

# סדור פרחי קדש

## SIDDUR PIRCHEI KODESH

Morning Service for Weekdays  
Excerpted from the Complete Siddur



TORONTO  
2011—5772



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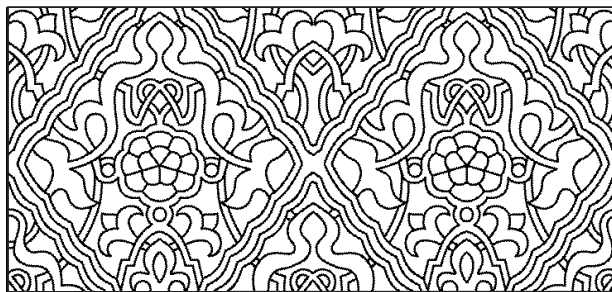
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## *Dedication*

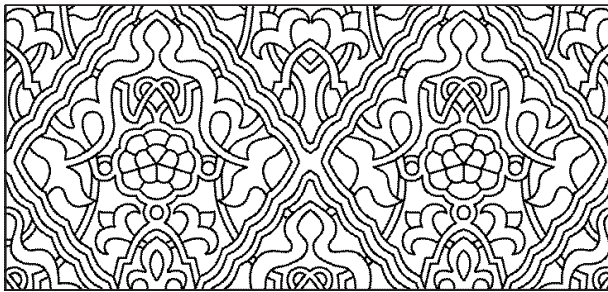
*This prayer book is made possible by a generous gift from  
Hershell Ezrin and Sharyn Salsberg Ezrin*

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

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

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

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



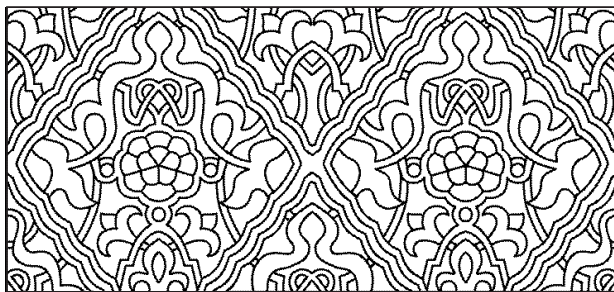
## *Dedication*

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

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

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

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



# שחרית לחול

## Morning Service for Weekdays

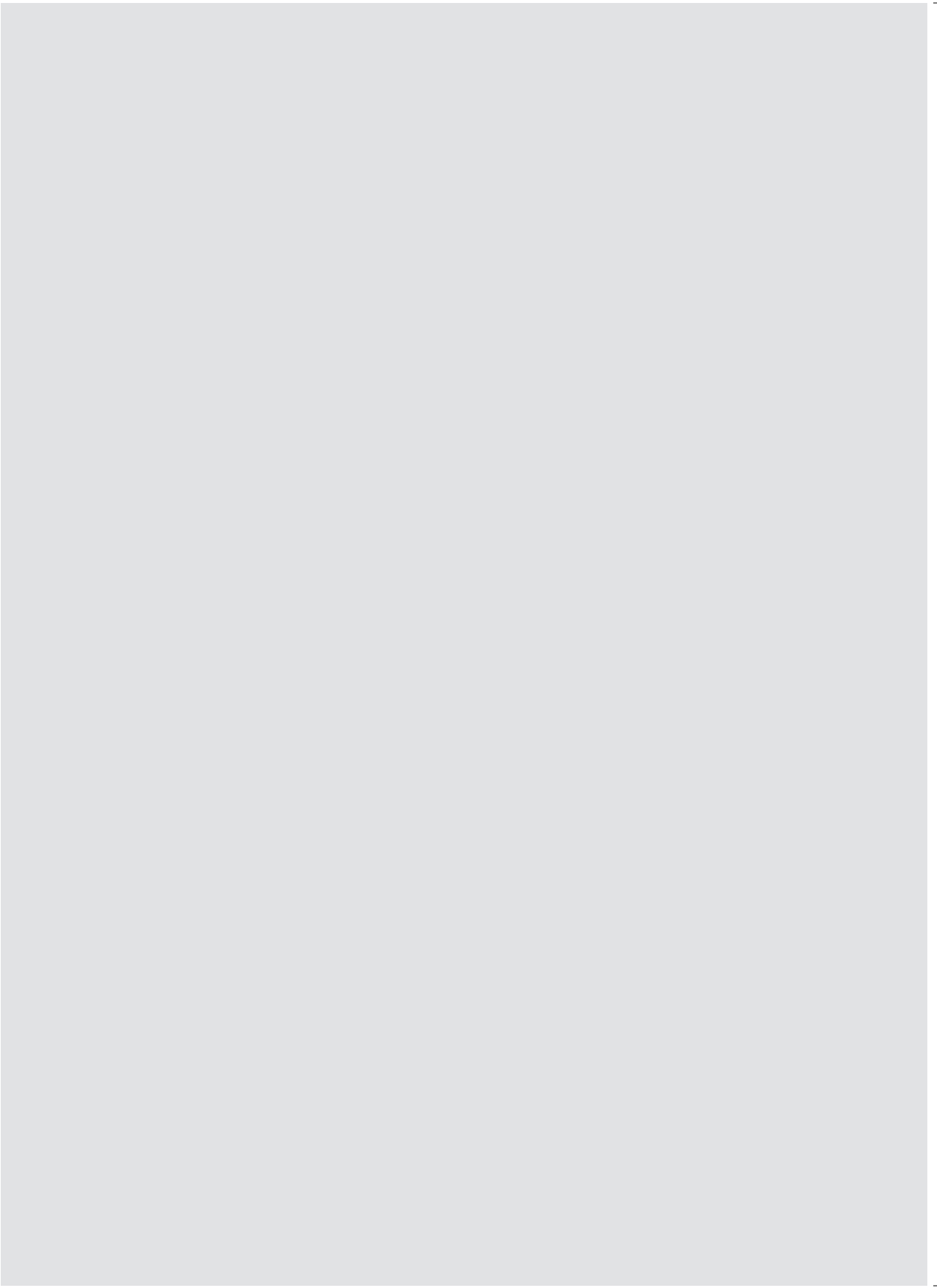
*When they sang together,  
when my morning stars sang  
as the night was ending and light came up from all sides;*

*when the night was ending,  
the darkness expelled,  
and my sun rose in the East;*

*when my thoughts shook off slumber  
and my limbs woke from their sleep of night  
then I sought to greet the dawn with music*

*and to worship the morning with song.*

(Meshullam ben Solomon da Piera, Spain, 13th c.)





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

## Thanking God

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

## For Health

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

## מודה אני

מודה/מודה אני לפניך, מֶלֶךְ  
חַי וְקַיִם, שֶׁהַחַיּוּת בִּי נִשְׁמָתִי  
בְּחִמְלָה; רַבָּה אֱמוּנָתְךָ.

*The soul of a human being is the lamp of God. With it, God searches all the hidden chambers. (Proverbs 20:27)*

## אשר יצר

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ  
הָעוֹלָם, אֲשֶׁר יָצַר אֶת הָאָדָם  
בְּחִכְמָה, וּבָרָא בּוֹ נִקְבִּים  
נִקְבִּים, חֲלוּלִים חֲלוּלִים.  
גָּלוּי וְיָדוּעַ לִפְנֵי כִסֵּא כְבוֹדְךָ,  
שֶׁאִם יִפְתָּח אֶחָד מֵהֶם, אוֹ  
יִסָּתֵם אֶחָד מֵהֶם, אִי אֶפְשָׁר  
לְהִתְקִים וְלַעֲמֹד לִפְנֶיךָ.  
בְּרוּךְ אַתָּה יְיָ, רוֹפֵא כָּל בָּשָׂר  
וּמַפְלִיא לַעֲשׂוֹת.

*Babylonian Talmud, B'rachot 60b*

*One who is cured of a dangerous illness praises God. Why should we not praise God, too, when we are granted health and protected from illness? (The Radziminer Rebbe)*

**תְּפִלַּת יָחִיד** ("private prayer") Some prayerbooks list six Torah events on which to meditate privately before or after the communal service. By recalling each of these episodes, we might find clearer direction for the day's work ahead:

**יְצִיאַת מִצְרַיִם** (Deut. 16) Remember the Exodus from Egypt. (Fulfill freedom's purpose.)

**עֲמָלֶךָ** (Deut. 25) Remember how Amalek attacked from behind. (Be on guard against evil.)

**מַעֲמֹד הָר סיני** (Deut. 4) Remember standing

at the foot of Mount Sinai. (Receive Torah-wisdom each day.)

**מַעֲשֵׂה עֵגֶל הַזָּהָב** (Deut. 9) Remember the fashioning of the golden calf. (Do not be lured astray by false gods of any kind.)

**מִרְיָם** (Deut. 24) Remember how God rebuked Miriam. (Choose your words with care.)

**שַׁבָּת** (Ex. 20) Remember the gift of Shabbat. (Live each workday in anticipation of Shabbat.)

## 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.

### טלית (“tallit”)

Whoever put on a tallis when he was young will  
never forget: / taking it out of the soft velvet  
bag, opening the folded shawl, / spreading it  
out, kissing the length of the neckband (embroid-  
ered / or trimmed in gold). Then swinging it in a  
great swoop overhead / like a sky, a wedding can-  
opy, a parachute. And then winding it / around  
his head as in hide-and-seek, wrapping / his  
whole body in it, close and slow, snuggling into it  
like the cocoon /  
of a butterfly, then opening would-be wings  
to fly.

## ברכי נפשי

בְּרָכִי נַפְשִׁי אֶת יְהוָה;  
יְהוָה אֱלֹהֵי גְדֻלַּת מַאֲד,  
הוֹד וְהָדָר לְבָשֶׁת:  
עֲטָה-אוֹר בְּשִׁלְמָה,  
נוֹטָה שָׁמַיִם כִּירִיעָה:  
הִנְנִי מִתְעַטֵּף בְּטָלִית שָׁל  
צִיצִת כְּדִי לְקַיֵּם מִצְוֹת  
בוֹרְאִי, כְּפָתוּב בַּתּוֹרָה:

וְעָשׂוּ לָהֶם צִיצִת  
עַל-כַּנְפֵּי בְגָדֵיהֶם לְדֹרֹתָם.

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

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

Psalms 104:1,2

*I shall give thanks  
to God, who tests  
the heart, when  
the morning stars  
sing together. May  
God find my soul  
wrapped in tallit  
and tefillin, always  
dressed like a  
bride, morning  
after morning.  
(From an anonymous  
11th–13th c. prayer)*

Numbers 15:38

Babylonian Talmud,  
M'nachot 43a

And why is the tallis striped and not checkered  
black-and-white / like a chessboard? Because  
squares are finite and hopeless. / Stripes come  
from infinity and to infinity they go, / like  
airport runways where angels land and take off.  
/ Whoever has put on a tallis will never forget.

When he comes out of a swimming pool or the  
sea, / he wraps himself in a large towel, spreads  
it out again / over his head, and again snuggles  
into it close and slow, / still shivering a little,  
and he laughs and blesses.

(Yehuda Amichai)

## For Putting on Tefillin

Here I am, putting on tefillin,  
in order to fulfill the commandment  
of my Creator, who has commanded  
us to put on tefillin, as it is written in  
the Torah: “Bind them as a sign upon  
your arm and let them be a symbol  
between your eyes.”

These four portions [contained  
in the tefillin], *Sh'ma, V'hayah  
im shamo'a, Kadeish, V'hayah ki  
yevi'acha*, contain God's oneness  
and unity, praised be The Name.  
God has commanded us to place the  
tefillin on the arm to recall God's  
outstretched arm of the Exodus; and  
that it be opposite the heart in order  
to dedicate the desires and thoughts  
of our heart to God's service, praised  
be The Name; and on the head, so  
that the soul which is in my mind,  
together with my other senses and  
potentials, may all be devoted to  
God's service, praised be The Name.

## הנחת תפילין

הִנְנִי מְכוֹן בְּהִנָּחַת תְּפִלִּין  
לְקַיֵּם מִצְוֹת בּוֹרְאִי, שְׂצוֹנִי  
לְהִנִּיחַ תְּפִלִּין, כְּכַתוּב  
בַּתּוֹרָה: וּקְשַׁרְתֶּם לְאוֹת  
עַל־יָדְךָ, וְהָיוּ לְטֹטַפֹּת  
בֵּין עֵינֶיךָ.

Deuteronomy 6:8

וְהֵם אַרְבַּע פְּרָשִׁיּוֹת אֵלּוּ:  
שְׁמַע, וְהָיָה אִם־שָׁמַעַ, קִדְּשׁ,  
וְהָיָה כִּי־יִבְיָאָךְ, שְׁיֵשׁ בָּהֶם  
יַחֲדוּדוֹ וְאַחֲדוּתוֹ, יִתְבָּרַךְ שְׁמוֹ.  
וְצוֹנִי לְהִנִּיחַ עַל הַיָּד לְזִכְרוֹן  
זְרוּעוֹ הַנִּטְוִיָּה; וְשֶׁהִיא נִגְדָּה  
הַלֵּב, לְשַׁעֲבֹד בְּזֶה תֵּאוֹת  
וּמַחֲשָׁבוֹת לִבִּנוֹ לַעֲבוֹדָתוֹ,  
יִתְבָּרַךְ שְׁמוֹ; וְעַל הָרֹאשׁ  
נִגְדָּה הַמֶּחֱ, שֶׁהַנִּשְׁמָה שְׂבִמְחִי  
עִם שְׂאָר חוּשֵׁי וְכֹחוֹתַי  
כָּלֶם יִהְיוּ מְשַׁעֲבָדִים  
לַעֲבוֹדָתוֹ, יִתְבָּרַךְ שְׁמוֹ.

Deuteronomy  
6:4–9, 11:13–21  
Exodus 13:1–10,  
11–16

תְּפִלִּין (“tefillin”) The Rabbis imagine that King David’s wife Michal used to put on tefillin (Babylonian Talmud, Eruvin 96a), as Rashi’s daughters did in the early twelfth century.

Rashi’s grandson, Rabbenu Tam, ruled that women who choose to wear tefillin may recite the corresponding blessing, and Rashi’s teacher, Yitzchak HaLevi, required it.

## For the Arm

Praised are You, Adonai our God,  
Sovereign of the Universe, who has  
sanctified us with mitzvot, and has  
commanded us to put on tefillin.

## על היד

בָּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ  
הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו  
וְצִוָּנוּ לְהַנִּיחַ תְּפִלִּין.

