Shabbat B'Yachad is a service for everyone in Liberal Jewish communities

Creative music, meaningful prayer and a communal celebration of Shabbat
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Jewish Prayer books - or rather written guidance of Jewish prayer - first appeared about 1800 years ago when the editors of the Mishnah and the Gemara (the Talmud) laid down rules about the themes and timings of prayer. The exact wording, however, was left to the worshipper or worship leader.

Soferim (Scribes) - a minor 8th century tractate of the Talmud - provides a little more detail, as does material found in the Cairo Genizah.

It was not until the second half of the ninth century that Amram ben Sheshna, the Gaon of the Babylonian Academy of Sura, responded with the known order of the Jewish service of worship following an enquiry from the Jews of Barcelona - Seder Rav Amram.

Seder Rav Amram was followed by the efforts of the 10th century Saadiah Gaon, the French (biblical) scholar Rashi in the 11th century, the Machzor Vitry of Simchah ben Samuel and the work of the 12th century Maimonides and David Abudarham in the 14th century.

Based primary upon Seder Rav Amram, the number of and style of Jewish liturgy grew vastly.

When Progressive Judaism was founded in Germany in the first half of the 19th century, the Hamburg Temple produced a prayer book in 1819 which was revised in 1841 and before long Progressive prayer books were numerous including those of Abraham Geiger (1854 & 1870), David Einhorn (1856), Caesar Seligman with Ismar Elbogen and Hermann Vogelstein (1929) and the American Union Prayerbook (1894, 1922 and 1940).

The Jewish Religious Union - the forerunner of Liberal Judaism - recruited its first Rabbi, Israel Mattuck, who produced a series of prayer books in the first half of the 20th century. These were replaced by Service of the Heart (1967) and Siddur Lev Chadash (1995) - both of which bear the imprint of the late Rabbi John Rayner (1924-2005).

A siddur - a prayer book - offers not only synagogal services of worship but much more, including study material, reflection for lifecycle events, and most importantly liturgy for home rituals.

A siddur serves a further purpose. It speaks of the aspirations and fears of those who write it and use it at a particular time, and it provides a religious movement such as Liberal Judaism with a means of connecting its various constituents. Liberal Judaism is now an organisation of 40 communities - some 10,000 individuals - all of whom use the current Liberal Judaism siddur, Siddur Lev Chadash (London, 1995) which can be obtained from Liberal Judaism, based at the Montagu Centre, 21 Maple Street, W1T 4BE 0207 580 1663 www.liberaljudaism.org.

This booklet contains a single Shabbat morning family service, which has been shortened and includes transliteration.

Liberal Judaism offers this booklet as a temporary measure to small and/or developing congregations until such a time as they have the confidence and resources to purchase and use Siddur Lev Chadash.

Rabbi Danny Rich

Chief Executive
5774

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Copyright of this booklet belongs to Liberal Judaism, although Rabbi Neil Janes, then of the Finchley Progressive Synagogue, put together this edition and deserves our appreciation for his efforts.
MAH TOVU ohalecha ya-akov, mishkenotecha yisrael.
Va-ani berov chasdecha avo veytecha, eshtachaveh el heychal kodshecha beyiratecha.
Adonai ahavti me-on beytecha, u-mekom mishkan kevodecha.
Va-ani eshtachaveh ve-echra-ah, evrechah lifney Adonai osi.
Va-ani, tefilati lecha Adonai, eyt ratzon, Elohim berov chasdecha, aneyni be-emet yishecha.

HOW LOVELY are your tents, O Jacob, your dwelling-places, O Israel!
Through Your great love, O God, I enter Your house; with awe I worship in Your sanctuary.
Eternal God, I love the house where Your glory dwells; humbly I worship before my God and Maker.
May my prayer be acceptable to You, Eternal God. In Your great kindness, answer me with Your saving truth.
WE PRAISE You, Eternal One, our God, Sovereign of the universe: You sanctify us by Your commandments, and enjoin us to study words of Torah.

You shall not insult the deaf, nor place a stumbling block before the blind. You shall fear your God: I am the Eternal One.
You shall rise before the aged and show respect to the old; you shall fear your God: I am the Eternal One. When a stranger resides with you in your land, you shall not wrong him. The stranger who resides with you shall be to you as one of your citizens; you shall love him as yourself, for you were strangers in the land of Egypt: I the Eternal One am and your God.

Leviticus 19:14 & 32-34

These are things the fruits of which a person enjoys in this world, while the principle remains for the World to Come:
Honoring one’s father and mother, acts of loving kindness, and bringing peace between a person and their friend.
But the study of Torah is equal to them all.

(Mishnah Peah 1:1)
LO ALECHA *hamelachah ligmor,* velo _atah ben chorin libateyl menah.

IT IS NOT your responsibility to finish the work and neither are you free to stop doing it.

