PROGRESSIVE *SIDDURIM* IN POST-WAR GERMANY AND THE NETHERLANDS

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Thesis Summary

Progressive *Siddurim* in Post-War Germany and the Netherlands

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In my rabbinical thesis, I analyze and compare the four major Progressive *siddurim* that have been published in the post-war period in Germany and the Netherlands, two Jewish communities that have always shared close ties and influenced each other. Being a Reform Jew from Germany with knowledge of both source languages, my goal was to make these German and Dutch *siddurim* accessible to an American audience and to compare these European Progressive communities' *siddurim* to the current American Reform *siddur, Mishkan T'filah* (2007).

The main materials used in this thesis include the four Progressive *siddurim*:

- *Seder HaT'filot. Das jüdische Gebetbuch* (1997)
- *T'filot L'chol HaShanah. Jüdisches Gebetbuch: Schabbat und Wochentage* (2009)
- *Seder Tov L'hodot. Gebeden voor Sjabbat en Feestdagen* (1964)
- *Seder Tov L'hodot. Teksten, gebeden en diensten voor weekdagen, Sjabbat en andere gelegenheden* (2000)

The core of this thesis consists of three chapters: After general background information on the German and Dutch Progressive Movements, I will present the four *siddurim*, including their publication histories, service structures, editors' prefaces, and language issues. A side-by-side analysis of ten core prayers from the *siddurim* will follow. The thesis concludes with an additional appendix providing full translations of all four *siddur* prefaces, and the original German and Dutch prayers covered in the analysis. All German and Dutch source texts are translated into English throughout the thesis.

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1. Introduction

Show me your *siddur*, and I'll show you who you are (or at least how you see yourself)...

The *siddur* has always been a powerful reflection of a Jewish community's identity. Beginning with the Enlightenment, a whole variety of Liberal prayerbooks sprang forth in Europe, covering all kinds of positions on the traditional-innovative spectrum. An earlier in-depth comparative *siddur* study titled *Prayerbook Reform in Europe* was published by Jakob J. Petuchowski in 1968, covering Liberal and Reform Jewish prayerbooks from the beginning of the 19th century to the 1960s.

In this rabbinical thesis, I update Petuchowski's study by analyzing and comparing the four major Progressive *siddurim* that have been published in the post-war period in Germany and the Netherlands, two Jewish communities that have always shared close ties and influenced each other. The goal of this thesis is to make these German and Dutch *siddurim* accessible to an American audience and to compare these European Progressive communities' *siddurim* to the latest American Reform *siddur, Mishkan T'filah* (2007).

After general background information on the German and Dutch Progressive Movements, I will present the four *siddurim*, including their publication histories, service structures, editors' prefaces, and language issues. A side-by-side analysis of ten core prayers from the *siddurim* will follow. An additional appendix provides full translations of all four *siddur* prefaces, and the original German and Dutch prayers covered in the analysis. All German and Dutch source texts are translated into English throughout the thesis.

2. Background Information

2.1 Progressive Jewish Communities in Germany

Germany is commonly known as the birthplace of Reform Judaism with its beginnings in the early 19th century in the aftermath of the French Revolution. When Jews were granted civil rights and became part of the larger non-Jewish German society, they were also faced with the question of how to deal with the new status quo. Those who would later become known as Reform Jews strove to find a balance between tradition and modernity by adapting their Judaism to the demands of life in an open society. Their approach grew in importance throughout the 19th century and finally organized itself as its own movement, bringing forth many great leaders and thinkers such as Abraham Geiger and Leo Baeck. From Germany, the idea of religious Reform spread to the rest of Western Europe as well as England, the United States, and elsewhere. Before World War II, Reform Judaism formed the biggest Jewish denomination in Germany, constituting the majority in the *Einheitsgemeinden*[1] and setting the tone in religious matters.

The situation in post-war Germany changed quite drastically: The majority of

[1] "Unified congregations." Since 1847, the Prussian government required that Jews could only be organized in this form of congregation, an umbrella organization in charge of all the Jews in a given location. This later became national policy after the formation of the German Empire in 1871. While these congregations were open to Jews of all different backgrounds, religious services would be run according to the rite of the predominant denomination. While at first, this arrangement favored the traditionalist practice of the Orthodox, the advantage eventually swung over to the growing ranks of modernists who preferred Reform, at which time (1876) the Orthodox successfully petitioned the government to pass a Secession Law (*Austrittsgesetz*), allowing Jews to form alternative congregations. While some Neo-Orthodox groups started their own *Austrittsgemeinden*, "secession congregations," the majority of Jews (even more right-wing Orthodox) voluntarily remained in the *Einheitsgemeinden*.

German Jews were murdered in the Holocaust, and most of the survivors and Jewish DPs from Eastern Europe emigrated to the United States or Israel. The dynamics in the *Einheitsgemeinden* changed as well: They became dominated by a formal Orthodoxy in matters of services and ritual observance, even though its members were for the most part not following the standards that Orthodoxy (in theory, at least) imposed on them. This general trend continued throughout the 1990s, when great immigration waves of Jews from Eastern Europe[2] moved to Germany after the fall of the Soviet Union. The majority of these Jews grew up without practicing Judaism and considered their Jewishness first and foremost as a matter of ethnic culture, not religion.[3]

The other great change of the 1990s was the organizational resurgence of a non-Orthodox expression of Judaism outside of the *Einheitsgemeinden*. In 1997, a committee of Liberal- and Conservative-minded Jews founded the "Union progressiver Juden in Deutschland, Österreich und der Schweiz (UPJ),"[4] with its declared goals to:

- represent the Progressive congregations and communities as a religious community in the German language area,
- protect the basic teachings of Judaism and to support engagement with Jewish tradition in keeping with modernity,
- support the foundation of and cooperation with Progressive Jewish communities in the German language area,
- spark interest in Progressive Judaism in those uninvolved in religious life,
- represent the members in the World Union for Progressive Judaism and support the collaboration with the Progressive Jewish global community.[5]

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2 Collectively called "Russian Jews" in Germany.

3 Jews were not considered Russians, Ukrainians, Belorussians, etc. by the Soviets; rather, they had "Jew" listed as their nationality in their passports.

4 "Union of Progressive Jews in Germany, Austria, and Switzerland."

5 "Jüdisches Leben in Deutschland," *Union progressiver Juden in Deutschland*, accessed January 27, 2016, http://www.liberale-juden.de/uber-uns/ [my translation].

Most of the congregations represented by the UPJ were founded in the five years prior to 1997 (only two UPJ-affiliated communities were founded anew right after WWII). The goals set by the Union reflected this new resurgence of Progressive Judaism in Germany as well as the early stages of an organization whose focus was mainly to represent its members and, hopefully, even increase its numbers. Another affiliate of the UPJ is the Abraham Geiger Kolleg in Berlin-Potsdam, the rabbinical seminary training clergy for the new Progressive Movement, which was founded in 1999 and took up its classes in 2001. As a result of the ongoing growth of Progressive congregations and organizations, the Union changed its name in 2002 to "Union progressiver Juden in Deutschland (UPJ)," shifting its focus from German-speaking countries in general to Germany proper, although the Austrian congregation *Or Chadasch* in Vienna remained affiliated. Further, the mission statement of the renamed Union was adapted to now include its pursuit of:

- support of the Jewish education and development of teaching materials,
- development and provision of prayerbooks and information on Progressive Judaism,
- training and provision of German-speaking rabbis, cantors, and educators,
- coordination of collaboration between Progressive rabbis and the rabbinical court that was founded in July 2000 for the German-speaking areas in close cooperation with the European Beth Din of the World Union of Progressive Judaism.[6]

These new goals now reflect a more established movement that shifted its focus from mainly representing its members to expanding Jewish education and religious functions. At present, there are twenty-six Progressive congregations affiliated with the UPJ:[7]

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[6] "Jüdisches Leben in Deutschland," *Union progressiver Juden in Deutschland*, accessed January 27, 2016, http://www.liberale-juden.de/uber-uns/ [my translation].

[7] "Gemeinden," *Union progressiver Juden in Deutschland*, accessed January 27, 2016, http://www.liberale-juden.de/gemeinden/.

Congregations Founded Pre-UPJ

- Bielefeld (1945, post-WWII)
- Wien (1990)
- Göttingen (1994)
- Hannover (1995)
- Nordhessen *EmetweSchalom* (1995)
- München *Beth Shalom* (1995)
- Köln *Gescher LaMassoret* (1996)
- Bad Pyrmont (1997)
- Celle (1997)
- Hameln (1997)
- Seesen (1997)

Congregations Founded Post-UPJ

- Freiburg *Chawurah Gescher* (1998)
- Berlin *Sukkat Schalom* (1999)
- Kiel (early 2000s)
- Bad Segeberg (2002)
- Ahrensburg-Stormarn (2003)
- Elmshorn (2003)
- Pinneberg (2003)
- Hamburg (2004)
- Oberhausen (2005)
- Wolfsburg (2005)
- Neuwied-Mittelrhein (2007)
- Unna (2007)
- Berlin *Bet Haskala* (2014)
- Konstanz (n/a)
- Magdeburg (n/a)

2.2 Progressive Jewish Communities in the Netherlands

The development of Liberal Judaism in the Netherlands occurred quite differently from its eastern neighbor. The first Liberal congregations opened their doors in Den Haag and Amsterdam in 1931, founded by German Reform Jews who had fled Germany as the Nazi threat was looming. The same year, the umbrella organization "Verbond van Liberaal-Godsdienstige Joden in Nederland"[8] was founded. The influx of German Jews continued over the next decade, until the Nazis occupied the Netherlands and murdered three quarters of Dutch Jewry. After the war, several of the surviving Jews reopened the Liberal congregation in Amsterdam in 1946, which would remain the main Jewish center in the Netherlands for the next twenty years.

A new wave of growth began in the 1960s under the leadership of Rabbi Jacob Soetendorp from Amsterdam under whose guidance several new Progressive

[8] "Union for Liberal-Religious Jews in the Netherlands."

congregations would spring up. At the heyday of reemergence of Progressive life in Germany (the 1990s and early 2000s), several more congregations were founded in the Netherlands. In 2002, the Levisson Instituut was opened on the campus of the University of Amsterdam for the training of Dutch-speaking rabbis in affiliation with the Union. As in Germany, the latter was renamed "Nederlands Verbond voor Progressief Jodendom (NVPJ)"[9] in 2006 to stress the connection with the growing world-wide Progressive Movement. According to its vision statement,

> "the Union strives to profile Progressive Judaism and to strengthen its identity. It takes to heart the religious, social, cultural and educative interests of the community. It hands out information and stimulates new developments. The development of outreach for the growth of young leadership has a high priority to secure the continuity of the Progressive Jewish community in the Netherlands."[10]

Currently, there are ten Jewish congregations associated with the NVPJ:[11] [12]

- Amsterdam (1946)
- Den Haag (1953)
- Gelderland (1965)
- Rotterdam (1969)
- Twente (1972)
- Brabant (1981)
- Utrecht (1994)
- Noord-Nederland (2000)
- Flevoland (2003)
- Heerenveen (2010).

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[9] "Dutch Union for Progressive Judaism."

[10] "Wie zijn wij," *Nederlands Verbond voor Progressief Jodendom*, accessed January 27, 2016, http://www.verbond.eu/nl/wie-zijn-wij-1/ [my translation].

[11] "Gemeenten," *Nederlands Verbond voor Progressief Jodendom*, accessed January 27, 2016, http://www.verbond.eu/nl/gemeenten/.

[12] "FAQ over Jodendom," *Nederlands Verbond voor Progressief Jodendom*, accessed January 27, 2016, http://www.verbond.eu/sites/all/files/users/admin%20verbond/faq_verbond.pdf.

3. The Progressive *Siddurim*

The core of this thesis will focus on analyzing and comparing four Progressive prayerbooks, two German and two Dutch ones. They are:

- *Seder HaT'filot. Das jüdische Gebetbuch* (1997)
- *T'filot L'chol HaShanah. Jüdisches Gebetbuch: Schabbat und Wochentage* (2009)
- *Seder Tov L'hodot. Gebeden voor Sjabbat en Feestdagen* (1964)
- *Seder Tov L'hodot. Teksten, gebeden en diensten voor weekdagen, Sjabbat en andere gelegenheden* (2000)

These particular *siddurim* were chosen for analysis as they constitute the major publications in the prayerbook sector and also managed to achieve a wide geographical distribution in their respective countries. All of these *siddurim* are all still being used in Progressive congregations today.

Before moving into the comparison of the prayer texts proper, this chapter looks at the four *siddurim* in terms of their **a) publication history**, **b) contents and structure**, followed by an analysis of their **c) prefaces and editors' statements**.[13] Wherever relevant, a *siddur*'s **d) particular use of language** and issues that arose regarding **translations** will be addressed as well.

3.1 *Seder HaT'filot. Das jüdische Gebetbuch* (1997)

a) The *Seder HaT'filot* (in the following abbreviated as *SHT*) was originally published in the United Kingdom by Rabbi Prof. Dr. Dr. Jonathan Magonet under the title *Seder*

[13] The complete prefaces of all four *siddurim* can be found in the appendix, translated into English from the original German and Dutch by the author of this thesis.

HaT'filot – Forms of Prayer for the *Reform Synagogues of Great Britain* in 1977. It is still in use in the British Reform Movement and currently in its eighth edition (as of 2008). The *SHT* has a companion volume that contains the services for the High Holy Days which will not be considered in the context of this thesis, as the focus of the comparison will be the Shabbat liturgy.

The German edition of the *SHT* was published in 1997 at the request of Rabbi Prof. Dr. Dr. Walter Homolka, founder and director of the Abraham Geiger Kolleg. Rabbi Magonet was the head editor of the German edition of *SHT*, together with his editor colleagues Rabbi Lionel Blue O.B.E., and Prof. Dr. Dr. Walter Jacob, Rabbi Emeritus in Rodef Shalom Congregation in Pittsburgh, but originally from Augsburg, and long-time writer of responsa for the North American Reform Movement. The translations were done by Dr. Annette Böckler.

The *SHT* is the first official Liberal *siddur* widely used in post-war Germany. It also is the only *siddur* referenced on the website of the Union progressiver Juden in Deutschland: "In October 1997, […] the *Seder HaT'filot – das jüdische Gebetbuch* […] was introduced as the prayerbook of the Union."[14] Still, in practice, other prayerbooks and local publications are in use as well.

b) With 632 pages, the *SHT* is one of the more complex and comprehensive *siddurim*. It contains services for Shabbat, weekdays, the three festivals, as well as special prayers for other occasions. The following table summarizes its contents:

[14] "Jüdisches Leben in Deutschland," *Union progressiver Juden in Deutschland*, accessed January 27, 2016, http://www.liberale-juden.de/uber-uns/ [my translation].

***Seder HaT'filot* (1997) Contents**	**Page Numbers**
Preface	11-14
Kabbalat Shabbat	15-41
Maariv Erev Shabbat	41-57
Shacharit Shabbat	59-101
Torah Service	101-117
Minchah Shabbat	126-135
Welcoming Shabbat (Candles, *Kiddush*, *Havdalah*)	137-149
Shacharit Weekday	151-159
Minchah Weekday	161-165
Maariv Weekday	167-173
Weekday *Amidah*	174-185
Special Inserts: Remembrance of the Shoah, Yom HaAtzma-ut, Purim, Chanukah	187-201
Maariv for Three Festivals	203-309
Shacharit for Three Festivals	311-405
Hallel, *Hakafot*, Torah Service	407-471
Musaf for Three Festivals (creative and traditional)	473-514
Yizkor	517-523
Welcoming *Yom Yov* (*Kiddush*)	525-533
Prayers for Special Occasions (b*'rachot* over food, nature, people, etc.; lifecycle events; sickness and death)	536-589
Birkat HaMazon	591-603
Children's Prayers	604-607
Glossary, Sources, Remarks on Usage, Synoptic Comparison of *SHT* with the British original *Forms of Prayer*	608-632

The order of the services is telling: While traditional *siddurim* usually move from the more frequently occurring prayer services to the more seldom ones, that is, from weekday

to Shabbat to the three festivals, *SHT* rather starts off with Shabbat and only then covers weekday and holiday services (in addition, a wide range of prayers for special occasions). In this, it follows the model laid down by the *Union Prayer Book* in North America, first in 1895 and then throughout its various revisions. From this, we can see where the main focus of congregational prayer lies: It is first and foremost Shabbat services that are being held by Union congregations, and the occasional holiday services; none of the Progressive congregations offer regular weekday services.

Except for High Holy Day services (which are covered in a second volume of about the same size and format), this *siddur* covers pretty much every Jewish liturgical occasion throughout the year, including everyday blessings over food, grace after meals, as well as core services for lifecycle events.

c) The preface was written by *SHT*'s chief editor, Rabbi Prof. Dr. Dr. Jonathan Magonet. After a general introduction into the changing nature of the *siddur* and its representation of a congregation's experience, Magonet goes on to "present a new liturgy for German Judaism."[15] While he acknowledges that the *siddur* is based on the British Reform tradition, he is quick to connect it back to Germany's pre-war Reform Judaism ("whose origins can be traced back to the beginnings of the Reform Movement in Germany almost two centuries ago."[16]). While on the subject of Classical Reform Judaism, he continues his historical excursus about the reforms that occurred in the 19th century, and the two opposite poles of the Reform spectrum that developed: a more traditional approach (consisting in shortenings of older liturgy) and a more radical one (mainly German liturgy, little Hebrew, in his words "anthologies of Jewish prayers.")[17]

[15] *SHT* (1997), 12 [my translation].
[16] *SHT* (1997), 12 [my translation].
[17] *SHT* (1997), 13 [my translation].

The preface concludes with a paragraph on the self-concept of the new *siddur*:

> "By offering this special form of Jewish services, we do not want to question the legitimacy of other forms by doing so, be they very traditional or very radical. The Jewish world is presently as multifaceted as never before, and we have the freedom to choose the form of words that express our faith and disposition the most. But it is helpful to have a starting point, especially with the rapidly changing situation of communities in Germany. In this prayerbook, we find prayers of our tradition that were adjusted in a particular way to the present day. They can be used and altered by various communities in various ways – and that is the way it is supposed to be!"[18]

It is evident that the editor is cautious and does not want to create the feeling of imposing a *siddur* on the worshiper, but, rather, offering it simply as a "starting point" for individualized use. This underscores the initial attempts of the recently founded UPJ to find a *siddur* that might function as a unifying thread among the geographically disparate congregations. As we shall see in the further course of this thesis, this *siddur* sees itself as representing a compromise position between the two poles of "traditional" and "radical."

Another feature is worth mentioning: not covered in the preface, but in the "Remarks on Usage" of the *siddur* is the explanation of the editors' motivation to include the many depictions of pre-war German Reform synagogues throughout the *siddur*:

> In the text itself there are depictions particularly of German synagogues to invoke the tradition of German synagogue architecture. The number shows the year of construction or rather its completion. Most of the depicted synagogues were destroyed during the night of November 9, 1938. An overview of all the

[18] *SHT* (1997), 14 [my translation].

synagogues depicted in this book can be found on page 621 ff. after the glossary.[19]

By providing these illustrations, the editors of *SHT* try to connect the newly-emerging Progressive Movement with its Classical Reform precursors that were destroyed in the Shoah. Although the current Progressive Movement is no historical continuation of pre-war German Reform Judaism, the attempt is made to profile its members as the heirs and keepers of this tradition adhering to the general principles of liturgical Reform that had been pioneered earlier and by subtly invoking its past grandeurs with illustrations of the past.[20]

d) As mentioned earlier, the German translation was done by Dr. Annette Böckler who worked from the Hebrew and Aramaic originals, only occasionally using the English text version of the British *Forms of Prayer* as her guide. The preface further states that the goal was:

> a non-exclusive style of speech. That is why God's name, the Tetragrammaton, was rendered in most locations as *Gott* ("God"), allowing for various notions of God, and in some instances as *der Ewige* ("the Eternal") – following in the tradition started by Moses Mendelssohn – or it was substituted by different terms, depending on the context, to express special attributes of God.[21]

In an attempt to make the British original more palatable for German readers, the translator decided to go with the translation *Ewiger* "Eternal" for four-lettered name of God – the prevalent way of translating it elsewhere too, as we shall see when we get to other *siddurim*. Not only does this change from the British "Lord" (in German: *Herr*)

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[19] *SHT* (1997), 626 [my translation].

[20] The synagogue images are not included in the British original, but only in the German edition.

[21] *SHT* (1997), 13 [my translation].

sound more familiar and “less Christian” to German ears; it also establishes another connection to the pre-war Reform Jewish heritage – in this case, in the shape of Moses Mendelssohn's translation preference.

We shall further see that this translation is one of the wordier ones, as God is often described by circumlocutions that are supposed to highlight certain aspects of God's nature, along with a quite personal, second-person approach. To give an example: The opening for the general blessing formula ברוך אתה יי, אלהינו מלך העולם is translated as: *Gepriesen seist du, Ewiger, unser Gott, du regierst die Welt.* (“Praised be You, Eternal, our God; You rule the world.”) This translation follows the tradition of calling God *Ewiger* (“Eternal”), but it also moderates the image of “king.” To be sure, we get a verb *regieren* (“rule”), but there is no noun for the Hebrew *melech*. Instead, we get a paraphrase of this function of ruling. In addition, the German second person appears as the familiar *du*, indicating closeness.

Other names – for example of biblical characters – are referred to by their German names, such as *Abraham, Isaak, Jakob, Israel, Jerusalem*. One exception is the transliteration of Shabbat as *Schabbat* as opposed to the German form *Sabbat*. All these choices make for a translation that is very relatable and familiar to the German reader, leaving only central Jewish concepts such as Shabbat in transliteration.

3.2 *T'filot L'chol HaShanah. Jüdisches Gebetbuch* (2009)

a) The *T'filot L'chol HaShanah* (abbreviated here as *TLH*) was published by Rabbi Prof. Dr. Andreas Nachama and Rabbi Jonah Sievers (with the support of Dr. Noga Hartmann) in 2009. Both Nachama and Sievers currently serve as rabbis in the Jewish community of

Berlin. Unlike *SHT*, the *TLH* is not a translation of a foreign *siddur*, but rather a publication by German rabbis only. It is based on an earlier prayerbook of the Synagoge Pestalozzistraße in Berlin, the congregation in which Nachama's father, Chief Cantor Estrongo Nachama, served as the *chazan* for more than fifty years (1947-2000). This earlier prayerbook goes by the name *Seder T'filot. Gebetbuch für die Synagoge Pestalozzistraße* and was published by Andreas Nachama in 1997. Just 128 pages long, it contains just services for Shabbat evening and morning, festival evening, and Chanukah. The *TLH* can be seen as the expanded version of the *Seder Tefilot. Gebetbuch für die Synagoge Pestalozzistraße*, featuring the same graphical layout and German text of the prayers in the translation of Andreas Nachama.

b) The *TLH* with its 295 pages is much larger, obviously, but even so, it is one of the smaller of the four *siddurim* covered in this thesis. It contains services for weekdays and Shabbat, but is part of a series of four prayerbooks total, all published by the same editors, the second one containing prayers for Pesach/Shavuot/Sukkot (2011), the third and fourth ones for Rosh HaShanah and Yom Kippur respectively (both 2013). These will not be covered here, as the analysis focuses on Shabbat liturgy alone. This table summarizes the contents of *TLH*:

***T'filot L'chol HaShanah* (2009) Contents**	**Page Numbers**
2 Greetings, Preface, Acknowledgment	7-15
Morning Blessings and Verses of Song	16-51
Shacharit Weekday	52-77
Torah Service	78-87
Musaf Rosh Chodesh	88-96

Minchah Weekday/*Shabbat*	98-103
Minchah Shabbat Amidah	104-112
Maariv Weekday/*Motza-ei Shabbat*	114-139
Kabbalat Shabbat	140-157
Maariv Shabbat	158-183
Shabbat at Home (Blessing the Children, *Kiddush*)	184-187
Shacharit Shabbat	188-216
Torah Service	217-231
Musaf Shabbat, Kiddush, Zecher L'Musaf	232-251
Hallel	252-263
Birkat HaMazon	264-278
Chanukah	280-283
Sh'ma Al HaMitah	284-285
Prayers for Special Occasions (*b'rachot* over food, *mitzvot*, etc.; *Al HaNisim* insert for Purim and Chanukah; counting the Omer)	286-292
Concluding Prayers (*Kaddish, Aleinu*)	294-295

Compared to the *SHT*, the *TLH* begins with the prayers for weekdays in chronological order, moving from *Shacharit* over *Minchah* to *Maariv*, then continuing with Shabbat services. The rest of the *siddur* contains inserts for the minor holidays into the regular services along with a short section of various *b'rachot* for everyday life. With the revised order of services, the *TLH* follows a more traditional *siddur* model, starting with daily services and then moving on to Shabbat services.

The *siddur* further differs from *SHT* as it features a complete transliteration of all the Hebrew prayers along with their translation into German. While *SHT* uses the right page for the Hebrew text and the left for the German translation, the *TLH* breaks with this model and prints the translation under the Hebrew text and its transliteration. The readers

thus begin reading a service on the top of the right page and continue to the bottom of the left page, subsequently working the way through the Hebrew text, transliteration, and German translation. This order makes it harder for the user to take in the German meaning of the text, as the eyes have to constantly move back and forth in the chronology in order to achieve this. Rather than focusing on making the meaning of the Hebrew text understood, the *TLH* seems to aim more for a participatory use in congregational prayer settings, as the transliteration into Roman letters enables people with weaker Hebrew skills to voice the Hebrew responses of prayers or to sing along with the text.

c) The *TLH*'s introduction by the editorial team of Nachama, Sievers, and Hartmann is prefaced by two greetings by Rabbi Dr. Henry Brandt, president of the Allgemeine Rabbinerkonferenz Deutschlands,[22] and Rabbi Prof. Dr. Dr. Walter Homolka, director of the Abraham Geiger Kolleg and editor of *SHT*. Both greetings remain on a very general level by giving an overview over the history of the *siddur*, its importance as script for communal prayer and praise of the editors for their achievements in finding a "balance of tradition and modernity."[23] Brandt goes as far as foreseeing that "this *siddur* will have become a strong and indispensable link that will have connected generations in dialogue with God,"[24] and Homolka wishes for "a wide distribution of the book."[25] The latter is an interesting statement as Homolka was one of the editors of the earlier *SHT*, which was supposed to be the uniting element of the congregations in the UPJ.

An acknowledgment by the editors following the preface credits Homolka as the initiator of the project to compile a new *siddur*: "In the summer of 2006, the director of

[22] "General Rabbinical Conference of Germany," the professional union of Germany's non-Orthodox rabbis, founded in 2005.
[23] *TLH* (2009), 11 [my translation].
[24] *TLH* (2009), 9 [my translation].
[25] *TLH* (2009), 11 [my translation].

the Abraham Geiger Kolleg, Rabbi Prof. Dr. Walter Homolka, approached Rabbis Jonah Sievers and Andreas Nachama to continue the work of compiling a new Progressive *siddur* which had been initiated in Berlin in 1997."[26]

In *TLH*'s preface, the *siddur* is presented as a prayerbook that "follows the model of the Neue Synagoge Berlin and is thus representative of the tradition of Liberal German Judaism in pre-war times."[27] This is a completely different approach compared to the *SHT* that tried to come up with a liturgical compromise, in the words of *TLH*'s editors, "a common platform for the developing Liberal communities in Germany."[28] The *TLH* instead is based on a pre-war prayerbook and claims to connect back to the great past of German Reform Judaism before the Shoah and to perpetuate that tradition. So while *SHT* was setting up a common platform, the editors of *TLH* already seem to start softening it up again by publishing a *siddur* that will be available across Germany, but represents a local tradition, in this case, Berlin. It is also not clear if *TLH* (as initiated by Homolka) was meant to be a successor to *SHT* or an alternative to it. To date, the synagogal use of the *TLH* is still mainly restricted to the Berlin Jewish community, but the *siddur* is also being introduced in congregations outside Berlin when served by rabbis from there.

