתַי וְהֵייתֶם קְדוֹשִׁים
 לֵאלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם
 אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ
 מִצְרַיִם לֵהָיוֹת לָכֶם לֵאלֹהִים
 אֲנִי יְהוָה אֱלֹהֵיכֶם:

Numbers
 15:40–41

וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתַי (“to do all My mitzvot”) Religion embraces both faith and action. The primary quality [of Judaism] is action, for it lays the foundation for faith; the

more we do good, the more readily do we grasp the meaning of duty and life and the more readily do we believe in the Divine from which stems the good. (Rabbi Leo Baeck)

Redemption

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

You are our Sovereign: You deliver us from the hands of oppressors, and save us from the fists of tyrants. You do wonders without number, marvels that surpass our understanding. You give us our life; by Your help we survive all who seek our destruction.

You did wonders for us in the land of Egypt, miracles and marvels in the land of Pharaoh. You led Your People Israel out, forever to serve You in freedom.

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

אֱמוּנָה ("faith") Faith does not detach us from thinking; it does not suspend reason. It is opposed not to knowledge but to indifferent aloofness to the essence of living. Faith means to hold small things great, to take light matters seriously, to distinguish the common and the passing from the aspect of the lasting. . . . Faith is the insight that life is not a self-maintaining, private affair, not a chaos of whims and instincts, but an aspiration, a way, not a refuge. Faith is real only when it is not one-sided, but reciprocal. We can rely on God, if God can rely on us. (Rabbi Abraham Joshua Heschel)

גאולה

אֶמֶת וְאֱמוּנָה כָּל זֹאת, וְקִיָּם
עָלֵינוּ, כִּי הוּא יי אֱלֹהֵינוּ וְאֵין
זוּלָתוֹ, וְאֶנְחָנוּ יִשְׂרָאֵל עִמּוֹ.

הַפּוֹדְנוּ מִיַּד מְלָכִים, מִלְכָּנוּ
הַגּוֹאֲלָנוּ מִכַּף כָּל הָעָרִיצִים.
הָעֹשֶׂה גְדֻלוֹת עַד אֵין חֶקֶה
וְנִפְלְאוֹת עַד אֵין מִסָּפָר.
הַשֵּׁם נִפְשָׁנוּ בַּחַיִּים, וְלֹא נָתַן
לַמוֹט רַגְלָנוּ.

You shall not oppress the stranger, for you know the soul of the stranger, having yourselves been strangers in the land of Egypt.
(Exodus 23:9)

הָעֹשֶׂה לָנוּ נִסִּים בְּפָרְעָה,
אוֹתוֹת וּמוֹפְתִים בְּאֶרֶם
בְּנֵי חָם. וַיּוֹצֵא אֶת עַמּוֹ
יִשְׂרָאֵל מִתּוֹכָם, לְחֵירוֹת עוֹלָם.

וְרָאוּ בְּנֵי גְבוּרָתוֹ, שָׁבְחוּ
וְהוֹדוּ לְשִׁמּוֹ. וּמִלְכוּתוֹ בְּרָצוֹן
קָבְלוּ עָלֵיהֶם. מֹשֶׁה, מִרְיָם,
וּבְנֵי יִשְׂרָאֵל לָהּ עָנוּ שִׁירָה
בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כָלָם:

The world is full of wonders and miracles, but we take our little hands and we cover our eyes and we see nothing.
(The Baal Shem Tov)

מֹשֶׁה, מִרְיָם, וּבְנֵי יִשְׂרָאֵל ("Moses, Miriam, and all Israel") When Israel stood at the Red Sea with the Egyptians at their backs, Moses lifted his staff, but nothing happened. Each one argued with the other, "I'm not going in first. You go in." Then Nachshon ben Aminadav jumped into the waters, proclaiming, "Mi chamocha!" Only then did the sea split open. (Mechilta, BeShalach VaYechi 6)

Jewish life does not require a "leap of faith," but rather a "leap of action." Miracles in human history are not only witnessed; they are brought into being through bold acts of partnership with God.

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

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

“The Eternal will reign forever
and ever!”

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

Praised are You, Adonai,
who redeemed Israel.

מִי־כִמּוֹכָה בָּאֱלֹם, יְהוָה?
מִי כִמּוֹכָה, נֶאֱדָר בְּקֹדֶשׁ,
נֹרָא תְהִלַּת, עֲשֵׂה פֶלֶא?

Exodus 15:11

מַלְכוּתְךָ רָאוּ בְּנֵיךָ בּוֹקֵעַ
יָם לִפְנֵי מֹשֶׁה: זֶה אֱלֹהֵינוּ!
עָנוּ וְאָמְרוּ:

יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד!

Exodus 15:18

וְנֹאמַר: כִּי־פָדָה יְהוָה אֶת־
יַעֲקֹב, וּגְאָלוֹ מִיַּד חֹזֶק מִמֶּנּוּ:
בְּרוּךְ אַתָּה יְיָ, גֹּאֲלֵי יִשְׂרָאֵל.

Jeremiah 31:10

מִיַּד חֹזֶק מִמֶּנּוּ (“from a hand mightier than his own”) Pharaonic oppression, deliverance, Sinai, and Canaan are still with us, powerful memories shaping our perceptions of the world. The door of hope is still open; things are not what they might be. We still believe, or many of us do, what the Exodus first taught about

possibility. First, that wherever you live, it is probably Egypt. Second, that there is a better place, a world more attractive, a promised land. Third, that the way to that land is through the wilderness. And finally, that there is no way to get from here to there except by joining together and marching. (Michael Walzer)

For Protection

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

Keeping Shabbat

The People of Israel shall keep the Sabbath, observing the Sabbath in every generation as a covenant for all time. It is a sign forever between Me and the People of Israel; for in six days the Eternal One made heaven and earth, and on the seventh day God rested, refreshing the soul.

בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעוֹלָם ("it is a sign forever between Me and the People of Israel") This indicates that the Sabbath will never disappear from Israel. (Midrash Mechilta, Shabbata 1)

השכיבנו

הַשְּׁכִיבֵנוּ יְיָ אֱלֹהֵינוּ לְשָׁלוֹם,
וְהַעֲמִידֵנוּ מַלְכֵנוּ, לְחַיִּים.
וּפְרוֹשׁ עָלֵינוּ סֶכֶת שְׁלוֹמְךָ,
וְתַקֵּנֵנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ,
וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ, וְהִגֵּן
בְּעַדֵּנוּ. וְהִסֵּר מֵעָלֵינוּ אוֹיֵב,
דָּבָר, וְחָרֵב, וְרָעָב, וְיָגוֹן, וְהִסֵּר
שָׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ,
וּבְצֵל כְּנָפֶיךָ תִּסְתִּירֵנוּ, כִּי אֵל
שׁוֹמְרָנוּ וּמַצִּילֵנוּ אַתָּה, כִּי
אֵל מֶלֶךְ חֲנוּן וְרַחוּם אַתָּה.
וְשִׁמּוֹר צִאתָנוּ וּבּוֹאֵנוּ, לְחַיִּים
וּלְשָׁלוֹם, מֵעַתָּה וְעַד עוֹלָם,
וּפְרוֹשׁ עָלֵינוּ סֶכֶת שְׁלוֹמְךָ.
בְּרוּךְ אַתָּה יְיָ, הַפּוֹרֵשׁ סֶכֶת
שָׁלוֹם עָלֵינוּ, וְעַל כָּל עַמּוֹ
יִשְׂרָאֵל, וְעַל יְרוּשָׁלַיִם.

On Shabbat a shelter of peace is spread over the world, which is thereby protected on all sides... All beings are at peace, in both the upper and the lower spheres. (Zohar, vol. 1, Bereshit)

ושמרו

וְשִׁמְרוּ בְנֵי־יִשְׂרָאֵל אֶת־
הַשַּׁבָּת, לַעֲשׂוֹת אֶת־הַשַּׁבָּת
לְדֹרֹתָם בְּרִית עוֹלָם: בֵּינִי וּבֵין
בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעוֹלָם,
כִּי־שֵׁשֶׁת יָמִים עָשָׂה יְהוָה
אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ,
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֶשׁ:

Exodus 31:16–17
One can say without exaggeration that more than the Jew has kept the Sabbath, the Sabbath has kept the Jew. (Ahad HaAm)

וַיִּנָּפֶשׁ ("refreshing the soul") This verb appears only once in the Hebrew Bible.

Rabbi Shimon ben Lakish taught: "On the eve of Shabbat the Holy One Praised be God gives each of us an extra soul. When Shabbat comes to a close, the extra soul departs." (Babylonian Talmud, Beitzah 16a)

Chatzi Kaddish

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

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

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

חצי קדיש

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא.
אָמֵן. בְּעֶלְמָא דִּי בְּרָא
כְּרַעוּתָהּ, וְיִמְלִיךְ מַלְכוּתָהּ
בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי
דְּכָל בֵּית יִשְׂרָאֵל, בְּעַגְלָא
וּבְזֶמַן קָרִיב, וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלָם
וּלְעֵלְמֵי עֲלְמֵיָא.

From Psalm
113:2, Daniel
2:20

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר
וְיִתְרוֹמֵם וְיִתְנַשֵּׂא, וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ
דְּקוּדְשָׁא, בְּרִיךְ הוּא, לְעֵלָא
מִן כָּל בְּרַכְתָּא וְשִׁירָתָא,
תְּשַׁבַּחְתָּא וְנַחֲמָתָא דְּאִמְרֵין
בְּעֶלְמָא, וְאָמְרוּ: אָמֵן.

