Siddur Pirchei Kodesh

Morning Service for Shabbat
Excerpted from the Complete Siddur

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Siddur Committee

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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 Plauts 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.
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.)
Private Prayer

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.

=モדה אני ("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.

=א谢ר יצר ("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.

**ציצית** ("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.

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**Psalm 104:1-2**

**Numbers 15:38**

**Babylonian Talmud, M'nachot 43a**
Morning Service for Shabbat

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

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

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

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

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.

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!*

Numbers 6:24–26

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

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)

לַעֲסוֹק בְּדִבְרֵי תוֹרָה

 (“to engage in words of Torah”) In Judaism, study is a form of worship. 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.

Ale'hei Nesamah

The soul You have given me is pure! You created and formed it. You breathed it into me and watch over it with care.

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

עֹלָם הַזֶּה ... עוֹלָם הַבָּא

"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)

נְשָׁמָה

"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.

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.

Prayer is to the soul what food is to the body.

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

From Psalm 136:6

From Psalm 37:23

From Isaiah 40:29

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?

From Ecclesiastes 3:19

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!

אֲבָל ("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 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)
P'sukei D’Zimrah

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.

ברוך שיאמר ויהיה העולمم
ברוך הוא.
ברוך עשהבראשית.
ברוך אמן ועושה.
ברוך גורד כיימים.
ברוך מרחם על הארץ.
ברוך מרחם על הבריות,
ברוך משלם שכר טוב.
לארץ.
ברוך חי ולאדיד,
ברוך פדוה ובצלאל.
ברוך שם.

("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 wonder; 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.

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.*

From Psalm 136

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

 hådor ("give thanks") This is likely one of the earliest 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.*

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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.

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

The Babylonian Talmud, P’sachim 54b

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.
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.
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!

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

ynamo kever yeh: (“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!

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.

Psalm 150
Silence is better than speech, but song is better than silence.
(Chasidic teaching)
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.
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.

From Isaiah 57:15
Psalm 33:1

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)

אֲדוֹן הַנִּפְלָאוֹת ("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.

From Psalm 113:2, Daniel 2:20

It is this merging with a congregation that makes prayer unselfish.
(Moses Hasid)
Sh’mah and Its Blessings

Barechu announces that the service has reached a new section—the Sh’mah and its blessings. The Sh’mah 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

Praise the Eternal One who is praised.

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

Creation

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

From Isaiah 45:7

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.

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.

לֵאִים ציו וּמְפִיקִים נֹֽגַהּ מְלָאכָֽם וּחַיְּוֹס וּמְפִיקִים בְּכָנָֽם.
צֶֽאָה ציוּךְ בְּכָנָֽם עַל הָעָֽלָם.
שְׂאָר צָרוּעְר נָטִים לְשָׁמַֽיִם.
צוּלָה ציוּךְ לַרְאַת מַלְכָּם.
כָּאָר לְשָׁמַֽיִם וּלְחַיָּוָֽן.
רַאֲה וּדְמָחְקָם אֶתֵּלַכְּבָּה.
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.

From Psalm 92:1

לָאֵל אֲשֶׁר צָרוּעָה גְדוֹל וְפִירָשָׁה, בֵּיְם תַּשְׁבִּית נְעַלָּה וְרֶשֶׁב עַל.
כָּאָר בְּכָנָֽם.
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.

Shabbat is personified as one who is “enrobed in glory” and composes a song of praise (Psalm 92).
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.

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

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.

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

(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.

(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)
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.

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

Praised be God’s glorious majesty forever and ever.

All are seated.

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)

שְׁמַע יִשְּרָאֵל יְהוָֹה אֱלֹהֵינוּ אֶחָד

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

"(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 אֵת יְהוָֹה אֱלֹֽהֵיכֶם לְנַפְשְׁכֶֽם: וְנָתַתִּי מְטַר לַכֶּם וּבְאַרְצְכֶם בְּעִתּוֹ יוֹרֶה וּמַלְקוֹשׁ וְאָסַפְתָּךָ וְיִצְהָרֶֽךָ: וְנָתַתִּי עֵשֶׂבָּֽךְ וְתִירֹשֶֽׁךָ בְּשָׂדְכֶּךָ לִבְהֶמְתֶּךָ  וְאָכַלְתָּ וְשָׂבָֽעְתָּ: הִשָּׁמְרוּ לָכֶם פֶּן־יִפְתֶּה לְבַבְכֶם וְסַרְתֶּם נַפְשְׁכֶֽם: וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶֽם: וְחָרָה אַף־יְהוָֹה בָּכֶם וְלֹא־יִהְיֶה מָטָר וְהָאֲדָמָה

Deuteronomy 11:13–21

“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)
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.”