The rest of the preface deals with the issue of gender egalitarianism and mentions the inclusion of the biblical matriarchs along with the patriarchs in the *Amidah*, as well as another "series of text revisions, sometimes consisting of shortenings, sometimes consisting of exchanges of words or whole texts."[29] It also provides a guide on pronunciation of the German transliteration whose aim is was "to approximate the sound

[26] *TLH* (2009), 15 [my translation].
[27] *TLH* (2009), 12 [my translation].
[28] *TLH* (2009), 12 [my translation].
[29] *TLH* (2009), 12 [my translation].

of the Hebrew as closely as possible, and in doing so, to bear the German pronunciation in mind."[30] The orthography of the transliteration is thus influenced by German spelling and pronunciation conventions.

d) The translations of the Hebrew prayer texts were done by Andreas Nachama and taken over from his earlier *Seder T'fliot* from 1997. The exceptions are longer biblical texts which

> are placed in the translation tradition of Moses Mendelssohn, on the one hand, to make the easily pronounceable texts of Mendelssohn's accessible to a new generation of worshipers, and on the other, to revive the traditional line of modern Judaism in Germany, which is inseparably connected to Moses Mendelssohn.[31]

As in *SHT*, Mendelssohn's translation is drawn on in an attempt to connect to the pre-Shoah glory of German Judaism and to place oneself in that tradition. But even in addition to Mendelssohn, "translations from other German-speaking prayerbooks published before the Shoah were assigned to some prayers, especially those reappearing in the prayerbook in several locations."[32] While declared as alternative options to prevent repetition, citing texts from these older *siddurim* further adds to the editors' attempts of presenting themselves as the next link in the chain of tradition of Reform Judaism in Germany.

Overall, the translations of the prayers are similar to those of *SHT*, although they are less wordy and more succinct. To compare the earlier translation sample from *SHT*, the standard blessing formula ברוך אתה יי, אלהינו מלך העולם is translated as: *Gelobt*

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[30] *TLH* (2009), 13 [my translation].
[31] *TLH* (2009), 14 [my translation].
[32] *TLH* (2009), 14 [my translation].

seist du, Ewiger, unser Gott, Gebieter der Welt. ("Blessed be You, Eternal, our God, ruler of the world.") It therefore also follows the Mendelssohn tradition of referencing God as *Ewiger* ("Eternal"), while avoiding the monarchical and gender-specific title *König* ("king") and using the more neutral term *Gebieter* ("ruler") instead. As in *SHT*, God is addressed with the familiar *du*. Unlike *SHT*, most names of biblical characters and religious concepts are transliterated in the style of their Hebrew counterparts, which leads to spellings such as *Riwkah, (Benej) Jisrael/Jisraeliten, Schabbat*. All these names thus evoke the sound of the Hebrew more and aim for a greater connection to the original text.

3.3 *Seder Tov L'hodot. Gebeden voor Sjabbat en Feestdagen* (1964)

a) The *Seder Tov L'hodot. Gebeden voor Sjabbat en Feestdagen* (abbreviated as *STL*) was published by Rabbi Dr. Jacob Soetendorp in cooperation with Robert A. Levisson in 1964. Rabbi Soetendorp was the same rabbi under whose guidance the resurgence of Liberal Jewish communities began in the 1960s, and the *STL* was his attempt to provide them with a common liturgy. Although there were other collections of prayers circulating in post-war Liberal communities in the Netherlands, this *siddur* was the first official prayerbook of the Verbond van Liberaal-Godsdienstige Joden in Nederland. These earlier collections were mainly photocopies made from German and English Liberal prayerbooks such as the *Einheitsgebetbuch*, supplemented with a Dutch translation to make the texts understood for the communities in the Netherlands. The *STL* was also based on these earlier prayer collections, but its novelty lay in the fact that it was the first hardcopy of a widely-used comprehensive Dutch Liberal *siddur* after the Shoah.

b) With its 254 pages, the *STL* is the shortest of the four *siddurim* covered in this

thesis, containing services for Shabbat and the holidays. The actual liturgical material adds up to a mere 195 pages, as 53 pages of the *siddur* just consist of Torah and Haftarah readings for the holidays. The services included are summarized in this table:

***Seder Tov L'hodot* (1964) Contents**	**Page Numbers**
Preface	3-5
Kabbalat Shabbat	9-20
Maariv Shabbat	21-36
Shacharit Shabbat	39-72
Torah Service	72-81
Closing Prayers	81-84
Maariv for Three Festivals	87-110
Shacharit for Three Festivals	113-149
Hallel	149-158
Torah Service	158-168
Insert for Pesach Morning (*T'filat Tal*)	168-171
Insert for Shavuot Morning	171-172
Insert for Sukkot Morning (*Hoshanot*)	173-176
Intro to the Torah Reading on Simchat Torah (*Hakafot*)	176-180
Closing Prayers	180-183
Torah and Haftarah Reading for Three Festivals	187-240
Prayers for Tishah B'Av, Chanukah, and Purim	243-254

The *STL* begins with services for Shabbat in chronological order, from *Kabbalat Shabbat* to *Shacharit*. Subsequently, the *siddur* provides services for the three festivals in the same order. The rest of the book consists of prayer inserts for the minor holidays of Tishah B'Av, Chanukah, and Purim, and Torah and Haftarah readings for the holidays. Weekday

services are not included; nor are services for the High Holy Days. The *STL* for Shabbat and holidays is the first volume of a two-part prayerbook set; the second volume contains the prayers for Rosh HaShanah and Yom Kippur and was published by the same editor.

The choice and order of the services in *STL* reflect the prayer practice in the Progressive communities in the Netherlands: Regular daily services are not held; rather, Shabbat services form the core of public worship, along with services for the holidays that are found here after the more regular Shabbat services.

All in all, the *STL* can be described as a bare-bones prayerbook: It contains the core synagogue services, but not much more. There is no transliteration of the Hebrew, but the Dutch translation follows after the Hebrew text. The *STL* thus deviates from the usual division between a right page containing the Hebrew text and a left page showing the foreign-language translation.

c) The preface of the *STL* is very brief, starting off with a short summary of the earlier prayer collections published in the Netherlands as well as their German and English models. In what follows, the editors sound a bit apologetic about the nature of a home-grown liturgical tradition that is not imported from the outside: "The tradition of the Liberal Jewish communities of Amsterdam and Den Haag is of course reflected in this prayerbook."[33] They mention a few other changes they made to the earlier inherited liturgies such as the inclusion of a prayer for the State of Israel from the *siddur* of the Progressive Jewish community in Jerusalem. The aforementioned consecutive order of the Hebrew and Dutch texts is addressed as well: "We felt the necessity for this arrangement because the Hebrew is almost always – or at least a considerable part thereof

[33] *STL* (1964), 4 [my translation].

– translated during services."[34] This comment is thus indicative of a common practice in the Progressive communities of the Netherlands at the time to include many Dutch readings during services.

d) The Dutch translations of the Hebrew prayers were done by the editors Soetendorp and Levisson. Compared to the other *siddurim* covered so far, the Dutch translation is quite formal when addressing God. The sample blessing formula referenced earlier ברוך אתה יי, אלהינו מלך העולם is rendered as: *Geprezen Gij Heer onze God, meester van heel de wereldruimte*. ("Praised art Thou Lord our God, ruler of all the universe.")

A few words on Dutch grammar: Like German, Dutch has two sets of personal pronouns for the second person: *jij* (familiar), corresponding to the German *du*, and *U* (formal), corresponding to the German *Sie*. In the Dutch texts of the *STL*, God is occasionally addressed with the quite formal and archaic *Gij*, another personal pronoun that fell out of use in modern Dutch and can only be found today in some Belgian dialects and conservative religious literature (cf. the 17th-century Dutch *Statenvertaling* of the Bible). The closest equivalent of the Dutch *Gij* is the English "Thou," which carries the same connotations and is also mostly restricted to religious contexts (cf. the Early Modern English *King James Bible*, which also dates from the 17th century). Throughout *STL*'s translation, both *U* and *Gij* are used, the latter mostly in *p'tichot* and *chatimot*.

Further, instead of following the Mendelssohn tradition of referring to God as *Ewiger*, "Eternal" (the Dutch equivalent is *Eeuwiger*) as most German Jewish translations do, the *STL* uses the name *Heer*, "Lord," which evokes stronger Christian connotations.

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[34] *STL* (1964), 4 [my translation].

Biblical names are rendered in their Dutch normative forms, such as *Abraham*, *Izak*, *Jacob*, *Mozes*, *Aron*, *Israel*, *Jeruzalem*. The only exception is the term *sjabbat*, "Shabbat," that is transliterated to evoke the sound of the Hebrew original. The *TLH* resembles the translation principles of the *SHT* that also uses the vernacular terms for biblical characters, with the exception of *Schabbat* ("Shabbat") as the only religious concept that is transcribed differently.

3.4 *Seder Tov L'hodot. Teksten, gebeden en diensten* (2000)

a) The *Seder Tov L'hodot. Teksten, gebeden en diensten voor weekdagen, Sjabbat en andere gelegenheden* was published in 2000 as the second official *siddur* of the Verbond van Liberaal-Religieuze Joden in Nederland. Unlike its predecessor of the same name from 1964, the new *Seder Tov L'hodot* (in the following abbreviated as *STL2*) was the product of a complete editorial team under the chairmanship of Rabbi David Lilienthal. Lilienthal was the senior rabbi of the Liberal Jewish community of Amsterdam from 1971 to 2004, as well as the founder and dean of the Levisson Instituut until his retirement in 2012. The other rabbis on the editorial committee were Ruben Bar Ephraïm, Menno ten Brink, Sonny Herman, Awraham Soetendorp, and Edward van Voolen. Original translations were provided by Manja Bakker and Prof. Dr. C.I. Dessaur.

b) With 732 pages, the *STL2* is the by far most extensive and comprehensive *siddur* covered in this thesis. Even though the *STL2* does not include services for the three festivals, it provides additional material for lifecycle events, the "Israeli High Holidays" Yom HaZikaron and Yom HaAtzma-ut; liturgy for Tishah B'Av, Yom HaShoah, and Mei 4 (the day the Nazis surrendered their armies in the Netherlands in 1945).

The following table gives an overview of all the services and materials contained in the *STL*2:

***Seder HaT'filot* (1997) Contents**	**Page Numbers**
Preface, Transcription Rules, Introduction	iii-xxxii
Torah Study Texts, Morning Blessings, Verses of Song	2-59
Shacharit Weekday	60-95
Torah Service	96-103
Alternative Weekday *Amidah*	104-111
Closing Prayers	112-117
Minchah Weekday Instructions	119
Maariv Weekday/*Motza-ei Shabbat*/Minor Holiday Inserts	120-165
Counting the Omer	166-173
Prayers at Bedtime	174-179
Kabbalat Shabbat	180-209
Maariv Erev Shabbat	210-257
Shacharit Shabbat	258-299
Torah Service	300-305
Mi Shebeirach	306-327
Haftarah, Rosh Chodesh *Bentshen*, Returning the Torah	328-341
Musaf Shabbat	342-359
Closing Prayers	360-373
Shabbat at Home (Blessing the Children, *Kiddush*, *Z'mirot*, *Havdalah*)	374-399
Chanukah and Purim	400-417
Yom HaShoah and May 4 Commemoration (Text Anthologies)	418-449
Yom Hazikaron (incl. Text Anthologies)	450-467
Yom HaAtzma-ut	468-489
Tishah B'Av	490-503

Blessings (*b'rachot* over food, *Birkat HaMazon*, doing *mitzvot*, special occasions, *T'filat HaDerech*)	504-547
Lifecycle (Birth, *B'rit Milah*, *Zeved Bat*, Bar/Bat Mitzvah, Conversion, Wedding, Anniversaries, Sickness, Death)	548-623
Psalms, *Hallel*	624-709
Dutch Torah and Haftarah Trope, "HaTikvah," "Wilhelmus" (Dutch National Anthem)	710-721
Service Overview, Thanks, Acknowledgments, Sources, Abbreviations	722-731

The *STL2* returns to the traditional order of prayers by starting off with services for weekdays from *Shacharit* to *Maariv* before moving on to services for Shabbat, beginning with Erev Shabbat and continuing in chronological order. The next section covers special holidays and memorial days throughout the year, while the latter third of the *siddur* features additional materials for special occasions, such as *b'rachot* and services for lifecycle occasions. The rest of the *siddur* consists of appendices containing all the psalms covered in the *STL2*, sheet music of Western Ashkenazic Torah and Haftarah trope, the Israeli and Dutch national anthems, as well as such editorial additions as acknowledgments and sources.

As to its page layout, the *STL2* keeps the traditional separation into a right page containing the Hebrew source text and a left page containing the vernacular translation. There is no continuous transliteration used in the *siddur*, the only exceptions are several prayers that are usually recited by individuals, such as the Mourner's *Kaddish*, prayers and hymns in the "Shabbat at Home" section, and a few blessings that are said by oneself when getting up in the morning and going to bed at night. By providing only sporadic transliterations, the editors express their preference for Jews who attend public worship to be competent enough to follow along with the Hebrew, while still making sure that the

siddur can also be used at home and in private settings when there is no group of knowledgeable Jews around that could lead or correct the recitation of the prayers.

c) Of the four *siddurim* discussed, the *STL2* has the most in-depth preface and introduction, covering 20 pages total. The editors are very thorough in giving an overview over the history of *siddurim* in the Netherlands as well as the principles that guided the compilation of the *STL2*. They begin the preface with the statement:

> By the 1970s, there was already talk of the need for a new translation and for a *siddur* that also contained texts for domestic use and the lifecycle. A first move toward this end was the reprinting of chapters from the American Conservative *siddur Sim Shalom* in 1989. The plan was initially to translate this *siddur* for use in the Netherlands. This plan does not seem to have been successful.[35]

We can derive from this section that already less than a decade after the publication of *STL*, a new *siddur* was called for to cover material for prayers at home and lifecycle events. But instead of consulting *siddurim* and clergy manuals of other Progressive Movements in Britain or the United States, copies were made from a Conservative prayerbook. This already points to a turn of the Dutch Progressive Movement toward the more conservative end of the Jewish religious spectrum. Manuscript copies of experimental Shabbat evening and morning services were distributed to congregations in the 1990s, and in 2000, the official hardcopy of the *STL2* was published – the culmination of a 10-year-long editing process. The preface further lists seven Reform, Conservative, and Reconstructionist *siddurim* from Israel, Great Britain, and the United States that were used as source material for the *STL2*.[36]

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[35] *STL2* (2000), iii [my translation].
[36] *STL2* (2000), iv.

After a longer summary of the history of the *siddur* in the introduction, the editors lay out several of the key principles that informed their choices. In terms of gender, the prayers were made egalitarian to include both male and female formulations. They further put a strong emphasis on two historical events of the 20th century, the Holocaust ("the Great Destruction"[37]) and the foundation of the State of Israel. The *STL2* provides complete public services for the commemoration of the Holocaust on both Yom HaShoah and Mei 4 with contemporary text anthologies. The Shoah is also featured prominently in the service for Tishah B'Av:

> The connection to the Shoah is clear: Both in the revival of the catastrophe and in all the questions and protests of the survivors, and the steadfastness of the *She-erit HaP'leitah*, those left remaining to repair and continue Jewish life. In this respect, there is much that our generation can learn from the experiences and reactions of our ancestors. The commemoration on Tishah B'Av can thus have a healing effect.[38]

The repeated emphasis on the remembrance of the Shoah demonstrates its centrality to Dutch Jewish identity. The lifecycle section, for example, also contains a *b'rachah* "for Jews returning to the Jewish community upon estrangement from their heritage as a consequence of the Shoah."[39]

The other essential identity-giving event for the Dutch Progressive community, the founding of the State of Israel, is reflected in a great many ways. The most obvious one is the inclusion of full-blown services for Yom HaZikaron and Yom HaAtzma-ut:

For us Liberal Jews, Yom HaAtzma-ut has the status of a minor holiday on a level

[37] *STL2* (2000), xxvi.
[38] *STL2* (2000), xxix.
[39] *STL2* (2000), xxvii.

> with Chanukah and Purim. Therefore we included a special *Al HaNisim* text that was taken over from the Israeli Liberal *siddur HaAvodah SheBaLev*, which is inserted into the *Amidah* and into the *Bentshen* on Yom HaAtzma-ut (cf. page 164). The text is kept in the same style as the *Al HaNisim* texts for Chanukah and Purim and is used the same way.[40]

The foundation of the State of Israel is thus aligned with other great miracles of Jewish history like Chanukah and Purim. In addition to these services, a special *Mi SheBeirach* was included for somebody making *aliyah* to Israel, as well as a "farewell seder" before their emigration.

The editors are clear that this overall pro-Israel and pro-Zionist position not only shows itself in creative liturgy, but it further influences the text of traditional prayers:

> We kept the prayers dealing with the return to Zion and in part even made them more Zionist. These ideas reach from the messianic theme of Jerusalem as the religious center of the Jewish people. The classical texts describe this in terms of reconstruction of the Temple and reinstitution of the sacrificial service. Liberal Judaism shows a return to the old Temple tradition. Which form the messianic era and the messianic Jerusalem will get, we leave unanswered. [41]

The modern State of Israel is thus viewed from a messianic perspective, as is the reunification of Jerusalem in 1967:

> At the beginning of the Torah service on Shabbat, God is now asked to "fulfill the building of Jerusalem" instead of the traditional wordings, to "build up Jerusalem" (cf. page 300). In the same way, a couple of instructions were given in

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[40] *STL2* (2000), xxvii.
[41] *STL2* (2000), xxvii-xxviii.

> the *Bentshen* section (cf. page 514) and in the first line on page 510, which now states that the land was not only given to our ancestors, but also to us.[42]

The strong Zionist position that the editors favor and even clothe in theological language throughout the *siddur* is further expressed by the extensive use of Hebrew in *STL2*:

> One of the interesting consequences of the founding of the State of Israel is that Hebrew has become a living language again. It is claimed that Hebrew is now spoken and understood by a greater part of the Jewish people than was ever the case before in history. Due to this change, Hebrew has received a new and strong role as the language of our prayers. Compared to the 1960s, today in most Liberal Jewish communities in the Netherlands, services are held in Hebrew.[43]

d) The special status the editors ascribe to Hebrew is also reflected in the Dutch translations of the Hebrew text of *STL2*: They discuss the translation process for the new *siddur* in the introduction:

> The translations offered here are completely new. They are closer to the *Ivrit* than those in the LJG *siddur* of 1964. The *b'rachot* and *Tanach* texts were translated as concordantly as possible […] In general, we strove for an understandable "usage translation" without scientific or literary pretensions.[44]

The translations themselves were done by Manja Bakker and Prof. Dr. C.I. Dessaur who presented their translation drafts to the redaction committee for revision.

The editors further stress the principle of egalitarianism that impacted the Dutch translation. Their intention to be as egalitarian as possible is visible in the continuous inclusion of the matriarchs along with the patriarchs, but they also wrestle with where to

[42] *STL2* (2000), xxviii.
[43] *STL2* (2000), xxix.
[44] *STL2* (2000), xxix.

draw the boundaries:

> In the English-speaking world, there is a striving for gender-neutral translations. This seems to be less hard in English than in Dutch. We therefore chose to translate in as gender-neutral a mode as possible, as long as no strange construction in Dutch had to be made.[45]

They have a point insofar as Dutch still retains remnants of grammatical gender, a category that English lost over the course of its linguistic development (except for personal pronouns, for example “he/she/it”). This also influenced their choice of how to describe God, for whom they retained the traditional masculine terms:

> A neutral term such as “our Parent in heaven” seems strange to us, while a new feminine term would evoke human images. Paradoxically, the masculine terminology works as the most gender-neutral one in the praxis, even if it might be only so because we are so used it. We are aware of the fact that we must, of necessity, describe God in human terms as we do not have any other language and the terms we use do not represent reality.[46]

As to God's name, they follow the tradition of Moses Mendelssohn, using the expression *de Eeuwige* (“the Eternal”). The blessing formula ברוך אתה יי, אלהינו מלך העולם is rendered in the *STL2* as: *Geprezen bent U, Eeuwige onze God, Koning van tijd en ruimte* (“Praised are You, Eternal our God, King of time and space”).

Compared to its predecessor (the *STL* from 1964), the *STL2* dropped the archaic pronoun *Gij* and is thus closer to contemporary Dutch, but it still continues to use the formal pronoun *U* to address God instead of the intimate *jij/Jij* (capitalization as

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[45] *STL2* (2000), xxx.
[46] *STL2* (2000), xxxi.

honorific). The translation further renders Hebrew *melech* as *Koning* ("King"), is therefore closer to the original Hebrew, but still maintaining the monarchical connotations that were attenuated by the translation *meester* ("ruler") in the *STL* despite its otherwise archaic style. In exchange, the Hebrew word *olam* is split up in this translation into two nouns *tijd en ruimte* ("time and space"), which acknowledges the two meanings of the Hebrew original of temporal and spacial expansion.

Biblical names and religious concepts are all transliterated to reflect the sound of the original Hebrew, which is in line with the prominent position the editors allot to Hebrew. Names are thus rendered as *Awraham, Jitschak, Jaäkov, Riwka, Jesjajahoe, Jisraël, Jeroesjalajim, Sjabbat* throughout the *siddur.*

4. Prayer Comparison and Analysis

While the previous chapter provides the background, structure, and ideology that went into the composition of the four Progressive *siddurim*, this chapter will compare and analyze some of their core prayers. As to the prayers chosen, the decision was made to compare prayers from the Shabbat liturgy as not all *siddurim* contain weekday and/or festival prayers, while Shabbat services were included in all of them. Also, given the nature of public prayer in Progressive Jewish communities in both Germany and the Netherlands, Shabbat is the only time that services are held regularly (festivals on occasion; generally, there are no communal weekday prayers).

When selecting appropriate prayers for comparison, Jakob Petuchowski's extensive work *Prayerbook Reform in Europe* from 1968 was consulted, in which he covers every Liberal *siddur* written in Europe beginning in the early 19th century until the mid-1960s. As three of the four Progressive *siddurim* coved in this thesis were written after the publication, they could obviously not be covered in Petuchowski's analysis (the Dutch *STL* from 1964 was one of the last *siddurim* discussed in his work).

Petuchowski dedicated each chapter of his work to one key issue that was addressed differently in the different *siddurim*, and then he collected and compared these different responses to each other. The chapter headings (and prayers covered) he chose are as follows:

- What They Said about Their Work (Prefaces)
- The Eighteen Benedictions (Weekday *Amidah*; Blessings 10 (*Kibbutz Galuyot*), 11 (*Shoftim*), 14 (Jerusalem), 15 (David), 17 (*Avodah*))
- Reform of the *Musaf* Service

- Reform Benedictions for Rabbinic Ordinances (*Al Hanisim*, *Shehecheyanu*)
- Zion and Jerusalem (*Or Chadash*, *Ahavah Rabbah* (*Havi-einu*), *Ki MiTziyon*, Tishah B'Av)
- The Problem of Particularism in the *Aleinu* Prayer
- New Liturgical Creations (Seasons/*Tal*/*Geshem*, etc.)
- *Kaddish* and Memorial Services[47]

For the purpose of this thesis, Petuchowski's categories were adapted to the four Progressive *siddurim* covered here and to the issues of the time they reflect. For example, as not all the *siddurim* provide the text of the weekday *Amidah*, the Shabbat *Amidah* was substituted and extra prayers were added that deal with similar issues as the original weekday prayers (*Yaaleh V'yavo* in place of blessings 14 and 15 (Jerusalem and David), *Havi-einu* in place of blessing 10 (*Kibbutz Galuyot*)). Other categories were dropped as they are no longer decisive factors for liturgical diversity, such as the rabbinical benedictions of *Al Hanisim* and *Shehecheyanu*, which are now universally accepted. Since only Shabbat evening and morning services are covered by this thesis, Tishah B'Av, memorial services, and festival prayers (*Tal*/*Geshem*, etc.) were excluded as not all four *siddurim* include material for these occasions.

In addition to dropping outdated issues and prayers, new ones are included where they reflect the changing spirit of the time: Especially since the 1960s, the issue of gender and the representation of men and women in the liturgy emerged, such as the inclusion of the biblical matriarchs along with the patriarchs (*Avot V'imahot*), and further the physical resurrection of the dead (*G'vurot*), which is no longer accepted by default.

Ultimately, all these considerations and changes in the Zeitgeist resulted in seven categories, covering ten prayers total that will serve as the framework for further

[47] Petuchowski, *Prayerbook Reform in Europe*, ix.

comparison and analysis of the four Progressive *siddurim*. They are:

- Gender: *Avot (V'imahot)*
- Resurrection: *G'vurot*
- Holy Beings: *K'dushah, Yotzer Or*
- Temple Service: *R'tzeh*
- Davidic-Messianic Hope: *Yaaleh V'yavo*
- Universalism: *Ahavah Rabbah, Aleinu*
- Inclusiveness: *Hashkiveinu, Kaddish*

In the following, these prayers as well as their rendition in all four Progressive *siddurim* will be presented in the form of tables, using *Mishkan T'filah* (*MT*), the American Reform Movement's current *siddur* (2007), as a common point of comparison. The first table in each subsection will cover the Hebrew text and my English translation of the two German *siddurim*, *SHT* and *TLH*, and the second table will cover the Hebrew text and my English translation of the two Dutch *siddurim*, *STL* and *STL2*. That way, both the liturgical development over time and across the two geographical locations can be compared. For reference, the German and Dutch source texts of the prayers are included in the appendix.