## For the Head

Praised are You, Adonai our God,  
Sovereign of the Universe, who  
has sanctified us with mitzvot,  
and has commanded us  
concerning the mitzvah of tefillin.  
Praised is God's glorious majesty  
forever and ever!

## על הראש

בָּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ  
הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו  
וְצִוָּנוּ עַל מִצְוֹת תְּפִלִּין.

בָּרוּךְ שֵׁם כְּבוֹד מְלָכוּתוֹ  
לְעוֹלָם וָעֶד!

## Upon the Finger

I will betroth you to Me forever;  
I will betroth you to Me  
in righteousness and justice,  
in love and compassion;  
I will betroth you to Me  
in faithfulness, and you shall  
know the Eternal.

## על האצבע

וְאַרְשָׁתִּיךָ לִי לְעוֹלָם,  
וְאַרְשָׁתִּיךָ לִי בְצֶדֶק  
וּבְמִשְׁפָּט, וּבְחֶסֶד וּבְרַחֲמִים:  
וְאַרְשָׁתִּיךָ לִי בְאֱמוּנָה,  
וְיָדַעְתָּ אֶת־יְהוָה:

Hosea 2:21–22

*When we wrap the  
strap around the  
finger, it is as if  
we were putting on  
rings of betrothal.  
We serve God not  
like a slave to a  
master, but like one  
lover to another.  
(Rabbi Elliot Dorff)*

תְּפִלִּין ("tefillin") God also wears tefillin. What  
is contained within the boxes of God's tefillin?  
Hymns of praise for the Jewish People for its  
faithfulness to the covenant. As it is

written in I Chronicles 17:21: "Who is like Your  
People Israel, a people unique (אַחֵר) on  
earth?" (Babylonian Talmud, B'rachot 6a)

## Morning Service for Weekdays

## שחרית לחול

According to Rabbinic tradition, Abraham instituted the first *Shacharit* service, as it is written: "And Abraham rose up early in the morning to the place where he had stood" (Genesis 19:27).

The morning weekday service consists of four major units: the preparatory prayers, the *Sh'ma* and its blessings, the *Amidah*, and the Torah service on Mondays, Thursdays, and special days (such as Rosh Chodesh and the intermediate days of Festivals). For some, morning is the most natural time to pray: We are grateful that the light of day has returned; we are thankful that our bodily strength has been restored with a good night's rest. For others, waking comes slowly. We need God's help to "remove sleep from the eyes and slumber from the eyelids." Rabbi Abraham Joshua Heschel admits: "I am not always in the mood to pray. I do not always have the vision and strength to say a word in the presence of God. But when I am weak, it is the law that gives me strength; when my vision is dim, it is duty that gives me insight." For those who make morning prayer a habit, it becomes like morning exercise. Just as the body needs to move, the soul needs to be moved.

### In God's House

### מה טבו

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

מֵה־טָבוֹ אֹהֲלֶיךָ, יַעֲקֹב,  
מִשְׁכְּנֹתֶיךָ, יִשְׂרָאֵל!

Numbers 24:5

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

וְאֲנִי בָּרַב חֶסֶדְךָ אָבוֹא בֵּיתְךָ,  
אֲשַׁתְּחוּהָ אֶל־הֵיכַל־קֹדֶשְׁךָ  
בִּירְאָתְךָ:

Psalms 5:8

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

יְהוָה, אֶהְבֵּתִי מְעוֹן בֵּיתְךָ,  
וּמְקוֹם מִשְׁכַּן כְּבוֹדְךָ:  
וְאֲנִי אֲשַׁתְּחוּהָ וְאֶבְרָכָהּ,  
אֶבְרָכָהּ לִפְנֵי־יְהוָה עֹשִׂי:

Psalms 26:8

Hinei Mah Tov!  
Behold how good  
and how pleasant  
it is when kinfolk  
sit together as  
one. (Psalms 133:1)

הֵיכַל קֹדֶשְׁךָ ("Your holy Temple") One thing I  
ask of the Eternal; only this do I seek: to dwell in  
the House of the Eternal, all the days of my life;

to behold the beauty of the Eternal and to fre-  
quent God's Temple. (Psalms 27:4)

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

וְאֲנִי תַפְלְתִּי-לָךְ, יְהוָה,  
עַתָּה רְצוֹן;  
אֱלֹהִים, בְּרַב־חַסְדְּךָ,  
עֲנֵנִי בְאֱמַת יְשׁעֶךָ:

Psalm 69:14

## 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.*

## לעסוק בדברי תורה

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ  
הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו  
וְצִוָּנוּ לְעִסּוֹק בְּדִבְרֵי תוֹרָה.

*Yehoshua ben  
Perachiah says:  
"Get yourself a  
teacher and acquire  
for yourself a study  
partner." (Pirkei  
Avot 1:6)*

וְהָעֶרֶב נָא, יְיָ אֱלֹהֵינוּ,  
אֶת דְּבָרֵי תוֹרָתְךָ בְּפִינוּ, וּבְפִי  
עַמְּךָ בֵּית יִשְׂרָאֵל, וְנִהְיָה אֲנִיחָנוּ  
וְצִאֲצֵאֵנוּ, וְצִאֲצֵאֵי עַמְּךָ בֵּית  
יִשְׂרָאֵל, בְּלִנּוּ יוֹדְעֵי שְׁמֶךָ  
וְלִוְמֵי תוֹרָתְךָ, לְשִׁמְחָה.  
בְּרוּךְ אַתָּה, יְיָ, הַמְלַמֵּד תוֹרָה  
לְעַמּוֹ יִשְׂרָאֵל.

*Honey and  
milk shall be  
under your  
tongue.  
(Song of Songs  
4:11)*

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

וְאֲנִי, תַפְלְתִּי... עַתָּה רְצוֹן ("I offer my prayer ...  
at this time of favour") Of course, one can pray  
alone and at any time. But ideally, one should  
pray within a *minyan*, a quorum of ten Jewish  
adults, as it is written: "I pray that my prayer  
will be at a favourable time" (Psalm 69:13).  
When is it a favourable time? Whenever the  
congregation is at prayer. (Babylonian Talmud,  
B'rachot 8a)

צִאֲצֵאֵנוּ ("our children") Yehudah HaNasi  
used to say: "The world is sustained by the

breath of schoolchildren" (Babylonian Talmud,  
Bava Batra 21a). There is a custom of placing a  
drop of honey on each Hebrew letter as children  
begin their studies, so that Torah will always be  
"sweet in their mouths."

תּוֹרָתְךָ לְשִׁמְחָה ("Torah for its own sake") *Torah  
lishmah*, learning for the sake of  
learning, is a core value in Jewish life. It is  
Torah study for no purpose or application other  
than the pure pleasure of discovering God's  
world through God's word.

## 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!*

## 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,*

## ברכת כהנים

יְבָרְכֶךָ יְהוָה וַיִּשְׁמְרֶךָ:  
כֵּן יְהִי רָצוֹן.

יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחֲנֶךָ:  
כֵּן יְהִי רָצוֹן.

יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ  
וַיַּשֵּׁם לְךָ שָׁלוֹם:  
כֵּן יְהִי רָצוֹן.

## אלו דברים

אלו דברים שאין להם שְ�עוֹר,  
שֶׁאֵדָם אוֹכֵל פְּרוּתֵיהֶם  
בְּעוֹלָם הַזֶּה וְהֶקְרָן קִיּוּמָתָם לֹא  
לְעוֹלָם הַבָּא, וְאֵלּוּ הֵם:

כְּבוֹד אָב וָאִם,  
וּגְמִילוּת חֲסִידִים,  
וְהִשְׁפָּמַת בֵּית הַמִּדְרָשׁ  
שְׁחֵרִית וְעֶרְבִית,

Numbers  
6:24–26

Rabban Gamliel,  
the son of  
Rabbi Yehudah  
HaNasi, taught:  
"Make God's will  
your will, so  
that God will  
make your will  
God's will."  
(Pirkei Avot 2:4)

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

**בְּרַכַּת כֹּהֲנִים** ("priestly benediction") In many synagogues today, as in ancient times, the Kohanim, the descendants of Aaron, invoke these words, calling for God's blessing upon the Jewish People.

**עוֹלָם הַבָּא** ("the World to Come") Judaism emphasizes this life, the world we know. While belief in a World to Come has always been a central tenet of our tradition, its nature and purpose are constantly debated.

In the World to Come, each person will be asked: "What was your occupation?" If you reply: "I fed the hungry," they will say: "This is the gate of the Eternal God; they who feed the hungry, let them enter" (Psalm 118:20). So, too, with giving drink to the thirsty, clothing the naked, caring

for orphans, and performing acts of lovingkindness. All these are gates of the Eternal, and those who do such deeds shall enter. (Midrash T'hilim)

**כְּבוֹד אָב וָאִם** ("to honour father and mother") The fifth commandment does not demand that we love our parents; not all parents are deserving of love. The minimum requirement is defined by our Sages: "To show parents honour, one must ensure they have food and drink, clothing, and warm bedding; to show parents reverence, one must neither stand nor sit in their place, nor publicly contradict their words, nor side with their opponent in an argument" (Babylonian Talmud, Kiddushin 32a).

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.

וְהַכְנֵסֶת אֲוֵרָחִים,  
וּבִקּוּר חוֹלִים,  
וְהַכְנֵסֶת כַּלָּה,  
וּלְוִיַּת הַמֵּת,  
וְעִיּוֹן תְּפִלָּה,  
וְהַבָּאֵת שְׁלוֹם בֵּין  
אָדָם לַחֲבֵירוֹ;  
וְתִלְמוּד תּוֹרָה כֹּנֵגֵד כָּלֶם.

Shimon ben  
Rabban Gamliel  
says: "It is not  
what one says,  
but rather what  
one does, that  
makes all the  
difference in  
the world."  
(Pirkei Avot 1:17)

## 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. 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.

## אלהי נשמה

אֱלֹהִי, נִשְׁמָה שֶׁנָּתַתָּ בִּי  
טְהוֹרָה הִיא! אֲתָה בְּרָאתָהּ,  
אֲתָה יִצְרָתָהּ, אֲתָה נִפְחַתָּהּ  
בִּי, וְאֲתָה מְשַׁמְרָהּ בְּקִרְבִּי.  
כָּל זְמַן שֶׁהַנִּשְׁמָה בְּקִרְבִּי,  
מוֹדָה/מוֹדָה אֲנִי לְפָנֶיךָ,  
יְיָ אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי,  
רְבוֹן כָּל הַמַּעֲשִׂים,  
אֲדוֹן כָּל הַנִּשְׁמוֹת.

The main thing  
is purity of  
the soul and  
devotion of the  
heart. Better  
is a little that  
contains the  
heart than  
much that is  
devoid of it.  
(Rabbi Bachya ibn  
Pekuda)

בְּרוּךְ אַתָּה יְיָ, אֲשֶׁר בְּיָדוֹ  
נִפְשׁ כָּל חַי, וְרוּחַ כָּל  
בֶּשֶׂר אִישׁ.

כֹּנֵגֵד ("rivals") This word defies easy translation. It can mean "facing," as if to complement, but it can also mean "against," as if to challenge.

Rabbi Akiva argues that the study of Torah rivals all the other mitzvot, because it leads to them all. (Babylonian Talmud, Kiddushin 40b)



## 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.

## ברכות השחר

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ  
הָעוֹלָם, אֲשֶׁר נָתַן לַשָּׂכּוּי בִּינָה  
לְהַבְחִין בֵּין יוֹם וּבֵין לַיְלָה.

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ  
הָעוֹלָם, שֶׁעָשָׂנִי יִשְׂרָאֵל.

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ  
הָעוֹלָם, שֶׁעָשָׂנִי בֶן/בַּת חוֹרִין.

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ  
הָעוֹלָם, שֶׁעָשָׂנִי כְּרָצוֹנְךָ.

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

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

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

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

From Psalm  
146:8

שֶׁעָשָׂנִי יִשְׂרָאֵל ("who has made me a Jew") The  
original form of this blessing praises God for "not  
making me a gentile."

שֶׁעָשָׂנִי בֶן/בַּת חוֹרִין ("who has made me free")  
The original form of this blessing praises God for  
"not making me a slave."

שֶׁעָשָׂנִי כְּרָצוֹנְךָ ("who has made me according  
to Your will") Reciting the original form of this  
blessing, a man praises God for "not  
making me a woman," as an expression of  
gratitude for being bound to all mitzvot.  
By contrast, a woman, who by Jewish law

is exempt from most of the positive, time-bound  
mitzvot, simply praises God for "making me  
according to Your will."

These three blessings are a unit, praises of  
thanksgiving for being called upon to fulfill  
the mitzvot. According to Jewish law, a gentile,  
a slave, and a woman are limited in the number  
of mitzvot they can fulfill. Our liturgy reframes  
the original negative statements (i.e., "who has  
not made me ...") into positive statements (i.e.,  
"who has made me ..."), while still declaring our  
readiness for the performance of mitzvot.

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

בָּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ  
הָעוֹלָם, זוֹקֵף כְּפוּפִים.

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

בָּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ  
הָעוֹלָם, רוֹקֵעַ הָאָרֶץ  
עַל הַמַּיִם.

From Psalm 136:6

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

בָּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ  
הָעוֹלָם, שֹׁעֵשׂה לִי כָּל צָרָתִי.

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

בָּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ  
הָעוֹלָם, הַמְכִּינׇן מַצְעָדֵי גִבּוֹר.

From Psalm 37:23

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

בָּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ  
הָעוֹלָם, אוֹזֵר יִשְׂרָאֵל בְּגִבוּרָה.

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

בָּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ  
הָעוֹלָם, עוֹטֵר יִשְׂרָאֵל  
בְּתִפְאָרָה.

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

בָּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ  
הָעוֹלָם, הַנוֹתֵן לַיָּעִף כֹּחַ.

From Isaiah 40:29

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

בָּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ  
הָעוֹלָם, הַמַּעְבִּיר שְׁנָה מֵעֵינַי  
וּתְנוּמָה מֵעַפְעָפִי.

*Sleep is one-  
sixtieth of death,  
and waking is a  
kind of rebirth.*  
(Babylonian Talmud,  
B'rachot 57b)

**בְּרִכּוֹת הַשָּׁחַר** ("Morning Blessings") Some  
recite these blessings at home to accompany the  
actions of the morning routine, so nothing is  
taken for granted.

