

SHABBAT EVENING SERVICE

קַבְּלַת שַׁבָּת

Kabbalat Shabbat

Welcoming Shabbat



The Kabbalat Shabbat Service was created by the mystics of S'fat in the sixteenth century. They imagined Shabbat as a celebration of the love between God and us. On Shabbat we taste the oneness and connectedness of all creation and pray that our desire for peace will bring about a world of perfect justice and the wholeness of Shalom.

All Jewish services are peace services.

At the center of everything is

Shalom—Wholeness—

One of the many names for God.

There are so many things that we cannot control
that threaten

the lives of our children.

For these we pray to God.

But there are so many things that we can control
battering, neglect and abuse

hunger

poisoned air and water

racism and intolerance

and the ultimate threat

nuclear war.

To end these, we turn to each other.

For generations we have struggled between keva and kavannah in our liturgy. Keva is the fixed order of the service that allows us to find familiarity from service to service and commonality with Jews praying in all corners of the world. Kavannah is the creative thought, word or movement that adds meaning to the keva. The keva is here, along with some kavannot (these are shown in *italics*) that reflect the spiritual journey of CRC members. Other kavannot are for us to add.

Every single word is a whole world.

~ Rabbi Nachman of Bratslav

Will

Three generations back

my family had only

to light a candle

and the world parted.

Today, Friday afternoon,

I disconnect clocks and phones.

When night fills my house

with passages,

I begin saving

my life.

~ Marcia Falk

OPENING

And they shall come to My Holy Mountain

And rejoice in My House of Prayer

My House shall be

A house of prayer for all peoples.

~ Isaiah 56:7 Melody: Rabbi Aryeh Hirschfeld

**Hineih mah tov umah na-im,
shevet (kulanu) achim gam yachad!**

הִנֵּה מַה־טוֹב וּמַה־נְּעִים
שֶׁבֶת (קוֹלָנוּ) אַחִים גַּם־יַחַד.

How good and pleasant when people live together in unity!

~ Psalm 133

CANDLE BLESSING

Kavannah: Why do we wave our hands in circular motions? There are many explanations. We lift our hands over the flames six times to bring all six days into Shabbat. We draw the light into ourselves and spread the light to those in need. Why do we close our eyes? To complete the blessing before enjoying the light and to remember to use the light to look in as well as out.

**Baruch atah Adonai
Eloheinu, Melech haolam,
asher kid'shanu b'mitzvotav,
v'tzivanu l'hadlik
ner shel Shabbat.**

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

Blessed are you Adonai, whose presence fills creation making us holy with your commandments and calling us to kindle the lights of Shabbat.

ALTERNATIVE BLESSING

**Yitromeim l'beinu, t'shovav, nafshenu,
B'hadlakat neir shel Shabbat.**

יִתְרוּמֵם לִבֵּנוּ, תְּשׁוּבָב נַפְשֵׁנוּ,
בְּהַדְלַקַת נֵר שֶׁל שַׁבָּת.

May our hearts be lifted, our spirits refreshed, as we light the Sabbath candles.

~ Marcia Falk

**Hear our prayers we sing to You
Be gracious to the ones we love
And bless them with goodness and mercy and peace
Oh, hear our prayers to You
Let us light these lights
And see our way to You
And let us say Amen**

~ Debbie Friedman

Written by Dunash ben Labrat, a famous medieval grammarian and paytan (composer of liturgical poems and songs). He lived from 920-990 C.E. and spent most of his life in Baghdad. He was nephew and disciple of R. Saadia Gaon and was frequently cited by Rashi and Ibn Ezra in their commentaries. In this famous Shabbat poem, God invites all children to partake of Shabbat; to rest from labor, anxiety and strife. Shabbat renews the heart, inspires wisdom and restores dignity to life.

