Siddur for a New Community

The NLPS Trust
for Progressive 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,

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LJ Chaplaincy

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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.

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.

Mah tovu ohalecha Yaakov, mishk'notecha Yisrael. Va'ani b'rov hasd'cha, avo veytecha, eshtahaveh el heichal kodsh'cha b'yar'atecha. Adonai, ahavti m'on beitecha um'kom mishkan K'vodecha. Va'ani eshtachaveh ve'echar'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 patriarchs 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.
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.
Reveal Yourself, O adored One, and spread over me the tent of Your peace. May the earth be illumined 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.

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!

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: הוהי א-כָּלָו תשעון.
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!"

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.
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 ladonai kavod va'oz. Havu l'adonai kevod shemo; se'u mincha uvo'u lefanav. Hishtachavu ladonai behadrat koseshe; 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!
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:

רָאָה חַכְיָם כְּפָנָיו; מַעֲזֹרֵי יְהוָה יִשְׂרָאֵל.
פָּצַחְתָּ הָגְדְּלוּ הקָעָדָה.
תֹּפָה יִתְגַּלֶּל בְּכָנֹר;
כָּנֹר לִתְגַּלֶּל בְּכָנֹר;
גִּבְּחָן גִּבְּחָן יְשַׁקֵּר.
לָעָרוֹת לְכָנְרוֹת כָּנֹר.
ןָעָרֶשׁ לְכָנְרוֹת כָּנֹר;
מִכָּל לְרִשְׁבּי תָּמִיר.
גֵּבָהָה לְרִשְׁבּי תָּמִיר.
לְצֵמֶר יְסַלֵּגְבָּה נֶבֶר.
לְצֵמֶר יְתַגְּלֵל נֶבֶר;
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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.


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
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.

Adonai malach yirgu 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.
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 yearat, u'veheichalo kulo omer kavod.
Adonai lamabul yashav, va'yeshav adonai melech l'olam.
Adonai oz le'amo yiten, adonai yevarech et-am va'shalom.

On Shabbat everyone is judged favourably. Shabbat is a time when all harsh judgments are overturned. Accordingly, the good point (neku dah 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.

Ana b'koach gedulat yemincha tatir ts'urah kabel rinat am'cha, sagvenu, taharenu, norah Na gibor dorshei y'chudcha k'vavat 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.
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.

“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.

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.

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
great pity upon you
compasionately.

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.
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!

L'cha dodi likrat kallah, p'nei Shabbat n'kabbelah!
Shamor v'zachor b'dibbur ehad, hishmi'anu el ha'm'yuchad.
Adonai ehad u'sh'mo ehad; l'shem ul'tiferet v'il'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 che'mla.
Hitna'ari me'afar kumi, livshi bigdei tifarte'h ami.
Al yad ben Yishai beit ha'la'hmi, Karva el naafshi g'ala.

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

Lo tevoshi v'lo tikalmi, mah tishtochachi uma tehemi.
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.
Yemin u'smol tifrotzi, v'et Adonai ta'aritzi.
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.
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.
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.

_Mizmor shir l’yom ha shabbat. Tov l’hodot Ladonai, ulzamer leshimcha
eylon. 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
machshevotecha. Ish ba’ar lo yeda, uchsil lo yavin et zot. Bifroach reshaim,
kemo esev, vayatzitzu, ko-poalei aven. Lehishamdam 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’anani.
Vatabet eini beshurai. Bakamim alay me’ra’eem - tishma’eina oznai. Tzadik
katamar yifrach; ke-erez balvanon yishgeh. Shetulim beveit adonai;
bechatzrot eloheinu yafirchu. Od yenuvun beseiva; desheinim ve’ra’ananim
yihiyu. Lehagid, ki-yashar Adonai; tzuri, ve-lo avalatah bo.

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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.


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.

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

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.

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*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, goelei 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.

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!