4.1 Gender: *Avot (V'imahot)*

***Mishkan T'filah* (2007)**	***Seder HaT'filot* (1997)**	***T'filot L'chol HaShanah* (2009)**
ברוך אתה, יי אלהינו ואלהי אבתינו ואמותינו, אלהי אברהם, אלהי יצחק, ואלהי יעקב, אלהי שרה, אלהי רבקה, אלהי רחל ואלהי לאה. האל הגדול הגבור והנורא, אל עליון, גומל חסדים	ברוך אתה, יי אלהינו ואלהי אבתינו [ואמותינו], אלהי אברהם [ואלהי שרה], אלהי יצחק [ואלהי רבקה,] ואלהי יעקב [ואלהי רחל ואלהי לאה]. האל הגדול הגבור והנורא, אל עליון, גומל חסדים	ברון אתה יי אלהינו ואלהי אבתינו ואמותינו, אלהי אברהם, אלהי יצחק, ואלהי יעקב, אלהי שרה, אלהי רבקה, אלהי רחל ואלהי לאה. האל הגדול הגבור והנורא, אל עליון, גומל חסדים

טובים, וקונה הכל, וזוכר חסדי אבות ואמהות, ומביא גאולה לבני בניהם למען שמו באהבה. מלך עוזר ומושיע ומגן. ברון אתה יי, מגן אברהם ועזרת שרה.	טובים, קונה הכל, וזוכר חסדי אבות [ואמהות], ומביא גואל לבני בניהם למען שמו באהבה. מלך עוזר ומושיע ומגן. ברון אתה יי, מגן אברהם [ושרה].	טובים, קונה הכל, וזוכר חסדי אבות ואמהות, ומביא גואל לבני בניהם למען שמו באהבה. מלך עוזר ומושיע ומגן. ברוך אתה יי, מגן אברהם ועזרת שרה.
Blessed are You, Adonai our God, God of our fathers and mothers, God of Abraham, God of Isaac, and God of Jacob, God of Sarah, God of Rebecca, God of Rachel, and God of Leah, the great, mighty and awesome God, transcendent God who bestows lovingkindness, creates everything out of love, remembers the love of our fathers and mothers, and brings redemption to their children's children for the sake of the Divine Name. Sovereign, Deliverer, Helper and Shield. Blessed are You, Adonai, Sarah's Helper, Abraham's Shield.	Praised be You, Eternal, our God and God of our fathers [and mothers], God of Abraham [and God of Sarah], God of Isaac [and God of Rebecca], God of Jacob, [God of Rachel and God of Leah]. You are great and mighty. Our awe is due to You. You are exalted above everything. You work miracles. Everything You hold in your hand. You remember the piety of our ancestors and therefore lovingly bring their grandchildren redemption for your name's sake. You rule and help, You are salvation and protective shield. Praised be You, Eternal, protective shield of Abraham [and Sarah].	Blessed be You, Eternal, our God and God of our fathers and mothers, God of Abraham, God of Isaac, and God of Jacob, God of Sarah, God of Rivkah, God of Rachel, and God of Leah, great, mighty and awesome God! You delight us with good deeds, rule the universe, remember the piety of the fathers and mothers and bring their children's children a redeemer for your name's sake in love. Ruler, helper, deliverer and shield! Blessed be You, Eternal, shield of Abraham and help of Sarah!

In Reform terms, the core issue of the first blessing of the *Amidah* is the egalitarian status of the biblical matriarchs along with the patriarchs. In *MT*, this is a given: The text includes the additional word *v'imoteinu* (“and [our] mothers”) and lists the names of all the matriarchs Sarah, Rebecca, Rachel and Leah. The *chatimah* includes a reference to Sarah and God's special relationship to her as *Ezrat Sarah* after the traditional *Magen Avraham*. In the English translation, the order is switched: “Sarah's Helper” is listed before “Abraham's Shield,” as if following the English etiquette rule “ladies first.”

SHT offers two alternative versions of the prayer: the first with just the *avot*, and the second with the *imahot* included. In the inclusive version, the names of the matriarchs are not given after the list of the patriarchs, but rather joined with their respective husbands in generational order. Giving alternative versions is in keeping with the general agenda of *SHT*, that is, establishing a common basis for the emerging German Progressive communities. The *chatimah* is different in that *Magen Avraham* just has the name of Sarah (*v'Sarah*) added as opposed to an additional noun personalizing God's relationship to Sarah as *MT* does.

TLH on the other hand features the same text version as *MT*, including *v'imoteinu*, the names of the matriarchs in the exact same order, as well as the same *chatimah*.

Another difference between *MT* and all four Progressive *siddurim* is the Hebrew text which uses the traditional phrasing *umeivi go-eil* ("and bring a redeemer") instead of *MT*'s *umeivi g'ulah* ("and bring redemption"). *MT* thereby replaces the concept of an individual redeemer or messiah with the more neutral term "redemption." This is in keeping with the Reform idea of a messianic age rather than a personal messiah from the line of David. *SHT* keeps *go-eil* in the Hebrew text, but changes its German translation to *Erlösung* ("redemption") in analogy to *MT*'s translation. *TLH* keeps the traditional *go-eil*/*Erlöser* ("redeemer") in both Hebrew and German.

***Mishkan T'filah* (2007)**	***Seder Tov L'hodot* (1964)**	***Seder Tov L'hodot* (2000)**
ברוך אתה, יי אלהינו ואלהי אבתינו ואמותינו, אלהי אברהם, אלהי יצחק, ואלהי יעקב, אלהי שרה, אלהי רבקה, אלהי רחל ואלהי לאה.	ברוך אתה יי אלהינו ואלהי אבתינו אלהי אברהם אלהי יצחק ואלהי יעקב.	ברוך אתה יי אלהינו ואלהי אבתינו, אלהי אברהם, אלהי יצחק, ואלהי יעקב, [אלהי שרה, אלהי רבקה, אלהי רחל ואלהי לאה,]

האל הגדול הגבור והנורא, אל עליון, גומל חסדים טובים, וקונה הכל, וזוכר חסדי אבות ואמהות, ומביא גאולה לבני בניהם למען שמו באהבה. מלך עוזר ומושיע ומגן. ברון אתה יי, מגן אברהם ועזרת שרה.	האל הגדול הגבור והנורא אל עליון גומל חסדים טובים וקונה הכל וזוכר חסדי אבות ומביא גואל לבני בניהם למען שמו באהבה. מלך עוזר ומושיע ומגן. ברון אתה יי מגן אברהם.	האל הגדול הגבור והנורא, אל עליון, גומל חסדים טובים, וקונה הכל, וזוכר חסדי אבות ואמהות, ומביא גואל לבני בניהם למען שמו באהבה. מלך עוזר ומושיע ומגן. ברון אתה יי, מגן אברהם [ופוקד שרה].
Blessed are You, Adonai our God, God of our fathers and mothers, God of Abraham, God of Isaac, and God of Jacob, God of Sarah, God of Rebecca, God of Rachel, and God of Leah, the great, mighty and awesome God, transcendent God who bestows lovingkindness, creates everything out of love, remembers the love of our fathers and mothers, and brings redemption to their children's children for the sake of the Divine Name. Sovereign, Deliverer, Helper and Shield. Blessed are You, Adonai, Sarah's Helper, Abraham's Shield.	Praised art Thou Lord, our God and God of our fathers, God of Abraham, of Isaac and Jacob, great, awesome, awe-inspiring God, highest ruler who shows loyalty and love, who owns everything and rewards the loyalty the fathers showed for his name's and love's sake. You are king, helper, support and strength. Praised art Thou Lord, shield of Abraham.	Praised are You, Eternal our God and God of our ancestors: God of Avraham, God of Yitzchak, and God of Yaakov (Exodus 3:15) [God of Sarah, God of Rivkah, God of Rachel, and God of Leah.] Great, mighty and awe-inspiring God, sublime God who does loving acts, who created everything, rules over all and remembers the loyal acts of the ancestors. For the sake of your name, You bring about a redeemer for their future descendants. You are a King who helps, saves and protects. Praised be You, Eternal, shield of Avraham [and help of Sarah].

Compared to *MT*, *STL* has the traditional text of the *Avot* in both Hebrew and Dutch versions. As the *siddur* was published in 1964, when the gender issue was still a comparatively new one, it had not yet entered into the liturgical discourse. Like the *SHT* in Germany, the *STL* was designed as the common basis for the emerging Progressive Movement in the Netherlands, and therefore it should be as broadly defined as possible.

While including the traditional Hebrew text of *umeivi go-eil*, the Dutch translation omits this sentence, so as to avoid taking a stand on the issue.

The *STL2* also keeps the traditional Hebrew text, but adds an alternative version that incorporates the *imahot* in a similar fashion as *MT*. The only difference is the *chatimah* that describes God's relationship to the first matriarch as *Pokeid Sarah* ("help of Sarah") as opposed to *Ezrat Sarah* ("Sarah's Helper"). While both nouns describe the same concept, it shows different creative versions that exist in modern Progressive *siddurim*, the *STL2* version ultimately deriving from *Parashat Vayeira* (*VaAdonai* ***pakad et Sarah*** *ka-asher amar* "And the Eternal remembered Sarah as he had said," Gen. 21:1). While not covered explicitly in this thesis, the *Pokeid Sarah* version can also be found in the American Conservative *siddur Sim Shalom*.

4.2 Resurrection: *G'vurot*

***Mishkan T'filah* (2007)**	***Seder HaT'filot* (1997)**	***T'filot L'chol HaShanah* (2009)**
אתה גבור לעולם, אדוני, מחיה הכל (מתים) אתה, רב להושיע. Winter – משיב הרוח ומוריד הגשם. Summer – מוריד הטל. מכלכל חיים בחסד, מחיה הכל (מתים) ברחמים רבים, סומך נופלים ורופא חולים, ומתיר אסורים, ומקים אמונתו לישני עפר. מי כמוך בעל גבורות ומי דומה לך, מלך ממית ומחיה, ומצמיח ישועה. ונאמן אתה להחיות הכל	אתה גבור לעולם יי, מחיה מתים אתה רב להושיע. [משיב הרוח ומוריד הגשם.] [מוריד הטל.] מכלכל חיים בחסד, מחיה מתים ברחמים רבים, סומך נופלים, ורופא חולים, ומתיר אסורים, ומקים אמונתו לישני עפר. מי כמוך בעל גבורות ומי דומה לך, מלך ממית ומחיה, ומצמיח ישועה. ונאמן אתה להחיות מתים.	אתה גבור לעולם, אדוני, מחיה מתים אתה, רב להושיע. משיב הרוח ומוריד הטל והגשם. מכלכל חיים בחסד, מחיה מתים ברחמים רבים, סומך נופלים, ורופא חולים, ומתיר אסורים, ומקים אמונתו לישני עפר, מי כמוך בעל גבורות ומי דומה לך, מלך ממית ומחיה ומצמיח ישועה. ונאמן אתה להחיות מתים.

(מתים). ברוך אתה יי, מחיה הכל (המתים).	ברון אתה יי, מחיה המתים.	ברון אתה יי, מחיה המתים.
You are forever mighty, Adonai; You give life to all (revive the dead). WINTER – You cause the wind to shift and rain to fall. SUMMER – You rain dew upon us.	You are the inexhaustible power, You bestow life in the face of death. *Pesach to Sh'mini Atzeret:* You cause the dew to form. *Sh'mini Atzeret to Pesach:* You cause the wind to blow and the rain to fall.	You are forever mighty, Eternal, You revive the dead, You are strong to help. You let wind blow and rain fall.
You sustain life through love, giving life to all (reviving the dead) through great compassion, supporting the fallen, healing the sick, freeing the captive, keeping faith with those who sleep in the dust. Who is like You, Source of mighty acts? Who resembles You, a Sovereign who takes and gives life, causing deliverance to spring up	The living You sustain in goodness. In great mercy You create life in the face of death. You support the falling. You heal the sick. You free the bound and keep loyalty to those who sleep in the dust. Who is like You to have such power and who is like You? – You, God, have power over death and life, and You let help sprout.	You preserve the living in grace. In great mercy You revive the dead, You support the falling, heal the sick, free the bound and even keep loyalty to those who sleep in the dust. Who is like You, Almighty One? Who resembles You, ruler, You who command life and death and grant well-being.
and faithfully giving life to all (reviving that which is dead).	You are true to create life in the face of death.	You are faithful and revive the dead.
Blessed are You, Adonai, who gives life to all (who revives the dead).	Praised be You, Eternal. You create life in the face of death.	Blessed be You, Eternal, who revives the dead.

The doctrine of physical resurrection, once a staple of ancient Rabbinic Judaism, has become reevaluated by the Progressive Movements in modern times. *MT* chose to include an alternative reading, substituting *m'chayei hameitim* ("who revives the dead") with *m'chayei hakol* ("who gives life to all"), which avoids the explicit mention of physical resurrection. None of the four Progressive *siddurim* changes the traditional *m'chayei hameitim*, but some choose to offer an alternative translation. *SHT* translates *Du schenkst Leben angesichts des Todes* ("You create life in the face of death"), which stresses God's

power to give life, but is not specific about the way this happens (Despite death, God continues to give life?). The *TLH* keeps the traditional text in both Hebrew and German.

***Mishkan T'filah* (2007)**	***Seder Tov L'hodot* (1964)**	***Seder Tov L'hodot* (2000)**
אתה גבור לעולם, אדוני, מחיה הכל (מתים) אתה, רב להושיע.	אתה גבור לעולם אדוני מחיה מתים אתה רב להושיע.	אתה גבור לעולם, אדוני, מחיה מתים אתה, רב להושיע. Tussen Simchat Tora en Pèsach voegt men toe:
Winter – משיב הרוח ומוריד הגשם. Summer – מוריד הטל.	משיב הרוח ומוריד הטל והגשם.	משיב הרוח ומוריד הגשם.
מכלכל חיים בחסד, מחיה הכל (מתים) ברחמים רבים, סומך נופלים ורופא חולים, ומתיר אסורים, ומקים אמונתו לישני עפר. מי כמוך בעל גבורות ומי דומה לך, מלך ממית ומחיה, ומצמיח ישועה. ונאמן אתה להחיות הכל (מתים). ברוך אתה יי, מחיה הכל (המתים).	מכלכל חיים בחסד מחיה מתים ברחמים רבים סומך נופלים ורופא חולי, ומתיר אסורים ומקים אמונתו לישני עפר. מי כמוך בעל גבורות ומי דומה לך מלך ממית ומחיה ומצמיח ישועה. ונאמן אתה להחיות מתים. ברוך אתה יי, מחיה המתים.	מכלכל חיים בחסד, מחיה מתים ברחמים רבים, סומך נופלים, ורופא חולים, ומתיר אסורים, ומקים אמונתו לישני עפר, מי כמוך בעל גבורות ומי דומה לך, מלך ממית ומחיה ומצמיח ישועה. ונאמן אתה להחיות מתים. ברוך אתה יי, מחיה המתים.
You are forever mighty, Adonai; You give life to all (revive the dead).	You are the mightiest one for eternity, Lord. You are the one giving eternal life, also to those we consider deceased. You help so much.	You are mighty for all times, Eternal. In great mercy You cause the dead to live on. Between Simchat Torah and Pesach you add:
WINTER – You cause the wind to shift and rain to fall. SUMMER – You rain dew upon us.	You let the wind blow and You bring the dew and the rain.	You let the wind blow and You let it rain.
You sustain life through life through love, giving life to all (reviving the dead) through great compassion, supporting the fallen, healing the sick, freeing the	The living humans You keep in your loyalty. You give eternal life in abundant love. You support the falling, heal the sick, You bring deliverance to the bound	With all-embracing love He maintains life. In great mercy He causes the dead to live on. He supports those who fall, heals the sick, frees captives, and remains

captive, keeping faith with those who sleep in the dust. Who is like You, Source of mighty acts? Who resembles You, a Sovereign who takes and gives life, causing deliverance to spring up and faithfully giving life to all (reviving that which is dead). Blessed are You, Adonai, who gives life to all (who revives the dead).	and You uphold your loyal word for the generations who already sleep in the dust. Who is like You, o omnipotent Lord, who can be compared to You, king, who gives death and life, but always provides help. Praised art Thou Lord, who causes the memory of the dead to live on.	faithful to those who sleep in the dust. Who is like You, mighty Ruler, and who can be compared to You, King who gives death and life and causes salvation to sprout? You are faithful to let the dead live on. Praised are You, Eternal, who causes the dead to live on.

Both Dutch *siddurim*, *STL* and *STL2*, offer an interesting alternative: While keeping the traditional Hebrew text, the Dutch translations are adapted to *die de herinnering aan de doden voortleven laat* ("who causes the memory of the dead to live on," *STL*), and *die de doden doet voorleven* ("who causes the dead to live on," *STL2*). Both translations move away from the idea of a physical resurrection of the dead to that of a spiritual immortality. The *STL* specifies "the memory of the dead" as the immortal part that bestows eternity to human beings – it therefore moves from the idea of physical resurrection or continuation of life to an abstract, spiritual one. *STL2* is less specific than that: While it does not mention physical resurrection explicitly, it remains unclear what kind of continued life the dead enjoy, whether in physical or spiritual terms.

4.3 Holy Beings: a) *K'dushah*

***Mishkan T'filah* (2007)**	***Seder HaT'filot* (1997)**	***T'filot L'chol HaShanah* (2009)**
נקדש את שמך בעולם, כשם שמקדישים אותו בשמי	נעריצך ונקדישך כשם שמקדישים אותו בשמי	נקדש את שמך בעולם, כשם שמקדישים אותו בשמי

מרום, ככתוב על יד נביאך, וקרא זה אל זה ואמר. קדוש קדוש קדוש, יי צבאות, מלא כל הארץ כבודו. לעמתם ברוך יאמרו. ברוך כבוד יי ממקומו. ממקומו מלכנו תופיע, ותמלך עלינו, כי מחכים אנחנו לך. מתי תגלה מלכותך על כל הארץ, תתגדל ותתקדש בתוך ירושלם עירך, לדור ודור ולנצח נצחים. ועינינו תראינה מלכותך, כדבר האמור בשירי עזך, על ידי דוד משיח צדקך. ימלוך יי לעולם, אלהיך ציון לדר ודר, הללויה. לדר ודר [...] ברוך אתה יי, האל הקדוש.	מרום, ככתוב על יד נביאך, וקרא זה אל זה ואמר: קדוש קדוש קדוש יי צבאות, מלא כל הארץ כבודו. כבודו מלא עולם משרתיו שואלים זה לזה איה מקום כבודו, לעמתם ברוך יאמרו: ברוך כבוד יי ממקומו. ממקומו הוא יפן ברחמים ויחון עם המיחדים שמו ערב ובקר בכל יום תמיד פעמים באהבה שמו אומרים: שמע ישראל יי אלהינו יי אחד. אחד הוא אלהינו הוא אבינו הוא מלכנו הוא מושיענו, והוא ישמיענו ברחמיו שנית לעיני כל חי לכם לאלהים: אני יי אלהיכם. ובדברי קדשך כתוב לאמר: ימלוך יי לעולם, אלהיך ציון לדר ודר, הללויה. לדר ודר [...] ברוך אתה יי, האל הקדוש.	מרום, ככתוב על יד נביאך, וקרא זה אל זה ואמר: קדוש קדוש קדוש, יי צבאות, מלא כל הארץ כבודו. אדיר אדירנו, יי אדוננו, מה אדיר שמך בכל הארץ. ברוך כבוד יי ממקומו. אחד הוא אלהינו, הוא אבינו, הוא מלכנו, הוא מושיענו והוא ישמיענו ברחמיו לעיני כל חי. אני יי אלהיכם. ימלוך יי לעולם, אלהיך ציון לדר ודר, הללויה. לדר ודר [...] ברוך אתה יי, האל הקדוש.
We want to sanctify your name as they sanctify it in the heights; it already says in the prophets: One calls to the other and said: Holy, holy, holy is the God of the heavenly hosts, filled is the whole world with God's presence. Then they sound their voices with the loud roaring of a great, mighty storm; they rise opposite the seraphim and call to each other: Blessed! Blessed be the	We want to worship You and sanctify and make your fame as great on earth as in heaven, for it says in the prophet: They shout to each other: Holy, holy, holy is the creator of every creature. The whole world is filled with God's presence. (Jes. 6:3) God's presence fills the earth. Those who serve You ask each other: “Where is the place of God's presence?” The call in response:	Let us sanctify your name on earth, as it is sanctified in the heavens above. As it is written by your prophet: Holy, holy, holy is Adonai *Tz'vaot*! God's presence fills the whole earth. Source of our strength, Sovereign One, how majestic is your presence in all the earth!

Blessed is the presence of God, shining forth from where God dwells.	"Praised be God's presence in every place." (Ez. 3:12)	glory of the Eternal from his place.
	May You turn to us and show grace to the people proclaiming the unity of your name in the morning and evening, reciting the *Sh'ma* twice daily out of love for You.	Appear from your sanctuary, Ruler, in radiant glory and rule over us, for we hope for You. When will You reign in Zion again? Soon, already in our days, may You ascend to the throne. Glorified and sanctified be You in the midst of Jerusalem, your city, from generation to generation – for eternity. So that our eyes may see your realm, according to your word as proclaimed in the glorifications of your omnipotence by David, your pious anointed one:
	"Hear o Israel, the Eternal is our God, the Eternal is one." (Dt. 6:4)	
God alone is our God and our Creator, our Ruler and our Helper; and in mercy, God is revealed in the sight of all the living:	One is our God. One is God – God created us and cares for us. One is God – God reigns over us. One is God – God helps us. God, You make us hear anew in the presence of all living beings that You are our God:	
I am Adonai your God!	"I, the Eternal, am your God." And in your holy words it is written:	
Adonai shall reign forever, your God, O Zion, from generation to generation, Hallelujah! […]	"God reigns always, your God, o Zion, reigns to eternity. Hallelujah!" (Ps. 146:10) […]	The Eternal will reign, your God, Zion, from generation to generation. Hallelujah! […]
Blessed are You, Adonai, the Holy God.	Praised be You, Eternal, holy God.	Blessed be You, Eternal, holy God!

One of the core principles of Reform Judaism is that prayers that are outdated or go against modern sensibilities can be dropped or at least modified to bring them up to date. For the Classical Reformers, that was the case with the mention of angels and other supernatural beings. The traditional *K'dushah* with its many references to angels from Isaiah's vision was therefore adapted to omit these specific sections. The version of the *K'dushah* in *MT* can be seen as a trimmed form that still contains the *Kadosh, kadosh, kadosh* ("Holy, holy, holy") responses, but no mention of the angels who say them. The *SHT* uses a different version with more parts of the traditional *K'dushah* left in, such as

the mentioning of special status of the Jews who get to the recite the *Sh'ma* twice daily and thus get to proclaim God's oneness. The *TLH* made different choices in selecting the text for the *K'dushah* and even leaves a reference to angels from Isaiah's vision in the German translation: *sie erheben sich gegenüber den Seraphim und rufen einander zu* ("they rise opposite the seraphim and call to each other"). For the middle section, the editors decided on including the vision of God enthroned in Zion and worshiped in Jerusalem, which is consistent with the more conservative nature of the *TLH* and a stronger focus on Israel and Jerusalem as will later also become clear in other prayers.

***Mishkan T'filah* (2007)**	***Seder Tov L'hodot* (1964)**	***Seder Tov L'hodot* (2000)**
נקדש את שמך בעולם, כשם שמקדישים אותו בשמי מרום, ככתוב על יד נביאך, וקרא זה אל זה ואמר: קדוש, קדוש, קדוש, יי צבאות, מלא כל הארץ כבודו. אדיר אדירנו, יי אדוננו, מה אדיר שמך בכל הארץ. ברוך כבוד יי ממקומו. אחד הוא אלהינו, הוא אבינו, הוא מלכנו, הוא מושיענו והוא ישמיענו ברחמיו לעיני כל חי. אני יי אלהיכם. ימלוך יי לעולם, אלהיך ציון	עשה למען שמך, וקדש את שמך על מקדישי שמך, ככתוב על יד נביאך, וקרא זה אל זה ואמר: קדוש קדוש קדוש יי צבאות, מלא כל הארץ כבודו. כבודו מלא עולם משרתיו שואלים זה לזה איה מקום כבודו, לעמתם ברוך יאמרו. ברוך כבוד יי ממקומו. ממקומו הוא יפן ברחמים ויחון עם המיחדים שמו ערב ובקר בכל יום תמיד פעמים באהבה שמו אומרים: שמע ישראל יי אלהינו יי אחד. אחד הוא אלהינו הוא אבינו הוא מלכנו הוא מושיענו והוא ישמיענו ברחמיו שנית לעיני כל חי להיות לכם לאלהים: אני יי אלהיכם. ימלוך יי לעולם אלהיך ציון	נקדש את שמך בעולם, כשם שמקדישים אותו בשמי מרום, ככתוב על יד נביאך, וקרא זה אל זה ואמר: קדוש קדוש קדוש יי צבאות, מלא כל הארץ כבודו. אז בקול רעש גדול אדיר וחזק משמיעים קול, מתנשאים לעמת שרפים, לעמתם ברוך יאמרו. ברוך כבוד יי ממקומו. ממקומו מלכנו תופיע ותמלך עלינו, כי מחכים אנחנו לך. מתי תמלך בציון, בקרוב בימנו לעולם ועד תשכון. תתגדל ותתקדש בתוך ירושלם עירך, לדור ודור ולנצח נצחים. ועינינו תראינה מלכותך, כדבר האמור בשירי עזך, על ידי דוד משיח צדקך. ימלוך יי לעולם, אלהיך ציון

לדר ודר, הללויה. לדר ודר [...] ברוך אתה יי, האל הקדוש.	לדר ודר, הללויה. לדר ודר [...] ברוך אתה יי האל הקדוש.	לדר ודר, הללויה. לדר ודר [...] ברוך אתה יי, האל הקדוש.
Let us sanctify your name on earth, as it is sanctified in the heavens above. As it is written by your prophet:	Do it for the sake of your name. Let your name be sanctified by those who sanctify your name. As the word that was written down by your prophets: And one group of angels called to the other and spoke:	We shall sanctify your Name in the world, as it is sanctified in the highest heavens, as it is described by your prophet: “They called to each other and said:
Holy, holy, holy is Adonai *Tz'vaot*! God's presence fills the whole earth.	Holy, holy, holy is the Lord of Hosts; all the earth is full of his majesty.	Holy, holy, holy is the Eternal-*Tz'vaot*. He fills the whole world with his shining presence.” (Isaiah 6:3)
Source of our strength, Sovereign One, how majestic is your presence in all the earth!	His majesty fills the Universe. His servants ask each other: Where is the place of his majesty? In unison they proclaim his praise:	With a loud voice, the Seraphs sing together; in unison they praise Him:
Blessed is the presence of God, shining forth from where God dwells.	Praised be the majesty of the Lord from his place.	“Praised is the glory of the Eternal from his dwelling place.” (Ezechiel 3:12)
God alone is our God and our Creator, our Ruler and our Helper; and in mercy, God is revealed in the sight of all the living:	From his place, He shall appear in love and show mercy to the people who confess to the unity of his name. In the evening and morning, every day they say *Sh'ma* twice: Hear Israel, the Lord our God is One – One is He, our God, our father, our king, our savior. He shall tell in his love for the second time in the presence of all that lives “to be your God”.	May You, our King, appear from your dwelling place and rule over us, for we wait for You. When will You rule over Zion? May U stay there fast, in our days and remain forever. May your greatness and your holiness be proclaimed in your city Jerusalem throughout the generations. May our eyes see your rule, as it is said in the songs praising your power, written by David, your just anointed one:
I am Adonai your God! Adonai shall reign forever, your God, O Zion, from generation to generation, Hallelujah! […]	I, the Lord, am your God. He, the Lord, shall rule forever. your God, o Zion, in all generations. Hallelujah. […]	“Zion, the Eternal your God, shall rule in all generations, hallelujah.” (Psalms 146:10*)* […]

Blessed are You, Adonai, the Holy God.	Praised art Thou, holy God.	Praised are You, Eternal, holy King.