"Who has given instinct to the rooster"—  
when hearing the rooster crow

"Who opens the eyes of the blind"—when  
placing a hand over the eyes

"Who clothes the naked"—when dressing

"Who frees the captive"—when sitting up in bed

"Who spreads out the land"—when placing one's  
feet on the ground

"Who lifts up the fallen"—when standing up

"Who provides for all my needs"—when putting

on shoes

"Who makes firm our steps"—when beginning to  
walk

"Who girds our people Israel"—when putting on  
a belt

"Who crowns Israel with glory"—when covering  
one's head

"Who removes sleep"—when washing one's face

(Rambam)

## P'sukei D'Zimrah

## פסוקי דזמרה

These “Verses of Song” are praises designed to prepare the worshipper for the main service.

It is told that the most devout would wait an hour before praying in order to concentrate their thoughts on God (Mishnah B'rachot 5:1). The Tzanzer Rebbe was asked: “What do you do in order to prepare for prayer?” He replied: “I pray that I may be able to pray properly.”

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.

*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.*

בְּרוּךְ שֶׁאָמַר וְהָיָה הָעוֹלָם,  
בְּרוּךְ הוּא.

בְּרוּךְ עֹשֶׂה בְּרֵאשִׁית,

בְּרוּךְ אוֹמֵר וְעוֹשֶׂה.

בְּרוּךְ גּוֹזֵר וּמְקַיֵּם,

בְּרוּךְ מְרַחֵם עַל הָאָרֶץ.

בְּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת,

בְּרוּךְ מְשַׁלֵּם שָׂכָר טוֹב

לִירְאָיו.

בְּרוּךְ חַי לְעַד וְקַיָּם לְנֶצַח,

בְּרוּךְ פּוֹדֶה וּמַצִּיל,

בְּרוּךְ שְׁמוֹ.

בְּשִׁבְחוֹת וּבְזִמְרוֹת נִגְדְּלָךְ

וְנִשְׁבַּחְךָ וְנִפְאָרְךָ, וְנִזְכִּיר

שְׁמֶךָ וְנִמְלִיכְךָ, מִלְּפָנֶיךָ

אֱלֹהֵינוּ, יְחִיד חַי הָעוֹלָמִים,

מֶלֶךְ, מְשַׁבַּח וּמִפְאָר עֲדֵי

עַד שְׁמוֹ הַגָּדוֹל.

בְּרוּךְ אַתָּה יְיָ, מֶלֶךְ מְהֻלָּל

בַּתְּשִׁבְחוֹת.

בְּרוּךְ שֶׁאָמַר (“praised is the One who spoke”)

These words refer to the first chapter of Genesis. God created the universe through speech: “Let there be. . .” Sa’adyah Gaon distinguishes God’s acts of creation from human acts of creation. While God creates out of nothing, we can only reshape what already

exists. And yet our speech creates, too. Through our words we create and destroy non-physical realities—thoughts, emotions, relationships. These very words of praise can create a new reality. (Rabbi Lawrence Hoffman, adapted)

## Ashrei

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

A Psalm of David.

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

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

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

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

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

## אשרי

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ,

Psalms 84:5

עוֹד יִהְלֹךְ סֶלָה:

אֲשֶׁרִי הָעַם שְׂכֵכָה לוֹ,

Psalms 144:15

אֲשֶׁרִי הָעַם שְׁיֵהוּהָ אֱלֹהָיו:

תִּהְיֶה לְדוֹר:

Psalms 145

אֲרוֹמְמֶךָ, אֱלֹהֵי הַמֶּלֶךְ,

וְאֲבָרְכָה שְׁמֶךָ לְעוֹלָם וָעֶד:

בְּכָל-יוֹם אֲבָרְכֶךָ,

וְאֶהְלֹלָה שְׁמֶךָ לְעוֹלָם וָעֶד:

גָּדוֹל יְהוָה וּמְהֻלָּל מְאֹד,

וְלִגְדֻלָּתוֹ אֵין חֶקֶר:

דוֹר לְדוֹר יִשְׁבַּח מַעֲשֶׂיךָ,

וְגִבּוֹרֹתֶיךָ יַגִּידוּ:

הֵרַר כְּבוֹד הוֹדֶךָ,

וְדַבְּרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:

וְעֲזוֹז נִזְרָאוֹתֶיךָ יֹאמְרוּ,

וְגִדּוֹלֹתֶיךָ אֲסַפְּרֶנָּה:

Rabbi Eliezer said:  
"Even the person  
for whom the  
miracle is  
performed is  
unaware of the  
miracle."

(Babylonian Talmud,  
Niddah 31a)

זָכַר רַב-טוֹבָךָ יִבְיָעוּ,

וְצִדְקָתְךָ יִרְנְנוּ:

חֲנוּן וְרַחוּם יְהוָה,

Exodus 34:16

אֲרֹךְ אַפִּים וְגֹדֶל-חֶסֶד:

טוֹב-יְהוָה לְכָל,

וְרַחֲמָיו עַל-כָּל-מַעֲשָׂיו:

יִדְוֶה יְהוָה כָּל-מַעֲשֶׂיךָ,

וְחִסְדֶּיךָ יִבְרַכּוּכָה:

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

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

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

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

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

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

כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ,  
וְגִבּוֹרָתְךָ יִדְבְּרוּ:  
לְהוֹדִיעַ לְבְנֵי הָאָדָם גְּבוּרָתוֹ,  
וְכְבוֹד הַדֵּר מַלְכוּתוֹ:

מַלְכוּתְךָ מַלְכוּת כָּל־עֲלָמִים,  
וּמִמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדוֹר:  
סוֹמֵךְ יִהְיֶה לְכָל־הַנִּפְלָאִים,  
וְזוֹקֵף לְכָל־הַכְּפוּפִים:

עֵינֵי־כָל אֱלֹהֵי יִשְׂרָאֵל,  
וְאַתָּה נוֹתֵן־לָהֶם  
אֶת־אֲכָלָם בְּעֵתוֹ:  
פּוֹתֵחַ אֶת־יָדְךָ,  
וּמִשְׁבִּיעַ לְכָל־חַי רִצּוֹן:

צָדִיק יִהְיֶה בְּכָל־דְּרָכָיו,  
וְחָסִיד בְּכָל־מַעֲשָׁיו:  
קָרוֹב יִהְיֶה לְכָל־קֹרְאָיו,  
לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאֵמֶת:

רִצּוֹן־יִרְאָיו יַעֲשֶׂה,  
וְאֶת־שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם:  
שׁוֹמֵר יִהְיֶה אֶת־כָּל־אֲהָבָיו,  
וְאֵת כָּל־הָרָשָׁעִים יִשְׁמִיד:

תִּהְיֶה לָּךְ יִהְיֶה יִדְבֶּר־פִּי,  
וְיִבְרַךְ כָּל־בָּשָׂר שֵׁם קָדְשׁוֹ  
לְעוֹלָם וָעֶד:  
וְאִנְחֵנוּ נִבְרַךְ יְהִי מֵעַתָּה  
וְעַד־עוֹלָם. הִלְלוּיָהּ!

*We rely on God  
not to burden  
us with  
something we  
cannot carry.  
(Rashi)*

*The greatest  
miracle of all  
is to bring  
into the heart  
of a Jew the  
holy influence  
whereby he may  
be enabled to  
pray. (Rabbi  
Shlomo of Karlin)*

## Chatzi Kaddish

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

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

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

## חצי קדיש

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.  
אָמֵן. בְּעֶלְמָא דִּי בְרָא  
כְּרֻעֻתָּהּ, וְיִמְלִיךָ מַלְכוּתָּהּ  
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי  
דְּכָל בֵּית יִשְׂרָאֵל, בְּעֻגְלָא  
וּבְזִמְן קָרִיב, וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֹלָם  
וּלְעֹלְמֵי עֲלְמֵיָא.

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

*Rava taught:  
These words of  
praise are one  
of the pillars  
on which the  
world stands.  
(Babylonian  
Talmud, Sotah  
49a)*

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

יִתְגַּדַּל וְיִתְקַדַּשׁ ("magnified and sanctified")  
Good morning, to You, Master of the World!  
I, Levi Yitzchak, son of Sarah of Berdichev, am  
coming to You in a legal matter concerning Your  
People Israel. What do you want of Israel? ...  
Merciful Father! How many people are there in  
the world? Persians, Babylonians, Edomites!  
And what do they say? "Our emperor is *the*  
emperor! Our kingdom is *the* kingdom!" But I,

Levi Yitzchak, son of Sarah of Berdichev, say:  
"Yitgadal v'yitkadash—Magnified and sanctified  
be God's great name!" And so I also say: "I shall  
not go hence nor budge from my place until  
there  
be an end of this exile. Yitgadal v'yitkadash  
—Magnified and sanctified be God's great  
name!" (Rabbi Levi Yitzchak of Berdichev)

## Sh'ma and Its Blessings

## שמע וברכותיה

*Barechu* announces a new section of the service: the *Sh'ma* and its blessings. The themes of the prayers which surround the *Sh'ma* are Creation (*Yotzer Or*), Revelation (*Ahavah Rabbah*), and Redemption (*Ge'ulah*). Each of these prayers refers to historical events which present evidence of God's greatness, God's love for the world, and God's love for the Jewish People, respectively. Although the creation of the universe, the revelation of Torah at Sinai, and the redemption from Egyptian slavery are singular events described in the Torah, our tradition teaches that none is yet complete; each is in the process of being fulfilled. The past provides the paradigm for the present to give way to an ever greater future.

*All rise.*

### Call to Worship

### ברכו

Praise the Eternal One who is praised.

בְּרַחוּ אֶת יְיָ הַמְבָרֵךְ:

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

בְּרוּךְ יְיָ הַמְבָרֵךְ לְעוֹלָם וָעֶד:

### Creation

### יוצר אור

Praised are You, Adonai our God,  
Sovereign of the Universe,  
who fashions light  
and creates darkness,  
who makes peace and creates all  
things. With compassion God brings  
light to the earth and all who dwell  
there; with goodness God renews  
the work of Creation continually,  
day by day.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ,  
מֶלֶךְ הָעוֹלָם, יוֹצֵר אוֹר  
וּבוֹרֵא חֹשֶׁךְ, עֹשֶׂה שְׁלוֹם  
וּבוֹרֵא אֶת הַכֹּל. הַמְאִיר  
לְאָרֶץ וּלְדָרִים עָלֶיהָ  
בְּרַחֲמִים, וּבְטוֹבוֹ מְחַדֵּשׁ  
בְּכָל יוֹם תְּמִיד מַעֲשֵׂה  
בְּרֵאשִׁית.

From Isaiah  
45:7

**יוצר אור** ("who fashions light") When God created the world, God said: "Let there be light." Do you think God spoke in a harsh voice? ... God didn't even say it. God sang it. God sang the whole

of creation into being. Reb Nachman taught: "When you talk instead of sing, you disconnect yourself from the creation of the world." (Rabbi Shlomo Carlebach)

How varied are Your works, Adonai!  
With wisdom have You made them  
all. The earth is resplendent with  
Your creations.

Let all praise You, Adonai our God,  
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.

מִהֲרַבּוֹ מַעֲשֵׂיךָ, יְהוָה!  
בְּכֹלם בְּחָכְמָה עָשִׂיתָ,  
מִלְאָה הָאָרֶץ קִנְיָנְךָ.

תִּתְפַּרֵּךְ, יי אֱלֹהֵינוּ  
עַל שְׂבַח מַעֲשֵׂה יָדְךָ,  
וְעַל מְאֹרֵי אוֹר שָׁעֲשִׂיתָ,  
יִפְאָרוּךְ. סֵלָה.  
אוֹר חָדָשׁ עַל צִיּוֹן תִּאִיר  
וְנִזְכֶּה כָּלֵנוּ מִהֲרָה לְאוֹרוֹ.

בְּרוּךְ אַתָּה יי, יוֹצֵר הַמְּאֹרוֹת.

Psalms 104:24

*Creation happens  
to us, burns into  
us, changes us;  
we tremble and  
swoon, we submit.  
Creation—when  
we participate in  
it, we encounter  
the Creator, and  
we offer ourselves  
to Him, helpers  
and companions.  
(Martin Buber)*

## Revelation

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

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

## אהבה רבה

אֶהְבָּה רַבָּה אֶהְבְּתָנוּ, יי  
אֱלֹהֵינוּ, חֲמֵלָה גְדוֹלָה וַיְתִירָה  
חֲמִלָתָ עָלֵינוּ. אָבִינוּ מִלְכֵּנוּ,  
בְּעֶבֶר אֲבוֹתֵינוּ שִׁבְטָחוּ בָּךְ,  
וַתִּלְמְדֵם חֻקֵּי חַיִּים, בֵּן תַּחֲנוּנוֹ  
וַתִּלְמְדֵנוּ.

אָבִינוּ, הָאֵב הָרַחֲמָן, הַמְּרַחֵם,  
רַחֵם עָלֵינוּ, וְתֵן בְּלִבֵּנוּ לְהִבִּין  
וּלְהַשְׁכִּיל, לְשִׁמְעַ, לְלַמֵּד וּלְלַמֵּד,  
לְשִׁמּוֹר וּלְעֲשׂוֹת וּלְקַיֵּם אֶת כָּל  
דְּבָרֵי תִלְמוּד תּוֹרַתְךָ בְּאַהֲבָה.