רָאִיתֶם אֶת־דְּבָרַי אֵלֶּה עַל־לְבַבְכֶם וְעַל־נַפְשְׁכֶם וְקְשַׁרְתֶּם אֹתָם לְאוֹת עַל־יֶדְכֶם וְהָיוּ לְטוֹטָפֹת בֵּין עֵינֵיכֶם: וְלִמַּדְתֶּם אֹתָם אֶת־בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַּדֶּרֶךְ כְּבָךָ וּבְקֻמֶּךָ: וּכְתַבְתָּם עַל־מְזוּזוֹת וּבְשִׁי בֵּיתֶךָ וּבִשְׁעָרֶיךָ: לְמַעַן יִרְבּוּ יְמֵיכֶם וִיִּמְאָט יְמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָֹה לַאֲבֹתֵיכֶם לָתֵת לָהֶם כִּיםֵי הַשָּׁמַיִם עַל־הָאָֽרֶץ:

לֹא תִתֵּן אֶת־יְבוּלָהּ וַאֲבַדְתֶּם מְהֵרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָֹה נֹתֵן לָכֶֽם:

וַיֹּאמֶר יְהוָֹה אֶל־מׁשֶה לֵּאמֹֽר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר: עָשְׂוּ לָהֶם צִיצִת עַל־כַּנְפֵי בִגְדֵיהֶם לְדֹרֹתָם וְנָתְנוּ עַל־צִיצִת הַכָּנָף פְּתִיל תְּכֵֽלֶת: וְהָיָה לָכֶם לְצִיצִת וּרְאִיתֶם אֹתָהּ וּזְכַרְתֶּם אֶת־מִצְוֹת יְהוָֹה וַעֲשִׂיתֶם אֹתָם וְלֹא תָתוּרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶֽם:

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

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.

בָּאָדָם אֶת细微 וְאָהוּב, וְנוֹרָא וְאַדִּיר, וְטוֹב וְיָפֶה הַדָּבָר
הַזֶּה עָלֵֽינוּ לְעוֹלָם וָעֶד. אֱמֶת, אֱלֹהֵי עוֹלָם מַלְכֵּֽנוּ, צוּר יַעֲקֹב,
מָגֵן יִשְׁעֵֽנוּ.
לְדֹר וָדֹר הוּא קַיָּם, וּשְׁמוֹ קַיָּם,
וְכִסְאוֹ נָכוֹן, וּמַלְכוּתוֹ وֶאֱמוּנָתוֹ לָעַד קַיָּֽמֶת. וּדְבָרָיו חָיִים
וְקַיָּמִים, נֶאֱמָנִים וְנֶחֱמָדִים,
לָעַד וּלְעוֹלְמֵי עוֹלָמִים.
מִמִּצְרַֽיִם גְּאַלְתָּֽנוּ, יְיָ אֱלֹהֵֽינוּ,
וּמִבֵּית עֲבָדִים פְּדִיתָֽנוּ. עַל
זֹאת שִׁבְּחוּ אֲהוּבִים וְרוֹמְמוּ אֵל,
וְנָתְנוּ יְדִידִים זְמִירוֹת,
שִׁירוֹת וְתִשְׁבָּחוֹת, בְּרָכוֹת
וְהוֹדָاوֹת לְמֶֽלֶךְ , אֵל חַי וְקַיָּם.

From Psalm 93:2

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־לֵמָזוֹתָי וִהְיִיתֶם קְדֹשִים
כּל־עָלָיוֹתָי לֵאלֹֽהֵיכֶֽם: אֲנִי יְהוָֹה אֱלֹֽהֵיכֶֽם
אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ
מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹהִים
אֲנִי יְהוָֹה אֱלֹֽהֵיכֶֽם:

From Numbers 15:40-41

אֱמֶת וְיַצִּיב
(“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)

אֱמוּנָתוֹ לָעַד קַיָּֽוֶת
(“Your faithfulness everlasting”)
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 children 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.
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 Ha’T’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.

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;

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

ה,column=3

תפילה

T’fillah

Rabbi Ami taught: “A person’s prayer is not acceptable unless his heart is in his hands.” (Babylonian Talmud, Ta’anit 8a)

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.

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.

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

God’s Power

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

From Psalm 147:18

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

From Simchat Torah until Pesach include:

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

From Pesach until Sh’mini Atzeret include:

You cause the dew to descend.

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 patriarchs and matriarchs 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?

