

סדור פרחי קדש

SIDDUR PIRCHEI KODESH

Morning Service for Shabbat
Excerpted from the Complete Siddur



TORONTO
2011—5772



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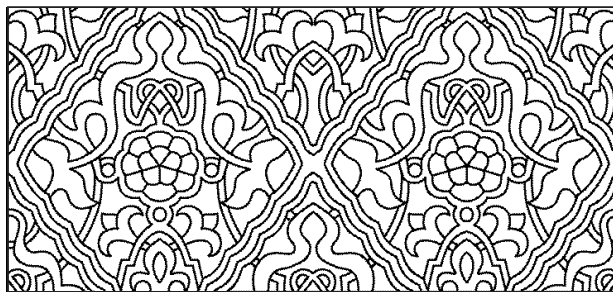
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Dedication

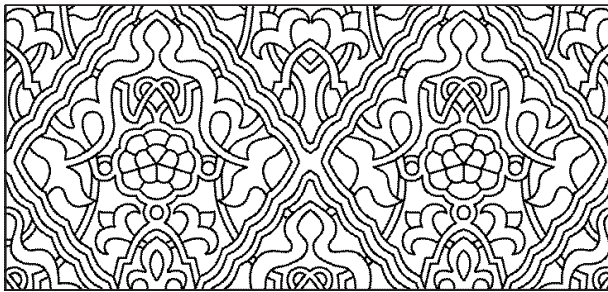
*This prayer book is made possible by a generous gift from
Hershell Ezrin and Sharyn Salsberg Ezrin*

*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.*



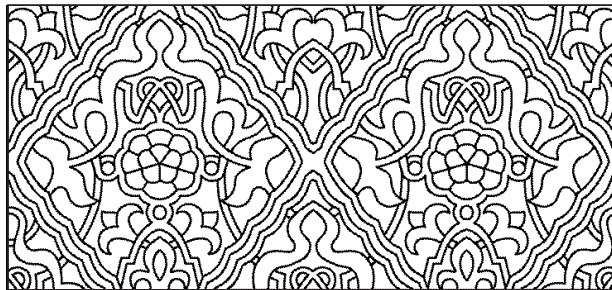
Dedication

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.



שחרית לשבת

Morning Service for Shabbat

This is Israel's day! A day of light and joy. A Shabbat of rest.

*You announced commandments when we stood at Mount Sinai:
I am to keep Shabbat and Festivals all my years,
To set out before me fine foods and festive meals.
A Shabbat of rest.*

This is Israel's day! A day of light and joy. A Shabbat of rest.

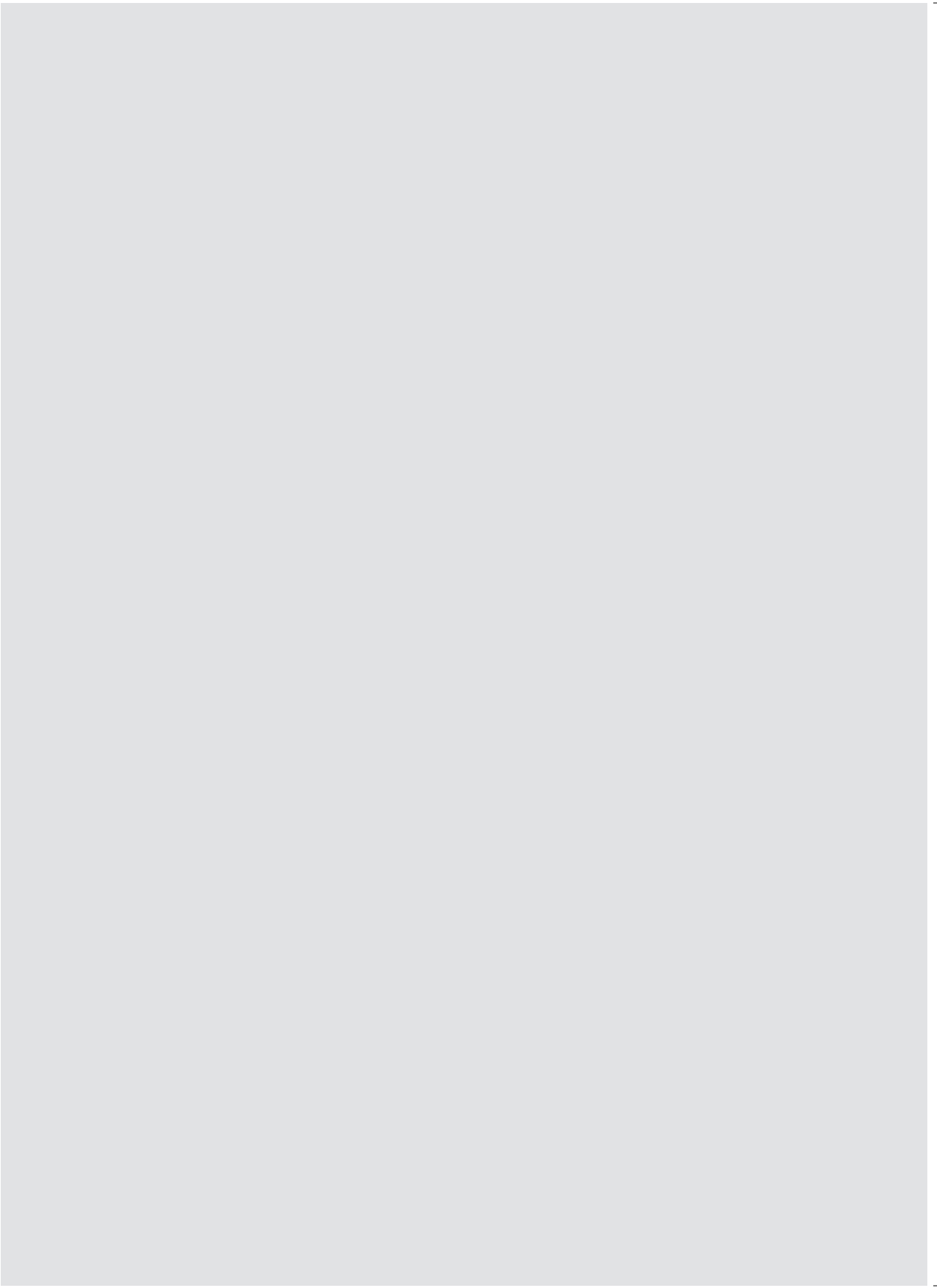
*Heart's delight for a broken nation.
For souls in pain, grant an extra soul.
For a laboured soul, extract all sorrow.
A Shabbat of rest.*

This is Israel's day! A day of light and joy. A Shabbat of rest.

*You sanctified it, blessed it above all days.
On the sixth day You finished Your work on the world.
On this day the sorrowful, too, find quiet and respite.
A Shabbat of rest.*

This is Israel's day! A day of light and joy. A Shabbat of rest.

(Excerpt from a Shabbat table song attributed to Isaac Luria, Israel, 16th c.,
but likely composed by Isaac Handali, Feodosiya, Southern Ukraine, 15th c.)



These early morning prayers were originally recited at home to accompany the daily rituals of rising, washing, attending to bodily needs, and dressing. As one regains full consciousness, these blessings offer thanks for body, mind, and soul. They acknowledge one's place in the world of nature, the family of humanity, and the People Israel. These prayers may also be recited in the synagogue as a private meditation to ready oneself for the communal worship service.

Thanking God

I give thanks to You, living and everlasting Sovereign, for You have mercifully restored my soul. Abounding is Your faithfulness.

For Health

Praised are You, Adonai our God, Sovereign of the Universe, who has made the human form with wisdom. You have created within it an intricate system of valves and vital organs. It is revealed and known before Your Throne of Glory that if even one were to fail, it would be impossible to sustain oneself and stand before You. Praised are you, Adonai, Healer of all flesh and Maker of wonders.

מורה אני

מוֹדָה/מוֹדָה אֲנִי לְפָנֶיךָ, מֶלֶךְ
חַי וְקַיִם, שֶׁהַחַיּוּת בִּי נִשְׁמָתִי
בְּחַמְלָה; רַבָּה אֱמוּנָתְךָ.

*I lie down,
I sleep, and I
wake, knowing
the Eternal
One is my
support.
(Psalm 3:6)*

אשר יצר

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ
הָעוֹלָם, אֲשֶׁר יָצַר אֶת הָאָדָם
בְּחָכְמָה, וַיִּבְרָא בּוֹ נְקָבִים
נְקָבִים, חֲלוּלִים חֲלוּלִים.
גְּלוּי וִידוּעַ לְפָנֶי כֶּסֶף כְּבוֹדְךָ,
שָׁאֵם יִפְתָּח אֶחָד מֵהֶם, אוֹ
יִסְתֵּם אֶחָד מֵהֶם, אִי אֶפְשָׁר
לְהִתְקִים וּלְעֲמוֹד לְפָנֶיךָ.
בְּרוּךְ אַתָּה יְיָ, רוֹפֵא כָּל בָּשָׂר
וּמַפְלִיא לַעֲשׂוֹת.

*Babylonian
Talmud, B'rachot
60b*

מוֹדָה אֲנִי ("I give thanks") Upon awakening, one recites this prayer in gratitude for having been restored to consciousness. God protects and sustains each sleeping soul; each morning we take back responsibility to give direction and purpose to the day ahead.

אֲשֶׁר יָצַר ("who has made") It is a religious duty to avoid anything which will harm the body, and to strive to acquire habits that will help us become strong and healthy. As it is written (Deuteronomy 4:15): "For your own sake, you must guard your lives well." (Kitzur Shulchan Aruch)

For Putting on the Tallit

Praise the Eternal One, O my soul!
How splendid are You, Adonai,
my God, arrayed in glory and
grandeur! You wrap Yourself in
light as with a garment. You spread
out the heavens like a curtain.

Here am I, wrapping myself in the
fringed tallit in order to fulfill the
commandment of my Creator,
as it is written in the Torah:

“They shall make tzitzit for
themselves on the corners of
their garments throughout their
generations.”

Even as I cover myself with a tallit
in this world, so may my soul
merit being robed in a beautiful
garment in the World to Come, in
the Garden of Eden. Amen.

Praised are You, Adonai our God,
Sovereign of the Universe, who has
sanctified us with mitzvot, and has
commanded us to wrap ourselves
in tzitzit.

ברכי נפשי

בְּרָכִי נַפְשִׁי אֶת־יְהוָה;
יְהוָה אֱלֹהֵי גְדֻלַּת מַאֲדָה,
הוֹד וְהָדָר לְבִשְׁתּוֹ:
עֲטָה־אוֹר בְּשִׁלְמָה,
נוֹטָה שָׁמַיִם בִּירֵיעָה:

Psalms 104:1,2

הִנְנִי מִתְעַטֵּף בְּטָלִית שָׁל
צִיצִת כְּדִי לְקַיֵּם מִצְוֹת
בּוֹרְאֵי כְפָתוֹב בַּתּוֹרָה:

וַעֲשׂוּ לָהֶם צִיצִת עַל־
כַּנְפֵי בְגָדֵיהֶם לְדֹרֹתָם.

Numbers 15:38

וּכְשֶׁם שֶׁאֲנִי מִתְכַּסֶּה
בְּטָלִית בְּעוֹלָם הַזֶּה, כֵּן
תִּזְכֶּה נִשְׁמָתִי לְהִתְלַבֵּשׁ
בְּטָלִית נָאָה לְעוֹלָם הַבָּא
בְּגֵן עֵדֶן. אָמֵן.

Babylonian Talmud,
M'nachot 43a

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ,
מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו, וְצִוָּנוּ לְהִתְעַטֵּף
בְּצִיצִת.

צִיצִת (“tzitzit”) By the second or third century it was common for the Rabbis to put fringes on their robes in fulfillment of this commandment. Wrapping oneself in such a garment was the practice of judges before a trial, teachers before discourse, and Rabbis

before prayer. (Rabbi Lawrence Hoffman)

Now that every adult Jew can wear a tallit, each of us is called upon to be as discerning as a judge, as learned as a teacher, as prayerful as a rabbi.

Morning Service for Shabbat

שחרית לשבת

Standing before God in prayer, I do not stand alone. I stand in the company of my people, a company both visible and invisible, spanning space as well as time. For many, although perhaps not for all, being with others makes prayer itself easier. It helps to make manifest the presence of the Holy One, whom the psalmist describes as “enthroned upon the praises of the People of Israel” (Psalm 22:4). (Rabbi Jakob Petuchowski)

Shabbat affords sacred indulgences rarely enjoyed during the week—leisure time for prayer, study, and the company of family, friends, and congregation. The Shabbat morning service is expanded with extra poetry, music, Torah and Haftarah readings, and often joyful life cycle celebrations, when individuals affirm their place within the collective by finding their own prayers among “the praises of Israel.”

In God's House

מה טבו

How lovely are your tents, O Jacob,
your dwelling places, O Israel!

מֵה־טָבוֹ אֹהֲלֶיךָ, יַעֲקֹב,
מִשְׁכְּנֹתֶיךָ, יִשְׂרָאֵל!

Numbers 24:5

As for me, O God, abounding in
grace, I enter Your House. I worship
with awe in Your holy Temple.

וְאֲנִי בְּרַב חֶסֶדְךָ אָבוֹא בֵּיתְךָ,
אֶשְׁתַּחֲוֶה אֶל־הַיְכָל־קֹדֶשְׁךָ
בִּירְאָתְךָ:

Psalms 5:8

Adonai, I love this sanctuary, the
dwelling place of Your glory.
Humbly I worship and humbly
I seek blessing from the Eternal,
my Maker.

יְהוָה, אֶהְבֵּתִי מְעוֹן בֵּיתְךָ,
וּמְקוֹם מִשְׁכַּן כְּבוֹדְךָ: וְאֲנִי
אֶשְׁתַּחֲוֶה וְאֶכְרַע, אֲבָרְכָה
לִפְנֵי־יְהוָה עָשִׂי:

Psalms 26:8

I offer my prayer to You, Adonai, at
this time of favour. O God, in Your
gracious love, answer me with the
truth of Your deliverance.

וְאֲנִי, תַּפְלִיתִי־לָךְ, יְהוָה,
עַתָּה רְצוֹן: אֱלֹהִים, בָּרַב־
חֶסֶדְךָ, עֲנֵנִי בְּאֵמַת יִשְׁעֶךָ:

Psalms 69:14

מֵה־טָבוֹ (“how lovely”) May the door of this synagogue be wide enough to receive all who hunger for love, all who are lonely for friendship. May it welcome all who have cares to unburden, thanks to express, hopes to nurture. May the door of this synagogue be narrow enough to shut out pettiness and pride, envy and

enmity. May its threshold be no stumbling block to young or straying feet. May it be too high to admit complacency, selfishness, and harshness. May this synagogue be, for all who enter, the doorway to a richer and more meaningful life. (Rabbi Sidney Greenberg)

For Torah Study

Praised are You, Adonai our God,
Sovereign of the Universe, who has
sanctified us with mitzvot, and has
commanded us to engage in words
of Torah.

*Adonai our God, make the words
of Your Torah sweet in our mouths,
and in the mouths of Your People
Israel, so that we and our children
shall come to know Your name
and study Torah for its own sake.
Praised are You, Adonai, Teacher
of Torah to Your People Israel.*

*Praised are You, Adonai our God,
Sovereign of the Universe, who has
chosen us from all peoples by giving
us Your Torah. Praised are You,
Adonai, Giver of Torah.*

Priestly Benediction

May God bless you and protect you.
May it be God's will!

May God's Presence shine upon
you and be gracious to you.
May it be God's will!

May God's favour turn to you
and grant you peace.
May it be God's will!

לעסוק בדברי תורה

ברוך אתה, יי אלהינו,
מלך העולם, אשר קדשנו
במצותיו, וצונו לעסוק
בדברי תורה.

והערב נא, יי אלהינו, את
דברי תורתך בפינו, ובפי עמך
בית ישראל, ונהיה אנחנו
וצאצאינו, וצאצאי עמך בית
ישראל, כלנו יודעי שמך,
ולומדי תורתך, לשמך. ברוך
אתה יי, המלמד תורה לעמו
ישראל.

ברוך אתה, יי אלהינו, מלך
העולם, אשר בחר בנו מכל
העמים, ונתן לנו את תורתו.
ברוך אתה יי, נותן התורה.

*Shammai says:
Make a fixed time
for Torah study.
(Pirkei Avot 1:15)*

*Hillel teaches: Do
not say, "When I
have leisure time
I shall study," for
you may never
have any leisure.
(Pirkei Avot 2:5)*

ברכת כהנים

יברכך יהוה וישמרך:
בן יהי רצון.

יאר יהוה פניו אליך ויחנך:
בן יהי רצון.

ישא יהוה פניו אליך
וישם לך שלום:
בן יהי רצון.

Numbers 6:24–26

*This three-fold
blessing addresses
our needs on three
planes: material,
social, and spiritual.*

לעסוק בדברי תורה ("to engage in words
of Torah") In Judaism, study is a form of wor-
ship. Immediately after praising God for the gift
of Torah, we put our prayer into

action by studying verses from the Bible
and an excerpt from the Mishnah, with its
corresponding commentary from the Talmud.

Obligations Without Measure

These are the obligations without measure, whose reward, too, is without measure, in this world and in the World to Come:

*To honour father and mother,
to act responsibly—one to the other,
to hasten to the house of study
both morning and evening,
to welcome the stranger,
to visit the sick,
to rejoice with bride and groom,
to accompany the dead to the grave,
to pray with sincerity,
to make peace between one and
another;
but the study of Torah rivals them all.*

For the Soul

*My God, the soul You have given me
is pure! You created and formed it.
You breathed it into me and watch
over it with care.*

אלו דברים

אלו דברים שאין להם שעור,
שאדם אוכל פרותיהם בעולם
הזה והקרן קיימת לו לעולם
הבא, ואלו הן:

כבוד אב ואם,
וגמילות חסדים,
והשפמת בית המדרש
שחרית וערבית,
והכנסת אורחים,
ובקור חולים,
והכנסת כלה,
ולוית המת,
ועיון תפלה,
והבאת שלום בין אדם
לחברו;
ותלמוד תורה כנגד כלם.