לְעֵלָא מִן כָּל בְּרַכְתָּא ("far above all the blessings") If God is above and beyond all blessings and songs, why do we praise God's name at all?

Once Rabbi Dov Baer of Mezritch was walking on the street accompanied by his disciples and saw a little girl hiding in an alcove, weeping. When he asked why she was crying, the answer came: I was playing hide-and-seek with my

friends, but they didn't come looking for me! Rabbi Dov Baer turned to his students and taught: In the answer and the tears of that girl, I heard the weeping of the Shechinah, as it is written: "And I will surely hide My face" (Deuteronomy 31:18). It is as if God says, "I have also hidden my face, as it were, but no one comes to look for Me!" (Itturay Torah)

"Adonai, open my lips that my mouth may declare Your praise; for You take no delight in sacrifice. If I were to give a burnt offering, You would not be pleased" (Psalm 51:17–18).

When the Temple was destroyed, our primary means of worship—sacrifices—was also destroyed. According to Avot D'Rabbi Natan 11a, that generation, nearly lost, turned to God and said: "We are impoverished now that we cannot offer sacrifices." God reassured them: "Now what I seek from you are words, as it is written: 'Take words with you when you return to your God' (Hosea 14:2)." The radical shift from sacrifice to prayer changed Jewish ritual life forever. Since then, we pile our words upon the altar and ignite them with the fire of the soul, releasing them Godward.

All rise.

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

אֲדֹנָי, שִׁפְתֵי תִפְתָּח,
וּפִי יַגִּיד תְּהִלָּתְךָ:

Psalm 51:17

Ancestors

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

אֲבוֹת
יְיָ בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ,
וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי
אַבְרָהָם, אֱלֹהֵי יִצְחָק,
וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה,
אֱלֹהֵי רִבְקָה, אֱלֹהֵי רָחֵל,
וְאֱלֹהֵי לֵאָה.
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיוֹן. גּוֹמֵל חֲסָדִים טוֹבִים
וְקוֹנֵה הַכֹּל, זוֹכֵר חֲסָדֵי
אֲבוֹת, וּמְבִיא גְאֻלָּה לְבָנֵי
בְּנֵיהֶם לְמַעַן שְׁמוֹ, בְּאַהֲבָה.

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

שִׁפְתֵי ("my lips") *Sefatayim* are "lips," but can also mean "boundaries." Here we ask God

to free us from our limitations so that we can offer praise without bounds. (Ramban)

On Shabbat Shuvah include:

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

זְכֹרֵנוּ לְחַיִּים, מֶלֶךְ חַפֵּץ בַּחַיִּים,
וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַנְךָ
אֱלֹהִים חַיִּים.

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

מֶלֶךְ עֹזֵר וּמוֹשִׁיעַ וּמִגֵּן.
בָּרוּךְ אַתָּה יְיָ, מִגֵּן אַבְרָהָם
וּפֹקֵד שָׂרָה.

God's Power

גבורות

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

אַתָּה גִּבּוֹר לְעוֹלָם, אֲדֹנָי,
מַחְיֶה מֵתִים אַתָּה,
רַב לְהוֹשִׁיעַ.

From Simchat Torah until Pesach include:

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

מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

From Psalm
147:18

From Pesach until Sh'mini Atzeret include:

You cause the dew to descend.

מוֹרִיד הַטֶּל.

With loyal kindness You sustain the
living; with great compassion You
extend life to the dead. You support
the fallen and heal the sick; You free
the captive and keep faith with those
who sleep in the dust.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מַחְיֶה
מֵתִים בְּרַחֲמִים רַבִּים. סוֹמֵךְ
נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר
אֲסוּרִים, וּמְקִים אֲמוּנָתוֹ
לִישְׁנֵי עָפָר.

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

אַבְרָהָם ("Abraham") And I say to myself:
from this remote ancestor right down to my own
parents, all these ancestors have handed me a
truth which flowed in their blood, which now
flows in mine. Shall I not hand it on, with my
blood, to those of my blood?

And I say to you: Will you take it from me, my
child? Will you hand it on? Perhaps you will wish

to abandon it. If so, let it be for a greater truth,
if there is one. I shall not blame you.
It will be my fault; I shall have failed to hand it
on as I received it. But of this I am sure: whether
you abandon it or whether you follow it, Israel
will journey on to the end of days. (Edmond Fleg,
adapted)

Who is like You, Mighty One?
Who can compare to You,
Sovereign of life and death,
Source of salvation?

מי כְּמוֹךָ, בְּעַל גְּבוּרוֹת,
וּמִי דּוֹמֶה לָךְ, מֶלֶךְ יָמִית
וּמַחְיֶה וּמַצְמִיחַ יְשׁוּעָה?

*The opposite of
love is not hate;
it's indifference.
And the opposite
of life is not death;
it's indifference.
Because of
indifference one
dies before one
actually dies.
(Elie Wiesel)*

On Shabbat Shuvah include:

Who is like You, Av HaRachamim,
who compassionately remembers
Your creations for life?

מי כְּמוֹךָ, אָב הַרַחֲמִים, זוֹכֵר
יְצוּרֵינוּ לְחַיִּים בְּרַחֲמִים?

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

וְנֶאֱמָן אֶתָּה לְהַחְיִית מֵתִים.
בְּרוּךְ אַתָּה יְיָ, מַחְיֶה הַמֵּתִים.

The Holiness of God's Name

קְדוּשַׁת הַשֵּׁם

You are holy, Your name is holy,
and those who strive to be holy
praise You day by day. Selah!
*Praised are You, Adonai,
the holy God.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ,
וְקֹדְשִׁים בְּכָל יוֹם יְהַלְלוּךָ,
סֵלָה.
*בְּרוּךְ אַתָּה יְיָ, הָאֵל הַקָּדוֹשׁ.

*I envisioned You
in holiness. How
my soul thirsts for
You; how my body
longs for You.
(Psalm 63:2,3)*

***On Shabbat Shuvah substitute:**

Praised are You, Adonai,
the holy Sovereign.

בְּרוּךְ אַתָּה יְיָ, הַמֶּלֶךְ הַקָּדוֹשׁ.

The Holiness of the Sabbath Day

קְדוּשַׁת הַיוֹם

You set the seventh day apart for
the sake of Your name; it is the
culmination of the creation of
heaven and earth. You blessed it
more than other days, made it
more sacred than all other times,
as it is written in Your Torah:

אַתָּה קִדַּשְׁתָּ אֶת יוֹם
הַשְּׁבִיעִי לְשִׁמְךָ, תְּכַלִּית
מַעֲשֵׂה שָׁמַיִם וָאָרֶץ, וּבִרְכָתוֹ
מִכָּל הַיָּמִים, וְקִדַּשְׁתּוֹ מִכָּל
הַיָּמִים, וְכֵן כָּתוּב בְּתוֹרָתְךָ:

*Call the Shabbat
a delight. (Isaiah
58:13)*

Now the whole universe—sky, earth, and all their array—was completed. With the seventh day God had completed this work of creation; on the seventh day God rested from all the work which God had done. Then God blessed the seventh day and made it holy, for on it God rested from all the work of creation which God had done.

Our God and God of our ancestors, may our rest on this day be pleasing in Your sight. Sanctify us by Your mitzvot, and let Your Torah be our way of life. Satisfy us with Your goodness, gladden us with Your saving power, and purify our hearts to serve You in truth. In love and favour, Adonai our God, let Your holy Sabbath remain our heritage, that all Israel, sanctifying Your name, may find rest. Praised are You, Adonai, who sanctifies the Sabbath.

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ, וְכָל-
צָבָאִם: וַיְכַל אֱלֹהִים בַּיּוֹם
הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה:
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מְכַל-
מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ
אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי,
וַיְקַדֵּשׁ אֹתוֹ: כִּי בּוֹ שָׁבַת
מְכַל-מְלַאכְתּוֹ, אֲשֶׁר-בָּרָא
אֱלֹהִים לַעֲשׂוֹת:

Genesis 2:1-3

When God completed the work of creation and declared the Sabbath Day, the Holy One said to the heavenly bodies: "Go forth and chant a song, for a new guest has arrived."
(Genesis Rabbah)

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
רִצָּה בְּמִנוּחָתָנוּ. קִדְּשָׁנוּ
בְּמִצְוֹתֶיךָ, וְתַן חֻלְקֵנוּ
בְּתוֹרָתֶךָ. שְׂבַעֲנוּ מִטוֹבֶךָ,
וְשִׂמְחָנוּ בִּישׁוּעָתֶךָ, וְטַהַר
לִבֵּנוּ לְעִבְדֶּךָ בְּאֵמֶת.
וְהִנְחִילֵנוּ, יְיָ אֱלֹהֵינוּ,
בְּאַהֲבָה וּבְרִצּוֹן שָׁבַת
קִדְּשֶׁךָ, וַיְנַחוּ בָּהּ יִשְׂרָאֵל
מִקִּדְּשֵׁי שְׁמֶךָ.
בְּרוּךְ אַתָּה יְיָ מְקַדֵּשׁ הַשָּׁבַת.

שָׁבַת מְכַל-מְלַאכְתּוֹ ("God rested from all work") It is written: "Six days you shall labour and do all your work" (Exodus 20:9). But is it possible for us to complete all our work in six days? Rather, we should rest *as though* all our work were finished. (Midrash Mechilta, Shabbata 1)

יוֹם הַשְּׁבִיעִי ("the seventh day") Rabbi Shimon bar Yochai personifies the days of the week.

Shabbat spoke right up to the Holy One, saying: "Sovereign of the Universe, each one of the days of the week has a mate, but I have none." The Holy One replied: "The congregation of Israel will be your mate." This is implied in the verse: "Remember Shabbat and make it holy" (Exodus 20:8)—by uniting with it in holy wedlock (Genesis Rabbah 11:8).