*M. Avot 2:16*

ELOHAI NESHAMA *shenata bi,* tehore hi. _Atah beratah, atah yetzartah, atah nefachta bi._

Ve-atah meshamrah bekirbi.

MY GOD, THE SOUL You have given me is pure. For You have created and formed it and breathed it into me, and You sustain it within me.

*B. Berachot 60b*
BARUCH SHE-AMAR vehayah ha-olam, baruch hu.  בּרָוָה שֵׁאָמֶר וְחָיוֹתָּהּ בְּרוּחַ הָוָה.
Baruch atah Adonai Eloheynu melech ha-olam, hamehulal befi amo, meshubach u-mefo-ar bilshan chasidav va-avadav, bishvachot u-vizmirot, negadelecha venamlichecha, malkeynu yachid chey ha-olamim.  בְּרָוָה אֲתָה אֲדֹנָא אלהינו מֶלֶךְ הָאָלָמִים בְּהָמוּלָה בּוֹפֵי עָמֶנוּ כֹּלַהְוָהָ וּמְפָאָר בַּכְלִשָׁוָה בְּסִדָיְיוּ תְּבֹאָיוּ וּבְשְׁבָךְּתוּּוּ נְגַדְּלָהָ וּמְנַמְלֵכֶהָ וּמְקַיְלָהָ וּמְבָלָכְּתוּוּ וּכְסָפְרָהָו וְנְגַזְּלֶךְּהָ וְנְבִירָהָ וְנְבִיָּלָהָ וְנְכִיָּלָה בְּמֶרֶבֶנְבָּרָהָו.
Baruch atah Adonai, melech mehulal batishbachot.

PRAISED BE THE One at whose command the world came to be.
We praise You, our God, Sovereign of the universe, worshipped by Your people, lauded and glorified by those who love and serve You. With songs of praise we extol You, and proclaim Your sovereignty, sole Source of the life of all worlds.
We praise You, Sovereign God, to whom all praise is due.

YISMECHU hashamayim vetageyl ha-aretz. Yiram hayam, u-melo-o

LET the heavens rejoice and the earth exult; let the sea and all within it thunder.
Psalm 96:11
KOL HA-OLAM kulo gesher tzar
me-od, veha-ikar lo lefacheyd kelal.

ALL the world’s a very narrow bridge. But the main thing to recall is to have no fear at all.
Attributed to Rabbi Nachman of Bratslav.

(The Congregation will stand)

YISHTABACH shimcha la-ad malkeynu, ha-el hamelech hagadol vehakadosh beshamayim u-va-aretz.
Ki lecha na-eh Adonai Eloheynu vevoyhey avoteynu. Shir u-shvecha, halel vezimrah berachot vehoda-ot meyatah ve-ad olam.

Baruch atah Adonai, habocheyr beshirey zimrah.

PRAISED BE YOUR name, Eternal God, in heaven and on earth. To You, our God and God of our ancestors, let hymns and psalms be sung; to You all praise and thanks are due now and for ever.
We praise You, O God: may You accept our songs of praise.

The Chatzi-Kaddish (Half Kaddish)
Yeheey shemey raba mevarach le-alam u-le-almei almayar.
Yitbarach veyishtabach, veyitpa-ar veyitromam veyitnasey veyithadar veyitaleh veyithalal shemey dekudsha berich hu le-eyla u-le-eyla mikol birchata veshirata, tushbachata venechemata da-amiran be-alma ve-imru ameyn.

MAGNIFIED and sanctified be the great name of the One by whose will the world was created. May God’s rule become effective in your lives, and in the life of the whole House of Israel. May it be so soon and let us say: Amen.
May God’s great name be praised to 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, though far far above the eulogies and songs of praise and consolation that human lips can utter; and let us say: Amen.
BARECHU et Adonai hamevorach. ברכו אתocr, ממלך שבכון.

BARUCH Adonai hamevorach le-olam va-ed. ברכתocr, ממלך שבכון ליהוה אדום.

PRAISE be the One to whom our praise is due.
WE PRAISE the Eternal One to whom our praise is due for ever.

(Baruch atah Adonai, Eloheynu melech ha-olam, yotzer or, u-vorey choshech, oseh shalom u-vorey et hakol. Hamey-ir la-aretz veladarim aleyha berachamim, u-vetuvo mechadeysh bechol yom tamid ma-asey veryesh. Mah rabu ma-asecha Adonai, kulam bechochmah asitah, malah ha-aretz kinyanecha. Titbarach Adonai Eloheynu al shevach ma-asey yadecha. Ve-al me-orey or she-asita yefa-arucha selah.

Baruch atah Adonai yotzer hame-oret.

WE PRAISE YOU, Eternal One, our God, Sovereign of the universe, Maker of light and Creator of darkness, Author of peace and Creator of all things. In Your mercy You give light to the earth and all who live on it, and in Your goodness You renew creation continually, day by day. How manifold are Your works, O God! With wisdom have You made them all; the world is full of Your creations. Your handiwork proclaims Your praise; the radiant stars bear witness to Your glory.

