



תפלת שחרית לשבת
Shabbat Morning Service
Siddur for Pride Shabbat
2021/5781

ERA

איגוד רבני אירופה

EUPJ Rabbinic Assembly

EUROPEAN
UNION
FOR
PROGRESSIVE
JUDAISM





Welcome to our first ever EUPJ
Pride Shabbat!

One of Progressive Judaism's core values is inclusion. Our communities are diverse, and we want to embrace variety as an integral part of who we are, and humankind is enriched by the multiple voices that are heard throughout the European Union for Progressive Judaism. Today, we want to celebrate LGBTQI+ during Pride month 2021. Our Rabbis come from all walks of life, and the synergy of this diversity makes our Rabbinic body a unique group of religious leaders able to embrace the multiple identities of those who come together to explore the Jewish tradition.

On behalf of the board of the EUPJ Rabbinic Assembly, we wanted to express our gratitude to Rabbi Alexander Grodensky, Rabbi Adrian M Schell, Lynette Nusbacher, and Rabbinic intern Brian Doyle for putting together this liturgy that helps us to celebrate Pride month 2021. Our heartfelt gratitude goes also to Rabbi Elli Tikvah Sarah who will share with us her Torah wisdom on this Shabbat.

On behalf of ERA,

Rabbi Sylvia Rothschild
Rabbi René Pfertzel
Co-chairs of the board of ERA

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ

מֶלֶךְ הָעוֹלָם. שְׁעֶשְׂנִי

בְּצֶלֶם אֱלֹהִים:

Praise to You, Adonai our God,
Sovereign of the universe,
who has made me in the image
of God



תפלת שחרית לשבת

Shabbat Morning Service

ברכות השחר & פסוקי דזמרה

MORNING BLESSINGS & VERSES OF SONG

אֱלֹהִי, נְשָׁמָה שֶׁנָּתַתָּ בִּי טְהוֹרָה הִיא.
אָתָּה בְּרָאתָהּ, אָתָּה יִצְרָתָהּ, אָתָּה נִפְחָתָהּ בִּי,
וְאָתָּה מְשַׁמְרָהּ בְּקִרְבִּי, כָּל זְמַן שֶׁהַנְּשָׁמָה בְּקִרְבִּי,
מוֹדֶה / מוֹדָה אֲנִי לְפָנֶיךָ,
יְיָ אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי, רַבּוֹן כָּל הַמַּעֲשִׂים,
אֲדוֹן כָּל הַנְּשָׁמוֹת. בָּרוּךְ אָתָּה יְיָ,
אֲשֶׁר בִּידוֹ נָפֶשׁ כָּל חַי וְרוּחַ כָּל בֶּשָׂר אִישׁ.

*ELOHAI, n'shamah shenatata bi t'horah hi.
Attah v'ratah, attah y'tzartah, attah n'fachtah bi,
v'attah m'sham'rah b'kirbi. Kol z'man shehan'shamah b'kirbi,
modeh /modah ani l'fanecha,
Adonai Elohai v'Elohei avotai, Ribon kol hamaasim,
Adon kol han'shamot. Baruch attah, Adonai,
asher b'yado nefesh kol chai v'ruach kol b'sar ish.*

My God, the soul that you have given me is pure.
You created and formed it, breathed it into me,
and within me You sustain it. So long as I have breath,
I will give thanks to You, My God and the God of all ages,
Source of all being, loving Guide of every human spirit.
Blessed are You, Eternal, in whose hand is every living being
and the breath of humankind. (MT)

God,
You are above us and with us, around us and inside us
with each breath we take, we thank You for the Breath of Life.
From the very beginning
Your Breath, Your *ruakh*, Your presence
enlivens the world and brings all of creation to life.
All creatures exchange Your Breath thousands times each day,
con-spining together, breathing together,
participating in an interspecies ritual of communion with You.
May we learn to sense Your presence in every breath we take.
May we reconnect with the creation
so that we strive to truly live in communion
with all living beings on this one earth.

(Laurel Kearns, adapted)



בָּרוּךְ אַתָּה יְיָ, הַמְלִמֵּד חֲסִדִּים טוֹבִים לְעַמּוֹ יִשְׂרָאֵל.

*Baruch attah Adonai,
ha-m'lamend chasadim tovim l'amo yisrael*

Holy One of Blessing,
draw me to Your words;
teach me the art of sacred living. (MT, adapted)

שמע וברכותיה

THE SH'MA AND ITS BLESSINGS

בָּרְכוּ אֶת־יְיָ הַמְבָרֵךְ:

*Bar'chu et Adonai ha-m'vorach.
Bless the Eternal, the blessed One!*

בָּרוּךְ יְיָ הַמְבָרֵךְ לְעוֹלָם וָעֶד:

Baruch Adonai ha-m'vorach l'olam va'ed.
Bless the Eternal, the blessed One, forever and ever. (FOP)

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
יוֹצֵר אֹר וְבוֹרֵא חֹשֶׁךְ, עֹשֶׂה שְׁלוֹם וְבוֹרֵא אֶת הַכֹּל.

*Baruch attah Adonai, eloheinu melech ha-olam,
yotseir or uvorei choshech, oseh shalom uvorei et ha-kol.*
Blessed are You, Eternal, our God and Guide of the universe,
Creator of light and darkness, who makes peace and fashions all things.

*You form light and create darkness
As time is a tapestry of day and night,
Our lives are a weaving of light and dark.
Like a slow dawn we discover who we are,
Like twilight we linger in doubt and anxiety.
We endure nights of rejection by others – and ourselves,
And bright days of acceptance,
And joy in who we are.*

*You make peace and create everything
We look around and see a world
Of endless change and diversity.
As we rejoice in the variety of creation,
We come to accept our own uniqueness;
As we delight in our own uniqueness,
We appreciate all human diversity,
And live at peace with ourselves and with all creation.*

(Mark Solomon, NLS)



אל אֲדוֹן עַל כָּל הַמַּעֲשִׂים, בָּרוּךְ וּמְבָרָךְ בְּפִי כָל נִשְׁמָה,
גִּדְּלוּ וְטוּבוּ מְלֵא עוֹלָם, דַּעַת וּתְבוּנָה סִבְבִּים אוֹתוֹ.