*All authentic  
interpretations of  
Jewish tradition  
in ages to come  
were implied in  
the original  
revelation at  
Sinai. (Sifre  
Deuteronomy 79)*

**אֶהְבָּה רַבָּה** ("abounding love") Jews read the Bible the way a person reads a love letter. When you read a love letter, you don't just read it for content. You try to squeeze every last little bit of meaning out of it. For example, why did he sign it "Yours" instead of "Love"? (Rabbi Harold Kushner)

**אָבִינוּ מִלְכֵּנוּ** ("Avinu Malkeinu") It is not by superlatives that we can think of God, but by

trying to identify the particular inter-human events that open towards transcendence and read the traces where God has passed. The God of ethical philosophy is not God, the almighty being of creation, but [rather] the persecuted God of the prophets, who is always in relation with humanity and whose difference from us is never indifference. (Emmanuel Levinas, adapted)



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

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

וְהָאֵר עֵינֵינוּ בְּתוֹרָתְךָ, וְדִבֵּק  
לִבֵּנוּ בְּמִצְוֹתֶיךָ, וְיִחַד לִבֵּנוּ  
לְאַהֲבָה וּלְיִרְאָה אֶת שְׁמֶךָ.  
וְלֹא יִבוֹשׁ לְעוֹלָם וָעֶד, כִּי  
בְשֵׁם קֹדֶשְׁךָ הִגְדוּל וְהַנּוֹרָא  
בְּטַחָנוּ. נִגִּילָה וְנִשְׂמַחָה  
בִּישׁוּעָתְךָ, כִּי אֵל פּוֹעֵל  
יִשׁוּעוֹת אֲתָהּ, וּבָנוּ בַּחֲרָתְךָ  
וְקִרְבָּתָנוּ לְשִׁמְךָ הִגְדוּל סֶלָה  
בְּאַמֶּת, לְהוֹדוֹת לָךְ  
וּלְיִחְדָּךְ בְּאַהֲבָה.  
בְּרוּךְ אַתָּה יְיָ הַבּוֹחֵר  
בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

From Psalm  
86:11

Revelation is  
the silent,  
imperceptible  
manifestation  
of God in  
history.  
(Herbert Loewe)

וְהָאֵר עֵינֵינוּ בְּתוֹרָתְךָ ("enlighten our eyes  
with Your Torah") A rabbi once poured out his  
heart to the Rizhiner Rebbe, saying: "What  
shall I do? As long as I am studying Torah and  
commentaries, I feel myself encompassed  
by holy light. However, as soon as I cease  
my studies, I feel chilled and surrounded by  
darkness. Can I ever make this light my own?"  
The Rizhiner Rebbe replied: "Whenever you are

not occupied with Torah, then occupy yourself  
with a mitzvah, then the light will not fail you."  
He explained: "The light you feel surrounding  
you as you study is a light borrowed from the  
souls of the great scholars. However, a light  
derived from your performance of a mitzvah  
is your own light and it will never fail you."

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

Praised be God's glorious majesty  
forever and ever.

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ  
יְהוָה אֶחָד:

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ  
לְעוֹלָם וָעֶד.

Deuteronomy 6:4

*All are seated.*

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

וְאַהֲבַתְּ אֶת יְהוָה אֱלֹהֶיךָ  
בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ  
וּבְכָל-מְאֹדֶךָ: וְהָיוּ הַדְּבָרִים  
הָאֵלֶּה אֲשֶׁר אֲנִי מְצַוְךָ  
הַיּוֹם עַל-לִבְּךָ: וְשִׁנַּנְתָּם  
לְבָנֶיךָ וְדִבַּרְתָּ בָם בְּשִׁבְתְּךָ  
בְּבֵיתְךָ וּבְלֶכְתְּךָ בְּדֶרֶךְ  
וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְקָשַׁרְתָּם  
לְאוֹת עַל-יָדְךָ וְהָיוּ לְטַטְפֹּת  
בֵּין עֵינֶיךָ: וְכָתַבְתָּם עַל-מְזוּזוֹת  
בֵּיתְךָ וּבְשַׁעְרֶיךָ:

Deuteronomy  
6:5–9

*To love God truly,  
one must first love  
human beings. And  
if people tell you  
that they love God  
but do not love  
others, you will  
know that they are  
lying. (Chasidic  
teaching)*

**שְׁמַע** ("hear") In order to fulfill the command "*Sh'ma!* Hear!" some cover their eyes to sharpen their sense of hearing. It is also customary to recite the first line of the *Sh'ma* in a full voice to publicly declare the Oneness of God, while the second line—**שֵׁם כְּבוֹד**—is whispered as a private affirmation of faith.

One may recite the *Sh'ma* in any language (Babylonian Talmud, B'rachot 13a).

**וְשִׁנַּנְתָּם לְבָנֶיךָ** ("impress [the mitzvot] upon your children") By wordplay, the verb "to repeat" is related to the word for teeth. This

suggests that teaching by consistent repetition is the best way to make an impression upon the next generation.

**עַל לִבְּךָ ... עַל יָדְךָ ... בֵּין עֵינֶיךָ** ("upon your heart ... upon your hand ... between your eyes") These commands are physically acted out when putting on tefillin, a symbol of one's commitment to God through emotional ("upon your heart"), physical ("upon your hand"), and intellectual ("between your eyes") devotion. (Rambam)

The blessings for tefillin are found on pages 35 and 36.

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

וְהָיָה אִם־שָׁמַעְתָּ אֶל־מִצְוֹתַי  
אֲשֶׁר אֲנִי מְצַוֶּה אֹתְכֶם הַיּוֹם לֵאמֹר  
אֶת־יְהוָה אֱלֹהֵיכֶם וּלְעַבְדּוֹ בְּכָל־  
לִבְבְּכֶם וּבְכָל־נַפְשְׁכֶם: וְנָתַתִּי מִטֶּר־  
אֲרָצְכֶם בְּעֵתוֹ יוֹרֵה וּמִלְקוֹשׁ וְאִסַּפְתִּי  
דִּגְנֶךָ וְתִירְשֶׁךָ וְיִצְהַרְךָ: וְנָתַתִּי עֵשֶׂב  
בְּשָׂדֶךָ לְבִהֶמְתֶּךָ וְאָכַלְתָּ וּשְׂבַעְתָּ:  
הִשְׁמַרְנוּ לָכֶם פֶּן־יִפְתֶּה לְבַבְכֶם וְסָרְתֶם  
וְעַבַּדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם  
לָהֶם: וְחָרָה אֶת־יְהוָה בָּכֶם וְעָצָר  
אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה מִטֶּר וְהָאֲדָמָה  
לֹא תֵתֵן אֶת־יְבוּלָהּ וְאֲבֹדְתֶם מִהָרָה  
מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם:  
וְשָׁמַתֶם אֶת־דִּבְרֵי אֱלֹהִים עַל־לִבְבְּכֶם  
וְעַל־נַפְשְׁכֶם וּקְשַׁרְתֶּם אֹתָם לְאוֹת  
עַל־יְדֵיכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם:  
וּלְמִדְוָתֶם אֹתָם אֶת־בְּנֵיכֶם לְדַבֵּר  
בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבִלְכֹתְךָ בַּדֶּרֶךְ  
וּבְשֹׁכְבְּךָ וּבְקוּמָה: וְכִתַּבְתֶּם עַל־מְזוּזוֹת  
בֵּיתְךָ וּבִשְׁעָרֶיךָ: לְמַעַן יִרְבּוּ יְמֵיכֶם  
וְיַמֵּי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע  
יְהוָה לֵאבֹתֵיכֶם לָתֵת לָהֶם כִּימֵי  
הַשָּׁמַיִם עַל־הָאָרֶץ:

Deuteronomy  
11:13–21

*Whatever may  
be your lot in  
life, may you be  
neither dazzled  
by abundance  
nor frightened  
by want, for the  
goods of the  
earth are not  
your goods.*  
(Rabbi Samson  
Raphael Hirsch)

**מְזוּזָה** (“mezuzah”) Literally, this means “doorpost,” but it has come to refer to the amulet which contains the *Sh’ma* and the paragraphs which follow it. Affixed to the doorpost, the

mezuzah is a physical reminder to dedicate one’s home to God, to make it a sanctuary. (See page 431 for the *Chanukat Bayit* ceremony.)

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

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

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

Numbers  
15:37–39

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-  
כָּל-מִצְוֹתֵי וְהִייתֶם קְדוֹשִׁים  
לֵאלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם  
אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ  
מִצְרַיִם לֵהָיוֹת לָכֶם לֵאלֹהִים  
אֲנִי יְהוָה אֱלֹהֵיכֶם:

Numbers  
15:40–41

**צִיצִית** (“tzitzit”) In the ancient Near East, the garments of the nobility were elaborately fringed. This text calls upon all Israel to wear tassels and to dye them in a rare and expensive shade of blue. The tzitzit, therefore, may represent a democratization process in which all Israel is seen to be a “nation of priests” (Exodus 19:6). (Marc Brettler)

The numerical value of the Hebrew letters of the word “tzitzit” adds up to 600. There are

eight threads and five knots. Added together, the total is 613, the number of mitzvot written in the Torah. The tzitzit is a physical reminder of the mitzvot.

**פֶּתִיל תְּכֵלֶת** (“a thread of blue”) The origin of this particular shade of sky-blue dye has been lost for millennia. Therefore, most tzitziyot today are made of only white threads.

## 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.*

*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.*

## גאולה

אֶמֶת וְיִצִיב, וְאֶהוּב וְחָבִיב,  
וְנוֹרָא וְאֲדִיר וְטוֹב וְיָפֶה הַדְּבָר  
הַזֶּה עָלֵינוּ לְעוֹלָם וָעֶד. אֶמֶת,  
אֱלֹהֵי עוֹלָם מְלַכְנוּ, צוּר יַעֲקֹב,  
מִגֵּן יִשְׁעֵנוּ.

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

לְדֹר וָדֹר הוּא קָיָם, וְשְׁמוֹ קָיָם,  
וְכִסְאוֹ נָכוֹן, וּמַלְכוּתוֹ וְאַמוּנָתוֹ  
לְעֵד קָיָמָה. וּדְבָרָיו חַיִּים  
וְקִיָּמִים, נְאֻמָּנִים וְנַחֲמָדִים,  
לְעֵד וּלְעוֹלָמֵי עוֹלָמִים.

From Psalm  
93:2

מִמִּצְרַיִם גָּאֵלְתָּנוּ, יְיָ אֱלֹהֵינוּ,  
וּמִבֵּית עֲבָדִים פָּדִיתָנוּ. עַל זֹאת  
שָׁבְחוּ אֱהוּבִים וְרוֹמְמוֹ אֵל,  
וְנִתְּנוּ יְדִידִים זְמִירוֹת, שִׁירֹת  
וְתִשְׁבְּחוּת, בְּרָכוֹת וְהוֹדָאוֹת  
לְמֶלֶךְ, אֵל חַי וְקָיָם.

*We are God's  
stake in human  
history. (Rabbi  
Abraham Joshua  
Heschel)*

רַם וְנוֹשָׂא, גָּדוֹל וְנוֹרָא, מִשְׁפִּיל  
גָּאִים, וּמַגְבִּיֵּה שְׁפָלִים, מוֹצִיא  
אֲסִירִים, וּפּוֹדֶה עֲנָוִים, וְעוֹזֵר  
דָּלִים, וְעוֹנֶה לְעַמּוֹ בְּעֵת  
שׁוֹעֵם אֵלָיו.

וְעוֹנֶה לְעַמּוֹ בְּעֵת שׁוֹעֵם אֵלָיו ("You answer the  
moment we cry out") These words can be read as  
a statement of faith, or as a challenge.

It is written: "Before they call I will answer"  
(Isaiah 65:24). Rabbi Elazar ben Pedat said: "If a

human being hears the words of another,  
he can judge him, but if he does not hear, he can-  
not judge him correctly. God is not like that.  
Before a person even speaks, God knows what is  
in the human heart." (Exodus Rabbah 21:3)

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.

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

מִי־כַמֹּכָה בָּאֵלִים, יְהוָה?  
מִי כַמֹּכָה, נָאֲדָר בְּקֹדֶשׁ,  
נוֹרָא תְהִלָּת, עֲשֵׂה פִלָּא?

Exodus 15:11

שִׁירָה חֲדָשָׁה שִׁבְחוּ גְאוּלִּים  
לְשִׁמְךָ עַל שְׁפַת הַיָּם; יַחַד  
כָּלָם הוֹדּוּ וְהִמְלִיכוּ וְאָמְרוּ:

יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד!

Exodus 15:18

צוּר יִשְׂרָאֵל, קוּמָה בְּעֶזְרֶךָ  
יִשְׂרָאֵל, וּפְדֵה כְנָאֲמֶךָ יְהוּדָה  
וְיִשְׂרָאֵל. גְּאֻלָּנוּ יְהוָה צְבָאוֹת  
שְׁמוֹ, קְדוֹשׁ יִשְׂרָאֵל.  
בְּרוּךְ אַתָּה יְיָ, גְּאֹל יִשְׂרָאֵל.

Isaiah 47:4

עֲשֵׂה פִלָּא (“doing wonders”) Rabbi Adda said  
in the name of Rabbi Yannai: “One should never  
remain in a place of danger and say ‘a miracle  
will be wrought for me’—a miracle may not be  
wrought for you; and should it be wrought, it  
will detract from your ultimate store of merit.”  
(Babylonian Talmud, Shabbat 32a)

גְּאֹל יִשְׂרָאֵל (“who redeemed Israel”)  
We Jews are all born of wanderers, with shoes  
under our pillows and a memory of blood that  
is ours  
raining down. We honor only those Jews who  
changed  
tonight, those who chose the desert over

bondage,  
who walked into the strange and became  
strangers  
and gave birth to children who could look down  
on them standing on their shoulders for having  
been slaves. We honor those who let go of  
every-  
thing but freedom, who ran, who revolted, who  
fought,  
who became other by saving themselves.  
(Marge Piercy)

Most of the prayers leading to this section speak *about* God. By contrast, this liturgical rubric, also known as the *Amidah*, allows us to address God directly. Such a daunting opportunity requires the focus described by our Sages, who taught: “One should not rise to say the Prayer (the *Amidah*) while immersed in sorrow, or idleness, or laughter, or chatter, or frivolity, or idle talk, but only in the spirit of *simchah shel mitzvah*, rejoicing in the opportunity to fulfill a mitzvah” (Babylonian Talmud, B’rachot 31a).

*All rise.*

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

אֲדֹנָי, שִׁפְתֵי תִפְתָּח,  
וּפִי יַגִּיד תְּהִלָּתְךָ:

Psalms 51:17

## Ancestors

## אבות

Praised are You, Adonai our God,  
and God of our ancestors:  
God of Abraham, God of Isaac,  
God of Jacob, God of Sarah,  
God of Rebekah, God of Rachel,  
and God of Leah; 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.

▼ בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ,  
וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם,  
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,  
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,  
אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה.  
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,  
אֵל עֲלִיוֹן.  
גּוֹמֵל חֲסִדִּים טוֹבִים,  
וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסִדֵי  
אֲבוֹת, וּמַבִּיא גְּאֻלָּה לְבָנֵי  
בְּנֵיהֶם לְמַעַן שְׁמוֹ, בְּאַהֲבָה.

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

### *During the Ten Days of Repentance 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.

זְכְּרֵנוּ לְחַיִּים, מֶלֶךְ חַפֵּץ בַּחַיִּים,  
וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן  
אֱלֹהִים חַיִּים.

