

סדור לקהילה חדשה

Siddur for a New Community



The NLPS Trust
for Progressive Judaism

liberal judaism 

An introduction to this LJ Students Shabbat Siddur:

LJ Students are really excited to launch this Shabbat Siddur for Progressive students to use individually or as part of an egalitarian community at university. We hope you can create warm and lovely Shabbat experiences with it, wherever you are.

The liturgy is traditional in the sense that it contains the full Friday night service and the Shabbat evening blessings, but it is entirely egalitarian. Throughout, there are explanations of differing traditions, commentary on the history and meaning of prayers, and creative readings. You can use it in its entirety, or weave through different passages using songs and alternative readings to create bespoke, alternative structures.

I've crisscrossed the British Isles over these last couple of years, visiting a huge variety of Jewish communities on campus. I've been inspired and moved by several wonderful things:

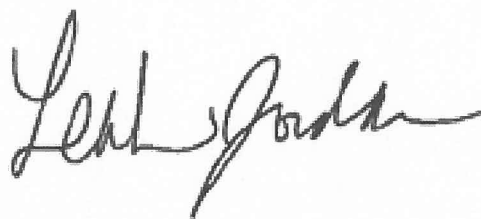
Firstly, Jewish students at Britain's universities are diverse, hailing from all sorts of Jewish backgrounds. Not only are these differences ideological, but so much of a student's Jewish identity is dependent on their geographical community and family traditions.

Second: 'Egalitarian Minyan' (or progressive prayer) spaces have been growing on campus, with Shabbat services, dinners, learning and Social Action projects being organised around the country. It is here where Progressive students are finding their Jewish lives on campus.

So, just as students themselves come from all over, Progressive Jewish life is different at each university and for each student. Sometimes there are very few Jewish students, sometimes there are many; some universities are more alternative, some more normative. Jewish life is constantly changing everywhere and, particularly on campus, it is being developed by students themselves. This is a beautiful and inspiring thing!

Whether you are on a campus that has a long-standing Egalitarian service, or on one with only two fellow Jewish students, we hope this booklet will help you welcome Shabbat however you want. Use the blessings at the back over a potluck Friday night meal with non-Jewish friends in your Halls of Residence; organise a whole Shabbat evening service with other Jewish students in a larger community setting; or simply pray alone.

Good luck and be in touch,

A handwritten signature in dark ink, reading 'Leah Jordan'. The signature is fluid and cursive, with the first name 'Leah' and last name 'Jordan' clearly distinguishable.

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The **purple** passages are historical, contextual or Rabbinic explanations and readings; the **blue** passages are behavioural or practical customs, or suggested customs, coming from a Liberal perspective.

May the door of this community be wide enough
to receive all who hunger for love, all who are lonely for
friendship.

May it welcome all who have cares to unburden,
thanks to express, hopes to nurture.

May the door of this community be narrow enough
to shut out pettiness and pride, envy and enmity.

May its threshold be no stumbling block
to young and straying feet.

May it be too high to admit complacency,
selfishness and harshness.

May this community be, for all who enter,
the doorway to a richer and more meaningful life.

Friday Evening Service

Mah Tovu

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.

מה טובו אהלֵיךָ יַעֲקֹב מִשְׁכְּנֵיךָ
יִשְׂרָאֵל
וְאֲנִי בְּרֹב חֶסֶדְךָ אָבוֹא בֵּיתְךָ.
אֶשְׁתַּחֲוֶה אֶל הַיֵּכַל קֹדֶשְׁךָ בִּירְאָתְךָ.

Eternal God, I love the house
where Your glory dwells;
humbly I worship before my
God and Maker.

יְהוָה אֱהַבְתִּי מְעֹון בֵּיתְךָ וּמְקוֹם מִשְׁכָּן
כְּבוֹדְךָ
וְאֲנִי אֶשְׁתַּחֲוֶה וְאֶכְרַע אֶבְרָכָה לְפָנַי
יְהוָה עֹשֵׂי

May my prayer be acceptable
to You, Eternal God. In Your
great kindness, answer me
with your saving truth.

וְאֲנִי תַפִּלָּתִי לָךְ יְהוָה עֵת רְצוֹן
אֱלֹהִים בְּרֹב חֶסֶדְךָ עֲנֵנִי בְּאַמֶּת יִשְׁעֶךָ.

*Mah tovu ohalecha Ya'akov, mishk'notecha Yisra'el. Va'ani b'rov hasd'cha, avo
veytecha, eshtahaveh el heichal kodsh'cha b'yir'atecha. Adonai, ahavti m'on beitecha
um'kom mishkan k'vodecha. Va'ani eshtachaveh ve'echra'ah, avar'cha lifnei Adonai osi.
Va'ani t'filati l'cha Adonai et ratzon, Elohim b'rov hasdecha aneini be'emet yish'echa.*

An alternative version of *Mah Tovu* can be sung, evoking the shared role of the matriarchs and patriarchs as the founders of the Jewish people. The first line is as traditional, and the second:

Mah tovu ohalayich le'ah, mishk'notayich rachel. מה־טוֹב אהלֵיךָ לֵאָה. מִשְׁכְּנֵיךָ רָחֵל.

Kabbalat Shabbat

The 'core' part of any Jewish prayer service is the *Shema* and *Amidah*, and this is the same with the Shabbat evening service. Before this, we have this special set of prayers and psalms, called *Kabbalat Shabbat*, literally meaning the welcoming or 'receiving' of Shabbat.

Kabbalat Shabbat, except amongst many Italian, Spanish and Portuguese Jews, begins with six psalms: 95 to 99, and 29, representing the six weekdays. Next comes the poem *L'cha Dodi*, composed by Rabbi Shlomo Halevi Alkabetz in the mid-16th century. It is based on the words of the Talmudic sage Hanina: "Come, let us go out to meet the Sabbath Queen" (Talmud Shabbat 119a). *Kabbalat Shabbat* concludes with Psalm 92 and 93.

LJ communities often sing a selection of psalms, or go straight to *L'cha Dodi* on p. 22.



Yedid Nefesh

This beautiful piyyut, or Medieval liturgical poem, is attributed to the 16th century Kabbalist, Rabbi Elazar ben Azkiri. It is traditionally sung before *Kabbalat Shabbat* on Friday evening and at *Seudat Shlishit*, the third meal of Shabbat on Saturday afternoon. The yearning expressed in it makes it an ideal sentiment to begin and end Shabbat with; Shabbat is a taste of the perfect world we work towards, which we welcome and then miss when it's over.

Beloved of the soul, source of mercy, draw Your servant to do Your will to run to You swift as a hart, to bow down low before Your majesty, finding Your love sweeter than the honeycomb and every tempting savour.

Exquisitely beautiful is the splendour of the world. My soul pines for Your love. O God, heal it, I pray You, by showing it the delight of Your splendour, then will it grow strong and be healed and rejoice evermore.

O mighty One! Manifest your mercies and have compassion upon Your beloved child. For oh how long have I been consumed with longing to behold the triumph of Your might! These things my heart desires, take pity and hide not Yourself.

יְדִיד נֶפֶשׁ אֵב הֶרְחָמָן. מְשׁוֹךְ עֲבָדְךָ אֶל
רְצוֹנְךָ. יְרוּץ עֲבָדְךָ כְּמוֹ אֵיל. יִשְׁתַּחֲוֶה מוֹל
הַדָּרְךָ. כִּי יַעֲרֹב לוֹ יְדִידוּתְךָ. מְנוּפֶת צוּף
וְכָל טַעַם.

הַדּוֹר נֶאֱחָה זִיו הָעוֹלָם. נִפְשִׁי חוֹלֶת אֶהְבֶּתְךָ.
אֲנֵא קַל נָא רַפָּא נָא לָהּ. בְּהִרְאוֹת לָהּ בָּעֵם
זִיוָךְ. אֲזִי תִתְחַזֵּק וְתִתְרַפֵּא. וְהִיטָה לָהּ
שְׂמִיחַת עוֹלָם.

וְתִיק יְהִמּוּ רַחֲמֶיךָ. וְחוּסָה נָא עַל בֶּן
אֶהוּיָבְךָ. כִּי זֶה כְּמָה גִבְסוּף גִבְסִי. לְרִאוֹת
בְּתִפְאֶרֶת עֲזָךְ. אֲנֵא אֵלִי חֲמִדַת לְבִי. חוּסָה
נָא וְאַל תִּתְעַלֵּם.

Reveal Yourself, O adored One,
and spread over me the tent of
Your peace. May the earth be
illuminated with Your glory and let us
be glad and rejoice in You. Hasten
to show Your love; and be gracious
to us as the days gone by.

הַגִּלָּה נָא וּפְרוֹשׁ תְּכִיב עָלַי. אֶת סִכַּת
שְׁלוֹמְךָ. תֹּאִיר אֶרֶץ מִכְבוֹדְךָ. נְגִילָה
וְנִשְׁמְחָה בָּךְ. מִהֵרָ אָהוּב כִּי בָא מוֹעֵד.
וְחַנּוּנוֹ כִּימֵי עוֹלָם.

*Y'did nefesh av harachaman, mshoch avdecha el r'tzonecha, yarutz avdecha kmo
ayal, yish-tachaveh el mul hadarecha, ye-erav lo ydidotecha, minofet tzuf vchol
ta-am. Hodur na-eh ziv ha-olam, nafshi cholat ahavatecha, ana El na r'fa na lah,
bhar-ot lah noam zivecha, az tit-chazeik vtitrapei, vhaytah lah simchat olam. Vatik
yehemu na rachamecha, vchusah na al bein ahuvecha, ki zehamah nichsof
nichsafti, lir-ot bsif-eret uzechcha, eileh chamdah libi, vchusah na val tit-alam.
Higaleh na ufros chavivi alai, es sukas shlomecha, ta-ir eretz mikvodecha, nagilah
vnism'chah bach, maheir ahuv ki va mo-eid, v'choneinu kimei olam.*



Psalms

Versions of these psalms, both in parts and in their entirety, are in the LJY-Netzer shiron. Singing some of these or learning a new tune can be a nice alternative to davening the liturgy as a whole. See pages 8-10.

Psalm 95

Come, let us sing joyously to the Eternal, raise a shout for our Rock and Deliverer; let us come into God's presence with praise; let us raise a shout for God in song! For the Eternal is a great God, the great sovereign of all divine beings. In God's hand are the depths of the earth; the peaks of the mountains are God's. The sea is God's, the Eternal made it; and the land, which God's hands fashioned. Come, let us bow down and kneel, bend the knee before the Eternal our maker, for the Eternal is our God, and we are the people God tends, the flock in God's care. O, if you would but heed God's charge this day!

לְכוּ נִרְנְנָה לַיהוָה;
נְרִיעָה לְצוּר יִשְׁעֵנוּ.
נִקְדְּמָה פָנֵינוּ בְּתוֹדָה;
בְּזִמְרוֹת נְרִיעֵ לּוֹ.
כִּי אֵל גָּדוֹל יְהוָה;
וּמֶלֶךְ גָּדוֹל עַל-כָּל-אֱלֹהִים.
אֲשֶׁר בְּיָדוֹ מַחְקְרֵי-אָרֶץ;
וְתוֹעֲפֹת הַיָּם לּוֹ.
אֲשֶׁר-לוֹ הַיָּם וְהוּא עֹשֶׂהוּ;
וַיִּבָּשֶׁת יָדָיו יָצְרוּ.
בָּאוּ נִשְׁתַּחֲוֶה וְנִכְרַעָה;
נִבְרָכָה לִפְנֵי-יְהוָה עֲשֵׂנוּ.
כִּי הוּא אֱלֹהֵינוּ
וְאֶנְחֵנוּ עִם מְרַעִיתוֹ וְצֹאן יָדוֹ:
הַיּוֹם אִם-בִּקְלוֹ תִשְׁמָעוּ.

The final word of the psalm defines the outer world as the opposite of Shabbat, a place without true 'rest'. Progressive circles have tended to omit verses 9-12, featured on the following page, preferring to end with the call to listen to God's voice today: הַיּוֹם, אִם-בִּקְלוֹ תִשְׁמָעוּ.

Do not be stubborn as at Meribah,
as on the day of Massah, in the
wilderness, when your ancestors
put Me to the test, tried Me, though
they had seen My deeds. Forty
years I was provoked by that
generation; I thought, "They are a
senseless people; they would not
know My ways." Concerning them I
swore in anger, "They shall never
come to My resting-place!"

אל-תקשו לִבְכֶּם בְּמִרְיָה; כִּיּוֹם
מִסָּה בַּמִּדְבָּר.
אֲשֶׁר נִסּוּנִי אֲבוֹתֵיכֶם: בְּחֲנוּנִי גַם-רָאוּ
פְעָלִי.
אַרְבָּעִים שָׁנָה אָקוּט בְּדוֹר; וְאָמַר עִם תַּעֲיִ
לִבָּב הֵם;
וְהֵם לֹא יָדְעוּ דֶרֶךְִי.
אֲשֶׁר נִשְׁבַּעְתִּי בְּאַפִּי אִם-יָבֹאוּ אֶל-מְנוּחָתִי.