We praise You, O God, Creator of light.

Baruch atah Adonai habocheyr be-amot yisra-el be-ahavah.

GREAT is Your love for us, Eternal God, and abundant Your compassion. Our ancestors trusted in You, and You taught them the laws of life; so be gracious to us, and teach us. Incline our hearts to hear Your words, to know and understand, to learn and teach, and with love to uphold the truths of Your Torah. Enlighten us with Your Teaching, make us faithful to Your commandments and whole hearted in the love and awe of Your name. For in love You summon us to serve You and proclaim Your unity. We praise You, O God: in love You have called Your people Israel to serve You.
You shall love the Eternal One, your God, with all your heart, with all your soul, with all your might. Let these words, which I command you this day, be always in your heart. Teach them diligently to your children; speak of them in your home and on your way, when you lie down and when you rise up. Bind them as a sign upon your hand; let them be like frontlets between your eyes; inscribe them on the doorposts of your house, and on your gates.
LEMA-AN TIZKERU va-asitem
et kol mitzvotai vehiyitem
kedoshim leylohaychem. Ani Adonai eloheychem asher hotzeyti etchem meyertetz mitzrayim, lehiyot lachem leylohim, ani Adonai eloheychem.

BE MINDFUL of all My commandments, and do them: so shall you be consecrated to your God. I, the Eternal One, am your God who led you out of Egypt to be your God; I, the Eternal One, am your God.

EMET VEYATZIV veyashar

אמות איציב ובשם וקם וויה יפיה הנבר והיהעול повыלם יעד. אמת沙特ת הוא ויאללהו ואלהי אהבונו. וכלנו כלך אבותינו. ועזרנו עזיםッシュועטו פורם ואמילו מחולות הוא ושובה את הראשה או את הוה איתריו ומוספרו אחרין ולא חון מושיעו. ממדריו ואלאנו ויאללהו ושמינו עזריו שלם ושינה ובין כשראל ולזון ושנה בשמהו.

 kullan: בכלים.
TRUE and beautiful and good; sound, established and enduring are these words, now and for ever. True it is, Eternal One, that You are our Sovereign God and Redeemer, as You were the God and Redeemer of our ancestors; You are our Maker, the Rock of our salvation. We have known You always as our Helper and our Liberator; there is no God but You. Truly You are first and You are last; we have no Redeemer but You. You have redeemed us from Egypt and freed us from the house of bondage. Then, with great joy, Moses, Miriam and all Israel sang to You this song:

**MI CHAMOCHA ba-eylim Adonai?**

Mi kamocha nedar bakodesh, nora

*tehilot osey feleḥ?*

**WHO** is like You, Eternal One, among the gods people worship? Who is like You, glorious in holiness, awesome in splendour, doing wonders?

---

**SHIRA CHADASHA shibchu**

ge-ulim leshimcha al sefat hayam,

*yachad kulam hodu vehimlichu*

*ve-amru:*

**A NEW SONG** the redeemed sang to Your name at the shore of the sea; with one accord, they gave thanks and proclaimed Your sovereignty:
ADONAI yimloch le-olam va-ed!

THE ETERNAL GOD shall reign for ever and ever!

TZUR YISRAEL kumah be-ezrat yisrael. Go-aleynu Adonai tzevaot shemo, kedosh yisrael.

Baruch atah Adonai ga-al yisrael.

O ROCK OF Israel, sustain Your people Israel. For You, God of the hosts of heaven, are our Redeemer, the Holy One of Israel.
We praise You, O God, Redeemer of Israel.

TEFILLAH - נפלה

ADONAI sefatai tiftach u-fi yagid tehilatecha.
ETERNAL GOD, open my lips, that my mouth may declare Your praise.
WE PRAISE YOU, Eternal One, our God and God of our ancestors: God of Abraham, Isaac and Jacob; of Sarah, Rebekah, Rachel and Leah; great and mighty, awesome and exalted God. You deal kindly with us and embrace us all. You remember the faithfulness of our ancestors, and in love bring redemption to their children’s children for the sake of Your name. You are our Sovereign and Helper, our Redeemer and Shield. We praise You, O God, Shield of Abraham and Protector of Sarah.
UNENDING is Your might Eternal One; You are the source of eternal life; great is Your power to redeem.
You cause the wind to blow and the rain to fall, the sun to shine and the dew to descend.
In Your love You sustain the living; in Your compassion You grant us eternal life. You support the falling and heal the sick; You free the captive and keep faith with those who sleep in the dust.
Who is like You, Source of all strength? Who is Your equal, Sovereign Author of life and death, whose will it is that goodness shall prevail?
Trusting in You, we see life beyond death.
We praise You, O God, Source of eternal life.
WE SANCTIFY Your name on earth as in the prophet’s vision the hosts of heaven sing Your praise above, for so it is written:

Holy, holy, holy is the Eternal One, God of the hosts of heaven! The whole earth is filled with God’s glory!