The editors of the two Dutch *siddurim* made very similar choices when selecting sections for their *K'dushah*. Like *SHT*, the *STL* avoids any mention of angelic beings and also includes the *Sh'ma* section in the center. What is outstanding about the Hebrew text in *STL* is the beginning of the *K'dushah*: *Asei l'maan sh'mecha, v'kadeish et shimcha al makdishei sh'mecha – doe dan omderwille van uw naam. Uw naam worde geheiligd vanuit hen, die uw naam heiligen* ("Do it for the sake of your name. Let your name be sanctified by those who sanctify your name.") These lines were not taken from the regular Shabbat liturgy, but rather from the High Holy Day *Musaf K'dushah*, likely because there are no angels included in it. Like *TLH*, the *STL2* also includes a reference to seraphim, and further the same calls for God's enthronement in Zion. Given the strong Zionist ideological bent the editors also mention in the preface, this selection is not surprising.

4.3 Holy Beings: b) *Yotzer Or*

***Mishkan T'filah* (2007)**	***Seder HaT'filot* (1997)**	***T'filot L'chol HaShanah* (2009)**
ברוך אתה יי, אלהינו מלך העולם, יוצר אור ובורא חשך, עשה שלום ובורא את הכל.	ברוך אתה יי אלהינו מלך העולם, יוצר אור ובורא חשך, עשה שלום ובורא את הכל. הכל יודוך, הכל ישבחוך, והכל יאמרו אין קדוש כיי.	ברוך אתה יי, אלהינו מלך העולם, יוצר אור ובורא חשך, עשה שלום ובורא את הכל. הכל יודוך, הכל ישבחוך, והכל יאמרו אין קדוש כיי. הכל ירוממוך סלה, יוצר הכל. האל פותח בכל יום דלתות שערי מזרח, ובוקע חלוני

רקיע מוציא חמה ממקומה, ולבנה ממכון שבתה, ומאיר לעולם כלו וליושביו, שברא במדות הרחמים. המאיר לארץ ולדרים עליה ברחמים, ובטובו מחדש בכל יום תמיד מעשה בראשית. המלך המרומם לבדו מאז, המשבח והמפואר והמתנשא מימות עולם. אלהי עולם, ברחמיך הרבים רחם עלינו, אדון עזנו, צור משגבנו, מגן ישענו, משגב בעדנו. אין כערכך ואין זולתך, אפס בלתך, ומי דומה לך. [...] אל אדון על כל המעשים [...] לאל אשר שבת [...] תתברך צורנו [...] לאל ברוך נעימות [...] אור חדש על ציון תאיר ונזכה כלנו מהרה לאורו. ברוך אתה יי, יוצר המאורות.	המאיר לעולם כלו וליושביו ובטובו מחדש בכל יום תמיד מעשה בראשית. מה רבו מעשיך יי, כלם בחכמה עשית, מלאה הארץ קניניך. המלך המרומם לבדו מאז, המשבח והמפואר והמתנשא מימות עולם. אלהי עולם, ברחמיך הרבים רחם עלינו, אדון עזנו, צור משגבנו, מגן ישענו, משגב בעדנו. ברוך אתה יי, יוצר המאורות.	המאיר לארץ ולדרים עליה ברחמים, ובטובו מחדש בכל יום תמיד מעשה בראשית. מה רבו מעשיך יי, כלם בחכמה עשית, מלאה הארץ קניניך. תתברך, יי אלהינו, על שבח מעשה ידיך ועל מאורי אור שעשית, יפארוך סלה. אור חדש על ציון תאיר, ונזכה כלנו מהרה לאורו. ברוך אתה יי, יוצר המאורות.
Blessed be You, Eternal, our God, ruler of the world, who formed the light and created the darkness. He gives peace and creates everything. All thank You, all praise You, all say: “Nobody is holy like the Eternal!” All glorify You, Selah, creator of the universe. You daily open the gates of the east. You unlock the heavenly sources of light, bring the sun out from its location and the moon from its resting place.	Praised be You, Eternal, our God; You rule the world. You let the light shine, but You also create darkness, You bring peace, You create everything. Everything extols You and everything praises You, everything says: Nothing is holy but the the living God!	Praised are You, Adonai our God, Sovereign of the universe, Creator of light and darkness, who makes peace and fashions all things.

In mercy, You illuminate the world and those who live upon it. In your goodness You daily renew creation. How numerous are your works, Adonai! In wisdom, You formed them all, filling the earth with your creatures.	You give all the world and all its dwellers light, and in your mercy, You renew your creation day by day. How numerous are your works, God. You created all of them in wisdom. The earth is filled with your property.	You enlighten the earth and those who live on it with mercy. In your goodness You steadily renew every day the work of creation.
	God, You alone are elevated since the days of yore. God, You are our power. You are the rock, our place of refuge. You are the protective shield for our salvation. You alone are our safe haven!	Ruler, You alone are highly exalted from time immemorial, vaunted, praised, and glorified ever since. God of eternity, in your great mercy have mercy on us, God of our power, rock of our refuge, shield of our salvation, our strong fortress. Nobody is to be assigned to You, nobody but You, nothing next to You, and who is like You? […]
Be praised, Adonai our God, for the excellent work of your hands, and for the lights You created; may they glorify You.		
Shine a new light upon Zion, that we all may swiftly merit its radiance.		Let a new light rise over Zion, so that we soon will rejoice in its radiance.
Praised are You, Adonai, Creator of all heavenly lights.	Praised be You, Eternal, You create the light.	Blessed be You, Eternal, creator of the heavenly bodies.

Analogous to the *K'dushah* in the *Amidah*, the prayer *Yotzer Or* in its traditional form contains another *K'dushah* along with the same angelic beings. *MT* cut out a lot of these materials to streamline the prayer and to avoid the theologically problematic sections. Nevertheless, given its Zionist aspirations, it features the phrase *Or chadash al Tzion ta-ir* ("shine a new light upon Zion") that was omitted in Classical Reform *siddurim*. *SHT* follows the same approach as it omits the *Or chadash* section completely. *TLH* contains

more of the traditional *Yotzer Or* text as well as the *Or chadash* insert, while at the same time avoiding the *K'dushah* section with its angelic beings.

***Mishkan T'filah* (2007)**	***Seder Tov L'hodot* (1964)**	***Seder Tov L'hodot* (2000)**
ברוך אתה יי, אלהינו מלך העולם, יוצר אור ובורא חשך, עשה שלום ובורא את הכל.	ברוך אתה יי אלהינו מלך העולם יוצר אור ובורא חשך עשה שלום ובורא את הכל.	ברוך אתה יי, אלהינו מלך העולם, יוצר אור ובורא חשך, עשה שלום ובורא את הכל.
	הכל יודוך, הכל ישבחוך, והכל יאמרו אין קדוש כיי. הכל ירוממוך סלה, יוצר הכל, האל פותח בכל יום דלתות שערי מזרח. ובוקע חלוני רקיע, מוציא חמה ממקומה ולבנה ממכון שבתה. ומאיר לעולם כלו וליושביו, שברא במדות הרחמים.	הכל יודוך, הכל ישבחוך, והכל יאמרו אין קדוש כיי. הכל ירוממוך סלה, יוצר הכל. האל פותח בכל יום דלתות שערי מזרח, ובוקע חלוני רקיע מוציא חמה ממקומה, ולבנה ממכון שבתה, ומאיר לעולם כלו וליושביו, שברא במדות הרחמים.
המאיר לארץ ולדרים עליה ברחמים, ובטובו מחדש בכל יום תמיד מעשה בראשית.	המאיר לארץ ולדרים עליה ברחמים, ובטובו מחדש בכל יום תמיד מעשה בראשית.	המאיר לארץ ולדרים עליה ברחמים, ובטובו מחדש בכל יום תמיד מעשה בראשית.
מה רבו מעשיך, יי, כלם בחכמה עשית, מלאה הארץ קניניך.		
		המלך המרומם לבדו מאז, המשבח והמפואר והמתנשא מימות עולם. אלהי עולם, ברחמיך הרבים רחם עלינו, אדון עזנו, צור משגבנו, מגן ישענו, משגב בעדנו. [אל אדון על כל המעשים ...]
תתברך, יי אלהינו, על שבח מעשה ידיך ועל מאורי אור שעשית, יפארוך סלה.		
	כאמור לעשה אורים גדלים, כי לעולם חסדו.	כאמור לעשה אורים גדלים, כי לעולם חסדו.
אור חדש על ציון תאיר, ונזכה כלנו מהרה לאורו. ברוך אתה יי, יוצר המאורות.	אור חדש על ציון תאיר ונזכה כלנו מהרה לאורו. ברוך אתה יי, יוצר המאורות.	אור חדש על ציון תאיר ונזכה כלנו מהרה לאורו. ברוך אתה יי, יוצר המאורות.
Praised are You, Adonai our	Praised art Thou Lord our	Praised are You, Eternal our

God, Sovereign of the universe, Creator of light and darkness, who makes peace and fashions all things.	God, ruler of all the universe, who creates light and calls darkness into being, who makes peace and created the universe. All thank You, all praise You, all say none is holy as He. All exult your name forevermore: You, creator of the universe. Thou, God, who opens every day the gates for the light that awakens in the east and who opens up every day the windows of the firmament. Who brings out the sun from its place and the moon from its dwelling place to light up the whole earth and those who live upon it, whom He created in his temper of	God, King of time and space, who forms light and creates darkness, who makes peace and creates everything. (Isaiah 45:7) All thank You, all praise You, all call out: “There is none like the Eternal.” (I Samuel 2:2) All praise You, who gives form to all. God, who opens every day the doors of light in the east; He who opens the windows of the firmament, who brings forth the sun from its resting place and the moon from its homestead. He who gives light to the whole world and its inhabitants, whom He created in mercy.
In mercy, You illuminate the world and those who live upon it. In your goodness You daily renew creation.	love. He who lit up the earth and all who live upon it because He loves them. Benevolently, He renews ever day the work of his creation.	He who mercifully gives light to the earth and all who live on it, and who renews creation in His goodness every day.
How numerous are your works, Adonai! In wisdom, You formed them all, filling the earth with your creatures.		
		Ever since, You alone are the awesome King: the radiant, crowned, highly exulted one ever since. Omnipresent God, Source of our strength, Rock of our salvation, Shield of our deliverance, our eternal force, have pity on us in your great mercy. [*El Adon Al Kol HaMaasim*]
Be praised, Adonai our God, for the excellent work of		As it is said about the Creator of the great lights:

your hands, and for the lights You created; may they glorify You.		"His love is forever." (Psalms 136:7)
Shine a new light upon Zion, that we all may swiftly merit its radiance.	A new light shall He cause to shine over Zion. May we all be granted to behold his light speedily.	You will cause a new light to shine over Zion; may we all soon see that light.
Praised are You, Adonai, Creator of all heavenly lights.	Praised art Thou, Lord, who created the heavenly lights.	Praised are You, Eternal, who created the heavenly lights.

Both Dutch *siddurim* contain even more of the traditional *Yotzer Or* text than the German ones. *STL*, usually the more universalistic of the two and closer to the original Classical Reform principles, still includes *Or Chadash*. *STL2* is an outlier as it contains the longest version of the prayer in all the Progressive *siddurim*, including the *piyut El Adon Al Kol HaMaasim*, which features several references to different angels and heavenly beasts. By including the *piyut*, the *STL2* goes against the general Reform principles and can be considered the most conservative of the four *siddurim*.

4.4 Temple Service: *R'tzeh*

***Mishkan T'filah* (2007)**	***Seder HaT'filot* (1997)**	***T'filot L'chol HaShanah* (2009)**
רצה, יי אלהינו, בעמך ישראל, ותפלתם באהבה תקבל,	רצה יי אלהינו בעמך ישראל, ולתפלתם שעה. וברחמיך הרבים תחפץ בנו ותשרה שכינתך על ציון.	רצה, יי אלהינו, בעמך ישראל ותפלתם תקבל ברצון,
ותהי לרצון תמיד עבודת ישראל עמך. אל קרוב לכל קראיו, פנה אל עבדיך וחננו, שפוך רוחך עלינו.		ותהי לרצון תמיד עבודת ישראל עמך.
[יעלה ויבא] ותחזינה עינינו בשובך לציון ברחמים.	[יעלה ויבא] ותחזינה עינינו בשובך לציון ברחמים.	[יעלה ויבא] ותחזינה עינינו בשובך לציון ברחמים.

ברון אתה יי, המחזיר שכינתו לציון.	ברון אתה יי, המחזיר שכינתו לציון.	ברון אתה יי, המחזיר שכינתו לציון.
Find favor, Adonai, our God, with your people Israel and accept their prayer in love. May the worship of your people Israel always be acceptable. God is near to all who call. Turn lovingly to your servants. Pour out your spirit upon us. [*Yaaleh V'yavo* Insert] Let our eyes behold your loving return to Zion. Blessed are You, Adonai, whose Presence returns to Zion.	Find favor with your people Israel and listen to their prayers. In great mercy find favor in us and let your presence rest on Zion. [*Yaaleh V'yavo* Insert] Let our eyes look for your return to Zion in mercy. Praised be You, Eternal. You let your presence return to Zion.	Find favor, Eternal, our God, with your people Israel and accept their prayer benevolently. The service of your people Israel may be for your benevolence. [*Yaaleh V'yavo* Insert] May our eyes witness your return to Zion in mercy. Blessed be You, Eternal, who restores his divine presence in Zion!

Another Reform liturgical innovation that has become universal is the shift from praying for the reinstitution of the Jerusalem Temple and its animal sacrifices. Rather, Reform Jews ask for the acceptance of their prayer, their "service of the heart." This is also the case in *MT* and the four Progressive *siddurim*. But still, differences exist when it comes to the theological importance of Jerusalem and Zion. While Classical reform *siddurim* downplayed the importance of Jerusalem and the Land of Israel, all contemporary Liberal prayerbooks include the "return of God's presence to Zion," as do *MT*, *SHT*, and *TLH*.

***Mishkan T'filah* (2007)**	***Seder Tov L'hodot* (1964)**	***Seder Tov L'hodot* (2000)**
רצה, יי אלהינו, בעמך ישראל, ותפלתם באהבה תקבל, ותהי לרצון תמיד עבודת ישראל עמך.	רצה יי אלהינו, בעמך ישראל, ותפלתם תקבל ברצון ותהי לרצון תמיד עבודת ישראל עמך.	רצה יי אלהינו, בעמך ישראל, ותפלתם באהבה תקבל ברצון, ותהי לרצון תמיד עבודת ישראל עמך. ושכון בציון ויעבדוך עבדיך בירושלים.

אל קרוב לכל קראיו, פנה אל עבדיך וחננו, שפוך רוחך עלינו. [יעלה ויבא] ותחזינה עינינו בשובך לציון ברחמים. ברון אתה יי, המחזיר שכינתו לציון.	[יעלה ויבא] ותחזינה עינינו בשובך לציון ברחמים. ברון אתה יי המחזיר שכינתו לציון	[יעלה ויבא] ותחזינה עינינו בשובך לציון ברחמים. ברון אתה יי, המחזיר שכינתו ועמו לציון.
Find favor, Adonai, our God, with your people Israel and accept their prayer in love. May the worship of your people Israel always be acceptable. God is near to all who call. Turn lovingly to your servants. Pour out your spirit upon us. Let our eyes behold your loving return to Zion. Blessed are You, Adonai, whose Presence returns to Zion.	Find favor, Lord our God, with your people Israel and receive the prayer we pray. May the service of your people Israel always be pleasing to You. May our eyes see how You return to Zion in love. Praised art Thou Lord, who causes the splendor of his majesty to return to Zion.	Eternal our God, be favorable to your people Israel and receive their prayers in love. May the service of your people Israel always be in accordance to your will. Be present in Zion and your servants shall serve You in Jerusalem. [On Rosh Chodesh and Chol HaMoeid insert *Yaaleh V'yavo* here] May our eyes see that You return in mercy to Zion. Praised are You, Eternal, who lets his Presence and his people return to Zion.

In the Dutch *siddur STL*, the text is practically identical to *MT* and the two German *siddurim*. The *STL2*, on the other hand, extends the spiritual presence of God in Zion to include "your servants," the Jewish people: *Uw dienaren zullen U dienen in Jeroesjalajim* ("your servants shall serve You in Jerusalem"), and *die Zijn Aanwezigheid en Zijn volk in Tsion laat terugkeren* ("who lets his Presence and his people return to Zion"). This strong Zionist message is consistent with the agenda the editors delineate in the preface, conflating messianic expectation and contemporary political movement.

4.5 Davidic-Messianic Hope: *Yaaleh V'yavo*

***Mishkan T'filah* (2007)**	***Seder HaT'filot* (1997)**	***T'filot L'chol HaShanah* (2009)**
אלהינו ואלהי אבותינו ואמותינו, יעלה ויבא ויזכור זכרוננו וזכרון כל עמך בית ישראל לפניך, לטובה, לחן ולחסד ולרחמים, לחיים ולשלום, ביום ראש חודש הזה. חג המצות הזה. חג הסכות הזה. זכרנו, יי אלהינו, בו לטובה. אמן. ופקדנו בו לברכה. אמן. והושיענו בו לחיים. אמן.	אלהינו ואלהי אבותינו, יעלה ויבא, יגיע ויראה זכרוננו ופקדוננו, וזכרון אבותינו, וזכרון משיח בן דוד עבדך, וזכרון ירושלם עיר קדשך, וזכרון כל עמך בית ישראל לפניך, לפליטה ולטובה, לחן ולחסד ולרחמים, ביום בראש חודש : ראש החודש הזה. בפסח : חג המצות הזה. בסכות : חג הסכות הזה. זכרנו יי אלהינו בו לטובה. אמן. ופקדנו בו לברכה. אמן. והושיענו בו לחיים. אמן. ובדבר ישועה ורחמים חוס וחננו, כי אליך עינינו, כי אל מלך חנון ורחום אתה.	אלהינו ואלהי אבותינו, יעלה ויבא, יגיע, ויראה, וירצה, וישמע, ויפקד, ויזכר זכרוננו ופקדוננו, וזכרון אבותינו, וזכרון משיח בן דוד עבדך, וזכרון ירושלם עיר קדשך, וזכרון כל עמך בית ישראל לפניך, לפליטה, לטובה, לחן ולחסד ולרחמים, לחיים ולשלום, ביום ראש החודש הזה. זכרנו, יי אלהינו, בו לטובה, ופקדנו בו לברכה, והושיענו בו לחיים, ובדבר ישועה ורחמים, חוס וחננו, ורחם עלינו והושיענו, כי אליך עינינו, כי אל מלך חנון ורחום אתה.
Our God and God of our fathers and mothers,	Our God and God of our ancestors, the remembrance of us and the responsibility for us, the remembrance of our ancestors and of the messianic time, the remembrance of Jerusalem, the city of your holiness, and of the whole family of Israel may reach You and come before You; they may end up before You and be perceived. May it be that we experience your salvation	Our God and God of our fathers, may it be remembered our memory and service before You: the remembrance of our ancestors, the remembrance of the son of David, your servant, the remembrance of Jerusalem, your holy city, the remembrance of your whole people, the House of Israel. May it rise, come, reach You, may it become visible,

on this (first day of the new month) – (day of Pesach) – (day of Sukkot) be mindful of us and all your people Israel, for good, for love, for compassion, life and peace. Remember us for wellbeing. Amen. Visit us with blessing. Amen. Help us to a fuller life. Amen.	and goodness, that your grace and love be bestowed upon us. Eternal, our God, today, At the New Moon: at the beginning of a new month, On Pesach: on the holiday of unleavened breads, On Sukkot: on the festival of booths, remember us for good. – Amen. Give us your peace. – Amen. Help us to a good life. – Amen. You promised us help and mercy, therefore have mercy upon us and show us your grace. Because on You our eye is directed, You are the source of all grace and all mercy.	may be be pleasingly received, may it be heard and may it be considered: the deliverance for luck, for favor, for grace, for mercy, for life and for peace on the day of the new moon. Eternal, our God, be mindful of us on it for luck, be mindful of us on it for blessing and help us on it for life. By the word of help and of mercy, preserve us and have mercy of us. Take pity on us and help us. On You our eyes are directed, because You are a gracious and merciful God.

Connected with the issue of Jerusalem and Zion is that of the messiah and the Davidic royal line. Classical Reform introduced the idea of a “messianic age” instead of a personal messiah from the line of David and dropped references to the latter from the liturgy. A listing of all the traditional particularistic elements is included in the traditional wording of the “*zichron* section” of the *Yaaleh V'yavo* insert. *MT* follows the Classical Reform tradition by limiting the *zichronot* to *zichroneinu v'zichron kol amcha Beit Israel* (“be mindful of us and all your people Israel”). *SHT* and *TLH* add several more of the traditional *zichronot*, including the *zichron avoteinu, zichron Mashiach ben David*

avdecha, and the *zichron Y'rushalayim ir kodshecha*. While they agree in their translations in the case of the *Gedenken an unsere Vorfahren, das Gedenken an Jerusalem, die Stadt deiner Heiligkeit* ("the remembrance of our ancestors, the remembrance of Jerusalem, the city of your holiness"), they differ about the *zichron Mashiach ben David avdecha*: *SHT* follows the tradition of Classical Reform in their translation *[das Gedenken] an die messianische Zeit* ("[the remembrance] of the messianic time"), while *TLH* provides a literal translation, thus reverting to the traditional text of a personal messiah: *die Erinnerung an den Sohn Davids, deines Knechtes* ("the remembrance of the son of David, your servant").

***Mishkan T'filah* (2007)**	***Seder Tov L'hodot* (1964)**	***Seder Tov L'hodot* (2000)**
אלהינו ואלהי אבותינו ואמותינו, יעלה ויבא ויזכור זכרוננו וזכרון כל עמך בית ישראל לפניך, לטובה, לחן ולחסד ולרחמים, לחיים ולשלום, ביום ראש חודש הזה. חג המצות הזה. חג הסכות הזה. זכרנו, יי אלהינו, בו לטובה. אמן. ופקדנו בו לברכה. אמן. והושיענו בו לחיים. אמן.	אלהינו ואלהי אבותינו, יעלה ויבא ויפקד ויזכר זכרוננו ופקדוננו וזכרון אבותינו וזכרון כל עמך בית ישראל לפניך לטובה ולרחמים לחיים ולשלום ביום [לראש החודש :] ראש החודש הזה. [לפסח :] חג המצות הזה. [לסכות :] חג הסכות הזה. זכרנו יי אלהינו בו לטובה, ופקדנו בו לברכה, והושיענו בו לחיים, ובדבר ישועה ורחמים חוס וחננו ורחם עלינו והושיענו, כי אליך עינינו, כי אל מלך חנון ורחום אתה.	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 לפניך, לפליטה ולטובה, לחן ולחסד ולרחמים, לחיים ולשלום, ביום Op Rosj Chodèsj : ראש החודש הזה. Op Pèsach : חג המצות הזה. Op Soekot : חג הסכות הזה. זכרנו, יי אלהינו, בו לטובה. אמן. ופקדנו בו לברכה. אמן. והושיענו בו לחיים. אמן. ובדבר ישועה ורחמים, חוס וחננו, ורחם עלינו והושיענו, כי אליך עינינו, כי אל מלך חנון ורחום אתה.

Our God and God of our fathers and mothers, on this (first day of the new month) – (day of Pesach) – (day of Sukkot) be mindful of us and all your people Israel, for good, for love, for compassion, life and peace. Remember us for wellbeing. Amen. Visit us with blessing. Amen. Help us to a fuller life. Amen.	[n/a]	Our God and God of our ancestors, may it ascend to You, reach You, be seen by You, benevolently heard, get your attention and stand before your eyes, the remembrance of us and the care for us, the remembrance of our ancestors, the remembrance of the Messiah ben David, your servant, the remembrance of Jerusalem, your holy city, and the remembrance of your whole people Israel, for liberation, for good, with mercy and all-encompassing love and compassion, for life and for peace on this day of the beginning of the New Moon the festival of matzot the festival of booths. Remember us on this day, Eternal our God, for good [amen]; bless us with your care [amen] and help us to stay alive [amen]. Be our help in your loving grace, have compassion on us and help us, for on You our eyes are directed, You who are a merciful and compassionate God and King.

Both Dutch *siddurim* differ very much from each other: Compared to *MT*, *STL* adds one

of the extra *zichronot*, the *zichron avoteinu*, but does not provide any translation for this prayer at all, likely due to space considerations, as the Hebrew *Yaaleh V'yavo* insert is already relegated to a footnote section at the bottom of the page. But even so, the *zichron avoteinu* is neutral enough (and already included in the *Avot* section of the *Amidah*) that it is closer to the universalistic Classical Reform ideal. The *STL2* features all three extra *zichronot* along with a literal Dutch translation: *de herinnering aan onze voorouders; de herinnering aan de masjiach ben David, Uw dienaar; de herinnering aan Jeroesjalajim Uw heilige stad* ("the remembrance of our ancestors, the remembrance of the Messiah ben David, your servant, the remembrance of Jerusalem, your holy city"). Its text and translation are practically identical here to the German *TLH* and is therefore closer to the traditional end of the spectrum.