*L'chu n'ra-n'na l'A-do-nai, na-ri-a l'tsur yish-ei-nu. N'ka-d'ma fa-nav b'to-dah, biz-mi-rot
na-ri-a lo. Ki eil ga-dol A-do-nai, u-me-lech ga-dol al kawl E-lo-him. A-sher b'ya-do
mech-k'rei a-rets, v'to-a-fot ha-rim lo. A-sher lo ha-yam v'hu a-sa-hu, v'ya-be-shet
ya-dav ya-tsa-ru. Bo-u nish-ta-cha-veh v'nich-ra-a, niv-r'cha lif-nei A-do-nai o-sei-nu
Ki hu E-lo-hei-nu, va-a-nach-nu am mar-i-to v'tson ya-do. Ha-yom im b'ko-lo tish-ma-u
Al tak-shu l'vav-chem kim-ri-va, k'yom ma-sa ba-mid-bar. A-sher nis-u-ni a-vo-tei-chem,
b'cha-nu-ni gam ra-u faw-aw-li. Ar-ba-im sha-na a-kut b'dor, va-o-mar am to-ei lei-vav
heim, v'heim lo ya-d'u d'ra-chai. A-sher nish-ba'-ti v'a-pi, im y'vo-un el m'nu-cha-ti*



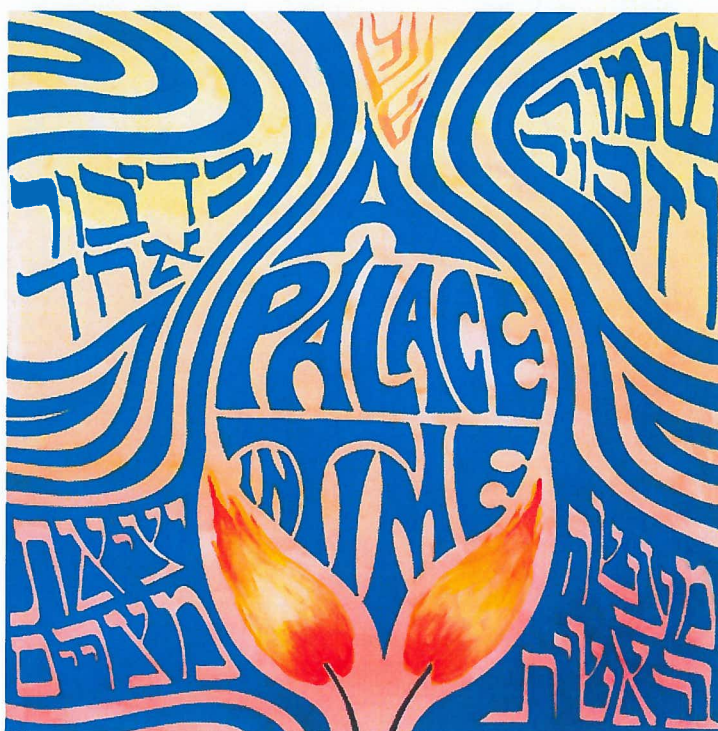
Psalm 96

Sing to the Eternal a new song, sing to the Eternal, all the earth. Sing to the Eternal, bless God's name, proclaim God's victory day after day. Tell of God's glory among the nations, God's wondrous deeds, among all peoples. For the Eternal is great and much acclaimed, God is held in awe by all divine beings. All the gods of the peoples are mere idols, but the Eternal made the heavens. Glory and majesty are before God; strength and splendor are in God's temple. Ascribe to the Eternal, O families of the peoples, ascribe to the Eternal glory and strength.

Ascribe to the Eternal the glory of God's name, bring tribute and enter God's courts. Bow down to the Eternal, majestic in holiness; tremble in God's presence, all the earth! Declare among the nations, "The Eternal is Sovereign!" the world stands firm; it cannot be shaken; God judges the peoples with equity. Let the heavens rejoice and the earth exult; let the sea and all within it thunder, the fields and everything in them exult; then shall all the trees of the forest shout for joy at the presence of the Eternal, for God is coming, for God is coming to rule the earth; God will rule the world justly, and its peoples in faithfulness.

שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ;
שִׁירוּ לַיהוָה כָּל-הָאָרֶץ.
שִׁירוּ לַיהוָה בָּרְכוּ שְׁמוֹ;
בִּשְׁאוֹ מַיִם-לַיּוֹם יְשׁוּעָתוֹ.
סִפְרוּ בְּגוֹיִם כְּבוֹדוֹ;
בְּכָל-הָעַמִּים נִפְלְאוֹתָיו.
כִּי גָדוֹל יְהוָה וּמְהֵלָל מְאֹד;
נוֹרָא הוּא עַל-כָּל-אֱלֹהִים.
כִּי כָל-אֱלֹהֵי הָעַמִּים אֱלִילִים;
וַיהוָה שָׁמַיִם עָשָׂה.
הוֹד וְהָדָר לִפְנֵיו; עֹז וְתַפָּאֶרֶת בְּמִקְדָּשׁוֹ.
הִבּוּ לַיהוָה מִשְׁפָּחוֹת עַמִּים;
הִבּוּ לַיהוָה כְּבוֹד וְעֹז.
הִבּוּ לַיהוָה כְּבוֹד שְׁמוֹ;
שָׂאוּ-מִנְחָה וּבֵאוּ לְחֻצְרוֹתָיו.
הִשְׁתַּחֲווּ לַיהוָה בְּהִדְרַת-קֹדֶשׁ;
חִילוּ מִפָּנָיו כָּל-הָאָרֶץ.
אָמְרוּ בְּגוֹיִם יְהוָה מֶלֶךְ אֶרֶץ-תִּכְבֹּן תִּכְבֹּן בְּל-תִּמּוּט;
יִדִין עַמִּים בְּמִישְׁרִים.
יִשְׁמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ;
יִרְעֵם הַיָּם וּמַלְאוֹ.
יַעֲלֹז שָׂדֵי וְכָל-אֲשֶׁר-בּוֹ;
אֹז יִרְנְנוּ כָל-עֵצִי-יָעַר.
לִפְנֵי יְהוָה כִּי בָּא
כִּי בָּא לְשַׁפֵּט הָאָרֶץ;
יִשְׁפֹּט-תִּכְבֹּן בְּצֹדֵק וְעַמִּים בְּאֱמוּנָתוֹ.

Shiru l'adonai shir chadash; shiru l'adonai kol ha'aretz. Shiru l'adonai barechu shemo; basseru miyom leyom yeshu'ato. Safferu bagoyim kevodo; bechol ha'amim nifle'otav. Ki gadol adonai umhullal me'od; nora hu al kol elohim. Ki kol elohei ha'amim elilim; v'adonai shamayim asa. Hod vehadar lefanav; oz vetif'eret bemikdasho. Havu l'adonai mishpechot amim; havu l'adonai kavod va'oz. Havu l'adonai kevod shemo; se'u mincha uvo'u lefanav. Hishtachavu l'adonai behadrat kosesh; chilu mipanav kol ha'aretz. Imru vagoyim adonai malach; af tikkon tevel bal timot; yadin amim bemesharim. Yismechu hashamayim vetagel ha'aretz; yir'am hayam umlo'o. Ya'aloz sadai vechol asher bo; az yerannenu kol atzei ya'ar. Lifnei adonai ki va; ki va lishpot ha'aretz. Yishpot tevel betzedek; ve'amim be'emunato.



Shabbat is a day of being, not doing. As interpreted by the rabbis, the day's multitude of dos and don'ts are essentially about not making anything, not destroying anything, and simply taking the world as we find it - for one day. The rest of the week, we Jews are exhorted to improve the world, better ourselves, and provide for our extended families in whatever roles in which we find ourselves. But this day: just be. Serve God not in changing the world, but in relaxing into what's already there.

Psalm 97

The Eternal is sovereign! Let the earth exult, the many islands rejoice! Dense clouds are around God, righteousness and justice are the base of God's throne. Fire is God's vanguard, burning God's foes on every side. God's lightning light up the world; the earth is convulsed at the sight; mountains melt like wax at the Eternal's presence, at the presence of the God of all the earth. The heavens proclaim God's righteousness and all peoples see God's glory. All who worship images, who vaunt their idols, are dismayed; all divine beings bow down to God. Zion, hearing it, rejoices, the towns of Judah exult, because of Your judgments, O Eternal. For You, God, are supreme over all the earth; You are exalted high above all divine beings. O you who love the Eternal, hate evil! God guards the lives of God's loyal ones, saving them from the hand of the wicked.

**Light is sown for the righteous,
radiance for the upright. O you
righteous, rejoice in the Eternal
and acclaim God's holy name!**

יהוה מלך תגל הארץ; ישמחו אלים רבים.
ענו וערפל סביביו; צדק ומשפט מכוון כסאו.
אש לפניו תלה; ותלהט סביב צריו.
האירו ברקיו תבל; ראתה ותחל הארץ.
הרים כדונג נמסו מלפני יהוה: מלפני אדון
כל-הארץ.
הגידו השמים צדקו; וראו כל-העמים כבודו.
יבשו כל-עבדי פסל המתהללים באלילים;
השתחוו-לו כל-אלהים.
שמעה ותשמח ציון ותגלנה בנות יהודה
למען משפט יהוה.
כי-אתה יהוה עליון על כל-הארץ;
מאד נעלית על-כל-אלהים.
אהבי יהוה שנאו-רע:
שמר נפשות חסידיו מיד רשעים יצילים.

**אור נרע לצדיק; ולישרי-לב שמחה.
שמחו צדיקים ביהוה; והודו לזכר קדשו.**

*Adonai malach tagel ha-aretz, yismichu iyim rabim. Anan ve-arafel sevivav, tzedek umishpat m'chon kise-oh. Esh lefanav telech, utelahet saviv tzarav. Ha-eru birakav tevel, ra-atah vatachel ha-aretz. Hareme kadonag namasu milifni Adonai, milfnei adon kol-ha-aretz. Higidu hashamayim tzidko, verau kol-ha-amim kivodo. Yevshu kol-ovdei pesel hamit-halelim ba-elilim, hishtachavu low kol-elohim. Shamah vatismach tzion, vatagelna binot yehudah, lima-an mishpateicha Adonai. Ki ata Adonai elyon al kol-ha-aretz, me-ode na-aleta al kol-elohim. Ohavei Adonai sinu rah, Shomer nafshote chasidav, miyad r'sha'im yatzilem. **Or zaruah latzadik, viliyishrei lev simcha. Simchu tzadikim ba-Adonai, vehodu lizecher kodsho.***

Psalm 98

A psalm. Sing to the Eternal a new song, for God has worked wonders; God's right hand, God's holy arm, has won God victory. The Eternal has manifested God's victory, has displayed God's triumph in the sight of the nations. God was mindful of God's steadfast love and faithfulness toward the house of Israel; all the ends of the earth beheld the victory of our God. Raise a shout to the Eternal, all the earth, break into joyous songs of praise! Sing praise to the Eternal with the lyre, with the lyre and melodious song. With trumpets and the blast of the horn raise a shout before the Eternal, the sovereign. Let the sea and all within it thunder, the world and its inhabitants; let the rivers clap their hands, the mountains sing

מְזִמּוֹר שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ כִּי-נִפְלְאוֹת
עָשָׂה;
הוֹשִׁיעָה-לוֹ יְמִינוֹ וְזִרְעֵ קִדְשׁוֹ.
הוֹדִיעַ יְהוָה יְשׁוּעָתוֹ;
לְעֵינֵי הַגּוֹיִם גָּלָה צִדְקָתוֹ.
זָכַר חֲסִדוֹ וְאַמּוֹנָתוֹ לְבֵית יִשְׂרָאֵל:
רָאוּ כָל-אַפְסֵי-אֶרֶץ אֵת יְשׁוּעַת אֱלֹהֵינוּ.
הִרְיעוּ לַיהוָה כָּל-הָאָרֶץ;
בְּצִחוֹ וּרְנָנוּ וְזִמְרוּ.
זִמְרוּ לַיהוָה בְּכִנּוֹר;
בְּכִנּוֹר וְקוֹל זִמְרָה.
בְּחִצְצָרוֹת וְקוֹל שׁוֹפָר
הִרְיעוּ לִפְנֵי הַמֶּלֶךְ יְהוָה.
יִרְעֹם הַיָּם וּמִלְאוּ;
תִּבֵּל וַיִּשְׁבִּי בָהּ.
נְהַרּוֹת יִמְחָאוּ-כָף;
יַחַד, הָרִים יִרְנְנוּ.
לִפְנֵי יְהוָה כִּי בָא לְשַׁפֵּט הָאָרֶץ:

joyously together at the presence of the Eternal, for God is coming to rule the earth; God will rule the world justly, and its peoples with equity.

יִשְׁפֹּט-תִּבְלַב בְּצֶדֶק וְעַמִּים בְּמִישָׁרִים.

Miz-mor, shiru l'Adonai shir chadash, ki nifla-ot asa. Hoshi-a lo y'mino uzro-a kodsho. Hodi-a Adonai y'shu-ato, l'einei hagoyim gila tzidkato. Zachar chasdo ve-emunato l'veit Yisra-eil, ra-u cho--lafsei aretz eit y'shu-at Eloheinu. Hari-u L'Adonai kol--ha-aretz, pitzchu v'ran'nu v'zameiru. Zam'ru Ladonai b'chinor, b'chinor v'kol zimra. Bachatzotz'rot v'kol shofar hari-u lifnei hamelech Adonai yiram hayam umlo-o, teiveil v'yosh'vei va. N'harot yimcha-u--chaf, yachad harim y'raneinu. Lifnei Adonai ki va lishpot ha-aretz yishpot teiveil b'tzedek, v'amim b'meisharim.

Psalm 99

The Eternal, enthroned on cherubim, is sovereign, peoples tremble, the earth quakes. The Eternal is great in Zion, and exalted above all peoples. They praise Your name as great and awesome; God is holy! Mighty sovereign who loves justice, it was You who established equity, You who worked righteous judgment in Jacob. Exalt the Eternal our God and bow down to God's footstool; God is holy!

Moses and Aaron among God's priests, Samuel, among those who call on God's name: when they called to the Eternal, God

יְהוָה מֶלֶךְ יִרְגָּזוּ עַמִּים;
יֵשֵׁב כְּרוּבִים תְּנוּט הָאָרֶץ.
יְהוָה בְּצִיּוֹן גָּדוֹל; וְרֵם הוּא עַל-כָּל-הָעַמִּים.
יִדְּוּ שְׁמֶךָ גָּדוֹל וְנוֹרָא; קְדוֹשׁ הוּא.
וְעַז מֶלֶךְ מִשְׁפָּט אֱהָב:
אַתָּה כּוֹנֵנֶת מִישָׁרִים
מִשְׁפָּט וְצִדְקָה בִּיַּעֲקֹב אַתָּה עָשִׂיתָ.
רוּמָמוֹ יְהוָה אֱלֹהֵינוּ,
וְהִשְׁתַּחֲוּוּ לַהֲדָם רַגְלָיו: קְדוֹשׁ הוּא.
מִשָּׁה וְאַהֲרֹן בְּכִהְנוּ,
וּשְׁמוּאֵל בְּקִרְאֵי שְׁמוֹ;
קִרְאִים אֵל-יְהוָה וְהוּא יַעֲנֵם.
בְּעֲמוּד עָנָן יְדַבֵּר אֲלֵיהֶם;
שָׁמְרוּ עֲדוּתוֹ וְחֻק נִתֵּן-לָמוֹ.

answered them. God spoke to them in a pillar of cloud; they obeyed God's decrees, the law God gave them. O the Eternal our God, You answered them; You were a forgiving God for them, but You exacted retribution for their misdeeds. Exalt the Eternal our God, and bow toward god's holy hill, for the Eternal our God is holy.

יְהוָה אֱלֹהֵינוּ אָתָּה עֲנִיתָם:
אֵל נָשָׂא הָיִיתָ לָּהֶם וְנִקָּם עַל-עֲלִילוֹתָם.
רוֹמְמוּ יְהוָה אֱלֹהֵינוּ,
וְהִשְׁתַּחֲוּוּ לְהַר קֹדֶשׁוֹ:
כִּי-קֹדֶשׁ יְהוָה אֱלֹהֵינוּ.