Worship

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

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

עבודה

רצה, יי אלהינו, בעמך ישראל,
ותפלתם באהבה תקבל, ותהי
לרצון תמיד עבודת
ישראל עמך.

אל קרוב לכל קראיו, פנה
אל עבדיך וחסנו; שפוך
רוחך עלינו.

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

On Shabbat Rosh Chodesh and Shabbat Chol HaMo'ed include:

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

- day of the New Month.
- Festival of Pesach.
- Festival of Sukkot.

Adonai our God, this day remember
us for well-being. *Amen.*

This day acknowledge us with
blessing. *Amen.*

This day help us to a fuller life. *Amen.*

אלהינו ואלהי אבותינו יעלה ויבא
ויזכר ויזכנו ויזכרון כל עמך בית
ישראל לפניך, לטובה, לחן ולחסד
ולרחמים, לחיים ולשלום ביום

- ראש החודש הזה.
- חג המצות הזה.
- חג הסוכות הזה.

זכרנו, יי אלהינו, בו לטובה. *אמן.*

ויפקדנו בו לברכה. *אמן.*

והושיענו בו לחיים. *אמן.*

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

ותחזינה עינינו בשובך
לציון ברחמים.
ברוך אתה יי המחזיר
שכינתו לציון.

*No matter where
I go, it is always
to Jerusalem.*
(Rabbi Nachman of
Bratzlav)

ותפלתם באהבה תקבל (“receive our prayers
with love”) What then is left for us to do except
pray for the ability to pray, to bewail our
ignorance of living in His presence? And even if
such prayer is tainted with vanity, His mercy
accepts and redeems our feeble efforts. It is the
continuity of trying to pray, the unbroken
loyalty to our duty to pray, that lends strength

to our fragile worship; and it is the holiness of
the community that bestows meaning upon our
individual acts of worship. These are the three
pillars on which our prayer rises to God: our
own loyalty, the holiness of Israel, the mercy of
God. (Rabbi Abraham Joshua Heschel)

Gratitude

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

הודאה

Psalms 79:13

מִּמּוֹדִים אֲנַחֲנוּ לָךְ, שְׂאֵתָה
הוּא יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ, לְעוֹלָם וָעֶד. צוּר
חַיִּינוּ, מִגֵּן יִשְׁעֵנוּ, אֶתָּה הוּא
לְדוֹר וָדוֹר. נִוְדָה לָּךְ וְנִסְפָּר
תְּהִלָּתְךָ, עַל חַיֵּינוּ הַמְּסוּרִים
בְּיָדְךָ, וְעַל נַשְׁמוֹתֵינוּ
הַפְּקוּדוֹת לָּךְ, וְעַל נִסֶּיךָ
שְׂבָכָל יוֹם עֲמָנוּ, וְעַל
נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָכָל
עֵת, עֶרֶב וּבֹקֶר וְצַהֲרָיִם.
הַטוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ,
וְהַמְּרַחֵם כִּי לֹא תָמוּ חֲסָדֶיךָ,
מֵעוֹלָם קִוִּינוּ לָּךְ.

On Chanukah include:

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

עַל הַנִּסִּים, וְעַל הַפְּרָקָן, וְעַל הַגְּבוּרוֹת,
וְעַל הַתְּשׁוּעוֹת, וְעַל הַמִּלְחָמוֹת
שֶׁעָשִׂיתָ לְאֲבוֹתֵינוּ, בְּיָמֵם הָהֵם
בְּזִמְנֵי הַזֶּה.

הוֹדָאָה ("gratitude") The root of this word (י-ד-ה) has three meanings: (1) to bow, so it is customary to bow at the beginning and end of this prayer; (2) to profess; (3) to thank. (Rabbi Jonathan Sacks)

עַל הַנִּסִּים ("for miracles") Rabbi Moses Nachmanides differentiates between "revealed" and "hidden" miracles. Revealed miracles stand outside the laws of nature; hidden miracles take place within them. This prayer awakens us to both kinds of miracles.

On Chanukah continue:

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

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

בִּימֵי מַתִּיתָיָהוּ בֶן יוֹחָנָן כֹּהֵן גָּדוֹל,
חֲשֹׁמוֹנְאֵי וּבָנָיו, כְּשֶׁעָמְדָה מַלְכוּת יוֹן
הַיִּשְׁעָה עַל עַמְּךָ יִשְׂרָאֵל לְהַשְׁכִּיחַם
תּוֹרָתְךָ, וּלְהַעֲבִירם מִחֻקֵּי רְצוֹנְךָ,
וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים עָמַדְתָּ לָהֶם
בַּעַת צָרָתָם. רַבָּתְךָ אֶת רִיבָם, וְנָתַתְּ אֶת
דִּינָם, נִקְמָתָם אֶת נִקְמָתָם.

מְסֻרֶת גְּבוּרִים בִּיד חֲלָשִׁים, וְרַבִּים
בִּיד מַעֲשִׂים, וְטַמְאִים בִּיד טְהוּרִים,
וְרַשָּׁעִים בִּיד צַדִּיקִים, וְיָדִים בִּיד
עוֹסְקֵי תּוֹרָתְךָ. וְלֵךְ עֲשִׂיתָ שֵׁם גָּדוֹל
וְקָדוֹשׁ בְּעוֹלָמְךָ, וּלְעַמְּךָ יִשְׂרָאֵל עֲשִׂיתָ
תְּשׁוּעָה גְדוֹלָה וּפְרָקָן כְּהִיּוֹם הַזֶּה.
וְאַחֵר כֵּן בָּאוּ בְנֶיךָ לְדָבִיר בֵּיתְךָ,
וּפָנּוּ אֶת הֵיכָלְךָ, וְטָהְרוּ אֶת מִקְדָּשְׁךָ,
וְהִדְלִיקוּ נֵרוֹת בְּחִצּוֹת קֹדֶשְׁךָ, וְקִבְּעוּ
שְׁמוֹנֶת יָמֵי חֲנֻכָּה אֱלֹהֵינוּ לְהוֹדוֹת וּלְהַלֵּל
לְשִׁמְךָ הַגָּדוֹל.

Hillel taught: In a place where no one is human, strive to be human. (Pirkei Avot 2:6)

For all this, O Sovereign God,
let Your name be forever praised
and exalted.

וְעַל כָּלֵם יִתְבָּרַךְ וַיִּתְרוֹמֵם
שִׁמְךָ, מִלְכָּנוּ, תָּמִיד לְעוֹלָם וָעֶד.

On Shabbat Shuvah include:

Inscribe all the children of Your
covenant for good life.

וּכְתַב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ.

בִּיד צַדִּיקִים (“the righteous were triumphant”) The one who seeks God can do no other than to persist in his quest to the last, to keep on inquiring, struggling, challenging. He will not be granted tranquility of soul. But if it be

given him to renew the forces of his being, day by day and constantly to be among the seekers, the rebellious—that is the crown of his life and the height of his desire. (Rabbi Judah Magnes)

O God, our Redeemer and Helper, let all who live gratefully acknowledge You and praise Your name in truth. Selah! Praised are You, Adonai, whose name is Goodness. We give You thanks and praise.

וְכָל הַחַיִּים יוֹדוּךָ סֶלָה,
וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאֵמֶת,
הָאֵל יְשׁוּעָתָנוּ וְעֶזְרָתָנוּ סֶלָה.
בְּרוּךְ אַתָּה יְיָ הַטּוֹב שְׁמֶךָ
וְלֶךָ נָא הַהוֹדוֹת.

Peace

ברכת שלום

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

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

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ
תָּשִׂים לְעוֹלָם, כִּי אַתָּה הוּא
מֶלֶךְ אֲדוֹן לְכָל הַשְּׁלוֹם.
וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת
עַמָּךְ יִשְׂרָאֵל בְּכָל עֵת
וּבְכָל שָׁעָה בְּשָׁלוֹמְךָ.
בְּרוּךְ אַתָּה יְיָ הַמְּבָרֵךְ אֶת
עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

Even in a time of war one should begin to plan for peace. (Perek HaShalom 1:14)

*On Shabbat Shuvah substitute:

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

בְּסֵפֶר חַיִּים בְּרָכָה וְשָׁלוֹם וּפְרֻסָּה
טוֹבָה נִזְכָּר וְנִכְתָּב לְפָנֶיךָ, אֲנַחְנוּ
וְכָל עַמָּךְ בֵּית יִשְׂרָאֵל, לְחַיִּים
טוֹבִים וּלְשָׁלוֹם.
בְּרוּךְ אַתָּה יְיָ, עוֹשֵׂה הַשְּׁלוֹם.

שְׁלוֹם רַב ("abundant peace") Literally "great peace." Rabbi Shimon bar Yochai taught: "Great is peace, for all blessings are contained within it, as it is written: 'The Eternal One's People shall be blessed with peace'" (Psalm 29:11).

Shalom Rav can be translated creatively to mean "the Rabbi's peace." As Hillel taught: "Be like the disciples of Aaron, loving peace and pursuing peace, loving your fellow creatures and drawing them close to Torah." (Pirkei Avot 1:12)

שְׁלוֹם ("peace")

Don't stop after beating the swords into ploughshares, don't stop! Go on beating and make musical instruments out of them.

Whoever wants to make war again will have to turn them back into ploughshares first.