4.6 Universalism: a) *Ahavah Rabbah*

***Mishkan T'filah* (2007)**	***Seder HaT'filot* (1997)**	***T'filot L'chol HaShanah* (2009)**
אהבה רבה אהבתנו, יי אלהינו, חמלה גדולה ויתרה חמלת עלינו. בעבור אבותינו ואמותינו, שבטחו בך ותלמדם חקי חיים, כן תחננו ותלמדנו. הרחמן, המרחם, רחם עלינו, ותן בלבנו להבין ולהשכיל, לשמע, ללמוד וללמד, לשמור ולעשות ולקים את כל דברי תלמוד תורתך באהבה.	אהבה רבה אהבתנו יי אלהינו חמלה גדולה ויתרה חמלת עלינו. אבינו מלכנו, בעבור שמך הגדול ובעבור אבותינו שבטחו בך, ותלמדם חקי חיים לעשות רצונך בלבב שלם, כן תחננו,	אהבה רבה אהבתנו, יי אלהינו, חמלה גדולה ויתרה חמלת עלינו. אבינו מלכנו, בעבור אבותינו שבטחו בך, ותלמדם חקי חיים, כן תחננו ותלמדנו. אבינו האב הרחמן, המרחם, רחם עלינו, ותן בלבנו להבין ולהשכיל לשמע ללמוד וללמד, לשמור ולעשות ולקים את כל דברי תלמוד תורתך באהבה.
והאר עינינו בתורתך, ודבק לבנו במצותיך, ויחד לבבנו לאהבה וליראה את שמך, ולא נבוש ולא נכלם, ולא	האר עינינו בתורתך, ודבק לבנו במצותיך, ויחד לבבנו לאהבה וליראה את שמך, למען לא נבוש ולא נכלם,	והאר עינינו בתורתך, ודבק לבנו במצותיך, ויחד לבבנו לאהבה וליראה את שמך ולא נבוש לעולם ועד. כי

נכשל לעולם ועד. כי בשם קדשך הגדול והנורא בטחנו, נגילה ונשמחה בישועתך. והביאנו לשלום מארבע כנפות הארץ, ותוליכנו קוממיות לארצנו. כי אל פועל ישועות אתה, ובנו בחרת וקרבתנו לשמך הגדול סלה באמת, להודות לך וליחדך באהבה. ברוך אתה יי, הבוחר בעמו ישראל באהבה.	כי אל פועל ישועות אתה, ובנו בחרת מכל עם ולשון, וקרבתנו מלכנו לשמך הגדול באהבה. להודות לך וליחדך ולאהבה את שמך. ברוך אתה יי, הבוחר בעמו ישראל באהבה.	בשם קדשך הגדול והנורא בטחנו, נגילה ונשמחה בישועתך. והביאנו לשלום מארבע כנפות הארץ, ותוליכנו קוממיות לארצנו כי אל פועל ישועות אתה, ובנו בחרת מכל עם ולשון וקרבתנו לשמך הגדול סלה באמת. להודות לך וליחדך באהבה. ברוך אתה יי, הבוחר בעמו ישראל באהבה.
How deeply You have loved us Adonai, our God, gracing us with surpassing compassion! On account of our forebears whose trust led You to teach them the laws of life, be gracious to us, teaching us as well. O Merciful One, have mercy on us by making us able to understand and discern, to heed, learn, and teach, and, lovingly, to observe, perform, and fulfill all that is in your Torah. Enlighten our eyes with your Torah, focus our minds on your mitzvot, unite our hearts in love and reverence for your Name. Then we will never feel shame, never deserve rebuke, and never stumble. Having trusted in your great and awesome holiness, we shall celebrate your salvation with joy. Gather us in peace from the four corners of the earth and lead us upright to our land. For You, O God, work	In great love You have loved us; with great and overabundant gentleness You accepted us – for your name's sake and for the sake of our ancestors who trusted in You. You taught the life-preserving statutes so that they should do your will with an undivided heart, so bestow your mercy upon us. Enlighten our eyes with your Torah. Bind our heart to your commandments. Let our life be shaped by love and fear of God so that we never lose our self-respect and never have to be ashamed, for You are God who	In great love You have cared for us, Eternal, our God. Great, exceptional mercy You have shown us, father, ruler! For the sake of our ancestors who trusted in You and whom You taught the laws of life, have mercy on us too, and teach us! Father, merciful father, take pity on us, cause our heart to understand and reflect, listen, learn and teach, to observe, keep and implement all the words of your teaching in love. Enlighten our eyes with your teaching and let our heart hold fast to your commandments. Direct our heart towards loving and revering your name that we never be ashamed! For on your holy, great, awesome name we trust, and we exult and rejoice in your help. Bring us in peace from the four corners of the world and lead as upright to our land, because You are a God who

wonders. You chose us. Truly, You drew us near to your great name, that we might acknowledge You, declaring You One in love.	bestows help upon us. You chose us from all the peoples and nations, and with your love You enabled us to draw near to You, to praise You, to witness your uniqueness and to love You, Eternal, our God.	creates well-being: You chose us from all the peoples and languages and acquainted us with your name in truth, to thank You and recognize your unity in love.
Praised be You, Adonai, who chooses your people Israel in love.	Praised be You, Eternal. You chose your people Israel in love.	Blessed be You, Eternal, You who chose your people Israel in love.

The question of the chosenness of the Jewish people has been raised in modern times. The Reconstructionist Movement even went so far as erasing references to Israel's election from their liturgy. The prayer *Ahavah Rabbah* deals explicitly with this issue, traditionally interpreting God's election of Israel as an act of love. *MT* affirms this same theological message of election, as do *SHT* and *TLH*.

Another section of the prayer deals with another aspect, the gathering of the exiles and the return to the ancient homeland. Classical Reform prayerbooks omitted this part as Reform Jews at that time considered their Judaism first and foremost as a religion and themselves as citizens of their European home countries. This attitude changed with the Holocaust and the founding of the State of Israel. *MT* reintegrated this prayer in both the Hebrew and English: “Gather us in peace from the four corners of the earth and lead us upright to our land.” In *TLH*, the gathering of the exiles is included as well, but *SHT* omits it in both the Hebrew and the English. It is therefore closer to the Classical Reform tradition from pre-war times. As *SHT* was meant to be a common basis for the new Progressive Movement in Germany, it is likely that a divisive issue such as a politico-messianic call for a return to Israel was omitted so as not to raise the issue of national identity and loyalty to one's country and/or the State of Israel.

Mishkan T'filah (2007)	*Seder Tov L'hodot* (1964)	*Seder Tov L'hodot* (2000)
אהבה רבה אהבתנו, יי אלהינו, חמלה גדולה ויתרה חמלת עלינו. בעבור אבותינו ואמותינו, שבטחו בך ותלמדם חקי חיים, כן תחננו ותלמדנו. הרחמן, המרחם, רחם עלינו, ותן בלבנו להבין ולהשכיל, לשמע, ללמוד וללמד, לשמור ולעשות ולקים את כל דברי תלמוד תורתך באהבה. והאר עינינו בתורתך, ודבק לבנו במצותיך, ויחד לבבנו לאהבה וליראה את שמך, ולא נבוש ולא נכלם, ולא נכשל לעולם ועד. כי בשם קדשך הגדול והנורא בטחנו, נגילה ונשמחה בישועתך. והביאנו לשלום מארבע כנפות הארץ, ותוליכנו קוממיות לארצנו. כי אל פועל ישועות אתה, ובנו בחרת וקרבתנו לשמך הגדול סלה באמת, להודות לך וליחדך באהבה. ברוך אתה יי, הבוחר בעמו ישראל באהבה.	אהבה רבה אהבתנו יי אלהינו חמלה גדולה ויתרה חמלת עלינו. אבינו מלכנו בעבור אבותינו שבטחו בך ותלמדם חקי חיים כן תחננו ותלמדנו. אבינו האב הרחמן המרחם רחם עלינו ותן בלבנו ללמוד וללמד לשמור ולעשות ולקים את כל דברי תלמוד תורתך באהבה. והאר עינינו בתורתך ודבק לבנו במצותיך ויחד לבבנו לאהבה וליראה את שמך ולא נבוש לעולם ועד. כי בשם קדשך הגדול והנורא בטחנו נגילה ונשמחה בישועתך. והביאנו לשלום מארבע כנפות הארץ ותוליכנו קוממיות לארצנו. כי בנו בחרת להודות לך וליחדך באהבה. ברוך אתה יי, הבוחר בעמו ישראל באהבה.	אהבה רבה אהבתנו, יי אלהינו, חמלה גדולה ויתרה חמלת עלינו. אבינו מלכנו, בעבור אבותינו שבטחו בך, ותלמדם חקי חיים, כן תחננו ותלמדנו. אבינו האב הרחמן, המרחם, רחם עלינו, ותן בלבנו להבין ולהשכיל לשמע ללמוד וללמד, לשמור ולעשות ולקים את כל דברי תלמוד תורתך באהבה. והאר עינינו בתורתך, ודבק לבנו במצותיך, ויחד לבבנו לאהבה וליראה את שמך ולא נבוש לעולם ועד. כי בשם קדשך הגדול והנורא בטחנו, נגילה ונשמחה בישועתך. והביאנו לשלום מארבע כנפות הארץ, ותוליכנו קוממיות לארצנו. כי אל פועל ישועות אתה, ובנו בחרת מכל עם ולשון וקרבתנו לשמך הגדול סלה באמת. להודות לך וליחדך באהבה. ברוך אתה יי, הבוחר בעמו ישראל באהבה.
How deeply You have loved us Adonai, our God, gracing us with surpassing compassion! On account of our forebears whose trust led You to teach them the laws of life, be gracious to us, teaching us as well. O Merciful One, have mercy on us by making us able to understand and discern, to heed, learn, and teach, and, lovingly, to observe, perform, and fulfill all that	With a great love You love us, Lord our God, and endlessly great is the mercy You show us. Father, so we call You, mighty king. Our ancestors trusted in You and You taught them the laws of life. Be merciful to us, too; teach us, too. Our father full of love, have mercy on us, ready our heart to want to learn and teach, to follow and execute all that your instructions for life contain,	With much love You love us, Eternal our God, with great compassion You have mercy on us. Our Father, our King, for the sake of our ancestors who trusted in You and whom You taught rules for life, show us your mercy and teach us, too. Source of care and mercy, help us and teach our heart to understand all the words of your Torah, to listen to them, to teach and instruct,

is in your Torah.	and let us do that in love.	to pass them on and to fulfill them in love.
Enlighten our eyes with your Torah, focus our minds on your mitzvot, unite our hearts in love and reverence for your Name. Then we will never feel shame, never deserve rebuke, and never stumble. Having trusted in your great and awesome holiness, we shall celebrate your salvation with joy.	Let our eyes shine so that we gladly know what your Torah signifies; let our heart be open for your instructions. Grant that we be united in love for You and willing to glorify your name, because then we never stand alone, never are abandoned. We trust in your holy name, we want to know happiness, gladness, and the understanding that You will be our help.	Enlighten our eyes with your Torah, attach our heart to your instructions, make us one in spirit in love and respect for your name. Let us not be ashamed, let us not be humiliated and let us never fall. Because on your holy, great and awesome Name we trust; we rejoice in your help.
Gather us in peace from the four corners of the earth and lead us upright to our land. For You, O God, work wonders. You chose us. Truly, You drew us near to your great name, that we might acknowledge You, declaring You One in love.	Bring us in peace out from all the world and restore the unity of the people.	Bring us in peace from the four corners of the earth and let us go to our land with an upright head. For You are God who brings liberation. You chose us from all the peoples; You continue to bring us closer to your great Name with the task to thank You and to proclaim your unity in the world.
Praised be You, Adonai, who chooses your people Israel in love.	Praised art Thou, Lord, who chose his people Israel for the mission to proclaim the unity of his name in love.	Praised are You Eternal, who chooses his people Israel in love.

While *MT*, *SHT*, *TLH* and *STL2* share practically the same text and message of election, STL takes a different spin on it. While the Hebrew text of the *chatimah* is the same as all the other *siddurim* (*hobocher b'amo Yisrael b'ahavah*), the Dutch translation downplays the idea of chosenness and stresses instead the special mission that Israel has in proclaiming God's unity: *die zijn volk Israel uitgekozen heeft tot de opdracht de eenheid van zijn naam in liefde te verkondigen* ("who chose his people Israel for the mission to proclaim the unity of his name in love").

As to the gathering of the exiles, the two Dutch *siddurim* share the same Hebrew text as *MT*, *SHT* and *TLH*, but *STL's* Dutch translation takes a different spin again: *Breng ons in vrede vanuit heel de wereld en herstel weer de eenheid van het volk* ("Bring us in peace out from all the world and restore the unity of the people"). Here the focus is not the return of the dispersed Jews to a specific place, in this case the Land of Israel, but rather the reassembly of the people to restore its original unity. This reading is thus less Zionist; it stresses instead the abstract value of connectedness of the Jewish people.

4.6 Universalism: b) *Aleinu*

***Mishkan T'filah* (2007)**	***Seder HaT'filot* (1997)**	***T'filot L'chol HaShanah* (2009)**
עלינו לשבח לאדון הכל, לתת גדלה ליוצר בראשית, שלא עשנו כגויי הארצות, ולא שמנו כמשפחות האדמה. שלא שם חלקינו כהם, וגורלנו ככל המונם. [...] [שהוא נוטה שמים ויוסד ארץ, ומושב יקרו בשמים ממעל, ושכינת עזו בגבהי מרומים, הוא אלהינו אין עוד.] [...]	עלינו לשבח לאדון הכל לתת גדלה ליוצר בראשית, אשר בחר בנו מכל העמים, ונתן לנו את תורתו. [...]	עלינו לשבח לאדון הכל, לתת גדלה ליוצר בראשית, ששם חלקנו לעבדו באמת בכל משפחות האדמה. [...]
על כן נקוה לך יי אלהינו, לראות מהרה בתפארת עזך, להעביר גלולים מן הארץ והאלילים כרות יכרתון. לתקן עולם במלכות שדי, וכל בני בשר יקראו בשמך. להפנות אליך כל רשעי ארץ. יכירו וידעו כל יושבי תבל, כי לך תכרע כל ברך, תשבע כל לשון. [...]	על כן נקוה לך יי אלהינו לראות מהרה בתפארת עזך, להעביר גלולים מן הארץ והאלילים כרות יכרתון. לתקן עולם במלכות שדי וכל בני בשר יקראו בשמך, להפנות אליך כל רשעי ארץ. יכירו וידעו כל יושבי תבל כי לך תכרע כל ברך תשבע כל לשון. [...]	על כן נקוה לך יי אלהינו, לראות מהרה בתפארת עזך, להעביר גלולים מן הארץ והאלילים כרות יכרתון. לתקן עולם במלכות שדי, וכל בני בשר יקראו בשמך להפנות אליך כל רשעי ארץ. יכירו וידעו כל יושבי תבל, כי לך תכרע כל ברך, תשבע כל לשון [...]

Let us now praise the Sovereign of the universe, and proclaim the greatness of the Creator who has set us apart from the other families of the earth, giving us a destiny unique among the nations. (who spread out the heavens and established the earth, whose glory is revealed in the heavens above and whose greatness is manifest throughout the world.) […]	It is our task, to praise the Eternal, who holds everything in his hands, and to acknowledge the greatness of the creator of all beginnings. God chose us from all the peoples to give us the Torah. […]	It is up to us to praise the creator of the universe, to proclaim the greatness of God's creation, who gave us true part in his creation together with all the God-fearers in this world. […]
We therefore hope in You, Adonai our God, may we soon behold the glory of your might: sweeping away the false gods of the earth that idolatry be utterly destroyed; perfecting the world under the rule of God that all humanity invoke your name; turning all the wicked of the earth toward You. Let all who dwell on earth acknowledge that unto You every knee must bend and every tongue swear loyalty. […]	Therefore we hope, Eternal, our God, that your strength become visible to us soon, that the worship of money disappear from the earth and that prejudices and superstition be eradicated; that the world be shaped by your rule and all humans invoke your name; that all the unjust of the world turn towards You. All inhabitants of the earth shall recognize and know that before You every knee must bend and every tongue swear by your name. […]	Therefore we hope for You, Eternal, our God, to see your glory soon, how all atrocity shall be exterminated from the earth and all idolatry disappear. How the world shall be founded on the realm of the almighty and how all human beings invoke your name, how even all evildoers turn to You, yes, all inhabitants of the world realize that before You every knee bends and to You every tongue swears. […]

The *Aleinu* is by far the most universalistic prayers of the *siddur.* But even as its ultimate goal is that all the world should recognize and worship God, it also mentions the election of Israel, as well as an end that is to be meted out to all wrongdoers and idolaters. Both issues became bones of contention for Reformers, who chose alternative wordings for the respective passages.

MT offers two readings for the first paragraph of the *Aleinu*, first the traditional Hebrew text thanking God (*shelo asanu k'goyei ha-aratzot, v'lo samanu k'mishp'chot ha-*

adamah), with a modified English translation that stresses Israel's unique destiny as opposed to that of a superior position over other peoples ("who has set us apart from the other families of the earth, giving us a destiny unique among the nations"). The alternative (going back to the Union Prayer Book) reads simply "who spread out the heavens and established the earth, whose glory is revealed in the heavens above and whose greatness is manifest throughout the world."

In *SHT*, only one reading is given for the first paragraph, but it features a creative reformulation based on the blessings for an *aliyah* to the Torah: *asher bachar banu mikol ha-amim, v'natan lanu et Torato – Gott hat uns aus allen Völkern erwählt um uns die Thora zu geben* ("God chose us from all the peoples to give us the Torah"). The *TLH* features the traditional Hebrew text, but makes the German translation a lot more inclusive: *der uns wirklichen Anteil an seinem Schöpfungswerk zusammen mit allen Gottgläubigen auf dieser Welt gegeben hat* ("who gave us a true role in his creation together with all the God-fearers in this world").

As to the other ideological issue of the *Aleinu*, the traditional plea for destruction of wrongdoers and idolatry is retained in the Hebrew text in *MT*, *SHT*, and *TLH* (*l'ha-avir gilulim min ha-aretz v'ha-elilim karot yikateirun*), but the English and German translations are changed. *MT*: "sweeping away the false gods of the earth that idolatry be utterly destroyed," *SHT*: *dass die Anbetung des Geldes von der Erde verschwinden und dass Vorurteile und Aberglaube ausgerottet werden* ("that the worship of money disappear from the earth and that prejudices and superstition be eradicated"), *TLH*: *wie aller Greuel von der Erde vertilgt wird und aller Götzendienst verschwindet* ("how all atrocity shall be exterminated from the earth and all idolatry disappear").

***Mishkan T'filah* (2007)**	***Seder Tov L'hodot* (1964)**	***Seder Tov L'hodot* (2000)**
עלינו לשבח לאדון הכל, לתת גדלה ליוצר בראשית, שלא עשנו כגויי הארצות, ולא שמנו כמשפחות האדמה. שלא שם חלקינו כהם, וגורלנו ככל המונם. [...] [שהוא נוטה שמים ויוסד ארץ, ומושב יקרו בשמים ממעל, ושכינת עזו בגבהי מרומים, הוא אלהינו אין עוד.] [...] על כן נקוה לך יי אלהינו, לראות מהרה בתפארת עזך, להעביר גלולים מן הארץ והאלילים כרות יכרתון. לתקן עולם במלכות שדי, וכל בני בשר יקראו בשמך. להפנות אליך כל רשעי ארץ. יכירו וידעו כל יושבי תבל, כי לך תכרע כל ברך, תשבע כל לשון. [...]	עלינו לשבח לאדון הכל לתת גדלה ליוצר בראשית, שבחר בנו ליחד את שמו וקרבנו לעבודתו. [...] [n/a]	עלינו לשבח לאדון הכל, לתת גדלה ליוצר בראשית, שלא עשנו כגויי הארצות, ולא שמנו כמשפחות האדמה. שלא שם חלקינו כהם, וגורלנו ככל המונם. [...] (שבחר בנו ליחד את שמו וקרבנו לעבודתו.) [...] על כן נקוה לך יי אלהינו, לראות מהרה בתפארת עזך, להעביר גלולים מן הארץ והאלילים כרות יכרתון, לתקן עולם במלכות שדי, וכל בני בשר יקראו בשמך, להפנות אליך כל רשעי ארץ. יכירו וידעו כל יושבי תבל, כי לך תכרע כל ברך, תשבע כל לשון. [...]
Let us now praise the Sovereign of the universe, and proclaim the greatness of the Creator who has set us apart from the other families of the earth, giving us a destiny unique among the nations. (who spread out the heavens and established the earth, whose glory is revealed in the heavens above and whose greatness is manifest throughout the world.) […] We therefore hope in You, Adonai our God, may we soon behold the glory of your might: sweeping away the false gods of the earth	We were assigned to praise the Lord of the Universe and to proclaim the greatness of him who gave form to creation; who gave us a special task and assigned us to proclaim the unity of his name and who deemed us worthy to stand in his service. […] May the time be close, o God, that your name shall be sanctified in all the earth. May unbelief disappear and lack of insight no longer	It is our task to praise the Lord of the Universe, to proclaim the greatness of him who gave form to creation. He made us different from the peoples of the world. He did not allocate us the same task as them, so that our lot is different from that of all others. […] (He gave us a special task; He assigned us to proclaim the unity of his Name; He deemed us worthy to serve Him.) We hope, Eternal our God, that soon all humanity may recognize You. May the people then no longer be blinded by idols and false

that idolatry be utterly destroyed; perfecting the world under the rule of God that all humanity invoke your name; turning all the wicked of the earth toward You. Let all who dwell on earth acknowledge that unto You every knee must bend and every tongue swear loyalty. […]	exist. We implore You that the day may come when all humanity shall invoke your name; that purity and goodness shall take the place of corruption and evil; that superstition shall no longer restrain the mind and idolatry no longer blind the eye; that all who live on earth shall know that before You every knee shall bend and every tongue swear You loyalty. […]	ideals. Once your kingdom is consolidated, the world shall be whole. All mortals shall proclaim your Name and all evil shall disappear from the world with your help. People shall recognize You, each knee shall bend before You, every tongue shall swear You loyalty. […]

Like *MT* and the two German *siddurim*, *STL* and *STL2* provide alternative versions of the first paragraph. *STL* alters the Hebrew text to *shebachar banu l'yacheid et sh'mo v'keirvanu la-avodato* – [*die*] *ons opgedragen heeft de eenheid van zijn naam te verkondigen en die ons waardig heeft gekeurd om in zijn dienst te staan* ("who gave us a special task and assigned us to proclaim the unity of his name and who deemed us worthy to stand in his service"). It is thereby consistent in its wording with *STL's* alternative Dutch wording of the *chatimah* of *Ahavah Rabbah* that also stresses the special mission of Israel as witnesses to the unity of God's name. The *STL2* includes two alternative versions of the Hebrew text, the traditional one and an alternative that is almost identical to the one from *STL*: *shebachar banu l'yacheid et sh'mo v'keirvanu la-avodato – Hij heeft ons opgedragen de eenheid van Zijn Naam te verkondigen; Hij heeft ons waardig gekeurd Hem te dienen* ("He gave us a special task; He assigned us to proclaim the unity of His Name; He deemed us worthy to serve Him").

Regarding to the second paragraph of the *Aleinu*, the STL does not feature a Hebrew text at all, but only a Dutch version. Like the earlier *siddurim*, a creative

translation is given: *Moge het ongeloof verdwijnen en het gebrek aan inzicht niet langer bestaan* ("May unbelief disappear and lack of insight no longer exist"). The *STL2* contains the traditional Hebrew text, but a Dutch translation along the lines of *STL*: *Mogen de mensen zich dan niet meer door idolen en valse idealen laten verblinden* ("May the people then no longer be blinded by idols and false ideals").

4.7 Inclusiveness: a) *Hashkiveinu*

***Mishkan T'filah* (2007)**	***Seder HaT'filot* (1997)**	***T'filot L'chol HaShanah* (2009)**
ושמור צאתנו ובואנו לחיים ולשלום מעתה ועד עולם. ברוך אתה יי, הפורש סכת שלום עלינו ועל כל עמו ישראל ועל ירושלים.	ושמור צאתנו ובואנו לחיים ולשלום מעתה ועד עולם. ופרוש עלינו סכת שלומך. ברוך אתה יי, הפורש סכת שלום עלינו ועל עמו ישראל ועל כל העולם.	ושמור צאתנו ובואנו, לחיים ולשלום, מעתה ועד עולם. ופרוש עלינו סכת שלומך. ברוך אתה יי, הפורש סכת שלום עלינו ועל כל עמו ישראל ועל ירושלם.
Guard our going and coming, to life and to peace, evermore. Blessed are You, Adonai, Guardian of Israel, whose shelter of peace is spread over us, over all your people Israel, and over Jerusalem.	Protect our going out and coming in, our sleeping and and waking from now for all eternity. Spread your peace over us like a tent. Praised be You, Eternal. You spread your peace over us like a tent, over your people Israel and over the whole world.	Protect our going out and our entry to life and to peace, from now on forevermore. Spread over us the tent of your peace. Blessed are You, Eternal, You who spread the tent of peace over us, over all your people Israel and over Jerusalem.

The other side of the coin in terms of universalism is the question of how inclusive to be of members outside the Jewish community. While *Ahavah Rabbah* and *Aleinu* deal mainly with the special role of Jews vis-a-vis non-Jews, both *Hashkiveinu* and *Kaddish* are extended by some of the editors to include non-Jews when asking for God's blessing.

The evening prayer *Hashkiveinu* asks for God's protection during nighttime, and by extension, for a peaceful existence. *MT* retains pretty much the whole traditional Hebrew text of the prayer, ending with the *chatimah*: *hoporeis sukkat shalom aleinu, v'al kol amo Yisrael, v'al Y'rushalayim* ("whose shelter of peace is spread over us, over all your people Israel, and over Jerusalem"). This text is quite particularistic as it restricts its request for blessing to oneself and Jews around the world, with a particular mention of Jerusalem as the the capital of Israel. *SHT* is far more inclusive by changing its request for peace in both the Hebrew and the German translation: *hoporeis sukkat shalom aleinu, v'al amo Yisrael, v'al kol haolam – Du breitest deinen Frieden wie ein Zelt über uns aus, über dein Volk Israel und über die ganze Welt* ("You spread your peace over us like a tent, over your people Israel and over the whole world"). The particularism of the traditional version is cut down by omitting the special request for Jerusalem (and by extension Israel), and stressing instead an awareness that Jews are also part of the family of humanity that also is deserving of peace. *TLH* reverts to the traditional text in both languages, moving back to the particularistic model.

***Mishkan T'filah* (2007)**	***Seder Tov L'hodot* (1964)**	***Seder Tov L'hodot* (2000)**
ושמור צאתנו ובואנו לחיים ולשלום מעתה ועד עולם. ברוך אתה יי, הפורש סכת שלום עלינו ועל כל עמו ישראל ועל ירושלים.	ושמור צאתנו ובואנו לחיים ולשלום מעתה ועד עולם. ופרוש עלינו סכת שלומך. ברוך אתה יי הפורש סכת שלום עלינו ועל כל עמו ישראל ועל ירושלים.	ושמור צאתנו ובואנו, לחיים ולשלום, מעתה ועד עולם. ופרוש עלינו סכת שלומך. ברוך אתה יי, הפורש סכת שלום עלינו ועל כל עמו ישראל ועל ירושלים.
Guard our going and coming, to life and to peace, evermore.	Thus keep us so that we go from here and so that we stay in our life in strength;	Watch over us when we go out and when we come home, so that we shall live in peace forever. (cf. Psalms 121:8)

Blessed are You, Adonai, Guardian of Israel, whose shelter of peace is spread over us, over all your people Israel, and over Jerusalem.	so that peace go forth from us and peace may surround us, now and forever. Praised art Thou Lord, who spreads the hut of peace over us and over all his people Israel, over all human beings and over Jerusalem.	And spread the protection of your peace over us. Praised are You, Eternal, who lets a sukkah of peace descend over us and over all his people Israel and over Jerusalem.

A similar development can be seen in the Dutch *siddurim*. The earlier *STL* might contain the traditional Hebrew form of the prayer, but its Dutch translation goes beyond it in the *chatimah*: *die de hut van vrede spreidt over ons en over heel zijn volk Israel, over alle mensenkinderen en over Jeruzalem* ("who spreads the hut of peace over us and over all his people Israel, over all human beings and over Jerusalem"). This version of the prayer keeps the balance between particularism and universalism: While it keeps the specific location Jerusalem in the text (unlike *SHT*), it also expresses its care for humanity beyond the Jewish people. And as with *TLH*, the more recent Dutch *siddur STL2* reverts to the particularistic pole by choosing the traditional version of the text.

4.7 Inclusiveness: b) *Kaddish*

***Mishkan T'filah* (2007)**	***Seder HaT'filot* (1997)**	***T'filot L'chol HaShanah* (2009)**
עשה שלום במרומיו, הוא יעשה שלום עלינו, ועל כל ישראל. ואמרו : אמן.	עשה שלום במרומיו הוא יעשה שלום עלינו ועל כל ישראל. ואמרו : אמן.	עשה שלום במרומיו הוא יעשה שלום עלינו ועל כל ישראל, ואמרו אמן.
May the One who creates harmony on high, bring peace to us and to all Israel. To which we say Amen.	God creates peace on high. May God give peace to us and to all Israel. To this, answer with: Amen.	The One who creates peace in heavenly heights may bring peace to us and to all Israel! Say: Amen!