Adonai malach yirgzu amim, yoshev keruvim tanut ha'aretz. Adonai be'tzion gadol, ve'ram hu al kol-ha'amim. Yodu shimcha gadol ve'norah, kadosh hu. Ve'oz melech mishpot ahev, ata konanta meisharim, mishpat u'tzdakah be'ya-akov ata asita.

Romemu adonai eloheinu, ve'hishtachavu l'hadom raglav, kadosh hu. Moshe ve'aharon be'chohanaiv u'shmuel be'korei shemo, korim el adonai ve'hu ya-anem. Be'amud anan yedaber aleihem, shamru edotaiv ve'chok natan lamo. Adonai eloheinu ata anitam, el noseh hayyita lahem, ve'nokem al alilotam. Romemu Adonai eloheinu, ve'hishtachavu l'har kodsho, ki kadosh adonai eloheinu.



Psalm 29

A psalm of David. Ascribe to the Eternal, O divine beings, ascribe to the Eternal glory and strength. Ascribe to the Eternal the glory of God's name; bow down to the Eternal, majestic in holiness. The voice of the Eternal is over the waters; the God of glory thunders, the Eternal, over the mighty waters. The voice of the Eternal is power; the voice of the Eternal is majesty; the voice of the Eternal breaks cedars; the Eternal shatters the cedars of Lebanon.

God makes Lebanon skip like a calf, Sirion, like a young wild ox. The voice of the Eternal kindles flames of fire; the voice of the Eternal convulses the wilderness; the Eternal convulses the wilderness of Kadesh; the voice of the Eternal causes hinds to calve, and strips forests bare; while in God's temple all say "Glory!" the Eternal sat enthroned at the Flood; the Eternal sits enthroned, ruler forever. May the Eternal grant strength to all people; may the Eternal bestow on all people wellbeing.

מִזְמוֹר לְדָוִד: הָבוּ לַיהוָה
בְּנֵי אֱלֹהִים; הָבוּ לַיהוָה כְּבוֹד וְעֹז.
הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ;
הַנִּשְׁתַּחֲוּוּ לַיהוָה בְּהַדָּר־תִּקְדֹּשׁ.
קוֹל יְהוָה עַל-הַמָּיִם:
אֵל-הַכְּבוֹד הַרְעִים יְהוָה
עַל-מַיִם רַבִּים.
קוֹל-יְהוָה בִּפְתָח; קוֹל יְהוָה
בְּהַדָּר. קוֹל יְהוָה שֹׁבֵר אֲרָזִים;
וַיִּשְׁבֹּר יְהוָה אֶת-אֲרָזֵי הַלְּבָנוֹן.

וַיִּרְקֹדֶם כָּמוֹ-עֵגֶל;
לִבְנוֹן וּשְׂרִיֵן כָּמוֹ בֶּן-רֵאמִים.
קוֹל-יְהוָה חֹצֵב לִהְבוֹת אֵשׁ.
קוֹל יְהוָה יַחֲלִיל מִדְּבָר;
יַחֲלִיל יְהוָה מִדְּבָר קָדֵשׁ.
קוֹל יְהוָה יַחֲלִיל אֵילוֹת
וַיִּחַשְׁף יַעֲרוֹת:
וּבְהִיכְלוֹ כָּלוּ אִמֵּר כְּבוֹד.
יְהוָה לַמַּבּוּל יֹשֵׁב;
וַיִּשָּׁב יְהוָה מְלָךְ לְעוֹלָם.
יְהוָה עֹז לְעַמּוֹ יִתֵּן;
יְהוָה, יִבְרַךְ אֶת-עַמּוֹ בַּשָּׁלוֹם.

*Mizmor l'david: havu l'adonai, b'nei eilim, havu l'adonai kavod va'oz.
Havu l'adonai kavod shemo, hishtachavu l'adonai be'hadrat kodesh.
Kol adonai al hamayim, el ha'kavod hirim, adonai al mayim rabim.
Kol adonai ba'koach, kol adonai be'hadar.
Kol adonai shover arazim va'yeshaber adonai et-arzei ha'levanon.*

*Va'yarkidem k'mo egel, levanon ve'sirion k'mo ven-re-emin.
Kol adonai chotzev la'havot esh.
Kol adonai yachil midbar, yachil adonai midbar kadesh
Kol adonai yecholel ayalot.
Va'yechesof yearot, u'veheichalo kulo omer kavod.
Adonai lamabul yashav, va'yeshev adonai melech l'olam.
Adonai oz le'amo yiten, adonai yevarech et-amo va'shalom.*

On Shabbat everyone is judged favourably. Shabbat is a time when all harsh judgments are overturned. Accordingly, the good point (*nekudah tovah*) which is to be found in every[one], even those who are evil, shines forth on Shabbat. The *Zohar* tells us that there is no such thing as a sinner who does not have good deeds which elevate him to the World to Come. When do they elevate him? On Shabbat. Thus are all crowned with the crown of Shabbat ...The good point shines forth on Shabbat. Thus on Shabbat everyone is judged in the scale of merit [giving them the benefit of the doubt] and through this people genuinely move into the scale of merit and are able to return to God in true repentance - *teshuvah*. That is why Shabbat (*shin, bet, tav*) includes the concept of *teshuvah* (*tav, shin, vav, bet, hey*). Accordingly, the Sages said, 'One who observes Shabbat is forgiven their sins' (*Shabbat 118b*). This accounts for the great joy of Shabbat.

Ana B'Koach

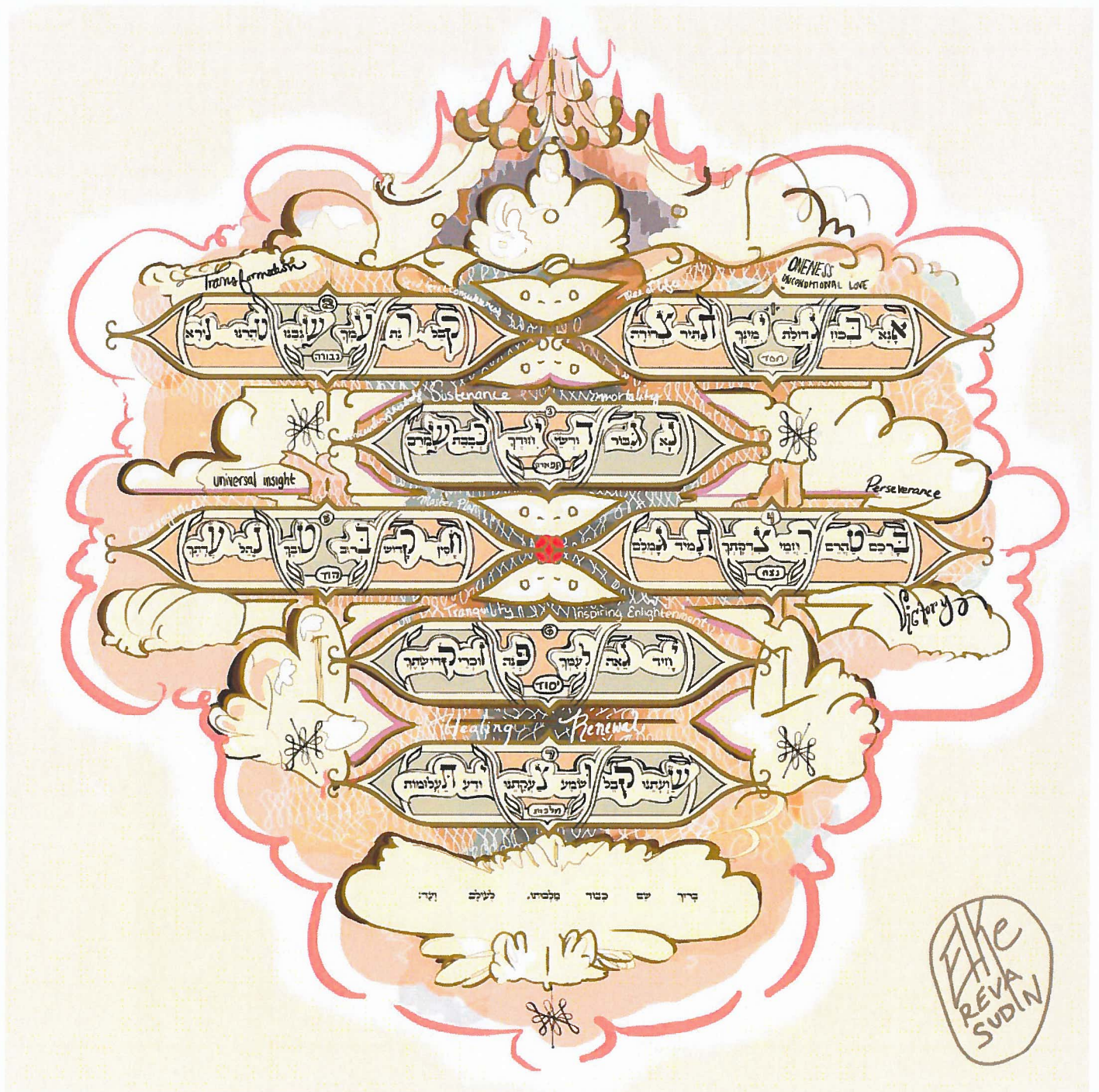
Please, by the power of Your great right hand, set the captive nation free. Accept Your people's prayer. Strengthen us, purify us, You who are revered. Please, mighty One, guard like the pupil of the eye those who seek Your unity. Bless them, cleanse them, have compassion on them, grant them Your righteousness always. Mighty One, Holy One, in Your great goodness guide Your congregation. Only One, exalted One, turn to Your people, who proclaim Your holiness. Accept our plea and heed our cry, You who know all secret thoughts.

אָנאַ בְּכַחַת גְּדֻלַּת יְמִינְךָ תַּתִּיר צָרוּרָה.
קַבֵּל רִנַּת עַמְּךָ, שְׁגָבֵנוּ טַהֲרֵנוּ נוֹרָא.

נָא גִבּוֹר, דּוֹרְשֵׁי יַחֲוּדְךָ, כְּבִבַּת שְׁמָרֵם.
בְּרַחֲמֶם, טַהֲרֵם, רַחֲמֵם, צִדְקָתְךָ תָּמִיד גִּמְלֵם.

חֲסִין קָדוֹשׁ, בְּרוּב טוּבְךָ, נִהַל עֲדָתְךָ.
יַחֲדִיד גֵּאָה, לְעַמְּךָ פְּנֵה, זֹכְרֵי קִדְשְׁתְּךָ.
שְׁוַעֲתֵנוּ קַבֵּל, וּשְׁמַע צַעֲקֹתֵנוּ, יוֹדֵעַ תַּעֲלָמוֹת.

Ana b'koach gedulat yemincha tatir ts'rurah kabel rinat am'cha, sagvenu, taharenu, norah Na gibor dorshei y'chudcha k'avavat shomrem; bar'chem taharem, rachamem, tzidkatcha tamid gomlem. Chasin kadosh b'rov tuvcha nahel adatecha. Yachid g'eh l'ameacha p'heh, zochrei k'dushatecha. Shvateinu kabel ushma tsa'akateinu yodea ta'alumot.



FAKE
REVA
SUDIN

L'cha Dodi

Early Reformers in the 19th century were concerned about certain messianic hopes in Jewish liturgy, particularly those praying for our return to the land of Israel, the rebuilding of the temple with its sacrificial cult, and the restoration of the Davidic monarchy. These are all central themes in the mystical hymn *L'cha Dodi*. Some Progressive communities, however, are re-embracing its themes of exile and rebirth.

We have included the entire text within the service, reflecting the more traditional practice of some Progressive student communities who sing or read the entire hymn, but **emboldened** the passages that are traditionally included in Progressive circles.

Let's go, my beloved, to meet the
bride, and let us welcome the
presence of Shabbat.

לְכָה דוֹדִי לְקַרְאֵת כְּלָה. פָּנֵי שַׁבָּת נִקְבְּלָה:

“Observe” and “recall” in a single
utterance, we were made to hear
by the unified God, God is One
and God's name is One, in fame
and splendor and praiseful song.

שְׁמוֹר וְזָכוֹר בְּדַבּוּר אֶחָד, הַשְׁמִיעֵנוּ אֵל
הַמִּיחָד.

יְיָ אֶחָד וְשִׁמּוֹ אֶחָד. לְשֵׁם וּלְתַפְאֶרֶת
וּלְתִהְלָה:

To greet Shabbat let's go, let's
travel, for she is the wellspring of
blessing, from the start, from
ancient times she was chosen,
last made, but first planned.

לְקַרְאֵת שַׁבָּת לָכוּ וְנִלְכָּה. כִּי הִיא מְקוֹר
הַבְּרָכָה.

מֵרֵאשִׁית מִקֶּדֶם נִסְוְכָה. סוּף מַעֲשֵׂה בְּמַחְשָׁבָה
תִּתְחַלָּה:

Sanctuary of the Ruler, royal city,
arise! Leave from the midst of the
turmoil; long enough have you sat in
the valley of tears and God will take

מִקְדָּשׁ מֶלֶךְ עִיר מְלוּכָה. קוּמִי צְאִי מִתּוֹךְ
הַהִפְכָּה.

רַב לָךְ אֲשַׁבֵּת בְּעֵמֶק הַבְּכָא. וְהוּא יִחְמוֹל עָלֶיךָ
חֲמָלָה:

great pity upon you
compassionately.

Shake yourself free, rise from the
dust, dress in your garments of
splendor, my people, by the hand of
Jesse's son of Bethlehem,
redemption draws near to my soul.

**Rouse yourselves! Rouse
yourselves! Your light is coming,
rise up and shine. Awaken!
Awaken! utter a song, the glory of
the Eternal is revealed upon you.**

Do not be embarrassed! Do not be
ashamed! Why be downcast? Why
groan? All my afflicted people will
find refuge within you and the city
shall be rebuilt on her hill.

Your despoilers will become your
spoil, far away shall be any who
would devour you, your God will
rejoice concerning you, as a groom
rejoices over a bride.

To your right and your left you will
burst forth, And the Eternal will you
revere by the hand of a child of
Perez, we will rejoice and sing
happily.

הַתְּנוּעָרִי מֵעַפָּר קוֹמִי. לְבָשִׁי בְּגָדֵי תִפְאָרֶתְךָ
עַמִּי:

עַל יָדְךָ יִשִּׁי בֵּית הַלְחָמִי. קִרְבָּה אֶל נַפְשִׁי
גְּאֻלָּה:

הַתְּנוּעָרִי הַתְּנוּעָרִי. כִּי בָּא אוֹרְךָ קוֹמִי
אוֹרִי.

עוֹרִי עוֹרִי שִׁיר דְּבָרִי. כְּבוֹד יְיָ עָלֶיךָ נִגְלָה.