בֹּרְא חַס הַשָּׁלֹשׁ אֵלֶּיהוּוֹ הָיָה אָלֵף אַחֲרֵי מֵאָלֶף

Blessed is God's glorious majesty forever and ever.

כְּבָל יָמֵי עַל תַּנּוֹת הָעֵדָה לְעַלְּפוֹת הָעֵדָה

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.

וַּאֲהֵבָהוּ אֶת יָהֳעַתֶּה אֶלֶּיהוּוֹ בַּפֶּנֶס בַּפָּנָיו בַּפּוּשֵׁנו

כֵּן-כַּאֲשֶׁר עָנָユーザー וְאֵשֶׁר עָנוֹשׁ בַּפֶּנֶס בַּפּוּשֵׁנו

V'ahavta et Adonai Elohecha, b'chol l'vavcha uv'chol nafsh'cha uv'chol m'odecha.

V'hayu had'varim ha-eileh asher anochi m'tzav'cha hayom al l'vavecha. V'shinantam l'vanecha v'dibarta bam b'shiv'tcha 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.


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

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.

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:


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

*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.

*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!

*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.

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.*
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.
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.

V’shamru v’nei Yisrael et ha’shabbat, la’asot et ha’shabbat l’adorotam 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 “u’vayom 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.

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.

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

Ancestors

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.

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

Unending is Your might Eternal One; You are the Source of all 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 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.

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


The metaphor ‘reviving the dead’ is widely used rabbinitically: the Talum (B’rachot 58b, Y. B’rachaot 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

You are Holy, awesome is Your name; we have no God but You.
We Praise You, Eternal One, the Holy God.

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

The Holiness of the Day

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.


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.

A-tah ki-dash-ta et yom ha-sh’vi’il li-sh’me-cha, tach-llt 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
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-sher a-sa va-yish-bot ba-yom ha-sh'vi-i, mi-kol m'lach-to a-sher 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-sher 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.

Worship

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.

R'tsei, A-do-rai 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.

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.


Peace (Shalom Rav)

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.

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

הודאה
מולדו אלוהים לך,.Fechaנו היא יאלהינו, "אצלינו אבותינו ואמותינו לעולמך וצא.
 cerco מיינבר, כבש משמע, אמת היא לודו, זו הגור. נקודתlek nosfer תחלפה, עלו תמימה, לקסוםיך בך, עלוشمוניכם כלшедעת
לך, עשו בשכלי יזרしておく, עלו בלדוامة וまとめ שכבלי תחת, שבר
בchants ימים.
ברוח אתה, כי חסונה שמה כל הימים.
להודאה.
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.


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.


Oseh Shalom

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

And let us say: Amen.

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.

_Aleinu le shabeach la’adon ha’kol, la’tet g’dulah_
l’yotzer b’reshit, she’lo asanu k’goyei ha’aratztot, ve’lo samanu k’mispchot ha’adama
she’lo sam chelkeinu kahem ve’goraleinu k’cholei hamamon. Va’anachnu korim
u’mistachavim u’modim. Lifnei melech malchei ham’lachim ha kadash 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,
kakatuv 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 Chadasch'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.

Vo'el kon nokovch locha adonai olohoineu, lirot mehara betiferet ubecho, leha'avir gilulim min ha'aretz, ve'haelilim karot yikaretun, letaken olam bemalchut shadai, vechol benei vasar yikru vishmecha, lehnot eleicha kol rishei are'z. Yakiru ve'yedi 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 hamacluth shelcha hi, uleolmei ad, timloch bechavod. Kakatuv betoratecha: adonai yimloch leolam vaed. Vene'emar: veheyah adonai lemelech al kol ha'aretz, bayom hahu yiheyeh adonai echad u'shemo echad.

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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.

Yitgadal v’yitkodash 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.

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.

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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.

‘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.

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.

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.

B’rakha Ad Yahu 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.


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.

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.

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.

_B'rakhah At Ya Eloheinu Ruach ha-olam ha-motziah lechem min ha-aretz._
Notes

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