Eil adon al kol ha-ma'asim, baruch um'vorach b'fi kol n'shamah.

Godlo v'tuvo malei olam, da'at ut'vunah sov'vim oto.

God, guiding all creation,
blessed by all that draws breath,
whose greatness and goodness fill the universe,
is surrounded by knowledge and wisdom.

הַמִּתְגַּאֵה עַל חַיּוֹת הַקֹּדֶשׁ, וְנִהְדָּר בְּכְבוֹד עַל הַמְרַכָּבָה,
זְכוּת וּמִישׁוֹר לִפְנֵי כְסֹאוֹ, חֶסֶד וְרַחֲמִים לִפְנֵי כְבוֹדוֹ.

Ha-mitga'eh al chayot ha-kodesh, v'nehdar b'chavod al ha-merkavah.

Z'chut umishor lifnei chis'o, chesed v'rachamim lifnei ch'vodo.

Holy above all forces of life,
glorious beyond every mystic vision,
purity and integrity stand before Your throne,
love and mercy in the presence of Your glory.

טוֹבִים מְאֻרֹת שֶׁבְּרָא אֱלֹהֵינוּ, יִצְרָם בְּדַעַת בְּבִינָה וּבְהַשְׁכֵּל,
כָּח וּגְבוּרָה נָתַן בָּהֶם, לַהֲיוֹת מוֹשְׁלִים בְּקֶרֶב תַּיִל.

Tovim m'orot shebara eloheinu, y'tsaram b'da'at b'vinah uv'haskeil.

Ko'ach ug'vurah natan bahem, lihyot mosh'lim b'kerev teiveil.

Splendid are the lights You created,
fashioned with knowledge, wisdom and reason,
setting within them strength
and power to govern the world.

מְלֵאִים זֵיו וּמְפִיקִים נֶגֶה, נֶאֱהָ זֵיוֹם בְּכָל הָעוֹלָם,
שְׂמִיחִים בְּצִאתָם וְשֹׁשְׁבִים בְּבוֹאָם, עֹשִׂים בְּאִמָּה רְצוֹן קוֹנֵם.

M'lei'im ziv um'fikim nogah, na'eh zivam b'chol ha-olam,

s'meichim b'tseitam v'sasim b'vo'am, osim b'eimah r'tson konam.

Radiant and glowing with light,
their beauty transforms the world.
They rejoice in their rising, exult in their setting,
fulfilling with wonder the will of their Maker.

פֶּאֶר וְכְבוֹד נוֹתְנִים לְשִׁמּוֹ, צִהְלָה וְרָנָה לְזִכָּר מְלֻכּוּתוֹ,
קָרָא לְשִׁמְשׁ וַיִּזְרַח אוֹר, רָאָה וְהִתְקִין צוּרַת הַלְבָנָה.

P'eir v'chavod not'nim lishmo, tsoholah v'rinnah l'zeicher malchuto,

kara la-shemesh vayizrach or, ra'ah v'hitkin tsurat ha-l'vanah.

Honour and glory they bring to God's name
whose rule they acclaim with exultation and joy.

God called the sun and it sent out light,
then looked and fashioned the cycle of the moon.



שְׁבַח נוֹתָנִים לוֹ כָּל צָבָא מָרוֹם,
תִּפְאֶרֶת וּגְדֻלָּה, שְׂרָפִים וְאוֹפָנִים וְחַיּוֹת הַקֹּדֶשׁ.
*Shevach not'nim lo kol ts'va marom,
tif'eret ug'dullah s'rafim v'ofannim v'chayot ha-kodesh.*

All hosts on high sing praise to God.
Worlds unseen give God glory and greatness. (FOP, adapted)

בָּרוּךְ אַתָּה יְיָ, יוֹצֵר הַמְּאֹרוֹת.
Baruch attah Adonai, yotzeir ha-m'orot
Blessed are You, Eternal,
Creator of all heavenly lights.

אַהֲבָה רַבָּה אֶהְבְּתָנוּ יְיָ אֱלֹהֵינוּ.
חֶמְלָה גְּדוֹלָה וַיִּתֵּרָה חֶמְלָתְךָ עָלֵינוּ:
*Ahavah rabbah ahavtanu Adonai eloheinu,
chemlah g'dolah viteirah chamalta aleinu.*
How deeply You have loved us, Eternal, our God,
gracing us with surpassing compassion.

We are loved by an unending love.
We are embraced by arms that find us
even when we are hidden from ourselves.

We are touched by fingers that soothe us
even when we are too proud for soothing.

We are counseled by voices that guide us
even when we are too embittered to hear.

We are loved by an unending love.
We are supported by hands that uplift us even in the midst of a fall.

We are urged on by eyes that meet us
even when we are too weak for meeting:

We are loved by an unending love.
Embraced, touched, soothed, and counseled . . .
ours are the arms, the fingers, the voices;
ours are the hands, the eyes, the smiles;
we are loved by an unending love.

(Rabbi Rami Shapiro, Mishkan R'fuah: Where Healing Resides).



וְהָאֵר עֵינֵינוּ בְּתוֹרָתְךָ, וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ,
וְיִחַד לִבֵּנוּ לְאַהֲבָה וּלְיִרְאָה אֶת שְׁמֶךָ.

*V'ha-eir eineinu b'Toratecha, v'dabeik libeinu b'mitzvatecha,
v'yacheid l'vaveinu l'ahavah u-l'yirah et sh'mecha,
Enlighten our eyes with Your Torah,
focus our minds on Your mitzvot,
unite our hearts in love and reverence for Your Name.*

כִּי בְשֵׁם קֹדֶשְׁךָ הַגָּדוֹל וְהַנּוֹרָא בְּטַחֲנוּ,
נִגִּילָה וְנִשְׂמְחָה בִּישׁוּעָתְךָ כִּי אֵל פּוֹעֵל יִשׁוּעוֹת אַתָּה,
וְקִרְבָּתָנוּ לְשִׁמְךָ הַגָּדוֹל סֶלָה בְּאַמֶּת, לְהוֹדוֹת לָךְ וּלְיִחְדְּךָ בְּאַהֲבָה.