לֹא תִבוֹשִׁי וְלֹא תִכְלָמִי. מָה תִּשְׁתַּחֲוִּי וּמָה
תִּתְהַלָּלִי.

כֹּךְ יִחַסּוּ עַנְיֵי עַמִּי, וְנִבְנְתָה עִיר עַל תְּלָה:

וְהָיוּ לְמִשְׁסָּה שְׂאֵסִיד. וְרַחֲקוּ כָּל מְבַלְעִיד.
יִשִּׁישׁ עָלֶיךָ אֱלֹהֶיךָ. כְּמִשׁוֹשׁ חֲתָן עַל כְּלָה:

זָמִין וּשְׂמָאל תִּפְרוּצִי. וְאַתְּ יְיָ תִּעְרִיצִי.
עַל יָד אִישׁ בֶּן פֶּרֶצִי. וְנִשְׁמָחָה וְנִגְלָה:

As you sing the last verse, there is a custom to stand and face the door from which you came. Some communities bow at the closing words, *bo'i challah*, to greet the Shabbat queen.

**Come in peace, crown of her
partner, both in happiness and in
jubilation amidst the faithful of
the treasured nation. Come O
Bride! Come O Bride!**

בּוֹאִי בְּשָׁלוֹם עֲטָרַת בַּעֲלָהּ. גַּם שְׂמִינָה
וּבִצְהָלָה תּוֹךְ אֲמוּנִי עִם סִגְלָה בּוֹאִי כָלָה,
בּוֹאִי כָלָה

***L'cha dodi likrat kallah, p'nei Shabbat n'kabbelah!
Shamor v'zachor b'dibbur echad, hishmi'anu el ha'm'yuchad.
Adonai echad u'sh'mo echad; l'shem ul'tiferet v'l'tehil'a.
Likrat Shabbat l'chu v'nelcha, ki hi m'kor ha'bracha.
Me'rosh mi'kedem n'sucha; sof ma'aseh b'mach'shava t'chila.***

*Mikdash melech, ir m'lucha, kumi, tze'i mi'toch ha'hafecha.
Rav lach shevet b'emek ha'bacha; v'hu yachmol alai'yich chemla.
Hitna'ari me'afar kumi, livshi bigdei tifartech ami.
Al yad ben Yishai beit ha'lachmi; Karva el nafshi g'ala.*

***Hit'oreri, hit'oreri, ki va orech, kumi uri.
Uri, uri, shir daberi; k'vod Adonai alai'yich nigla.***

*Lo tevoshi v'lo tikalmi, mah tishtochachi uma tehemmi.
Bach yechesu ani'yei ami; v'niv'neta ir al tila.
V'hayu lim'shisa sosai'yich, v'rachaku kol m'valai'yich.
Yasis alai'yich Elohai'yich; kimsos chatan al kala.
Yamin u'smol tifrotzi, v'et Adonai ta'aritz.
Al yad ish ben Partzi; v'nism'cha v'nagila!*

***Bo'i v'shalom, ateret ba'ala, gam b'simcha uv' tzhala.
Toch emunei am segula; bo'i chala, bo'i chala.***

Mizmor Shir, Psalm 92

A psalm. A song; for the sabbath day. It is good to praise the Eternal, to sing hymns to Your name, O Most High, to proclaim Your steadfast love at daybreak, Your faithfulness each night with a ten-stringed harp, with voice and lyre together. You have gladdened me by Your deeds, O Eternal; I shout for joy at Your handiwork. How great are Your works, O Eternal, how very subtle Your designs! A brutish person cannot know, a fool cannot understand this: though the wicked sprout like grass, though all evildoers blossom, it is only that they may be destroyed forever.

But You are exalted, O Eternal, for all time. surely, Your enemies, O Eternal, surely, Your enemies perish; all evildoers are scattered. You raise my horn high like that of a wild ox; I am soaked in freshening oil. I shall see the defeat of my watchful foes, hear of the downfall of the wicked who beset me.

מִזְמוֹר שִׁיר לַיּוֹם הַשַּׁבָּת.
טוֹב לְהַדוֹת לַיהוָה וּלְזַמֵּר לְשִׁמְךָ עֲלִיּוֹן.
לְהַגִּיד בַּבֶּקֶר חֲסִדֶּךָ וְאַמּוֹנָתְךָ לַיְלֹת.
עָלִי-עֲשׂוֹר וְעָלִי-נָבֵל עָלִי הַגָּיוֹן בְּכִנּוֹר.
כִּי שִׁמְחַתַּנִּי יְהוָה בְּפַעֲלֶךָ בְּמַעֲשֵׂי יְדֶיךָ
אֲרִנֹּה.
מִה-גָּדְלוֹ מַעֲשֵׂיךָ יְהוָה מֵאֵד עֲמָקוֹ
מִחֲשַׁבְתֶּיךָ.
אִישׁ-בַּעַר לֹא יֵדַע וְכֹסִיל לֹא-יָבִין אֶת-זֹאת.
בְּפֶרֶחַ רִשְׁעִים כָּמוֹ עֵשֶׂב וַיִּצְיָצוּ כָל-פֹּעֲלֵי
אָוֶן. לְהַשְׁמָדָם עַד־עַד.
וְאַתָּה מָרוֹם לְעֵלָם יְהוָה.
כִּי הִנֵּה אֵיבֶיךָ יְהוָה כִּי-הִנֵּה אֵיבֶיךָ יֹאבְדוּ.
יִתְפָּרְדּוּ כָל-פֹּעֲלֵי אָוֶן.
וְתָרַם כְּרִאִים קַרְנֵי בַלְתִּי בְּשֶׁמֶן רִעְנוֹ.
וְתַבֵּט עֵינֵי בְּשׂוֹרֵי.
בְּקָמִים עָלִי מְרַעִים תִּשְׁמַעְנָה אָזְנִי.

The righteous bloom like a date-palm; they thrive like a cedar in Lebanon; planted in the house of the Eternal, they flourish in the courts of our God. In old age they still produce fruit; they are full of sap and freshness, attesting that the Eternal is upright, my rock, in whom there is no wrong.

Tzadik Katamar

צַדִּיק כַּתָּמָר יִפְרַח כְּאַרְז בְּלִבָּנוֹן יִשָּׁגָה.
שְׁתוּלִים בְּבֵית יְהוָה בְּחִצְרוֹת אֱלֹהֵינוּ
יִפְרִיחוּ.
עוֹד יְנוּבוֹן בְּשִׁיבָה דְּשָׁנִים וְרַעֲנָנִים יִהְיוּ.
לְהַגִּיד כִּי-יָשָׁר יְהוָה צוּרִי וְלֹא-עוֹלָתָהּ בּוֹ.

Mizmor shir l'yom ha shabbat. Tov l'hodot Ladonai, ulzamer leshimcha elyon. L'hagid baboker chasdecha ve-emunatcha, baleylot. Aley asor va-alei-navel; aley hegayon bechinor. Ki simachtani adonai befoalecha; bema'asei yadecha aranen. Ma-gadlu ma'asecha Adonai, meod, amku machshevotcha. Ish ba'ar lo yeda, uchsil lo yavin et zot. Bifroach reshaim, kemo esev, vayatzitzu, ko-poalei aven. Lehishamdah adei-ad. Ve'atah marom, l'olam Adonai. Ki hineh oyvecha, adonai, ki hineh oyvecha yo veidu. Yitpardu ko poalei aven. Vaterem kirem karni; baloti, beshemen ra'anan. Vatabet eini beshurai. Bakamim alay me'ra'eem - tishma'eina oznai. Tzadik katamar yifrach; ke-erez balvanon yishgeh. Shetulim beveit adonai; bechatzrot eloheinu yafrichu. Od yenuvun beseiva; desheinim ve'ra'ananim yihyu. Lehagid, ki-yashar Adonai; tzuri, ve-lo avalatah bo.



This is the psalm sung by the Levites in the ancient Temple (*Mishnah Tamid 7:4*), taken by the Rabbis to refer to the longed-for future when every day will be like Shabbat.

Psalm 93

The Eternal is sovereign, God is robed in grandeur; the Eternal is robed, God is girded with strength. The world stands firm; it cannot be shaken. Your throne stands firm from of old; from eternity You have existed. The ocean sounds, O Eternal, the ocean sounds its thunder, the ocean sounds its pounding. Above the thunder of the mighty waters, more majestic than the breakers of the sea is the Eternal, majestic on high. Your decrees are indeed enduring; holiness befits Your house, O Eternal, for all times.

יְהוָה מֶלֶךְ גִּאּוֹת לְבֵשׁ
לְבֵשׁ יְהוָה עֹז הַתְּאֵזָר
אֶף-תִּכּוֹן תִּבֵּל בַּל-תִּמּוֹט
נִכּוֹן כִּסְאָךְ מֵאֵז מֵעוֹלָם אֲתָה

נִשְׂאוּ נְהָרוֹת יְהוָה
נִשְׂאוּ נְהָרוֹת קוֹלָם
יִשְׂאוּ נְהָרוֹת דְּכָכִים

מִקְלוֹת מַיִם רַבִּים
אֲדִירִים מִשְׁבְּרֵי-יָם
אֲדִיר בַּמָּרוֹם יְהוָה

עֲדֹתֶיךָ נֶאֱמָנוּ מֵאֵד
לְבֵיתֶךָ נִאֲוָה-קִדְּשׁ
יְהוָה לְאֶרֶץ יָמִים

A-do-nai ma-lach gei-ut la-veish, la-veish A-do-nai oz hit-a-zar, af ti-kon tei-veil bal ti-mot. Na-chon kis-a-cha mei-az, mei-o-lam a-ta. Na-s'u n'ha-rot, A-do-nai, na-s'u n'ha-rot ko-lam, yis-u n'ha-rot dawch-yam. Mi-ko-lot ma-yim ra-bim, a-di-rim mish-b'rei yam, adir ba-ma-rom A-do-nai. Ei-do-te-cha ne-em-nu m'od, l'vei-t'cha na-a-va ko-desh, Adonai, l'o-rech ya-mim.

The meaning of this psalm is reflected in its words and its form: it proclaims God's completion of Creation, and so is a fitting climax to *Kabbalat Shabbat*. Our liturgy often praises the Creation, and its Creator, through oceanic imagery; the vastness and life-giving nature of oceans, and their place at the beginning of the Creation story, makes for an effective metaphor.

The Shema and its Blessings

Bar'chu

Like church bells or the *adhan*, the muezzin's call to prayer from a mosque's minaret, the *Bar'chu* is the Jewish call to public worship. It directs the entire community toward the same purpose, traditionally in the direction of Jerusalem.

Praise the One to whom our praise
is due.

בָּרְכוּ אֶת יְהוָה הַמְבָרֵךְ

We praise the Eternal One to
whom our praise is due for ever.

בָּרוּךְ יְהוָה הַמְבָרֵךְ לְעוֹלָם וָעֶד

Bar'chu et Adonai ha-m'vorach. Baruch Adonai ha-m'vorach l'olam va'ed.

Blessed are You, our God, Ruler of the universe, who speaks the evening into being, skillfully opens the gates, thoughtfully alters the time and changes the seasons, and arranges the stars in their heavenly courses according to plan. You are Creator of day and night, rolling light away from darkness and darkness from light, transforming day into night and distinguishing one from the other. The Eternal One is Your Name. Ever living God, may You reign continually over us into eternity. Praised are You, Adonai, who brings on evening.

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר
בִּדְבָרוֹ מַעְרִיב עֲרֵבִים, בִּחְכָּמָה פּוֹתַח שְׁעָרִים,
וּבִתְבוּנָה מְשַׁנֶּה עֵתִים, וּמַחְלִיף אֶת הַיָּמִים,
וּמַסְדֵּר אֶת הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם בְּרָקִיעַ
כָּרֻצּוֹ. בּוֹרֵא יוֹם וְלַיְלָה, גּוֹלֵל אוֹר מִפְּנֵי
חֹשֶׁךְ, וְחֹשֶׁךְ מִפְּנֵי אוֹר. וּמַעְבִּיר יוֹם וּמַבְיֵא
לַיְלָה, וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה, יי צְבָאוֹת
שְׁמוֹ.

בָּרוּךְ אַתָּה יי הַמְעַרֵּב עֲרֵבִים.

*Baruch atah, adonai eloheinu, melech ha'olam, asher bid'varo ma'ariv aravim,
b'chochmah potei-ach sh'arim, uvit'vunah m'shaneh itim umachalif et haz'manim,
um'sadeir et hakochavim b'mishm'roteihem barakia kirtzono. Borei yom valailah, goleil
or mipnei choshech, v'choshech mipnei or. Umaavir yom umeivi lailah, umavdil bein
yom uvein lailah, Adonai Tz'vaot sh'mo. El chai v'kayam, tamid yimloch aleinu l'olam
va-ed. Baruch atah, adonai, ha'ma'ariv aravim*

Ahavat Olam

Everlasting love You offered Your people Israel by teaching us Torah and mitzvot, laws and precepts. Therefore, our God, when we lie down and when we rise up, we will meditate on Your laws and Your commandments. We will rejoice in Your Torah for ever. Day and night we will reflect on them for they are our life and doing them lengthens our days. Never remove Your love from us. Praise to You, Adonai, who loves Your people Israel.

אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל עָמְדָה אֲהַבְתָּ. תּוֹרָה
וּמִצְוֹת חֻקִּים וּמִשְׁפָּטִים אוֹתָנוּ לְמַדְתָּ. עַל כֵּן
יְיָ אֱלֹהֵינוּ בְּשֹׁכְבֵנוּ וּבִקְוִמֵנוּ נִשְׁיַח בְּחֻקְךָ
וְנִשְׂמַח בְּדִבְרֵי תוֹרָתְךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד.
כִּי הֵם חַיֵּינוּ וְאוֹרְךָ יְמֵינוּ וּבָהֶם נִהְיָה יוֹמָם
וְלַיְלָה. וְאַהֲבָתְךָ אֵל תָּסוּר מִמָּנוּ לְעוֹלָמִים
בָּרוּךְ אַתָּה יְיָ אוֹהֵב עַמּוֹ יִשְׂרָאֵל

Ahavat olam beit Yisrael amcha ahavta, torah umitzvot, chukim umishpatim, otanu limad'ta. Al kein, adonai eloheinu, b'shochbeinu uv'kumeinu nasiach b'chukecha, v'nismach b'divrei torat'cha uv'mitzvotecha l'olam va-ed. Ki heim chayeinu v'orech yameinu uvahem neh'geh yomam valailah. V'ahavat'cha al tasir mimenu l'olamim. Baruch atah adonai, ohev amo Yisrael.