Mishnah Pe'ah
1:1; Babylonian
Talmud,
Shabbat 127a

אלהי נשמה

אלהי נשמה שנתת בי
טהורה היא! אתה בראתה,
אתה יצרתה, אתה נפחתה
בי, ואתה משמרה בקרב.

עולם הזה ... עולם הבא ("this world ... the World to Come") Within us are all the worlds, and we can, therefore, access them all. By studying Torah and performing *mitzvot* we give birth to the angelic within us. (Rabbi Pinchas of Koretz)

נשמה ("soul") In the Bible, *neshamah* means "breath" or "a breathing, living person." In this prayer, however, *neshamah* means "soul," and reflects the later Rabbinic idea that a person consists of two distinct parts—a body and a soul.

*So long as my soul remains within
me I shall give thanks to You, my
God and God of my ancestors,
Sovereign of all creation, Protector
of every human spirit.
Praised are You, Adonai, in whose
hand are the souls of all the living
and the spirit of every human being.*

כָּל זְמַן שֶׁהַנֶּשְׁמָה בְּקֶרְבִּי,
מוֹדָה/מוֹדָה אֲנִי לְפָנֶיךָ, יְיָ
אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי, רְבוּן כָּל
הַמַּעֲשִׂים, אֲדוֹן כָּל הַנִּשְׁמוֹת.
בְּרוּךְ אַתָּה יְיָ, אֲשֶׁר בִּידוֹ נִפְשׁ
כָּל חַי וְרוּחַ כָּל בָּשָׂר אִישׁ.

*Prayer is to the
soul what food is
to the body.
(Yehudah HaLevi)*

Morning Blessings

Praised are You, Adonai our God,
Sovereign of the Universe, who has
given the rooster the instinct to
distinguish day from night.

Praised are You, Adonai our God,
Sovereign of the Universe,
who has made me a Jew.

Praised are You, Adonai our God,
Sovereign of the Universe,
who has made me free.

Praised are You, Adonai our God,
Sovereign of the Universe, who has
made me according to Your will.

Praised are You, Adonai our God,
Sovereign of the Universe,
who opens the eyes of the blind.

Praised are You, Adonai our God,
Sovereign of the Universe,
who clothes the naked.

Praised are You, Adonai our God,
Sovereign of the Universe,
who frees the captive.

Praised are You, Adonai our God,
Sovereign of the Universe,
who lifts up the fallen.

ברכות השחר

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ
הָעוֹלָם, אֲשֶׁר נָתַן לְשֹׁכְוֵי
בֵּינָה, לְהַבְחִין בֵּין יוֹם
וּבֵין לַיְלָה.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ
הָעוֹלָם, שֶׁעָשָׂנוּ יִשְׂרָאֵל.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ
הָעוֹלָם, שֶׁעָשָׂנוּ בֶן/בַּת חוֹרִין.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ
הָעוֹלָם, שֶׁעָשָׂנוּ כְּרִצּוֹנוֹ.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ
הָעוֹלָם, פּוֹקֵחַ עֵוְרִים.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ
הָעוֹלָם, מַלְבִּישׁ עֲרֻמִּים.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ
הָעוֹלָם, מַתִּיר אֲסוּרִים.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ
הָעוֹלָם, זוֹקֵף כְּפוּפִים.

*From Babylonian
Talmud, B'rachot
60b; Job 38:36*

From Psalm 146:8

Praised are You, Adonai our God,
Sovereign of the Universe, who
spreads out the land over the waters.

Praised are You, Adonai our God,
Sovereign of the Universe,
who provides for all my needs.

Praised are You, Adonai our God,
Sovereign of the Universe,
who makes firm our steps.

Praised are You, Adonai our God,
Sovereign of the Universe, who
girds Israel with strength.

Praised are You, Adonai our God,
Sovereign of the Universe,
who crowns Israel with glory.

Praised are You, Adonai our God,
Sovereign of the Universe,
who gives strength to the weary.

Praised are You, Adonai our God,
Sovereign of the Universe, who
removes sleep from my eyes and
slumber from my eyelids.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ
הָעוֹלָם, רוֹקֵעַ הָאָרֶץ עַל הַמַּיִם.

From Psalm
136:6

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ
הָעוֹלָם, שֹׁעֵשֶׂה לִּי כָּל צָרָכִי.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ
הָעוֹלָם, הַמְכִּין מַצְעָדֵי גְבוּרָה.

From Psalm
37:23

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ
הָעוֹלָם, אוֹזֵר יִשְׂרָאֵל בְּגִבּוּרָה.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ
הָעוֹלָם, עוֹטֵר יִשְׂרָאֵל בְּתִפְאַרָה.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ
הָעוֹלָם, הַנוֹתֵן לַיָּעֵף כָּח.

From Isaiah 40:29

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ
הָעוֹלָם, הַמַּעֲבִיר שָׁנָה מֵעֵינַי
וּתְנוּמָה מֵעַפְעָפִי.

בְּרוּךְ אַתָּה ("praised are You") There are several categories of blessings in the siddur:
1. blessings of acknowledgement, which are forms of praise and thanksgiving. [These morning blessings belong to this first category.]
2. blessings over the performance of commandments, which are formal declarations of intent (*kavanah*) that the act we are about to perform is done because God has commanded us to do so. [Blessings said before putting on a tallit or lighting candles, for example, belong to this second category.]

3. blessings over enjoyment, which are acts of redemption in the technical sense of buying back for ordinary use what would otherwise be holy, and therefore not available for our personal benefit. [Blessings over food and drink, for example, belong to this third category.] (Rabbi Jonathan Sacks)

See page 462 for additional blessings for various occasions.

Sovereign of all the worlds, not in reliance upon the righteousness of our deeds do we place our longings before You; we look instead to Your abundant mercy.

For what are we? What is our life, and what our faithfulness? What is our goodness, and what our vaunted strength? What shall we say in Your presence, Adonai our God and God of all ages?

Are not all the conquerors as nothing before You, and those of renown as though they had not been, the learned as if they had no knowledge, and the wise as if without understanding?

Many of our works are vain, and our days pass away like a shadow. Since all our achievements are insubstantial as mist, how dare we look upon ourselves as higher than the beasts?

רבוּן כָּל הָעוֹלָמִים, לֹא עַל
צְדָקוֹתֵינוּ אֲנַחְנוּ מְפִילִים
תַּחֲנוּנֵינוּ לְפָנֶיךָ, כִּי עַל
רַחֲמֶיךָ הָרַבִּים.

מָה אֲנַחְנוּ, מָה חַיֵּינוּ, מָה
חֲסִדָּנוּ, מָה צְדָקָנוּ, מָה
יְשׁוּעָתָנוּ, מָה כֹּחַנוּ, מָה
גְּבוּרָתָנוּ? מָה נֹאמַר לְפָנֶיךָ,
יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ?

הֲלֹא כָּל הַגְּבוּרִים כְּאֵין
לְפָנֶיךָ, וְאֲנָשֵׁי הַשֵּׁם כְּלֹא
הָיוּ, וְחֲכָמִים כְּבָלִי מַדָּע,
וְנְבוֹנִים כְּבָלִי הַשְׂכָּל?

כִּי רוּב מַעֲשֵׂיהֶם תָּהוּ,
וַיָּמִי חַיֵּיהֶם הֶבֶל לְפָנֶיךָ,
וּמוֹתָר הָאָדָם מִן הַבְּהֵמָה
אֵין, כִּי הֵכַל הֶבֶל.

Babylonian Talmud,
Yoma 87b

From Ecclesiastes
3:19

מָה אֲנַחְנוּ ("what are we?") Our Sages taught: For two and a half years the Schools of Shammai and Hillel held a debate. The former said it would have been better if human beings had not been created; the School of Hillel said it is better for human beings to have been created than not. They took a vote and came to this

agreement: Indeed, it would have been better (for the world) had human beings not been created; and yet, since they have already been created, let them carefully consider their actions—those past and those still ahead of them. (Babylonian Talmud, Eruvin 13b)

*Yet, despite all our frailty,
we are Your People, bound to
Your covenant, and called to Your
service. We therefore thank and
praise You, and proclaim
the holiness of Your name.*

How fortunate we are!
How good is our portion!
How pleasant our destiny!
How beautiful our inheritance!

אַבֵּל אֲנַחְנוּ עִמָּךְ, בְּנֵי בְרִיתְךָ,
וְאוֹתָנוּ קָרָאתָ לְעִבּוּדְךָ.
לְפִיכֶךָ אֲנַחְנוּ חַיִּים לְהוֹדוֹת
לָךְ וּלְשִׁבְחָךְ, וּלְבָרְךָ וּלְקִדְּשׁ
אֶת שְׁמֶךָ.

אֲשֶׁרֵינוּ!
מֵה טוֹב חֶלְקֵנוּ,
וּמֵה נְעִים גּוֹרְלֵנוּ,
וּמֵה-יָפָה יְרֻשָּׁתֵנוּ!

אַבֵּל ("yet") With this word the prayer shifts from humility to possibility and purpose.

Everyone should wear two pockets to carry two slips of paper. On the first it is written: "I am but dust and ashes" (Genesis 18:27). On the other it is written: "The world was created for my sake" (Babylonian Talmud, Sanhedrin 37b). The secret of life is knowing when to reach into each pocket. (Rabbi Simcha Bunim of Pzysha)

חֶלְקֵנוּ ("our portion")

To open eyes when others close them
to hear when others do not wish to hear

to look when others turn away
to seek to understand when others give up
to rouse oneself when others submit
to continue the struggle even when one is
not the strongest
to cry out when others keep silent
to be a Jew it is that
it is first of all that
and further
to live when others are dead
and to remember when others forget.

(Emmanuel Eydoux)

The morning blessings are followed by *P'sukei D'Zimrah*, "Verses of Song," mainly comprising excerpts from Psalms. *P'sukei D'Zimrah* are thought to be part of the earliest prayer services of the First Temple period, and were incorporated into communal celebrations at various holy sites throughout ancient Israel.

P'sukei D'Zimrah are meant to change the tempo of the service, to elevate the mood of the congregation with poetic descriptions of God's glory. The antiphonal style invites congregational participation.

Praised is the One who spoke
and the world came into being.
Praised be God.
Praised is the Source of creation.
Praised is the One whose word
is deed, whose decree is fact.
Praised is the One whose
compassion covers the earth
and all its creatures.
Praised is the One who rewards
the reverent.
Praised is the living and eternal God,
everlasting Sovereign of the Universe.
Praised is the Redeemer and Rescuer.
Praised is The Name.

בְּרוּךְ שֶׁאָמַר וַהֲיָה הָעוֹלָם,
בְּרוּךְ הוּא.
בְּרוּךְ עֲשֵׂה בְּרָאשִׁית,
בְּרוּךְ אוֹמֵר וְעוֹשֶׂה.
בְּרוּךְ גּוֹזֵר וּמְקַיֵּם,
בְּרוּךְ מְרַחֵם עַל הָאָרֶץ.
בְּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת,
בְּרוּךְ מְשַׁלֵּם שָׂכָר טוֹב
לִירְאָיו.
בְּרוּךְ חַי לְעַד וְקַיָּם לְנֶצַח,
בְּרוּךְ פּוֹדֶה וּמַצִּיל,
בְּרוּךְ שְׁמוֹ.

בְּרוּךְ עֲשֵׂה בְּרָאשִׁית ("praised is the Source of Creation") Prayer is a brazen act. For it is impossible to stand before God, but brazenly. We all imagine, in one way or another, the greatness of the Creator: How then can we dare stand in prayer before God? For prayer is a won-

der; its task is chiefly the assault upon, and the despoiling of, the heavenly order.... We come wishing to despoil the order and do marvels. Therefore we must be shameless in prayer. (Rabbi Nachman of Bratzlav)

*With songs of praise we will glorify
You; we will speak Your name and
proclaim Your sovereignty, for You
are our Ruler, the only One, the Life
of the Universe.*

*Praised are You, Adonai, the
Sovereign God who is exalted with
songs of praise.*

בְּשִׁבְחוֹת וּבְזִמְרֵי־נֶגְדְּךָ
וּנְשַׁבְּחֶךָ וְנִפְאֶרְךָ, וְנִזְכִּיר שְׁמֶךָ
וְנִמְלִיכֶךָ, מִלְכֵּנוּ, אֱלֹהֵינוּ,
יְחִיד חַי הָעוֹלָמִים, מֶלֶךְ,
מְשַׁבַּח וּמִפְאָר עַד־עַד
שְׁמוֹ הַגָּדוֹל.
בְּרוּךְ אַתָּה יְיָ מֶלֶךְ מְהֻלָּל
בַּתְּשַׁבְּחוֹת.

*There are castles
in the upper
spheres which
only open to
song. (Chasidic
teaching)*

Give thanks to Adonai who is good.
God's love is everlasting.

Give thanks to the God above all gods.
God's love is everlasting.

Give thanks to the Power above
all powers.
God's love is everlasting.

To the only Maker of miracles
and wonders.
God's love is everlasting.

To the wise Creator of heaven.
God's love is everlasting.

To the One who spread the land out
over the waters.
God's love is everlasting.

הוֹדוּ לַיהוָה כִּי־טוֹב,
כִּי לְעוֹלָם חֲסִדוֹ:

הוֹדוּ לַאלֹהֵי הָאֱלֹהִים,
כִּי לְעוֹלָם חֲסִדוֹ:

הוֹדוּ לַאֲדֹנָי הָאֲדֹנִים,
כִּי לְעוֹלָם חֲסִדוֹ:

לַעֲשֵׂה נִפְלְאוֹת גְּדֻלּוֹת לְבָדוֹ,
כִּי לְעוֹלָם חֲסִדוֹ:

לַעֲשֵׂה הַשְׁמִים בְּתִבּוּנָה,
כִּי לְעוֹלָם חֲסִדוֹ:

לְרַקַּע הָאָרֶץ עַל־הַמַּיִם,
כִּי לְעוֹלָם חֲסִדוֹ:

From Psalm 136

הוֹדוּ ("give thanks") This is likely one of the ear-
liest hymns used in a communal setting. It is
described in the Talmud as *Hallel HaGadol*, "the
Great Song of Praise."

O God, what shall I bring you? What gift is there
You do not have?

Yours are chests of jewels and endless stores of
snow.

Glass and seashells line the cases of Your palace

and the masterpieces of the world hang
all around the castle walls.

Breath and broken hearts are Yours, and
Shabbes melodies. Help me, Eternal One,
find gifts for You.

Another song, a Psalm, do these please you?

Instruct me what to offer to express my thanks,
for I and all that is mine are Yours.

(Danny Siegel, adapted)

To the Maker of great luminaries.
God's love is everlasting.

The sun to rule by day.
God's love is everlasting.

And the moon and stars by night.
God's love is everlasting.

To the One who defeated great
kings.

God's love is everlasting.

And gave their land as an
inheritance.

God's love is everlasting.

As a heritage to Israel, God's
servant.

God's love is everlasting.

To the One who provides bread
for every human being.

God's love is everlasting.

O give thanks to God on High.
God's love is everlasting.

לַעֲשֶׂה אוֹרִים גְּדֹלִים,
בִּי לְעוֹלָם חֲסֵדוֹ:

אֶת־הַשֶּׁמֶשׁ לְמַמְשֶׁלֶת בַּיּוֹם,
בִּי לְעוֹלָם חֲסֵדוֹ:

אֶת־הַיָּרֵחַ וְכּוֹכְבִּים
לְמַמְשֶׁלוֹת בַּלַּיְלָה,
בִּי לְעוֹלָם חֲסֵדוֹ:

לְמַכָּה מְלָכִים גְּדֹלִים,
בִּי לְעוֹלָם חֲסֵדוֹ:

וְנָתַן אֶרֶץ לְנַחֲלָה,
בִּי לְעוֹלָם חֲסֵדוֹ:

נַחֲלָה לְיִשְׂרָאֵל עַבְדּוֹ,
בִּי לְעוֹלָם חֲסֵדוֹ:

נָתַן לָחֶם לְכָל־בָּשָׂר,
בִּי לְעוֹלָם חֲסֵדוֹ:

הוֹדוּ לָאֵל הַשָּׁמַיִם,
בִּי לְעוֹלָם חֲסֵדוֹ:

*Psalms is a
monologue
within the
dialogue.
(Hermann Cohen)*

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.

מִזְמוֹר שִׁיר לַיּוֹם הַשַּׁבָּת:

טוֹב לְהַדוֹת לַיהוָה,
וּלְזַמֵּר לְשִׁמְךָ, עֲלִיוֹן:

לְהַגִּיד בַּבֶּקֶר חֲסִדְךָ,
וּבְאַמוּנָתְךָ בַּלַּיְלוֹת:

עַל־יַעֲשׂוֹר וְעַל־נָבֶל,
עַל־יִגְיוֹן בְּכִנּוֹר:

From Psalm 92

מִזְמוֹר שִׁיר ("a psalm, a song") Say your
prayer in the melody that is most pleasant and
sweet for you. Then you shall pray with

proper intentionality, because the melody will
draw your heart after the words spoken from
your mouth. (Rabbi Yehudah the Pious)

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 fool will never learn,
the dullard never grasp this:
the wicked may shoot up like weeds,
all who do evil may flourish.
Yet they are doomed to destruction;
while You, Adonai, are exalted
for all time!

See how Your enemies, Adonai,
see how Your enemies shall perish,
how all who do evil shall be scattered.

You lift up my head in victory,
I am anointed with freshening oil.
My eyes shall see the defeat of my foes,
my ears shall hear of their fall.