**אֲבוֹת** (“ancestors”) Why does it say: “God of Abraham, God of Isaac, and God of Jacob” and not simply: “God of Abraham, Isaac, and Jacob?” Because Isaac and Jacob did not

merely take over the tradition of Abraham their father, but they themselves each searched for God. (Chasidic teaching)

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

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

## God's Power

## גבורות

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

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

*From Simchat Torah until Pesach include:*

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

מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

From Psalm  
147:18

*From Pesach until Sh'mini Atzeret include:*

You cause the dew to descend.

מוֹרִיד הַטֶּל.

With loyal kindness You sustain the  
living; with great compassion You  
extend life to the dead. You support  
the fallen and heal the sick; You  
free the captive and keep faith with  
those who sleep in the dust. Who  
is like You, Mighty One? Who can  
compare to You, Sovereign of life  
and death, Source of salvation?

מְכַלְכֵּל חַיִּים בְּחֶסֶד,  
מַחֲיָה מֵתִים בְּרַחֲמִים רַבִּים.  
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים,  
וּמַתִּיר אֲסוּרִים, וּמַקְיִים  
אֲמוֹנָתוֹ לַיֹּשְׁנֵי עָפָר.  
מִי כָמוֹךָ, בַּעַל גְּבוּרוֹת,  
וּמִי דוֹמֶה לָךְ, מֶלֶךְ מַמִּית  
וּמַחֲיָה וּמַצְמִיחַ יְשׁוּעָה?

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

*During the Ten Days of Repentance include:*

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

מִי כָמוֹךָ, אָב הַרַחֲמִים, זוֹכֵר  
יְצוּרָיו לְחַיִּים בְּרַחֲמִים?

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

וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים.  
בָּרוּךְ אַתָּה יְיָ, מַחֲיָה הַמֵּתִים.

מַצְמִיחַ יְשׁוּעָה ("Source of salvation")  
Salvation does not come about all at once;  
it grows, moment by moment, until the world

is changed. As it written: "Then shall Your light  
break forth like the morning"  
(Isaiah 58:8).



## 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:

'Holy, holy, holy is Adonai Tz'va'ot,  
the fullness of all the earth is God's  
glory.'"

Those facing them declare: "Praised!"  
"Praised be God's glory  
from God's place."

And in Your holy words it is written:  
"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.

## קדושה

נְקַדֵּשׁ אֶת שִׁמְךָ בְּעוֹלָם,  
כְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ  
בְּשָׁמַי מָרוֹם, כַּכְּתוּב  
עַל יַד נְבִיאָךְ:

וְקָרָא זֶה אֶל זֶה וְאָמַר:

אֲקָדוֹשׁ אֲקָדוֹשׁ אֲקָדוֹשׁ יְהוָה  
צְבָאוֹת, מְלֵא כָל-הָאָרֶץ  
כְּבוֹדוֹ.

לְעַמְתָּם בְּרוּךְ יֹאמְרוּ:

אֲ בְרוּךְ כְּבוֹד-יְהוָה מִמְּקוֹמוֹ.

וּבְדִבְרֵי קִדְשְׁךָ כָּתוּב לֵאמֹר:  
אֲ יִמְלֹךְ יְהוָה לְעוֹלָם, אֱלֹהֵינוּ,  
צִיּוֹן, לְדֹר וָדֹר, הַלְלוּיָהּ!

לְדֹר וָדֹר נִגִּיד גְּדֻלָּתְךָ,  
וּלְנִצְחַ נִצְחִים קִדְשְׁתֶּךָ  
נְקַדִּישׁ. וְשִׁבְחֶךָ, אֱלֹהֵינוּ,  
מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם  
וָעַד, כִּי אֵל מְלֹךְ גְּדוֹל  
וְקָדוֹשׁ אַתָּה.

\*בְּרוּךְ אַתָּה יְיָ, הָאֵל הַקָּדוֹשׁ.

Isaiah 6:3

Ezekiel 3:12

Psalms 146:10

*\*During the Ten Days of Repentance substitute:*

Praised are You, Adonai,  
the holy Sovereign.

בְּרוּךְ אַתָּה יְיָ, הַמְּלֹךְ הַקָּדוֹשׁ.

מְלֵא כָל-הָאָרֶץ כְּבוֹדוֹ ("the fullness of all the  
earth is God's glory") When his student asked:  
"Rebbe, where is God?" the Chasidic master Rabbi

Menachem Mendel of Kotzk responded:  
"Wherever you let God in."

## Understanding

You favour humankind with knowledge and teach mortals understanding. Favour us with a measure of Your knowledge, understanding, and insight. Praised are You, Adonai, gracious Giver of knowledge.

## בינה

אַתָּה חוֹנֵן לְאָדָם דַּעַת,  
וּמְלַמֵּד לְאָנוּשׁ בִּינָה. חֲנֵנוּ  
מֵאַתָּךְ דַּעַה, בִּינָה, וְהַשְׁכֵּל.  
בְּרוּךְ אַתָּה יְיָ חוֹנֵן הַדַּעַת.

*A wise person's question is half the answer.*  
(Solomon ibn Gabirol)

## Repentance

Cause us to return, Avinu, to Your Torah; draw us near, our Sovereign, to Your service; and lead us in wholehearted repentance back to You. Praised are You, Adonai, who desires repentance.

## תשובה

הַשִּׁיבֵנוּ אֲבִינוּ לְתוֹרָתְךָ,  
וְקַרְבֵּנוּ מִלְּפָנֶיךָ לְעִבּוּדְךָ,  
וְהַחֲזִירֵנוּ בְּתִשּׁוּבָה שְׁלֵמָה  
לְפָנֶיךָ.  
בְּרוּךְ אַתָּה יְיָ הַרוֹצֶה  
בְּתִשּׁוּבָה.

*Is it My desire that a wicked person shall die? No, says the Eternal God. It is rather that he shall turn back from his ways and live.*  
(Ezekiel 18:23)

## Forgiveness

Forgive us, Avinu, for we have sinned; pardon us, our Sovereign, for we have transgressed, for You are the One who pardons and forgives. Praised are You, Adonai, who graciously extends forgiveness.

## סליחה

סְלַח לָנוּ, אֲבִינוּ, כִּי חָטָאנוּ,  
מִחַל לָנוּ, מִלְּפָנֶיךָ, כִּי פָשַׁעְנוּ,  
כִּי מוֹחֵל וְסוֹלֵחַ אַתָּה.  
בְּרוּךְ אַתָּה יְיָ חֲנוּן  
הַמֵּרַבֵּה לְסִלּוּחַ.

**בינה** ("understanding") I do not beg You to reveal to me the secret of Your ways; I could not bear knowing. But show me one thing; show it to me more clearly and more deeply; show me what this, which is happening at this very moment, means to me, what it demands of me, and what You, Ruler of the Universe, are telling me by way of it. (Rabbi Levi Yitzchak of Berdichev)

**תשובה** ("repentance") Rabbi Eliezer said: "Repent one day before your death." His

disciples asked: "Does anyone know on what day he will die?" He answered: "All the more reason to repent today." (Babylonian Talmud, Shabbat 153a)

**סליחה** ("forgiveness") The highest sacrifice is a broken and contrite heart; the highest wisdom is that which is found in the Torah; the noblest of all ornaments is modesty; and the most beautiful thing that a person can do is to forgive a wrong. (Rabbi Eliezer of Worms)

## Redemption

Look upon our affliction and  
defend our cause; redeem us  
speedily for the sake of Your name,  
for You are a mighty Redeemer.  
Praised are You, Adonai,  
Redeemer of Israel.

## גאולה

רֵאֵה בְּעֵינֶיךָ וְרִיבָה רִיבֵנוּ,  
וּגְאֹלֵנוּ מִהֲרָה לְמַעַן שְׁמֶךָ,  
כִּי גּוֹאֵל חֹזֵק אַתָּה.  
בְּרוּךְ אַתָּה יְיָ, גּוֹאֵל יִשְׂרָאֵל.

*Forgetfulness  
leads to  
exile, while  
remembering  
is the secret  
of redemption.  
(The Baal  
Shem Tov)*

## Healing

Heal us, Adonai, and we will be  
healed. Save us, and we will be  
saved; for You are our Praise, the  
One who grants complete healing  
for all our afflictions.

## רפואה

רְפְּאֵנוּ יְיָ, וְנִרְפָּא, הוֹשִׁיעֵנוּ  
וְנוֹשְׁעָה, כִּי תְהִלָּתְנוּ אַתָּה,  
וְהַעֲלֵה רְפוּאָה שְׁלֵמָה  
לְכָל מַכּוֹתֵינוּ.

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

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

יְהִי רָצוֹן מִלְפָּנֶיךָ, יְיָ אֱלֹהֵי וְאֱלֹהֵי  
אֲבוֹתַי, שֶׁתִּשְׁלַח מִהֲרָה רְפוּאָה  
שְׁלֵמָה מִן הַשָּׁמַיִם, רְפוּאָת הַנֶּפֶשׁ  
וְרְפוּאָת הַגּוּף לַחַוְלָה/לַחַוְלָה,  
בְּן/בַּת \_\_\_\_\_,  
בְּתוֹךְ שָׂרָר חוֹלֵי יִשְׂרָאֵל.

For You are a Sovereign God,  
a faithful Healer,  
the compassionate One.  
Praised are You, Adonai, Healer of  
the sick among Your People Israel.

כִּי אַל מֶלֶךְ רוֹפֵא נֶאֱמָן  
וְרַחֲמָן אַתָּה.  
בְּרוּךְ אַתָּה יְיָ, רוֹפֵא חוֹלֵי  
עַמּוֹ יִשְׂרָאֵל.

**רְפוּאָה** ("healing") The essence of the mitzvah to visit the sick is to determine the needs of the patient, to see what has to be done for him, and to make him comfortable

with others. You must also remember to pray for mercy on his behalf. If you visited him and did not pray for his recovery, you have not fulfilled the mitzvah. (Kitzur Shulchan Aruch)

## Abundance

Bless us, Adonai, our God; let this year and all the varieties of its produce be for goodness; and bestow blessing upon the face of the earth. Satisfy us with Your bounty and bless our year as the good years. Praised are You, Adonai, who blesses the years.

## ברכת השנים

בָּרַךְ עָלֵינוּ יְיָ אֱלֹהֵינוּ,  
אֶת הַשָּׁנָה הַזֹּאת וְאֶת  
כָּל מִינֵי תְבוּאָתָהּ לְטוֹבָה.  
וְתֵן בְּרָכָה עַל פְּנֵי הָאֲדָמָה,  
וְשַׂבְּעֵנוּ מִטּוֹבָךְ, וּבָרַךְ  
שָׁנֵתָנוּ כְּשָׁנִים הַטּוֹבוֹת.  
בְּרוּךְ אַתָּה יְיָ, מְבָרֵךְ הַשָּׁנִים.

## Freedom

Sound a great shofar for our freedom. Raise up a banner to gather our exiles, and gather us together from the four corners of the earth. Praised are You, Adonai, who gathers the dispersed of Your People Israel.

## חרות

תִּקַּע בְּשׁוֹפָר גָּדוֹל לְחֵירוֹתֵנוּ,  
וְשֵׂא נֶס לְקַבֵּץ גְּלוּתֵינוּ,  
וְקַבְּצֵנוּ יַחַד מֵאַרְבַּע  
כַּנְפוֹת הָאָרֶץ.  
בְּרוּךְ אַתָּה יְיָ, מְקַבֵּץ  
נִדְחֵי עַמּוֹ יִשְׂרָאֵל.

*Believe me, the  
drug of freedom is  
universally potent.*  
(Natan Sharansky)

## Justice

Restore the justice sought by our judges and our counsellors as at the beginning. Remove from us sorrow and sighing, and may You alone reign over us, Adonai, with kindness and compassion. Make us righteous with justice. Praised are You, Adonai, \*Sovereign, Lover of righteousness and justice.

## צדקה ומשפט

הַשִּׁיבָה שׁוֹפְטֵינוּ כְּבָרָאשׁוֹנָה,  
וְיֹעֲצֵינוּ כְּבִתְחִלָּה, וְהִסֵּר  
מִמֶּנּוּ יִגּוֹן וְאַנְחָה, וּמְלוֹךְ  
עָלֵינוּ אַתָּה יְיָ לְבִדְךָ בְּחֶסֶד  
וּבְרַחֲמִים, וְצִדְקָנוּ בְּמִשְׁפָּט.  
בְּרוּךְ אַתָּה יְיָ, \*מֶלֶךְ אוֹהֵב  
צִדְקָה וּמִשְׁפָּט.

*Justice, justice  
shall you pursue.*  
(Deuteronomy  
16:20)

*\*During the Ten Days of Repentance substitute:*

The Sovereign who is Justice.

הַמֶּלֶךְ הַמִּשְׁפָּט.

**חֵירוֹת** ("freedom") Prayer is meaningless unless it is subversive, unless it seeks to overthrow and to ruin the pyramids of callousness, hatred, opportunism, falsehoods. (Rabbi Abraham Joshua Heschel)

**צִדְקָה וּמִשְׁפָּט** ("righteousness and justice") Thus says the Eternal: "Let not the wise glory

in their wisdom, neither let the mighty glory in their might, let not the rich glory in their riches, but let them that glory, glory in this—that I am the Eternal who acts with love, justice, and righteousness on Earth."  
(Jeremiah 9:22–23)

## Against Enemies

For slanderers let there be no hope, and may all wickedness perish instantly; may all Your enemies be swiftly cut off, and may You quickly uproot, crush, rout, and subdue the insolent speedily in our days. Praised are You, Adonai, who breaks enemies and subdues the insolent.

## The Righteous

Over the righteous, over the pious, over the elders of Your People, the House of Israel, over the remnant of their scholars, over the true converts, and over us may Your mercy well up, Adonai, our God. Grant bountiful reward to all who truly trust in Your name and place our lot among them forever. May we not be put to shame, for in You have we put our trust. Praised are You, Adonai, Support and Trust of the righteous.

## למלשינים

וְלַמְלָשִׁינִים אֵל תְּהִי תִקְוָה,  
וְכָל הָרָשָׁעָה כִּרְגַע תֵּאָבֵד,  
וְכָל אִיבִיךָ מִהֶרָה יִכָּרְתֶּךָ,  
וְהַזֵּדִים מִהֶרָה תַעֲקֶה  
וְתִשָּׁבֵר וְתִמָּגֵה וְתִכְנֹעַ  
בְּמִהֶרָה בְּיָמֵינוּ.  
בָּרוּךְ אַתָּה יְיָ שׁוֹבֵר אִיבִים  
וּמַכְנִיעַ זֵדִים.