God’s glory fills the universe.

Praised be God’s glory in all creation!

From you concealment, Majestic One, reveal Yourself, and rule over us, for You are our hope.

The Eternal One shall reign for ever; your God, O Zion, from generation to generation. Praise the Eternal One!

From generation to generation we will make known Your greatness; to the end of time we will proclaim Your holiness. Your praise, O our God, shall never depart from our lips.

We praise You, O God, the holy God.

NEKADEYSH et shimcha ba-olam, kesheym shemakdishim oto bishmey marom, kakatuve al yad nevi-echa:

Kadosh, kadosh, kadosh, Adonai tzeva-ot melo chol ha-aretz kevodo.

Kevodo maley olam.

Baruch kevod Adonai mimkomo!

Mimkomo malkeynu tofi-ah vetimloch aleynu, ke mechakim anachnu lach..

Yimloch Adonai le-olam elohayich tziyon leder vador haleluyah!

Ledor vador nagid godlecha, u-leneyt zach netzachim kedushatcha nakdish, veshivchecha eloheynu mipinu lo yamush le-olam va-ed.

Baruch atah Adonai ha-el hakadosh.
YISMECHU BEMALCHUTECHA
shomrey shabbat vekorey oneg, am
mekadeshey shevi-i, kulam yisbe-u
eyitangu mituvecha, vehashvi-i
ratzita bo vekidashto, chemdat
yamim oto karata, zecher lema-asey
vereysht.

THOSE WHO KEEP the Sabbath and call it a delight taste the joy of
redemption. The people who hallow the seventh day delight in Your
goodness. For it pleased You to set this day apart, that we may cherish it
above all other days, and pause to remember that the world is Your
creation.

ELOHEYNU veylohey avoteynu
retzey vinnuchateynu, kadsheyynu
bemitzvotacheyn, veteyn chelkeyn
betorateynu, sabeyynu mituvecha
vesamcheynu bishu-atecha, vetaheyr
libeyynu le-ovdecha be-emet.

Vehanchileynu Adonai eloheynu
be-ahava u-veratzon shabbat
kodshecha, vayanuchu vah yisrael
mekadsheh shemecha.

Baruch atah Adonai, mekadeysh
hashabbat.

OUR GOD and God of our ancestors, may our rest on this day be pleasing
in your sight. Sanctify us by Your commandments and make us loyal to
Your Teaching. Satisfy us with Your goodness, gladden us with Your
salvation, and purify our hearts to serve You in truth. In Your gracious
love, Eternal One, let the holiness of Your Sabbath enter our hearts, and
may all Israel, who hallow Your name, be exalted by its peace. We Praise
You, O God, for the holiness of the Sabbath.
RETZEY Adonai eloheynu
be-amcha yisrael, u-tefilatam
be-ahavah tekabeyl, u-tehi leratzon
tamid avodat yisrael amecha.

Baruch atah Adonai she-otecha
levadecha beyirah na-avod.

ETERNAL GOD, be gracious to Your people Israel, and in Your love
accept their prayers. May our worship now and always be acceptable in
Your sight.
We praise You, O God, whom alone we worship in reverence.

MODIM anachnu lach she-atah hu
Adonai eloheynu veylohey avoteynu
le-olam va-ed. Tzur chayeynu
mageyn yisheynu atah hu leedor
vador. Nodeh lecha u-nesapeyr
tehilatecha al chayeynu hamesurim
beyadecha, ve-al nishmoteynu
hakepidot lach, ve-al nischa
shebechol yom imanu, ve-al
nifle-otecha vetovotecha shebechol
eyt, erav vavoker vetzohorayim.

Baruch atah Adonai hatov shimcha
u-lecha na-eh lehodot.

WE GIVE thanks that You, Eternal One, are our God, as You were the
God of our ancestors. You are the Rock of our life, the Power that shields
us in every age. We thank and praise You 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.
We praise You, O God, Source of goodness, to whom our thanks are due.
SIM SHALOM tovah u-verachah,
cheyn vachesed verachamim, aleynu
ve-al kol yisrael amecha.
Barcheynu, avinu kulanu ke-echad
be-or panecha, ki ve-or panecha
natata lanu, Adonai eloheynu, torat
chayyim ve-ahavat chesed
u-tzedakah u-verachah, verachamim
vechayyim veshalom, vetov
be-eynecha levareych et amcha
yisrael ve-et kol ha-amim bechol eyt
u-vechol sha-ah bishlomecha.
Baruch atah Adonai oseh hashalom

GRANT PEACE, welfare and blessing, grace, love and mercy, to us and
to all Israel, Your people. As a loving parent, bless us with the light of
Your presence; for by the light of Your presence, Eternal God, You have
revealed to us the law of life, a love of kindness and righteousness,
blessing and mercy, life and peace. For it is good in Your sight that Your
people Israel and all peoples be blessed at all times with Your gift of
peace.
We praise You, O God, the Source of peace.