*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.*

כִּי שִׂמְחַתְנִי יְהוָה, בְּפַעֲלֶךָ,
בְּמַעֲשֵׂי יָדֶיךָ אֲרֹנִי:

מִה־גִּדְלוֹ מַעֲשֶׂיךָ, יְהוָה!
מֵאֵד עֲמָקוֹ מַחֲשַׁבְתֶּיךָ:

אִישׁ־בָּעַר לֹא יָדַע
וּבְסִיל לֹא־יָבִין אֶת־זֹאת:
בְּפֶרֶחַ רִשְׁעִים כָּמוֹ עֵשֶׂב
וַיִּצְיָצוּ כָּל־פְּעָלֵי אֱוֹן
לְהַשְׁמָדָם עַד־יָעַד:
וְאַתָּה מָרוֹם לְעַלְמָם, יְהוָה:

כִּי הִנֵּה אֵיבֶיךָ, יְהוָה,
כִּי־הִנֵּה אֵיבֶיךָ יֹאבְדוּ,
יִתְפָּרְדּוּ כָּל־פְּעָלֵי אֱוֹן:

וְתָרַם כְּרָאִים קִרְנִי,
בְּלַתִּי בְשֶׁמֶן רֵעֲנִי:
וְתִבֹּט עֵינֵי בְשׁוּרִי,
בְּקָמִים עָלֵי מְרַעִים
תִּשְׁמַעְנָה אָזְנִי:

צִדִּיק כְּתָמָר יִפְרָח,
כְּאַרְז בִּלְבָנוֹן יִשְׁגָּה:

שְׁתּוּלִים בְּבֵית יְהוָה,
בְּחִצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ:

עוֹד יִנּוּבוֹן בְּשִׁיבָה,
דְּשָׁנִים וְרֵעַנָּנִים יִהְיוּ:

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

*Seven things are
hidden from us:
The day of
death. The day
of consolation.
The extent of
judgment.
What is in your
neighbour's
heart. How you
will support
yourself. When
the Messianic
Age will begin.
And when the
reign of evil
will cease.
(Babylonian
Talmud, P'sachim
54b)*

Ashrei

Happy are those who dwell in Your House; they will ever praise You. Selah!
Happy is such a People; happy the People whose God is Adonai.

A Psalm of David.

I shall exalt You, my Sovereign God;
I shall praise Your name forever.
Every day shall I praise You;
I shall extol Your name forever.

Great is the Eternal and most worthy of praise; God's greatness is unfathomable.
Generation upon generation will acclaim Your deeds and tell of Your mighty acts.

I shall speak of Your radiant glory and Your wondrous works.
They will speak of Your awesome might, and I shall recount Your greatness.

They will tell of Your great goodness and sing joyously of Your righteousness.
Gracious and compassionate is the Eternal, slow to anger, abounding in kindness.

The Eternal is good to all; God's compassion extends to all creation.
All Your works, Adonai, will thank You;
Your faithful will praise You.

אשרי

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ,

Psalm 84:5

עוֹד יִהְלֹךְ סֶלָה:

אֲשֶׁרִי הָעַם שְׂכֵכָה לוֹ,

Psalm 144:15

אֲשֶׁרִי הָעַם שִׁיְהוּה אֱלֹהָיו:

תִּהְלֶה לְדוֹד:

Psalm 145

אֲרוֹמַמְךָ, אֱלֹהֵי הַמֶּלֶךְ,

וְאֶבְרַכָּה שִׁמְךָ לְעוֹלָם וָעֶד:

בְּכָל-יוֹם אֶבְרַכְךָ,

וְאֶהְלֶלָה שִׁמְךָ לְעוֹלָם וָעֶד:

גָּדוֹל יְהוָה וּמְהֵלָל מְאֹד,

וְלִגְדֻלָּתוֹ אֵין חֶקֶר:

דוֹר לְדוֹר יִשְׁבַּח מַעֲשֶׂיךָ,

וּגְבוּרָתֶיךָ יִגִּידוּ:

הֵדָר כְּבוֹד הוֹדְךָ,

וְדִבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:

וְעֲזוֹז נוֹרְאוֹתֶיךָ יֹאמְרוּ,

וּגְדוּלַתְךָ אֲסַפְּרֶנָּה:

זִכֹּר רַב-טוֹבְךָ יִבְיָעוּ,

וְצִדְקָתְךָ יִרְנְנוּ:

חֲנוּן וְרַחוּם יְהוָה,

Exodus 34:16

אֲרֹךְ אַפִּים וּגְדֹל-חֶסֶד:

טוֹב-יְהוָה לְכָל,

וְרַחֲמָיו עַל-כָּל-מַעֲשָׂיו:

יִוְדוּךָ יְהוָה כָּל-מַעֲשֶׂיךָ,

וְחִסְדֶּיךָ יִבְרַכּוּכָה:

They will tell of the glory of Your dominion, and speak of Your might: to make Your power and the glorious splendour of Your sovereignty known to humankind.

Your sovereignty is an everlasting sovereignty; Your rule is for every generation. The Eternal supports all who stumble, raises up all who are bent low.

The eyes of all look to You; You give them timely sustenance. You open Your hand and satisfy all the living.

The Eternal is just in all ways, gracious in all deeds. The Eternal is near to all who call out, to all who call out in truth.

God fulfills the will of the reverent, hears their cry and saves them. The Eternal watches over all who love God; but all the wicked, God will destroy.

Let my mouth praise Adonai; let every creature praise the Holy Name forever. We shall praise God now and forever. Halleluyah!

כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ,
וְגִבוּרְתְּךָ יְדַבְּרוּ:
לְהוֹדִיעַ לְבְנֵי הָאָדָם גְּבוּרָתוֹ,
וְכְבוֹד הַדָּר מַלְכוּתוֹ:

מַלְכוּתְךָ מַלְכוּת כָּל-עֲלָמִים,
וּמִמְשַׁלְתְּךָ בְּכָל-דּוֹר וָדֹר:
סוֹמֵךְ יִהְיֶה לְכָל-הַנִּפְלִיִּים,
וְזוֹקֵף לְכָל-הַכְּפוּפִים:

עֵינֵי-כָל אֱלֹהִי יִשְׁבְּרוּ, וְאַתָּה
נוֹתֵן-לָהֶם אֶת-אֲכָלָם בְּעֵתוֹ:
פּוֹתֵחַ אֶת-יָדְךָ,
וּמִשְׁבִּיעַ לְכָל-חַי רֶצוֹן:

צָדִיק יִהְיֶה בְּכָל-דִּרְכָיו,
וְחָסִיד בְּכָל-מַעֲשָׁיו:
קָרוֹב יִהְיֶה לְכָל-קֹרְאֵיו,
לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאֵמֶת:

רֶצוֹן-יִרְאֵיו יַעֲשֶׂה,
וְאֶת-שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם:
שׁוֹמֵר יִהְיֶה אֶת-כָּל-אֲהָבָיו,
וְאֵת כָּל-הָרָשָׁעִים יִשְׁמִיד:

תְּהִלַּת יְהוָה יְדַבֵּר-פִּי,
וַיְבָרֶךְ כָּל-בָּשָׂר שֵׁם
קִדְשׁוֹ לְעוֹלָם וָעֶד:
וְאֶנְחֲנוּ נִבְרָךְ יְהִי מֵעַתָּה
וְעַד-עוֹלָם. הַלְלוּיָהּ!

*If God demands
absolute justice,
there can be no
world. If God
desires a world,
there cannot be
absolute justice.
(Leviticus Rabbah
10:1)*

וְאֶנְחֲנוּ נִבְרָךְ יְהִי ("We shall praise God") Rabbi Elazar bar Avina said: "Those who recite Psalm 145 three times daily are sure to receive a share in the World to Come" (Babylonian Talmud, B'rachot 4b). *Ashrei* is an alphabetical acrostic.

All twenty-two Hebrew letters were included until the destruction of the Second Temple. Then the letter "nun" was omitted, perhaps because it stood for a verse by which Amos prophesied the destruction of Israel.

Halleluyah!

Praise God in the sanctuary.

Praise God whose strength is in heaven.

Praise God for mighty acts.

Praise God for far-reaching power.

Praise God with shofar's blast.

Praise God with lute and lyre.

Praise God with drum and dance.

Praise God with strings and pipe.

Praise God with cymbals sounding.

Praise God with cymbals resounding.

Let all that breathes praise God.

Halleluyah!

הַלְלוּיָהּ!

הַלְלוּ-אֵל בְּקֹדֶשׁוֹ,

הַלְלוּהוּ בְּרִקְיעַ עֲזוֹ:

הַלְלוּהוּ בְּגִבּוֹרָתוֹ,

הַלְלוּהוּ בְּרַב גְּדָלוֹ:

הַלְלוּהוּ בְּתַקַּע שׁוֹפָר,

הַלְלוּהוּ בְּנֶבֶל וְכִנּוֹר:

הַלְלוּהוּ בְּתֹף וּמַחּוֹל,

הַלְלוּהוּ בְּמִנִּים וְעֶגְבִּי:

הַלְלוּהוּ בְּצִלְצְלֵי-שִׁמְעַי,

הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה:

כָּל הַנְּשָׁמָה תְהַלֵּל יְיָ

הַלְלוּיָהּ:

Psalms 150

Silence is better than speech, but song is better than silence.
(Chasidic teaching)

Let every living soul praise Your name, Adonai our God, and let every breath glorify Your majesty, forever and ever. Across the reaches of time and space, You are God. We have no Ruler but You.

נִשְׁמַת כָּל חַי תְּבָרֶךְ אֶת
שִׁמְךָ, יְיָ אֱלֹהֵינוּ, וְרוּחַ
כָּל בָּשָׂר תְּפָאֵר וּתְרוֹמִם
זְכָרְךָ, מִלְּפָנֶיךָ תָּמִיד. מִן
הָעוֹלָם וְעַד הָעוֹלָם אַתָּה אֵל.
אֵין לָנוּ מֶלֶךְ אֶלָּא אַתָּה.

From Psalm 90:2

הַלְלוּיָהּ ("praise God") When the Temple stood, the Levites played musical instruments to make the celebration of Shabbat and Festivals even more joyous. Later, Rabbinic law discouraged the use of instruments on Shabbat for fear that if a string or key might break, one would be tempted to fix it, and fixing is forbidden on Shabbat. From its founding, the Reform movement reclaimed the playing of musical instruments to celebrate the grandeur of the Sabbath day.

הַלְלוּיָהּ ("praise [God]") [In Jerusalem's Temple] people of piety and good deeds used to dance before the Priests and Levites with lighted torches in their hands, and they used to sing songs of praise. Levites without number — with harps, lyres, cymbals, trumpets, and other musical instruments—were stationed upon the fifteen steps leading down from the Court of the Israelites to the Court of the Women. The steps corresponded to the fifteen Songs of Ascent from Psalms. (Mishnah Sukkah 5:4)

God of all that has been and all that is yet to be, God of all creation, Sovereign of all generations: all praise to You. You guide the world with steadfast love, Your creatures with tender mercy. You neither slumber nor sleep. You awaken the sleeping and arouse the dormant. You give voice to the silenced and freedom to the captive. You lift up the fallen and raise the oppressed. To You alone we give thanks.

Though our mouths should overflow with song as the sea, our tongues with melody as the roaring waves, our lips with praise as the heavens' wide expanse; and though our eyes were to shine as the sun and the moon, our arms extend like eagles' wings, our feet speed swiftly as deer—still we could not fully thank You, Adonai our God and God of all ages, or praise Your name enough, for the abounding goodness You have bestowed upon our ancestors and on us.

Tremendous is God's power, great and glorious is God's name, forever mighty and awesome are God's works.

God is the Sovereign enthroned on a high and lofty throne.

אֱלֹהֵי הָרְאוּשׁוֹנִים
וְהָאַחֲרוֹנִים, אֱלֹהֵי כָל
בְּרִיּוֹת, אֲדוֹן כָּל תּוֹלְדוֹת,
הַמְהַלֵּל בְּרַב הַתְּשַׁבְּחוֹת,
הַמְנַהֵג עוֹלָמוֹ בְּחֶסֶד,
וּבְרִיּוֹתָיו בְּרַחֲמִים.
וַיְהִיזָה לֹא יָנוּם וְלֹא יִישָׁן.
הַמַּעֲוִיר יֹשְׁנִים וְהַמְּקִיץ
נֹרְדָמִים, וְהַמְּשִׁיחַ אֲלֻמִּים,
וְהַמְּתִיר אֲסוּרִים, וְהַסּוֹמֵךְ
נוֹפְלִים, וְהַזּוֹקֵף כְּפוּפִים. לְךָ
לְבָדְךָ אֲנַחֲנוּ מוֹדִים.

From Psalm
121:4

From Psalm
146:7

From Psalm
145:14

אֱלֹהֵינוּ מְלֵא שִׁירָה בָּיָם,
וְלִשְׁוֹנָנוּ רִנָּה בְּהַמּוֹן גְּלִיָּה,
וְשִׁפְתוֹתֵינוּ שֹׁבַח בְּמִרְחָבִי
רָקִיעַ, וְעֵינֵינוּ מְאִירוֹת בְּשֶׁמֶשׁ
וּבְכֶרֶחַ, וְיָדֵינוּ פְּרוֹשׁוֹת
בְּנִשְׁרֵי שָׁמַיִם, וְרַגְלֵינוּ קְלוֹת
בְּאַיִלוֹת—אֵין אֲנַחֲנוּ מִסְּפִיקִים
לַהֲדוֹת לְךָ, יְיָ אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ, וּלְבָרֶךְ אֶת
שִׁמְךָ עַל אַחַת מֵאַלְפֵי, אֶלֶף
אֲלָפֵי אֲלָפִים וְרַבֵּי רַבּוֹת
פְּעָמִים הַטּוֹבוֹת שֶׁעָשִׂיתָ עִם
אֲבוֹתֵינוּ וְעִמָּנוּ.

Babylonian
Talmud, B'rachot

Rabbi Yehudah
said in the name
of Rabbi Meir:
"Just as new
water constantly
flows from the
well, so Israel
constantly utters
a new song, as
it is written in
Psalm 87:7: 'And
whether they sing
or dance, all my
thoughts are in
You.'" (Midrash
Shochar Tov on
Psalms)

הָאֵל בְּתַעֲצֻמוֹת עֶזְךָ, הַגְּדוֹל
בְּכְבוֹד שִׁמְךָ, הַגְּבוּר לְנֶצַח
וְהַנּוֹרָא בְּנוֹרְאוֹתֶיךָ.

הַמֶּלֶךְ הַיּוֹשֵׁב עַל כִּסֵּא רִם
וְנִשְׂא.

From Isaiah 6:1

God inhabits eternity; exalted and holy is God's name. As it is written: "Rejoice in the Eternal One, all you righteous; it is fitting for the upright to offer praise."

Through the mouths of the upright will You be praised; through the words of the righteous will You be blessed. Through the language of the faithful You will be exalted, and in the midst of the holy ones You will be sanctified.

O Sovereign, in the assemblies of tens of thousands of Your People, the House of Israel, with joyful song will Your name be glorified throughout the generations. Great and holy Sovereign, let Your name be revered forever in heaven and on earth.

Praised are You, Adonai, Sovereign God, exalted in praises, God of our thanks, God of wonders, who delights in our poetic song, Life of the Universe.

שׁוֹכֵן עַד, מְרוֹם וְקָדוֹשׁ שְׁמוֹ.
וְכַתּוּב: רִנְנוּ צְדִיקִים בִּיהוָה,
לְיִשְׁרָאֵל נְאֻם תְּהִלָּה.

From Isaiah 57:15

Psalms 33:1

בְּפִי יִשְׁרָאֵל תִּתְהַלֵּל,
וּבְדַבְּרֵי צְדִיקִים תִּתְפַּרֵּץ,
וּבְלִשׁוֹן חֲסִידִים תִּתְרוֹמֵם,
וּבִקְרֹב קְדוֹשִׁים תִּתְקַדֵּשׁ.

The person who has God to thank for his heritage should offer blessing and praise, since this is the only reward one can offer.
(Philo)

וּבִמְקַהֲלוֹת רַבּוֹת עַמֶּךָ,
בֵּית יִשְׂרָאֵל, בְּרִנָּה יִתְפָּאֵר
שְׁמֶךָ, מִלִּפְנֵי כָּל דּוֹר וָדוֹר.
יִשְׁתַּבַּח שְׁמֶךָ לְעַד, מִלִּפְנֵי
הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקָּדוֹשׁ
בְּשָׁמַיִם וּבָאָרֶץ.

בְּרוּךְ אַתָּה יי, אֵל מֶלֶךְ גָּדוֹל
בְּתִשְׁבָּחוֹת, אֵל הַהוֹדָאוֹת,
אֲדוֹן הַנִּפְלְאוֹת, הַבּוֹחֵר
בְּשִׁירֵי זִמְרָה, מֶלֶךְ אֵל חַי
הָעוֹלָמִים.

אֲדוֹן הַנִּפְלְאוֹת ("God of wonders") The most beautiful and deepest experience one can have is the sense of the mysterious. . . . One who has never had this experience seems to me if not dead, then at least blind. To sense that behind anything that can be experienced there is a

something that our mind cannot grasp and whose beauty and sublimity reaches us only indirectly and as a feeble reflection, this is religiousness. In this sense I am religious.
(Albert Einstein)

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
כְּרֵעֻתָּהּ, וְיִמְלִיךְ מַלְכוּתָּהּ
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי
דְּכָל בֵּית יִשְׂרָאֵל, בְּעָגְלָא
וּבְזִמְנָן קָרִיב, וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלָם
וּלְעֵלְמֵי עֲלַמְיָא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר
וְיִתְרוֹמֵם וְיִתְנַשֵּׂא, וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ
דְּקוּדְשָׁא, בְּרִיךְ הוּא, לְעֵלָא
מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא,
תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְּאַמִּירָן
בְּעֶלְמָא, וְאָמְרוּ: אָמֵן.

*It is this
merging with
a congregation
that makes
prayer
unselfish.
(Moses Hasid)*

From Psalm
113:2, Daniel
2:20

חצי קדיש ("Chatzi Kaddish") This prayer, written in Aramaic, marks a transition from one section of the service to another. Our preparatory prayers have been offered, and now we are ready for the essential prayer service.

אָמֵן ("amen") Shared by so many languages, this word is linked to the Hebrew **אֱמוּנָה**, meaning "faith." It is said only in response to a blessing offered by another, as if to say: "I believe in that." It is, therefore, superfluous to say "Amen" to a blessing recited by oneself.

Barechu announces that the service has reached a new section—the *Sh'ma* and its blessings. The *Sh'ma* is accompanied by three blessings—two preceding and one following. They respectively express praise for God as Creator, hope for intellectual and moral development through the study of Torah, and awe before God's role in the unfolding of human history.

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!

אֲבָרֵךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד:

Creation

יוצר אור

Praised are You, Adonai our God,
Sovereign of the Universe, who
fashions light and creates darkness,
who makes peace and creates
all things.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ,
מֶלֶךְ הָעוֹלָם, יוֹצֵר אֹר
וּבוֹרֵא חֹשֶׁךְ, עֹשֶׂה שָׁלוֹם
וּבוֹרֵא אֶת־הַכֹּל.

From Isaiah 45:7

בְּרַכּוּ ("praise") The service leader calls the congregation to worship with the first line, as it is written in the Zohar, "All sacred acts require summoning."

The congregation responds with the second line of affirmation. As it is written: "David said to the whole assembly, 'Now praise Adonai your God.' All the assembly praised Adonai, God of their ancestors, and bowed their heads low to Adonai, the Sovereign Ruler" (I Chronicles 29:20).

וּבוֹרֵא אֶת־הַכֹּל ("who creates all things") When God created the world, everything was made a little incomplete. Instead of making bread grow out of the earth, God made wheat grow so that we might bake it into bread. Instead of making the earth of bricks, God made it of clay so that we might bake the clay into bricks. Why? So that we could become God's partners, completing the work of creation. (Babylonian Talmud, Niddah 31a)

All will thank You.

All will praise You.

All will declare:

“Nothing is as holy as Adonai.”

*All will exalt You, who gives
everything form. Selah!*

*You are the God who daily opens the
doors of the eastern gates and unlocks
the windows of the firmament. You
bring out sun and moon from their
hiding places, and illuminate all the
world and its inhabitants, created by
Your compassion.*

*With compassion God enlightens
the earth and all who dwell there;
with goodness God renews the work
of creation continually, day by day.*

*God over all creation, Praised One who is
praised by every soul, Your greatness and
Your goodness fill the world. Knowledge
and insight are all about You.*

*Exalted above the celestial beings,
adorned in glory upon the chariot;
Merit and right are before Your throne,
Loyalty and compassion before Your glory.*

*How good are the luminaries our God
created, sculpted with knowledge, created
with enlightening thought, imbued with
strength and might that they would become
governing forces throughout the universe.*

הַכֵּל יוֹדוּךָ וְהַכֵּל יִשְׁבְּחוּךָ,
וְהַכֵּל יֹאמְרוּ: אֵין קְדוֹשׁ כִּי.
הַכֵּל יְרוֹמְמוּךָ סֵלָה,
יוֹצֵר הַכֵּל.

הָאֵל הַפּוֹתֵחַ בְּכָל יוֹם
דְּלָתוֹת שַׁעְרֵי מִזְרַח
וּבֹקֵעַ חֲלוֹנֵי רָקִיעַ,
מוֹצִיא חֶמֶד מִמְּקוֹמָהּ
וּלְכָנָה מִמְּכּוֹן שְׁבִתָּהּ,
וּמְאִיר לְעוֹלָם כֵּלּוֹ וּלְיוֹשְׁבָיו
שֶׁבְּרָא בְּמִדַּת הַרְחָמִים.

הַמְּאִיר לָאָרֶץ וּלְדָרִים עָלֶיהָ
בְּרַחֲמִים, וּבְטוֹבוֹ מְחַדֵּשׁ בְּכָל
יוֹם תְּמִיד מַעֲשֵׂה בְּרֵאשִׁית.

אֵל אֲדוֹן עַל כָּל הַמַּעֲשִׂים,
בְּרוּךְ וּמְבָרֵךְ בְּפִי כָּל נִשְׁמָה,
גָּדְלוֹ וְטוֹבוֹ מְלֵא עוֹלָם,
דַּעַת וְתְבוּנָה סִבְבִּים אוֹתוֹ.
הַמִּתְגַּאֵה עַל חַיּוֹת הַקֹּדֶשׁ,
וְנִהְדָּר בְּכְבוֹד עַל הַמְּרֻכָּה,
זְכוּת וּמִשׁוֹר לִפְנֵי כְסָאוֹ,
חֶסֶד וְרַחֲמִים לִפְנֵי כְבוֹדוֹ.

טוֹבִים מְאוּרוֹת שֶׁבְּרָא אֱלֹהֵינוּ,
יֵצֵרֵם בְּדַעַת, בְּרָאֵם בְּהַשְׁכָּל.
כֹּחַ וּגְבוּרָה נָתַן בָּהֶם,
לְהַיּוֹת מוֹשְׁלִים בְּקֶרֶב תְּבֵל.

הַמְּרֻכָּה (“the chariot”) This alphabetical
acrostic reflects Merkavah mysticism, based on

the prophet Ezekiel’s vision of God’s heavenly
chariot.

Full of splendour, radiating light, beautiful
is their splendour in all the world.
Glad as they set out, joyous as they return,
They dutifully fulfill the will of their Maker.

They give glory and honour to the name
of God, jubilation and song at the mention
of their Ruler.

God called upon the sun and it shone
with light. With a glance, the form of the
moon was fashioned.

All forces on high give praise.
All celestial beings ascribe splendour
and greatness.

God rested from all acts of creation and
on the seventh day ascended to the throne
of glory.

God enrobed the day of rest in splendour
and called the Sabbath day a delight. This
is the praise of the seventh day, that on it
God rested from all labour. The seventh day
itself offers praise, saying,

“A Psalm, a Song for the Sabbath day.
It is good to give thanks to the Eternal.”

Therefore, let all glorify and praise God
who gave them form. Let them give praise,
honour, and greatness to the Sovereign
God, who fashions all. In holiness, God
bestows the heritage of rest, the holy
Sabbath day, to the People Israel.

May Your name, Adonai our God, be
sanctified. Let Your renown, Our Sovereign,
be glorified in the heavens above and on the
earth below.

מְלֵאִים זֵיו וּמְפִיקִים נֶגֶה,
נֶאֱדָה זֵיוֹם בְּכָל הָעוֹלָם.
שִׂמְחָהִים בְּצֵאתָם וְשִׂשְׁיִם בְּבוֹאָם,
עוֹשִׂים בְּאֵימָה רְצוֹן קוֹנֵם.

פָּאָר וְכְבוֹד נֹתְנִים לְשִׁמּוֹ,
צִהְלָה וְרִנָּה לְזִכָּר מֶלֶכָם.
קָרָא לְשִׁמְשׁ וַיִּזְרַח אוֹר,
רָאָה וַהֲתִקִּין צוּרֵת הַלְבָנָה.

שִׁבַּח נֹתְנִים לוֹ כָּל צָבָא מְרוֹם.
תַּפְאֶרֶת וּגְדֻלָּה, שְׂרָפִים וְאוֹפַנִּים
וְחַיּוֹת הַקֹּדֶשׁ.

לֹאֵל אֲשֶׁר שָׁבַת מְכַל הַמַּעֲשִׂים,
בְּיוֹם הַשְּׁבִיעִי נִתְעַלָּה וַיָּשָׁב עַל
כְּסֵא כְבוֹדוֹ.

תַּפְאֶרֶת עֲטָה לְיוֹם הַמְּנוּחָה, עֲנֵג
קָרָא לְיוֹם הַשְּׁבֶת. זֶה שִׁבַּח שֶׁל
יוֹם הַשְּׁבִיעִי שֶׁבוֹ שָׁבַת אֵל מְכַל
מְלֵאכָתוֹ. וְיוֹם הַשְּׁבִיעִי מְשַׁבֵּחַ
וְאוֹמֵר, מְזֻמּוֹר שִׁיר לְיוֹם הַשְּׁבֶת,
טוֹב לַהֲדוֹת לַיהוָה.

From Psalm
92:1

לְפִיכֶן יַפְאֲרוּ וַיְכַרְכוּ לֹאֵל כָּל יִצְוֵיו.
שִׁבַּח יָקָר וּגְדֻלָּה יִתְּנוּ
לֹאֵל מֶלֶךְ יוֹצֵר כָּל הַמִּנְחִיל
מְנוּחָה לַעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ
בְּיוֹם שְׁבֶת קֹדֶשׁ.

שִׁמְךָ יְיָ אֱלֹהֵינוּ יִתְקַדֵּשׁ, וְזִכְרְךָ
מִלְכָּנוּ יִתְפָּאֵר בְּשָׁמַיִם מְמַעַל
וְעַל הָאָרֶץ מִתַּחַת.

יוֹם הַשְּׁבִיעִי מְשַׁבֵּחַ וְאוֹמֵר
itself offers praise, saying”) Shabbat is
personified as one who is “enrobed in glory”
and composes a song of praise (Psalm 92).

One midrash considers the title to be not
“A Song for the Sabbath Day,” but rather,
“A Song Sung by the Sabbath Day.”

Let all praise You, our Deliverer,
for the excellence of Your
handiwork; and for the radiant
lights You have made let them
glorify You. Selah!

May You cause a new light to shine
upon Zion; and let us all soon be
worthy of its light.
Praised are You, Adonai, Creator
of the luminaries.

Revelation

Abounding is Your love, Adonai our
God, and great is Your compassion.
Avinu Malkeinu, our ancestors were
secure in Your Presence and You
taught them the laws of life.
Be gracious now to us, and teach us.

*Avinu, Av HaRachaman, have
compassion upon us. Inspire us
to know and understand;
to listen, learn, and teach;
to observe and uphold with love all
the teachings of Your Torah.*

תִּתְבָּרֶךְ, מוֹשִׁיעֵנו,
עַל שְׂבַח מַעֲשֵׂה יְדֶיךָ,
וְעַל מְאֹרֵי אֹר שְׁעָשִׂיתָ,
יִפְאָרוּךְ. סֵלָה.

אֹר חָדָשׁ עַל צִיּוֹן תֵּאִיר,
וְנִזְכָּה כָּלֵנוּ מִהֶרָה לְאוֹרוֹ.
בְּרוּךְ אַתָּה יְיָ, יוֹצֵר
הַמְאֹרוֹת.

אהבה רבה

אַהֲבָה רַבָּה אֶהְבֵּתֵנוּ יְיָ
אֱלֹהֵינוּ, חֲמִלָה גְדוֹלָה
וִיתֵרָה חֲמִלַת עָלֵינוּ. אָבִינוּ
מִלְכֵנוּ, בְּעִבּוֹר אֲבוֹתֵינוּ
שִׁבְטָחוּ בָךְ, וְתִלְמָדֵם חֻקֵּי
חַיִּים, בֵּן תִּחַנֵּנוּ וְתִלְמַדֵנוּ.

*As soon as they
received the
Torah, the Jews
became a whole
people.
(P'sikta D'Rav
Kahana)*

אָבִינוּ, הָאֵב הַרְחֵמֵנוּ, הַמְרַחֵם,
רַחֵם עָלֵינוּ, וְתֵן בְּלִבֵּנוּ לְהִבִּין
וּלְהַשְׁכִּיל, לְשִׁמְעַ, לְלַמֵּד וּלְלַמֵּד,
לְשִׁמּוֹר וּלְעֲשׂוֹת וּלְקַיֵּם אֶת כָּל
דְּבָרֵי תִלְמוּד תּוֹרָתְךָ בְּאַהֲבָה.

אֹר חָדָשׁ ("a new light") The luminaries—sun,
moon, and stars—were created on the fourth day
of creation (Genesis 1:14–19). What then was the
light of the first day (Genesis 1:1–5)? Not a
physical light, but a divine light of a spiritual
dimension. This is the light we pray will shine
and bring everlasting peace
to Zion.

אַהֲבָה רַבָּה ("abounding love") The human-
Divine encounter is more like the breaking down
of a wall than like the building of a bridge. It is a
discovery that there is no chasm, rather than a
claim that the gap can be traversed. Finally, it is

the realization that
the wall itself was illusory, and the sense of
separation lay only in our own unreadiness to
know the deeper truth. (Rabbi Arthur Green)

לְלַמֵּד וּלְלַמֵּד ("to learn and to teach") Said the
Yud: "A father strives to help his son become a
learned man and a pious Jew. When the son grows
up, he, in turn, endeavours to make his own son
become a good Jew. But will the time ever come
when the father himself strives to be a good Jew,
instead of leaving the task to his son?" (Chasidic
teaching)

Enlighten our eyes with Your Torah,
that we may cling to Your mitzvot.
Unite our hearts to love and revere
Your name. Then shall we never be
shamed, for we place our trust in
You, the great, holy, and awesome
One. We shall rejoice in Your
saving power, for You are the Source
of our help. In love, You have chosen
us and drawn us near to Your great
name. In love, we now declare
Your Oneness.

Praised are You, Adonai, who has
chosen Your People Israel with love.

וְהָאֵר עֵינֵינוּ בְּתוֹרָתְךָ, וְדַבֵּק
לִבֵּנוּ בְּמִצְוֹתֶיךָ, וְיִחַד לִבֵּנוּ
לְאַהֲבָה וּלְיִרְאָה אֶת שְׁמֶךָ.
וְלֹא נִבּוֹשׁ לְעוֹלָם וָעֶד,
כִּי בְּשֵׁם קֹדֶשְׁךָ הַגָּדוֹל
וְהַנּוֹרָא בְּטַחֲנוּ. נִגִּילָה
וְנִשְׁמָחָה בִּישׁוּעָתְךָ, כִּי אֵל
פּוֹעֵל יִשׁוּעוֹת אֲתָהּ, וּבָנוּ
בְּחַרְתָּ וּקְרַבְתָּנוּ לְשִׁמְךָ
הַגָּדוֹל סֵלָה בְּאַמֶּת, לְהוֹדוֹת
לְךָ וּלְיִחְדְּךָ בְּאַהֲבָה.
בְּרוּךְ אַתָּה יְיָ הַבּוֹחֵר
בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

From Psalm 86:11

*We must beware
of looking upon
religion as an ideal
to be yearned for;
it should be an
ideal to be applied.*
(Simon Dubnow)

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

Praised be God's glorious majesty
forever and ever.

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ
יְהוָה אֶחָד:

Deuteronomy 6:4

בְּרוּךְ שֵׁם כְּבוֹד מְלָכוּתוֹ
לְעוֹלָם וָעֶד.

All are seated.

שְׁמַע יִשְׂרָאֵל ("hear, O Israel") When Jacob
was about to die, he gathered his children
around him and asked whether they would
remain faithful to their heritage. They
reassured him by addressing their father with
his more noble name, Israel: "*Sh'ma, Yisrael!*
Hear, O Israel, Adonai is our God. Adonai
alone." To which Jacob responded in a whisper:
"Praised be God's glorious name, forever and
ever." (Babylonian Talmud, P'sachim 56a)

אֶחָד ("One") The Oneness of God is the
single uncompromising doctrine of the Jewish
People. But what does it mean? **אֶחָד** has been

understood to emphasize that God is "one and
only," or "single" or "unique" in
all the world. **אֶחָד** can mean "infinite" or
"ultimate," as in "once and for all time."
אֶחָד can be understood as "unified," "whole,"
or "indivisible." **אֶחָד** may also refer to God in
relationship to the world, that is, "alone," or
even "lonely." While human beings may perceive
God to have many conflicting attributes and
roles, they all belong to one complete God.

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.

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

וְאָהַבְתָּ (“you shall love”) Abaye used to say: “Let love for God be spread through you. If a person studies and enables others to do so, if one is decent and trustworthy in business, what do people say? ‘Have you seen the behaviour of so-and-so who lives by Torah? How beautiful! What a fine person!’” Thus Isaiah taught: ‘You are My servant, Israel. I will be glorified through you’” (Isaiah 49:3). (Babylonian Talmud, Yoma 86a)

וְאָהַבְתָּ אֶת יְהוָה אֱלֹהֶיךָ
בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ
וּבְכָל-מְאֹדֶךָ: וְהָיוּ הַדְּבָרִים
הָאֵלֶּה אֲשֶׁר אֲנִי מְצִוֶּה
הַיּוֹם עַל-לִבְּךָ: וְשָׁנַנְתָּ
לְבָנֶיךָ וּדְבַרְתָּ בָם בְּשִׁבְתְּךָ
בְּבֵיתְךָ וּבִלְכֻתְךָ בַּדֶּרֶךְ
וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְקָשַׁרְתָם
לְאֹזֶן עַל-יָדְךָ וְהָיוּ לְטֹטְפֹת
בֵּין עֵינֶיךָ: וְכָתַבְתָּם עַל-מְזוּזֹת
בֵּיתְךָ וּבְשַׁעְרֶיךָ:

Deuteronomy
6:5–9

*“You shall love the Eternal”—
All that you do in fulfillment of
God’s word, you should do with
love, for love is superior to fear.
(Rashi)*

וְהָיָה אִם-שָׁמַעַתְּ תִשְׁמָעוּ אֶל-מִצְוֹתַי
אֲשֶׁר אֲנִי מְצִוֶּה אֶתְכֶם הַיּוֹם לֵאמֹר
אֶת-יְהוָה אֱלֹהֵיכֶם וּלְעַבְדּוֹ בְּכָל-
לִבְבְּכֶם וּבְכָל-נַפְשְׁכֶם: וְנָתַתִּי מֶטֶר-
אֲרָצְכֶם בְּעֵתוֹ יוֹרֵה וּמִלְקוֹשׁ וְאִסַּפְתִּי
דִּגְלָךְ וְתִירִשְׁךָ וְיִצְהַרְךָ: וְנָתַתִּי עֵשֶׂב
בְּשֹׁדְךָ לְבֹהֶמְתְּךָ וְאָכַלְתָּ וְשָׂבַעְתָּ:
הִשְׁמַרְוּ לָכֶם פֶּן-יִפְתָּה לְבַבְכֶם וְסָרְתֶם
וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם
לָהֶם: וְחָרָה אַף-יְהוָה בָּכֶם וְעָצַר
אֶת-הַשָּׁמַיִם וְלֹא-יִהְיֶה מָטָר וְהָאֲדָמָה

Deuteronomy
11:13–21

וְהָיָה אִם-שָׁמַעַתְּ תִשְׁמָעוּ (“and if you carefully obey”) The theology of reward and punishment is as problematic for some today as it was for the author of the Book of Job. This paragraph is omitted from many Reform prayerbooks. It is included here in recognition of its place in the collective liturgical library of the Jewish People.

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.

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.”