Ma'ariv Aravim depicts God as a painter: the Creator who 'mixes' the colours to bring on evening. *Ahavat Olam* (and *Ahavah Rabbah*, which appears in this place in the morning service) is about God's love for us, 'the people Israel,'; this love is expressed through God's Torah, as the Torah is God's most precious creation and God gave it to us, the Jewish people.

Shema

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

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד

Blessed is God's glorious majesty forever
and ever.

בָּרוּךְ שֵׁם כְּבוֹד מְלָכוּתוֹ לְעוֹלָם וָעֶד

Sh'ma Yisrael, Adonai Eloheinu, Adonai Echad

Baruch shem k'vod malchuto l'olam va-ed.

You shall love the Eternal God with all
your heart, with all your soul, and with
all your might. Take to heart these
instructions with which I charge you
this day. Teach them to your children.
Recite them when you stay at home
and when you are away, when you lie
down and when you get up. Bind them
as a sign on your hand and let them
serve as a symbol on your forehead;
inscribe them on the doorposts of your
house and on your gates.

וְאַהֲבַתְּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ
בְּכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ:
הָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם
לֵאמֹר:
שְׁנַנְתָּם לְבָנֶיךָ וּדְבַרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ
בְּלִכְתְּךָ בְּדֶרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:
קָשַׁרְתָּם לְאוֹת עַל-יָדְךָ וְהָיוּ לְטָטְפֹת בֵּין עֵינֶיךָ:
וּכְתַבְתָּם עַל-מְזוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

*V'ahavta et Adonai Elohecha, b'chol l'avvcha uv'chol nafsh'cha uv'chol m'odecha.
V'hayu had'varim ha-eileh asher anochi m'tzav'cha hayom al l'avvecha. V'shinantam
l'vanecha v'dibarta bam b'shivt'cha b'veitecha uv'lecht'cha vaderech uv'shochb'cha
uv'kumecha. Uk'shartam l'ot al yadecha v'hayu l'totafot bein einecha.
Uch'tavtam al m'zuzot beitecha uvish'arecha.*

In the Biblical world, the heart, *lev*, was the seat of the mind and intellect rather than that of the emotions. We are called upon to try at all times to understand the meaning and significance of loving God, even when circumstances make this a challenge.

The word *nefesh*, soul, is related to the word for breathing, *n'shemah*. This reflects that invisible 'life force' that distinguishes life from death: hence the word can mean 'soul,' 'spirit,' 'appetite,' or 'self.' The *nefesh* can leak away in illness, and be restored on recovery. According to Psalm 19, the Torah itself can 'restore the soul.' Rabbi Akiva understood this love to be self-sacrificing, even to the extent of martyrdom.

'*Me'od*,' power, is used to express a great amount of something. In this context it has been understood by Jewish tradition to mean our material wealth that should be dedicated to God as the source of all we possess. What we owe to God, we repay by what we share with others. Thus mind, spirit and material power are to be brought to the service of God.

Traditionally, there are three paragraphs to the *Shema*: the *V'ahavta*, and then *V'haya* and *Vayomer*. Progressive Jewish movements have often struggled with this middle paragraph, *V'haya*, as it describes a world of Divine reward and punishment. It is, consequently, not found in many Liberal services (though is often provided at the back of the siddur). However, some feel that it can be understood as being aspirational: that we can create a world in which doing good is rewarded.

If, then, you obey the commandments that I enjoin upon you this day, loving the Eternal your God and serving God with all your heart and soul, I will grant the rain for your land in season, the early rain and the late. You shall gather in your new grain and wine and oil - I will also provide grass in the fields for your cattle - and thus you shall eat your fill. Take care not to be lured away to serve other gods and bow to them. For the Eternal's anger will flare up against you, and God will shut up the skies so that there will be no rain and the ground will not yield its produce; and you will soon perish from the good land that the Eternal is assigning to you. Therefore impress My words upon your very heart: bind them as a sign on your hand and let them serve as a symbol on your forehead, and teach them to your children - reciting them when you stay at home and when you are away, when you lie down and when you get up; and inscribe them on the doorposts of your house and on your gates - to the end that you and your children may endure, in the land that the Eternal swore to your ancestors to assign to them, as long as there is a heaven over the earth.

וְהָיָה אִם-שָׁמַעַתְּ שְׁמִיעוּ אֶל-מִצְוֹתַי אֲשֶׁר אֲנִי מֵצִוְהָ אֶתְכֶם הַיּוֹם לֹא-תִהְיֶה אֶת-יְהוָה אֱלֹהֵיכֶם וּלְעַבְדּוֹ בְּכָל-לִבְבְּכֶם וּבְכָל-נַפְשְׁכֶם וְנָתַתִּי מִטֶּר-אֶרְצְכֶם בְּעֵתוֹ יְנִיחַ וּמִלְקוֹשׁ וְאִסַּפְתָּ דִגְלִי וְתִירְשֶׁהָ וַיִּצְהָרָה וְנָתַתִּי עֵשֶׂב בְּשָׂדֶה לְבִהֶמְתְּךָ וְאֶכְלָתָה וּשְׂבַעְתָּ: הַשְׁמְרוּ לָכֶם כֹּן יִפְתָּה לְבַבְכֶם וְסֵרֶתֶם וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַף-יְהוָה בְּכֶם וְעָצַר אֶת-הַשָּׁמַיִם וְלֹא-יִהְיֶה מָטָר וְהָאֲדָמָה לֹא תִתֵּן אֶת-יְבוּלָהּ וְאֶבְדִּיתֶם מִהֶרֶץ מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם: וְשָׁמַתְּ אֶת-דְּבָרֵי אֱלֹהִים עַל-לִבְבְּכֶם וְעַל-נַפְשְׁכֶם וְקִשְׁרֶתְּ אִתָּם לְאוֹת עַל-יְדֵיכֶם וְהִיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם: וְלִמְדִיתֶם אֹתָם אֶת-בְּנֵיכֶם לְדֹבֵר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבִלְקֶתְךָ בְּדֶרֶךְ וּבְשִׁכְבְּךָ וּבְקוּמְךָ: וְכָתַבְתָּם עַל-מְזוֹנוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבּוּ יְמִיכֶם וַיְמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְתִּיבָרָם לָתֵת לָהֶם כְּפִימֵי הַשָּׁמַיִם עַל-הָאָרֶץ:

V'ha-ya, im sha-mo-a tish-m'u el mits-vo-tai a-sheer a-no-chi m'tsa-veh et-chem ha-yom l'a-ha-va et A-do-nai E-lo-hei-chem ul-awv-do b'chawl l'vav-chem, u-v'chawl naf-sh'chem, V'na-ta-ti m'tar ar-ts'chem b'i-to, yo-reh u-mal-kosh, v'a-saf-ta d'ga-ne-cha, v'ti-ro-sh'cha v'yits-ha-re-cha. V'na-ta-ti ei-sev b'sa-d'cha liv-hem-te-cha, v'a-chal-ta v'sa-va-ta. Hi-sha-m'ru la-chem pen yif-te l'vav-chem, v'sar-tem, va-a-vad-tem E-lo-him a-chei-rim, v'hish-ta-cha-vi-tem la-hem. V'cha-rah af A-do-nai ba-chem, v'a-tsar et ha-sha-ma-yim, v'lo yi-h'yeh ma-tar, v'ha-a-da-ma lo ti-tein et y'vu-la, va-a-vad-tem m'hei-ra mei-al ha-a-rets ha-to-va a-sheer A-do-nai no-tein la-chem. V'sam-tem et d'vara ei-leh, al l'vav-chem v'al naf-sh'chem, uk-shar-tem o-tam l'ot al yed-chem, v'ha-yu l'to-ta-fot bein ei-nei-chem. V'li-mad-tem o-tam et b'nei-chem, l'da-beir bam b'shiv-t'cha b'vei-te-cha, uv-lech-t'cha va-de-rech u-v'shawch-b'cha uv-ku-me-cha. Uch-tav-tam, al m'zu-zot bei-te-cha, u-vish-a-re-cha. L'ma-an yir-bu y'mei-chem, vi-mei v'nei-chem, al ha-a-da-ma a-sheer nish-ba A-do-nai la-a-vo-tei-chem, la-teit la-hem ki-mei ha-sha-mayim al ha-a-rets.

The Eternal said to Moses: Speak to the Israelite people and instruct them to make for themselves fringes on the corners of their garments

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: וְדַבֵּר אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִית עַל-כַּנְפֵיהֶם בְּגֵדֵיהֶם לְדֹרֹתָם וְנִתְנוּ עַל-צִיצִית הַכַּנָּף פִּתִּיל תְּכֵלֶת:

throughout the ages; let them attach a cord of blue to the fringe at each corner. That shall be your fringe; look at it and recall all the commandments of the Eternal and observe them, so that you do not follow your heart and eyes in your lustful urge.

וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יְהוָה
וַעֲשִׂיתֶם אֹתָם וְלֹא־תִרְאוּ אֶת־רֵי לְבַבְכֶּם וְאֶת־רֵי עֵינֵיכֶם
אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם:

Va-yo-meir A-do-nai el Mo-she lei-mor: Da-beir el b'nei Yis-ra-eil, v'a-mar-ta a-lei-hem v'a-su la-hem tsi-tsit, al kan-fei vig-dei-hem l'do-ro-tam, v'na-t'nu al tsitsit ha-ka-naf p'til t'chei-let. V'ha-ya la-chem l'tsi-tsit, ur-i-tem o-to uz-char-tem et kawl mits-vot A-donai, va-a-si-tem o-tam, v'lo ta-tu-ru a-cha-rei l'vav-chem, v'a-cha-rei einei-chem a-sheer a-tem zo-nim a-cha-rei-hem.

Thus you shall be reminded to observe all My commandments and to be holy to your God. I the Eternal am your God, who brought you out of the land of Egypt to be your God: I, the Eternal your God.

L'man Tisk'ru

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

L'ma-an tiz-k'ru, va-a-si-tem et kol mits-vo-tai vi-h'yi-tem k'do-shim lei-lo-hei-chem. A-ni A-do-nai E-lo-hei-chem, a-sheer ho-tsei-ti et-chem mei-e-rets Mits-rayim li-h'yot la-chem lei-lo-him; A-ni A-do-nai E-lo-hei-chem.



Vayomer outlines the commandment to wear *tzitzit*, fringes, as a reminder to live a Jewish and ethical life. Interestingly, some scholarship points to the fact that both men and women in the ancient world wore fringes, implying that this commandment, interpreted traditionally as a mitzvah for men (of tallit and daily tzitzit), was actually *always* intended for women as well.

Emet v'Emunah

All this we hold to be true and sure.
You alone, Eternal One, are our
God, and we are Israel Your People.
You have freed us from oppressors,
and delivered us from tyrants. You
led us out of Egypt, for ever to serve
You in freedom. When we witnessed
Your power, we praised your name
and gave thanks; willingly we
accepted Your rule then, full of joy,
we sang together:

אֱמֶת וְאֱמוּנָה כָּל זֹאת, וְקָמָם עָלֵינוּ, כִּי
הוּא יי אֱלֹהֵינוּ וְאֵין זִלְתּוֹ, וְאֶנְחֵנוּ
יִשְׂרָאֵל עַמּוֹ. הַפּוֹדֵנוּ מִיַּד מְלָכִים,
הַגּוֹאֲלֵנוּ מִכַּף כָּל הָעֲרִיצִים, וַיּוֹצֵא אֶת
עַמּוֹ יִשְׂרָאֵל מִמִּצְרַיִם לְחֵירוֹת עוֹלָם. וְרָאוּ
בָנָיו גְּבוּרָתוֹ, שִׁבְּחוּ וְהוֹדוּ לְשִׁמּוֹ,
וּמַלְכוּתוֹ בְּרָצוֹן קִבְּלוּ עָלֵיהֶם. לֵךְ עַנּוּ
שִׁירָה בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כָלֵם:

*E-met ve-e-mu-nah kol zot, v'ka-yam a-lei-nu, ki hu A-do-nai E-lo-hei-nu, v'ein
zu-la-to, va-a-nach-nu, Yis-ra-eil a-mo. Ha-po-dei-nu mi-yad m'la-chim, mal-kei-nu
ha-go-a-lei-nu mi-kaf kol he-a-ri-tzim, va-yo-tzei et a-mo Yis-ra-el mi-mitz-rai-im
l'chei-rut o-lam. V'ra-u ba-nav g'vu-ra-to, shi-b'chu v'ho-du lish-mo, u-mal-chu-to
b'ra-tzon ki-b'lu a-lei-hem. L'cha a-nu shi-rah, b'sim-chah ra-bah, v'a-m'ru chu-lam:*



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

מִי כַמֶּלֶךְ בְּאֵלִים יי, מִי כַמֶּלֶךְ נֶאֱדָר
בְּקִדְשׁ, נֹרָא תְהִלָּת, עֲשֵׂה פֶלֶא

*Mi cha-mo-chah ba-ei-lim A-do-nai, mi-ka-mo-chah ne-e'dar ba-ko-desh, no-ra t'hi-lot
o-sei fe-leh?*

Your children saw Your sovereign
might displayed. 'This is my God!'
they cried.

מְלִכּוּתְךָ רָאוּ בְנֶיךָ, בּוֹקֵעַ יָם לִפְנֵי מַעֲשֶׂה,
זֶה אֱלֹהֵי עַמּוֹ וְאָמְרוּ:

Mal-chu-t'cha ra-u va-ne-cha, bo-kei-a yam lif-nei Mo-sheh, zeh ei-li a-nu v'a-m'ru:

The Eternal God shall reign for ever!

יי יִמְלֹךְ לְעוֹלָם וָעֶד.

A-do-nai yim-loch l'o-lam va-ed!

And it has been said: 'The Eternal
One has delivered Jacob, and
redeemed us from the hand of one
stronger than ourselves.'

וְנֶאֱמַר: כִּי פָדָה יי אֶת יַעֲקֹב, וַיַּגְאֵלֵנוּ מִיַּד
חֲזָק מִמֶּנּוּ

בְּרוּךְ אַתָּה יי, גֹּאֲלֵי יִשְׂרָאֵל

We praise you, O God, Redeemer of
Israel.

*V'ne-e-mar: Ki fa-da A-do-nai et Ya-a-kov, u-g-a-lo mi-yad cha-zak mi-me-nu.
Ba-ruch a-tah A-do-nai, ga-al Yis-ra-eil.*



Hashkiveinu

Grant that we may lie down in peace, Eternal God, and awaken us to life. Shelter us with Your tent of peace and guide us with Your good counsel. Shield us from hatred, plague and destruction. Keep us from war, famine and anguish. Help us to deny our inclination to evil. God of peace, may we always feel protected because You are our Guardian and Helper. Give us refuge in the shadow of Your wings. Guard our going forth and our coming in and bless us with life and peace. Blessed are You, Eternal God, whose shelter of peace is spread over us, over all Your people Israel, and over Jerusalem.