*Ki v'sheim kodsh'cha hagadol v'hanora batachnu,
nagilah v'nism'chah bishuatecha. Ki El po-eil y'shuot atah,
v'keiravtanu l'shimcha hagadol selah be-emet, l'hodot l'cha u-l'yachedcha b'ahavah.
Having trusted in Your great and awesome holiness,
we shall celebrate Your salvation with joy.
For You, O God, work wonders. You chose us (and we chose You!).
Truly, You drew us near to Your Great Name,
that we might acknowledge You, declaring You One in love.*

בָּרוּךְ אַתָּה יי,
הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

*Baruch attah, Adonai,
habocheir b'amo Yisrael b'ahavah.*

Blessed are You, Eternal,
who in Your love has called Your people Israel to serve You. (MT, adapted)

שְׁמַע יִשְׂרָאֵל יי אֱלֹהֵינוּ יי אֶחָד

*Sh'ma yisra'el, Adonai eloheinu Adonai echad.
Hear O Israel, the Eternal is our God, the Eternal is One.*

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

*Baruch sheim k'vod malchuto l'olam va'ed.
Blessed is the knowledge of God's glorious rule forever and ever.*

(FoP)



וְאַהֲבַתְּ אֶת יְיָ אֱלֹהֶיךָ בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדֶךָ:
וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצַוְךָ הַיּוֹם עַל-לִבְּךָ:
וּשְׁנַתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם
בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלֶכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:
וּקְשַׁרְתָּם לְאוֹת עַל-יָדְךָ וְהָיוּ לְטָטְפֹת בֵּין עֵינֶיךָ:
וְכַתַּבְתָּם עַל-מְזוֹזֹת בֵּיתְךָ וּבִשְׁעֶיךָ:

*V'ahavta eit Adonai elohecha, b'chol l'vav'cha, uv'chol nafsh'cha, uv'chol m'odecha.
V'hayu ha-d'varim ha-eilleh, asher anochi m'tsav'cha ha-yom al l'vavecha.
V'shinnantam l'vanecha, v'dibbarta bam,
b'shivt'cha b'veitecha, uv'lecht'cha vaderech, uv'shochb'cha uv'kumecha.
Uk'shartam l'ot al yadecha, v'hayu l'totafot bein einecha.
Uch'tavtam al m'zuzot beitecha uvisharecha.*

Love your God with every heartbeat, with every breath, with every conscious act.
Keep in mind the words I command you today.
Teach them to your children, talk about them at work:
whether you are tired or you are rested. Keep them guide the work of your hands;
keep them in the forefront of your vision.
Do not leave them at the doorway of your house, or outside your gate.

(MT—Deuteronomy 6:5-9)

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם:
אֲנִי יְיָ אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מִמִּצְרַיִם לְפָנַי לְהָיוֹת לָכֶם לֵאלֹהִים
אֲנִי יְיָ אֱלֹהֵיכֶם:

*L'ma'an tizk'ru, va-asi-em et kol mitzvotai vi-h'yi-tem k'doshim
l'eloheichem. Ani Adonai Eloheichem, asher hotzeiti etchem
me-eretz Mitzrayim lih'yot lachem l'elohim.
Ani Adonai eloheichem*

They are reminders to do all of My mitzvot, so that you can be holy for God.
I am Eternal your God. I led you out of Egypt to become your God,
I am Eternal your God! (MT, adapted—Numbers 15:40-41)



This teaching helps each of us to be:

אַמֶּת

Authentic

You show yourself as you are, true to your own personality.

יָצִיב

Stable

unostentatiously, without trying to convince anyone, you maintain your self-confidence.

וְנָכוֹן

Right on

You avoid deceiving yourself.

וְקָיָם

Durable

You strive for increased emotional and physical stamina so that you last to the end of whatever is called for.

יָשָׁר

Straightforward

You say clearly what has to be said.

וְנֶאֱמָן

Trustworthy

You do not fall others when they need you.

וְאֶהֱיָב

Lovable

You open yourself to receiving love

וְחֶבִיב

Affectionate

You offer your tenderness to the Divine.

וְנִחְמָד

Delightful

You value the instants in which you unite with the Divine through knowledge, work, and love.

וְנָעִים

Lovely

You appreciate the delicate balance happening inside you at each moment.

וְנוֹרָא

Awesome

You allow yourself the humility and innocence to be awe-struck.

וְאֶדִיר

Powerful

You allow powerful moments to course through your body without resistance.

וְמִתְקָן

Correctable

You correct and continue to correct without hurt pride or harsh self-criticism.

וְמִקְבָּל

Well-Received



You open yourself joyously to God.

וְטוֹב

Good

You give of yourself without bargaining.

וְיָפָה

הַדָּבָר הַזֶּה עָלֵינוּ לְעוֹלָם וָעֶד.

Beautiful

You offer your own beauty, manifesting the Divine visually.

(Meta Siddur, David Wolfe-Blank)

מִי־כַמּוֹכָהּ בָּאֵלִים יְיָ.

מִי כַמּוֹכָהּ נֹאדָר בִּקְדֻשָּׁה.

נוֹרָא תְהִלַּת עֲשֵׂה פֶלֶא:

MI CHAMOCHAH ba-eilim, Adonai!

Mi kamochah nedar bakodesh

Nora t'hilot, oseih fele!

Who is like You, O God, among the powers people worship?

Who is like You, majestic in holiness,

Awesome in splendor, working wonders?

שִׁירָה חֲדָשָׁה שִׁבְחוּ גְאוּלִּים לְשִׁמְךָ עַל שְׂפַת הַיָּם.

יַחַד כָּלָם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ:

יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד:

Shirah chadashah shib'chu g'ulim l'shimcha al s'fat hayam.

Yachad kulam hodu v'himlichu v'amru:

Adonai yimloch l'olam va-ed.

With new song, inspired, at the shore of the Sea, the redeemed sang Your praise.

In unison they all offered thanks. Acknowledging Your Sovereignty, they said:

Eternal reigns forever and ever!

צוּר יִשְׂרָאֵל. קוֹמָה בְּעֶזְרַת יִשְׂרָאֵל.

גָּאֲלֵנוּ יְיָ צְבָאוֹת שְׁמוֹ. קְדוֹשׁ יִשְׂרָאֵל:

בָּרוּךְ אַתָּה יְיָ גָּאֵל יִשְׂרָאֵל:

Tzur Yisrael, kumah b'ezrat Yisrael uf'deih chinumecha Y'hudah v'Yisrael.