*Hate evil and love goodness, and establish justice in the gate. (Amos 5:15)*

## צדיקים

עַל הַצְדִּיקִים, וְעַל הַחֲסִידִים,  
וְעַל זְקֵנֵי עַמְּךָ בֵּית יִשְׂרָאֵל,  
וְעַל פְּלִיטַת סוֹפְרֵיהֶם, וְעַל גִּרֵּי  
הָעֵדֶק, וְעַלֵּינוּ יְהֵמוּ רַחֲמֶיךָ,  
יְיָ אֱלֹהֵינוּ, וְתֵן שָׂכָר טוֹב לְכָל  
הַבּוֹטְחִים בְּשִׁמְךָ בְּאַמֶּת.  
וְשִׁים חֶלְקֵנוּ עִמָּהֶם לְעוֹלָם,  
וְלֹא נִבּוֹשׁ, כִּי כָךְ בָּטַחְנוּ.  
בָּרוּךְ אַתָּה יְיָ מִשְׁעָן וּמִבְטָח  
לְצַדִּיקִים.

*Even if it seems inadequate in your eyes, none of the good you do is ever lost. (Rabbi Nachman of Bratzlav)*

**מְלָשִׁינִים** ("slanderers") The impulse toward evil is at first like a passerby, then it is called a guest, and finally it becomes the master of the house. (Babylonian Talmud, Sukkah 52b) ("may we not be put to shame")

**וְלֹא נִבּוֹשׁ** ("may we not be put to shame")

All those who are in a position to stop the members of their household from sinning and do not

do so are held accountable for the sins of their household; those who are in a position to reprove their fellow citizens and do not do so, are held accountable for the sins of their city; and those who are in a position to reprove all humanity and do not do so, are held accountable for the sins of the whole world. (Babylonian Talmud, Shabbat 54b)

## For Jerusalem

To Jerusalem, Your city, turn in compassion, and dwell therein as You have promised. Rebuild it soon in our days as an eternal edifice. Praised are You, Adonai, Builder of Jerusalem.

## Deliverance

Cause the sprout of deliverance to spring up soon. Let the light of deliverance shine forth according to Your word, for we hope for Your deliverance all the day. Praised are You, Adonai, who causes the light of deliverance to break through.

## Hear Our Prayer

Hear our voice, Adonai, our God, have pity and compassion upon us, and accept our prayer with mercy and favour, because You are God who hears prayers and supplication. Our Sovereign, do not turn us away empty, for You listen compassionately for the prayer of Your People Israel. Praised are You, Adonai, who listens to prayer.

## שלום ירושלים

וְלִירוּשָׁלַיִם עִירְךָ בְּרַחֲמִים  
תָּשׁוּב, וְתִשְׁכּוֹן בְּתוֹכָהּ  
כַּאֲשֶׁר דִּבַּרְתָּ, וּבָנֶה אוֹתָהּ  
בְּקֶרֶב בְּיָמֵינוּ בְּנֵין עוֹלָם.  
בְּרוּךְ אַתָּה יְיָ, בּוֹנֵה יְרוּשָׁלַיִם.

*One who stands at prayer, outside of the land of Israel, should direct one's heart toward Jerusalem.*  
(Babylonian Talmud, B'rachot 30a)

## קרן ישועה

אֶת צֶמַח הַיְשׁוּעָה מְהֵרָה  
תַצְמִיחַ, וְקֶרֶן יְשׁוּעָה  
תָרוּם כְּנֶאֱמָר, כִּי  
לִישׁוּעָתְךָ קִוִּינוּ כָּל הַיּוֹם.  
בְּרוּךְ אַתָּה יְיָ, מַצְמִיחַ  
קֶרֶן יְשׁוּעָה.

## שמע קולנו

שְׁמַע קוֹלֵנוּ, יְיָ אֱלֹהֵינוּ, חוּס  
וְרַחֵם עָלֵינוּ, וְקַבֵּל בְּרַחֲמִים  
וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ, כִּי אֵל  
שׁוֹמֵעַ תְּפִלוֹת וְתַחֲנוּנִים  
אַתָּה. וּמִלְפָּנֶיךָ, מִלִּפְנֵי רִיקָם  
אֵל תִּשְׁיבֵנוּ. כִּי אַתָּה שׁוֹמֵעַ  
תְּפִלַּת עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים.  
בְּרוּךְ אַתָּה יְיָ, שׁוֹמֵעַ תְּפִלָּה.

*Our prayers are answered not when we are given what we ask, but when we rise to the challenge to be what we can be.*  
(Rabbi Morris Adler)

**יְשׁוּעָה** ("deliverance") A single person was created in the world—Adam—in order to teach that if one has destroyed a single life, it is as though one has thereby destroyed an entire world; and if one has saved a single life, it is as though one has saved an entire world. (Mishnah Sanhedrin 4:5)

**שׁוֹמֵעַ תְּפִלָּה** ("who listens to prayer") Gold and silver become purified through fire. If you feel no sense of improvement after your prayer, you are either made of base metal, or your prayer was cold. (Rabbi Pinchas of Koretz)

## Worship

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

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

## עבודה

רַצֵּה, יְיָ אֱלֹהֵינוּ, בְּעַמְּךָ  
יִשְׂרָאֵל, וּתְפַלֶּתֶם בְּאַהֲבָה  
תִּקְבֹּל, וּתְהִי לְרָצוֹן תָּמִיד  
עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.

אֵל קָרוֹב לְכָל קֹרְאָיו, פָּנֵה  
אֵל עֲבָדֶיךָ וְחַנּוּנוֹ; שְׁפוּךְ  
רוּחְךָ עָלֵינוּ.

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

*On Rosh Chodesh, Chol HaMo'eid, and Yom HaAtzma'ut include:*

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

- day of the New Month.
- Festival of Pesach.
- Festival of Sukkot.
- day of Israel's Independence.

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.*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֵא  
וְיִזְכֵּר וְיִזְכְּרֵנוּ וְיִזְכְּרוּן כָּל עַמְּךָ בֵּית  
יִשְׂרָאֵל לְפָנֶיךָ, לְטוֹבָה, לְחַן וּלְחֶסֶד  
וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם בְּיוֹם

— ראש החדש הזה.

— חג המצות הזה.

— חג הסוכות הזה.

— חג העצמאות הזה.

וְיִזְכְּרֵנוּ, יְיָ אֱלֹהֵינוּ, בּוֹ לְטוֹבָה. אָמֵן.

וּפָקְדֵנוּ בּוֹ לְבִרְכָּה. אָמֵן.

וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. אָמֵן.

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

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוֹבְךָ  
לְצִיּוֹן בְּרַחֲמִים.  
בָּרוּךְ אַתָּה, יְיָ, הַמְּחַיֵּה  
שְׁכִינָתוֹ לְצִיּוֹן.

## Gratitude

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

## הודאה

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה  
הוּא יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי  
אֲבוֹתֵינוּ לְעוֹלָם וָעֶד.  
צוּר חַיֵּינוּ, מִגֵּן יִשְׁעֵנוּ,  
אֵתָה הוּא לְדוֹר וָדוֹר.  
נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ,  
עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ,  
וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ,  
וְעַל נְסִיךְ שְׂבָכָל יוֹם עִמָּנוּ,  
וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ  
שְׂבָכָל עֵת, עָרֵב וּבֹקֶר וְצַהֲרָיִם.  
הַטּוֹב, כִּי לֹא־כָלוּ רַחֲמֶיךָ,  
וְהַמְּרַחֵם, כִּי לֹא תָמוּ חֲסָדֶיךָ.  
מֵעוֹלָם קוִינֵנוּ לָךְ.

From Psalm 79:13

From  
Lamentations 3:22

### 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.*

עַל הַנִּסִּים, וְעַל הַפְּרָקָן, וְעַל הַגְּבוּרוֹת,  
וְעַל הַתְּשׁוּעוֹת, וְעַל הַמַּלְחָמוֹת  
שֶׁעָשִׂיתָ לְאַבוֹתֵינוּ, בְּיָמֵים הָהֵם  
בְּזֶמֶן הַזֶּה.

בִּימֵי מַתִּיתָהוּ בֶן יוֹחָנָן כֹּהֵן גָּדוֹל,  
חֲשֹׁמוֹנַי וּבָנָיו, כְּשֶׁעָמְדָה מַלְכוּת יוֹן  
הַרְשָׁעָה עַל עַמְּךָ יִשְׂרָאֵל לְהַשְׁכִּיחַם  
תּוֹרָתְךָ, וּלְהַעֲבִירם מִחֻקֵּי רְצוֹנְךָ,  
וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים עָמַדְתָּ לָהֶם  
בַּעֲת צָרָתָם.

רַבָּת אֶת רִיבָם, דִּנְתָּ אֶת דִּינָם, נִקְמָת  
אֶת נִקְמָתָם.



*On Chanukah continue:*

*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.*

מִסֶּרֶת גְּבוּרִים בְּיַד חֲלָשִׁים, וְרַבִּים  
בְּיַד מַעֲטִים, וּטְמֵאִים בְּיַד טְהוּרִים,  
וְרָשָׁעִים בְּיַד צְדִיקִים, וְיָוֵדִים בְּיַד  
עוֹסְקֵי תוֹרָתְךָ. וְלָךְ עֲשִׂיתָ שֵׁם גָּדוֹל  
וְקָדוֹשׁ בְּעוֹלָמְךָ, וְלַעֲמֶךָ יִשְׂרָאֵל עֲשִׂיתָ  
תְּשׁוּעָה גְדוֹלָה וּפְרָקָן כְּהַיּוֹם הַזֶּה.  
וְאַחֲרַיִךְ בֵּן בָּאָו בְּנִיךָ לְדַבֵּר בֵּיתְךָ,  
וּפְנֹו אֶת הַיִּכְלָךְ, וְטָהְרוּ אֶת מִקְדָּשְׁךָ,  
וְהִדְלִיקוּ נֵרוֹת בְּחִצְרוֹת קִדְשֶׁךָ, וְקִבְּעוּ  
שְׁמוֹנֶת יָמֵי חֲנֻכָּה אֵלּוֹ לְהוֹדוֹת וּלְהַלֵּל  
לְשִׁמְךָ הַגָּדוֹל.

*On Purim 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 Mordechai and Esther,  
in the capital city of Shushan,  
the wicked Haman rose up, plotting  
the destruction of all the Jews. He  
planned to annihilate them—young  
and old, women and children—in a  
single day, the thirteenth of Adar, and  
to plunder their possessions as well.*

*But You, in Your great compassion,  
thwarted his plan and frustrated his  
scheme.*

עַל הַנִּסִּים, וְעַל הַפְּרָקָן, וְעַל  
הַגְּבוּרוֹת, וְעַל הַתְּשׁוּעוֹת, וְעַל  
הַמִּלְחָמוֹת שֶׁעֲשִׂיתָ לְאַבוּחֵינוּ,  
בַּיָּמִים הָהֵם בְּזֶמֶן הַזֶּה.  
בַּיָּמִי מְרֻדֵּי וְאַסְתֵּר בְּשׁוּשַׁן הַבִּירָה,  
כְּשֶׁעָמַד עֲלֵיהֶם הָמָן הָרָשָׁע, בְּקֶשׁ  
לְהַשְׁמִיד, לְהָרֵג, וּלְאַבֵּד אֶת כָּל  
הַיְּהוּדִים, מִנֶּעַר וְעַד זָקֵן, טָף וְנָשִׁים,  
בַּיּוֹם אֶחָד, בְּשִׁלּוּשֵׁה עֶשֶׂר לַחֹדֶשׁ  
שְׁנֵים עָשָׂר, הוּא חֹדֶשׁ אֲדָר,  
וּשְׁלָלָם לְבוֹז.

וְאַתָּה בְּרַחֲמֶיךָ הָרַבִּים הִפַּרְתָּ אֶת  
עֲצָתוֹ, וְקִלְקַלְתָּ אֶת מַחֲשַׁבְתּוֹ.

*For the Jews  
there was light,  
happiness, joy,  
and honour  
(Esther 8:16).  
So may it be  
for us! (Havdalah  
liturgy)*

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

וְעַל כָּל־מַעֲשֵׂי יְדְּכָךְ וְיִתְרוֹמֶם  
שְׁמֶךָ, מְלִכֵּנוּ, תָּמִיד  
לְעוֹלָם וָעֶד.

*During the Ten Days of Repentance include:*

Inscribe all the children of Your  
covenant for good life.

וְכָתֹב לְחַיִּים טוֹבִים  
כָּל בְּנֵי בְרִיתְךָ.

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

וְכָל הַחַיִּים יוֹדוּךָ סֶלָה,  
וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאֵמֶת,  
הָאֵל יְשׁוּעָתָנוּ וְעֶזְרָתָנוּ סֶלָה.  
בָּרוּךְ אַתָּה יְיָ, הַטוֹב שְׁמֶךָ  
וְלָךְ נֶאֱדָה לְהוֹדוֹת.

## Peace

## ברכת שלום

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

שִׁים שְׁלוֹם, טוֹבָה וּבְרָכָה,  
חַן וְחֶסֶד וִרְחָמִים, עָלֵינוּ  
וְעַל כָּל יִשְׂרָאֵל עַמְּךָ.  
בְּרַכְנוּ אֲבִינוּ, בְּלָנוּ בְּאַחָה,  
בְּאוֹר פְּנִיךָ, כִּי בְּאוֹר פְּנִיךָ  
נִתְּתָ לָנוּ, יְיָ אֱלֹהֵינוּ, תּוֹרַת  
חַיִּים, וְאַהֲבַת חֶסֶד וְצִדִּיקָה,  
וּבְרָכָה, וִרְחָמִים, וְחַיִּים,  
וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ  
אֶת עַמְּךָ יִשְׂרָאֵל בְּכָל יֵת  
וּבְכָל שְׂעָה בְּשָׁלוֹמְךָ.