The closing line of the Mourner's *Kaddish* (conceptually, also a universalistic prayer hoping for God's speedy realm in the world) is another chance to extend one's concern and request for peace beyond the limits of the Jewish community. While *MT* nominally only contains the traditional Hebrew text and literal translation of it, it is not uncommon in American Reform synagogues for people to add the words *v'al kol yoshvei teiveil* ("and to all the inhabitants of the earth") before the closing *v'imru: Amen*. None of the two German *siddurim SHT* and *TLH* offer such an option, but their texts are practically identical to *MT* (and by extension, the traditional text of the *Kaddish*).

***Mishkan T'filah* (2007)**	***Seder Tov L'hodot* (1964)**	***Seder Tov L'hodot* (2000)**
עשה שלום במרומיו, הוא יעשה שלום עלינו, ועל כל ישראל. ואמרו : אמן.	עשה שלום במרומיו הוא יעשה שלום עלינו ועל כל ישראל ואמרו אמן.	עשה שלום במרומיו הוא יעשה שלום עלינו ועל כל ישראל ועל כל בני אדם, ואמרו אמן.
May the One who creates harmony on high, bring peace to us and to all Israel. To which we say Amen.	He who makes peace in his spheres, He will make peace for us and all Israel and all mankind. Say thereafter: Amen.	He who makes peace in his spheres, may He make peace for us, for all Israel and for all mankind. Say thereafter: Amen.

While *STL* keeps the traditional text, it shows some universal concern in the Dutch translation by adding *en* [*voor*] *geheel de mensheid* ("and [for] all mankind"). Interestingly, *STL2* continued and even expanded this trend by inserting it also into the Hebrew as *v'al kol b'nei Adam – en voor de hele mensheid* ("and for all mankind"). It thereby shows a parallel trend to the growing American Reform practice of adding the words *v'al kol yoshvei teiveil* ("and to all the inhabitants of the earth"), which conveys the same intent using different words.

4.8 Analysis of Prayer Comparison

The following table shows the results of the prayer comparison. In the left column in bold print are the individual prayers presented in this chapter, and below each prayer, the aspects analyzed in it. The letters in the top row correspond to the different *siddurim*.

In order to arrive at a quantitative comparison of *siddurim* and to locate them on the traditional-innovative spectrum, each aspect is graded according to its traditionalism. A check mark ("√") indicates that the *siddur* includes the traditional form of the prayer in Hebrew and translation; an "X" indicates an innovative alternative. "Both" means that two versions of the prayer are given, the traditional and an innovative one; "Altern." refers to a traditional choice in the Hebrew, but an innovative one in the translation.

	MT	***SHT***	***TLH***	***STL***	***STL2***
Avot					
Patriarchs only	X	Both	X	√	Both
Redeemer	X	Altern.	√	Altern.	√
G'vurot					
M'chayei HaMeitim	Both	Altern.	√	Altern.	√
K'dushah					
Angels	X	X	√	X	√
Zion	X	X	√	X	√
Yotzer Or					
Angels	X	X	X	X	√
Or Chadash	√	X	√	√	√
R'tzeh					
People's Return to Zion	X	X	X	X	√
Yaaleh V'yavo					
Mashiach ben David	X	Altern.	√	X	√
Jerusalem	X	√	√	X	√

Ahavah Rabbah					
Election	√	√	√	Altern.	√
Kibbutz Galuyot	√	X	√	Altern.	√
Aleinu					
Election	Both	X	Altern.	X	Both
Destruction of Wrongdoers	Altern.	Altern.	Altern.	X	Altern.
Hashkiveinu					
Particularism	√	X	√	Altern.	√
Kaddish					
Particularism	Altern.	√	√	Altern.	X

In the next table, the liturgical choices are added up to reach a factor representing how traditional the respective *siddur* is. "√" is given the value "1"; "Both" and "Altern." are given the value "0.5" as they do not represent a clear-cut choice, but have both traditional and innovative elements combined in them.

	MT	***SHT***	***TLH***	***STL***	***STL2***
Traditional Choices (√)	4	3	11	2	12
Both Trad.&Innov. Options	2	1	-	-	2
Alternative Translation	2	4	2	6	1
Traditionalism Factor	**6**	**5.5**	**12**	**5**	**13.5**

The factors show that both the earlier German and Dutch *siddurim SHT* (1997) and *STL* (1964) with the factors 5.5 and 5 are by far the most innovative and liberal *siddurim*. Both the later German and Dutch *siddurim TLH* (2009) and *STL2* (2000) made many more traditional choices (factors 12 and 13.5) and are further on the conservative end. *MT* (factor 6) can be located a lot closer on the spectrum to *SHT* and *STL*. The recent *siddurim* of the Progressive Movements in Germany and the Netherlands, *TLH* and *STL2*, are thus quite conservative compared to the current liturgy of the US Reform Movement.

5. Conclusion

In this last chapter, I will try to summarize the results of my *siddur* comparison. While each of the four *siddurim* was created at a certain time in a certain geographical location as well as a product of circumstances, one can still work out several parallels and general trends.

Both the first post-war German *siddur Seder HaT'filot* (*SHT*) from 1997 and the first Dutch *siddur Seder Tov L'hodot* (*STL*) from 1964 were designed to function as the common liturgical base for their respective Progressive movements, the Union of Progressive Jews in Germany and the Union for Liberal-Religious Jews in the Netherlands (the later Dutch Union for Progressive Judaism). Since both *siddurim* were modeled on liturgies from other countries than those for which they were intended (Great Britain for *SHT*, Germany for *STL*), attempts were made to provide them with local authenticity. *SHT* was thus connected to German pre-war Reform Judaism, while *STL* was linked to the specific Dutch *minhag* that had developed in Amsterdam and Den Haag. Both *siddurim* were quite open for adaptations; they were understood as “middle of the road” compromises.

In both countries, however, a great shift occurred between the first and second generation of *siddurim*. The German *T'filot L'chol HaShanah* (*TLH*) of 2009 was based on the very specific local *minhag* of the Synagoge Pestalozzistraße in Berlin, and intended as the inheritor of the Liberal German Judaism of pre-war times. Although it was endorsed by the General Rabbinical Conference in Germany, it still has not yet spread very much geographically outside of Berlin.

The second Dutch *Seder Tov L'hodot* (*STL2*) from 2000 has a slightly different publication history as it was the product of a ten-year editing process involving a committee of many Dutch progressive rabbis. Its uniqueness lay in the addition of prayers for domestic use and ceremonies that represented the two key identity-generating events that define today's Dutch Jewry, the Holocaust and the founding of the State of Israel.

As the results of the qualitative and quantitative analysis of the four *siddurim* show, both *TLH* and *STL2* include many more traditional choices of prayers. They are thus further on the conservative end of the spectrum, compared to the earlier generation of German and Dutch *siddurim*, the *SHT* and *STL*, which were a lot more liberal and universalist in scope.

Although the European Progressive Movements have never been as radical in their reforms as the American Reform Movement, it is still remarkable to see how far to the right these newer Progressive *siddurim* are. *Mishkan T'filah* (*MT*) from 2007 also represents a shift towards tradition and a stronger embrace of Hebrew and Zionism compared to its predecessors, the *Union Prayer Book* (1940) and *Gates of Prayer* (1975). But, compared to current German and Dutch *siddurim*, it is still among the most liberal prayerbooks on the spectrum.

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7. Appendix

7.1 *Seder HaT'filot. Das jüdische Gebetbuch* (1997) [my translation]

Preface

A prayerbook is both the most public and the most intimate expression of Jewish values and experiences. It is, therefore, the best access point from which to gain insight into the essence of the Jewish faith. But at the same time, it is also a testimony to the daily battles occurring therein. For ages, we have found find in a liturgy the highest goals of a people or a community of faith, but it is also reminiscent of past conflicts and divisions. As a liturgy is a public statement and a public commitment, it focuses the self-image of a certain community at a certain time. It strengthens the solidarity of those who consider themselves part of the community that uses it. At the same time, it excludes others – be it consciously or not – who cannot join this particular community or this particular form of service.

But as it reflects the insights of previous generations that shaped the community in question, it also is the ground and sometimes the – often well-camouflaged – battlefield where new experiences, opinions, and attitudes are thought through, tested, or publicly enforced. That is the reason why a liturgy both unites and separates. It is a defining text, a defining practice.

Just as a liturgy enables common experiences and commitments, it also sets the limits for private freedoms and personal devotion. The silence between the words is as important as the words themselves.

A liturgy – of whatever content – can accompany people from childhood and gain

a special significance at special times. That is why it is ingrained deeply in our hearts and our consciousness. It symbolizes for us something eternal, reliable, and safe, even if we are not always conscious of it. This is even the case when the texts themselves do not mean much to the person speaking or hearing them, either because the texts evolved so long ago, or because they are in unknown language, or because the rhythm and the intonation gradually turned them into a mantra. Still: If you change a word or a syllable, a melody or the order of certain prayers, you will trigger fierce emotions. It is of little consolation to know that even the most radical changes will become as familiar as if they had existed "for ages." At the moment of change, it will still only be seen as threatening and distressing. We underestimate the power of ritual and liturgy at our own risk.

This being said, we want to present a liturgy for German Judaism. It is not entirely new, as the versions of the traditional prayers used here are those also in use in the Reform synagogues in Great Britain. Those in turn have been influenced by a whole number of developments whose origins can be traced back to the beginnings of the Reform Movement in Germany almost two centuries ago. We find the traces of the last and the beginning of this [the 20th] century when numerous traditional texts were radically rejected; as well as the post-war period when the strong wish for reintegration of these texts developed.

Liturgical reform is integral to the larger story of the history of Liberal Judaism. Jews who had left the ghettos saw the necessity to adapt their religious services to new circumstances: Services should be designed aesthetically. Music played on an organ and sung by a choir should express the beauty of the prayers more strongly. Men and women should be on equal footing and sitting side by side. The texts prayed should be intelligible

– which is why they could also be read in the vernacular (already permitted by rabbinic sources [*Sotah* 32a], but only seldom acknowledged). Several theological ideas, such as the resurrection of the dead, the reestablishment of the temple and its sacrificial services, and faith in angels no longer seemed up to date. The feelings of optimism and universalism that characterized most of the 19th century caused emancipated Jews to feel uneasy about the narrow nationalism and particularism in many prayers. The development of the scientific engagement with Jewish sources led to the wish to find the original, "pure" forms, and to remove the supposed accumulations that developed out of the long experience of exile and suffering.

Among the literally hundreds of new prayerbooks published in Germany from the beginning of the 19th century until the 1930s, two basic types developed. Some of them tried to change the traditional prayerbook by abbreviations [in length] and revisions [of content], but to maintain the structure and most of the content. Others were more radical and rather resembled anthologies of Jewish prayers, usually quoted in German, with a few "classic" sections such as the *Sh'ma* cited in Hebrew. These German innovations spread throughout Western Europe and America, and brought about an explosion of liturgical creativity. Although like so many other streams of Judaism, German Liberal Judaism, was destroyed by the National Socialists, it continued to create its own expressions wherever refugees found a new home.

In Great Britain, the tradition of prayerbook reform was continued in two religious movements: the Reform Movement and the Liberal Movement. The prayerbooks of the former, the three volumes of *Forms of Prayer for Jewish Worship* of the Reform Synagogues of Great Britain (RSGB), form the basis for both of these new

German prayerbooks. The first volume contains the *Daily, Sabbath and Occasional Prayers* (5737-1977), and the *Prayers for the Pilgrim Festivals* (5755-1995). The accompanying second volume contains the *Prayers for the High Holy Days* (5745-1985). For lack of space, the extensive anthologies of study texts and Torah commentaries could not be included. The British original was published by Rabbi Lionel Blue and Rabbi Jonathan Magonet under supervision of the Assembly of Rabbis of the RSGB. We offer our thanks to the RSGB for the permission to use the Hebrew text and ideas of the English translation and the new English prayers in this German edition.

The German translation was created by Annette Böckler, supported by Gesine Popp and Lydia Lusch, under the supervision of Rabbi Professor Dr. Jonathan Magonet. The translation principle used was to connect as exact a translation as possible of the Hebrew, Aramaic, and English texts together with a liturgically appropriate German language. The translator used the Hebrew and Aramaic originals of the prayers as her basis. Wherever it enhanced the understanding of the texts, she followed the interpretations of Forms of Prayer. She tried continuously to shape the translation in a non-exclusive style of speech. That is why God's name, the Tetragrammaton, was rendered in most locations as *Gott* ("God"), allowing for various notions of God, and in some instances as *der Ewige* ("the Eternal") – following the tradition begun by Moses Mendelssohn – or it was substituted by different terms, depending on the context, to express special attributes of God. The initiative for such a large project – publishing the first complete new prayerbook in Germany – came from Rabbi Dr. Dr. Walter Homolka. Organizing the publication lay in his hand. We thank the Gütersloher Verlagshaus,[48] especially Ulrike von Essen, for the willingness to take on this complicated publishing

[48] "Gütersloh Publishing House."

project. We thank the staff of Digital Print, Wuppertal, for the kind cooperation in creating the printer's copy.

By presenting this special form of Jewish services, we do not mean to question the legitimacy of other forms, whether very traditional or very radical. The Jewish world is presently more multifaceted than ever before, and we have the freedom to choose the form of words that express our faith and disposition the most. But it is helpful to have a starting point, especially with the rapidly changing situation of communities in Germany. In this prayerbook, we find prayers of our tradition that were adjusted in a particular way to the present day. They can be used and altered by various communities in various ways – and that is the way it is supposed to be!

The question was raised as to why the traditional first section of the *Amidah* speaks of the "God of Abraham, God of Isaac, and God of Jacob" and not of the "God of Abraham, Isaac, and Jacob." The answer is: Each of the patriarchs had to find God in his own way, based on the experiences of his time. This is our challenge today – as is the search for the God of Sarah, God of Rebecca, God of Rachel, and God of Leah.

Rabbi Prof. Dr. Jonathan Magonet

7.2 *T'filot L'chol HaShanah. Jüdisches Gebetbuch* (2009) [my translation]

Preface

If you open a *siddur* in a traditional synagogue in the right spot, you should be able – with the help of the frequently available "stage directions" – to follow the service till the end. This makes the compilation of a traditional *siddur* straightforward, but of a Progressive one rather complicated because the order of the prayers in Progressive

communities varies from place to place, which is why the *siddur* needs to react flexibly to these demands.

This *siddur* follows the model of the Neue Synagoge Berlin and is thus representative of the tradition of Liberal German Judaism in pre-war times. At the same time it also tries to be a guide for the inexperienced user of this *siddur* by employing a navigation bar with stage directions. The user of this new *siddur* should not lose track even in services not conducted by a leader.

Ten years ago, the Synagoge Pestalozzistraße published the *Seder HaTefillot* simultaneously with the Gütersloher Verlagshaus' *Seder HaTefillot* of the same name, edited by Rabbis Walter Homolka and Jonathan Magonet with a German translation by Annette Böckler. Against the background of the prayerbooks of the Neue Synagoge Berlin, reprinted for the last time before 1933 and still in use in the Synagoge Pestalozzistraße until the end of the 1990s, the goal was to depict the unique rite that developed in post-war times as a Liberal-Conservative mixture on the one hand, and on the other, to find a common platform for the developing Liberal communities in Germany in the first place.

The most important dividing line from the old pious Judaism is the issue of the equal treatment of men and women. Of course the text of the new prayerbook is presented in an egalitarian way so that the section of the ancestors not only mentions the patriarchs, but also mentions the matriarchs directly alongside on the page. But the traditional texts need refreshment in other places as well: Considering all the calls for repentance of the sinners, can you really recite in the weekday *Amidah*: “Let there be no hope for the slanderers,” or would it be more appropriate to say, “Let there be no hope for

slander”? There is also a series of text revisions, sometimes consisting of shortenings, sometimes consisting of exchanges of words or whole texts.

The aim of the transliteration was to approximate the sound of the Hebrew as closely as possible, and in doing so, to bear the German pronunciation in mind. Hence, you pronounce: *ss* = ש/ס (*ssimcha/chassdo*), *z* = צ (*Bar Mizwa*), *s* = ז (*Mismor*).

In order to keep the transliteration practical and simple, we took care to unify spellings while forgoing strict academic rules. In rare instances, we changed the transliteration for technical reasons.

The consonant *j* (י) in Hebrew also serves as vowel. In a long *e* vowel, a *j* is sometimes added as a part of the long vowel. In this case, this *j* added to the vowel is pronounced allusively. Sometimes this pronunciation of this *j* helps to distinguish between the singular (*ejnecha* “your eye”) and plural form (*ejnejcha* “your eyes”).

The vowel s*h'vah* (̣) caused us several difficulties as it is a mix of a glottal stop (as the *r* in the word *Bar'chu*) and a German *e* vowel, but pronounced more empathetically (twice in *j'hal'lucha*).

Following Hebrew pronunciation, we transcribed a sequence of two *sh'vah* vowels as glottal stops (like *mishk'notecha*), but sometimes – according to Hebrew pronunciation – the second s*h'vah* vowel of the two was transcribed as *e* (for example: *korbenot*, not *korb'not*).

The apostrophe was mainly used for two purposes: first as instruction for the correct Hebrew pronunciation (*ta'ir*, i.e. the syllable *ir* is stressed, not *tair*), and second, to avoid diphthongs in the German (*tare'u* to avoid the *eu* diphthong). Generally, we separated main words (nouns and verbs) from prefixes by using a hyphen, or in seldom

cases, by using an apostrophe (*ha-shalom, u-mewi, w'chonenu*).

Old pious traditions say that man created by God knew Hebrew in the womb, but that this linguistic competence was lost with birth. That was why everyone can pray in Hebrew and understand it in one's heart. This is a nice explanation with which we do not want to disagree. We also set the transliterations next to the Hebrew text, along with the translations, to allow for community solidarity during the course of the prayers, and hope to comply with the request of many to get closer to God by using the *siddur* in group prayer.

The translations of the texts are based on the *siddur* and *machzorim* published by Andreas Nachama in the late 1990s for the Synagoge Pestalozzistraße, when not dealing with traditionally transmitted biblical texts. These latter texts are provided in the translation tradition of Moses Mendelssohn, on the one hand, to make the easily pronounceable texts of Mendelssohn's accessible to a new generation of worshipers, and on the other, to revive the traditional line of modern Judaism in Germany which is inseparably connected to Moses Mendelssohn. On occasion, translations from other German-speaking prayerbooks published before the Shoah were assigned to some prayers, especially those reappearing in the prayerbook in several locations. When using this *siddur,* may the words of Abraham Joshua Heschel be fulfilled: “Prayer means bringing God back into the world, if only for a moment.”

Tevet 5769 | January 2009
Rabbi Prof. Dr. Andreas Nachama
Rabbi Jonah Sievers
Dr. Nogah Hartmann

Acknowledgment

It was the summer of 2006 when the rector of the Abraham Geiger Kolleg, Rabbi Prof. Dr. Walter Homolka, approached Rabbis Jonah Sievers and Andreas Nachama to continue the work of compiling a new Progressive *siddur* which had been initiated in Berlin in 1997. The additional endorsement of the Gütersloher Verlagsanstalt began a process that, enhanced by stimulating suggestions, dragged on longer than originally expected. Rabbi Drs. Edward van Voolen brought important insights to the project. The final redaction, the setting of the layout according to graphic designer Kurt Blank-Markard, and the synchronization of the transliteration with the Hebrew text were supplied by Dr. Noga Hartmann. We thank all participants for their great patience and continuing encouragement in seeing the project to conclusion.

7.3 *Seder Tov L'hodot. Gebeden voor Sjabbat en Feestdagen* (1964) [my translation]

Preface

For years, attendees of synagogue services in the Liberal Jewish communities in the Netherlands have expressed the wish to have a prayerbook of their own. Over the years, this wish has been partially satisfied. First, a Haggadah of their own was introduced in 1958. A booklet with the text of the Friday night and Shabbat morning service followed in 1961. On almost all other occasions – apart from sporadically produced photocopies – the so-called *Einheitsgebetbuch*[49] was used, along with sections of other prayerbooks (among them the *Union Prayerbook* and the traditional Ashkenazic *machzor*).

The book currently before us today is published as Part I of our own prayerbook.

[49] "Union Prayer Book" from Germany.

It contains the services for Friday night and Shabbat morning, as well as the evening and morning services for Pesach, Shavuot, and Sukkot. Furthermore, several special passages for Tishah B'Av, Chanukah and Purim were included.

This is not the place to give a complete account of the formation of this *siddur*. This shall happen at another time in the future. For now, suffice it to say that this book rests primarily on two pillars: on the succinct liturgy put together under the direction and supervision of Rabbi J. Norden of Elberfeld, Dr. H. Hirschberg, R. J. Spitz, and L. Levisson between 1932 and 1938, and on the *Einheitsgebetbuch*.

By calling them pillars, we literally mean nothing more than that. The tradition of the Liberal Jewish communities of Amsterdam and Den Haag is of course reflected in this prayerbook. We also tried to reintroduce the texts containing petitions for the restoration of Jewish sovereignty in the Jewish state – which were omitted in particular by the compilers of the *Einheitsgebetbuch*. The prayer for the State of Israel was taken from the *siddur* of the Liberal Jewish community of Jerusalem.

Wherever possible, we strove to structure the book so that users in synagogue do not need to thumb through many pages in order to follow the service. For practical reasons, the various texts of the Torah and Haftarah readings for the holidays were included at the end.

We need to point out one innovation. Almost all prayerbooks containing translations have followed the tradition of printing the Hebrew text on the right side and the translation on the left. We broke with this tradition. The Dutch translation follows the Hebrew text paragraph by paragraph. We felt the necessity for this arrangement because the Hebrew – or at least a considerable part thereof – is almost always translated during

services. Reading of and following along with these translations is greatly simplified by this arrangement. In addition, it seems to make it easier for those with insufficient Hebrew skills to follow the translation during the recitation of the original text.

If this book can do its modest share to enhance the religious experience of its users, the compilers shall consider themselves rewarded.

The Compilers

Adar 5724 – March 1964

7.4 *Seder Tov L'hodot. Teksten, gebeden en diensten* (2000) [my translation]

Preface

With the publication of this *siddur*, an old wish is being fulfilled. By the 1970s, there was already talk of the need for a new translation and for a *siddur* that also contained texts for domestic use and the lifecycle. A first step toward this end was the reprinting of sections from the American Conservative *siddur Sim Shalom* in 1989. The plan was initially to translate this *siddur* for use in the Netherlands. This plan did not seem to have been successful.

In April 1991, a sample of a new redaction of the Hebrew text of the Friday evening services, and in December 1991, of the Shabbat morning service was prepared. A revised sample edition with a new translation of the Friday evening service was published in June 1995, and in May 1996, another sample edition with a new translation of the Shabbat morning service was published.

The rabbis [responsible for this project] gathered together over the years, when

their individual work schedules permitted, to define the contemporary content of the *siddur.* Together with the translators, they set up criteria that the translation had to fulfill. First, the translators compiled a basic translation, and afterwards they put together the translation that would eventually be published by the redaction committee. This version was used in the previous editions from 1995 and 1996 by the people of the Liberal Jewish communities in the Netherlands. Based on it, many important corrections and additions to the text were presented to us. These comments were incorporated in the current edition. We are very grateful to everybody who contributed to the development of this *siddur.*

The book in front of you is partially based on the LJG *siddur* of 1964, but also includes many new elements. This will later be explained in the introduction. The redaction committee consulted a number of modern *siddurim* and took over both ideas and texts from them. We are grateful to our sister movements in Israel, Great Britain, and the United States for their permission to adopt them. Our sources for inspiration were mainly:

- *Siddur HaAvodah SheBaLev.* Israel Movement for Progressive Judaism, Jerusalem, 1982;
- *Forms of Prayer.* Reform Synagogues of Great Britain, London, 1977;
- *Siddur Kol HaNeshamah*. The Reconstructionist Press, Wyncote, Pennsylvania, 1994;
- *Siddur Lev Chadash*. Union of Liberal and Progressive Synagogues, London, 1995;
- *Gates of Prayer.* Central Conference of American Rabbi, New York, 1975;
- *On the Doorposts of Your House*. Central Conference of American Rabbis, New York, 1994;
- *Siddur Va'ani Tefilati*. Masorti Movement, Jerusalem, 1998.

We are indebted to Ms. Rosie David-Friedmann *z.l.*, who underwrote this edition with a generous donation. We are also grateful to the Al and Falk families for their financial support during the initial phase of this project, and to the Judith Druk Foundation for its gift in memory of Judith Druk *z.l.*, who led many back to their tradition.

For us and for all contributors it was a special mitzvah to work on this *siddur.* Its completion is a cause for great happiness and gratitude to the Highest One who has given us the power to complete this work. We hope that this book will contribute to a further revival of Jewish life in the Netherlands, to interest and immersion in our Jewish tradition and sources, and to an even stronger spirit of connection and faith in God among the people of our communities.

Amsterdam, ניסן תש״ס – April 2000.
Rabbi David Lilienthal

Introduction

טעמי וראו כי טוב יי, אשרי הגבר יחסה בו.

Taste the Eternal and see that He is good; lucky is the man who trusts in him. (Psalms 34:9)

In general, Jews do not find it easy to speak about God and faith. Rather, we speak *to* God, either as a sign of happiness and gratitude when something good happens in our life or as expression of anger and desperation when we experience difficulties. When we are asked what we believe or what the theological principles of Judaism are, the temptation is great to answer it in a manner reminiscent of the author of psalm 34 (see above): “Why

don't you come with us to synagogue?" – "Why don't you come for the seder?" – "Taste the Eternal and see that He is good!"

Our Judaism seems more like a system of behavior than of faith. We measure behavior, not faith; we impose on ourselves the requirement of ethical and ritual *mitzvot* and discuss what those are and how we can be best execute them; we seldom engage in theological discussions. For us, m*itzvot* are: theology put into practice.

This does not mean that Judaism is bereft of theology. The existence of God is seldom discussed. The Torah begins with the words "In the beginning, God created..." His power and righteousness are seldom questioned these days. This has been part of our tradition ever since the days of Abraham's protest against God's plan to destroy Sodom (cf. *B'reishit* 18) and since the book of *Iyov* (Job) was included in the *Tanach*. One of the meanings of the name *Yisrael* is: "the one wrestling with God" (cf. *B'reishit* 32:25-29).

Protesting against God's actions is nothing other than expressing faith in Him. We further cannot understand nor accept that He might not be constantly just and good. However, our ancestors always built their existence on their trust in God and we follow their lead, despite all our questions. We cannot and do not want to do it differently. If the Jewish community is the body of Judaism, then the service is its soul; if the *mitzvot* are the body of Jewish life, then our prayers form its soul.

In this *siddur*, both classical and modern expressions of happiness and gratitude, of trust in God and pleas found their place, together with voices of protest, doubt, and even despair, from today and yesterday. We hope that the users of this book will not feel bound by the printed words and the songs of the previous siddur, but that they should find inspiration to expressions of their own feelings and experiences, both during public

services and during personal prayers. […]

Liberal *Siddurim* in the Netherlands

From the beginning, the Liberal *siddurim* in the Netherlands have followed the middle ground between the radical and traditionally oriented prayerbooks in other lands.