**D'ror yikra l'ven im bat
v'yintzarchem k'mo vavat
n'im shimchem v'lo yushbat
sh'vu v'nuchu b'yom Shabbat**

דְּרוֹר יִקְרָא לְבֵן עַם בַּת
וַיִּנְצָרְכֶם כְּמוֹ בַּבַּת
נְעִים שְׂמֵכֶם וְלֹא יִשְׁבַּת
שְׁבוּ וְנוּחוּ בְיוֹם שַׁבָּת

**D'rosh navi v'ulami
v'ot yesha aseih imi
n'ta soreik b'toch karmi
sh'eih shavat b'nei ami**

דְּרוֹשׁ נָוִי וְאוֹלָמִי
וְאוֹת יִשַׁע עֲשֵׂה עִמִּי
נִטַּע שׂוֹרֵק בְּתוֹךְ כַּרְמִי
שְׁעֵה שְׂוַעַת בְּנֵי עַמִּי

**Elohim tein bamidbar har
hadas, sh'tah, b'rosh, tidhar
v'lamazhir v'lanizhar
sh'lomim tein k'mei nahar**

אֱלֹהִים תֵּן בַּמִּדְבָּר הָר
הַדָּס שְׁטָה, בְּרוֹשׁ, תִּדְהַר
וְלַמַּזְהִיר וְלַנִּזְהָר
שְׁלוֹמִים תֵּן כְּמֵי נְהַר

**De'eh chochmah l'nafshecha
v'he cheter l'roshecha
n'tzor mitzvat k'doshecha
sh'mor Shabbat kad'shecha**

דַּעַה חֲכָמָה לְנַפְשְׁךָ
וְהִיא כְּתֵר לְרֹאשְׁךָ
נִצֹר מִצְוַת קְדוּשְׁתְּךָ
שְׁמֹר שַׁבַּת קְדוּשְׁתְּךָ

continued

Translation:

God will proclaim freedom for all children
And they will be the apple of God's eye
Pleasant is Your name and it will not be destroyed
Be still and rest on the Sabbath day

Seek my sanctuary and my home
Give me a sign of deliverance
Plant a vine in my vineyard
Look to my people; hear their laments

Plant, O God, in the mountain waste
Fir and acacia, myrtle and elm

Give those who teach and those who learn
Abundant peace, like the flow of the river

Know wisdom, that your soul may live
And it shall be a crown for your head
Keep the commandments of your Holy One
Guard Shabbat, your day of holiness

Awaken, arise to the wholeness of your being;

Awaken, arise to the beauty of your soul.

Hitor'ri hitor'ri ki va oreich, kumi ori.

Kavannah: The text of L'chah Dodi was written by R. Shlomo Halevi of S'fat. This poem initiates the Raza, the Secret, of Shabbat that bestirs in us the ancient memory of shalom; of wholeness that preceded separation and alienation. Inspired by Kabbalistic imagery of union and integration, it reminds us of the 16th century custom of going out into the fields dressed in white to receive the presence of Shabbat, which some imagine as the Sabbath Bride, and invites us to call to that which will make us whole. We rise for the last verse and face the opening into our sanctuary hoping to glimpse the presence of the shalom of Shabbat.

**L'chah dodi likrat kalah,
p'nei Shabbat n'kab'lah.**

לְכָה דוּדִי לְקִרְאת כַּלָּה.
פְּנֵי שַׁבָּת נִקְבְּלָה:

Come, my beloved; call the bride as we welcome the light of Shabbat.

**Shamor v'zachor b'dibur echad,
hishmianu El ham'yuchad.
Adonai echad ush'mo echad.
l'shem ul'tiferet v'lit'hilah. L'chah...**

שְׁמֹר וְזָכוֹר בְּדַבּוּר אֶחָד,
הִשְׁמִיעֵנוּ אֵל הַמְיֻחָד.
יְיָ אֶחָד וּשְׁמוֹ אֶחָד.
לְשֵׁם וּלְתִפְרָת וּלְתִהְלָה: לְכָה...