(Silent Prayer)

OSEH SHALOM bimromav, hu
ya-aseh shalom aleynu, ve-al kol
yisrael ve-al kol beney adam,
ve-imru: Amen.

MAY THE MOST HIGH, Source of perfect peace, grant peace to us, to
all Israel, and to all the world.
THE READING OF THE TORAH - קְרִיאתָה הָתֹורָה
(The Congregation will stand as the Ark is opened)

IN DAYS to come the mountain of God’s house shall be established as the highest mountain, towering above the hills, and all the nations shall stream to it. Many peoples will go and say: Come, let us go up to the mountain of the Eternal One, to the house of the God of Jacob, so that we may learn God’s ways, and walk in God’s paths.

Ki mitziyon tetzey torah, u-devar Adonai mirushalayim.

For Torah shall go forth from Zion, and the word of the Eternal One from Jerusalem.

(The Scroll is taken from the Ark and the Ark is closed)

Thus God will judge among the nations and arbitrate for the many peoples, and they shall beat their swords into plowshares and their spears into pruning hooks:

Lo yisa goy el goy cherev, velo yilmedu od milchamah.

Nation shall not take up Sword against nation; They shall never again know war.
Шамע ישראַל, וְנָאֲלַהָנוּ, וְנָאֲהָר;

**SHEMA** Yisrael Adonai Eloheynu Adonai Echad

HEAR, O Israel: the Eternal One is our God, the Eternal God is One.

**ECHAD ELOHEYNU gadol** אִדְוֶד אָלְמַיּוֹ, בֵּרוֹלָה אָדֹנֶינוּ, אֱרוֹבִיָּהוּ שָׁמוֹא.

adoneynu, kadosh shemo.

**GADLU LADONAI iti,** בֵּיהוֹלָה לְיַעַמְךָ נָבְרָנָנָה שָׁמוֹא יַדוּּוֹ.

u-neromemah shemo yachdav.

**ONE** is our God, great our Sovereign; holy is God’s name.

**LET US** magnify the Eternal One; together let us exalt God’s name.

**VEHA-EYR eyneynu betoratecha,** וְהִרְאָה עַמּוּתוֹ בֶּתְוָרֶתֶךָ, בְּרֶסֶכּ לְבַנְּהָא

vedabeyk libeynu bemitzvotchecha, בָּמִיתוֹתֶךָ בְּרוֹדֶךָ לְבַנְּנָאתָ הַלַּאֲבוֹתֶךָ

veyacheyd levaveynu le-ahava לַהַרְאָה אַתֶּה שָׁמוֹא.

u-leyirah et shemecha.

**ENLIGHTEN** us with Your Teaching, make us faithful to Your commandments and whole hearted in the love and awe of Your name.

(The Congregation will sit)
Blessing before the Torah reading

BARECHU et Adonai hamevorach.

Baruch Adonai hamevorach le-olam va-ed.

Baruch atah Adonai eloheynu melech ha-olam, asher bachar banu mikol ha-amim venatan lanu et torato. Baruch atah Adonai noteyn hatorah.

PRAISE the One to whom our praise is due.
Praised be the Eternal One to whom our praise is due for ever.
We praise you, Eternal One, our God, Sovereign of the universe: You have called us to serve You by giving us Torah. We praise You, O God, Giver of Torah.

(The Torah is read)

Blessing after the Torah reading

BARUCH atah Adonai eloheynu melech ha-olam asher natan lanu torat emet, vechayey olam nata betocheynu. Baruch atah Adonai, noteyn hatorah.

WE PRAISE You, Eternal One, Our God, Sovereign of the universe: You have given us true teachings, and implanted within us eternal life. We praise You, O God, Giver of Torah.
A prayer recited by those who have recovered from danger

**Baruch atah Adonai eloheynu melekh ha-olam gomeyl chasdim tovim.**

We praise You, Eternal One, Our God, Sovereign of the universe: for all Your kindness.

The congregation may respond:

Mi shegemalecha kol tov, hu yigmolecha kol tov selah.

May the one who has given all goodness to you, always do goodness to you forever.

---

A prayer for healing

**Mi shebeyrach avoteynu, mekor habrachah le-imoteynu.**

May the source of strength who blessed the ones before us Help us find the courage to make our lives a blessing and let us say amen.

**Mi shebeyrach imoteynu, mekor habrachah lavoteynu.**

Bless those in need of healing with refuah sheleymah, the renewal of body, the renewal of spirit and let us say amen.