Our first *siddurim* were nothing more than thin booklets. The *machzor* for Rosh HaShanah from 1934 contained merely 62 pages, and the one for Yom Kippur from the same year 70 pages. A series of these booklets was published between 1932 and 1938 under the redaction of Rabbi Dr. H. Hirschberg, R.J. Spitz, and Levie Levisson, with the collaboration of Rabbi J. Norden from Elberfeld, Germany. These *siddurim* were based on the *Einheitsgebetbuch*, but its texts were heavily abridged and Dutch texts were strongly represented.

After the Shoah, another series of smaller books was published. In 1960, a reprint of the second part of the *Einheitsgebetbuch* was published, that is, the part for the High Holy Days. In 1964, this *machzor* was published under the redaction of Rabbi Dr. Jacob Soetendorp, with a Dutch translation, along with a Hebrew translation prepared by him of some of the German texts from the German original. This is the *machzor* that is still used by the Union.

In 1964, the first hard-cover *siddur* for Shabbat and holidays was published by the Union. This *Seder Tov Lehodot* was compiled by Rabbi Dr. Jacob Soetendorp, in close collaboration with Mr. Robert A. Levisson. In one important aspect they followed the example of their predecessors. They let the Hebrew and Dutch texts follow each other on the pages in order to ingrate the Dutch more clearly as language of prayer. In the book

lying in front of you, we broke with this concept and you will find the Hebrew and Dutch texts consistently side by side. In several sections of the lifecycle section, the earlier concept was retained.

The first part of *Seder Tov Lehodot* was still based on the *Einheitsgebetbuch*, but it left out many prayers and included others in shortened form. The second paragraph of the *Sh'ma* was omitted, as was the first half of the third paragraph. Regarding *Aleinu*, only the Hebrew text of the first paragraph was included. The contents of the second paragraph were summarized in a very free translation, woven into the meaning of the first paragraph. In today's edition, we kept this beautiful interpretation of the *Aleinu* as one of the two alternatives for the translation of the Hebrew text.

Based on the principle that many repetitions of the same texts are to be avoided, the *Musaf*, that is, the repetition of the *Amidah*, was left out. Several characteristic texts from the *Musaf* were placed after the *Shacharit*. Thus the *K'dushah* in the *Shacharit* was really the *Musaf* one. Particular for the Dutch edition of 1964 was further that the introductory line was exchanged by that of the *Musaf K'dushah* from Rosh Hashanah and Yom Kippur, probably because it lacked any reference to angels.

The *siddur* of 1964 also had a number of other characteristics that made it different from Liberal *siddurim* in other countries.

This *Siddur*

The redaction committee put together a *siddur* over the course of more than ten years that is completely revised in both layout and content. But as in 1964, no choice was made here between a traditional and a radical approach. Both work quite well together.

The reader will notice that this prayerbook follows all the principles formulated 150 years ago. In a longer form than just by saying “no,” we react to the six questions from page xxiii as follows:

1. We ask not for anger or destruction, but for the disappearance of hatred and violence.
2. We drop prayers that refer to different times and circumstances, even if these prayers came from Liberal sources. Instead, we include texts that are relevant for our circumstances. This is most obvious in the lifecycle section.

   The *siddur* contains many passages that testify to the equality of women and men, also in religious life. The texts for the calling to the Torah and all *Mi Shebeirach* texts are for both men and women. All prayers that were only given in the male form appear in both male and female form in this book.

   The classical bone of contention, the *b'rachah* in the morning service wherein man gives thanks to God that “He did not create me as a woman,” is replaced with a *b'rachah* wherein both women and men give thanks to God who “created me in his image” (cf. page 37).

   The Shoah, the Great Destruction, and the founding of the State of Israel are of dramatic importance for contemporary Jews; both brought about great changes in our lives and thinking. Therefore, they must occupy an important space in our prayers, in our religious recovery and the Jewish year.

   The Shoah is remembered in the Jewish world on Yom HaShoah, 27 Nissan, and in the Netherlands on May 4. This book contains a special anthology for use on both days as part of the regular evening service.

Instead of an evening service, one can potentially hold a memorial service. A text for this is included as well.

The text of the *b'rachah* after the *Sh'ma*, wherein Jewish history is briefly summarized, was adopted so that both the Shoah and the foundation of Israel are included (cf. page 68 and 274).

In the lifecycle section, a suggestion was made for Jews returning to the Jewish community upon having been estranged from their heritage as a consequence of the Shoah (cf. page 600).

Texts for the revival of the Jewish state and Jewish independence received a crucial place. There is an anthology in two parts, for Yom HaZikaron in remembrance of all those who fell defending Israel, and for celebrating Yom HaAtzma-ut in synagogue. For us Liberal Jews, Yom HaAtzma-ut has the status of a minor holiday on a level with Chanukah and Purim. Therefore we included a special *Al HaNisim* text that was taken over from the Israeli Liberal *siddur HaAvodah SheBaLev*, which is inserted into the *Amidah* and into the *Bentshen* on Yom HaAtzma-ut (cf. page 164). The text is kept in the same style as the *Al HaNisim* texts for Chanukah and Purim and is used the same way.

Above all, a special *Mi Shebeirach* was included for someone making *aliyah*. In the lifecycle section, a ritual for a “farewell meal” was included, following the model of the *Seder.*

3. We use a three-year cycle for the reading of Torah. A part of our communities also uses a three-year cycle for the *haftarot* that are connected in content to the *sidra* of the week. The *haftarot* directly connected to the Jewish calendar remain the

same each year.

4. and 5. We kept the prayers dealing with the return to Zion and in part even made them more Zionist. These ideas reach back to the messianic theme of Jerusalem as the religious center of the Jewish People. The classical texts describe this in terms of reconstruction of the Temple and reinstitution of the sacrificial service. Liberal Judaism shows a return to the old Temple tradition. Which form the messianic era and the messianic Jerusalem will get, we leave unanswered. Where reference to the Temple are included in the text, we do not speak about reinstitution of the sacrificial services, but leave the matter open (cf. e.g. the 14th *b'rachah* of the daily *Amidah* on page 144 and the 4th and 5th *b'rachah* of the *Musaf Amidah* on Shabbat on page 348-350).

For the first time, the change made by Rabbi Dr. Jacob Soetendorp directly after the reunification of Jerusalem on 28 Iyar 5727/June 7, 1967, appears in print. At the beginning of the Torah service on Shabbat, God is now asked to “fulfill the building of Jerusalem” instead of the traditional wording, to “build up Jerusalem” (cf. page 300). In the same way, a couple of instructions were given in the *Bentshen* section (cf. page 514) and in the first line on page 510, which now states that the land was not only given to our ancestors, but also to us.

In this context, it is also worth mentioning that we included an anthology to be used on Tishah B'Av. This day of commemoration and mourning has not been observed in Liberal Jewish circles for a long time, because it did not fit the philosophy of Emancipation. People did not want to mourn for a Temple whose rebuilding was not desired.

After the reunification of Jerusalem in 1967, the discussion over the meaning of Tishah B'Av arose again. Now that the city is again the Jewish capital, the acknowledgment of Tishah B'Av as day of mourning for the lost independence should be part of the past, people said. But the opposite happened. This day's meaning was enhanced. It turned into a day of commemoration of all the catastrophes that have hit us over the course of our long history, a day when the old longing for messianic redemption is emphasized.

The anthology for use on Tishah B'Av in this book was put together in terms of these deliberations. The texts stem from miscellaneous periods. Together they testify to the mental power of the People Israel and of our trust in the God of Israel, despite all. The connection to the Shoah is clear: Both in the revival of the catastrophe and in all the questions and protests of the survivors, and the steadfastness of the *She-erit HaP'leitah*, “those left remaining,” to repair and continue Jewish life. In this respect, there is much that our generation can learn from the experiences and reactions of our ancestors. The commemoration on Tishah B'Av can thus have a healing effect.

6. One of the interesting consequences of the founding of the State of Israel is that Hebrew has become a living language again. It is claimed that Hebrew is now spoken and understood by a greater part of the Jewish People than was ever the case before in history. Due to this change, Hebrew has received a new and strong role as the language of our prayers. Compared to the 1960s, today in most Liberal Jewish communities in the Netherlands, services are held in Hebrew.

The Translation

The translations offered here are completely new. They are closer to the *Ivrit* than those in the LJG *siddur* of 1964. The *b'rachot* and *Tanach* texts were translated as concordantly as possible although we paid attention to the context wherein a quote appears and to the way the texts are used in practice. With the *t'hillim* (psalms), the *Mi Shebeirach* texts, the *z'mirot* for Shabbat and the lifecycle, we took greater liberties.

While words can be translated, the translation cannot evoke the images and associations that are intended in the original language, or those evoked when reading in one's native tongue. As often as possible, the source of the citations is given, so that the reader can look up the original context of the text. This is often enlightening for the understanding of a text.

In general, we strove for an understandable “usage translation” without scientific or literary pretensions. In the English-speaking world, there is an attempt at gender-neutral translations. This seems to be less hard in English than in Dutch. We therefore chose to translate in as gender-neutral a mode as possible, as long as no strange construction in Dutch had to be made.

A consistently applied change in the Hebrew is that where there is a reference to our patriarchs, *avoteinu*, also the matriarchs, *imoteinu*, are listed. In the translation, this is reflected in “our ancestors.” Where the ancestors are called by their names, the names of the matriarchs are added to those of the patriarchs. We kept the term *avoteinu* without adding *imoteinu* to indicate that the male form in *Ivrit* includes both men and women.

The translation of God's name constitutes a special problem. We chose the term *de Eeuwige* “the Eternal,” a term that is derived from the meaning of the four letters with

which God's name is written. This word is connected to the Hebrew word “to be,” meaning that God is, has always been, and will always be (cf. *Sh'mot* 3:14). The term *de Heer* “the Lord” is essentially not part of Jewish parlance. Originally it is a translation of the way the four-lettered name was pronounced as *Adonai*, because the name itself must not be used. It is thus rather a mistake than a translation of the “four-lettered name.”

The translation “the Eternal” is also in keeping with earlier Dutch – and French and German – translations in which the terms *l'Eternel* and *Der Ewige* have been appearing for generations. This is by itself a gender-neutral term, but we also held on to the masculine terminology in connection with God, such as “He” and “His.” A neutral term such as “our Parent in heaven” seems strange to us, while a new feminine term would evoke human images. Paradoxically, the masculine terminology works as the most gender-neutral one in the praxis, even if it might be only so because we are so used it.

We are aware of the fact that, of necessity, we have to describe God in human terms as we do not have any other language and the terms we use do not represent reality.

In order to minimize the manifold use of the term “the Eternal” somehow, we chose different terms in a number of places, such as *de Altijdzijnde* “the Eternally Being One,” *de Altijdaanwezige* “the Omnipresent,” and *Hij* “He.”

A Few Practical Remarks

We strove to put together a prayerbook as complete as possible for all occasions on weekdays and Shabbat. Many Progressive *siddurim* offer a number of Shabbat services from which one may choose varyingly. We included more texts in the introduction to the Shabbat services than we expect people to use in practice. We meant these introductory

passages in the *Birkot HaShachar* and the *P'sukei D'zimrah* to serve as an anthology and for people to put the introduction together according to one's own taste.

The same is true for the omission of the *Musaf* prayer on Shabbat. This *siddur* is set up with a choice between a service or not, and both options can be used flexibly. The service instructions and the headlines giving the name of the prayers are written on the page with the Hebrew text. This is principally the page that is used during services. For those attending a service or for those who wish to pray alone and are not familiar with the *siddur*, we recommend reading the instructions before the beginning of the service.

The source references of texts and citations are placed along with the translation as a study guide. On the top of the page one can see which service and accompanying section is covered on the page.

Closing Remarks

The redaction commission hopes to have put together with this *siddur* a prayerbook that is at once connected with our age-old prayer tradition while also being modern and adapted to our circumstances and to the Jewish reality of today's Netherlands. We recognize that a subsequent generation will reevaluate our work and adapt it to its own situation.

As for today's generation, we hope that this *siddur* will help many to gain a deeper understanding and revival of their Jewish heritage, so that their Judaism may be inspiring, ennobling, and enriching, so that they may see:

טוב להודות ליי, ולזמר לשמך עליון.

Good is it to praise the Eternal,
to sing to your name, O Most High.

7.5 Prayers: Original German and Dutch Source Texts

Gender: ***Avot (V'imahot)***

***Mishkan T'filah* (2007)**	***Seder HaT'filot* (1997)**	***T'filot L'chol HaShanah* (2009)**
Blessed are You, Adonai our God, God of our fathers and mothers, God of Abraham, God of Isaac, and God of Jacob, God of Sarah, God of Rebecca, God of Rachel, and God of Leah, the great, mighty and awesome God, transcendent God who bestows lovingkindness, creates everything out of love, remembers the love of our fathers and mothers, and brings redemption to their children's children for the sake of the Divine Name. Sovereign, Deliverer, Helper and Shield. Blessed are You, Adonai, Sarah's Helper, Abraham's Shield.	Gepriesen seist du, Ewiger, unser Gott und Gott unserer Väter [und Mütter], Gott Abrahams [und Gott Saras], Gott Isaaks [und Gott Rebekkas], Gott Jakobs, [Gott Rahels und Gott Leas]. Du bist groß und mächtig. Dir gebührt unsere Ehrfurcht. Du bist über alles erhaben. Du vollbringst Wundertaten. Alles hältst du in deiner Hand. Du erinnerst dich an die Frömmigkeit unserer Vorfahren und bringst deshalb liebevoll ihren Enkeln Erlösung um deines Namens willen. Du regierst und hilfst, du bist Rettung und Schild. Gepriesen seist du, Ewiger, unser Gott, Schutzschild Abrahams [und Saras].	Gelobt seist Du, Ewiger, unser Gott und Gott unserer Väter und Mütter, Gott Abrahams, Gott Isaaks und Gott Jakobs, Gott Sarahs, Gott Riwkahs, Gott Rachels und Gott Leahs, großer, mächtiger und erhabener Gott! Du spendest beglückende Wohltaten, waltest über das All, gedenkst der Frömmigkeit der Väter und Mütter und bringst ihren Kindeskindern einen Erlöser um deines Namen willen in Liebe. Gebieter, Beistand, Retter und Schild! Gelobt seist du, Ewiger, Schild Abrahams und Hilfe Sarahs!

***Mishkan T'filah* (2007)**	***Seder Tov L'hodot* (1964)**	***Seder Tov L'hodot* (2000)**
Blessed are You, Adonai our God, God of our fathers and mothers, God of Abraham, God of Isaac, and God of Jacob, God of Sarah, God of Rebecca, God of Rachel, and God of Leah, the great, mighty and awesome God, transcendent God who bestows	Geprezen Gij Heer onze God en God onzer vaderen, God van Abraham, God van Izak en Jacob, grote, ontzagwekkende, eerbiedwekkende God, allerhoogste meester, die	Geprezen bent U, Eeuwige onze God end God van onze voorouders: God van Awraham, God van Jitschak en God van Jaäkov, *Sjemot 3:15* [God van Sara, God van Riwka, God van Rachél en God van Léa]. Grote, machtige en ontzagwekkende God, hoog verheven God, die

lovingkindness, creates everything out of love, remembers the love of our fathers and mothers, and brings redemption to their children's children for the sake of the Divine Name.	trouw en liefde bewijst, die eigenaar is van alles en die de trouw, welke eens de vaderen betoonden, altijd weer beloont terwille van zijn naam in liefde.	liefdevolle daden verricht, die alles heeft geschapen, over alles heerst en die zich de daden van trouw van onze voorouders herinnert. Omwille van Uw Naam brengt U uit liefde een verlosser aan hun verre nazaten.
Sovereign, Deliverer, Helper and Shield.	Gij zijt koning, helper, steun en kracht.	Een Koning die helpt, redt en beschermt bent U.
Blessed are You, Adonai, Sarah's Helper, Abraham's Shield.	Geprezen Gij Heer, Abrahams schild.	Geprezen bent U, Eeuwige, schild van Awraham [en hulp van Sara].

Resurrection: *G'vurot*

***Mishkan T'filah* (2007)**	***Seder HaT'filot* (1997)**	***T'filot L'chol HaShanah* (2009)**
You are forever mighty, Adonai; You give life to all (revive the dead).	Du bist die nie erschöpfende Kraft, du schenkst Leben angesichts des Todes. Vielfältig sind deine Wege zu helfen.	Du bist für immer mächtig, Ewiger, belebst die Toten, bist stark im Helfen.
WINTER – You cause the wind to shift and rain to fall. SUMMER – You rain dew upon us.	*Pessach bis Schemini Azeret:* Du lässt den Tau entstehen. *Schemini Azeret bis Pessach:* Du lässt die Winde wehen und den Regen fallen.	Du lässt Wind wehen und Regen fallen.
You sustain life through love, giving life to all (reviving the dead) through great compassion, supporting the fallen, healing the sick, freeing the captive, keeping faith with those who sleep in the dust. Who is like You, Source of mighty acts? Who resembles You, a Sovereign who takes and gives life, causing deliverance to spring up	Die Lebenden ernährst du in Güte. In großem Erbarmen schaffst du Leben angesichts des Todes. Du stützt die Fallenden. Du heilst die Kranken. Du machst die Gebundenen los und hältst die Treue denen, die im Staube schlafen. Wer ist wie du, der solche Kraft hätte, und wer ist dir gleich? – Du Gott, hast Macht über Tod und Leben, und du lässt	Du erhältst die Lebenden in Gnade. In großem Erbarmen belebst du die Toten, du stützt die Fallenden, heilst die Kranken, befreist die Gefesselten und hältst selbst denen die Treue, die im Staub schlafen. Wer ist wie du, Allmächtiger? Wer gleicht dir, Gebieter, der du über Tod und Leben gebietest und wohlgehen lässt.

and faithfully giving life to all (reviving that which is dead). Blessed are You, Adonai, who gives life to all (who revives the dead).	Hilfe sprossen. Du bist treu, Leben angesichts des Todes zu schaffen. Gepriesen seist du Ewiger. Du schenkst Leben angesichts des Todes.	Du bist treu und belebst die Toten. Gelobt seist du, Ewiger, der du die Toten wiederbelebst.

***Mishkan T'filah* (2007)**	***Seder Tov L'hodot* (1964)**	***Seder Tov L'hodot* (2000)**
You are forever mighty, Adonai; You give life to all (revive the dead).	U bent de machtigste tot in eeuwigheid Heer. U bent het, die eeuwig leven geeft, ook aan die wij gestorven wanen. U helpt zoveel.	U bent machtig tot in alle tijden, Eeuwige. U die velen tot hulp bent, U die de doden doet voortleven.
WINTER – You cause the wind to shift and rain to fall. SUMMER – You rain dew upon us.	U laat de wind waaien en U brengt de dauw en de regen.	U laat de wind waaien en U laat het regenen.
You sustain life through love, giving life to all (reviving the dead) through great compassion, supporting the fallen, healing the sick, freeing the captive, keeping faith with those who sleep in the dust.	De levende mensen onderhoudt Ge door uw trouw. Eeuwig leven geeft Ge in overgrote liefde. Ge steunt de vallenden, geneest de zieken, gebondenen geeft ge verlossing en uw woord van trouw doet Ge gestand jegens de geslachten, die reeds lang slapen in het stof.	Met alomvattende liefde houdt Hij het leven in stand. Met grote barmhartigheid doet Hij de doden voortleven. Hij ondersteunt hen die vallen, geneest zieken, bevrijdt gevangenen, en blijft trouw aan hen die slapen in het stof.
Who is like You, Source of mighty acts? Who resembles You, a Sovereign who takes and gives life, causing deliverance to spring up and faithfully giving life to all (reviving that which is dead).	Wie is als Gij, o oppermachtig Heer, wie kan met U worden vergeleken, koning, die dood en leven schenkt, maar altijd weer hulp komen laat.	Wie is als U, machtige Heerser, en wie kan met U worden vergeleken, Koning die dood en leven geeft en die redding doet ontspruiten? U bent getrouw in het laten voortleven van de doden.
Blessed are You, Adonai, who gives life to all (who revives the dead).	Geprezen Gij Heer, die de herinnering aan de doden voortleven laat.	Geprezen bent U, Eeuwige, die de doden doet voorleven.

Holy Beings: *K'dushah*

***Mishkan T'filah* (2007)**	***Seder HaT'filot* (1997)**	***T'filot L'chol HaShanah* (2009)**
Let us sanctify your name on earth, as it is sanctified in the heavens above. As it is written by your prophet:	Wir wollen dich verehren und heiligen und deinen Ruhm auf der Erde so groß machen wie im Himmel, denn es heißt bei dem Propheten: Sie riefen einander zu:	Deinen Namen wollen wir in der Welt heiligen, so wie man ihn in den Höhen heiligt; schon bei den Propheten steht geschrieben: Einer rief dem anderen zu und sprach:
Holy, holy, holy is Adonai *Tz'vaot*! God's presence fills the whole earth.	„Heilig, heilig, heilig ist der Schöpfer aller Kreatur. Die ganze Welt ist mit Gottes Gegenwart erfüllt“ (Jes. 6,3)	Heilig, heilig, heilig ist der Herr der Himmelsmächte, erfüllt ist die ganze Erde von seiner Herrlichkeit.
Source of our strength, Sovereign One, how majestic is your presence in all the earth!	Gottes Gegenwart erfüllt die Erde. Die, die dir dienen, fragen einander: „Wo ist der Ort der Gegenwart Gottes?“ Als Antwort rufen sie:	Dann lassen sie mit dem lauten Getöse eines großen, gewaltigen Sturmes ihre Stimme ertönen; sie erheben sich gegenüber den Seraphim und rufen
Blessed is the presence of God, shining forth from where God dwells.	„Gepriesen sei die Gegenwart Gottes an jedem Ort.“ (Ez 3,12)	einander zu: Gelobt! Gelobt sei die Herrlichkeit des Ewigen von seiner Stätte.
	Mögest du dich zu uns wenden und Gnade erweisen dem Volk, das die Einheit deines Namens morgens und abends verkündet, das täglich zweimal in Liebe zu dir das Sch'ma rezitiert.	Von deiner Stätte aus erscheine, Gebieter, in strahlender Herrlichkeit und regiere über uns, denn wir hoffen auf dich. Wann wirst du wieder in Zion herrschen? Bald, schon in unseren Tagen, mögest du thronen. Verherrlicht und geheiligt seist du inmitten
	„Höre Israel, der Ewige ist unser Gott, der Ewige ist einzig!“ (Dtn 6,4)	
God alone is our God and our Creator, our Ruler and our Helper; and in mercy, God is revealed in the sight of all the living:	Einzig ist unser Gott. Einzig ist Gott – Gott hat uns geschaffen und sorgt für uns. Einzig ist Gott – Gott regiert über uns. Einzig ist Gott – Gott hilft uns. Gott, du lässt es uns neu hören, in Gegenwart aller lebendigen Wesen, dass du unser Gott bist:	Jerusalems, deiner Stadt, von Generation zu Generation – in Ewigkeit. Damit unsere Augen dein Reich schauen, nach dem Wort, das verkündigt war, in den Verherrlichungen deiner Allmacht durch David, deinen frommen Gesalbten:
I am Adonai your God!	„Ich, der Ewige, bin euer	

Adonai shall reign forever, your God, O Zion, from generation to generation, Hallelujah! […] Blessed are You, Adonai, the Holy God.	Gott.“ (Num 15,41) Und in deinen heiligen Worten steht geschrieben: „Gott herrscht allezeit, dein Gott, Zion, regiert bis in Ewigkeit. Halleluja!“ (Ps 146,10) […] Gepriesen seist du, Ewiger, heiliger Gott.	Herrschen wird der Ewige, dein Gott, Zion, von Generation. Hallelujah! […] Gelobt seist du, Ewiger, heiliger Gott.

***Mishkan T'filah* (2007)**	***Seder Tov L'hodot* (1964)**	***Seder Tov L'hodot* (2000)**
Let us sanctify your name on earth, as it is sanctified in the heavens above. As it is written by your prophet: Holy, holy, holy is Adonai *Tz'vaot*! God's presence fills the whole earth. Source of our strength, Sovereign One, how majestic is your presence in all the earth! Blessed is the presence of God, shining forth from where God dwells. God alone is our God and our Creator, our Ruler and our Helper; and in mercy, God is revealed in the sight of all the living:	Doe dan omderwille van uw naam. Uw naam worde geheiligd vanuit hen, die uw naam heiligen. Zoals het woord, dat door uw profeten werde neergeschreven: En de ene groep engelen riep de andere toe en sprak: Heilig, heilig, heilig is de Heer der Scharen; vol is heel de aarde van zijn majesteit. Zijn majesteit vult het Al. Zijn dienaren vragen elkaar: waar is de plaats van zijn majesteit. In beurtzang spreken zij zijn lof uit: Geprezen zij de majesteit van de Heer van zijn plaats uit. Van zijn plaats uit zal Hij in liefde verschijnen en genade bewijzen aan het volk, dat de eenheid van zijn naam belijdt. 's Avonds en 's morgens, elke dag weer zeggen zij tweemaal shema': Hoor Israel de Heer onze God is Eén – Eén is Hij, onze God, onze vader, onze koning, onze redder. Hij zal	Wij zullen Uw Naam heiligen in de wereld, zoals hij wordt geheiligd in de hoogste hemelen, zoals beschreven door Uw profeet: “Zie riepen elkaar toe en zeiden: Heilig, heilig, heilig is de Eeuwige-Tsewaot, Hij vult de gehele wereld met Zijn stralende aanwezigheid.” *Jesjajahoe 6:3*. Met luide stem zingen de Serafijnen gezamenlijk; in beurtzang prijzen zij Hem: “Geprezen is de glorie van de Eeuwige vanuit Zijn verblijfplaats.” *Jechèzkèl 3:12*. Moge U, onze Koning, vanuit Uw verblijfplaats verschijnen en over ons heersen, want wij wachten op U. Wanneer zult U heersen over Tsion? Moge U daar spoedig, in onze dagen en voor altijd verblijven. Mogen in Uw stad Jeroesjalajim Uw grootheid en Uw heiligheid worden verkondigd door de

I am Adonai your God!	in zijn liefde ten tweede male ten overstaan van al wat leeft laten horen het "om u tot God te zijn". Ik, de Heer, ben uw God.	generaties heen. Mogen onze ogen Uw heerschappij zien, zoals er is gezegd in de liederen die Uw macht bezingen, geschreven door David, Uw rechtvaardige gezalfde:
Adonai shall reign forever, your God, O Zion, from generation to generation, Hallelujah! […]	Hij, de Heer, regere in eeuwigheid. Uw God, o Tsion, in alle generaties. Halleloejah. […]	"Tsion, de Eeuwige uw God, zal heersen in alle generaties, haleloeja" *Tehilim 146:10*. […]
Blessed are You, Adonai, the Holy God.	Geprezen Gij Heer, heilige God.	Geprezen bent U, Eeuwige, heilige Koning.