'Keep and Remember': a single command the Only God caused us to hear;
the Eternal is One, God's name is One; To God is honor and glory and praise.

**Likrat Shabbat l'chu v'neilcha.
ki hi m'kor hab'rachah.
meirosh mikedem n'suchah.
sof ma'aseh b'machashava t'chilah.
L'chah...**

לְקִרְאת שַׁבָּת לָכוּ וְנִלְכָה.
כִּי הִיא מְקוֹר הַבְּרָכָה.
מֵרֵאשׁ מִקְדָּם נִסּוּכָה.
סוֹף מַעֲשֵׂה בְּמַחֲשָׁבָה תִּחְלָה:
לְכָה...

Come with me to meet Shabbat, forever a fountain of blessing.
Still it flows, as from the start: the last of days, for which the first was made.

Hitor'ri hitor'ri
ki va oreich, kumi ori.
uri uri, shir dabeiri.
k'vod Adonai alayich nighlah. L'chah...

הַתְּעוֹרְרִי הַתְּעוֹרְרִי
כִּי בָּא אֹרֶךְ קוֹמִי אֹרִי.
עוֹרִי עוֹרִי שִׁיר דַּבְּרִי
כְּבוֹד יְיָ עָלֶיךָ נִגְלָה: לְכֹה...

Awake, awake, your light has come!
Arise, shine, awaken and sing: the Eternal's glory dawns upon you.

PLEASE RISE FOR THE LAST VERSE

Bo-i v'shalom ateret ba'alah.
gam b'simchah uv'tzoholah.
toch emunei am s'gulah.
bo-i chalah, bo-i chalah. L'chah...

בּוֹאִי בְּשָׁלוֹם עֶטְרֵת בַּעֲלָה.
גַּם בְּשִׂמְחָה וּבְצִחָה.
תּוֹךְ אֲמוּנֵי אֵם סְגֻלָּה.
בּוֹאִי כְּלָה, בּוֹאִי כְּלָה: לְכֹה...

Enter in peace, crown of your spouse; enter in gladness, enter in joy.
Come to the people that keep its faith. Enter bride! Enter bride!

שְׁמַע וּבְרָכוֹת יְהוָה

Sh'ma and Her Blessings

Sh'ma Uvirchoteiha

BAR'CHU (Call to Prayer)

בְּרָכוּ

Kavannah: Just as they in heaven above unite into Oneness, so the Sabbath on earth below joins the mystery of Oneness...as it is here, so it is there. This is the secret of Shabbat: Shabbat is attached to the secret of Oneness, Oneness that descends through the Shabbat evening prayer.

When the Sabbath arrives, she is placed by herself, separated from the Other Side. All manner of strife is kept from her; she remains in union with the holy light. All tyranny and affliction flee from her and vanish. There is no higher realm in the entire universe. Her face is illuminated with a higher light. On earth she is crowned by holy people who are endowed with new souls.

*This prayer service is to bless her with joy and the light of rapture. In the **Bar'chu** we bless "et" which is Shechinah, the bride, the inner notion, and then we bless Hashem, the Holy One, the outer notion. The secret is: our prayer inspires the union. This is the deep secret of Shabbat, called "raza deShabbat."*

~ from the Zohar

As the first word, Bar'chu, is spoken, we bow slightly to gently call each other to prayer and to acknowledge each other's presence. The leader calls us to prayer. We respond that we are ready to pray.

As we bless the Source of Life, so we are blessed (2X)

And our blessings give us strength, and make our visions clear.

And our blessings give us peace and the courage to dare.

As we bless the Source of Life, so we are blessed.

~ Faith Rogow

Bar'chu et Adonai (Yah) ham'vorach!

בְּרַכּוּ אֶת יְיָ הַמְּבָרָךְ.

Baruch Adonai (Yah) ham'vorach l'olam va-ed!

בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד.

Praise the Source of Blessing, to whom our praise is due!