(Yehuda Amichai)

Private Meditation

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

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

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

אלהי נצור

אֱלֹהֵי, נֹצֵר לְשׁוֹנִי מִרָע, וּשְׁפָתֵי
מִדְבַּר מִרְמָה, וְלִמְקַלְלֵי נַפְשִׁי
תְּדוּם, וְנַפְשִׁי כְּעֹפֵר לְכָל
תְּהִיָּה. פָּתַח לִבִּי בְּתוֹרָתְךָ,
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי,
וְכָל הַחֹשֶׁבִּים עָלַי רָעָה,
מִהֲרָה הֲפֹר עֲצָתָם וְקַלְקֵל
מַחֲשַׁבְתָּם. עֲשֵׂה לִמְעַן שְׁמֶךָ,
עֲשֵׂה לִמְעַן יְמִינְךָ, עֲשֵׂה
לִמְעַן קִדְשָׁתְךָ, עֲשֵׂה לִמְעַן
תּוֹרָתְךָ. לִמְעַן יִחַלְצוּן יְדִידֶיךָ.
הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי.

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

יִהְיוּ לְרָצוֹן אִמְרֵי־פִי וְהִגִּיוֹן
לִבִּי לִפְנֶיךָ, יְהוָה, צוּרִי וְגֹאֲלִי:

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

All are seated.

יִהְיוּ לְרָצוֹן ("may they be acceptable")
The Talmud records many personal prayers
recited by the Rabbis at the conclusion of their
private *Amidah*. *Elohai Netzor* is but
one example. The following is attributed to
Rabbi Banaah.

Master of all worlds, I am Yours as my dreams
are Yours. I dreamt a dream and know not
what it means. May it be, Eternal One, my God
and God of my ancestors, that ^{all} my dreams

be good ones for me and
for all Israel. If they are good ones,
strengthen them and bring them to
fulfillment like the dreams of Joseph the
righteous. If they need healing, heal them.
Amen. (Babylonian Talmud, B'rachot 55b)

Following the example of our Sages, we, too,
conclude the *Amidah* with our own personal
prayers.

Prayers for Healing

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

תפילות לחולים

מי שִׁבְּרָךְ אֲבוֹתֵינוּ, אֲבִרָהֶם, יִצְחָק, וְיַעֲקֹב, שָׂרָה, רִבְקָה, רָחֵל, וְלֵאָה, הוּא יְבָרֵךְ וְיַרְפֵּא אֶת הַחֹלִים.
הַקְדוֹשׁ בְּרוּךְ הוּא יִמְלֵא רַחֲמִים עֲלֵיהֶם לְהַחֲלִימָם וּלְרַפְּאוֹתָם, לְהַחֲזִיקָם וּלְהַחֲיוֹתָם. וְיִשְׁלַח לָהֶם בְּמַהֲרָה רְפוּאָה שְׁלֵמָה, רְפוּאַת הַנֶּפֶשׁ וּרְפוּאַת הַגּוּף, בְּתוֹךְ שְׁאֵר חוֹלֵי יִשְׂרָאֵל הַשְׁתָּא בְּעִגְלָא וּבְזִמְן קָרִיב, וְנֹאמַר: אָמֵן:

Adonai, heed my plea. Adonai, receive my prayer. Let my troubles be overcome. Let them disappear in an instant.
(Psalms 6:10–11)

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

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

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי, שֶׁתִּשְׁלַח מִהֲרָה רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם, רְפוּאַת הַנֶּפֶשׁ וּרְפוּאַת הַגּוּף לְחֹלֶה/לְחֹלָה, _____ בֶּן/בֵּת _____, בְּתוֹךְ שְׁאֵר חוֹלֵי יִשְׂרָאֵל.

מי שִׁבְּרָךְ אֲמוֹתֵינוּ

מְקוֹר הַבְּרָכָה לְאֲבוֹתֵינוּ

Bless those in need of healing with *refuah sh'leimah*, the renewal of body, the renewal of spirit. And let us say: Amen.

מי שִׁבְּרָךְ אֲבוֹתֵינוּ

מְקוֹר הַבְּרָכָה לְאֲמוֹתֵינוּ

May the Source of strength who blessed the ones before us help us find the courage to make our lives a blessing. And let us say: Amen.
(Debbie Friedman)

מי שִׁבְּרָךְ אֲבוֹתֵינוּ

אֲבִרָהֶם, יִצְחָק וְיַעֲקֹב.

מי שִׁבְּרָךְ אֲמוֹתֵינוּ

שָׂרָה, רִבְקָה, לֵאָה וְרָחֵל.

May the One who blessed our mothers, May the One who blessed our fathers, Hear our prayer and bless us as well.

Bless us with the power of Your healing.

Bless us with the power of Your hope.

May our hearts be filled with understanding

And be strengthened by the power of Your Love.

Bless us with the vision for tomorrow.

Help us to reach out to those in pain.

May the warmth of friendship ease our sorrow.

Give us courage, give us faith, show us the way.

(Cantor Lisa Levine)

Counting the Omer

ספירת העומר

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

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

הִנְנִי מוֹכֵן וּמְזֵמֵן לְקִיּוֹם מִצְוַת
עֲשֵׂה שֶׁל סְפִירַת הָעֹמֶר כְּמוֹ
שֶׁכָּתוּב בַּתּוֹרָה:
וּסְפַרְתֶּם לָכֶם מִמָּחָרַת
הַשַּׁבָּת מִיּוֹם הַבִּיאָכֶם
אֶת־עֹמֶר הַתְּנוּפָה שֶׁבַע
שָׁבוּתוֹת תְּמִימֹת תִּהְיֶינָה:
עַד מִמָּחָרַת הַשַּׁבָּת
הַשְּׂבִיעִת תִּסְפְּרוּ
חֲמִשִּׁים יוֹם:

Leviticus
23:15–16

We rise.

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

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ
הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ עַל סְפִירַת הָעֹמֶר.

- This is the first day of the Omer.
- This is the _____ day of the Omer.

- הַיּוֹם יוֹם אֶחָד בַּעֲמֹרָה.
- הַיּוֹם _____ יָמִים בַּעֲמֹרָה.

סְפִירַת הָעֹמֶר (“counting the Omer”) An omer is an ancient measure of barley. When the Temple stood, an offering of new grain marked the season from Pesach to Shavuot. The counting of forty-nine days, that is, seven weeks, highlights the journey from Egypt to Mount Sinai. Each year at this time we reflect on shedding the residue of slavery and preparing ourselves for a renewed commitment to mitzvot.

Sinai was the goal and object of the Exodus. Counting the days of the Omer becomes the bridge from the social liberation that occurred on Passover to the constitution of freedom accepted and ratified at Sinai. Through the act of counting the Omer, we affirm that the purpose of freedom is to live the holy life and ethical regimen of the Torah. (Rabbi Irving Greenberg)

The origin of this prayer is uncertain. Pirkei D'Rabbi Eliezer attributes it to Joshua upon his victory over Jericho; the letters of his name are encoded in the text of the prayer. Modern scholarship, however, suggests that its content and style were written to resemble the hymns of the Second Temple period. By the early fourteenth century, the *Aleinu* was offered as a concluding prayer to every service.

Although Judaism is not a proselytizing religion, here we articulate our hope for a time when all humanity will be united under the rule of the one God. "On that day Adonai will be one" is the universalistic complement to the particularistic declaration of the *Sh'ma*: "Hear, O Israel, Adonai is our God. Adonai is One."

All rise.

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

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

עֲלֵינוּ לְשַׁבַּח לְאֲדֹנָן הַכֹּל,
לְתַת גְּדֻלָּה לְיוֹצֵר בְּרָאשִׁית,
שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת,
וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת
הָאֲדָמָה; שֶׁלֹא שָׂם חֶלְקֵנוּ
כָּהֶם, וְגִרְלָנוּ כָּכָל הַמּוֹנִם.

וְאֵנָּחֵנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִּים
וּמוֹדִים לִפְנֵי מֶלֶךְ מַלְכֵי
הַמַּלְכִּים, הַקָּדוֹשׁ בְּרוּךְ הוּא.

עֲלֵינוּ ("It is upon us") No prayer more eloquently expresses the dual task of the Jewish People: its particular challenge to be God's witnesses on earth, and its universal aspiration to speed the day when all the inhabitants of the earth will be united in service to the one God in whose image we all are made. The future is full of the gravest responsibilities.

We are promised a place in the sun—not to

ravage and dominate, but to serve our people, ourselves, the world. Standing in the sun we shall be seen clearly as never before. Our abilities will be on trial before a world full of nations, which will judge us in the light of a glorious past of ideal service to humankind. For Israel, election has never meant anything but obligation. . . . It is a task, a heavy task, a holy task. (Henrietta Szold)

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

שֶׁהוּא נוֹטֶה שָׁמַיִם וְיוֹסֵד
אֶרֶץ, וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם
מִמַּעַל, וְשׁוֹכֵנֵת עֲזוֹ בְּגִבְהֵי
מְרוֹמִים. הוּא אֱלֹהֵינוּ, אֵין
עוֹד. אִמֶּת מִלְּפָנָיו, אִפְס זולָתוֹ,
כְּכַתוּב בְּתוֹרָתוֹ: וַיִּדְעָתָּ הַיּוֹם
וְהִשְׁבַּתָּ אֶל-לִבְכֶּךָ, כִּי יְהוָה
הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל
וְעַל-הָאָרֶץ מִתַּחַת, אֵין עוֹד:

Isaiah 51:13

Deuteronomy
4:39

All are seated.