הַשְׁכִּיבֵנוּ יְיָ אֱלֹהֵינוּ לְשָׁלוֹם וְהַעֲמִידֵנוּ
מִלְּכָנוּ לְחַיִּים.
וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ וְתִקְּנֵנוּ בְּעֶצֶה
טוֹבָה מִלְּפָנֶיךָ וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ וְהַגֵּן
בְּעֵדֵנוּ.
וְהַסֵּר מֵעָלֵינוּ אוֹיֵב דָּבָר וְחֶרֶב וְרָעָב וְיָגוֹן
וְהַסֵּר שָׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ וּבְצֵל
כְּנָפֶיךָ תִּסְתִּירֵנוּ כִּי אֵל שׁוֹמְרָנוּ וּלְשָׁלוֹם
מִעַתָּה וְעַד עוֹלָם.
בָּרוּךְ אַתָּה יְיָ הַפּוֹרֵשׁ סִכַּת שְׁלוֹם עָלֵינוּ
וְעַל כָּל עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלָּיִם.

*Hash-ki-vei-nu A-do-nai E-lo-hei-nu, l'sha-lom, v'ha-a-mi-dei-nu, malkei-nu, l'cha-yim.
Uf'ros a-lei-nu su-kat sh'lo-me-cha, v'ta-k'nei-nu b'ei-tsa to-va mi-l'fane-cha,
v'ho-shi-ei-nu l'ma-an sh'me-cha, V'ha-gein ba-a-dei-nu, v'ha-seir mei-a-lei-nu o-yeiv,
de-ver v'che-rev v'ra-av v'ya-gon, V'ha-seir sa-tan mi-l'fa-nei-nu u-mei-a-cha-rei-nu,
uv'tseil k'na-fe-cha tas-ti-rei-nu, Ki Eil sho-m'rei-nu u-ma-tsi-lei-nu a-tah, ki Eil me-lech
cha-nun v'ra-chum a-tah. o U-sh'mor tsei-tei-nu u-vo-ei-nu l'cha-yim ul'sha-lom,
mei-a-tah v'ad o-lam, uf'ros a-lei-nu su-kat sh'lo-me-cha. Ba-ruch a-tah, A-do-nai,
ha-po-reis su-kat sha-lom a-lei-nu, v'al kawl a-mo Yis-ra-eil, v'al Y'ru-sha-la-yim.*

V'shamru

The people of Israel shall keep Shabbat, observing Shabbat throughout the ages as a covenant for all time. It is a sign for all time between God and the people of Israel. For in six days God made heaven and earth, and on the seventh day God ceased from work and was refreshed.

וְשָׁמְרוּ בְנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת, לַעֲשׂוֹת אֶת
הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם. בֵּינִי וּבֵין בְּנֵי
יִשְׂרָאֵל אֹת הִיא לְעֹלָם. כִּי שֵׁשֶׁת יָמִים עָשָׂה
יְהוָה אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ, וּבַיּוֹם הַשְּׁבִיעִי
שָׁבַת וַיִּנָּפֶשׁ.

*V'shamru v'nei Yisrael et ha'shabbat, la'asot et ha'shabbat l'dorotam b'rit olam.
Beini u'vein b'nei Yisrael ot hi l'olam, ki sheishet yamim asah Adonai
et hashamayim v'et haaretz, u'vayom hashvi-i shavat vayinafash.*



Although Rashi, the great medieval French rabbi and commentator, is not the author of this idea [that a Jew gains an extra soul on Shabbat] his comment on a well-known verse within Parashat Ki Tisa takes us in a similar direction. The familiar *V'Shamru* song/prayer is lifted directly from a section within Ki Tisa - one of many moments of revelation during which God mentions the idea of, and the commandment regarding, observing Shabbat. In describing the first week of creation, God says "*uvayom hashvi'i shavat vayinafash*" - on the seventh day God ceased working (shavat, from which we get the word Shabbat) and was refreshed. It is that last word that is most interesting. The Hebrew is *va'yinafash*, a verb from the root *nefesh*, meaning soul.

Chatzi Kaddish

The *Kaddish*, with its praises of God, is used throughout the liturgy to mark the close of particular sections; this is particularly useful when a service is entirely *davened* in Hebrew, so the congregation knows where they are up to. Some Progressive communities, especially within Liberal Judaism, do not include the *Chatsi Kaddish*, as with the increased use of English and explanatory commentary in services, it is seen as an unnecessary repetition.

Exalted and hallowed be God's great name in the world which God created, according to plan. May God's majesty be revealed in the days of our lifetime and the life of all Israel — speedily, imminently, to which we say Amen. Blessed be God's great name to all eternity. Blessed, praised, honored, exalted, extolled, glorified, adored, and lauded be the name of the Holy Blessed One, beyond all earthly words and songs of blessing, praise, and comfort. To which we say Amen.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי
בְּרָא כְרֻעֻתָּהּ, וְיִמְלִיךְ מַלְכוּתָּהּ בְּחַיֵּינוּ
וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעֵגְלָא וּבְזֶמַּן קָרִיב, וְאָמְרוּ: אָמֵן
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי
עָלְמֵינָא

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

*Yitgadal v'yitkadash sh'mei raba. B'alma di v'ra chirutei, v'yamlich malchutei,
b'chayeichon uv'yomeichon uv'chayei d'chol beit Yisrael, baagala uviz'man kariv.
V'im'ru: Amen. Y'hei sh'mei raba m'varach l'alam ul'almei almaya. Yitbarach
v'yishtabach v'yitpaar v'yitromam v'yitnasei, v'yit'hadar v'yitaleh v'yit'halal sh'mei
d'kud'sha b'rich hu, l'eila min kol birchata v'shirata, tushb'chata v'nechemata,
daamiran b'alma. V'imru: Amen.*

Amidah

The Shabbat *Amidah* is shorter than the weekday *Amidah*, as on Shabbat we do not petition God with our requests: instead, we declare the holiness of the Sabbath day.

Eternal God, open up my lips, that
my mouth may declare Your praise.

אֲדֹנָי שִׁפְתֵי תִפְתָּח, וּפִי יַגִּיד תְּהִלָּתְךָ

Adonai, s'fatai tiftach, ufi yagid t'hilatecha.

Ancestors

אֲבוֹת וְאִמָּהוֹת

We praise You, Eternal One, our
God and God of our ancestors: God
of Abraham and God of Sarah; God
of Isaac and God of Rebekah; God
of Jacob, God of Rachel and God of
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.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
וְאִמּוֹתֵינוּ : אֱלֹהֵי אַבְרָהָם וְאֱלֹהֵי שָׂרָה.
אֱלֹהֵי יִצְחָק וְאֱלֹהֵי רִבְקָה. אֱלֹהֵי יַעֲקֹב,
אֱלֹהֵי רָחֵל וְאֱלֹהֵי לֵאָה, הָאֵל הַגָּדוֹל
הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן, גּוֹמֵל חַסְדִּים
טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת
וְאִמָּהוֹת, וּמַבִּיא גּוֹאֵל לְבָנֵי בְנֵיהֶם, לְמַעַן
שְׁמוֹ בְּאַהֲבָה.
מְלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן

בָּרוּךְ אַתָּה יי, מְגֵן אַבְרָהָם וְעֵזְרַת שָׂרָה

We praise You, O God, Shield of
Abraham and Sarah.

*Ba-ruch a-tah A-do-nai, E-lo-hei-nu vei-lo-hei a-vo-tei-nu v'imo-tei-nu. Ei-lo-hei
Av-ra-ham v'ei-lo-hei Sa-rah. Ei-lo-hei Yitz-chak v'ei-lo-hei Riv-kah. Ei-lo-hei
Ya-a-kov, ei-lo-hei Ra-chel v'ei-lo-hei Le-ah; ha-eil ha-Ga-dol ha-Gi-bor v'ha-No-ra,
Eil Eil-yon, go-meil cha-sa-dim to-vim v'ko-nei ha-kol, v'zo-cheir chas-dei a-vot
v'ima-hot, u'mei-vi g-u-lah liv-nei v'nei-hem l'ma-an sh'mo b'a-ha-vah. Me-lech o-zeir
u'mo-shi-a u-ma-gain: Ba-ruch a-tah A-do-nai, ma-gein Av-ra-ham v'ez-rat Sa-rah.*

Unending is Your might Eternal
One; You are the Source of all life;
great is Your power to redeem.

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

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 life to all. 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 all
life.

מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם, מְזַרֵּחַ
הַשֶּׁמֶשׁ וּמוֹרִיד הַטָּל. מְכַלְכֵּל חַיִּים בְּחַסֵּד,
מַחְיֶה יְמִתִּים בְּרַחֲמִים רַבִּים. סוֹמֵךְ
נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים,
וּמְקַיֵּם אֲמוּנָתוֹ לַיֹּשְׁנֵי עֶפְרָי. מִי כָמוֹךָ בַּעַל
גְּבוּרוֹת וּמִי דוֹמֶה לָךְ, מֶלֶךְ יְמִית וּמַחְיֶה
וּמַצְמִיחַ יְשׁוּעָה. וְנֶאֱמָן אַתָּה לְהַחְיֹת
הַכֹּל.

בָּרוּךְ אַתָּה יי, מַחְיֶה הַכֹּל.

We praise You, O God, Source of all
life.

*A-tah gi-bur l'o-lam A-do-nai, me-chai-yei ha-kol a-tah, rav l'hosh-iah. Ma-shiv
ha-ru'ach u-mo-rid ha-gesh-em, maz-ri'ach ha-shem-esh u-mo-rid ha-tal. M'chal-kel
chai-im b'ches-ed, m'cahi-yei ha-kol b'ra-cha-mim ra-bim. So-meich no-f'lim v'ro-feh
cho-lim u-ma-tir a-sur-im, u-m'kai-yeim e-mu-na-to li-shei-nei a-far. Mi cha-mo-cha
ba-al g'vu-rot u-mi do-me lach, me-lech mei-mit u-m'chai-ye u-matz-mi-ach y'shu-a?
V'ne-e-man A-tah l'ha-cha-yot mei-tim. Ba-ruch A-tah A-do-nai m'chai-yei ha-kol.*

The metaphor 'reviving the dead' is widely used rabbinically: the Talmud (B'rachot 58b, Y. B'rachot 4:2) recommends saying 'Baruch atah Adonai, m'chayeih hameitim' for greeting a friend after a lapse in seeing them for 12 months, and for when awakening from sleep.

God's Holiness

קדושת השם

You are Holy, awesome is Your name; we have no God but You.

קדוש אַתָּה וְנוֹרָא שְׁמְךָ, וְאֵין לָנוּ אֱלֹהִים
מִבְּלַעֲדֶךָ.

We Praise You, Eternal One, the Holy God.

בְּרוּךְ אַתָּה יי, הָאֵל הַקָּדוֹשׁ

*Ka-dosh A-tah v'no-ra v'she-me-cha, v'ein la-nu el-o-ha m'bil-a-dech-a
Ba-ruch a-tah A-do-nai ha-el ha-ka-dosh*

The Holiness of the Day

קדושת היום

The people of Israel shall keep the Sabbath, observing the Sabbath in every generation as a covenant for all time. It is a sign between Me and the people of Israel for ever. For in six days, I, the Eternal One, made heaven and earth, but on the seventh day I ceased from work, and rested.

וְשָׁמְרוּ בְנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת, לַעֲשׂוֹת
אֶת הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם. בֵּינִי וּבֵין
בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעוֹלָם. כִּי שֵׁשֶׁת
יָמִים עָשָׂה יי אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ,
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֶשׁ.

*Ve-sham-ru ve-nei Yis-ra-eil et ha'Sha-bat la-a-sot et ha-Sha-bat le-do-ro-tam be-rit
o-lam. Bei-ni u'vein b'nei Yis-ra-eil ot hi l'o-lam. Ki shei-shet ya-mim a-sa A-do-nai et
ha-sha-ma-yim v'et ha-a-retz, u-va-yom hash-vi'l sha-vat va-yi-na-fash.*

You sanctified the seventh day for your glory, consummation of creating the heavens and the earth, blessing it above all other days and sanctifying it above all other times.

אַתָּה קִדַּשְׁתָּ אֶת יוֹם הַשְּׁבִיעִי לְשִׁמְךָ,
תְּכָלִית מַעֲשֵׂה שָׁמַיִם וָאָרֶץ, וּבִרְכָתוֹ מִכָּל
הַיָּמִים, וְקִדְּשָׁתוֹ מִכָּל הַיָּמִיִּם:

*A-tah ki-dash-ta et yom ha-sh'vi-i li-sh'me-cha, tach-lit ma-a-sei sha-ma-yim
va-a-retz, u-vei-rach-to mi-kol ha'yam-im v'ki-dash-to mi-kol ha-z'ma-nim.*

Heaven and earth were finished and all their host. On the seventh

וַיֵּכֶלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צָבָאָם. וַיְכַל
אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה,

day God finished the work that had been done, and ceased on the seventh day from all the work that had been done. God blessed the seventh day, and made it holy, because on it God ceased from all the work of creation that God had done.

Va-y'chu-lu ha-sha-ma-yim v'ha-a-retz, v'chol ts'va-am. Va-y'chal e-lo-him ba-yom ha-sh'vi-i, m'lach-to a-sheer a-sa va-yish-bot ba-yom ha-sh'vi-i, mi-kol m'lach-to a-sheer a-sa. Va-y'va-rech e-lo-him et yom ha-sh'vi-i, va-y'ka-deish o-to ki vo sha-vat mi-kol m'lach-to a-sheer ba-ra e-lo-him la-a-sot.

Our God and God of our ancestors, may our rest be pleasing to You. Make us holy by doing Your commands and let us share in the work of Your Torah. Make us content with Your goodness and let our souls know the joy of Your salvation. Purify our hearts to serve You in truth. In Your love and goodwill let us inherit Your holy Shabbat and may all Israel who seek holiness find in it their rest. Blessed are You God, who makes the Shabbat holy.

E-lo-hei-nu vei-lo-hei a-vo-tei-nu, r'tsei vim-nu-cha-tei-nu. Ka-d'shei-nu b'mitz-vo-te-cha, v'tein chel-kei-nu b'to-ra-te-cha. Sa-b'ei-nu mi-tu-ve-cha, v'sa-m'chei-nu bi-shu-a-te-cha, v'ta-heir li-bei-nu l'ov-d'cha be-e-met. V'han-chi-lei-nu, A-do-nai E-lo-hei-nu, b'a-ha-va uv'ra-tson Sha-bat kod-she-cha, v'ya-nu-chu va Yis-ra-eil m'ka-d'shei sh'me-cha. Ba-ruch a-tah A-do-nai, m'ka-deish ha-Sha-bat.

וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי, מִכָּל מְלָאכָתוֹ אֲשֶׁר עָשָׂה. וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדְּשֵׁהוּ אֹתוֹ, כִּי בּוֹ שָׁבַת מִכָּל מְלָאכָתוֹ, אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, רְצֵה בְּמִנוּחֵינוּ, קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ, שְׂבַעֲנוּ מִטוֹבֶךָ, וְשִׂמְחָנוּ בִּישׁוּעָתֶךָ, וְטַהֵר לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת, וְהִנְחִילֵנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שְׁבַת קִדְשְׁךָ, וַיְנַחֲחוּ בָּהּ יִשְׂרָאֵל מִקִּדְשֵׁי שְׁמֶךָ. בָּרוּךְ אַתָּה יְיָ, מְקַדֵּשׁ הַשְּׁבַת

Our Living God be pleased with
Your people Israel and listen to their
prayers. In Your great mercy delight
in us so that Your presence may rest
upon Zion.

רצה, יי אלהינו, בעמך ישראל
ובתפלתם, והשב את העבודה לדביר
ביתך, ואשי ישראל, ותפלתם באהבה
תקבל ברצון, ותהי לרצון תמיד עבודת
ישראל עמך

*R'tsei, A-do-nai E-lo-hei-nu, b'a-m'cha Yis-ra-eil u-vit-fi-la-tam b'a-ha-va t'ka-beil
b'ra-tson. U-t'hi l'ra-tson ta-mid a-vo-dat Yis-ra-eil a-me-cha.*

The following paragraph is inserted here on the New Moon and festivals:

Our God and God of our ancestors, may Your
regard and concern for us and our ancestors, for
the time of our redemption, for Jerusalem the
city of Your holiness, and for all Your people the
family of Israel, be close to You and be pleasing
to You. Favour us all with freedom and
goodness, with grace, love and mercy, on this
day of

the New Moon.

the Feast of Unleavened Bread.

the Feast of Tabernacles.

Our Living God, remember us for good,
bring us Your blessing, and save us for a good
life. Spare us and be kind to us according to
Your promise of deliverance and mercy. Our
eyes are turned towards You, for You are a
Sovereign of mercy and compassion.

בראש חדש ובחול המועד אומרים כן יעלה ויבא
אלהינו ואלהי אבותינו, יעלה ויבא, ויגיע, ויראה, וירצה,
וישמע, ויפקד, ויזכר זכרוננו ופקדוננו, וזכרון אבותינו,
וזכרון משיח בן דוד עבדך, וזכרון ירושלים עיר קדשך,
וזכרון כל עמך בית ישראל לפגיה, לפליטה, לטובה, לחן
ולחסד ולרחמים, לחיים ולשלום, ביום

לראש חדש: ראש החדש הזה

לפסח: חג המצות הזה

לסוכות: חג הסוכות הזה

זכרנו, יי אלהינו, בו לטובה, ופקדנו בו לברכה, והושיענו
בו לחיים. ובדבר שועה ורחמים, חוס וחסנו, ורחם עלינו
והושיענו, כי אליך עינינו, כי אל מלך חנון ורחום אתה

*Eloheinu veilohei avoteinu, ya-aleh v'yavo, v'yagi-a, v'yeira-eh, v'yeiratzeh, v'yishama, v'yipakeid, v'yizacheir
zichroneinu ufikdoneinu, v'zichron avoteinu, v'zichron mashi-ach ben david avdecha, v'zichron y'rushalayim ir
kod'shecha, v'zichron kol am'cha beit yisra-eil l'fanecha, lifleitah, l'tovah, l'chein ul'chesed ul'rachamim,
l'chayim ul'shalom, b'yom: (On Rosh Chodesh) Rosh Hachodesh hazeh. (On Passover) Chag Hamatzot
hazeh. (On Sukkot) Chag HaSukkot hazeh. Zoch'reinu, Adonai Eloheinu, bo l'tovah, ufok'deinu vo livrachah,
v'hoshi-einu vo l'chayim. Uvidvar y'shuah v'rachamim, chus v'chaneinu, v'racheim aleinu v'hoshi-einu, ki
eilecha eineinu, ki eil melech chanun v'rachum atah.*

Thanksgiving

הודאה

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 hands; 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.

מוֹדִים אֲנִיחֵנוּ לָךְ, שְׂאֲתָהּ הוּא יי אֱלֹהֵינוּ
וְאֵלֵּי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ לְעוֹלָם וָעֶד.
צוּר חַיֵּינוּ, מְגִן יִשְׁעֵנוּ, אֲתָהּ הוּא לְדוֹר
וָדוֹר. נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ. עַל חַיֵּינוּ
הַמְּסוּרִים בְּיָדְךָ, וְעַל נַשְׁמוֹתֵינוּ הַפְּקוּדוֹת
לָךְ, וְעַל נְסִיךְ שְׂבָכְךָ יוֹם עֲמָנוּ, וְעַל
נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָכְךָ עֵת, עָרֵב
וּבֹקֶר וְצֹהָרִים.

בָּרוּךְ אַתָּה יי, הַטּוֹב שְׂמֶךָ וְלָךְ נִאֲה
לְהוֹדוֹת.

*Mo-dim a-nach-nu lach, sha-a-tah hu A-do-nai E-lo-hei-nu vei-lo-hei a-vo-tei-nu
v'imo-tei-nu, l'o-lam va-ed. Tzure cha-yei-nu ma-gein yish-ei-nu, a-tah hu l'dor va-dor.
No-deh l'cha u-n'sa-peir t'hi-la-te-cha al cha-yei-nu ha-m'su-rim b'ya-de-cha v'al
nish-mo-tei-nu ha-p'ku-dot lach, v'al ni-se-cha she-b'chol yom i-ma-nu, v'al
nif-l'o-te-cha v'to-vo-te-cha she-b'chol eit, e-rev va-vo-ker v'tzo-ho-ra-yim. Ba-ruch
a-tah A-do-nai, ha-tov shim-cha ul'cha ne-e l'ho-dot.*

Peace (Shalom Rav)

שלום

Supreme Source of peace, grant true and lasting peace to Your people Israel, for it is good in Your sight that Your people Israel, and all peoples, may be blessed at all times with Your gift of peace.

We praise You, O God, the Source of peace.

שְׁלוֹם רַב עַל יִשְׂרָאֵל עֲמָךְ תְּשִׁים לְעוֹלָם.
כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל הַשְּׁלוֹם.
וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת עַמְּךָ יִשְׂרָאֵל וְאֶת
כָּל הָעַמִּים בְּכָל עֵת וּבְכָל שָׁעָה בְּשִׁלּוֹמְךָ
בָּרוּךְ אַתָּה יי, עוֹשֶׂה הַשְּׁלוֹם

Sha-lom rav al Yis-ra-eil a-m'cha ta-sim l'o-lam, ki a-tah hu me-lech, a-don l'chol

ha-sha-lom. V'tov b'ei-ne-cha l'va-reich et a-m'cha Yis-ra-eil v'et kol ha'amim, b'chol eit u-v'chol sha-ah bish-lo-me-cha. Ba-ruch a-tah A-do-nai, o-she ha-sha-lom.

The following prayer is traditionally read silently, however, it may be replaced by another reading or personal reflections:

My God, guard my tongue from speaking evil and my lips from telling lies. Even when others curse me, may my soul be silent; and humble as the dust to all. Open my heart to your teaching, and make me eager to do Your will. Dissuade those who seek to harm me, and let not their plans prevail.

אֱלֹהִי, נִצּוֹר לְשׁוֹנִי מִרַע, וּשְׁפֹתִי מִדְּבַר מִרְמָה, וְלִמְקַלְלִי
נִפְשֵׁי תֹדֵם, וְנִפְשֵׁי קָעָפָר לְכָל תְּהִיָּה, פֶּתַח לִבִּי בְּתוֹרָתְךָ,
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נִפְשִׁי. וְכָל הַחוֹשְׁבִּים עָלַי רָעָה, מְהֵרָה
הִפֵּר עֲצָתָם וְקַלְקַל מַחֲשַׁבְתָּם.

E-lo-hai n'tzor l'sho-ni mei-ra, u's'fa-tai mi-da-beir mir-mah. V'lim'kal-lei naf-shi ti-dom, v'naf-shi ke-a-far la-kol ti'h'yeh. P'tach li-bi b'to-ra-te-cha, u-v'mitz-vo-te-cha tir-dof naf-shi. V'chol ha-chosh-vim a-lai ra-ah m'hei-rah ha-feir a-tza-tam v'kal-keil ma-cha-shav-tam.

Yi'h'yu L'ratson

May the words of my mouth and the meditation of my heart be acceptable to You, O God, my Rock and Redeemer.

יְהִיו לְרִצּוֹן אֱמֹרִי פִי, וְהִגִּיוֹן לִבִּי לִפְנֶיךָ,
יְי צוּרִי וְגוֹאֲלִי.

Yi'h'yu l'ra-tson im-reifi v'heg-yon li-bi l'fa-ne-cha, A-do-nai tzu-ri v'go-ali.

Oseh Shalom

May the Most High, source of perfect peace, grant peace to us, to all Israel and to humankind.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם
עָלֵינוּ, וְעַל כָּל יִשְׂרָאֵל

And let us say: Amen.

וְאָמְרוּ: אָמֵן

O-seh sha-lom bim-ro-mav, hu ya-a-she sha-lom a-lei-nu v'al kol Yis-ra-el v'al kol B'nei A-dam. V'im-ru A-mein.

Concluding Prayers

Aleinu

Let us now praise the Sovereign of the universe, and proclaim the greatness of the Creator, who has made it our purpose to make God's oneness felt in the world.

We bend the knee and bow, acknowledging the supreme Sovereign, the Holy One of Blessing. For you spread out the heavens and established the earth; Your majestic abode is in the heavens above and Your mighty Presence is in the loftiest heights. You are our God and there is none else. In truth You are our Sovereign without compare, as is written in Your Torah: Know then this day and take it to heart that Adonai is surely God in the heavens above and on the earth below. There is none else.

עֲלֵינוּ לְשַׁבַּח לַאֲדוֹן הַכֹּל, לְתֵת גְּדֻלָּה
לְיוֹצֵר בְּרָאשִׁית, אֲשֶׁר שָׁם חִלְקָנוּ לְיַחַד
אֶת־שְׁמוֹ, וְגִזְרָנוּ לְהַמְלִיךְ מַלְכוּתוֹ.
וְאַנְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים
לְפָנֶי מֶלֶךְ מַלְכֵי הַמַּלְכִּים הַקָּדוֹשׁ בָּרוּךְ
הוא, שֶׁהוא נוֹטֶה שָׁמַיִם וְיָסַד אֶרֶץ,
וּמוֹשֵׁב יְקָרוֹ בַּשָּׁמַיִם מִמַּעַל, וְשֹׁכֵן
עֵזוֹ בְּגִבְהֵי מְרוֹמִים. הוא אֱלֹהֵינוּ, אֵין
עוֹד, אֱמֶת מַלְכָּנוּ, אָפָס זִוְלָתוֹ. כְּכַתוּב
בְּתוֹרָתוֹ וַיֵּדַעַת הַיּוֹם וְהַשַּׁבָּת אֵל לְבָרֶךְ
כִּי יְיָ הוא הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל וְעַל
הָאֶרֶץ מִתַּחַת אֵין עוֹד:

Aleinu le shabeach la'adon ha'kol, la'tet g'dulah

*I'yotzer b'reshit, she'lo asanu k'goyei ha'aratzot, ve'lo samanu k'mispchot ha'adama
she'lo sam chelkeinu kahem ve'goraleinu k'chol hamonam. Va'anachnu korim
u'mistachavim u'modim. Lifnei melech malchei ham'lachim ha kadosh baruch hu.*

Shehunoteh shamaim veyosed aretz u'moshav yekarov bashamaim mima'al.

*U'sh'chinat uzo b'govhei m'romim. Hu Eloheinu ein od emet Malkenu efes zulato,
kakatur b'torato v'yadata hayom vahashevotah el levav'cha. Kii adonai hu ha'elohim,
ba'shamaim mi'maal ve'al'ha'aretz mitachat ein od.*

The 2nd paragraph of the Aleinu is seen as controversial among some Progressive communities, as it, arguably, demands a non-pluralistic vision of a perfect world. Furthermore, the liturgy presents the idea of the literal coming of a Messiah, rather than the Progressive belief in the Messianic Age, brought about when God's values are present across earth. *Siddur Lev Chadash's* second paragraph is printed in this booklet, but along with LJY-Netzer's *Alternative Second Paragraph*, and a poem written by Judy Chicago.

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 forever. 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.

ועל כן נקנה לך יי אלהינו, לראות מהרה בתפארת עזך, להעביר גלילים מן הארץ, והאלילים כרות יכרתו, לתקן עולם במלכות שדי, וכל בני בשר יקראו בשמך, להפנות אליך כל רשעי ארץ. יפירו ויזעו כל יושבי תבל, כי לך תקרע כל ברה, תשבע כל לשון. לפניך יי אלהינו יכרעו ויפלו, ולקבד שמך יקר יתנו, ויקבלו כלם את על מלכותך, ותמלך עליהם מהרה לעולם ועד. כי המלכות שלך היא, ולעולמי עד תמלך בכבוד. בכתוב בתורתך: יי ימלך לעולם ועד. ונאמר: והיה יי למלך על כל הארץ ביום ההוא יהיה יהוה אחד ושמו אחד.

Ve'al ken nekaveh lecha adonai eloheinu, lirot mehera betiferet uzecha, leha'avir gilulim min ha'aretz, ve'haelilim karot yikaretun, letaken olam bemalchut shadai, vechol benei vasar yikru vishmecha, lehnfnot eleicha kol rishei aretz. Yakiru ve'yaidu kol yoshvei tevel, ki lecha tichra kol berech, tishava kol lashon. Lefanecha adonai eloheinu yikaru ve'yipolu, ve'lichvod shimcha yekar yiteinu, vikablu chulam et ol malchutecha, vetimloch aleihem meherah leolam vaed. Ki hamalchut shelcha hi, uleolmei ad, timloch bechavod. Kakatuv betoratecha: adonai yimloch leolam vaed. Vene'emar: vehayah adonai lemelech al kol ha'aretz, bayom hahu yiheyeh adonai echad u'shemo echad.