*Nation shall not  
lift up sword  
against nation.  
Never again  
shall they train  
for war.  
(Isaiah 2:4)*

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

\*בָּרוּךְ אַתָּה יְיָ, הַמְּבָרֵךְ אֶת  
עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

שִׁים שְׁלוֹם ("grant us peace") Rabbi Shimon  
ben Chalafta taught: "The Holy One, blessed be  
God, found no better vessel to hold Israel's  
blessings than peace, for it is written in

Psalm 29:1: 'The Eternal will give strength to  
His People. The Eternal will bless His People  
with peace.'" (Mishnah Uktzin 3:12)

*\*During the Ten Days of Repentance substitute:*

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

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

## Private Meditation

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

## אלהי נצור

אֱלֹהֵי, נִצֹּר לְשׁוֹנֵי מַרְעַ,  
וְשִׁפְתֵי מְדַבֵּר מִרְמָה,  
וְלִמְקַלְלֵי נַפְשֵׁי תְדוּם,  
וְנַפְשֵׁי כַּעֲפָר לְכָל תְּהִיָּה.  
פָּתַח לִבִּי בְּתוֹרָתְךָ,  
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי,  
וְכָל הַחוֹשְׁבִים עָלַי רָעָה,  
מְהֵרָה הִפֵּר עֲצָתָם וְקַלְקַל  
מַחֲשַׁבְתָּם. עֲשֵׂה לִמְעַן  
שְׁמֶךָ, עֲשֵׂה לִמְעַן יִמְיִנֶךָ,  
עֲשֵׂה לִמְעַן קֹדְשְׁתֶּךָ,  
עֲשֵׂה לִמְעַן תּוֹרָתְךָ. לִמְעַן  
יִחַלְצוֹן יְדִידֶיךָ. הוֹשִׁיעָה  
יִמְיִנֶךָ וְעֲנֵנִי.

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

*Better is one  
hand full of  
quiet than two  
hands full of  
toil and striving  
after wind.*  
(Ecclesiastes 4:6)

וְלִמְקַלְלֵי נַפְשֵׁי תְדוּם ("help me to keep silent  
in the face of derision") Rabbi Menachem Mendel  
of Lubavitch used to restrain an angry outburst  
until he had searched in the law codes to learn

whether anger is permissible in that particular  
instance. But how much genuine anger could he  
feel after searching for the proof-text in the  
Shulchan Aruch?

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

יְהִי לְרָצוֹן אִמְרֵי־פִי וְהִגִּיוֹן  
לְבִי לִפְנֶיךָ, יְהוָה, צוּרִי וְגֹאֲלִי:

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

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

*God is Peace,  
God's name is  
Peace, and all is  
bound together  
by Peace.  
(The Zohar)*

*All are seated.*

*In celebration of Rosh Chodesh, Chol HaMo'eid, or Yom HaAtzma'ut,  
the Abbreviated Hallel is found on page 69.*

*On Mondays, Thursdays, Rosh Chodesh, and Chol HaMo'eid,  
the Torah service is found on page 70.*

*Aleinu is found on page 74.*

**הִגִּיוֹן לְבִי** ("the meditations of my heart")  
It is written: "Listen to my words, O God, under-  
stand my meditation" (Psalm 5:2).  
King David said: "Ruler of the universe,  
when I have the strength to stand before  
You in prayer and express my words, listen  
to me. But when I do not have the strength,  
understand what is in my heart." (Midrash  
Tehilim 5:6)

**עֲשֵׂה שָׁלוֹם** ("may the One who causes peace")  
At these concluding words of the *Amidah*, it is  
customary to bow, take three steps backwards,  
and then bow to the left,  
to the right, and to the centre as if taking leave  
of the Divine Presence.

## The Abbreviated Hallel

## הלל בקיצור

The Hallel is a series of psalms added to the liturgy on festive days. This abbreviated alternative may be said during Chol HaMo'eid Pesach, Chol HaMo'eid Sukkot, and Chanukah, and on Rosh Chodesh, Yom HaAtzma'ut, and Yom Yerushalayim.

Praise the Eternal, all you nations!  
Extol God, all you peoples!  
For great is God's love for us,  
everlasting is God's faithfulness.  
Halleluyah!

הַלְלוּ אֶת־יְהוָה כָּל־גּוֹיִם!  
שִׁבְחוּהוּ כָּל־הָאָמִים!  
כִּי גָבַר עָלֵינוּ חֶסֶדְךָ,  
וְאַמְת־יְהוָה לְעוֹלָם. הַלְלוּיָהּ:

Psalms 117

O give thanks to Adonai  
who is good;  
*God's love is everlasting.*

הוֹדוּ לַיהוָה כִּי־טוֹב,  
כִּי לְעוֹלָם חֶסֶדְךָ:

Psalms 118:1-4

Let Israel now say:  
*God's love is everlasting.*

יֹאמְרוּ־נָא יִשְׂרָאֵל,  
כִּי לְעוֹלָם חֶסֶדְךָ:

Let the House of Aaron now say:  
*God's love is everlasting.*

יֹאמְרוּ־נָא בֵּית־אַהֲרֹן,  
כִּי לְעוֹלָם חֶסֶדְךָ:

Let all who revere the Eternal now say:  
*God's love is everlasting.*

יֹאמְרוּ־נָא יְרֵאֵי יְהוָה,  
כִּי לְעוֹלָם חֶסֶדְךָ:

Praised is the one who comes in the name  
of Adonai; we bless you from the House  
of Adonai.  
*You are my God, and I will thank You;  
You are my God; I will exalt You.*

בְּרוּךְ הַבָּא בְּשֵׁם יְהוָה,  
בִּרְכֻנוֹכֶם מִבֵּית יְהוָה:  
אֱלֹהֵי אֲתָה וְאוֹדֶךָ,  
אֱלֹהֵי אֲרוֹמְמֶךָ:

Psalms 118:26,  
28-29

O give thanks to Adonai,  
who is good;  
*God's love is everlasting.*

הוֹדוּ לַיהוָה כִּי־טוֹב,  
כִּי לְעוֹלָם חֶסֶדְךָ:

**אֲרוֹמְמֶךָ** ("I will exalt You") The beginning of praise and the start of song, the beginning of joy and the start of jubilation—these are sung by the princes who daily serve Adonai, the God of Israel. They exalt God's throne of glory: "Rejoice, rejoice, throne of glory! Sing, sing for joy, seat of

the Most High! Exult, exult,  
O precious vessel, so marvellously fashioned!  
You will gladden the Ruler as a bridegroom is  
gladdened in his bridal chamber!" (From the  
Hechalot hymns by the early mystics of the  
third and fourth centuries)

## Torah Service for Weekdays

## סדר קריאת התורה לחול

Every Torah service is a re-enactment of the revelation at Mount Sinai. Each time the Torah is taken from the Ark, we receive new insight, as it is taught: "The person who has studied a chapter one hundred times cannot be compared with the person who has studied it a hundred and one times" (Babylonian Talmud, Chagigah 9b).

In the early days of the Second Temple (fifth century B.C.E.), Ezra the Scribe set out to rebuild Jewish life. He believed that Torah, its narratives and its moral imperatives, was the very lifeblood of our people for all time. He therefore instituted the public reading of Torah on Mondays and Thursdays, market days when the largest crowds would gather. Our Sages provide another explanation for why Torah is read on these days in addition to Shabbat and Festivals. Exodus 15:22-24 relates that the Israelites travelled for three days in the wilderness, found no water, and lost faith. The Sages considered water to be a metaphor for Torah and concluded that going even three days without the nourishment of Torah-wisdom puts us at risk. To this day, Torah is read publicly every Monday, Thursday, and Shabbat.

*All rise. The Ark is opened.*

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

וַיְהִי בְּנִסְעֵ הָאָרֶץ וַיֹּאמֶר  
מֹשֶׁה: קוּמָה יְהוָה וַיִּפְּצוּ  
אֹיְבֶיךָ וַיִּנָּסוּ מִשְׁנֵאֶיךָ  
מִפְּנֶיךָ:

Numbers 10:35

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

כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה  
וּדְבַר־יְהוָה מִירוּשָׁלַיִם:

Isaiah 2:3

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

בָּרוּךְ שֶׁנָּתַן תוֹרָה לְעַמּוֹ  
יִשְׂרָאֵל בְּקִדְשׁוֹ:

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

גְּדֹלוֹ לִיהוָה אֲתִי  
וְנִרְמְמָה שְׁמוֹ יַחְדָּו:

Psalms 34:4

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

וַיִּפְּצוּ אֹיְבֶיךָ ("let Your enemies be scattered") Here Torah is described as a powerful weapon against hatred, a protective shield against evil from within and without. Our Sages comment: "If it had not been for the Book of the Law which

remained with the People Israel when they were in foreign lands, they would not have differed at all from the nations of the world." (Sifra 112c)

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.*

## Torah Blessings

*Before the Torah is read:*

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.

*After the Torah is read:*

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

**עליה לַתּוֹרָה** ("ascent to the Torah") Aliyah is ascent. We ascend to the Torah to acknowledge that we choose to live under its laws and principles. We ascend to the Torah to affirm that we are a part of a People and a story that is much greater than

לָךְ, יְהוָה, הַגְדָּלָה וְהַגְבוּרָה  
וְהַתְפָּאֲרָת וְהַנִּצָּח וְהַהוֹדָה  
כִּי-כָל בְּשָׁמַיִם וּבָאָרֶץ,  
לָךְ יְהוָה הַמְּמֻלָּה  
וְהַמְתַּנְשָׂא לְכָל לְרֹאשׁ:  
רוֹמְמוֹ יְהוָה אֱלֹהֵינוּ  
וְהִשְׁתַּחֲווּ לְהַר קָדְשׁוֹ,  
כִּי קָדוֹשׁ יְהוָה אֱלֹהֵינוּ:

I Chronicles  
29:11

Psalms 99:9

## ברכות התורה

בְּרַכּוּ אֶת יְיָ הַמְּבָרָךְ:

בְּרוּךְ יְיָ הַמְּבָרָךְ  
לְעוֹלָם וָעֶד:

בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד:

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

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ  
הָעוֹלָם, אֲשֶׁר נָתַן לָנוּ תּוֹרַת  
אֱמֶת, וַחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ.  
בְּרוּךְ אַתָּה, יְיָ, נוֹתֵן הַתּוֹרָה.

ourselves. We ascend to the Torah to represent those who remain below. We ascend to the Torah with slow steps, or in haste, with enthusiasm or reluctance, in awe or in fear, in hope and in love. (Rabbi Sheila Peltz Weinberg)

## For One Rescued from Danger

## ברכת הגומל

*One who has survived danger recites:*

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

בָּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ  
הָעוֹלָם, הַגּוֹמֵל לַחַיִּיבִים טוֹבוֹת,  
שֶׁגַּמְלָנִי כָּל טוֹב.

*Congregation responds:*

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

מִי שֶׁגַּמְלָךְ/שֶׁגַּמְלָךְ כָּל טוֹב,  
הוּא יִגְמְלֶךָ/יִגְמְלֶךָ כָּל טוֹב. סֵלָה!

## For Life

## שהחיינו

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

בָּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
שֶׁהַחַיֵּינוּ וְקִיַּמְנוּ וְהִגִּיעֵנוּ לְזֶמֶן הַזֶּה.

## Prayer for Healing

## תפילה לחולים

*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.*

מִי שֶׁבָּרַךְ אֲבוֹתֵינוּ, אַבְרָהָם, יִצְחָק,  
וְיַעֲקֹב, שָׂרָה, רִבְקָה, רָחֵל, וְלֵאָה,  
הוּא יָבִיר וְיִרְפָּא אֶת הַחֹלִים.  
הַקְדוֹשׁ בָּרוּךְ הוּא יַמְלֵא רַחֲמִים  
עֲלֵיהֶם לְהַחֲלִימָם וּלְרַפְאוֹתָם,  
לְהַחֲזִיקָם וּלְהַחֲיִיתָם. וְיִשְׁלַח לָהֶם  
בְּמַהֲרָה רְפוּאָה שְׁלֵמָה, רְפוּאַת  
הַנַּפֶּשׁ וְרְפוּאַת הַגּוּף, בְּתוֹךְ שָׁאוֹר  
חוֹלֵי יִשְׂרָאֵל הַשְׁתָּא בְּעִגְלָא וּבְזֶמֶן  
קָרִיב, וְנֹאמַר: אָמֵן:

*Hope deferred  
sickens the  
heart, but  
desire realized  
is a tree of life.  
(Proverbs 13:12)*



*All rise. The Torah is lifted.*

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

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

Deuteronomy  
4:44; Numbers  
9:23

*The Torah is returned to the Ark.*

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

יְהַלְלוּ אֶת־שֵׁם יְהוָה כִּי  
נִשְׁגָּב שְׁמוֹ לְבָדּוֹ.

Psalms 148:13,14

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!

הוֹדּוּ עַל אֶרֶץ וְשָׁמַיִם:  
וְיִרְם קָרֵן לְעֹמּוֹ, תִּהְיֶה  
לְכָל־חַסִּידָיו, לְבְנֵי יִשְׂרָאֵל  
עַם־קָרְבּוֹ. הַלְלוּיָהּ:

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.

כִּי לֵקַח טוֹב נָתַתִּי לָכֶם,  
תּוֹרָתִי אֶל־תַּעֲזֹבוּ:  
עֵץ־חַיִּים הִיא לַמַּחְזִיקִים בָּהּ  
וְתִמְכֶּיהָ מֵאֲשֶׁר:  
דְּרָכֶיהָ דְּרָכֵי־נְעִים  
וְכָל־נְתִיבוֹתֶיהָ שָׁלוֹם:

Proverbs 4:2,  
3:18,17

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

הַשִּׁיבֵנוּ, יְהוָה, אֵלֶיךָ וְנָשׁוּבָה,  
חֲדָשׁ יָמֵינוּ כְּקֶדֶם:

*The Torah is  
a covenant  
of being, not  
of doing.*  
(Rabbi Joseph  
Soloveitchik)

Lamentations  
5:21

*The Ark is closed. All are seated.*

**לֵקַח טוֹב** ("a good doctrine") God created the evil inclination, but also the Torah as the antidote. (Babylonian Talmud, Bava Batra 16a)  
**נְתִיבוֹתֶיהָ שָׁלוֹם** ("its paths are peace") A cynic approached Shammai with the following challenge: "Can you teach me the entire Torah while standing on one foot?" Shammai sent him away in disgust, declaring

this an impossible task, disrespectful to the expansiveness of Torah. When the man approached Hillel with the same question, the Sage answered: "What is hateful to you, do not do to others. That is the whole of Torah. The rest is commentary. Now go and study." (Babylonian Talmud, Shabbat 31a)

The *Aleinu* prayer seeks not to end the world, but to perfect it. Without denying human differences and identities, it sounds a universal call for submission to God alone. In this sense *Aleinu* parallels the Maimonidean messianic vision (Laws of Kings, 12), which is this-worldly. For Maimonides, the messianic future is just like this world, except that we will lack no confidence in facing life's challenges. *Aleinu* pushes us all to reach toward this messianic future. (Rabbi Daniel Landes)

*All rise.*

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

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

Who spreads out the heavens and establishes the earth, whose glory dwells in the highest heaven, whose mighty Presence is in the loftiest of heights. This is our God, there is no other; our true Sovereign, who is beyond exception.