לֹא תִתֵּן אֶת־יְבוּלָהּ וְאֶבְדֶּתָם מִהָרָה
מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם:
וּשְׁמַתֶּם אֶת־דִּבְרֵי אֱלֹהִים עַל־לִבְבְּכֶם
וְעַל־נַפְשְׁכֶם וְקִשְׁרֹתֶם אֹתָם לְאוֹת
עַל־יְדֵיכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם:
וּלְמַדְתֶּם אֹתָם אֶת־בְּנֵיכֶם לְדֹבֵר
בָּם בְּשִׁבְתְּכֶם בְּבֵיתְכֶם וּבְלִכְתְּכֶם בְּדֶרֶךְ
וּבְשֹׁכְבְּכֶם וּבְקוּמְכֶם: וְכָתַבְתֶּם עַל־מְזוּזוֹת
בֵּיתְכֶם וּבִשְׁעֵרֵיכֶם: לְמַעַן יִרְבּוּ יְמֵיכֶם
וְיִמֵּי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע
יְהוָה לַאֲבֹתֵיכֶם לֵאמֹר לָתֵת לָהֶם כִּימֵי
הַשָּׁמַיִם עַל־הָאָרֶץ:

*Keep your father's
commandments
and do not forsake
your mother's
Torah. (Proverbs
6:20)*

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־
בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וְעָשׂוּ לָהֶם
צִיצִית עַל־כְּנָפֵי בְגָדֵיהֶם לְדֹרֹתָם וּנְתָנוּ
עַל־צִיצִית הַכֶּנֶף פְּתִיל תְּכֵלֶת: וְהָיָה
לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־
כָּל־מִצְוֹת יְהוָה וְעָשִׂיתֶם אֹתָם וְלֹא
תִתּוּרוּ אַחֲרַי לַבְּבֹכָם וְאַחֲרַי עֵינֵיכֶם
אֲשֶׁר־אֲתֶם זֵנִים אַחֲרֵיהֶם:

*Numbers
15:37–39*

וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם (“look upon it and remember”) Although the laws of the Torah are all of them divine edicts, it is [nevertheless] proper to ponder over them and to give a reason for them, so far as we are able to give them a reason. (Rambam)

כָּל־מִצְוֹת יְהוָה (“all the mitzvot of the Eternal One”) It is customary to gaze upon the tzitzit while reciting this paragraph, to be reminded to put our prayers into action through the performance of mitzvot.

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.

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

Numbers
15:40-41

Redemption

True and enduring, beloved and
precious, awesome and adorned,
good and beautiful is this eternal
truth: the God of the universe is
our Sovereign, the Rock of Jacob
our Protecting Shield!

*From generation to generation,
O God, You endure and Your name
endures. Your throne is upright,
Your faithfulness everlasting.
Steadfast and precious, Your
words are resplendent with life and
sustaining power; they stand the
test of time.*

*Adonai, You redeemed us from
Egypt and set us free from the
house of bondage. In turn, Your
cherished ones offered songs of
praise and melodies of thanks to
You, the Sovereign, living God.*

אֱמֶת וְיָצִיב ("true and enduring")
From the cowardice that shrinks from new truth,
From the laziness that is content with
half-truth,
From the arrogance that thinks it knows
all truth,
O God of Truth, deliver us.
(Rabbi Mordecai Kaplan)

גאולה

אֱמֶת וְיָצִיב, וְאֶהוּב וְחָבִיב,
וְנוֹרָא וְאֲדִיר, וְטוֹב וְיָפָה הַדָּבָר
הַזֶּה עֲלֵינוּ לְעוֹלָם וָעֶד. אֱמֶת,
אֱלֹהֵי עוֹלָם מְלַכְנוּ, צוּר יַעֲקֹב,
מִגֵּן יִשְׁעֵנוּ.

Mishnah Tamid
5:1;
Babylonian
Talmud,
B'rachot 13a
and P'sachim
116b

לְדֹר וָדֹר הוּא קָיָם, וְשְׁמוֹ קָיָם,
וְכִסְאוֹ נָכוֹן, וּמַלְכוּתוֹ וְאַמוּנָתוֹ
לְעַד קַיָּמָת. וּדְבָרָיו חַיִּים
וְקַיָּמִים, נְאֻמָּנִים וְנִחְמָדִים,
לְעַד וּלְעוֹלָמֵי עוֹלָמִים.

From Psalm 93:2

מִמִּצְרַיִם גָּאֵלְתָּנוּ, יְיָ אֱלֹהֵינוּ,
וּמִבֵּית עֲבָדִים פָּדִיתָנוּ. עַל
זֹאת שָׁבְחוּ אֱהוּבִים וְרוֹמְמוֹ
אֵל, וְנָתַנוּ יָדִידִים וְמִירוֹת,
שִׁירוֹת וְתִשְׁבָּחוֹת, בְּרִכּוֹת
וְהוֹדָאוֹת לְמֶלֶךְ, אֵל חַי וְקַיָּם.

*To what extent
we are free no
one knows, but
we should act
as if we are
free. (Rabbi
Bachya ibn
Pekuda)*

וְאַמוּנָתוֹ לְעַד קַיָּמָת ("Your faithfulness ever-
lasting") Rabbi Barechiah said in the name
of Rabbi Abbahu: "Even though You were always
from eternity, You were not enthroned and You
were not announced in Your world until Your chil-
dren sang a song." (Exodus Rabbah 23:1)

High and exalted, mighty and awesome, You humble the proud and raise the lowly. You free the captive and redeem the oppressed. You answer the moment we cry out.

Praises to God Most High, who is praised and is praiseworthy! Moses, Miriam, and the Children of Israel answered You with this song of rejoicing:

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

The redeemed sang a new song to Your name at the shore of the sea; in unison they gave thanks and proclaimed Your sovereignty, saying:

“The Eternal will reign forever and ever!”

Rock of Israel, come to Israel’s help. Fulfill Your promise to redeem Judah and Israel. The name of our Redeemer is Adonai Tz’va’ot, the Holy One of Israel. Praised are You, Adonai, who redeemed Israel.

רַם וְנִשָּׂא, גָּדוֹל וְנוֹרָא, מִשְׁפִּיל גָּאִים, וּמִגְבִּיהַ שְׁפִלִים, מוֹצִיא אֲסִירִים, וּפוֹדֶה עֲנָוִים, וְעוֹזֵר דָּלִים, וְעֹנֶה לְעַמּוֹ בְּעֵת שְׂוֹעַם אֱלֹיוּ.

In every generation each person is obliged to feel as though he (or she) personally came out of Egypt. (Mishnah P’sachim 10:5)

תְּהִלּוֹת לְאֵל עֲלִיוֹן, בְּרוּךְ הוּא וּמְבָרֵךְ. מֹשֶׁה, מִרְיָם, וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כָלֶם:

מִי־כַמֹּכָה בָּאֵלִם, יְהוָה?
מִי כַמֹּכָה, נָאדָר בְּקֹדֶשׁ,
נוֹרָא תְהִלָּת, עֲשֵׂה פִלָּא?

Exodus 15:11

שִׁירָה חֲדָשָׁה שִׁבְחוּ גְאוּלִים
לְשִׁמְךָ עַל שְׁפַת הַיָּם; יַחַד
כָּלֶם הוֹדּוּ וְהִמְלִיכוּ וְאָמְרוּ:

יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד!

Exodus 15:18

צוּר יִשְׂרָאֵל, קוּמָה בְּעֶזְרָת
יִשְׂרָאֵל, וּפְדֵה כְנָאֲמֹךְ יְהוּדָה
וְיִשְׂרָאֵל. גְּאֲלֵנוּ יְהוָה צְבָאוֹת
שְׁמוֹ, קְדוֹשׁ יִשְׂרָאֵל:
בְּרוּךְ אַתָּה יְיָ, גֹּאֲלֵ יִשְׂרָאֵל.

Isaiah 47:4

מִשְׁפִּיל גָּאִים וּמִגְבִּיהַ שְׁפִלִים (“You humble the proud and raise the lowly”) To the Greeks and Romans the Sabbath was an object of derision, a superstitious usage. But the

Sabbath removed with one stroke a contrast between slaves who must labour incessantly and their masters who may celebrate continuously. (Rabbi Benno Jacob)

Rabbi Simlai taught: “A person should arrange praise of the Holy One and then pray” (Babylonian Talmud, B’rachot 32a). In contrast, Rabbi Eliezer warned: “If you make your prayers only fixed prayers, they do not become true supplication” (Mishnah B’rachot 4:3–4).

The arrangement of prayer is the *keva*—everything that is set about the prayer-endeavour. But what turns the fixed script and choreography into true prayer is *kavanah*, intentionality or spiritual focus. *Kavanah* is the essence of prayer. It is what each individual must bring in order to lift the words from the page Godward.

The *Amidah*, with its multiple themes and intricate design, provides the form. But in order for it to become *HaT’fillah*, *The Prayer*, as it was called by our Sages, each worshipper must offer it as a personal address to the Divine.

All rise.

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

אֲדֹנָי, שִׁפְתֵי תִפְתָּח,
וּפִי יַגִּיד תְּהִלָּתְךָ:

Psalms 51:17

Ancestors

אבות

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;

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ,
וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי
אַבְרָהָם, אֱלֹהֵי יִצְחָק,
וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה,
אֱלֹהֵי רִבְקָה, אֱלֹהֵי רָחֵל,
וְאֱלֹהֵי לֵאָה.

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

אֲדֹנָי שִׁפְתֵי (“Adonai, [open] my lips”) Rabbi
Ami taught: “A person’s prayer is not acceptable
unless his heart is in his hands.” (Babylonian
Talmud, Ta’anit 8a)

בָּרוּךְ אַתָּה יְיָ (“Praised are You, Adonai”)
It is customary to take three steps forward
as we symbolically approach God’s Throne of

Glory. It is customary to bend at the knee at
◀*Baruch*, bow at *Ata*, and stand at attention at
Adonai, as it is written in Psalm 145:14: “Adonai
supports all who fall and sets upright all who are
bent over.” (Babylonian Talmud, B’rachot 12a)

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.

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיּוֹן. גּוֹמֵל חֲסָדִים טוֹבִים
וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסִדֵי
אֲבוֹת, וּמְבִיא גְאֻלָּה לְבָנֵי
בְּנֵיהֶם לְמַעַן שְׁמוֹ, בְּאַהֲבָה.

*Let the People of
Israel hold their
heads high in pride
as they contemplate
who their ancestors
were. (Rabbi
Menachem Nachum
of Chernobyl)*

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.

זְכַּרְנוּ לְחַיִּים, מֶלֶךְ חַפֵּץ בַּחַיִּים,
וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן
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
וּפוֹקֵד 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.

מִגֵּן אַבְרָהָם וּפוֹקֵד שָׂרָה ("who shields
Abraham and attends to Sarah") There is a
Rabbinic concept, *Zechut Avot*, "the merit of the
ancestors." It suggests that we do not stand
before God with confidence in our own worth.

However, because we are descendants of the
faithful matriarchs and patriarchs we are fit to
approach God. We pray that God will show us
the favour due to them.

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

מְכַלְכֵּל חַיִּים בְּחֶסֶד מְחִיָּה
 יִתֵּן בְּרַחֲמִים רַבִּים, סוֹמֵךְ
 נֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר
 אֲסוּרִים, וּמַקִּים אֲמוֹנָתוֹ
 לִישְׁנֵי עָפָה מִי כְמוֹךָ, בְּעַל
 גְּבוּרוֹת, וּמִי דוֹמָה לָךְ,
 מֶלֶךְ מַמְיֵת וּמְחִיָּה
 וּבִמְצָמֶיךָ יִשְׁוּעָה?

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

On Shabbat Shuvah include:

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

מִי כְמוֹךָ, אֵב הַרַחֲמִים, זוֹכֵר
 יְצוּרָיו לְחַיִּים בְּרַחֲמִים?

You are faithful in extending life
 after death.

Praised are You, Adonai, who
 extends life after death.

וְנֶאֱמַן אֶתָּה לְהַחְיֹת מֵתִים.
 בָּרוּךְ אַתָּה יְיָ, מְחִיָּה הַמֵּתִים.

God's Holiness

We sanctify Your name on earth,
 even as all things, to the high
 heavens, declare Your holiness; as
 it is written by Your prophet: “One
 called out to another and proclaimed:

קְדוּשָׁה

נִקְדַּשׁ אֶת שְׁמֶךָ בְּעוֹלָם,
 כְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ
 בְּשָׁמַי מָרוֹם, כְּכַתוּב עַל
 יָד נְבִיאָךְ:
 וְקָרָא זֶה אֶל זֶה וְאָמַר:

Isaiah 6:3

מְחִיָּה הַמֵּתִים (“who extends life after death”) The idea of resurrection of the dead developed during the Second Temple period. Moses Maimonides carefully asserts in his Thirteen Principles of Faith that the best example of God’s might is that God can resuscitate the dead, if God wills it (see page 529). From its founding, the Reform movement rejected the idea of physical resurrection, but has consistently upheld the

belief that the human soul, a spark of the Divine, is eternal.

קְדוּשָׁה (“holiness”) We on earth imitate the heavenly court of angels who are described by the prophets Isaiah and Ezekiel as praising God’s sanctity with these very words. The antiphonal call and response between Cantor and congregation is a dramatic re-enactment.

‘Holy, holy, holy is Adonai Tz’va’ot,
the fullness of all the earth is
God’s glory.’”

How majestic is our Majesty!
Adonai, our Ruler, how majestic
is Your name in all the earth!

“Praised be God’s glory from
God’s place.”

Our God is One; our Parent,
our Ruler, our Saviour, who in
compassion is revealed in the
sight of all the living:
“I am Adonai your God!”

“The Eternal will reign forever;
Your God, O Zion, from generation
to generation. Halleluyah!”

From generation to generation we
will declare Your greatness, and
through all eternity we will proclaim
the sanctity of Your holiness. Your
praise, our God, will never be taken
from our mouths; for God and
Sovereign, great and holy are You.
*Praised are You, Adonai,
the holy God.

► קְדוֹשׁ ► קְדוֹשׁ ► קְדוֹשׁ יְהוָה
צְבָאוֹת, מִלֵּא כָּל-הָאָרֶץ
בְּבוֹדוֹ.

Isaiah 6:3

אֲדִיר אֲדִירָנָהּ יְהוָה אֲדִנִּינָהּ,
מָה אֲדִיר שְׁמֶךָ בְּכָל הָאָרֶץ!

► בְּרוּךְ בְּבוֹד-יְהוָה מִמְּקוֹמוֹ.

Ezekiel 3:12

אֶחָד הוּא אֱלֹהֵינוּ, הוּא
אֲבִינוּ, הוּא מִלְכֵּנוּ, הוּא
מוֹשִׁיעֵנוּ. וְהוּא יִשְׁמִיעֵנוּ
בְּרַחֲמָיו לְעֵינֵי כָּל חַי;
אֲנִי יי אֱלֹהֵיכֶם!

► יִמְלֹךְ יְהוָה לְעוֹלָם,
אֱלֹהֵינוּ, צִיּוֹן, לְדֹר וָדֹר,
הַלְלוּהָ!

Psalms 146:10

לְדֹר וָדֹר נִגִּיד גְּדֻלָּתְךָ,
וּלְנֶצַח נִצְחִים קִדְשְׁתֶּךָ
נְקַדִּישׁ. וְשִׁבְחְךָ, אֱלֹהֵינוּ,
מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם
וְעַד, כִּי אֵל מֶלֶךְ גָּדוֹל
וְקְדוֹשׁ אַתָּה.

*Free the mind from
all extraneous
thoughts and
realize that you
are standing before
the Divine Presence.
(Rambam)*

* בְּרוּךְ אַתָּה יי, הָאֵל הַקְדוֹשׁ.

** On Shabbat Shuvah substitute:*

Praised are You, Adonai, the
holy Sovereign.

בְּרוּךְ אַתָּה יי, הַמֶּלֶךְ הַקְדוֹשׁ.

קְדוֹשׁ ► קְדוֹשׁ ► קְדוֹשׁ (“holy, holy, holy”)
It is customary to lift one’s heels three times

as a physical expression of one’s sense of
mission, to elevate one’s aspirations Godward.

The Sanctity of the Day

Moses was pleased with the gift given him, for You called him “faithful servant.” You placed a glorious crown upon his head as he stood before You on Mount Sinai. In his hand, he carried down two tablets of stone upon which was written the command to keep the Sabbath, as it is written in Your Torah:

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.

Those who keep the Sabbath and call it a delight will rejoice in Your sovereignty. May those who sanctify the seventh day find satisfaction and delight in Your goodness, for You favoured the seventh day and made it holy, calling it the most cherished of days, a remembrance of the work of creation.

קדושת היום

יִשְׂמַח מֹשֶׁה בְּמַתָּנַת חֶלְקוֹ,
כִּי עֶבֶד נֶאֱמָן קָרָאתָ לוֹ;
בְּלֵיל תְּפָאֶרֶת בְּרָאשׁוֹ נָתַתָּ,
בְּעֶמְדוֹ לְפָנֶיךָ עַל הַר סִינַי.
וְשָׁנִי לַיְחֹת אֲבָנִים הוֹרִיד
בְּיָדוֹ, וְכָתוּב בָּהֶם שְׁמִירַת
שַׁבָּת, וְכֵן כָּתוּב בְּתוֹרָתְךָ:

From Exodus
32:15

וְשָׁמְרוּ בְּנֵי־יִשְׂרָאֵל אֶת־
הַשַּׁבָּת, לַעֲשׂוֹת אֶת־הַשַּׁבָּת
לְדֹרֹתָם בְּרִית עוֹלָם. בֵּינִי וּבֵין
בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעֹלָם,
כִּי־שִׁשֶּׁת יָמִים עָשָׂה יְהוָה
אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ,
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֶשׁ:

Exodus 31:16–17

Civilization is on trial. Its future will depend upon how much of the Sabbath will penetrate its spirit. (Rabbi Abraham Joshua Heschel)

יִשְׂמָחוּ בְּמַלְכוּתְךָ שׁוֹמְרֵי
שַׁבָּת וְקוֹרְאֵי עֲנָג. עִם מְקַדְּשֵׁי
שְׁבִיעִי כָּלֵם יִשְׁבְּעוּ וַיִּתְעַנְּגוּ
מְטוֹבְךָ, וְהַשְּׁבִיעִי רָצִיתָ בוֹ
וְקִדְּשָׁתוֹ. הִמָּדַת יָמִים אוֹתוֹ
קָרָאתָ, זָכָר לְמַעֲשֵׂה בְּרָאשִׁית.