Go-aleinu Adonai Tz'vaot sh'mo, k'dosh Yisrael.

Baruch attah, Adonai, gaal Yisrael.

O Rock of Israel, redeem those who are oppressed

and deliver those who are persecuted.

Blessed are You, our Redeemer, the Holy One of Israel. (MT, adapted)



עמידה

AMIDAH

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יגִיד תְּהִלָּתְךָ
 שְׁכִינָה שְׁפָתַי תִּפְתָּחִי וּפִי יגִיד תְּהִלָּתְךָ

A-do-nai, s'fa-tai tif-tach, u-fi ya-gid t'hi-la-te-cha.

Sh'chi-nah s'fa-tai tif-te-chi u-fi ya-gid t'hi-la-teich.

Adonai, open my lips that my mouth may declare Your praise.
 Shekhinah, open my lips that my mouth may declare Your praise. (SZ)

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֱלֹהֵי אֲמוֹתֵינוּ.

Baruch attah Adonai eloheinu veilohei avoteinu veilohei immoteinu.

Blessed are You, Eternal One, our God and God of our ancestors, God of Abraham, God of Isaac, God of Jacob, God of Sarah, God of Rebecca, God of Rachel and God of Leah. We bless our forefathers, foremothers, and foreothers; those who walked with You and those who struggled with prayers that alienated them; those who held on to their religion and those who took different paths.

Because of the devotion of the generations
 before us remember us, protect us, and shelter us. (MG/SZ)

בָּרוּךְ אַתָּה יְיָ מִגֵּן אַבְרָהָם פּוֹקֵד שָׂרָה:

Baruch attah Adonai, magein avraham pokeid sarah.

Blessed are You God, who shields Abraham who remembers Sarah.

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי. מְחַיֶּה מֵתִים אַתָּה. רַב לְהוֹשִׁיעַ:

Attah gibbor l'olam Adonai, mechayyeih meitim attah rav l'hoshi'a.

You are mighty forever, O God, You give life to the dead. You are mighty to save.

You sustain life with merciful love.

You revive the dead with great compassion.

You support the falling, You heal the sick, You free the captives.

You keep faith with those who sleep in the dust.

Who is like You, Source of strength, who compares to You,
 Sovereign, who causes life and death and brings forth salvation? (BCC)

בָּרוּךְ אַתָּה יְיָ. מְחַיֶּה הַכֹּל:

Baruch attah Adonai, m'chayyeih ha-kol.

Blessed are You God, who renews creation.



נְקַדֵּשׁ אֶת שְׁמֶךָ בְּעוֹלָם, כְּשֵׁם שֶׁמַּקְדִּישִׁים אוֹתוֹ בְּשָׁמַי מְרוֹם,
כְּפָתוּב עַל יַד נְבִיאֶךָ, וְקָרָא זֶה אֵל זֶה וְאָמַר:

קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ, יְיָ צְבָאוֹת, מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ.

אֲדִיר אֲדִירֵינוּ, יְיָ אֲדִירֵנוּ, מָה אֲדִיר שְׁמֶךָ בְּכָל הָאָרֶץ.
בָּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ.

אֶחָד הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ, הוּא מְלֻכְנוּ, הוּא מוֹשִׁיעֵנוּ,
וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמָיו לְעֵינֵי כָּל חַי: אָנִי יְיָ אֱלֹהֵיכֶם.

יְמַלֵּךְ יְיָ לְעוֹלָם, אֱלֹהֵיךָ צִיּוֹן, לְדֹר וָדֹר, הַלְלוּיָהּ.

*N'kadeish et shimcha baolam, k'shem shemakdishim oto bishmei marom,
kakatuv al yad n'vi-echa, v'kara zeh el zeh v'amar:*

Kadosh, kadosh, kadosh Adonai tz'vaot, m'lo chol haaretz k'vodo.

Adir adireinu, Adonai Adoneinu, mah adir shimcha b'chol haaretz.

Baruch k'vod Adonai mimkomo.

*Echad hu Eloheinu, hu Avinu, hu Malkeinu, hu Moshi-einu,
v'hu yashmi-einu b'rachamav l'einei kol chai. Ani Adonai Eloheichem.*

Yimloch Adonai l'olam, Elohayich Tzion l'dor vador, hal'luyah.

לְדֹר וָדֹר נָגִיד גֹּדְלֶךָ, וּלְנִצָּח נִצָּחִים קִדְּשָׁתְךָ נְקַדִּישׁ,
וְשִׁבְחָךָ, אֱלֹהֵינוּ, מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד.

בָּרוּךְ אַתָּה יְיָ, הָאֵל הַקָּדוֹשׁ.

*L'dor vador nagid godlecha u-l'neitzach n'tzachim
k'dushat'cha nakdish, v'shivchacha Eloheinu,
mipinu lo yamush l'olam va-ed.*

Baruch atah, Adonai, Ha-El hakadosh.

WE SANCTIFY Your name on earth, even as all things, to the end of time and space,
proclaim Your holiness; and in the words of the prophet we say:

Holy, Holy, Holy, is the God of all creation; the whole earth is filled with God's glory!

Source of our strength, Sovereign God, how majestic is Your name in all the earth!

Praised be the glory of God in heaven and earth.

You alone are our God and our Creator; You are our Ruler and our Helper; and in Your
mercy, You will proclaim before all of the living: "I am your Eternal God!"

**Adonai shall reign forever; your God, O Zion, from generation to generation,
Halleluljah!**

To all generations we will make known Your greatness and to all eternity proclaim Your
holiness. Your praise, O God, shall never depart from our lips.

Blessed are You, Eternal One, the Holy God. (MT)



אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֱלֹהֵי אֲמוֹתֵינוּ

Eloheinu velohei avoteinue velohei immoteinu

Our God and God of our ancestors, on this day of LGBTQA+ Pride, we welcome the Shabbat into our midst. On this day we express the love in our hearts for lesbian, gay, bisexual, transgender, queer people and their allies everywhere. We celebrate that we were created in the divine image. We pray on this Shabbat that all people will be able to escape oppression and taste the freedom of the Promised Land. Let the Sh'chinah lead us with a pillar of smoke by day and a pillar of fire by night through any wilderness toward equality. In Your love and goodwill let us inherit Your holy Shabbat and may this Shabbat inspire each of us to wholeness and holiness. (MG)

בָּרוּךְ אַתָּה יְיָ. מְקַדֵּשׁ הַשַּׁבָּת:

Baruch attah Adonai m'kaddeish ha-shabbat.