Holy Beings: *Yotzer Or*

***Mishkan T'filah* (2007)**	***Seder HaT'filot* (1997)**	***T'filot L'chol HaShanah* (2009)**
Praised are You, Adonai our God, Sovereign of the universe, Creator of light and darkness, who makes peace and fashions all things.	Gepriesen seist du, Ewiger, unser Gott, du regierst die Welt. Du lässt das Licht scheinen, aber erschaffst auch die Finsternis, du bringst Frieden, du schaffst alles. Alles lobt dich und alles preist dich, alles sagt: Nichts ist heilig wie der lebendige Gott!	Gelobt seist du, Ewiger, unser Gott, Gebieter der Welt, der das Licht gebildet und die Finsternis erschaffen. Er stiftet Frieden und erschafft alles. Alle danken dir, alle rühmen dich, alle sprechen: „Keiner ist heilig wie der Ewige!" Alle verherrlichen dich, Sela, Schöpfer des Alls. Du öffnest täglich die Tore des Ostens. Du erschließt die Lichtquellen des Himmels, bringst Sonne hervor aus ihrem Orte und den Mond von der Stätte seiner Ruhe.
In mercy, You illuminate the world and those who live upon it. In your goodness You daily renew creation. How numerous are your works, Adonai! In wisdom, You formed them all, filling the earth with your creatures.	Du gibst der ganzen Welt und all ihren Bewohnern Licht, und durch deine Güte erneuerst du deine Schöpfung Tag für Tag. Wie zahlreich sind deine Werke, Gott. Sie alle hast du in Weisheit gemacht. Die Erde ist erfüllt mit deinem	Du erleuchtest die Erde und die auf ihr wohnen mit Barmherzigkeit. In deiner Güte erneuerst du täglich beständig das Schöpfungswerk.

	Eigentum. Gott, du allein bist erhöht seit jeher. Du wirst gepriesen und verherrlicht und erhoben seit den Tagen der Vorzeit. Ewiger Gott, in deinem großen Erbarmen erbarme dich über uns. Gott, du bist unsere Kraft. Du bist der Fels, den wir als Zufluchtsort haben. Du bist der Schutzschild zu unserem Heil. Du allein bist unsere Zuflucht!	Gebieter, allein hocherhaben von ehedem, gerühmt, gepriesen und verherrlicht seit jeher. Gott der Ewigkeit, in deinem großen Erbarmen erbarme dich unser, Gott unserer Macht, Fels unserer Zuflucht, Schild unseres Heils, unsere starke Festung. Keiner ist dir zur Stelle zu stellen, keiner außer dir, nichts neben dir, und wer gleicht dir? […]
Be praised, Adonai our God, for the excellent work of your hands, and for the lights You created; may they glorify You. Shine a new light upon Zion, that we all may swiftly merit its radiance. Praised are You, Adonai, Creator of all heavenly lights.	Gepriesen seist du, Ewiger, Du schaffst das Licht.	Ein neues Licht lass über Zion aufgehen, damit wir uns bald alle seines Glanzes erfreuen. Gelobt seist du, Ewiger, Schöpfer der Gestirne.

***Mishkan T'filah* (2007)**	***Seder Tov L'hodot* (1964)**	***Seder Tov L'hodot* (2000)**
Praised are You, Adonai our God, Sovereign of the universe, Creator of light and darkness, who makes peace and fashions all things.	Geprezen Gij Heer onze God, meester van heel de wereldruimte, die het licht schept en de duisternis in het leven roept, die vrede maakt en het al geschapen heeft. Allen danken U, allen prijzen U, allen zeggen geen is heilig als Hij. Allen verheffen uw naam tot in eeuwigheid: U, schepper van het Al. Gij, God, die elke dag weer de poorten voor het licht opent, dat in het oosten ontwaakt en die elke dag weer de vensters	Geprezen bent U, Eeuwige onze God, Koning van tijd en ruimte, die het licht vormt en het donker schept, die vrede maakt en alles schept. *Jesjajahoe 45:7* Allen danken U, allen prijzen U, allen roepen uit: “Geen is heilig als de Eeuwige.” *I Sjemoeël 2:2* Allen verheerlijken U, die alles vorm geeft. God die elke dag de lichtpoorten in het oosten opent; Hij die de vensters van het uitspansel openwerpt,

	van het uitspansel openwerpt. Die de zon tevoorschijn doet komen uit haar plaats en de maan van haar woonstede, om de gehele aarde te verlichten en die op haar wonen, die Hij in zijn stemming van liefde geschapen heeft.	die de zon vanuit zijn rustplaats naar buiten brengt en de maan vanuit haar woonplaats. Hij die licht geeft aan de hele wereld en haar bewoners, die Hij in erbarmen heeft geschapen.
In mercy, You illuminate the world and those who live upon it. In your goodness You daily renew creation.	Hij die de aarde verlicht heeft en allen, die daarop wonen, omdat Hij hen liefheeft. In goedheid vernieuwt hij elke dag weer het werk van zijn schepping.	Hij die uit erbarmen licht geeft aan de aarde en aan hen die op haar leven, en die in Zijn goedheid elke dag opniuew de schepping vernieuwt.
How numerous are your works, Adonai! In wisdom, You formed them all, filling the earth with your creatures.		
		Sinds eeuwig bent U alleen de verheven Koning; de stralende, gekroonde, hoogverhevene sinds eeuwig. Altijdaanwezige God, Bron van onze kracht, Rots van onze verheffing, Schild van onze redding, onze eeuwige kracht, heb mededogen met ons in Uw grote erbarmen. [Él adon al kol hama'asim…]
Be praised, Adonai our God, for the excellent work of your hands, and for the lights You created; may they glorify You.		Zoals er is gezegd over de Schepper van de grote lichten: “Zijn liefde is voor altijd.”*Tehilim 136:7*.
Shine a new light upon Zion, that we all may swiftly merit its radiance.	Een nieuw licht zal Hij over Tsion doen schijnen. Moge het ons allen vergund zijn spoedig zijn licht te aanschouwen.	U zult een nieuw licht over Tsion doen opgaan; mogen wij allen spoedig dat licht zien.
Praised are You, Adonai, Creator of all heavenly lights.	Geprezen Gij Heer, die de hemellichten hebt geschapen.	Geprezen bent U, Eeuwige, die de hemellichten heeft geschapen.

Temple Service: *R'tzeh*

***Mishkan T'filah* (2007)**	***Seder HaT'filot* (1997)**	***T'filot L'chol HaShanah* (2009)**
Find favor, Adonai, our God, with your people Israel and accept their prayer in love.	Habe Gefallen an deinem Volk Israel und höre seine Gebete. In großem Erbarmen finde Gefallen an uns und lass deine Gegenwart über Zion ruhen.	Habe Gefallen, Ewiger, unser Gott, an deinem Volk Jisrael und nimm sein Gebet in Wohlgefallen an.
May the worship of your people Israel always be acceptable.		Der Gottesdienst deines Volkes Jisrael sei dir zum Wohlgefallen.
God is near to all who call. Turn lovingly to your servants. Pour out your spirit upon us.		
[Yaaleh V'yavo Insert]	[Ja'aleh W'jawo Einschub]	[Ja'aleh W'jawo Einschub]
Let our eyes behold your loving return to Zion.	Lass unsere Augen Ausschau halten nach deiner Rückkehr zum Zion in Erbarmen.	Unsere Augen mögen deine Rückkehr nach Zion in Barmherzigkeit bezeugen.
Blessed are You, Adonai, whose Presence returns to Zion.	Gepriesen seist du, Ewiger. Du lässt deine Gegenwart nach Zion zurückkehren.	Gelobt seist du, Ewiger, der seine göttliche Anwesenheit in Zion wiederherstellt!

***Mishkan T'filah* (2007)**	***Seder Tov L'hodot* (1964)**	***Seder Tov L'hodot* (2000)**
Find favor, Adonai, our God, with your people Israel and accept their prayer in love. May the worship of your people Israel always be acceptable.	Heb behagen, Heer onze God, in uw volk Israel en aanvaard het gebed, dat wij bidden. Moge de dienst van uw volk Israel u altijd aangenaam zijn.	Eeuwige onze God, wees Uw volk Jisraël gunstig gezind en aanvaard zijn gebeden in liefde. Moge de dienst van Uw volk Jisraël altijd in overeenstemming zijn met Uw wil. Wees aanwezig in Tsion en Uw dienaren zullen U dienen in Jeroesjalajim.
God is near to all who call. Turn lovingly to your servants. Pour out your spirit upon us.		[Op Rosj Chodèsj en Chol Hamoëd voegt men hier Jaälé wejawo toe.]
Let our eyes behold your loving return to Zion.	Mogen onze ogen aanschouwen hoe Gij in liefde naar Tsion weerkeert.	Mogen onze ogen zien dat U in barmhartigheid terugkeert naar Tsion.

Blessed are You, Adonai, whose Presence returns to Zion.	Geprezen Gij Heer, die de glans van zijn majesteit naar Tsion doet terugkeren.	Geprezen bent U, Eeuwige, die Zijn Aanwezigheid en Zijn volk in Tsion laat terugkeren.

Davidic-Messianic Hope: ***Yaaleh V'yavo***

***Mishkan T'filah* (2007)**	***Seder HaT'filot* (1997)**	***T'filot L'chol HaShanah* (2009)**
Our God and God of our fathers and mothers,	Unser Gott und Gott unserer Vorfahren, das Gedenken an uns und die Verantwortung für uns, das Gedenken an unsere Vorfahren und an die messianische Zeit, das Gedenken an Jerusalem, die Stadt deiner Heiligkeit, und an die ganze Familie Israels mögen zu dir gelangen und vor dich kommen; sie mögen dich erreichen und wahrgenommen werden. Es geschehe, damit wir deine Rettung und Güte erfahren, damit uns deine Gnade und Liebe zuteil werden.	Unser Gott und Gott unserer Väter, es bleibe in Erinnerung unseres Gedenkens und Dienstes vor dir: die Erinnerung an unsere Vorfahren, die Erinnerung an den Sohn Davids, deines Knechtes, die Erinnerung an Jerusalem, deine heilige Stadt, die Erinnerung an dein ganzes Volk, das Haus Jisrael. Sie steige empor, sie komme, sie gelange zu dir, sie werde sichtbar, sie werde wohlgefällig aufgenommen, sie werde gehört, sie werde wohlgefällig aufgenommen, sie werde gehört und sie werde bedacht: die Errettung zum Glück, zur Gunst, zur Gnade, zum Erbarmen, zum Leben und zum Frieden am Tag des Neumonds.
on this (first day of the new month) – (day of Pesach) – (day of Sukkot)	Ewiger, unser Gott, heute, Am Neumond: zu Beginn eines neuen Monats, Am Pessach: am Fest der ungesäuerten Brote, Am Sukkot: am Laubhüttenfest,	
be mindful of us and all your people Israel, for good, for love, for compassion, life and peace. Remember us for wellbeing.	denke an uns, damit wir	Gedenke unser, Ewiger, an

Amen. Visit us with blessing. Amen. Help us to a fuller life. Amen.	Gutes erfahren. – Amen. Schenke uns deinen Segen. – Amen. Hilf uns zu einem guten Leben. – Amen. Du hast uns Hilfe und Erbarmen versprochen, deshalb erbarme dich über uns und zeige uns deine Gnade. Denn auf dich richtet sich unser Blick, du bist die Quelle aller Gnade und allen Erbarmens.	ihm zum Glück, bedenke uns an ihm zum Segen und hilf uns an ihm zum Leben. Durch das Wort der Hilfe und des Erbarmens schone uns und sei uns gnädig. Erbarme dich unser und hilf uns. Auf dich sind unsere Augen gerichtet, denn ein gnädiger und barmherziger Gebieter und Gott bis du.

***Mishkan T'filah* (2007)**	***Seder Tov L'hodot* (1964)**	***Seder Tov L'hodot* (2000)**
Our God and God of our fathers and mothers, on this (first day of the new month) – (day of Pesach) – (day of Sukkot) be mindful of us and all your people Israel, for good, for love, for compassion, life and peace.	[n/a]	Onze God en God van onze voorouders, moge tot U opstijgen, U bereiken, door U worden gezien, welwillend gehoord, Uw aandacht krijgen en moge U voor ogen staan, de herinnering aan ons en de zorg voor ons; de herinnering aan onze voorouders; de herinnering aan de masjiach ben David, Uw dienaar; de herinnering aan Jeroesjalajim Uw heilige stad en de herinnering aan Uw gehele volk Jisraël, ter bevrijding, ten goede, met genade en alomvattende liefde en mededogen, voor leven en voor vrede op deze dage van het begin van de Nieuwe Maand het feest van de Matsot het Loofhuttenfeest.

Remember us for wellbeing. Amen. Visit us with blessing. Amen. Help us to a fuller life. Amen.		Gedenk ons op deze dag, Eeuwige onze God, ten goede [amén]; zegen ons met U zorg [amén] en help ons in leven te blijven [amén]. Wees ons tot hulp in Uw liefdevolle genade, heb mededogen met ons en help ons. Want op U zijn onze ogen gevestigd, U die een genadige en barmhartige God en Koning bent.

Universalism: ***Ahavah Rabbah***

***Mishkan T'filah* (2007)**	***Seder HaT'filot* (1997)**	***T'filot L'chol HaShanah* (2009)**
How deeply You have loved us Adonai, our God, gracing us with surpassing compassion! On account of our forebears whose trust led You to teach them the laws of life, be gracious to us, teaching us as well. O Merciful One, have mercy on us by making us able to understand and discern, to heed, learn, and teach, and, lovingly, to observe, perform, and fulfill all that is in your Torah.	Mit großer Liebe hast du uns geliebt; mit großer und überreichlicher Sanftmut hast du uns angenommen – um deines Namens willen und wegen unser Vorfahren, die auf dich vertrauten. Du hast sie die lebenserhaltenden Satzungen gelehrt, damit sie deinen Willen tun sollten mit ungeteiltem Herzen, so erweise uns deine Gnade.	Mit großer Liebe warst du uns zugetan, Ewiger, unser Gott. Großes, vorzügliches Erbarmen hattest du mit uns, Vater, Gebieter! Unserer Vorfahren wegen, die auf dich vertraut und die du die Gesetze des Lebens gelehrt hast, sei auch uns gnädig und belehre uns! Vater, erbarmungsvoller Vater, erbarme dich unser, gib in unser Herz zu verstehen und nachzudenken, zu hören, zu lernen und zu lehren, zu beachten, zu halten und zu vollziehen sämtliche Worte deiner Lehre in Liebe.
Enlighten our eyes with your Torah, focus our minds on your mitzvot, unite our hearts in love and reverence for your Name. Then we will never feel shame, never deserve rebuke, and never	Erleuchte unsere Augen durch deine Thora. Binde unser Herz an deine Gebote. Lass unser Leben von Liebe und von der Achtung vor Gott geprägt sein, damit wie niemals unsere	Erleuchte unsere Augen mit deiner Lehre und lasse unser Herz festhalten an deinen Geboten. Richte unser Herz dahin, deinen Namen zu lieben und zu verehren, damit wir nicht zuschanden

stumble. Having trusted in your great and awesome holiness, we shall celebrate your salvation with joy. Gather us in peace from the four corners of the earth and lead us upright to our land. For You, O God, work wonders. You chose us. Truly, You drew us near to your Great Name, that we might acknowledge You, declaring You One in love. Praised be You, Adonai, who chooses your people Israel in love.	Selbstachtung verlieren noch je beschämt sein müssen, denn du bist Gott, der uns Hilfe zuteil werden lässt. Uns hast du erwählt aus allen Völkern und Nationen, und aufgrund deiner Liebe hast du es uns ermöglicht, uns dir zu nahen, um dich zu loben, deine Einzigartigkeit zu bezeugen und dich zu lieben, Ewiger, unser Gott. Gepriesen seist du, Ewiger. Du hast dein Volk Israel in Liebe erwählt.	werden, niemals! Denn auf deinen heiligen, großen, ehrfürchtigen Namen vertrauen wir, freuen uns und jubeln über deine Hilfe. Bringe uns in Frieden von den vier Enden der Welt, und führe uns aufrecht in unser Land, denn ein Gott bist du, der Wohlergehen bewirkt: Uns hast du aus allen Völkern und Sprachen erwählt und uns deinem Namen in Wahrheit nahegebracht, um dir zu danken und deine Einheit anzuerkennen in Liebe. Gelobt seist du, Ewiger, der du dein Volk Jisrael in Liebe erwählt hast.

***Mishkan T'filah* (2007)**	***Seder Tov L'hodot* (1964)**	***Seder Tov L'hodot* (2000)**
How deeply You have loved us Adonai, our God, gracing us with surpassing compassion! On account of our forebears whose trust led You to teach them the laws of life, be gracious to us, teaching us as well. O Merciful One, have mercy on us by making us able to understand and discern, to heed, learn, and teach, and, lovingly, to observe, perform, and fulfill all that is in your Torah. Enlighten our eyes with your Torah, focus our minds on your mitzvot, unite our hearts in love and reverence	Met een grote liefde houdt Gij van ons, Heer onze God en eindeloos groot is de ontferming, die Gij ons toekent. Vader, zo noemen wij U, machtige koning. Onze voorouders hebben op U vertrouwd en de wetten van het leven hebt Gij hun geleerd. Geef ook ons uw genade; leer ook ons. Onze vader vol liefde, ontferm U over ons, maak ons hart gereed om te willen leren en lessen te voeren al wat uw aanwijzingen ten leven aan lessen voor ons bevatten en laat ons dat in liefde doen. Laat onze ogen stralen, omdat zij vol vreugde ervaren, wat uw Torah betekent; laat ons hart	Met veel liefde houdt U van ons, Eeuwige onzer God, met groot mededogen ontfermt U zich over ons. Onze Vader, onze Koning, omwille van onze voorouders die op U vertrouwden en die U regels voor het leven hebt geleerd, schenk ook ons genade en onderwijs ook ons. Bron van zorg en barmhartigheid, help ons en leer ons hart alle woorden van Uw Tora te begrijpen, ernaar the luisteren, ze te leren en te onderwijzen, door te geven en in liefde uit te voeren. Verlicht onze ogen door Uw Tora, hecht ons hart aan Uw opdrachten, maak ons eensgezind in liefde en

for your Name. Then we will never feel shame, never deserve rebuke, and never stumble. Having trusted in your great and awesome holiness, we shall celebrate your salvation with joy.	gehecht zijn in liefde jegens U en in de wil om uw naam te verheerlijken, want dan staan wij nooit alleen, nooit verlaten. Wij vertrouwen op uw heilige naam, wij willen de vreugde kennen en de blijdschap en het besef, dat U onze hulp wilt zijn.	ontzag voor Uw Naam. Laat ons niet te schande staan, laat ons niet vernederd worden en laat ons nooit vallen. Want op Uw heilige, grote end ontzagwekkende Naam vertrouwen wij; wij zijn verheugd over Uw help.
Gather us in peace from the four corners of the earth and lead us upright to our land.	Breng ons in vrede vanuit heel de wereld en herstel weer de eenheid van het volk.	Breng ons in vrede vanuit de vier uithoeken van de aarde en laat ons met opgeheven hoofd naar ons land gaan.
For You, O God, work wonders. You chose us. Truly, You drew us near to your Great Name, that we might acknowledge You, declaring You One in love.		Want U bent God die bevrijding brengt. U heeft ons gekozen uit alle volkeren; U brengt ons steeds dichter bij Uw grote Naam met de opdracht U te danken en in liefde Uw eenheid te verkondigen in de wereld.
Praised be You, Adonai, who chooses your people Israel in love.	Geprezen Gij Heer, die zijn volk Israel uitgekozen heeft tot de opdracht de eenheid van zijn naam in liefde te verkondigen.	Geprezen bent U Eeuwige, die in liefde Zijn volk Jisraël kiest.

Universalism: *Aleinu*

***Mishkan T'filah* (2007)**	***Seder HaT'filot* (1997)**	***T'filot L'chol HaShanah* (2009)**
Let us now praise the Sovereign of the universe, and proclaim the greatness of the Creator who has set us apart from the other families of the earth, giving us a destiny unique among the nations. (who spread out the heavens and established the earth, whose glory is revealed in the heavens above and whose greatness	Es ist unsere Aufgabe, den Ewigen, der alles in seinen Händen hält, zu preisen und die Größe des Schöpfers aller Anfänge anzuerkennen. Gott hat uns aus allen Völkern erwählt um uns die Thora zu geben. […]	An uns ist es, den Schöpfer des Alls zu preisen, die Größe von Gottes Schöpfungswerk auszurufen, der uns wirklichen Anteil an seinem Schöpfungswerk zusammen mit allen Gottgläubigen auf dieser Welt gegeben hat. […]

is manifest throughout the world.) […] We therefore hope in You, Adonai our God, may we soon behold the glory of your might: sweeping away the false gods of the earth that idolatry be utterly destroyed; perfecting the world under the rule of God that all humanity invoke your name; turning all the wicked of the earth toward You. Let all who dwell on earth acknowledge that unto You every knee must bend and every tongue swear loyalty. […]	Darum hoffen wir darauf, Ewiger, unser Gott, dass deine Stärke bald für uns sichtbar wird, dass die Anbetung des Geldes von der Erde verschwinden und dass Vorurteile und Aberglaube ausgerottet werden; dass die Welt von deiner Herrschaft geprägt ist und alle Menschen deinen Namen anrufen; dass alle Ungerechten der Welt sich die zuwenden. Alle Bewohner der Erde sollen erkennen und wissen, dass sich vor dir jedes Knie beugt und jede Zunge bei dir schwört. […]	Darum hoffen wir auf dich, Ewiger, unser Gott, bald deine Herrlichkeit zu schauen, wie aller Greuel von der Erde vertilgt wird und aller Götzendienst verschwindet. Wie die Welt gegründet sein wird auf das Reich des Allmächtigen und alle Menschenkinder deinen Namen anrufen, selbst alle Frevler sich dir zuwenden, ja alle Erdenbewohner einsehen, dass sich vor dir jedes Knie beugt, die jede Zunge schwört. […]

***Mishkan T'filah* (2007)**	***Seder Tov L'hodot* (1964)**	***Seder Tov L'hodot* (2000)**
Let us now praise the Sovereign of the universe, and proclaim the greatness of the Creator who has set us apart from the other families of the earth, giving us a destiny unique among the nations. (who spread out the heavens and established the earth, whose glory is revealed in the heavens above and whose greatness is manifest throughout the world.) […]	Ons is het opgedragen de Heer van het Al te prijzen en de grootheid te verkondigen van Hem, die de schepping vorm gegeven heeft en ons opgedragen heeft de eenheid van zijn naam te verkondigen en die ons waardig heeft gekeurd om in zijn dienst te staan. […]	Het is onze taak de Heer van hel Al te prijzen, de grootheid te verkondigen van Hem die de schepping vorm heeft gegeven. Hij heeft ons anders gemaakt dan de volkeren van de wereld, en ons een unieke rol gegeven onder de families der aarde. Hij heeft ons niet hetzelfde toebedeeld als hen, zodat ons lot anders is dan dat van alle anderen. […] (Hij heeft ons een speciale taak gegeven; Hij heeft ons opgedragen de eenheid van Zijn Naam te verkondigen; Hij heeft ons waardig gekeurd Hem te dienen.) […]
We therefore hope in You,	Moge de tijd nabij zijn, o	Wij hopen, Eeuwige onze

Adonai our God, may we soon behold the glory of your might: sweeping away the false gods of the earth that idolatry be utterly destroyed; perfecting the world under the rule of God that all humanity invoke your name; turning all the wicked of the earth toward You. Let all who dwell on earth acknowledge that unto You every knee must bend and every tongue swear loyalty. […]	God, dat uw naam geheiligd zal worden op gans de aarde. Moge het ongeloof verdwijnen en het gebrek aan inzicht niet langer bestaan. Wij bidden U innig, dat de dag moge komen, waarop de gehele mensheid uw naam aanroepen zal; dat zuiverheid en goedheid de plaats mogen innemen van verdorvenheid en kwaad; dat bijgeloof de geest niet langer aan banden zal leggen en afgodendienst het oog niet langer zal verblinden; dat alleen die op aarde wonen, zullen weten, dat voor U elke knie zich buigen zal en dat elke tong U trouw zweren zal. […]	God, dat spoedig de gehele mensheid U zal erkennen. Mogen de mensen zich dan niet meer door idolen en valse idealen laten verblinden. Wanneer Uw koninkrijk wordt gevestigd, zal de wereld heel zijn. Alle stervelingen zullen Uw Naam aanroepen en alle kwaad zal met Uw hulp uit de wereld verdwijnen. De mensen zullen U erkennen, elke knie zal zich voor U buigen, elke tong zal U trouw zweren. […]

Inclusiveness: *Hashkiveinu*

***Mishkan T'filah* (2007)**	***Seder HaT'filot* (1997)**	***T'filot L'chol HaShanah* (2009)**
Guard our going and coming, to life and to peace, evermore. Blessed are You, Adonai, Guardian of Israel, whose shelter of peace is spread over us, over all your people Israel, and over Jerusalem.	Behüte unseren Ausgang und Eingang, unser Schlafen und unser Wachen von nun an bis in Ewigkeit. Breite deinen Frieden über uns wie ein Zelt. Gepriesen seist du, Ewiger. Du breitest deinen Frieden wie ein Zelt über uns aus, über dein Volk Israel und über die ganze Welt.	Behüte unseren Ausgang und unseren Eintritt ins Leben und zum Frieden, von nun an bis in Ewigkeit. Breite über uns das Zelt deines Friedens. Gelobt seist du, Ewiger, der du das Zelt des Friedens ausbreitest über uns, über dein ganzes Volk Jisrael und über Jerusalem.

***Mishkan T'filah* (2007)**	***Seder Tov L'hodot* (1964)**	***Seder Tov L'hodot* (2000)**
Guard our going and coming, to life and to peace, evermore.	Bewaar ons dan, zodat wij gaan van hier en zodat wij staan in ons leven in sterkte;	Waak over ons als wij weggaan en als wij thuiskomen, opdat wij in vrede zullen leven voor

Blessed are You, Adonai, Guardian of Israel, whose shelter of peace is spread over us, over all your people Israel, and over Jerusalem.	zodat er vrede van ons uitga en vrede ons omgeven moge, nu en altijd. Geprezen Gij Heer, die de hut van vrede spreidt over ons en over heel zijn volk Israel, over alle mensenkinderen en over Jeruzalem.	altijd. *naar Tehilim 121:8* En spreid de beschutting van Uw vrede over ons uit. Geprezen bent U, Eeuwige, die een soeka van vrede over ons laat neerdalen en over heel Zijn volk Jisraël en over Jeroesjalajim.

Inclusiveness: *Kaddish*

***Mishkan T'filah* (2007)**	***Seder HaT'filot* (1997)**	***T'filot L'chol HaShanah* (2009)**
May the One who creates harmony on high, bring peace to us and to all Israel. To which we say Amen.	Gott schafft Frieden in der Höhe. Möge Gott uns und ganz Israel Frieden geben. Darauf sprecht: Amen.	Der Friede stiftet in den Himmelshöhen, stifte Frieden unter uns und ganz Jisrael! Sprecht: Amen!

***Mishkan T'filah* (2007)**	***Seder Tov L'hodot* (1964)**	***Seder Tov L'hodot* (2000)**
May the One who creates harmony on high, bring peace to us and to all Israel. To which we say Amen.	Hij, die vrede maakt in zijn sferen, Hij make vrede voor ons en geheel Israel en geheel de mensheid. Zegt daarop: Amen.	Hij die vrede maakt in Zijn sferen, moge Hij vrede maken voor ons, voor heel Jisraël en voor de hele mensheid. Zegt daarop: Amén.