LJY-Netzer's Alternative Second Paragraph

Trusting in You Eternal God, we hope soon to reach a time when, inspired by Your teachings, the world will be perfected; and suffering and intolerance shall cease forever.

Help us to perfect the world by living to the full Your values of justice and mercy, that we may inspire the Messianic Age, when everywhere will be called Eden once again. May we become a light to others, so that future generations will say of us: the world is a better place because they lived in it.

Where there is ignorance, let there be knowledge.

Where there is fear, let there be trust.

Where there is oppression, let there be freedom.

Where there is greed, let there be generosity

Where there is hatred, let there be understanding.

Where there is conflict, let there be peace.

May all created in Your image, Eternal God, become one in spirit and one in friendship, forever united in Your service. May such a time come soon, and last for ever.

Merger Poem, Judy Chicago

And then all that has divided us will merge.
And then compassion will be wedded to power
And then softness will come to a world that is harsh and unkind.
And then both men and women will be gentle.
And then both women and men will be strong.
And then no person will be subject to another's will.
And then all will be rich and free and varied.
And then the greed of some will give way to the needs of many.
And then all will share equally in the earth's abundance.
And then all will care for the sick and the weak and the old.
And then all will nourish the young.
And then all will cherish life's creatures.
And then all will live in harmony with each other and the earth.
And then everywhere will be called Eden once again.



Kaddish

In Liberal and Reform communities, it is often traditional to say the Kaddish as a community; it is customary to invite the community to say names of their loved ones whom they want to remember, and also to remember all those people who have no one to say Kaddish for them. Alternatively, in some communities we turn to the mourner in support as Kaddish is said.

Meditations before the Kaddish

Creator of the universe, You give us life in which joys and sorrows are co-mingled 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 illuminate the darkness of their sorrow with the hope of future happiness. Strengthen us at all times with an unfailing trust in Your providence.

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 life 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.

There are stars whose radiance is visible on earth, though they have long been extinct. There are people whose brilliance continues to light the world though they are no longer among the living. These lights are particularly bright when the night is dark.



Exalted and hallowed be God's great name in the world which God created, according to plan. May God's majesty be revealed in the days of our lifetime and the life of all Israel — speedily, imminently, to which we say Amen. Blessed be God's great name to all eternity. Blessed, praised, honored, exalted, extolled, glorified, adored, and lauded be the name of the Holy Blessed One, beyond all earthly words and songs of blessing, praise, and comfort. To which we say Amen. May there be abundant peace from heaven, and life, for us and all Israel. to which we say Amen. May the One who creates harmony on high, bring peace us and to all Israel and to all the world. To which we say Amen.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי
בְּרָא כְרַעוּתָהּ, וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ
וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעֵגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ: אָמֵן
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי
עָלְמֵינָא

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם
וְיִתְנַשֵּׂא, וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ
דְּקוֹדֶשָׁא, בְּרִיךְ הוּא, לְעֵלְא מִן כָּל
בְּרַכְתָּא וְשִׁירְתָּא, תּוֹשְׁבֵי חַתָּא וְנַחֲמָתָא
דְּאַמִּירָן בְּעֵלְמָא, וְאָמְרוּ: אָמֵן
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵינֵי וְחַיִּים עָלֵינוּ
וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ: אָמֵן

עֲשֵׂה שְׁלוֹם בְּמִרְוֵנוּ, הוּא יַעֲשֵׂה שְׁלוֹם
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְעַל כָּל בְּנֵי אָדָם,
וְאָמְרוּ: אָמֵן

Yitgadal v'yitkadash sh'mei raba. B'alma di v'ra chirutei, v'yamlich malchutei, b'chayeichon uv'yomeichon uv'chayei d'chol beit Yisrael, baagala uviz'man kariv. V'im'ru: Amen. Y'hei sh'mei raba m'varach l'alam ul'almei almaya. Yitbarach v'yishtabach v'yitpaar v'yitromam v'yitnasei, v'yit'hadar v'yitaleh v'yit'halal sh'mei d'kud'sha b'rich hu, l'eila min kol birchata v'shirata, tushb'chata v'nechemata, daamiran b'alma. V'imru: Amen. Y'hei sh'lama raba min sh'maya, v'chayim aleinu v'al kol Yisrael. V'imru: Amen. Oseh shalom bimromav, Hu ya'aseh shalom aleinu, v'al kol Yisrael, v'al kol yoshvei teivel. V'imru: Amen.

Although seen as a mourner's prayer, the Kaddish does not mention death but rather affirms life, perhaps bringing people in their grief back into the community.

Adon Olam

The Ruler of the Universe who reigned
before anything was created.
When all was made by God's will
God was acknowledged as Sovereign.

And when all shall end
God still all alone shall reign.
God was, God is,
and God shall be in glory.

And God is one, and there's no other,
to compare or join God.
Without beginning, without end
and to God belongs dominion and
power.

And the Eternal is my God, my living
God.
to God I flee in time of grief,
and God is my miracle and my refuge,
who answers the day I shall call.

To God I commit my spirit,
in the time of sleep and awakening,
even if my spirit leaves,
God is with me, I shall not fear.

אֲדוֹן עוֹלָם אֲשֶׁר מִלֵּךְ
בְּטֶרֶם כָּל יִצִּיר נִבְרָא
לַעֲת נַעֲשֶׂה בְּחֶפְצוֹ כָּל
אֲזֵי מֶלֶךְ שְׁמוֹ נִקְרָא

וְאַחֲרֵי כָּכָל הַכֹּל
לְבִדּוֹ יִמְלֹךְ נִוְרָא
וְהוּא הָיָה, וְהוּא הוּא
וְהוּא יִהְיֶה, בְּתִפְאָרָה

וְהוּא אֶחָד וְאֵין שֵׁנִי
לְהַמְשִׁיל לוֹ לְהַחֲבִירָה
בְּלִי רֵאשִׁית בְּלִי תַּכְלִית
וְלוֹ הָעֵז וְהַמְּשָׁרָה

וְהוּא אֵלִי וְחִי גִּאֲלִי
וְצוּר חֲבִלִי בְּעֵת צָרָה
וְהוּא נֹסִי וּמִנוֹס לִי
מִנֶּת כּוֹסִי בְּיוֹם אֶקְרָא

בְּיָדוֹ אֶפְקִיד רוּחִי
בְּעֵת אִישׁוֹן וְאַעֲרִירָה
וְעַם רוּחִי גְּוִיָּתִי
יְיָ לִי וְלֹא אֵירָא

Adon olam asher malach, b'terem kol y'tzir nivra. L'et na'asah b'cheftzo kol azai melech sh'mo nikra. V'acharei kichlot hakol l'vado yimloch nora. V'hu hayah, v'hu hoveh, v'hu yihyeh b'tifarah. V'hu echad v'ein sheni l'hamishil lo l'hachbirah. B'li reishi b'li tachlit, v'lo haoz v'hamisra. V'hu eili v'chai goali v'tsur chevli b'eit tsrah. V'hu nisi umanos li, m'nat kosi b'yom ekrah. B'yado afkid ruchy b'et ishan v'airah. V'im ruchy g'viati Adonai li v'lo irah.



'Adon Olam': simplicity - immanent and transcendent are united and you cannot even see the join. Very simple, very profound.

Shabbat Blessings

One of the challenging aspects of traditional liturgy for Progressive Jews is the gendered language of God. As you will have noticed, no gendered translations of God have been used in this siddur. The Hebrew, however, is inherently masculine both in its grammar and literal translation, regardless of how it might be phrased in English. The continual lack of feminine words and grammar can create a barrier between women and God, as they cannot see themselves reflected in the liturgy; it is even worse for those who do not identify as a binary gender. Due to this, we've included feminine blessings for wine and challah, as well as the traditional ones.

Blessing for the Candles

Blessed are you, the Eternal our God, Sovereign of the Universe, who sanctifies us through Your mitzvot, and commands us to light the Shabbat candles.

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

*Baruch atah, adonai eloheinu, melech haolam, asher kideshanu bemitzvotav,
vetzivanu lehadlik ner shel shabbat.*

Blessing for the Wine

Masculine

Blessed are You God, Ruler of the Universe, Creator of the fruit of the vine.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בּוֹרֵא פְּרִי הַגֶּפֶן.

Baruch ata Adonai, Eloheinu melech ha-olam, borei peri ha-gafen.

Feminine

Blessed are You, Our God, Spirit of the World, who creates the fruit of the vine.

בְּרוּכָה אַתְּ יְהִי אֱלֹהֵינוּ רוּחַ הָעוֹלָם
בּוֹרֵאת פְּרִי הַגֶּפֶן

B'rukhah At Yah Eloheinu ruach ha-olam boreit p'ri ha-gafen.

Va'ye'chulu

The sixth day. So the heavens and the earth were finished, with all their complement. On the seventh day, God had completed God's work which God had undertaken, and God rested on the seventh day from all God's work which God had been doing. Then God blessed the seventh day and made it holy, because on it God ceased from all God's creative work, which God had brought into being to fulfill its purpose.

Blessed are You God, Ruler of the Universe, Creator of the fruit of the vine.

Blessed are You God, Ruler of the Universe, who made us holy with God's commandments and favored us, and gave us God's holy Shabbat, in love and favor, to be our heritage, as a reminder of the Creation. It is the foremost day of the holy festivals marking the Exodus from Egypt. For out of all the nations You chose us and made us holy, and You gave us Your holy Shabbat, in love and favor, as our heritage.

Blessed are you God, Who sanctifies Shabbat.

(Va-ye-hee erev, va-ye-hee voker.) Yom Ha-shishi. Va-ye-chulu hasha-mayim vi-ha-aretz vi-chol tzi-va-am. Va-yichal Elohim ba-yom hashe-vi'i milach-to asher asa. Va-yish-bot ba-yom hashe-vi'l mi-kol milach-to asher asa. Va-ye-varech

...וַיְהִי עֶרֶב, וַיְהִי בֹקֶר

יוֹם הַשְּׁשִׁי. וַיְכֻלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צִבְאָם. וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי, מְלֹאכְתּוֹ אֲשֶׁר עָשָׂה, וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי, מִכָּל מְלֹאכְתּוֹ אֲשֶׁר עָשָׂה. וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדְּשֵׁהוּ, כִּי בּו שְׁבֹת מְכָל מְלֹאכְתּוֹ, אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת

**בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְּרִי הַגֶּפֶן.**

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וַיְרַצֵּה בָּנוּ, וַיִּשְׁבֹּת
קִדְּשׁוֹ בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָנוּ זְכוּרֹן
לְמַעֲשֵׂה בְּרָאשִׁית, כִּי הוּא יוֹם תְּחִלָּה
לְמִקְרָאֵי קֹדֶשׁ, זִכָּר לִיצִיאַת מִצְרַיִם, כִּי
בָּנוּ בְּחֶרֶף וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל הָעַמִּים,
וַיִּשְׁבֹּת קִדְּשָׁךְ בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָתָנוּ.

בָּרוּךְ אַתָּה יי, מְקַדֵּשׁ הַשְּׁבֹת.

Elohim et yom hashe-vi'i va-yi-kadesh oto. Kee voh shavat mi-kol milach-toh asher bara Elohim la-a-sot. Baruch ata Adonai, Eloheinu melech ha-olam, borei peri ha-gafen. Baruch ata Adonai, Elo-heinu melech ha-Olam, asher kidish-anu bi-mitz-votav vi-ratza vanu, vi-Shabbat kod-sho bi-ahava uv-ratzon hin-chi-lanu, zikaron lima-aseh vi-raishit. Ki hu yom ti-chila li-mikra-ay kodesh, zay-cher li-tzi-at mitz-rayim. Ki vanu vachar-ta vi-otanu kidash-ta mikol ha-amim. Vi-shabbat kod-shicha bi-ahava uv-ratzon hinchal-tanu. Baruch ata Adonai, mi-kadesh ha-shabbat.

Blessing for Handwashing

As this blessing originates from a Temple ritual, it is not customary in Liberal Judaism.

Blessed are you, the Eternal our God, Sovereign of the Universe, who sanctifies us through Your mitzvot, and commands us concerning the washing of the hands.

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל
נְטִילַת יָדַיִם.

Baruch atah, adonai eloheinu, melech haolam, asher kideshanu bemitzvotav, vetzivanu al netilat yadayim.

Blessing for the Challah

Masculine

Blessed are You, Eternal God, Sovereign of the universe, by whose will bread comes forth out of the earth.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַמּוֹצֵיא לֶחֶם מִן הָאָרֶץ.

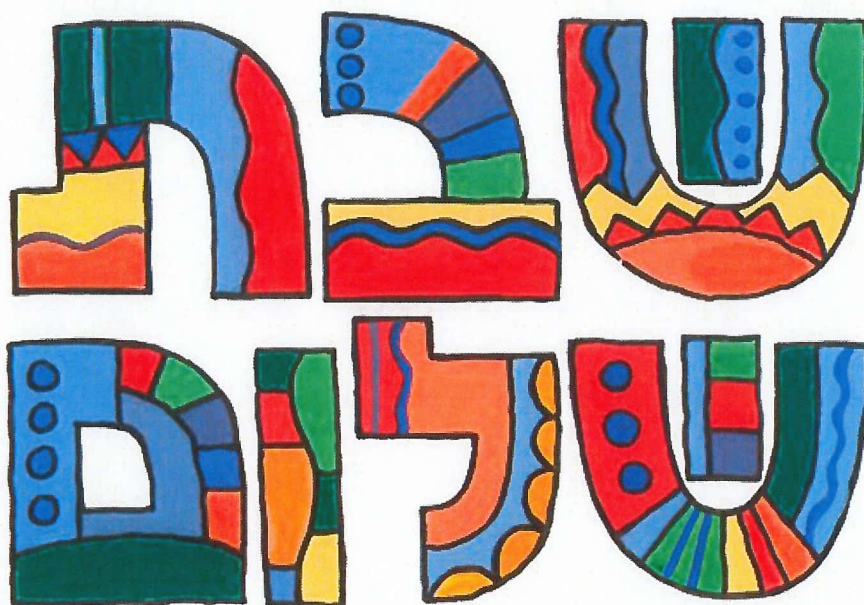
Ba-ruch a-tah, A-do-nai, E-lo-hei-nu me-lech ha-o-lam, ha-mo-tzi le-chem min ha-a-retz.

Feminine

Blessed are You, Eternal God,
Sovereign of the universe, by
whose will bread comes forth out
of the earth.

בְּרוּכָה אַתָּה יְיָ אֱלֹהֵינוּ רוּחַ הָעוֹלָם
הַמוֹצִיָּאָה לֶחֶם מִן הָאָרֶץ

B'rukhhah At Ya Eloheinu Ruach ha-olam ha-motziah lechem min ha-aretz.



Notes

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