Blessed are You God, who makes the Shabbat holy. (FOP)

רְצֵה יְיָ אֱלֹהֵינוּ

R'tzeh Adonai eloheinu

We bless those who serve and worship You with their authentic selves. May their paths lead to You. May their worship always be a part of the worship of Your People Israel. (MG)

בָּרוּךְ אַתָּה יְיָ. הַמַּחְזִיר שְׁכִינָתוֹ לְצִיּוֹן.

Baruch attah Adonai ha-machazir sh'chinato l'tsiyyon.

Blessed are You God, ever restoring Your presence to Zion. (FOP)

מוֹדִים אֲנַחְנוּ לָךְ

Modim anachnu lach

We thank You, Adonai our God, God of our ancestors both given and chosen.

In the days before Stonewall, many Jews were among those who felt the sting of homophobia, biphobia, transphobia, who suffered from misunderstanding and rejection by family and Jewish community. But you taught us and them that You do not judge us for being trans, enby, ace, aro, bisexual, lesbian, gay, queer, or questioning. You accept us fully for who we are no matter how we change over time. Being created in your image, we see in us and others Your miracles that surround us each morning, afternoon, and evening. We thank You for holding and supporting us throughout our lives and loves. (MT/BCC/RAMS)

בָּרוּךְ אַתָּה יְיָ. הַטּוֹב שִׂמְחָה וְלֶךְ נָאָה לְהוֹדוֹת:

Baruch attah Adonai, ha-tov shimcha ul'cha na'eh l'hodot.

Blessed are You, Adonai our God,
for loving the full authentic selves we bring into Your presence. (MT)



שִׁים שְׁלוֹם

Sim Shalom

May the One who makes peace in the high heavens, help us find deep peace within ourselves, so that we may extend it toward all those who are in need of resolving conflict, in our homes, in our communities, in Jerusalem, and throughout the world. (SZ)

בָּרוּךְ אַתָּה יְיָ. הַמְבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם:

Baruch attah Adonai, ha-m'vareich et ammo yisra'el ba-shalom.

Blessed are You God, blessing Your people Israel with peace. (FOP)

Personal Prayers

Merciful God, during those times in my life when I suffer, grant me the strength to endure the challenges I face, even as I may feel provoked and angry. Give me a gentle tongue to refrain from responding with slander. Help me to remember that thrashing in a sea of hostile impulses will only lead me to spiritual drowning, when instead I can choose to swim toward the safety of Your shelter. (SZ)

Dear God, Source of sustenance, Believer in my essential goodness and potential – be with me as I grow, as I become more aligned with my true nature. Help me tap into my inner reservoirs of strength, courage, and wisdom. Embolden my resolve to take care of myself, my body, and my spirit, so that I may continue to be of service to You and to those whose well-being I so cherish. Thank You for Your precious gifts of life and love, and for my tender heart, which is in Your care. Blessed are You, Source of sustenance. (SZ)

עֲשֵׂה שְׁלוֹם בְּמִרְמָיו.

הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל וְעַל־כָּל־הָעוֹלָם. וְאָמְרוּ. אָמֵן:

Oseh shalom bimromav

hu ya'aseh shalom aleinu v'al kol yisra'el v'al kol ha-olam, v'imru amen.

May the Maker of peace in the highest
bring this peace upon us and upon all Israel and upon all the world. Amen. (FOP)



סדר קריאת התורה

TORAH SERVICE

Pride

From ancient times, the Torah service has begun with verses that praise God's eternal rule over the universe. Here we begin with that theme, but expand on it, broadening our praise on **שַׁבַּת גִּאּוֹנָה** Pride Shabbat with the idea of **גִּאּוֹנָה** which is sometimes used in Tanach to mean arrogance or inappropriate pride, but in these verses means something much more glorious.

אֵין-כָּמוֹךָ בָּאֱלֹהִים | אֲדֹנָי וְאֵין כָּמֶעֱשִׂיךָ:

There is none like You among the heavenly powers, O God, and there are no deeds like Yours. (Ps 86:8)

מְלֻכּוּתְךָ מְלָכוּת כָּל-עֲלָמִים וּמִמְשָׁלְתְּךָ בְּכָל-דּוֹר וְדוֹר:

Your rule is an eternal rule; Your governance is for all generations. (Ps 145:13)

תָּנוּ עֹז לֵאלֹהִים עַל-יִשְׂרָאֵל גִּאּוֹנָתוֹ וְעֹזוֹ בִּשְׁחָקִים:

Attribute might to God, God's Pride is over Israel, and God's strength is in the Heavens! (Ps 68:35)

אֵין כָּאֵל יִשְׁרָאוֹן רֹכֵב שָׁמַיִם בְּעֶזְרָךְ וּבְגִאּוֹנָתוֹ שְׁחָקִים:

There is none like the God of the Fortright People, who rides the heavens to your assistance, and the skies with Pride! (Deut 33:26)

אֲהָבּוּ אֶת-יְהוָה כָּל-חֲסִידָיו אֱמוּנִים נֶצֶר יְהוָה וּמִשְׁלָם עַל-יָתֵר עֲשֵׂה גִאּוֹנָה:

Love the Eternal, O God's kind ones! The faithful are rewarded by the Eternal, and those who do Pride are amply repaid! (Ps 31:23)

Context

Why do we worship by chanting the words of our ancient scriptures? Why do we read writings which are in places beautiful, but which sometimes outrage and hurt us? We do so because they are a connection to our ancient past, because they contain a great deal that is wise, and because they help us understand our place in the universe.

שִׁמְעוֹן הַצַּדִּיק הָיָה מְשִׁיבֵי כְּנֶסֶת הַגְּדוֹלָה. הוּא הָיָה אוֹמֵר:

עַל שְׁלֹשָׁה דְּבָרִים הָעוֹלָם עוֹמֵד, עַל הַתּוֹרָה וְעַל הָעֲבוּדָה וְעַל גְּמִילוּת חֲסָדִים.