On Shabbat Shuvah include:

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

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

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:

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.

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.

* On Shabbat Shuvah substitute:

Praised are You, Adonai, the holy Sovereign.

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.

Isaiah 6:3

Ezekiel 3:12

Psalm 146:10

(Rambam)
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.

From Exodus 32:15

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)

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

(“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.

On Shabbat Rosh Chodesh and Shabbat Chol HaMo'eid 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.

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.

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

(Midrash Tanna D’Bei Eliyahu)

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)

(+180)

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.

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

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.

Psalm 79:13
Rabbi Pinchas, Rabbi Levi, and Rabbi Yochanan taught in the name of Rabbi Menachem of Galliah: “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

הודאה

مواد את אבותינו לעולם ועד.
צורת חיינו, מגן ישוענו, אתה זו לדור ודור.
ונויה לך וספר ההסスマホים, על חיים חייםスポットונים בדך,
על מתנותיך ופくださית צרא, על özgüרים שכרל ים עפונה.
על מלאכותיך ועוזהיך, שבכל יות ערב ובקר והימים.
הימים, כי לא全产业链.
מעולם קווה צרא.

קרוב ויךון, כי מחרם
“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.

Courage lost, all is lost. (Yiddish proverb)

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.

**On Shabbat Shuvah include:**

Inscribe all the children of Your covenant for good life.

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.

**Peace**

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.

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)

**Selah** ("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.

יְבֹרָךُ אֲנַֽחְנוּ וְכָלֵֽךָ לְחַיִּים טוֹבִים וּלְשָׁלוֹם.

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.

Bible citation: Psalms 34, 108, 60, and 19

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

* 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.

Babylonian Talmud, B’rachot 17a, drawing on Psalms 34, 108, 60, and 19
May the words of my mouth and the meditations of my heart be acceptable to You, Adonai, my Rock and my Redeemer.

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

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.
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.

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

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

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

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

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

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

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

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

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

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

(“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.

(“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.

*All are seated.*

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("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.

("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)
Praise the Eternal One who is praised.

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

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

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

Praised are You, Adonai, Giver of the Torah.

Praised are You, Adonai, Giver of the Torah, who has chosen us from among all the peoples by giving us Y our Torah.

Praised are You, Adonai, Giver of the Torah.

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.

Praised are You, Adonai, Giver of the Torah.

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.”

The “who has chosen us” (“who has chosen us”) 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.
For One Rescued from Danger

One who has survived danger recites:

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

Congregation responds:

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

For Life

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

רְפָעָה שְׁלֵם ("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.)

ברכה הָגוֹמֵל ("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.

Heal me, Eternal One, and I shall be healed.
(Deborah Friedman)

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

May the One who blessed our mothers, 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, for the ailing, _____ son/daughter of _____, together with the ailing of Israel.

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.

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

May the Holy One show compassion to _____ son/daughter of _____, and give _____ strength and courage.

May the One who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebekah, Rachel, and Leah, help us find the courage to make our lives a blessing. And let us say: Amen.

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

Haftarah Blessings

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.

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

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 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.

“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 real-
ly 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.”

“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.

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

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.

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.

For Our Country, Its Leaders and Defenders

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.

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

Deuteronomy 1:11

"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.

"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)
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)

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.
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.

ברכה החודש

יְהִי רָצוֹן מִלְּפָנֶֽיךָ , יְיָ אֱלֹהֵֽינוּ וֵאלֹהֵי אֲבוֹתֵֽינוּ, שֶׁתְּחַדֵּשׁ עָלֵֽינוּ את הַחֹֽדֶשׁ הַזֶּה לְטוֹבָה וְלִבְרָכָה.

ותִתֵּן לָֽנוּ חַיִּים אֲרֻכִּים, חַיִּים שֶׁל שָׁלוֹם, חַיִּים שֶׁל טוֹבָה, חַיִּים שֶׁל בְּרָכָה, חַיִּים שֶׁל אֲהֵבָתָהּ בָּרוּךְ הוּא.

מִשְׁאֲלוֹת לִבֵּֽנוּ לְטוֹבָה.

מִשְׁאֲלוֹת לִבֵּֽנוּ לְטוֹבָה.

ברכת החודש

ברכת החודש

ברכת החודש

BRACHOT 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)
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.

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 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 Torah is returned to the Ark.
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.

Proverbs 4:2, 3:18,17
Lamentations 5:21

The Ark is closed. All are seated.

(“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.

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.

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

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)
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:

“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.”

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.”