(Written by Debbie Friedman)

(The Congregation will stand while the Scroll is raised)

**BARUCH shenatan torah le-amo yisrael bikdushato.**

WE PRAISE You, Holy One, for giving Torah to your people Israel.
(The Congregation will sit)

Blessing before the Haftarah reading

BARUCH atah Adonai eloheynu melech ha-olam asher bachar in ovim tovim, veratzah
vedivreyhem hane-emarim be-emet.
Baruch atah Adonai, habocheyr batorah u-vemosheh avdo,
u-veyisrael amo, u-vinviyey ha-emet vatzedek.

WE PRAISE You, Eternal One, Our God, Sovereign of the universe: You inspired faithful prophets, and took pleasure in the words they spoke in truth. We praise You, O God, for the gift of Torah, Your servant Moses, Your people Israel, and the prophets of truth and righteousness.

(The Haftarah is Read)

Blessing after the Haftarah reading

BARUCH atah Adonai eloheynu melech ha-olam, tzur kol ha-olamim, tzadik bechol hadorot, ha-eyl hane-eman, ha-omeyr ve-o seh, hamdabeyr u-mekayeym, shekol devarav emet vatzedek.

WE PRAISE YOU, Eternal One, our God, Sovereign of the universe: You have been our Source of strength and righteousness throughout the ages, the faithful God whose word is deed, whose every word is true and just.

FOR THE TORAH, for the privilege of worship, for the prophets for this Sabbath day which You, Eternal One, have given us for holiness and rest, for honour and beauty, we thank and praise You, O Eternal One our God. May all the living praise Your name now and for ever. We praise You, O God, for the holiness of the Sabbath.

(The Congregation will stand)

Eternal God, whose dominion embraces the universe, we ask Your blessing for our Sovereign Lady, Queen Elizabeth, and all the Royal Family; for those who govern our country, and all who influence the quality of its national life. Make them conscious of their responsibility, and teach them to exercise it in accordance with Your will. May we all help to fashion in this country a society that excels in freedom and justice, tolerance and compassion, so that it may be a force for righteousness and peace in the life of humanity.
Mi shebeyrach avoteynu
ve-imoteynu hu yevareych et kol hakahal hakadosh hazeh, im kol kehilot hakodesh. Hakadosh baruch hu yishlach beracha vehatzlacha bechol ma-asey yedeyhem im kol yisrael acheyhem ve-achoteyhem.
Venomar Amen

May the One who blessed our ancestors, bless this holy community with all holy communities. May the Holy One grant blessing and success in all the work of their hands, with all Israel their brothers and sisters. And let us say: Amen

Eternal God, our Rock and Redeemer, grant blessing to the State of Israel. Shield it beneath the wings of Your love and spread over it the shelter of Your peace. Guide its leaders, ministers and advisors with Your light and Your truth. Help them with Your good counsel. Establish peace in the land and lasting joy to its inhabitants.

May all who dwell there work towards the prophetic vision of liberty, justice and peace. May its inhabitants live in harmony with one another and in peace with their neighbours.

Pray for the peace of Jerusalem; may those who love you prosper. Let there be peace within your walls, safety within your borders. For the sake of my people, my friends, I say: let there be peace within you.
Eternal One, our God and God of our ancestors, may the new month be for us a time of renewal. Grant to each one of us a long life of peace, welfare and blessing: a life of prosperity and health; a life guided by conscience, unmarred by self-reproach or shame; a life exalted by love of Torah and reverence for the divine; a life in which the longings of our hearts may be fulfilled for good.

The new month of ...... will begin on ...... or
The new month of ...... begins today.

May it be the will of the Holy One, ever to be praised, that it bring for us, and for the whole house of Israel, life and peace, happiness and joy, deliverance and consolation; and let us say: Amen.

YEHALLELU *et shem Adonai, ki nisgav shemo levado.*
HODO *al eretz veshamayim.*
Veyarem keren le-amo, tehilah lechol chasidav, livney yisrael am kerovo, Haleluyah.

LET US PRAISE the Eternal One, whose name alone is exalted.
Your majesty spans heaven and earth; You are the strength of Your people; Your praise is sung by all who love You, by the Children of Israel, a people close to You. Halleluyah.
Mizmor ledavid

Havu ladonai beney eylim havu ladonai kavod va-oz.

Havu ladonai kevod shemo hishtachavu ladonai behadrat kodesh.

Kol Adonai al hamayim eyl hakavod hirim Adonai al mayim rabim.

Kol Adonai bako-ach kol Adonai behadar.

Kol Adonai shoveyr arazim vayeshabeyr Adonai et arzey halevanon.

Vayarkideym kemo eygel levanon veshiryon kemo ven reymim.

Kol Adonai chotzev lahavot eysh.

Kol Adonai yachil midbar yachil Adonai midbar kadeysh.

Kol Adonai yecholeyl ayalot vayechesof ye-aron u-veheychalo kulo omeyr kavod.

Adonai lamabul yashav yaveshevy Adonai melech le-olam.