Shimon the Righteous [circa 3rd Century BCE] was one of the last of the Great Assembly [in the Second Temple period]. He used to say: the universe stands upon three things: the Torah, service, and on acts of kindness. (Mishna, Avot 1:2)



רַבִּי אָמַר, אֵיזוֹהִי דִרְךָ יִשְׂרָאֵל שְׂיָבֵר לוֹ הָאָדָם,
כָּל נֶשֶׁהִיא תַפְאָרֶת לַעֲוִשִׁיָּה וְתַפְאָרֶת לוֹ מִן הָאָדָם.

Rabbi [Yochanan ben Zakkai, 1st Century CE] said: which is the honest path that a person should choose? All that is fabulous, and which draws the fabulous from humanity.

(Mishna, Avot 2:1)

Before reading the Torah:

בָּרְכוּ אֶת יְיָ הַמְּבָרֵךְ:

Bar'chu et Adonai ha-m'vorach.

Bless the Living God whom we are called to bless.

בָּרוּךְ יְיָ הַמְּבָרֵךְ לְעוֹלָם וָעֶד:

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

Blessed is the Living God, whom we are called to bless forever and ever.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.

אֲשֶׁר בָּחַר-בָּנוּ מִכָּל-הָעַמִּים וְנָתַן-לָנוּ אֶת תּוֹרָתוֹ:

בָּרוּךְ אַתָּה יְיָ. נוֹתֵן הַתּוֹרָה:

*Baruch attah Adonai eloheinu melech ha-olam,
asher bachar banu mikkol ha-amim, v'natan lanu et torato.*

Baruch attah Adonai, notein ha-torah.

Blessed are You, our Living God, Sovereign of the universe,
who chose us from all peoples to give us Your Torah.

Blessed are You God, who gives us the Torah. (FOP)

After reading the Torah:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.

אֲשֶׁר נָתַן-לָנוּ תּוֹרַת אֱמֶת וְחַיֵּי עוֹלָם נִטַּע בְּתוֹכָנוּ:

בָּרוּךְ אַתָּה יְיָ. נוֹתֵן הַתּוֹרָה:

*Baruch attah Adonai eloheinu melech ha-olam,
asher natan lanu torat emet, v'chayei olam nata b'tocheinu.*

Baruch attah Adonai, notein ha-torah.

Blessed are You, our Living God, Sovereign of the universe,
who gave us the teaching of truth and planted eternal life within us.

Blessed are You God, who gives us the Torah.

**Torah reading: Parashat Pinchas, Numbers 27:1-11**

(א) ותקרבנה בנות צלפחד בן-חפר בן-גלעד בן-מכיר בן-מנשה למשפחת מנשה בן-יוסף ואלה שמות בנותיו מחלה נעה וחסלה ומלכה ותרצה: (ב) ומעמדנה לפני משה ולפני אלעזר הכהן ולפני הנשיאם וכל-העדה פתח אהל-מועד לאמר: (ג) אבינו מת במדבר והוא לא-היה בתוך העדה הנועדים על-יהנה בעדת-קרח כי-בחטאו מת ובנים לא-היו לו: (ד) למה יגרע שם-אבינו מתוך משפחתו כי אין לו בן תנה-לנו אחזה בתוך אחי אבינו: (ה) ויקרב משה את-משפטן לפני יהוה: {פ}

(ו) ויאמר יהוה אל-משה לאמר: (ז) בנות צלפחד דברת נכון ותן להם אחזת נחלה בתוך אחי אביהם והעברת את-נחלת אביהן להן: (ח) ואל-בני ישראל תדבר לאמר איש כי-ימות וכן אין לו והעברתם את-נחלתו לבתו: (ט) ואם-אין לו בת ונתתם את-נחלתו לאחיו: (י) ואם-אין לו אחים ונתתם את-נחלתו לאחיו: (יא) ואם-אין אחים לאביו ונתתם את-נחלתו לשאריו הקרב אליו ממשפחתו וירש אתה והיתה לבני ישראל לחקת משפט כאשר צוה יהוה את-משה: {פ}

(1) The daughters of Zelophehad, of Manassite family—son of Hephher son of Gilead son of Machir son of Manasseh son of Joseph—came forward. The names of the daughters were Mahlah, Noah, Hoglah, Milcah, and Tirzah. (2) They stood before Moses, Eleazar the priest, the chieftains, and the whole assembly, at the entrance of the Tent of Meeting, and they said, (3) “Our father died in the wilderness. He was not one of the faction, Korah’s faction, which banded together against the Eternal One, but died for his own sin; and he has left no sons. (4) Let not our father’s name be lost to his clan just because he had no son! Give us a holding among our father’s kinsmen!” (5) Moses brought their case before the Eternal One.

(6) And the Eternal One said to Moses, (7) “The plea of Zelophehad’s daughters is just: you should give them a hereditary holding among their father’s kinsmen; transfer their father’s share to them. (8) “Further, speak to the Israelite people as follows: ‘If a man dies without leaving a son, you shall transfer his property to his daughter. (9) If he has no daughter, you shall assign his property to his brothers. (10) If he has no brothers, you shall assign his property to his father’s brothers. (11) If his father had no brothers, you shall assign his property to his nearest relative in his own clan, and he shall inherit it.’ This shall be the law of procedure for the Israelites, in accordance with the Eternal One’s command to Moses.” (<https://www.sefaria.org/Numbers.27.1-11>)



הַשִּׁיבֵנוּ יְיָ אֱלֹהֵינוּ וְנָשׁוּבָה. חֲדָשׁ יָמֵינוּ כְּקֶדֶם:

Hashiveinu Adonai eilecha v'nashuvah, chaddeish yameinu k'kedem.

Turn us back to You, Eternal, and we shall return; renew our lives as of old. (FOP)

סיום התפלה

CONCLUDING PRAYERS

עֲלֵינוּ לְשִׁבְחָם לְאֲדוֹן הַכֹּל
לְתַת גְּדֻלָּה לְיוֹצֵר בְּרָאשִׁית,
שֶׁהוּא עֲשָׂנוּ לְשׁוֹמְרֵי הָאֶדְמָה,
וְהוּא שָׁמְנוּ לְשְׁלִיחֵי הַתּוֹרָה,
שֶׁהוּא שָׂם חַיֵּינוּ אִתָּם,
וְגִרְלָנוּ עִם כָּל הָעוֹלָם.