Praised be the Source of Blessing, to whom our praise is due, now and forever!

*Kavannah: The blessings before and after the **Sh'ma** offer a brilliant order. First we marvel at the wisdom of creation, **Ma'ariv Aravim**. Then we are loved unconditionally, **Ahavat Olam**. With the **Sh'ma** we proclaim the unity of all things emanating from the Source. We cover our eyes with our hand sensing that we are part of a greater whole. Knowing that we are loved, we are able and willing to love back and are told how to do so in the **V'ahavta**. But the final section of the **V'ahavta**, **V'haya Im Shemoa**, contains a collective warning that is most appropriate for our time. If we do not care for all life, we will surely perish. The **Sh'ma** concludes with two blessings of redemption, **Mi Chamochah** and **Hashkiveinu**. The world, we remind ourselves, moves from the way things are to the way they ought to be. Surely, repair of the heart and repair of the world are possible.*

A great musician was once asked, "How do you play the notes so perfectly?" The artist replied, "The notes can be played by anyone; it is the pause between the notes that give them their beauty and meaning." On this Shabbat, may we all learn to pause.

Evening, the evenings, even-ing the frayed edges of our lives, ma'ariv aravim, amen

~ Geela Rayzel Raphael

Baruch atah Adonai
Eloheinu, Melech haolam,
asher bidvaro ma'ariv aravim.
B'chochmah potei-ach sh'arim,
uvitvunah m'shaneh itim,
umachalif et hazmanim,
um'sadeir et hakoachavim
b'mishm'roteihem barakia kirtsono.
Borei yom valailah,
goleil or mipenei choshech
v'choshech mipenei or,
Uma'avir yom umeivi lailah,
umavdil bein yom uvein lailah,
Adonai tz'vaot sh'mo.
El chai v'kayam,
tamid yimloch aleinu l'olam va-ed.
Baruch atah Adonai, hama'ariv aravim.

בְּרוּךְ אַתָּה יְיָ,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר בְּדַבְּרוֹ מַעְרִיב עֶרְבִים,
בְּחִכְמָה פּוֹתֵחַ שְׁעָרִים,
וּבִתְבוּנָה מְשַׁנֶּה עֵתִים,
וּמַחְלִיף אֶת הַזְּמַנִּים,
וּמְסַדֵּר אֶת הַכּוֹכָבִים,
בְּמִשְׁמְרוֹתֵיהֶם בְּרַקִּיעַ כְּרִצּוֹנוֹ.
בוֹרֵא יוֹם וְלַיְלָה,
גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ,
וְחֹשֶׁךְ מִפְּנֵי אוֹר.
וּמַעְבִּיר יוֹם וּמַבִּיא לַיְלָה,
וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה,
יְיָ צְבָאוֹת שְׁמוֹ.
אֵל חַי וְקַיָּם,
תָּמִיד וּמְלוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.
בְּרוּךְ אַתָּה יְיָ, הַמַּעְרִיב עֶרְבִים:

Translation / Interpretation:

You are praised, Yah
Author of time and space
Who brings on evening with a word,
Opens heaven's gates with wisdom,
Adjusts the ages with sensitive judgment,
Varies the seasons,
And orders the orbits of a sky full of stars,
in the emptiness, according to Your will.
You create each day and each night afresh,
Roll light in front of darkness
And darkness in front of light

So gently, that no moment is quite
like the one before or after.
You distinguish between day and night.
Moment by moment.
You make day pass into night
And You alone know the boundary
Dividing one from the other.
Unifier of all beings is Your name.
Timeless God, Rule forever.
You Who brings the evening in
are praised.