עֲלֵינוּ לְשַׁבֵּחַ לְאֲדוֹן הַכֹּל,  
לְתַת גְּדֻלָּה לְיוֹצֵר בְּרָאשִׁית,  
שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת,  
וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת  
הָאֲדָמָה; שֶׁלֹא שָׁם חֻלְקָנוּ  
כָּהֶם, וְגִרְלָנוּ כָּכָל הַמוֹנֵם.

*How wonderful it is that nobody needs to wait a single moment before starting to improve the world.* (Anne Frank)

וְנִאֲנַחֲנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים  
וּמוֹדִים לִפְנֵי מֶלֶךְ מַלְכֵי  
הַמַּלְכִּים, הַקָּדוֹשׁ בְּרוּךְ הוּא.

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד  
אָרֶץ, וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם  
מִמַּעַל, וּשְׂכִינָת עֲזוֹ בְּגִבְהֵי  
מְרוֹמִים. הוּא אֱלֹהֵינוּ, אֵין  
עוֹד. אָמֵת מְלַכְנוּ, אָפֶס זִילְתּוֹ,

Isaiah 51:13

בוֹרְעִים וּמִשְׁתַּחֲוִים ("we kneel, we bow") It is customary to bend the knees at the word *kor'im*, to bow forward from the waist at *umishtachavim*, and to stand upright at *lifnei Melech* (Shulchan Aruch—Orach Chayim 132:2). The Maharil (14th–15th c. Germany) forbade bowing during *Aleinu*, stating it was only a cus-

tom and not a Talmudic dictate (Matteh Moshe 2:72).

מֶלֶךְ מַלְכֵי הַמַּלְכִּים ("Sovereign Ruler of all rulers") This name for God emphasizes that Adonai is above all human rulers, no matter how powerful.

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.”

כַּפְתּוֹב בְּתוֹרָתוֹ: וַיִּדְעָתָּ הַיּוֹם  
 וְהִשְׁבַּת אֶל-לִבְבְּךָ, כִּי יְהוָה  
 הוּא הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל  
 וְעַל-הָאָרֶץ מִתַּחַת, אֵין עוֹד:

Deuteronomy  
 4:39

*All are seated.*

*We therefore place our hope in  
 You, Adonai our God. Soon may  
 we behold the glory of Your power:  
 banish idolatry from the earth; wipe  
 away false gods; and perfect the  
 world by Your divine rule. Then all  
 humanity will call upon Your name  
 and even the wicked will turn toward  
 You. All the inhabitants of the earth  
 will come to know that to You alone  
 every knee must bend and every  
 tongue swear loyalty. Before You,  
 Adonai our God, let them humble  
 themselves. To Your glorious name,  
 let them give honour. Then all will  
 accept the yoke of Your dominion,  
 and You will reign over them soon  
 and forever. For sovereignty is Yours,  
 and to all eternity You will reign in  
 glory. As it is written in Your Torah:  
 “Adonai will reign forever and ever.”*

עַל כֵּן נִקְוָה לָךְ, יְיָ אֱלֹהֵינוּ,  
 לִרְאוֹת מְהֵרָה בְּתַפְאֶרֶת עֲזֶךָ,  
 לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ,  
 וְהָאֱלִילִים כָּרוֹת יִכְרְתוּן,  
 לְתַקֵּן עוֹלָם בְּמַלְכוּת שִׁדְיָי.  
 וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בִשְׁמֶךָ,  
 לְהַפְנוֹת אֵלֶיךָ כָּל רִשְׁעֵי  
 אָרֶץ. יִכְיִירוּ וַיִּדְעוּ כָּל יוֹשְׁבֵי  
 תֵּבֵל, כִּי לָךְ תִּכְרַע כָּל-בֶּרֶךְ,  
 תִּשָּׁבַע כָּל-לָשׁוֹן. לִפְנֶיךָ, יְיָ  
 אֱלֹהֵינוּ, יִכְרְעוּ וַיִּפְּלוּ, וְלִכְבוֹד  
 שִׁמְךָ יִקָּר יִתְנַגּוּ וַיִּקְבְּלוּ כָל־  
 אֶת עַל מַלְכוּתְךָ, וְתִמְלֹךְ  
 עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד.  
 כִּי הַמַּלְכוּת שְׁלֹךְ הִיא  
 וְלְעוֹלָמִי עַד תִּמְלֹךְ בְּכַבוֹד,  
 כַּפְתּוֹב בְּתוֹרָתְךָ: יְהוָה יִמְלֹךְ  
 לְעוֹלָם וָעֶד:

Isaiah 45:23

Exodus 15:18

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.”

וַנֹּאמֶר: וְהָיָה יְהוָה לְמֶלֶךְ  
 עַל-כָּל-הָאָרֶץ, בַּיּוֹם הַהוּא  
 יְהִיָּה יְהוָה אֶחָד וּשְׁמוֹ אֶחָד:

Zechariah 14:9

**בַּיּוֹם הַהוּא** (“on that day”) Fulfillment in  
 a then is inextricably bound up with

fulfillment in the now. (Martin Buber)

## Mourner's Kaddish

## קדיש יתום

There are five forms of Kaddish:

1. the Mourner's Kaddish (literally, the Orphan's Kaddish), recited daily by mourners to mark the thirty days after the death of a spouse, sibling, or child, or to mark the eleven months after the death of a parent, or to mark each Yahrzeit, the anniversary of the death;
2. the Chatzi Kaddish, recited by the service leader to mark the conclusion of the main parts of each service;
3. the Full Kaddish, traditionally recited by the service leader to mark the conclusion of the service; and
4. the Rabbis' Kaddish, recited after the study of sacred texts (see page 500);
5. the Kaddish of Renewal, recited by mourners after burial at the grave, or by students after completing an entire tractate of the Talmud.

*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,

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.  
אָמֵן. בְּעֶלְמָא דִּי בְרָא  
כְּרֻעֻתָּהּ, וְיִמְלִיָּהּ מַלְכוּתָּהּ  
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי  
דְּכָל בֵּית יִשְׂרָאֵל, בְּעֶגְלָא  
וּבְזֶמַּן קָרִיב, וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ  
לְעֶלְמָא וְלְעֶלְמֵי עֲלְמֵיָא.

From Psalm  
113:2,  
Daniel 2:20

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר  
וְיִתְרוֹמַם וְיִתְנַשֵּׂא, וְיִתְהַדָּר  
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ  
דְּקוּדְשָׁא, בְּרִיךְ הוּא,

**בְּרִיךְ הוּא** ("who is ever to be praised") God is beyond all praise. No word or thought can adequately praise God's name, and yet if any prayer is going to succeed, it is the Mourner's Kaddish.

The Chafetz Chayim teaches that responding

to the Kaddish takes precedence over responding to any other prayer. If the Kaddish is about to be said in one room and the *Kedushah* or the *Barechu* in another, one must go to respond to the Kaddish. (Mishnah B'rurah 56:6)

far above all the blessings and  
songs of praise and consolations  
which human lips can utter, and  
let us say: Amen.

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

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

לְעֵלָּא מִן כָּל בְּרָכָתָא  
וְשִׁירָתָא, תְּשַׁבְּחָתָא וְנַחֲמָתָא  
דְּאַמִּירָן בְּעֵלְמָא, וְאַמְרוּ: אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא  
וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,  
וְאַמְרוּ: אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרְמִיּוֹ, הוּא  
יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל  
יִשְׂרָאֵל, וְאַמְרוּ: אָמֵן.

Yit-ga-dal veyitka-dash she-mei raba. **Amein.**  
Beal-ma di-vera chir-utei, veyam-lich mal-chutei  
be-chayei-chon u-ve-yo-meichon u-ve-chayei  
de-chol Beit Yis-ra-eil, ba-a-ga-la u-viz-e-man kariv,  
veim-ru: **Amein.**

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

Yit-bar-rach veyishta-bach veyit-paar veyit-ro-mam veyit-na-sei veyitha-dar  
veyitaleh veyitha-lal she-mei de-Ku-de-sha, **berich Hu,**  
le-ei-la min kol birchata veshirata tush-be-chata vene-chemata daa-mi-ran  
beal-ma veim-ru: **Amein.**

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

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

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



## Guide to Pronunciation

Symbol/ Pronunciation	Name	Vowels
a (as in “papa”)	<i>patach</i>	אָ, אַ
a (as in “father”)	<i>kamatz</i>	אֲ
o (as in “ought” or “coat”)	<i>kamatz katan</i>	אָ, אֲ
o (as in “Torah” or “coat”)	<i>cholam</i>	אֹ, אָ
u (as in “flute”)	<i>shuruk</i>	וּ
u (as in “flute”)	<i>kubutz</i>	אֻ
ə (as in “carpet”)	<i>sheva na</i>	אֶ
silent, used to close a syllable	<i>sheva nach</i>	אֱ
e (as in “let”)	<i>segol</i>	אֵ, אֶ
ei (as in “weigh”)	<i>tzerei</i>	אֵי, אֶי
i (as in “machine” or “ink”)	<i>chirik</i>	אִי, אֶי

### Diphthongs

ai (as in “aisle”)	אֵי, אֶי
oi (as in “boil”)	וֵי

Pronunciation	Name	Letters
(silent)	<i>alef</i>	א
b	<i>bet</i>	ב
v	<i>vet</i>	בּ
g	<i>gimmel</i>	ג, גּ
d	<i>dalet</i>	ד, דּ
h	<i>heh</i>	ה
v	<i>vav</i>	ו
z	<i>zayin</i>	ז
ch (as in “challah” and “Chanukah”)	<i>chet</i>	ח
t	<i>tet</i>	ט
y	<i>yud</i>	י
k	<i>kaf/final kaf</i>	כּ, כ
ch (as in “Bach” and “baruch”)	<i>chaf/final chaf</i>	כּ, כַּ
l	<i>lamed</i>	ל
m	<i>mem/final mem</i>	מ, מַ
n	<i>nun/final nun</i>	נ, נַ
s	<i>samech</i>	ס
(silent)	<i>ayin</i>	ע
p	<i>peh</i>	פ
f	<i>feh/final feh</i>	פּ, פַּ
tz (as in “mitzvah”)	<i>tzadi/final tzadi</i>	צ, צַ
k	<i>kuf</i>	ק
r	<i>resh</i>	ר
sh	<i>shin</i>	ש
s	<i>sin</i>	שׁ
t	<i>tav</i>	ת, תַּ

## Glossary of Names and Terms

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

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

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

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

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

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

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

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

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

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

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

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

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

**Bible**, *see* **Tanach**.

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

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

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

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

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

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

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

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

**Deuteronomy Rabbah**, *see* **Midrash**.

**Diaspora**, Jewish community living outside Israel.

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

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



**Ecclesiastes Rabbah**, *see* Midrash.

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

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

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

**Exodus Rabbah**, *see* Midrash.

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

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

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

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

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

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

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

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

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

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

**Genesis Rabbah**, *see* Midrash.

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

**Midrash Mechilta**, *see* Midrash.

**Midrash Tanchuma**, *see* Midrash.

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

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

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

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

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

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

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

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

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

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

**Numbers Rabbah**, *see* Midrash.

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

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

**Oral Law**, *see* Mishnah.

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

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

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

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

**Pesikta D'Rav Kahana**, *see* Midrash.

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

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



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

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

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

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

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

**Rambam**, *see* **Maimonides**.

**Ramban**, *see* **Nachmanides**.

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

**Rebbe**, designation of a leader of Chasidic Jews.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**Sifra**, *see* Midrash.

**Sifrei Deuteronomy**, *see* Midrash.

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

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

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

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

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

**Song of Songs Rabbah**, *see* Midrash.

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

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

**Sukkah**, temporary shelter used during the Festival of Sukkot.

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



# Guide to the Illustrations



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

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

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

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



**Grand Façade of Sanctuary Exterior** (*page i*)

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

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

**DEDICATION:** May 22, 1938.



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

**Artist:** Peter Haworth and Robert McCauslan Limited.

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

**Restoration:** Vision Art.

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



**Main Sanctuary Exterior Doors**  
(*page 1*)

Hand-carved white oak.

Artist unknown.

**DEDICATION:** May 22, 1938.



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

Hand-carved white oak.

Artist unknown.

**DEDICATION:** May 22, 1938.



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

Hand-carved white oak.

Artist unknown.

Brought from the Holy Blossom

Synagogue on Bond Street.

**ORIGINAL DEDICATION:** 1897.

**REDEDICATION:** May 1998, by Myer and Mimi Brody.



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

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

Synagogue.

Hand-woven tapestry of viscose and cotton.

Overall design: Harold Smith.

Woodworker: John Rosa.

Textile artist: Temma Gentles.

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



**Main Sanctuary Ark Doors**  
(*page 145*)

Pierced and gilded wood.

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



**Youth Chapel Ark Doors**  
(*page 205*)

Copper lettering on wood.

Artist: Ludwig Wolpert.

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



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

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



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

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

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



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

Case and scroll from Iraq.

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



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

Case from Iraq. (Scroll from

Egypt.)

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

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



**Main Sanctuary Apse**  
(page 351)  
Design: Architects Alfred Chapman and J. Morrow Oxley, with Morris D. Klein as an associate architect, and George Pokorny.  
DEDICATION: May 22, 1938.



**"Sabbath" Stained Glass Window**  
(page 429)

Artist: Peter Haworth.

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



**"Shalom" Stained Glass Window**  
(page 469)

Artist: Peter Haworth.

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



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

Artist: Peter Haworth.

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



**"Thanksgiving Song" Stained Glass Window**  
(page 535)

Artist: Peter Haworth.

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



**Torah Script from "Torat Chayim"**  
(page 559)

Ink on parchment.

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

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



**"Tree of Life" Breastplate**  
(page 608)

Sterling silver.

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



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