*Aleinu l'shabei-ach la-adon ha-kol
latet g'dulah l'yotzeir b'reshit,
shehu asanu l'shomrei ha-Adamah,
v'hu saman li-shlichei ha-torah,
shehu sam cha-yeinu ittam,
v'goraleinu im kol ha-olam.*

Let us praise the Ruler of the universe and adore the Creator of the world, who did not make us like other nations, who created us different from other people, and set us on a separate path toward a special destiny. Sometimes we may feel excluded because we are gay, lesbian, bisexual, transgender, queeridentified or straight, Jewish or non-Jewish, female or male, old or young, or disabled; we conceal the unique attributes with which we are created in God's image. May God strengthen our inner resolve to honor and fulfill our unique purpose, to live out God's wonderful and unknowable design, in which each one of us is a vital participant. Therefore, we bow in reverence before the supreme Ruler, the Holy One, who is to be blessed. (SZ)

שֶׁהוּא נוֹטֶה שָׁמַיִם וְיֹסֵד אָרֶץ. וּמוֹשָׁב יִקְרוּ בְּשָׁמַיִם מִמַּעַל. וְשָׁכִינַת עֲזֹז בְּגִבְהֵי מְרוֹמִים:
הוּא אֱלֹהֵינוּ אֵין עוֹד. אֲמַת מַלְכֵנוּ אָפֶס זִוְלָתוֹ: כְּכַתוּב בְּתוֹרָתוֹ. וְיִדְעָתָּ הַיּוֹם וְהַשַּׁבָּת אֵל
לְבַבְךָ. כִּי יְיָ הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל הָאָרֶץ מִתַּחַת אֵין עוֹד:

*Shehu noteh shamayim v'yoseid arets, umoshav y'karo ba-shamayim mimma'al ush'chinat
uzzo b'govhei m'romim. Hu eloheinu, ein od, emet malkeinu, efes zulato, ka-katuv b'torato:
V'yadata ha-yom vahashevota el l'vavecha, ki Adonai hu ha-elohim bashamayim
mimma'al v'al ha-arets mittachat ein od.*



FOR YOU SPREAD OUT THE HEAVENS and established the earth; Your majestic abode is in the heavens above and Your mighty Presence is in the loftiest heights. You are our God and there is none else. In truth You are our Sovereign without compare, as is written in Your Torah: Know then this day and take it to heart that the Eternal One is God in the heavens above and on the earth below. There is none else. (MT)

וְנֵאמָר. יְהִיָּה יְיָ לְמֶלֶךְ עַל-כָּל-הָאָרֶץ. בַּיּוֹם הַהוּא יְהִיָּה יְיָ אֶחָד וְיִשְׁמוֹ אֶחָד:

*V'ne'emar: v'hayah Adonai l'melech al kol ha-arets,
ba-yom ha-hu yihiyeh Adonai echad ush'mo echad.*

Thus it has been said, Adonai will be Sovereign over all the earth.
On that day, Adonai will be one, and God's name will be one. (MT)



קדיש יתום MOURNERS' KADDISH

We remember with pride, all who are dear to us and have now died.
They were our partners, our parents, our children, our sisters and brothers, our families,
our friends, our fellow congregants, our colleagues, our peers.

We lived with them, argued with them, worked with them, fought with them,
journeyed with them, we shared our joys and our sorrows with them; admired,
respected, cherished and loved them. As we hold all our memories, the sweet and
the bitter, we give thanks for the richness and diversity of their lives;
the legacy of knowledge, wisdom, courage and love they bequeathed to us,
and we rejoice in the remembrance of all that we shared. (NLS)



יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא (אָמֵן)
 בְּעָלְמָא דִּי־בְרָא כְרַעוּתָהּ:
 וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן
 וּבְחַיֵּי דִי־כָל־בֵּית יִשְׂרָאֵל בְּעָגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:
 יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא:
 יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
 וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דִּי־קֻדְשָׁא. בְּרִידָא הוּא.
 לְעָלְמָא מִן־כָּל־בִּרְכָתָא וְשִׁירָתָא
 תְּשַׁבַּחְתָּא וְנִחְמַתָּא דִּי־אֲמִירוֹן בְּעָלְמָא. וְאָמְרוּ אָמֵן:
 יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא
 וְחַיִּים עָלֵינוּ וְעַל־כָּל־יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:
 עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם
 עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל וְעַל כָּל־יִשְׁבֵּי תֵּבֵל. וְאָמְרוּ אָמֵן:

*Yitgaddal v'yitkaddash sh'meih rabba (amen),
 b'alma di v'ra chiruteih, v'yamlich malchuteih,
 b'chayyeichon uv'yomeichon
 uv'chayyei di chol beit yisra'el,
 ba'agala u'vizman kariv, v'imru amen.*

Y'hei sh'meih rabba m'varach, l'alam ul'almei almay.
*Yitbarach v'yishtabbach v'yitpa'ar v'yitromam v'yitnassei
 v'yit-haddar v'yit'alleh v'yit-hallal, sh'meih di kudsha, b'rich hu,
 l'eilla min kol birchata v'shirata
 tushb'chata v'nechemata, di amiran b'alma, v'imru amen.*
*Y'hei sh'lama rabba min sh'maya,
 v'chayyim aleinu v'al kol yisra'el, v'imru amen.*
*Oseh shalom bimromav, hu ya'aseh shalom
 aleinu v'al kol yisra'el, v'al kol-yosh'vei teiveil, v'imru amen.*

Magnified and sanctified be the great name of the One
 by whose will the world was created.

May God's rule become effective in your lives,
 and in the life of the whole house of Israel.

May it be so soon, and let us say: **Amen.**

May God's great name be praised for eternity.