*We therefore place our hope in
You, Adonai our God. Soon may
we behold the glory of Your power:
banish idolatry from the earth;
wipe away false gods; and perfect
the world by Your divine rule. Then
all humanity will call upon Your
name and even the wicked will turn
toward You. All the inhabitants of
the earth will come to know that to
You alone every knee must bend and
every tongue swear loyalty. Before
You, Adonai our God, let them
humble themselves. To Your glorious
name, let them give honour.*

עַל כֵּן נִקְוָה לָּךְ, יְיָ אֱלֹהֵינוּ,
לִרְאוֹת מְהֵרָה בְּתַפְאֶרֶת עֲזֶךָ,
לְהַעֲבִיר גִּלּוּלִים מִן הָאָרֶץ,
וְהָאֱלִילִים כָּרוֹת יִכְרֹתוּן,
לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדִי.
וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ,
לְהַפְנוֹת אֵלֶיךָ כָּל רִשְׁעֵי
אֶרֶץ. יִפְּרוּ וַיִּדְעוּ כָּל יוֹשְׁבֵי
תֵּבֵל, כִּי לָּךְ תִּכְרַע כָּל-בֶּרֶךְ,
תִּשָּׁבַע כָּל-לָשׁוֹן. לִפְנֶיךָ, יְיָ
אֱלֹהֵינוּ, יִכְרְעוּ וַיִּפְּלוּ,
וּלְכָבוֹד שִׁמְךָ יִקָּר יִתְנוּ,

*The Messiah will
come only when
he is no longer
necessary; he will
come only on the
day after his
arrival; he will
come, not on the
last day, but on
the very last.*
(Franz Kafka)

Isaiah 45:23

לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדִי
("to perfect the
world by Your divine rule") What is a human
being? Lowly dust become divine! In the heart
reside deep-rooted principles of right,
passionate yearnings for love, fervent longings

for brotherhood and peace, mighty hungering
and thirsting after the good, the beautiful, and
the true—all that we have ever meant, or should
have meant, by God. (Rabbi Maurice Eisendrath)

Then all will accept the yoke of Your dominion, and You will reign over them soon and forever. For sovereignty is Yours, and to all eternity You will reign in glory. As it is written in Your Torah: "Adonai will reign forever and ever."

And it is said: "Adonai shall rule over all the earth. On that day, God shall be One and God's name shall be One."

וַיִּקְבְּלוּ כָלֶם אֶת עַל מַלְכוּתְךָ ,
וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם
וָעֶד. כִּי הַמְּלָכוֹת שְׁלֹךְ הִיא
וּלְעוֹלָמִי עַד תִּמְלֹךְ בְּכָבוֹד,
כַּפְתּוֹב בְּתוֹרָתְךָ: יְהוָה יִמְלֹךְ
לְעוֹלָם וָעֶד:

Exodus 15:18

וְנֹאמַר: וְהָיָה יְהוָה לְמֶלֶךְ
עַל-כָּל-הָאָרֶץ, בַּיּוֹם הַהוּא
יְהִיָּה יְהוָה אֶחָד וְשְׁמוֹ אֶחָד:

Zechariah 14:9

בַּיּוֹם הַהוּא ("on that day") Knowledge of what *is* does not open the door directly to what *should* be. One can have the clearest and most complete knowledge of what *is* and yet not be able to deduce from that, what should be the goal of our human aspirations. Mere thinking cannot give us a sense of the

ultimate and fundamental ends. To make clear these fundamental ends and valuations, and to set them fast in the emotional life of the individual, seems to me precisely the most important function which religion has to perform. (Albert Einstein)

Mourner's Kaddish

קדיש יתום

The Kaddish does not speak of death, but rather affirms faith in God. Its rhythmic chant lulls the mourner with reassurance that God rules over all the living and the dead, and that God is forever worthy of praise. Especially after a tragic death, when praise for God is difficult to find, these words are an essential reminder that God is larger than this life, and larger than our grief. This prayer-poem calls upon the God who can hold our grief, contain our anger, protect the souls of our beloved dead, and see us back to life again.

All rise.

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

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

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

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

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

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא.
אָמֵן. בְּעֶלְמָא דִּי בְּרָא
כְּרֵעוּתָהּ, וְנִמְלִיךְ מַלְכוּתָהּ
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי
דְּכָל בֵּית יִשְׂרָאֵל, בְּעֶגְלָא
וּבְזֶמַן קָרִיב, וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעֵלְמָא וּלְעֵלְמֵי עֲלְמֵיָא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר
וְיִתְרוֹמֵם וְיִתְנַשֵּׂא, וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ
דְּקוּדְשָׁא, בְּרִיךְ הוּא, לְעֵלְא
מִן כָּל בְּרַכְתָּא וְשִׁירָתָא,
תְּשַׁבַּחְתָּא וְנַחֲמָתָא דְּאַמִּירָן
בְּעֶלְמָא, וְאָמְרוּ: אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא
וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאָמְרוּ: אָמֵן.

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

*When you pour
out your heart,
it feels lighter.
(Rambam)*

*From Psalm 113:2,
Daniel 2:20*

Yit-ga-dal veyitka-dash she-mei raba. **Amein.**
Be-al-ma di-vera chirutei, veyamlich mal-chutei
be-chayei-chon u-veyo-mei-chon u-ve-chayei
de-chol Beit Yisra-eil, ba-a-ga-la u-vize-man kariv,
veim-ru: **Amein.**

Ye-hei she-mei raba me-varach le-a-lam u-le-al-mei al-maya.

Yit-bar-ach veyish-ta-bach veyit-paar veyit-ro-mam veyit-na-sei veyit-ha-dar
veyit-aleh veyit-ha-lal she-mei de-Ku-de-sha, **ber-ich Hu,**
le-ei-la min kol bir-chata veshirata tush-be-chata vene-chemata da-a-mi-ran
be-al-ma veim-ru: **Amein.**

Ye-hei she-la-ma raba min she-maya ve-chayim a-lei-nu
ve-al kol Yis-ra-eil, veim-ru: **Amein.**

O-seh sha-lom bim-ro-mav, Hu ya-a-seh sha-lom a-lei-nu
ve-al kol Yis-ra-eil, veim-ru: **Amein.**

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

For Kiddush and HaMotzi see pages 439 and 446.

אָמֵן ("amen") The word is first found in
Deuteronomy, chapter 27. There the Israelites
affirm each pronouncement of the Levites by
responding, *Amen*.

When one person hears another person say a
blessing, the listener can affirm the blessing by

responding with *Amen*. The word shares the same
root as the word **אֱמוּנָה**, faith.

It is taught that the letters of **אָמֵן** stand for
אֵל מֶלֶךְ נֶאֱמָן, "God, the faithful Sovereign."
(Babylonian Talmud, Shabbat 119b)

Guide to Pronunciation

Symbol/ Pronunciation	Name	Vowels	Pronunciation	Name	Letters
a (as in “papa”)	<i>patach</i>	אָ, אַ	(silent)	<i>alef</i>	א
a (as in “father”)	<i>kamatz</i>	אֵ	b	<i>bet</i>	ב
o (as in “ought” or “coat”)	<i>kamatz katan</i>	אָ, אֹ	v	<i>vet</i>	בּ
o (as in “Torah” or “coat”)	<i>cholam</i>	אָ, וֹ	g	<i>gimmel</i>	ג, גּ
u (as in “flute”)	<i>shuruk</i>	וּ	d	<i>dalet</i>	ד, דּ
u (as in “flute”)	<i>kubutz</i>	אֻ	h	<i>heh</i>	ה
ə (as in “carpet”)	<i>sheva na</i>	אֶ	v	<i>vav</i>	ו
silent, used to close a syllable	<i>sheva nach</i>	אֲ	z	<i>zayin</i>	ז
e (as in “let”)	<i>segol</i>	אֶ, אֵ	ch (as in “challah” and “Chanukah”)	<i>chet</i>	ח
ei (as in “weigh”)	<i>tzerei</i>	אֵי, אֶי	t	<i>tet</i>	ט
i (as in “machine” or “ink”)	<i>chirik</i>	אִי, אֶי	y	<i>yud</i>	י
			k	<i>kaf/final kaf</i>	כ, כּ
			ch (as in “Bach” and “baruchh”)	<i>chaf/final chaf</i>	כּ, ך
Diphthongs			l	<i>lamed</i>	ל
ai (as in “aisle”)		אֵי, אֶי	m	<i>mem/final mem</i>	מ, ם
oi (as in “boil”)		וֵי	n	<i>nun/final nun</i>	נ, ן
			s	<i>samech</i>	ס
			(silent)	<i>ayin</i>	ע
			p	<i>peh</i>	פ
			f	<i>feh/final feh</i>	ף, פּ
			tz (as in “mitzvah”)	<i>tzadi/final tzadi</i>	צ, ץ
			k	<i>kuf</i>	ק
			r	<i>resh</i>	ר
			sh	<i>shin</i>	שׁ
			s	<i>sin</i>	שׂ
			t	<i>tav</i>	ת, תּ

Glossary of Names and Terms

Abraham ibn Ezra (1089–1164), Spanish-born poet, philosopher, astrologer, and scientist, best known for his commentary on the Bible which emphasized the grammar and literal meaning of the text.

Ahad HaAm (One of the People) (1856–1927), pen name of Asher Hirsch Ginsberg, Russian-born Hebrew essayist, father of spiritual and cultural Zionism.

Amichai, Yehuda (1924–2000), German-born Israeli, considered Israel's leading poet of the late 20th century, an early proponent of writing in colloquial Hebrew.

Amora (pl. Amoraim), Talmudic authorities in Israel and Babylonia ca. 200–500 C.E., creators of the Gemara.

Apocrypha, sacred books from pre-Mishnaic times, such as Maccabees and The Wisdom of Ben Sirah, excluded from the canon of the Tanach.