Adonai oz le-amoo yiteyn Adonai yevareych et amo vashalom.
A psalm of David

Praise, you hosts of heaven, praise the Eternal God’s glory and strength! Praise now the glory due to God’s name, worship the Eternal One in the beauty of holiness. Hear God’s voice above the waters, the God of glory thunders, the Eternal One hovers over the mighty waters. The voice of God resounds in power, the voice of God in majesty. The voice of God breaks cedars, it shatters the cedars of Lebanon. Making Lebanon skip like a calf, Sirion like a young wild ox. The voice of God sparks flames of fire. The voice of God makes deserts swirl, stirs up the desert of Kadesh. The voice of God causes hinds to calve, and strips the forests bare, and in God’s temple all cry: Glory! The Eternal One presided above the flood, and is enthroned as Sovereign for ever. Eternal God: grant strength to Your people; Eternal God: bless Your people with peace.

Ki Lekach
tov natati lachem
torati al ta-azovu. Eytz chayyim hi lamachazikim bah, vetomecheha me-ushar. Deracheha darchey no-am vechehol netivoteha shalom.

Hashiveynu
Adonai, eylecha venashuvah, chadaysh yameynu kekedem.

Behold, a good doctrine has been given you: do not forsake it. It is a tree of life to 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.

Help us to return to you, O God; then we shall return. Renew our days as in the past.

(The Scroll is replaced in the Ark and the Ark is closed)

(The Congregation will sit)
EYN KEYLOHEYNU, eyn
donatynu, eyn kemalkeynu, eyn
donatynu.

Mi cheyloheynu, mi chadoneynu, mi
donatynu mi chamoshi-eynu.

Nodeh leyloheynu, nodeh
donatynu, nodeh lemalkeynu,
nodeh lemoshi-eynu.

Baruch eloheynu, baruch adoneynu
baruch malkeynu, baruch
moshi-eynu.

Atah hu eloheynu, atah hu
adoneynu, atah hu malkeynu, atah
hu moshi-eynu.

There is none like our God, our Sovereign, our Redeemer.
Who is like our God, our Sovereign, our Redeemer?
We give thanks to our God, our Sovereign, our Redeemer.
Praised be our God, our Sovereign, our Redeemer.
You are our God, our Sovereign, our Redeemer.
ALEYNU leshabeyach la-adon hakol. Lateyt gedolah leyotzeyr bereyshit. Asher sam chelkeynu leyacheyd et shemo vegoraleynu lehamlich malchuto.

LET US now praise the Sovereign of the universe and proclaim the greatness of its Creator, whose unity it is our mission to make known, whose rule it is our task to make effective.
We bow in awe and thanksgiving before the supreme Sovereign, the Holy One, ever to be praised,
Who spread out the heavens and established the earth, whose glory fills the highest heavens, whose might extends throughout all space, who alone is our God, for no other exists, who in truth is our Sovereign, for there is none else; as it is written: Know then this day and take it to heart: the Eternal One is God in the heavens above and on the earth below; there is no other.

Trusting in You, Eternal God, we hope soon to behold the glory of Your might, when false gods will vanish from our hearts, and idolatry cease for ever. Help us to perfect the world by bringing it under Your unchallenged rule, when all will invoke Your name, relinquish evil, and turn to You alone.

May all who dwell on earth come to know that to You every knee must bend and every tongue swear loyalty. Before You, let them humble themselves, and to Your glorious name let them give honour. Let all submit to Your sovereign rule; may that time come soon, and last for ever.

For ultimate sovereignty is Yours, and to all eternity You will reign in glory, as it is written: The Eternal one shall reign for ever.


AND IT has been said: The Eternal God shall rule over all the earth; on that day the Eternal God shall be One, and known to be One.
Creator of the universe, You give us life, in which joys and sorrows are commingled in accordance with Your wisdom; and You send death, with its promise of eternal peace. Teach us to accept humbly and courageously whatever burden is laid upon us. Comfort those who mourn, and let the light of faith illumine the darkness of their sorrow with the hope of immortality. Strengthen us at all times with an unfailing trust in Your providence.

'The growing good of the world is partly dependent on unhistoric acts; and that things are not so ill with you and me as they might have been, is half owing to the number who lived faithfully a hidden life, and rest in unvisited tombs.'

Even when they are gone, the departed are with us. They inspire us to live as, in their higher moments, they themselves sought to live. We remember them now; they remain in our hearts; they are a continual blessing.

Life is finite. Like a candle, it burns, it glows, it is radiant with warmth and beauty; then it fades; its substance is consumed, and it is no more. Yet we do not despair, for we know that we are more than a flickering flame. With our lives we give life. Something of us can never die. We move in the eternal cycle of darkness and light, of death and life. As in our hearts we name our loved ones, we pray that the Divine Presence will comfort us and all who mourn.
Yehey shemey raba mevarach le-alam u-le-almye almaya.
Yitbarach veyishtabach, veyitpa-ar veyitromam veyitnasey veyithadar veyitaleh veyithalal shemey dekudsha berich hu le-eyla min kol birchata veshirata, tushbachata venechemata da-amiran be-alma ve-imru ameyn.
Yehey shelama raba min shemaya vechayyim aleynu ve-al kol yisrael ve-imru ameyn.
Oseh shalom bimromav hu ya-aseh shalom aleynu ve-al kol yisrael ve-al kol beney adam. Ve-imru ameyn.