בְּמַתָּנַת חֶלְקוֹ (“the gift given him”) According to tradition, the Ten Commandments were given to Moses on Shabbat morning.

וְשָׁמְרוּ (“and they shall keep [the Sabbath]”) The meaning of Shabbat is to celebrate time rather than space. Six days a week we live under the tyranny of things in space; on Shabbat we try

to become attuned to the holiness of time. It is a day on which we are called upon to share in what is eternal in time, to turn from the results of creation to the mystery of creation. From the world of creation to the creation of the world. (Rabbi Abraham Joshua Heschel)

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.

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.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
רְצֵה בְּמִנוּחָתָנוּ. קְדֹשְׁנוּ
בְּמִצְוֹתֶיךָ, וְתֵן חֻלְקֵנוּ
בְּתוֹרָתֶךָ. שְׂבַעֲנוּ מְטוֹבֶךָ
וְשִׂמְחָנוּ בִּישׁוּעָתֶךָ, וְטַהֵר
לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת.
וְהִנְחִילֵנוּ, יְיָ אֱלֹהֵינוּ,
בְּאַהֲבָה וּבְרִצּוֹן שִׁבְתָּ
קְדֹשֶׁךָ, וְיִנְחוּחֵי בְּהַ יִשְׂרָאֵל
מִקְדָּשֶׁי שְׁמֶךָ.
בְּרוּךְ אַתָּה יְיָ, מְקַדֵּשׁ הַשַּׁבָּת.

It is written:
"Remember
Shabbat to keep
it holy" (Exodus
20:8). How can
one keep it holy?
With [the study
of] Bible and
Mishnah, with
food and drink,
with clean clothing
and with rest.
(Midrash Tanna D'Bei
Eliyahu)

עבודה

רְצֵה, יְיָ אֱלֹהֵינוּ, בְּעִמָּךְ
יִשְׂרָאֵל, וְתִפְלָתָם בְּאַהֲבָה
תִּקְבַּל, וְתִהְיֶה לְרִצּוֹן תָּמִיד
עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.
אֵל קָרוֹב לְכָל קִרְאָיו, פְּנֵה
אֵל עֲבָדֶיךָ וְחַנּוּנוֹ; שְׁפוּרָה
רוּחֶךָ עָלֵינוּ.

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

Words of prayer do
not ascend to God
automatically. They
need the burning
desire of the heart
in order to rise like
perfumed offerings
to Heaven. (Rabbi
Nachman of Bratzlav)

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

Our God and God of our ancestors, be
especially mindful of us and of 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.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה
וַיָּבֵא וַיִּזְכֹּר זְכוּרֵינוּ וְזִכְרוֹן כָּל
עַמָּךְ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְטוֹבָה
לְחַן וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים
וּלְשָׁלוֹם בְּיוֹם

- ראש החדש הזה.
- חג המצות הזה.
- חג הסוכות הזה.

רְצֵה ("be gracious") Reform prayerbooks have
omitted from this prayer the traditional desire to
restore Jerusalem's Temple and its sacrifices.

Rather, we pray that the modern State of Israel
will have a unique role to play in making God's
presence felt in the world.

On Shabbat Rosh Chodesh and Shabbat Chol HaMo'eid conclude:

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.*

זָכְרֵנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה. אָמֵן.

וּפָקְדָנוּ בּוֹ לְבִרְכָּה. אָמֵן.

וְהוֹשִׁיעֵנוּ בּוֹ לַחַיִּים. אָמֵן.

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

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוֹבְךָ

לְצִיּוֹן בְּרַחֲמִים.

בָּרוּךְ אַתָּה יְיָ הַמַּחְזִיר

שְׁכִינָתוֹ לְצִיּוֹן.

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

מִּמּוֹדִים אֲנַחֲנוּ לָךְ, שְׂאֵתָה

הוּא יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי

אֲבוֹתֵינוּ לְעוֹלָם וָעֶד.

צוּר חַיִּינוּ, מִגֵּן יִשְׁעֵנוּ,

אַתָּה הוּא לְדוֹר וָדוֹר.

נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ,

עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ,

וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ,

וְעַל נִסִּיךָ שְׂבָכָל יוֹם עֲמָנוּ,

וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ

שְׂבָכָל עֵת, עֶרֶב וּבֹקֶר וְצַהֲרָיִם.

הַטוֹב, כִּי לֹא-כָלוּ רַחֲמֶיךָ,

וְהַמְּרַחֵם, כִּי לֹא תָמוּ חֲסָדֶיךָ.

מִעוֹלָם קוִינּוּ לָךְ.

Psalms 79:13

Rabbi Pinchas,
Rabbi Levi, and
Rabbi Yochanan
taught in the
name of Rabbi
Menachem of
Gallia: "In the
Time to Come all
other prayers will
be revoked and
annulled, while
only the prayer of
thanksgiving will
remain."

(Leviticus Rabbah
9:7)

From
Lamentations
3:22

עֶרֶב וּבֹקֶר וְצַהֲרָיִם ("morning, noon, and
night") The literal translation ("evening,
morning, and afternoon") reflects the way we
mark Jewish time. A day on the secular calendar

begins at midnight. A day on the Jewish calendar
begins at sunset. During the workweek we may
keep two calendars, but on Shabbat we firmly
plant both feet in Jewish time.

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.

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.

על הנסים, ועל הפרקן, ועל הגבורות,
ועל התשועות, ועל המלחמות
שעשית לאבותינו, בימים ההם
בזמן הזה.

בימי מתתיהו בן יוחנן כהן גדול,
חשמונאי ובניו, כשעמדה מלכות
יוון הרשעה על עמך ישראל
להשכיחם תורתך, ולהעבירם מחקי
רצונך, ואתה ברחמיך הרבים עמדת
להם בעת צרתם. רבת את ריבם,
דינת את דינם, נקמת את נקמתם.

מסרת גבורים ביד חלשים, ורבים
ביד מעטים, וטמאים ביד טהורים,
ורשעים ביד צדיקים, וזדים ביד
עוסקי תורתך. ולך עשית שם גדול
וקדוש בעולמך, ולעמך ישראל
עשית תשועה גדולה ופרקן כהיום
הזה. ואחר כן באו בניך לדביר ביתך,
ופנו את היכלך, וטהרו את מקדשך,
והדליקו נרות בחצרות קדשך,
וקבעו שמונת ימי חנכה אלו
להודות ולהלל לשמך הגדול.

*Courage lost, all
is lost. (Yiddish
proverb)*

להשכיחם תורתך ("determined to make them forget Your Torah") The Maccabean Revolt was a rebellion against the distractions of the surrounding secular culture of indulgence and greed, and a renewed commitment to all that is sacred in life.

To be a Jew is an act of the strenuous mind as it stands before the fakeries and lying seductions of the world, saying no and no again as they parade by in all their allure. (Cynthia Ozick)

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

וְעַל כָּל־מַעֲלָמֶיךָ יִתְבָּרַךְ וְיִתְרוֹמַם
שְׁמֶךָ, מְלִכֵּנוּ, תָּמִיד
לְעוֹלָם וָעֶד.

On Shabbat Shuvah include:

Inscribe all the children of Your
covenant for good life.

וְכַתֹּב לְחַיִּים טוֹבִים
כָּל בְּנֵי בְרִיתְךָ.

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 סֵלָה,
וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאֵמֶת,
הָאֵל יְשׁוּעָתֵנוּ וְעֲזָרְתֵנוּ סֵלָה.
בְּרוּךְ אַתָּה יְיָ הַטּוֹב שְׁמֶךָ
וְלִךָ נֶאֱדָה לְהוֹדוֹת.

Peace

ברכת שלום

*Grant us peace, Your most precious
gift, O Eternal Source of peace,
and give us the will to proclaim its
message to all the peoples of the earth.
Bless our country, that it may ever
be a stronghold of peace, and its
advocate among the nations. May
contentment reign within its borders,
health and happiness within its homes.
Strengthen the bonds of friendship
among the inhabitants of all lands,
and may the love of Your name
hallow every home and every heart.*

שִׁים שְׁלוֹם, טוֹבָה וּבְרָכָה,
חֵן וְחֶסֶד וְרַחֲמִים, עָלֵינוּ
וְעַל כָּל יִשְׂרָאֵל עַמֶּךָ.
בְּרַכְנוּ אֲבוֹתֵינוּ, כָּלֵנוּ בְּאֶחָד,
בְּאֹר פְּנִיךָ, כִּי בְּאֹר פְּנִיךָ
נִתַּת לָנוּ, יְיָ אֱלֹהֵינוּ, תּוֹרַת
חַיִּים, וְאַהֲבַת חֶסֶד, וְצִדִּיקָה,
וּבְרָכָה, וְרַחֲמִים, וְחַיִּים,
וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ
אֶת עַמֶּךָ יִשְׂרָאֵל בְּכָל עֵת
וּבְכָל שָׁעָה בְּשִׁלּוּמֶךָ.

*Torah was given
to humanity in
order to establish
peace. (Midrash
Tanchuma, Yitro)*

*Work toward
peace within your
family, then on
your street, then
within the
community.
(Rabbi Raphael
of Bershad)*

סֵלָה ("Selah!") The meaning of this word is unknown. Some hold that it means "forever"; others understand it as an affirmation, similar to the word "Amen." Yet others see it as a

musical notation, a signalled pause, or an indication of the end of a passage. (Rabbi Jonathan Sacks)

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

*** בָּרוּךְ אַתָּה יְיָ, הַמְבָרֵךְ אֶת
עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.**

*** 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 עַמְּךָ בֵּית יִשְׂרָאֵל,
לְחַיִּים טוֹבִים וְלְשָׁלוֹם.
בָּרוּךְ אַתָּה יְיָ, עוֹשֵׂה הַשָּׁלוֹם.

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.

אלהי נצור

אֱלֹהֵי, נִצֹר לְשׁוֹנִי מִרָע, וּשְׁפָתִי
מִדְבַּר מְרֻמָּה, וְלִמְקַלְלֵי נַפְשִׁי
תְּדוּם, וְנַפְשִׁי כְּעֹפֶר לְכָל
תְּהִיָּה. פֶּתַח לִבִּי בְּתוֹרָתְךָ,
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי,
וְכָל הַחוֹשְׁבִּים עָלַי רָעָה,
מִהֲרָה הִפֵּר עֲצָתָם וְקַלְקַל
מַחֲשַׁבְתָּם. עֲשֵׂה לִמְעַן שְׁמֶךָ,
עֲשֵׂה לִמְעַן יְמִינְךָ, עֲשֵׂה
לִמְעַן קִדְשְׁתֶּךָ, עֲשֵׂה לִמְעַן
תּוֹרָתְךָ. לִמְעַן יִחַלְצוּן יְדֵיֶיךָ.
הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי.

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

*There is a time to
keep silent and a
time to speak.*
(Ecclesiastes 3:7)

אֱלֹהֵי, נִצֹר לְשׁוֹנִי
("O God, keep my tongue")
The tension between collective and private
prayer was addressed in the Babylonian Talmud
(Avodah Zarah 7b–8a) by providing a place at
the end of the collective *T'fillah* for private
prayer. These words of fourth century scholar

Mar bar Rabina have appeared in all prayer-
books since the ninth century.

The *Amidah* begins with "Adonai, open my
lips" to prayer. Here the *Amidah* concludes with
a prayer to close one's mouth to
לְשׁוֹן הָרַע, evil talk.

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

יְהִי לְרָצוֹן אִמְרֵי־פִי וְהִגִּיוֹן
לִבִּי לְפָנֶיךָ, יְהוָה, צוּרִי וְגֹאֲלִי:

*The still, small
voice is heard.*
(1 Kings 19:12)

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.

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

All are seated.

*On Rosh Chodesh, during Chol HaMo'eid Pesach, Chol HaMo'eid Sukkot,
and Chanukah, Hallel may be found on page 301.*

The Torah service begins on page 186.

אִמְרֵי־פִי וְהִגִּיוֹן לִבִּי ("the words of my mouth
and the meditations of my heart") God is
"out there," but through a miracle of divine
communication, God's words move from "out
there" to "in here," and after a struggle,
God's will becomes our will.... And when the
struggle is over, it is the sense that God's voice
has become our voice, God's will has been
integrated into our will, which lets us know
we have won the prize of integrity. (Rabbi Harold
Kushner)

עֲשֵׂה שָׁלוֹם ("who causes peace") Just as
God influences the possibility of peace on earth,
according to our Sages we have power
to bring order to the heavenly realm through the
act of prayer.

With these concluding words of the Amidah, it
is customary to bow, take three steps back and
bow left, right, and centre, as if taking leave
from God's throne room.

Torah Service for Shabbat

סדר קריאת התורה לשבת

In the early years of the Second Temple era (fifth century B.C.E.), Ezra the Scribe instituted the ritual of reading Torah on Shabbat so that people would not simply spend the day in frivolity (Babylonian Talmud, Bava Kama 82a). In the first century C.E., Josephus explained to his Roman public: "The Lawgiver showed the Law [Torah] to be the best and the most necessary means of instruction, by enjoining the people to assemble not once or twice, or frequently, but every week, while abstaining from all other work, in order to hear the Law and learn it in a thorough manner—a thing which all other lawgivers seem to have neglected" (Contra Apionem II).

Through prayer, we speak to God. Through Torah, God speaks to us, as it is written: "Every day a voice goes out from Horeb [Sinai]" (Pirkei Avot 6:2). Every Torah service is a re-enactment of the original giving and receiving of Torah at Mount Sinai.

There is none like You, Adonai,
among the gods, and there are no
deeds like Yours. Your dominion
is an everlasting dominion. Your
governance endures throughout
the generations.

אין כְּמוֹךָ בָּאֱלֹהִים, יְהוָה,
וְאֵין כְּמַעֲשֶׂיךָ:
מַלְכוּתְךָ מַלְכוּת כָּל־עֲלָמִים,
וּמַמְשִׁלְתְּךָ בְּכָל־דּוֹר וָדוֹר:

Psalms 86:8,
145:13

Adonai is the Sovereign Ruler.
Adonai rules. Adonai will rule
forever.

יְהוָה מֶלֶךְ, יְהוָה מֶלֶךְ,
יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד.

From Psalms
10:16, 93:1,
Exodus 15:18

May the Eternal One give strength
to God's People; may the Eternal
One bless God's People with peace.

יְהוָה עֹז לְעַמּוֹ יִתֵּן,
יְהוָה יְבָרֵךְ אֶת־עַמּוֹ בְּשָׁלוֹם:

Psalms 29:11

Av HaRachamim, let Your will
favour Zion; build the walls of
Jerusalem.

אֲב הַרְחָמִים, הִיטִיבָה
בְּרִצּוֹנָה אֶת צִיּוֹן, תִּבְנֶה
חוֹמוֹת יְרוּשָׁלַיִם.

In You alone do we trust, Sovereign
God, high and exalted, Sovereign
of worlds.

כִּי בְּךָ לִבֵּד בְּטַחֲנוּ, מֶלֶךְ אֵל
רַם וְנִשְׂאָ, אֲדוֹן עוֹלָמִים:

From Psalm
51:20

All rise. The Ark is opened.

Whenever the Ark would set out on its journey, Moses would proclaim:
“Arise, Adonai, and let Your enemies be scattered; let those who hate You flee from before You.”

וַיְהִי בְּנִסְעַ הָאָרֶן וַיֹּאמֶר
מֹשֶׁה: קוּמָה יְהוָה וּפָצוּ
אֹיְבֶיךָ וַיִּנָּסוּ מִשְׁנֵאֵיךָ מִפְּנֶיךָ:

Numbers 10:35

For Torah shall emanate from Zion,
the word of the Eternal from Jerusalem.

כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה
וּדְבַר־יְהוָה מִירוּשָׁלַיִם:

Isaiah 2:3

Praised is the One who in holiness has
given Torah to the People of Israel.

בָּרוּךְ שְׁנַתֵּן תוֹרָה לְעַמּוֹ
יִשְׂרָאֵל בְּקִדְשָׁתוֹ:

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

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ
יְהוָה אֶחָד:

Deuteronomy
6:4

Our God is one; Our Sovereign is
great; holy is God's name.

אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנֵינוּ,
קְדוֹשׁ שְׁמוֹ.

O magnify the Eternal with me, and
together let us exalt God's name.

גְּדֹלוֹ לַיהוָה אֲתִי וְנִרְוַמְמָה
שְׁמוֹ יַחְדָּו:

Psalms 34:4

The Ark is closed. The Torah is honoured in procession.

וַיְהִי בְּנִסְעַ הָאָרֶן (“whenever the Ark would set out”) This battle cry from Moses refers to the protective nature of Torah. The Ark would travel at the centre of the encampment throughout the wilderness wanderings; so long as Torah was in the midst of the People, no harm could come to them.

שְׁמַע יִשְׂרָאֵל (“hear O Israel”) Jewish prayer is an act of listening. We do not bring forth our own words. The self is silent; the spirit of the People Israel speaks. (Rabbi Abraham Joshua Heschel, adapted)

Yours, Adonai, is the greatness,
the power, the glory, the victory,
the majesty. All that is in heaven
and earth is Yours. Yours is the
dominion, Adonai; You rise above
every height.

Let us exalt Adonai our God and
worship at God's holy mountain,
for holy is the Eternal our God.

לְךָ, יְהוָה, הַגְדָּלָה וְהַגְבוּרָה
וְהַתְפָּאָרֶת וְהַנִּצָּח וְהַהוֹד,
כִּי-כָל בְּשָׁמַיִם וּבָאָרֶץ,
לְךָ יְהוָה הַמְּמֻלָּכָה וְהַמְתַּנְשָׂא
לְכָל לְרָאשׁ:

I Chronicles
29:11

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

Psalm 99:9

All are seated.

לְךָ יְהוָה ("Yours, Adonai") According to tradition, this phrase was first spoken by King David when he saw how generously the people contributed toward the future Temple. He attributed such generosity of the human spirit to the greatness of God.