Ark, the *Aron* or *Aron HaKodesh* (Holy Ark), receptacle containing the Torah scrolls in a synagogue.

Baal Shem Tov (Master of the Good Name) (ca. 1700–1760), designation of Israel ben Eliezer from Podolia in the Ukraine, founder of Chasidism.

Bachya ibn Pekuda (ca. 1050–1120), Spanish religious philosopher, author of *The Duties of the Heart*.

Baeck, Leo (1873–1956), German-born rabbi and theologian, spiritual leader of German Reform Judaism.

Ben-Gurion, David (1886–1973), Polish-born Labour Zionist leader, Israel's first Prime Minister.

Berkovits, Eliezer (1908–1992), rabbi, theologian, Modern Orthodox educator, Holocaust survivor.

Beruriah (2nd c. C.E.), distinguished in the Talmud as a woman who participated in legalistic discussion, wife of the Tanna Rabbi Meir.

Bialik, Chayim Nachman (1873–1934), Polish-born Hebrew poet and essayist, leading figure in the development of modern Hebrew poetry.

Bible, *see* Tanach.

Borowitz, Eugene (1924–), American rabbi, leading theologian of the Reform Movement.

Buber, Martin (1878–1965), influential Vienna-born religious philosopher whose works include *I and Thou* and translation of the Bible into German.

Carlebach, Shlomo (1925–1994), German-born rabbi, prolific composer of religious music, singer, and recording artist.

Chanukah (dedication, inauguration), eight-day celebration, beginning 25th of Kislev, commemorating the 165 B.C.E. victory of the Maccabees over the Syrian-Greek ruler Antiochus Epiphanes, and the subsequent rededication of the Temple.

Chasidism, religious and social movement emphasizing joy in reaching the Divine, founded by the Baal Shem Tov.

Chidushim, innovative interpretations of Written Law (Torah) or Oral Law (Talmud).

Chol HaMo'ed (ordinary days of a Festival), days between the holy days that begin and conclude Pesach and Sukkot.

Cohen, Hermann (1842–1918), leading 19th c. Jewish philosopher, systematizer of Ethical Monotheism.

Deuteronomy Rabbah, *see* Midrash.

Diaspora, Jewish community living outside Israel.

Disraeli, Benjamin (1804–1881), English author, Prime Minister of England, raised to the peerage as Lord Beaconsfield by Queen Victoria.

Dubnow, Simon (1860–1941), Russian-born historian, author/editor of a universal history of the Jewish People emphasizing social factors.



Ecclesiastes Rabbah, *see* Midrash.

Eitz Yosef, commentary on prayers by Rabbi Chanoch Zundel ben Rabbi Yosef, himself known as Eitz Yosef (19th c.).

Elbogen, Ismar (1874–1948), German-born scholar, author of *Jewish Liturgy, A Comprehensive History*.

Etrog (citron), one of the Four Species used during Sukkot.

Exodus Rabbah, *see* Midrash.

Ezra the Scribe (5th c. B.C.E.), leader who brought exiled Jews from Babylon back to Judea, where he reformed religious observance and community life.

Fackenheim, Emil (1916–2003), German-born Canadian-Israeli rabbi and philosopher, post-Holocaust theologian.

Festivals, the three Pilgrimage Festivals: Pesach, Shavuot, and Sukkot/Sh'mini Atzeret.

Frank, Anne (1929–1945), German-born Dutch Holocaust victim, author of the diary recording her childhood years in hiding (1942–1944) from the Nazis.

Frankl, Viktor (1905–1997), Viennese physician, psychiatrist, author, and Holocaust survivor, author of *Man's Search for Meaning*.

Freehof, Solomon (1892–1990), British-born Reform rabbi, set standard for Reform Halachah; chair of CCAR Committee on Liturgy, which produced *The Union Prayer Book*.

Fromm, Erich (1900–1980), German-born American author and psychoanalyst, author of *The Art of Loving*.

Geiger, Abraham (1810–1874), German scholar and rabbi, early leader of Reform Judaism.

Gemara (completion), commentary on the Mishnah. Mishnah and Gemara make up the Talmud.

Gemilut chasadim, deeds of loyal kindness; acting responsibly toward one another.

Genesis Rabbah, *see* Midrash.

Geonim (sing. Gaon), heads of Talmudic academies and intellectual leaders of the Babylonian Jewish community ca. 600–1050 C.E. "Gaon" refers as well to certain outstanding scholars of later times.

Gersonides (Rabbi Levi ben Gershon, Ralbag) (1288–1344), Provençal philosopher, mathematician, astronomer, Bible commentator, and Talmudist.

Glückel of Hameln (1646–1724), German diarist and business woman.

Greenberg, Irving (1933–), American Orthodox rabbi, founder of National Jewish Center for Learning and Leadership (CLAL), advocate of Jewish pluralism.

Haftarah (conclusion), excerpt from books of Prophets (*Nevi'im*) chanted on Shabbat and Holy Days.

Halachah, Jewish law established in the Torah and in Rabbinic texts and decisions.

Hallel (praise), Psalms 113–118, added to the liturgy on festive days. Psalms 145–150 are often called Daily Hallel.

Hartman, David (1931–), American-born Israeli rabbi and philosopher, proponent of religious pluralism, founder of the Shalom Hartman Institute.

HaTikvah (*The Hope*), Israel's national anthem, written in 1886 by Galician-born poet Naftali Herz Imber.

Havdalah (distinction, separation), ceremony marking the end of Shabbat, Festival, or High Holy Day.

Hertz, Joseph (1872–1946), Slovakian-born Chief Rabbi of the British Empire 1913–1946, author of a widely read Torah commentary.

Herzl, Theodor (1860–1904), Hungarian-born founder of political Zionism.

Heschel, Abraham Joshua (1907–1972), Polish-born, German-educated American rabbi, scholar, theologian, philosopher, and political activist; initially on faculty at Hebrew Union College, later professor of Jewish Ethics and Mysticism at the Jewish Theological Seminary.

Hillel (1st c. B.C.E.), with Shammai, the last of the *Zugot* (pairs) of teachers of the Oral Law, founder of a rabbinic dynasty and of the leading school of interpretation of the Law, noted for lenient rulings.



Hirsch, Samson Raphael (1815–1889), German leader of Orthodox Judaism, progenitor of Modern Orthodoxy.

Israel (one who struggles with God), the name given to the biblical Patriarch Jacob; the Jewish People; the biblical Land of Israel; the modern State of Israel.

Itturay Torah (ornaments of the Torah), ethical writings on the Torah and Festivals by Rabbi Aharon Yaakov Greenberg (20th c.).

Jabotinsky, Vladimir (Ze'ev) (1880–1940), Russian-born right-wing Revisionist Zionist leader, founder and early leader of Irgun.

Jonas, Regina (1902–1944), German scholar and teacher, first woman ever ordained as a rabbi (1935), communal leader with Rabbi Leo Baeck in Terezin, murdered in Auschwitz.

Josephus (Joseph ben Matityahu, Josephus Flavius) (ca. 38–100 C.E.), politician, military commander, and historian; captured in the revolt against Rome (66–70 C.E.), joined Roman general Vespasian's entourage.

Kabbalah (received tradition), mystical stream in Judaism emphasizing communion with God.

Kallir, Elazar (6th–7th c.), Hebrew poet who wrote in Israel, many of whose works are sung in the synagogue service.

Kaplan, Mordechai (1881–1983), Lithuanian-born American rabbi and philosopher, founder and exponent of Reconstructionist Judaism.

Kiddush (sanctification), ceremonial blessing recited on Shabbat and Holy Days, composed of the benediction over wine and a benediction proclaiming the holiness of the occasion.

Kitzur Shulchan Aruch (*Abridged Shulchan Aruch*), condensed version of Joseph Caro's 16th c. code of Jewish law and practice compiled by Rabbi Shlomo Ganzfried (19th c.).

Kook, Avraham Yitzchak (1865–1935), first Chief Rabbi of Palestine, 1921–1935, a leader of religious Zionism.

Leibowitz, Nehama (1905–1997), Latvian-born Israeli academic, teacher, and author of Torah commentaries; role model for Orthodox women's scholarship, sister of Yeshayahu Leibowitz.

Leibowitz, Yeshayahu (1903–1994), Latvian-born Orthodox Israeli chemist and intellectual; outspoken on holding Orthodoxy to modern ethical standards.

Leviticus Rabbah, *see* **Midrash**.

Loewe, Herbert (1882–1940), English professor of Jewish Semitic Studies, co-editor of *A Rabbinic Anthology*.

Löw, Judah ben Bezalel (the Maharal of Prague) (1525–1609), Czech rabbi and mystic, recognized leader of Ashkenazi Jews; associated with the Golem legend.

Lulav (palm branch), palm branch, myrtle, and willow bound together and waved during the Festival of Sukkot.

Luria, Isaac (the Ari) (1534–1572), rabbi and mystic based in Tzfat, founder of the dominant school of Kabbalah.

Luzzatto, Moses Chayim (Ramchal) (1707–1746), Italian Kabbalist, Hebrew poet, and writer; major figure in early modern Hebrew literature.

Ma'ariv ("brings on the evening"), the evening prayer service, also known as *Arvit*.

Magnes, Judah (1877–1948), American-born Reform rabbi, first chancellor of the Hebrew University in Jerusalem.

Maimonides (Rabbi Moses ben Maimon, Rambam) (1134–1205), Spanish-born rabbi, legalist, philosopher, and physician; pivotal force in rationalist Judaism; works include *The Guide of the Perplexed* (*Moreh Nevuchim*), the *Mishneh Torah*, and the *Thirteen Principles of Jewish Faith*.