MAGNIFIED and sanctified be the great name of the One by whose will the world was created. May God’s rule become effective in your lives, and in the life of the whole House of Israel. May it be so soon and let us say: Amen.
May God’s great name be praised to 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, though far far above the eulogies and songs of praise and consolation that human lips can utter; and let us say: Amen.
May great peace descend from heaven, and abundant life be granted, to us and all Israel; and let us say: Amen.
May the Most High, Source of perfect peace, grant peace to us to all Israel, and to all humanity, and let us say: Amen.

(The Congregation will sit)
ADON OLAM asher malach
beterem kol yetzir nivra
le-eyt na-asah vecheftzo kol
azai melech shemo nikra.

Ve-acharey kichlot hakol
levado yimloch nora
vehu hayah vehu hoveh
vehu yihiyeh betifarah.

Vehu echad ve-eyn sheyni
lehamshilo lehachbirah
beli reyshit beli tachlit
velo ha-oz vehamisrah.

Vehu eyli vechai go-ali
vetzur chevli be-eyt tzarah
vehu nisi u-manos li
menat kosi beyom ekra.

Beyado afkid ruchi
be-eyt ishan ve-a-irah
ve-im ruchi geviyati
Adonai li velo ira.

1Eternal God, who reigned before
Your will had caused the world to be
Already then You reigned supreme
In undisputed sovereignty

2And when the universe had ceased,
You will still reign in majesty;
For as You were, so will You be
From now until eternity

3And You are One, there is none else,
No equal standing at Your side,
Without beginning, without end,
All might and rule in You reside.

4My living and redeeming God,
My shelter on a stormy day,
My banner and my refuge still,
My cup of comfort when I pray.

5Into Your hand I place my soul,
Asleep, awake, for You are near,
And with my soul, my body too:
You are my God, I shall not fear.
Yivarecheynu Adonai veyishmereynu.
Ya-eyr Adonai panav eleynu viychuneynu.
Yisa Adonai panav eleynu vayasm lanu shalom.

May God bless us and keep us.
May God look kindly upon us and be gracious to us.
May God reach out to us in tenderness and give us peace.
Meditations on Prayer

Two points are fundamental: prayer is not for lying to God, and prayer is not for hurting or excluding members of our community. In Psalm 30, the ability to pray is what distinguishes the living from the dead. “What is the good of my blood, dami” asks the Psalmist, punning on dumah (silence) and dima (weeping), in my going down into the pit?” The Psalmist prays for life and restoration: “so that my whole being may sing your praise and not be silent.” Our task is to work together so that, when we pray, none of us is dead and none of us is silent. Rachel Adler

The privilege of praying is man’s greatest distinction. For what is there in man to induce reverence, to make his life sacred and his rights inalienable? The possession of knowledge, wealth, or skill does not compose the dignity of man. A person possessing none of these gifts may still lay claim to dignity. Our reverence for man is aroused by something in him beyond his own and our reach, something that no one can deprive him of. It is his right to pray, his ability to worship, to utter the cry that can reach God: “If they cry at all unto me, I will surely hear their cry.” Abraham Joshua Heschel

Praying is like playing jazz. The more you pray, the richer your prayer becomes. You can pray alone, but the exciting things happen with fellow pray-ers. It helps to know and trust the others, too (although you learn a lot when you pray with new people). Some services are traditional, others creative. Some synagogues are formal, others less so. The Jewish service is built around a set of spiritual themes. Sometimes we all pray in harmony, other times we each pray at our own rhythm, at our own volume.

The siddur is a framework, like the page of notes in front of the jazz player. If you choose to use these words, know that if you read the prayers, you are not praying. One should try and reach a proper balance between the pray-er and the prayer, and between the pray-er and other pray-ers.

Know that according to tradition, praying includes both music and silence. Try and relax from all tension. We all come to synagogue with mixed feelings. We are aware of these feelings in prayer - we do not try to escape from them. We let our feelings influence our prayers and our prayers influence our feelings.

Most Jews walk into a ‘prayer-session’ totally unprepared. They don’t know the music (the prayerbook), they haven’t been trained into the musical (spiritual) system and they haven’t practiced in ages. They expect a ‘high’ without knowing the inner logic of Jewish prayer.

The ‘band’ meets (at least) every week. It could well be that the words or melodies are not familiar to you. Remember, any discipline is difficult at the beginning; practice enables you to feel free. Levi Weiman Kelman

The prayers in this Siddur come from Siddur Lev Chadash and were originally put together by Rabbi Neil Janes