It is customary to show honour to the Torah by turning toward it as it is carried in procession throughout the sanctuary.

רוֹמְמוּ יְהוָה אֱלֹהֵינוּ ("let us exalt Adonai our God") Standing before God in prayer, I do not stand alone. I stand in the company of my People, a company both visible and

invisible, spanning space as well as time.

Community prayer, then, adds another dimension which is not accessible to the one who would go off alone into the woods to commune with God in nature. For many, although perhaps not for all, being in community makes prayer itself easier. It helps to make manifest the Presence of the Holy One, whom the Psalmist describes as "enthroned upon the praises of the People Israel" (Psalm 22:4). (Rabbi Jakob Petuchowski)

Torah Blessings

ברכות התורה

Before the Torah is read:

Praise the Eternal One who is
praised.

בְּרַחוּ אֶת יְיָ הַמְּבָרָךְ:

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

בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד:

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

בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד:

Praised are You, Adonai our God,
Sovereign of the Universe, who
has chosen us from among all the
peoples by giving us Your Torah.

בְּרוּךְ אַתָּה, יְיָ
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
אֲשֶׁר בָּחַר בָּנוּ מִכָּל הָעַמִּים,
וְנָתַן לָנוּ אֶת תּוֹרָתוֹ.

Praised are You, Adonai, Giver of
the Torah.

בְּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה.

After the Torah is read:

Praised are You, Adonai our God,
Sovereign of the Universe, who has
given us the Torah of truth, and
thereby has implanted everlasting
life within us.

בְּרוּךְ אַתָּה, יְיָ
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת,
וְחַיֵּי עוֹלָם נָטַע בְּתוֹכָנוּ.

Praised are You, Adonai, Giver
of the Torah.

בְּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה.

יְיָ בְּרַחוּ אֶת יְיָ ("praise the Eternal One") This call to the congregation to praise God prior to the Torah reading is based on the practice of Ezra the Scribe as described in Nehemiah 8:6.

אֲשֶׁר בָּחַר בָּנוּ ("who has chosen us") The "chosen people," but chosen for what? Not for pleasure, surely, not for power. The "choice" of a people means the acceptance by them of a specific vocation ... to practice and exemplify a new way of living. (Leon Roth)

The concept of chosenness is often misunderstood. The uniqueness of the People

of Israel begins and ends with its relationship to Torah. Therefore, some prefer to describe the receivers of Torah as "the Choosing People."

תּוֹרַת אֱמֶת וְחַיֵּי עוֹלָם נָטַע בְּתוֹכָנוּ ("the Torah of truth ... has implanted everlasting life within us") "The Torah of truth" refers to the Written Law, that is, the five books of Moses; "the eternal law implanted within us" refers to the Oral Law, that is, the Mishnah. (Rabbi Yaakov ben Asher, The Tur)

For One Rescued from Danger

ברכת הגומל

One who has survived danger recites:

Praised are You, Adonai our God,
Sovereign of the Universe, who
bestows goodness upon those in need,
and has shown me every kindness.

ברוך אתה, יי אלהינו, מלך
העולם, הגומל לחיבים טובות,
שגמלני כל טוב.

Congregation responds:

*May the One who has shown you
great kindness continue to bestow such
goodness upon you. Selah!*

מי שגמלך/שגמלך כל טוב,
הוא יגמלך/יגמלך כל טוב. סלה!

For Life

שהחינו

Praised are You, Adonai our God,
Sovereign of the Universe, for giving
us life, for sustaining us, and for
enabling us to reach this moment.

ברוך אתה, יי אלהינו, מלך העולם,
שהחינו וקימנו והגיענו לזמן הזה.

רפואה שלמה ("complete healing") Healing is not the same as a cure. We pray that healing includes a return to physical health, but healing can also come in the forms of acceptance and peace. (For additional prayers of healing, see page 476.)

ברכת הגומל ("blessing for one rescued from danger") A person to whom a calamity has occurred should make it known to the public, so that many others may entreat God's mercy on his behalf. (Babylonian Talmud, Chullin 78a)

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

מִי שִׁבְּרָךְ אֲבוֹתֵינוּ, אֲבִרְהָם,
יִצְחָק, וְיַעֲקֹב, שָׂרָה, רִבְקָה,
רָחֵל, וְלֵאָה, הוּא יְבָרְךָ וְיִרְפָּא
אֶת הַחֹלִים. הַקְדּוֹשׁ בְּרוּךְ
הוּא יִמְלֵא רַחֲמִים עֲלֵיהֶם
לְהַחְלִימָם וּלְרַפְּאוֹתָם,
לְהַחְזִיקָם וּלְהַחְיֹתָם. וְיִשְׁלַח
לָהֶם בְּמַהֲרָה רְפוּאָה שְׁלֵמָה,
רְפוּאַת הַנֶּפֶשׁ וּרְפוּאַת הַגּוּף,
בְּתוֹךְ שְׁאֵר חוֹלֵי יִשְׂרָאֵל
הַשְׁתָּא בְּעֶגְלָא וּבְזִמָּן קָרִיב,
וְנֹאמַר: אָמֵן:

*Heal me, Eternal One, and I shall be healed.
(Jeremiah 17:14)*

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, יי אֱלֹהֵי וְאֱלֹהֵי
אֲבוֹתַי, שֶׁתִּשְׁלַח מְהֵרָה רְפוּאָה
שְׁלֵמָה מִן הַשָּׁמַיִם, רְפוּאַת הַנֶּפֶשׁ
וּרְפוּאַת הַגּוּף לְחֹלֶה/לְחֹלָה,
_____ בֶּן/בַּת _____,
בְּתוֹךְ שְׁאֵר חוֹלֵי יִשְׂרָאֵל.

מִי שִׁבְּרָךְ אֲמוֹתֵינוּ
מְקוֹר הַבְּרָכָה לְאֲבוֹתֵינוּ
Bless those in need of healing
with רְפוּאָה שְׁלֵמָה
the renewal of body,
the renewal of spirit.
And let us say: Amen.

מִי 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)

מִי שִׁבְּרָךְ אֲבוֹתֵינוּ
אֲבִרְהָם, יִצְחָק וְיַעֲקֹב.
מִי 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)

All rise. The Torah is lifted.

This is the Torah that Moses placed before the People of Israel, the word of the Eternal through the hand of Moses.

וְזֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה
לִפְנֵי בְנֵי יִשְׂרָאֵל, עַל פִּי יְהוָה
בְּיַד מֹשֶׁה:

Deuteronomy
4:44, Numbers
9:23

Haftarah Blessings

ברכות ההפטרה

Haftarah means “completion.” Excerpts from the biblical books of Prophets are thematically linked to complement the Torah readings for Shabbat and Holy Days. Scholars debate when and why the Haftarah reading became ritualized. One theory suggests that during the tyrannical reign of Antiochus, when public Torah reading was outlawed, people began to read weekly sections from the books of Prophets to remind one another of what would be read from Torah if they were free to do so, or to remember which holiday would be fully observed if they were not at risk. Even after the Maccabean revolt restored our religious freedom (165 B.C.E.), the custom continued.

Before the Haftarah is read:

Praised are You, Adonai our God,
Sovereign of the Universe, who
has chosen good prophets and
has been pleased with their words,
for they were spoken in truth.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם אֲשֶׁר בָּחַר בְּנָבִיאִים
טוֹבִים וְרָצָה בְּדְבָרֵיהֶם
הַנֶּאֱמָרִים בְּאֵמֶת;

*Leave it to the
People Israel. If
they themselves
are not prophets,
then they are
the children of
prophets.
(Tosefta P'sachim
4:11)*

Praised are You, Adonai, who
has chosen the Torah, Your
servant Moses, Your People Israel,
and the prophets of truth and
righteousness.

בְּרוּךְ אַתָּה יְיָ הַבּוֹחֵר בַּתּוֹרָה
וּבְמֹשֶׁה עַבְדּוֹ וּבִישְׂרָאֵל עַמּוֹ,
וּבְנָבִיאֵי הָאֱמֶת וְצֶדֶק.

וּבְנָבִיאֵי הָאֱמֶת וְצֶדֶק (“and the prophets of truth and righteousness”) It is 2,500 years since the age of the prophets. We now live in another world. Our generation and those who come after us will mould their lives in conditions of which the ancients never dreamed. But human values have not changed. The values of truth and righteousness, mercy

and peace, and the love of fellow man continue to be upheld, at least as ideals. The old worlds may have gone; but the contribution of their spiritual giants has left an ineffaceable imprint on all who have come later and, whether we are aware of it or not, we are nourished by it.
(David Ben-Gurion)

After the Haftarah is read:

Praised are You, Adonai our God,
Sovereign of the Universe, Rock
of all the worlds, Righteous in all
generations, the Almighty, the
Faithful One, who says and does,
who speaks and fulfills, all of whose
words are true and just.

Dependable are You, Adonai, our God,
and dependable are Your words, and
not one of Your words is ever retracted
unfulfilled, for You are the Almighty,
a Sovereign who is dependable and
merciful.

Praised are You, Adonai, the Almighty
who is dependable in all Your words.

Have compassion on Zion for it is
the house of our survival. May the one
whose soul is humiliated be delivered
speedily and in our days.

Praised are You, Adonai, who causes
Zion to rejoice in her children.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ
הָעוֹלָם, צוּר כָּל הָעוֹלָמִים,
צַדִּיק בְּכָל הַדּוֹרוֹת, הָאֵל
הַנָּאֶמֶן, הָאוֹמֵר וְעוֹשֶׂה,
הַמְדַּבֵּר וּמְקַיֵּם, שֶׁכָּל דְּבָרָיו
אֱמֶת וְצֶדֶק.

נֶאֱמַן אַתָּה הוּא יְיָ אֱלֹהֵינוּ,
וְנֶאֱמָנִים דְּבָרֶיךָ, וְדָבָר אֶחָד
מִדְּבָרֶיךָ אַחֲזָר לֹא יָשׁוּב רִיקָם,
כִּי אֵל מֶלֶךְ נֶאֱמַן וְרַחֲמָן אַתָּה.
בְּרוּךְ אַתָּה יְיָ, הָאֵל הַנָּאֶמֶן
בְּכָל דְּבָרָיו.

רַחֵם עַל צִיּוֹן כִּי הִיא בֵּית
חַיֵּינוּ, וְלַעֲלוּבָת נַפְשׁ תּוֹשִׁיעַ
בְּמַהֲרָה בְּיָמֵינוּ.
בְּרוּךְ אַתָּה יְיָ, מְשַׁמֵּחַ צִיּוֹן בְּבָנֶיהָ.

צַדִּיק בְּכָל הַדּוֹרוֹת ("Righteous in all generations") Though the prophets invoke justice and righteousness again and again, proclaiming their God as the God of righteousness, they are not really satisfied with this abstraction, which is actually a form of conceptualization. They wish to address man's heart, which they treasure more highly than his mind, and arouse his compassion as a mode of awareness commensurate with the suffering . . . of his fellow man. (Sheldon Blank)

Because of its emphasis on social justice and its interest in the prophets' urgent call for action, Reform Judaism has often been called "Prophetic Judaism."

הַמְדַּבֵּר וּמְקַיֵּם ("who speaks and fulfills") This fragile life between birth and death can nevertheless be a fulfillment—if it is a dialogue. In our life and experience we are addressed; by thought and speech and action, by producing and influencing we are able to answer. For the most part we do not listen to the address, or we break into it with chatter. But if the word comes to us and the answer proceeds from us, then human life exists, though brokenly, in the world.

The kindling of the response is the "spark" of the soul; the blazing up of the response, which occurs time and again, to the unexpectedly approaching speech, we term "responsibility."
(Martin Buber)

Cause us to rejoice, Adonai our God,
in Elijah the prophet, Your servant,
and in the reign of the House of David,
Your anointed one. Speedily may he
arrive and cause our heart to exult.
Upon his throne no stranger will sit,
and others will no longer inherit his
honour. For by Your holy name,
You swore to him that his light
will never be extinguished.
Praised are You, Adonai, Shield of David.

For the Torah, for worship, for the
prophets, and for this Shabbat day
which You have given us, Adonai
our God, for holiness and rest, for
honour and glory—for all this,
Adonai our God, we thank You,
and praise You. May the mouth
of every living being praise Your
name continually and forever.

Praised are You, Adonai, who
sanctifies the Sabbath.

שְׂמַחְנוּ יְיָ אֱלֹהֵינוּ בְּאֵלֵיהוּ הַנְּבִיא
עֲבָדְךָ, וּבַמְּלָכוּת בֵּית דָּוִד מְשִׁיחֲךָ,
בְּמַהֲרָה יָבֹא וְיַגְלֵל לַבָּנִי, עַל כִּסְאוֹ
לֹא יֵשֵׁב זֶה וְלֹא יִנָּחֲלוּ עוֹד אֲחֵרִים
אֶת כְּבוֹדוֹ, כִּי בְשֵׁם קֹדֶשְׁךָ נִשְׁבַּעְתָּ
לוֹ שְׁלֹא יִכָּבֵד נָרוֹ לְעוֹלָם וָעֶד.
בְּרוּךְ אַתָּה יְיָ מֶגֶן דָּוִד.

עַל הַתּוֹרָה, וְעַל הָעֲבוֹדָה,
וְעַל הַנְּבִיאִים, וְעַל יוֹם
הַשַּׁבָּת הַזֶּה, שְׁנַתָּת לָנוּ יְיָ
אֱלֹהֵינוּ, לְקֹדֶשׁה וְלִמְנוּחָה,
לְכָבוֹד וְלִתְפָּאֶרֶת. עַל הַכֹּל,
יְיָ אֱלֹהֵינוּ, אֲנִיחָנוּ מוֹדִים לָךְ,
וּמְבָרְכִים אוֹתְךָ. יִתְבָּרַךְ שְׁמֶךָ
בְּפִי כָל חַי תָּמִיד לְעוֹלָם וָעֶד.
בְּרוּךְ אַתָּה יְיָ מְקַדֵּשׁ הַשַּׁבָּת.

וּבַמְּלָכוּת בֵּית דָּוִד מְשִׁיחֲךָ (“the reign of the House of David, Your anointed one”) According to the Bible, a personal Messiah will be born from the line of King David. Throughout our history this belief has been met with skepticism, and many Jews place the emphasis on this world, the world of the here-and-now. For example, Rabbi Yochanan ben Zakkai used to say: “If you are about to plant a tree when

they say to you: ‘Behold the Messiah!’ go and plant your tree, and only afterwards go out to greet him” (Avot D’Rabbi Natan 31).

The Reform movement maintains the Messianic Age as a religious ideal. Rather than praying for its spontaneous arrival, however, humanity must create it.

For Our Congregation and Our People

תפילות לקהל ולעם

May the One who blessed our ancestors bless this sacred congregation, all who serve it, and those who contribute to its future. May all who seek Your Presence find it here.

*Hillel taught:
"Do not separate
yourself from
the community."
(Pirkei Avot 2:5)*

Bless the House of Israel in all lands near and far. Uphold us, shield us from oppression and hatred, and bring to fulfillment the word of Moses, Your prophet: "The Eternal your God will make you a thousand times as many as you are, and will bless you as promised." And together we say:
Amen.

Deuteronomy
1:11

For Our Country, Its Leaders and Defenders

תפילה למלכות

We pray for all who serve in positions of leadership and responsibility in our national life. Protect them as they aid and defend Your creation; inspire them to be responsive to Your will, so that Canada may be to the world an example of justice and compassion. Deepen our love for our country and our desire to serve it. Cause us to see clearly that the well-being of our nation is in the hands of all its citizens. Keep our homes safe from affliction, strife, and war.

תְּפִלָּה לְקֹהֵל ("prayer for our congregation")
We short-circuit religion when we treat it purely as an affair between the individual and God. To function normally, the religious current connecting the individual and God must pass through the life of the people. (Rabbi Mordecai Kaplan)

Since Gaonic times (seventh to eleventh centuries), a prayer has been offered for those who labour for the congregation. Even those who provided the wicks for candle-lighting and the wine for Kiddush are praised for their commitment.

תְּפִלָּה לְמַלְכוּת ("prayer for our country")
Praying for the ruler of the country in which we live dates back to at least the first century C.E. Both Philo and Josephus speak of prayers that were regularly offered for the Roman Emperor. By the seventeenth century it was the universal custom throughout all lands in which Jews lived.

Rabbi Chaninah taught: "Pray for the welfare of the government, for were it not for the fear it inspires, every inhabitant would swallow his neighbour alive." (Pirkei Avot 3:2)

For the State of Israel

God in heaven, Rock and Redeemer of Israel, bless the State of Israel, the first flowering of our redemption. Shield it with Your love, spread over it Your canopy of peace; enlighten its leaders with faith, and direct them with Your good counsel. Our God, strengthen the hands of the defenders of our sacred land; grant them salvation and crown them with victory. Establish peace in the land, everlasting joy for all its inhabitants. And let us say: Amen.

תפילה למדינת ישראל

אֲבִינוּ שֶׁבְּשָׁמַיִם, צוּר יִשְׂרָאֵל
וְגוֹאֲלוֹ, בָּרַךְ אֶת מְדִינַת
יִשְׂרָאֵל, רִאשִׁית צְמִיחַת
גְּאֻלָּתֵנוּ. הֲגֵן עָלֶיהָ בְּאַבְרַת
חֶסֶדְךָ, וּפְרוֹשׁ עָלֶיהָ סֶפֶת
שְׁלוֹמְךָ; וּשְׁלַח אוֹרְךָ וְאַמְתָּךְ
לְרִאשֵׁיהָ, שְׂרֵיָהּ וַיּוֹעֲצֶיהָ,
וְתַקְנֶם בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ.
חֲזֹק אֶת יְדֵי מְגִנֵּי אֶרֶץ
קְדִשְׁנוּ, וְהַנְחִילֵם אֱלֹהֵינוּ
יְשׁוּעָה, וְעֲטַרְתַּן נֶצְחוֹן תַּעֲטֹרֶם;
וְנִתַּת שְׁלוֹם בְּאֶרֶץ, וְשִׁמְחַת
עוֹלָם לַיּוֹשְׁבֵיהָ, וְנִאֲמַר אָמֵן.