Megillah (scroll; pl. megillot) The five megillot of the Bible are Song of Songs, read on Pesach; Ruth, read on Shavuot; Lamentations (Eichah), read on Tish'ah B'Av; Ecclesiastes (Kohelet), read on Sukkot; and Esther, read on Purim.

Mezuzah (doorpost), decorative casing containing a parchment scroll on which are written the biblical verses Deuteronomy 6:4–9 and 11:13–21, affixed to the right side of the entrance of rooms occupied by Jews.

Midrash, a method of study offering interpretations of the biblical text by finding and explicating new meanings in addition to the literal one. The various Rabbinic books of midrash (2nd–12th c. C.E.) may contain halachic decisions, ethical teachings and legends (*aggada*), or textual exegesis. Often, a midrash established the law or found support for law already accepted. The word also applies to legends and ethical precepts derived from the biblical text.

Midrash Mechilta, *see* Midrash.

Midrash Tanchuma, *see* Midrash.

Minchah (offering), afternoon prayer service replacing the daily afternoon Temple offering.

Mishnah (repetition, study), legal codification of the Oral Law redacted ca. 200 C.E. by Rabbi Yehudah HaNasi.

Mishnah Berurah (clear teachings), compendium of laws of prayer, synagogue practice, Shabbat, and Holy Days, by Rabbi Yisrael Meir Kagan, known as the Chafetz Chaim (1838–1933).

Mishneh Torah (the Torah recapitulated), comprehensive law code compiled by Maimonides (late 12th c.).

Mitzvah, a commandment of the Jewish Law, the fulfillment of such a commandment, a meritorious or charitable act.

Montagu, Lily (1873–1963), English social reformer, a founder and president of the World Union for Progressive Judaism.

Moses Hasid (active ca. 1717), Austrian author of *Iggeret HaMusar* (letter on ethics).

Moses ibn Ezra (ca. 1055–1135), Spanish rabbi, linguist, philosopher, and writer of penitential prayers.

Musar (ethics, instruction), a 19th c. ethical, educational, and cultural movement among Orthodox Lithuanian Jews.

Nachmanides (Rabbi Moses ben Nachman, Ramban) (1194–1270), foremost Spanish Talmudist, author of a major Torah commentary.

Numbers Rabbah, *see* Midrash.

Omer (a measure of barley), the first sheaf of the barley harvest offered in the Temple as a sacrifice following the first day of Pesach. The Counting of the Omer marks the days between Pesach and Shavuot.

Orach Chayim (way of life), practical code of Jewish law on prayer, Shabbat, and Holy Days, compiled by Rabbi Yaakov ben Asher, known as the Tur (13th–14th c.).

Oral Law, *see* Mishnah.

Panim Yafot (comely face), commentary on the Torah by Rabbi Pinchas Halevi Horowitz (1730–1805).

Perek HaShalom, section of the tractate Derech Eretz Zuta, dealing with themes of peace, contemporary with the Talmud.

Peretz, Y.L. (1852–1915), Polish-born writer of Yiddish literature.

Pesach (Passover), one of three Festivals of Pilgrimage to Jerusalem. Pesach begins on the 15th of Nisan and commemorates the Exodus from Egypt.

Pesikta D'Rav Kahana, *see* Midrash.

Philo (ca. 25 B.C.E.–50 C.E.), Alexandrian Jewish philosopher.

Pirkei Avot (Chapters of the Fathers, or Ethics of the Fathers), Mishnah tractate containing sayings and religious and ethical teachings of the Sages, 3rd c. B.C.E. –3rd c. C.E.



Pirkei D'Rabbi Eliezer, *see* **Midrash**.

Piyut (pl. *piyutim*), Hebrew liturgical poetry, originating in Israel in the 3rd c. C.E.

Purim (lots), festival observed on the 14th of Adar when Megillat Esther is read, telling the story of the rescue of the Persian Jews through the mediation of Queen Esther, 4th c. B.C.E.

Rabbi (my master), designation of a tannaitic Sage; modern title of an officially ordained Jewish religious leader. Rabbi Yehudah HaNasi is known in the Talmud simply as "Rabbi."

Rabin, Yitzchak (1922–1995), first native-born Prime Minister of Israel, Chief of Staff during the Six Day War (June 1967), awarded the Nobel Peace Prize in 1994 for his role in the creation of the Oslo Accords; assassinated while serving a second term as Prime Minister.

Rambam, *see* **Maimonides**.

Ramban, *see* **Nachmanides**.

Rashi (Rabbi Solomon ben Isaac) (1035–1104), lived in northern France and Germany (Ashkenaz), foremost commentator on the Bible and the Talmud.

Rebbe, designation of a leader of Chasidic Jews.

Rosenzweig, Franz (1886–1929), German philosopher, considered conversion to Christianity and later devoted his life to Jewish education; noted for his treatise *The Star of Redemption*.

Rosh Chodesh (head of the month), the start of a Jewish month determined by the lunar cycle.

Rosh HaShanah (head of the year), the Jewish New Year celebrated on the new moon of the month of Tishrei, the first of the Days of Awe (*Yamim Nora'im*).

Ruth Rabbah, *see* **Midrash**.

Sa'adyah Gaon (ca. 882–942), Egyptian-born philosopher and scholar, Gaon of Talmudic Academy of Sura in Babylonia, author of one of the earliest Jewish prayerbooks.

Sacks, Jonathan (1948–), Chief Rabbi of the United Hebrew Congregations of the Commonwealth, raised to the peerage by Queen Elizabeth in 2005.

Salanter, Israel (1810–1883), Lithuanian rabbi, founder of the Musar movement in Jewish ethics.

Sanhedrin, assembly of 71 scholars which functioned as the highest court and legislature in the Second Temple period (5th c. B.C.E.–70 C.E.).

Schechter, Solomon (1847–1915), rabbi and scholar, founder of the United Synagogue of America and shaper of Conservative Judaism; preserved and analyzed texts from the Cairo Geniza.

Seder Eliyahu Rabbah, *see* **Midrash**.

Seder T'chines U'Vokshes (book of supplications and requests), 17th c. Yiddish prayerbook used by women at home and in the synagogue.

S'fat Emet (language of truth), Torah commentary by Rabbi Yehudah Leib Alter, Chasidic master, himself known as S'fat Emet (1847–1905).

Shabbat (Sabbath), the seventh day of the week in the Jewish calendar, a sacred day of rest as described in the Torah, observed from Friday evening until Saturday after nightfall.

Shabbat Shuvah (Sabbath of Return), the Shabbat during the Days of Awe (*Yamim Nora'im*) between Rosh HaShanah and Yom Kippur.

Shacharit (of the dawn), morning prayer service, instituted as a substitute for the daily sacrifice offered at dawn in the Temple.

Sharansky, Natan (1948–), Ukrainian-born mathematician and spokesman for Soviet Jews, imprisoned as a refusenik; made aliyah and entered Israeli political life.

Shavuot (Feast of Weeks), Pilgrimage Festival observed on 6th of Sivan, commemorating the giving of the Torah on Mount Sinai and the offering of the first fruits in ancient Israel.

Shemer, Naomi (1931–2004), renowned Israeli songwriter and composer.

Sh'mini Atzeret (Eighth Day of Assembly), the final day of Sukkot, celebrated as a separate holy day.

Shneur Zalman of Liady (1745–1812), Lithuanian-born founder of Chabad Lubavitch Chasidism.

Shochar Tov, *see* **Midrash**.

Shulchan Aruch (prepared table), authoritative code of Jewish law and practice compiled by Joseph Caro in Tzfat ca. 1565.

Sifra, *see* Midrash.

Sifrei Deuteronomy, *see* Midrash.

Simchat Torah (Joy of Torah), the day following Sh'mini Atzeret; celebration of the renewal of the Torah-reading cycle. The Torah scrolls are carried in joyful procession for seven *hakafot*, circuits.

Singer, Isaac Bashevis (1902–1991), Polish-born American author, leader in the Yiddish literary movement, Nobel laureate.

Sofrim (scribes), Talmudic treatise compiled in 8th c. Israel, containing laws relating to sacred scrolls and their treatment.

Solomon ibn Gabirol (ca. 1021–1058), Spanish poet, moralist, and Neoplatonist philosopher.

Soloveitchik, Joseph Dov (1903–1993), rabbi, Talmudist, philosopher, and leading figure of Modern Orthodox Judaism.

Song of Songs Rabbah, *see* Midrash.

S'rafim, fiery angels mentioned in the Bible and in mystical writings.

Stern, Chaim (1930–2001), rabbi, editor of *The Gates of Prayer*, premier liturgist of the modern Reform Movement.

Sukkah, temporary shelter used during the Festival of Sukkot.

Sukkot (Feast of Tabernacles), seven-day Pilgrimage Festival beginning five days after Yom Kippur, commemorating the 40 years of wandering in the desert and celebrating the fall harvest in Israel.

Szenes, Hannah (1921–1944), Hungarian-born poet and World War II heroine, served in the Haganah and British Armed Forces rescuing Yugoslav Jews, captured and executed by the Nazis.

Szold, Henrietta (1860–1945), American-born teacher, social worker, Zionist leader, founder of Hadassah, and organizer of Youth Aliyah.

Talmud (teachings), compilation of the Mishnah and its commentary, the Gemara. The two versions of the Talmud are the Yerushalmi (Jerusalem) or Palestinian, redacted 4th c. C.E., and the Bavli or Babylonian, redacted 5th–7th c. C.E. The Babylonian Talmud remains the primary document governing Rabbinic Judaism.