Exodus 15:18

Zechariah 14:9

Deuteronomy 4:39

Isaiah 45:23

Joel 3:1

Y.L. Peretz

As it is written in Your Torah:

“Your sons and your daughters shall prophesy, your old shall dream dreams, and your youth shall see visions.”

Your sons and your daughters shall prophesy, your old shall dream dreams, and your youth shall see visions.

Joel 3:1

Deuteronomy

4:39

Isaiah

45:23

(a)

(b)

(c)

(d)

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(z)

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)
Mourner’s Kaddish

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.

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

From Psalm 113:2, Daniel 2:20

(נְהֵא שְׁמֵהּ רַבָּא) 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).

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

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

Yitga·dal ve·yit·ka·dash she·mei ra·ba. A·mEin.
Be·al·ma di·vera chir·utei, ve·yam·lich mal·chu·tei be·chayye·i chon u·ve·yo·mei·chon u·ve·chayey de·chol Beit Yis·ra·e·il, ba·aga·la u·vize·man ka·riv, ve·im·ru: A·mEin.

Ye·hei she·mei ra·ba me·va·ra·ch le·al·am u·le·al·mei al·maya.

Yit·ba·ra·ch le·vi·shar·a·ch be·yit·pa·ar ve·yit·ro·mam ve·yit·na·sei ve·yit·ha·dar ve·yit·la·he·n ve·yit·ha·lal she·mei de·Kude·sha, be·r ich Hu, le·e·ila min kol bir·chata ve·shir·a·ta tush·be·cha·ta ve·ne·che·ma·ta da·am·ir·an be·al·ma ve·im·ru: A·mEin.

Ye·hei she·la·ma ra·ba min she·ma·ya ve·chay·im a·le·i·nu ve·al kol Yis·ra·e·il, ve·im·ru: A·mEin.

O·seh sha·lom bim·ro·mav, Hu ya·as·eh sha·lom a·le·i·nu ve·al kol Yis·ra·e·il, ve·im·ru: A·mEin.

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

<table>
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<tr>
<th>Symbol/ Pronunciation</th>
<th>Name</th>
<th>Vowels</th>
<th>Pronunciation</th>
<th>Name</th>
<th>Letters</th>
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<tbody>
<tr>
<td>a (as in “papa”)</td>
<td>patach</td>
<td>קא</td>
<td>(silent)</td>
<td>alef</td>
<td>א</td>
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<tr>
<td>a (as in “father”)</td>
<td>kamatz</td>
<td>ק</td>
<td>b</td>
<td>bet</td>
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<tr>
<td>o (as in “ought” or “coat”)</td>
<td>kamatz katan</td>
<td>ק, ק</td>
<td>v</td>
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<td>o (as in “Torah” or “coat”)</td>
<td>cholam</td>
<td>ק, ר</td>
<td>g</td>
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<td>u (as in “flute”)</td>
<td>shuruk</td>
<td>י</td>
<td>d</td>
<td>dalet</td>
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<td>u (as in “flute”)</td>
<td>kubutz</td>
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<td>h</td>
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<td>o (as in “carpet”)</td>
<td>sheva na</td>
<td>ק</td>
<td>v</td>
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<tr>
<td>silent, used to close a syllable</td>
<td>sheva nach</td>
<td>ק</td>
<td>z</td>
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<td>e (as in “let”)</td>
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<td>קא</td>
<td>ch (as in “challah” and “Chanukah”)</td>
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<td>k</td>
<td>kaf/final kaf</td>
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<td>oi (as in “boil”)</td>
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<td>ch (as in “Bach” and “baruch”)</td>
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Diphthongs

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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.


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‘eid (ordinary days of a Festival), days between the holy days that begin and conclude Pesach and Sukkot.


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.


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.).


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.


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.


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.

Maimonides (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, contemporaneous with the Talmud.


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.


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 Sfat 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.

Shnuer 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.


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.


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.


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 Mishna).

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 Yaaakov 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.


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

Yalkut Shimon (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)
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 associate 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.

Main Sanctuary Exterior Doors (page 1)
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.

Bernard and Alice Herman Chapel Ark Doors (page 31)
Hand-carved white oak.
Artist unknown.
Brought from the Holy Blossom Synagogue on Bond Street.

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.

North African Torah Scroll Case (page 259)
Sterling silver plate over wood and blue velvet.
Believed to be from Egypt. (Scroll from Romania.)

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

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)
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.

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.

“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.

Photo credits: Paul Hellen, Jack Steiner, and Sergio Lasky.

Noam Zion for a selection from “Urchatz: Handwashing” in A Different Night, The Family Participation Haggadah by David Dishon and Noam Zion (Shalom Hartman Institute, 1997).

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