Blessed and praised; glorified,
 exalted and extolled; lauded, honoured
 and acclaimed be the name of the Holy One,
 who is ever to be praised, though far above the eulogies and songs of praise
 and consolation that human lips can utter; and let us say: **Amen.**

May great peace descend from heaven,
 and abundant life be granted,

to us and all Israel; and let us say: **Amen.**

May the One who makes peace in the highest,
 grant peace to us, to all Israel,
 and to every living being, and let us say: **Amen (NLS)**



אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ בְּטֶרֶם כָּל-יִצִיר נִבְרָא:
לַעֲת נַעֲשֶׂה כְּחֶפְצוֹ כָּל. אַזִּי מֶלֶךְ שְׁמוֹ נִקְרָא:
וְאַחֲרֵי כָכָלֹת הַכָּל. לְבַדּוֹ יִמְלֹךְ נִוְרָא:
וְהוּא הָיָה. וְהוּא הָיָה. וְהוּא יִהְיֶה בְּתַפְאָרָה:
וְהוּא אֶחָד וְאֵין שְׁנֵי לְהַמְשִׁיל לוֹ לְהַחְבִּירָה:
בְּלִי רֵאשִׁית בְּלִי תַכְלִית. וְלוֹ הָעוֹז וְהַמְשָׁרָה:
וְהוּא אֵלִי וְחֵי גְאֻלִּי. וְצוֹר חֲבִלִי בְיוֹם צָרָה:
וְהוּא נָסִי וּמְנוּסִי. מִנֶּת כּוֹסִי בְיוֹם אֶקְרָא:
בְּיָדוֹ אֶפְקִיד רוּחִי. בְּעֵת אֵישָׁן וְאַעֲרָה:
וְעַם רוּחִי גְוִיָּתִי. אֲדַנִּי לִי וְלֹא אִירָא:

*Adon olam asher malach, b'terem kol y'tsir nivra.
L'eit na'asah k'cheftso kol, azai melech sh'mo nikra.
V'acharei kichlot ha-kol, l'vaddo yimloch nora.
V'hu hayah v'hu hoveh, v'hu yihyeh b'tif'arah.
V'hu echad v'ein sheini, l'hamshil lo l'hachbirah.
B'li reishit b'li tachlit, v'lo ha-oz v'ha-misrah.
V'hu eili v'chai go'ali, v'tsur chevli b'yom tsarah.
V'hu nissi umaniusi, m'nat kosi b'yom ekra.
B'yado afkid ruchy, b'eit ishan v'a'irah.
V'im ruchy g'vi'ati, Adonai li v'lo ira.*

Eternal God who ruled alone
before creation of all forms,
at whose desire all began
and as the Sovereign was proclaimed.

Who, after everything shall end
alone, in awe, will ever reign,
who was and is for evermore,
the glory that will never change.

Unique and One, no other is
to be compared, to stand beside,
neither before, nor following,
alone the source
of power and might.

This is my God, who saves my life,
the rock I grasp in deep despair,
the flag I wave, the place I hide,
who shares my cup the day I call.

In my Maker's hand I lay my soul
both when I sleep
and when I wake,
and with my soul my body too,
my God is close, I shall not fear. (FOP)



Service Leaders:



Rabbi Alexander Grodensky was born in 1983 in Dushanbe, Tajikistan and grew up in the Russian North. Since his rabbinic ordination by Abraham Geiger College in 2015 he has been serving as the rabbi of the Liberal Jewish Community of Luxembourg. He lives with his husband in Esch-sur-Alzette, the European Capital of Culture 2022.



Rabbi Adrian Michael Schell (he/him/his, rabbi.schell@gmail.com). After six years of being the only openly gay rabbi on the African continent, serving the Progressive community in Johannesburg, ZA, Rabbi Schell returned with his husband to Europe in November 2020. He is now the rabbi of the Wimbledon Synagogue in the South of London, UK. Rabbi Schell received his rabbinic ordination from the Abraham Geiger College, Potsdam/Berlin in Germany. He is a board member of the EUPJ Rabbinic Assembly, a member of the Rabbinic Assembly of Reform Rabbis and Cantors in the UK, the Central Conference of American Rabbis and an associated member of the German General Rabbinical Conference.



Dr Lynette Nusbacher has been reading Torah, Nevi'im and Ketuvim for the past 42 years in a variety of Jewish environments. She has sat to read Lamentations on the floor of a cabin in rural Pennsylvania; she has read Esther with puppet accompaniment on the shores of the River Thames; and she has read Torah in a former Foresters' Hall in Toronto. She reads regularly at North West Surrey Synagogue in England. In her professional life, she runs a boutique consultancy which promotes scenario analysis, structured strategy and constructive challenge in law and business. She is also a Fellow of the Religious Life and Belief Centre at the University of Surrey. Dr Nusbacher was Devil's Advocate to the British Joint Intelligence Committee, and founded the Strategic Horizons Unit in the Cabinet Office, which conducted the foundation work for two National Security Strategies of the United Kingdom. In this connection, and because she is queer a.f., she was listed in the Independent Pink List (later the Rainbow List) three years running. For 22 years she served in the Canadian and British Armies as a logistics officer and as an intelligence officer. She served as a staff officer in the Kosovo and the Iraq Wars, and was for many years Senior Lecturer in War Studies at the Royal Military Academy, Sandhurst. Dr Nusbacher lives with her two daughters in a quiet village in Surrey. She is a keen competitive fencer and a calligrapher.



Rabbi Elli Tikvah Sarah is an author and social justice activist. An LGBTQ+ pioneer, who became one of the first two openly lesbian rabbis in the world in 1989, receiving *s'michah* at Leo Baeck College in London, Elli is a member of the British Friends of Rabbis for Human Rights and a long-time participant in Jewish-Christian-Muslim dialogue. Rabbi of Brighton and Hove Progressive Synagogue for 20 years, following retirement in April Elli was appointed as Rabbi Emeritus. Publications include: *Trouble-Making Judaism* (David Paul Books, 2012) and *Women Rabbis in the Pulpit* (co-edited with Rabbi Dr Barbara Borts, Kulmus, 2015). Currently writing *Triangulating Judaism*, Elli is also co-editing with Rabbi Lea Mühlstein, the next Liberal Judaism prayer book, *Siddur Shirah Chadashah*.



Brian Doyle-Du Breuil is a final year student at Abraham Geiger College at the University of Potsdam and rabbinical intern at the International Jewish Centre in Brussels. He lives in Leuven (Belgium) with his husband Peter and two teenage children.

תפלת שחרית לשבת

Shabbat Morning Service

Siddur for Pride Shabbat 2021/5781 of the EUPJ Rabbinic Assembly

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