Tanach, Jewish biblical canon comprising 24 books, divided into three sections: Five Books of Moses (Pentateuch), Prophets, and Writings. In Hebrew, these sections are known as *Torah*, *Nevi'im*, and *K'tuvim* (thus, *TaNach*).

Tanna (pl. Tannaim), teacher living during the first two centuries C.E., usually with the title of Rabbi, mentioned in the Mishnah or a Baraita (contemporary teaching not included in the Mishnah).

Tefillin (phylacteries), two black leather boxes fastened to leather straps and containing parchments of biblical text (Exodus 13:1–16; Deuteronomy 6:4–9, 11:13–21), worn at weekday morning prayers. One box is attached to the arm, one to the head.

Temple, the central edifice for worship and the sacrificial cult in Jerusalem ca. 900 B.C.E.–70 C.E.; common designation of a Reform synagogue.

Ten Days of Repentance (*Aseret Y'mei T'shuvah*), the ten days from Rosh HaShanah through Yom Kippur.

Tish'ah B'Av (9th day of Av), fast day commemorating the destruction of the First and Second Temples; also associated with the expulsion from Spain and other calamities in Jewish history.

Torah, the sacred scroll containing the text of the Five Books of Moses; may refer to the entire corpus of Jewish teaching.

Tosafot (addenda), commentary on the Talmud by French and German scholars of the 12–13th c., most notably Rashi's grandsons.

Tosefta (addendum), supplement to the Mishnah (200–450 C.E.).

Tu BiShvat (15th day of Shevat), New Year for Trees, celebrated by planting trees in Israel.



Tur (column, row), codification of legalistic literature by Yaakov ben Asher, himself known as the Tur (14th c.); the basis for the *Shulchan Aruch*.

Tzedakah (from *tzedek*, righteousness), charity, acts of righteous giving.

Tzitzit (fringe), knotted threads worn on the four corners of garments (see Numbers 15:37–41), the essential feature of a tallit.

Wiesel, Elie (1928–), Romanian-born Holocaust survivor, intellectual, author, Nobel laureate.

Wise, Isaac Mayer (1819–1900), Bohemian-born rabbi, architect of the American Jewish Reform Movement, established Union of American Hebrew Congregations, Hebrew Union College, and the Central Conference of American Rabbis.

Wise, Stephen S. (1874–1949), American rabbi, social activist, and Zionist leader.

World to Come (*Olam HaBa*), eternal world of the spirit to which the human soul passes after death; the Messianic Age.

Yalkut Shimoni (Shimon's collection), a late compilation of midrashic teachings, probably ca. 13th c.
Yehudah HaLevi (ca. 1075–1141), Spanish secular and religious poet, physician, and philosopher, author of *The Kuzari*.

Yehudah HaNasi (Yehudah the Prince) (d. ca. 220 C.E.), rabbi, Talmudic scholar, leader of Judean Jewish community under Roman rule, redactor of the Mishnah.

Yishuv, the Jewish community in Palestine from the late Ottoman period through the British Mandate, late 19th c. to 1948.

Yom HaAtzma'ut, annual celebration of Israel's Independence Day, May 14, 1948; observed 5th of Iyar.

Yom HaShoah, Holocaust Remembrance Day, 27th of Nisan (also known as *Yom HaShoah V'Hagvurah* to honour heroism and resistance).

Yom HaZikaron, Israel's Remembrance Day, 4th of Iyar.

Yom Kippur (Day of Atonement), solemn fast day observed on the 10th of Tishrei, the last of the Days of Awe (*Yamim Nora'im*) and the Ten Days of Repentance.

Yom Tov (good day), designation of the three Pilgrimage Festivals and the High Holy Days.

Zionism, spiritual and political movement for the return of the Jewish People to their homeland and the resumption of Jewish sovereignty in the Land of Israel, with the goal of a Jewish state.

Zohar (brightness, splendour), chief work of the Kabbalah mystical tradition, attributed to the Tanna Shimon bar Yochai but probably composed by Moses de Leon, 13th c. Spain.

Compiled by BRENDA SAUNDERS with thanks to DIANE KRIGER (z"l)

Guide to the Illustrations



Yad (pointer for reading from the Torah) (*page xv*)

Silver, gold, and sapphire. Artist unknown. Oldest artifact of Toronto Jewry.

DEDICATION: Pesach, 1857, by Elyakum ben Yitzchak of the Asher family and his wife Rachel, daughter of Officer Nathan Katz of Montreal. A Torah scroll and silver adornments were their gift to the newly established Jewish congregation in Toronto.

INSCRIPTION: "Given to the Sacred Congregation of *Pirchei Kodesh* (Blossoms of Holiness) in the city of Toronto ... as a gift in perpetuity."



Grand Façade of Sanctuary Exterior (*page i*)

Design: Architects Alfred Chapman and J. Morrow Oxley, with Morris D. Klein as an asso-

ciate architect, and George Pokorny, "whose artistic designs have embellished this edifice with so many things of beauty and of symbolic significance."

DEDICATION: May 22, 1938.



Rose Window Interior View
"The Circle Is Complete"
(*page xxiii*)

Artist: Peter Haworth and Robert McCauslan Limited.

DEDICATION: 1943, by Dr. Sigmund Samuel in memory of his parents, Lewis and Kate Samuel, founding members of our congregation in 1856.

Restoration: Vision Art.

REDEDICATION: Shavuot, 5770/May 19, 2010, by nearly five hundred donor-families.



Main Sanctuary Exterior Doors
(*page 1*)

Hand-carved white oak.

Artist unknown.

DEDICATION: May 22, 1938.



Bernard and Alice Herman Chapel Exterior Doors (*page 31*)

Hand-carved white oak.

Artist unknown.

DEDICATION: May 22, 1938.



Bernard and Alice Herman Chapel Ark Doors (*page 79*)

Hand-carved white oak.

Artist unknown.

Brought from the Holy Blossom

Synagogue on Bond Street.

ORIGINAL DEDICATION: 1897.

REDEDICATION: May 1998, by Myer and Mimi Brody.



Congregational Hall Ark
"L'Dor VaDor" (*page 103*)

Hand-carved wood which incorporates a piece of the altar taken from the Richmond Street

Synagogue.

Hand-woven tapestry of viscose and cotton.

Overall design: Harold Smith.

Woodworker: John Rosa.

Textile artist: Temma Gentles.

DEDICATION: 1981 by Mrs. Saul A. Silverman, Peter Silverman, and Cynthia Silverman in memory of Mr. Saul A. Silverman, and in honour of Daniel Silverman's Bar Mitzvah.



Main Sanctuary Ark Doors
(*page 145*)

Pierced and gilded wood.

DEDICATION: May 22, 1938, by Aaron and Rose Silverman.



Youth Chapel Ark Doors
(*page 205*)

Copper lettering on wood.

Artist: Ludwig Wolpert.

DEDICATION: June 5, 1960, by the Confirmation Class of 1958.



**Max Enkin Board Room
Portable Ark** (page 235)
Hand-carved wood and stained glass.
Artist unknown.

DEDICATION: 1996, by the Borden Family in honour of Harvey and Ruth Borden.



North African Torah Scroll Case
(page 259)
Sterling silver plate over wood and blue velvet.

Believed to be from Egypt. (Scroll from Romania.)

ORIGINAL DEDICATION: the 7th of Iyar, 5626/1866, to Congregation G'milut Chasadim in memory of Yehoshua and Yaakov Matzliach. Brought to Holy Blossom Temple between 1961 and 1977.



Iraqi Torah Scroll Case
(page 301)
Silver and gold plate over wood. Red glass beading.
Case and scroll from Iraq.

ORIGINAL DEDICATION: 5690/1930, by the elder Mas'udah, wife of Solomon Yechezkeil. Gift to Holy Blossom Temple from Dr. Morton Shulman, after 1980.



Iraqi Torah Scroll Case
(page 339)
Silver plate over wood. Green glass beading.
Case from Iraq. (Scroll from

Egypt.)

ORIGINAL DEDICATION: 5662/1902, to Congregation Ashur (Assyrian) in honour of Moshe ben Nireili(?).

Gift to Holy Blossom Temple from Dr. Morton Shulman, after 1980.



Main Sanctuary Apse
(page 351)
Design: Architects Alfred Chapman and J. Morrow Oxley, with Morris D. Klein as an associ-

ate architect, and George Pokorny.

DEDICATION: May 22, 1938.



"Sabbath" Stained Glass Window
(page 429)

Artist: Peter Haworth.

DEDICATION: 1961, by Mr. and Mrs. Percy Levy and Mr. and Mrs. Louis Moscovitz in memory of David and Edith Moscovitz.



"Shalom" Stained Glass Window
(page 469)

Artist: Peter Haworth.

DEDICATION: 1978, in memory of Samuel Bacher by his daughter, Sheila Bacher, and his grandchildren.



"The Scroll of the Book" Stained Glass Window (page 499)

Artist: Peter Haworth.

DEDICATION: by Mr. and Mrs. Manning Starkman in honour of their parents, Rose and Jacob Starkman.



"Thanksgiving Song" Stained Glass Window (page 535)

Artist: Peter Haworth.

DEDICATION: 1957, "To the Future" by Samuel Ciglen and Family.



Torah Script from "Torat Chayim" (page 559)

Ink on parchment.

Scribe: Neil Yurman, who guided the hands of more than one thousand congregants as they wrote the first chapter of this Torah scroll.

DEDICATION: Shavuot, 5766/2006, in celebration of Holy Blossom Temple's 150th anniversary.



"Tree of Life" Breastplate
(page 608)

Sterling silver.

Design: William B. Meyers Co.
DEDICATION: to the memory of Hanna Brookstone (1880–1953) by her children.

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