Because of Israel the Jew knows that history is messianism, that God's guidance—however impenetrably wrapped in mystery—is never absent from the life of the nations. (Eliezer Berkovits)

רִאשִׁית צְמִיחַת גְּאֻלָּתֵנוּ ("the first flowering of our redemption") This phrase asserts that the establishment of the State of Israel is more than a matter of politics or history. It is a fulfillment of a Divine promise, as Moses prophesied: "Even if you have been dispersed to the most distant lands under heaven, the Eternal your God will gather you in and bring you back" (Deuteronomy 30:4).

For the two millennia we were without a land of our own, we were also cut off from the

fullest expression of mitzvot. Rabbi Moses Nachmanides taught in the thirteenth century that the Jewish People can best apply the word of God "when living in the land of God." All mitzvot are imbued with redemptive power, but it seems that when matters of justice, welfare, and care for the environment are fulfilled in Israel the impact is even greater.

For the New Month

May it be Your will, Adonai our God and God of our ancestors, that the coming month renew us with goodness and blessing. Grant us long life: a life of peace, goodness, and blessing; a life imbued with love of Your Torah and devotion to Your service; a life in which our hearts' desires are fulfilled for good. Selah!

May the One who performed miracles for our ancestors, and led them from bondage to freedom, redeem us soon, making all Israel one united People. Let us say: Amen.

According to our calendar, Rosh Chodesh _____ will be observed _____. May this new month bring goodness to us and to the whole Household of Israel.

May the Holy One, praised be God, renew in us life and peace, joy and happiness, deliverance and comfort, and let us say: Amen.

ברכת החודש

יהי רצון מלפניך, יי אלהינו
ואלהי אבותינו, שתחדש עלינו
את החודש הזה לטובה ולברכה.
ותתן לנו חיים ארכים, חיים של
שלום, חיים של טובה, חיים של
ברכה, חיים שתהא בנו אהבת
תורה ויראת שמים, חיים שימלאו
משאלות לבנו לטובה. אמן. סלה!

מי שעשה נסים לאבותינו וגאל
אותם מעבדות לחרות, הוא יגאל
אותנו בקרוב, חברים כל ישראל,
ונאמר: אמן.

ראש חֹדֶשׁ _____
יהיה ביום _____
הבא עלינו ועל כל ישראל לטובה.

יחדשהו הקדוש ברוך הוא עלינו
ועל כל עמו בית ישראל לחיים
ולשלום, לששון ולשמחה, לישועה
ולנחמה, ונאמר: אמן.

Babylonian
Talmud,
B'rachot 16b

*Rabbi Yochanan
taught: "One
who blesses the
new moon in
its time is like
one who has
welcomed God's
Presence."
(Babylonian
Talmud,
Sanhedrin 42a)*

ברכת החודש ("blessing of the new month") On the Shabbat before the new moon, we announce the coming of the new month. With minor variations, this is the prayer recited by the Talmudic sage known simply as Rav.

In ancient times the Rabbinic Court in Jerusalem would declare the arrival of the

new moon only after two trained witnesses testified to its sighting. Bonfires were set on the highest hilltops in concentric circles radiating from Jerusalem to the furthest reaches of the Diaspora, in order to ensure the proper observance of the calendar. (Mishnah Rosh HaShanah 2:2-4)

The Torah is returned to the Ark.

Let them praise the name of the
Eternal, whose name alone
is exalted.

God's grandeur reigns over earth
and heaven. God raises the might
of God's People. Praise to all the
faithful, the People of Israel, a
People who draws near to God.
Halleluyah!

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!
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.

קול יהוה בבה ("the voice of the Eternal is power") When God gave the Torah, no bird sang, and no fowl flew, no ox bellowed, no angel stirred a wing. The Serafim did not say: "Holy, Holy," the sea did not roar, and no creature

יְהַלְלוּ אֶת־שֵׁם יְהוָה
כִּי נִשְׁגָּב שְׁמוֹ לְבָדוֹ.

Psalms 148:13,14

הוֹדוּ עַל אֶרֶץ וּשְׁמַיִם:
וַיִּרְם קֶרֶן לַעֲמוֹ, תִּהְלֶה
לְכָל־חֲסִידָיו, לְבָנֵי יִשְׂרָאֵל
עַם־קָרְבּוֹ. הִלְלוּ־יָהּ:

מִזְמוֹר לְדָוִד:
הָבוּ לַיהוָה, בְּנֵי אֱלֹהִים,
הָבוּ לַיהוָה כְּבוֹד וָעֹז:
הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ,
הַשִּׁתְּחוּ לַיהוָה
בְּהִדְרַת־קֹדֶשׁ:

Psalms 29

קוֹל יְהוָה עַל־הַמַּיִם!
אֶל־הַכְּבוֹד הָרָעִים!
יְהוָה עַל־מַיִם רַבִּים:
קוֹל־יְהוָה בַּכַּף;
קוֹל יְהוָה בַּהֲדָר:
קוֹל יְהוָה שֹׁבֵר אֲרָזִים;
וַיִּשְׁבֵּר יְהוָה אֶת־
אֲרָזֵי הַלְבָּנוֹן;
וַיִּרְקִידֵם כַּמוֹ־עֵגֶל,
לְבָנוֹן וְשִׁרְיוֹן, כַּמוֹ בֶּן־רִאמִּים:

*The sound of God's
voice? The sound
of questions
dropped into the
mind like stones
into water.
Yes, that sound.
(Rabbi Jill Hammer)*

spoke. The whole world stood hushed into
breathless silence, and the Voice went forth and
proclaimed: "I am Adonai Your God." (Exodus
Rabbah 29:9)

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 the People with peace.

Behold I have given you a good doctrine, My Torah. Do not forsake it. It is a tree of life for those who hold it fast, and all who cling to it find happiness. Its ways are ways of pleasantness and all its paths are peace.

Turn us toward You, Adonai, and we shall return. Renew our days as of old.

קול יהוה חצב להבות אש;
קול יהוה יחיל מדבר.
יחיל יהוה מדבר קדש;
קול יהוה יחולל אילות,
ויחשף יערות, ובהיכלו
כלו אמר: "כבוד!"

יהוה למבול ישב;
וישב יהוה מלך לעולם:

יהוה עז לעמו יתן,
יהוה יברך את-
עמו בשלום:

כי לקח טוב נתתי לכם,
תורת אל-תעזבו: עץ-חיים
היא למחזיקים בה, ותמכיה
מאשר: דרכיה דרכי-נעים
וכל-נתיבותיה שלום:

השיבנו, יהוה, אליך ונשובה,
חדש ימינו בקדם:

Proverbs 4:2,
3:18,17

Lamentations
5:21

The Ark is closed. All are seated.

כִּי לָקַח טוֹב נָתַתִּי לָכֶם ("behold I have given you a good doctrine") Rabbi Moses Nachmanides instructs us: "When you rise from your book, probe into what you have learned, to discover whether there is in it anything you can translate into reality."

The sermon has always been a form of intellectual and spiritual Jewish discourse.

From Moses to the prophets, from the preacher of the Rabbinic age to the travelling *magid* (storyteller), there has always been a need for

dynamic teachers to instruct and inspire, so that the people might apply the wisdom of Torah to their daily lives.

Philo, writing in the first century C.E., observed: "Innumerable schools of practical wisdom—self-control, human decency, uprightness, and other virtues—are opened every Sabbath in every city. The people listen with the utmost attention out of a thirst for a refreshing insight by which their whole life may be made better."

Jewish tradition has dreams, not illusions. It knows that the world is not now a Garden of Eden. Redemption is a statement of hope. The Torah offers a goal worthy of human effort, to be realized over the course of history. The final, ideal state will not be bestowed upon humans by some miraculous divine fiat. According to classic Judaism, God alone is the divine ground of life but God has chosen a partner in the perfection process. The ultimate goal will be achieved through human participation. (Rabbi Irving Greenberg)

The *Aleinu* is the prayer which looks toward that future redemption.

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 like 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:

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.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל,
לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרָאשִׁית,
שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת,
וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת
הָאֲדָמָה; שֶׁלֹא שָׂם חֵלְקֵנוּ
כֶּהֱם, וְגִרְלָנוּ כְּכֹל הַמּוֹנֵם.

The mission of the Jewish People has never been to make the world more Jewish, but to make it more human. (Elie Wiesel)

וַיִּנָּחֲנוּ בִּרְעִים וּמִשְׁתַּחֲוִים
וּמוֹדִים לִפְנֵי מֶלֶךְ מַלְכֵי
הַמְּלָכִים, הַקָּדוֹשׁ בְּרוּךְ הוּא.

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד
אָרֶץ, וּמוֹשֵׁב יָקָר בְּשָׁמַיִם
מִמַּעַל, וְשֹׁכֵן עֶזְרָה בְּגִבְהֵי
מְרוֹמִים. הוּא אֱלֹהֵינוּ, אֵין
עוֹד. אִמֶּת מִלְכָּנוּ, אֶפֶס זוּלָּתוֹ.

Isaiah 51:13

גִּרְלָנוּ ("our destiny") Every people can be chosen for a history, for a share in the history of humanity. Each is a question which God has asked, and each people must answer. But more history has been assigned this people than any other people. God's question speaks stronger

here... The word of the One God penetrated this people from its beginning. When the commandment of God awakes in man, freedom also opens its eyes; and where freedom commences, history begins. (Rabbi Leo Baeck)

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.”

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. 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.”

יְהִיָּה יְהוָה (“God shall be”) Remember, we were told at Sinai, that you saw no shape or form of God. You only heard the Voice! There, not having seen, you must make no image of God! You must feel God as a living, personal God, who goes forward. What stands still is dead. The gods that stood still, images, were only idols. God is a living

**כַּפְתּוֹב בְּתוֹרָתוֹ: וַיִּדְעַת הַיּוֹם
וְהַשְׁבַּת אֶל-לִבָּבָהּ, כִּי יְהוָה
הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל
וְעַל-הָאָרֶץ מִתַּחַת, אֵין עוֹד:**

**עַל בֶּן נַקְוָה לָהּ, יִי אֱלֹהֵינוּ,
לִרְאוֹת מַהֲרָה בְּתַפְאֶרֶת עֲזָה,
לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ,
וְהָאֱלִילִים כָּרוֹת יִכְרְתוּן,
לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדִי.
וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ,
לְהַפְנוֹת אֵלֶיךָ כָּל רַשְׁעֵי
אָרֶץ. יִכְרִירוּ וַיִּדְעוּ כָּל יוֹשְׁבֵי
תֵּבֵל, כִּי לָהּ תִּכְרַע כָּל-בֶּרֶךְ,
תִּשָּׁבַע כָּל-לִשׁוֹן. לִפְנֶיךָ, יִי
אֱלֹהֵינוּ, יִכְרְעוּ וַיִּפְּלוּ וְלִכְבוֹד
שִׁמְךָ יִקָּר יִתְנַגּ וַיִּקְבְּלוּ כָּל־
אֶת עַל מַלְכוּתְךָ, וְתִמְלֹךְ
עֲלֵיהֶם מַהֲרָה לְעוֹלָם וָעֶד.
כִּי הַמַּלְכוּת שְׁלֹךְ הִיא
וְלְעוֹלָמִי עַד תִּמְלֹךְ בְּכָבוֹד,
כַּפְתּוֹב בְּתוֹרָתְךָ: יְהוָה יִמְלֹךְ
לְעוֹלָם וָעֶד:**

**וַנֶּאֱמָר: וְהָיָה יְהוָה לְמֶלֶךְ
עַל-כָּל-הָאָרֶץ, בַּיּוֹם הַהוּא
יְהִיָּה יְהוָה אֶחָד וְשִׁמוֹ אֶחָד:**

God, always going ahead of us. And we must strive to follow, onward, higher. God is not in the past that has gone, nor in the present that stands still. I am that I am! God is always! God is the eternal future! And our striving towards God must also be eternal! (Y.L. Peretz)

Deuteronomy
4:39

Your sons and your daughters shall prophesy, your old shall dream dreams, and your youth shall see visions.
(Joel 3:1)

Isaiah 45:23

Exodus 15:18

Zechariah 14:9

Mourner's Kaddish

קדיש יתום

The Kaddish exhausts itself in glorification of God, in supplication for God's Rule, and in invoking peace upon the House of Israel; but there is no reference to death or the Hereafter. The Kaddish is an amplification of the words of Job 1:21: "The Lord has given. The Lord has taken away. Praised be the name of the Lord." When the dark grave swallows what was dearest to us on earth, it is then that Judaism bids us say: It was God who gave this joy unto us; it is God who hath taken it from us to Himself. We will not wail, nor murmur, nor complain. We will exclaim, Praised be the name of the Lord. . . . Precisely at the moment when it is hardest so to do, we lift up our voice to assert the essential holiness and goodness of the Infinite. (Rabbi Joseph Hertz, adapted)

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.

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא.
אָמֵן. בְּעֶלְמָא דִּי בְרָא
כְּרֵעוּתָהּ, וְיִמְלִיךָ מַלְכוּתָהּ
בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי
דְּכָל בֵּית יִשְׂרָאֵל, בְּעָגְלָא
וּבְזִמְנָא קָרִיב, וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעֵלָם וּלְעֵלְמֵי עֲלְמֵיָא.

יְתַבְרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר
וְיִתְרוֹמֵם וְיִתְנַשָּׂא, וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ
דְּקוֹדֶשָׁא, בְּרִיךְ הוּא, לְעֵלָא
מִן כָּל בְּרַכְתָּא וְשִׁירָתָא,
תְּשַׁבַּחְתָּא וְנַחֲמָתָא דְּאַמְיָרָן
בְּעֶלְמָא, וְאָמְרוּ: אָמֵן.

*There is nothing
so whole as the
broken heart.*
(Rabbi Menachem
Mendel of Kotzk)

From Psalm
113:2,
Daniel 2:20

יְהֵא שְׁמֵהּ רַבָּא ("may God's great name") One must respond to the mourner's Kaddish by speaking these words with all of one's power (Babylonian Talmud, Shabbat 19b). Rashi and the Tosafot understand this to mean "with total concentration."

When the congregation responds to the mourner's call with these words of affirmation, they sustain the world (Babylonian Talmud, Sotah 49a).

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

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

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.

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

Yit-ga-dal ve-yit-ka-dash she-mei ra-ba. **Amein.**
Be-al-ma di-ve-ra chir-utei, ve-yam-lich mal-chutei
be-chayei-chon u-ve-yo-mei-chon u-ve-chayei
de-chol Beit Yis-ra-eil, ba-a-ga-la u-vize-man kariv,
ve-im-ru: **Amein.**

Ye-hei she-mei ra-ba me-va-rach le-a-lam u-le-al-mei al-ma-ya.

Yit-bar-rach ve-yish-ta-bach ve-yit-paar ve-yit-ro-mam ve-yit-na-sei ve-yitha-dar
ve-yitaleh ve-yitha-lal she-mei de-Ku-de-sha, **be-rich Hu,**
le-ei-la min kol bir-chata ve-shi-rata tush-be-chata ve-ne-che-mata daa-mi-ran
be-al-ma ve-im-ru: **Amein.**

Ye-hei she-la-ma ra-ba min she-ma-ya ve-chayim a-lei-nu
ve-al kol Yis-ra-eil, ve-im-ru: **Amein.**

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

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>	אֹ, אָ	v	<i>vet</i>	בּ
o (as in “Torah” or “coat”)	<i>cholam</i>	אֻ, אָ	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 “baruch”)	<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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"A" Side Music LLC for "Mi Shebeirach" by Debbie Friedman. Rachel Adler for her English translation of Psalm 126 and a selection from "I've Had Nothing Yet So I Can't Fake More," *Moment 8* (Sept. 1983).

Ronald Aigen for a selection from *Siddur Hadesh Yameinu/Renew Our Days: A Book of Jewish Prayer and Meditation*, © 1996, 2009 by permission of the author.

Association of Authors, Composers, and Editors of Music in Israel (ACUM) for "The Ancient Almanac" by Michel Kashtan; "Yerushalayim" by Avigdor Hameiri; "Od Yavo Shalom Aleinu" by Moshe Ben Ari; "Shir LaShalom" by Yaakov Rotblit and Yair Rozenblum; "Rad HaLailah" by Yaakov Orland; "Sisu v'Simchu" by Mordechai Zeira; "Banu Choshech Igareish" by Sara Levi-Tanai; "HaShkeidiyah" by Y. Dushman; "Jerusalem of Gold" and "Al Kol Eileh" by Naomi Shemer; "The Silver Platter" by Natan Alterman; and "Lach Yerushalayim" by Amos Ettinger and A. Rubinstein.

The Estate of Martin Buber for a selection from "Why We Should Study Jewish Sources" from *Israel and the World: Essays in a Time of Crisis* by Martin Buber (Schocken Books, 1974).

Central Conference of American Rabbis for Herbert Weiner's "This I Believe: Concerning Immortality" from *CCAR Journal: The Reform Jewish Quarterly*, June 1957; Rabbi Daniel Jeremy Silver's "Editor's Comments" from *CCAR Journal: The Reform Jewish Quarterly*, April 1965; Rabbi Herbert Bronstein and Rabbi Albert Friedlander's *The Five Scrolls*; for Hannah Szenes' "Blessed Is the Match," Leopold Kompert's "The Tradition of the Kaddish," Richard Levy's "The Blessing of Memory," and Shaul Tchernichovsky's "Laugh, laugh at all my dreams" from *Gates of Prayer: The New Union Prayerbook*; Rabbi Alvin Fine's "Life Is a Journey" from *Gates of Repentance*; and Avraham Shlonsky's "A Vow," from *A Passover Haggadah*, trans. Rabbi Herbert Bronstein. Excerpts from *Gates of Prayer: The New Union Prayerbook* © 1975; and *Gates of Repentance* © 1978, 1996; *CCAR Journal: The Reform Jewish Quarterly*, June 1957 © 1957; *CCAR Journal: The Reform Jewish Quarterly*, April 1965 © 1965; *The Five Scrolls* © 1984; and *A Passover Haggadah* © 1974, 1975, 1982, 1994 by Central Conference of American Rabbis are under the copyright protection of the Central Conference of American Rabbis and reprinted for use by permission of the CCAR. All rights reserved.

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