**Ahavat olam
beit Yisrael amcha ahavta,
Torah umitzvot,
chukim umishpatim, otanu limad'ta
Al kein, Adonai Eloheinu,
b'shochbeinu uv'kumeinu
nasiach b'chukecha,
v'nismach b'diverei Toratecha
uv'mitzvotecha l'olam va-ed.
Ki heim chayeinu v'orech yameinu
uvahem neh'geh yomam valailah.
V'ahavat'cha al tasir mimenu l'olamin.
Baruch atah, Adonai, ohev amo Yisrael.**

אַהַבַּת עוֹלָם
בֵּית יִשְׂרָאֵל עִמָּךְ אַהַבְתָּ,
תּוֹרָה וּמִצְוֹת,
חֻקִּים וּמִשְׁפָּטִים, אוֹתָנוּ לְמַדְתָּ.
עַל כֵּן יְיָ אֱלֹהֵינוּ,
בְּשׁוֹכְבֵנוּ וּבְקוּמֵנוּ
נָשִׁיחַ בְּחֻקֶיךָ,
וְנִשְׂמַח בְּדִבְרֵי תוֹרַתְךָ
וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד.
כִּי הֵם חַיֵּינוּ וְאַרְךְ יָמֵינוּ,
וּבָהֶם נִהְיֶה יוֹמָם וְלַיְלָה,
וְאַהַבְתָּךְ אֵל תִּסֵּר מִמֶּנּוּ לְעוֹלָמִים.
בְּרוּךְ אַתָּה יְיָ, אוֹהֵב עַמּוֹ יִשְׂרָאֵל:

Translation:

With unlimited love You have loved the house of Israel, Your people; Torah, mitzvot, guiding principles and laws You have taught us. Therefore, Yah, our God, when we lie down and when we rise up we will consider Your laws, we will rejoice in the words of Your Torah and Your mitzvot forever. For they are our life and the length of our days and we will meditate on them day and night. Do not take Your love from us, ever. Blessed are You, (Yah), Who loves the people Israel.

continued

Interpretation:

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.

Blessed are You, God, who loves Your people Israel (and all creation).

~ Rabbi Rami M. Shapiro

KRIYAT SH'MA (Recitation of the Sh'ma)

שְׁמַע

Shomeir (2X) Yisraeil

שׁוֹמֵר יִשְׂרָאֵל

Shomeir (2X) Yisraeil

Sh'mor sh'arit Yisraeil (2X)

שְׁמֹר שְׂאֲרֵית יִשְׂרָאֵל

V'al yovad, al yovad, al yovad Yisraeil

וְאֶל-יֹאבֵד יִשְׂרָאֵל

ha'omrim sh'ma Yisraeil

הַאֹמְרִים שְׁמַע יִשְׂרָאֵל

Oh Guardian of Israel (2X),

Protect, protect Yisraeil (2X).

Let no harm (3X) reach Yisraeil;

Those who whisper Sh'ma Yisraeil.

~ Prayer Book, Tachanun

Tamid....Echad.

תמיד...אחד

Always.....One.

Echad, Yachid U-myuchad

אחד יחיד ומיוחד

Echad, Yachid U-myuchad

אחד יחיד ומיוחד

The One, every single One;

Each one joined and united by the One

continued

Kavannah: *The Sh'ma—Deuteronomy 6:4—is a call from God to Israel, from each one of us to the other. The second verse is a response, whispered in humble acceptance of the connectedness of all creation. The source of this verse is rabbinic and is said aloud only on Yom Kippur, recalling the custom of the High Priest in the ancient Temple.*

Shema Yisraeil:
Adonai Eloheinu, Adonai Echad!

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד:

Hear O Israel: Adonai is our God, Adonai is one!

Silent:

Baruch shem k'vod malchuto l'olam va-ed בְּרוּךְ שֵׁם כְבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד

Praised be God's name, God's glorious rule is forever and ever.

When Jacob was about to die, he gathered his children around him and asked whether they would remain faithful to the spiritual values he had taught them. They responded, “Sh'ma Yisrael, Adonai Eloheinu, Adonai Echad! (Listen Israel [Jacob], the One God is our God.)” To which Jacob replied with his last breath, “Baruch shem k'vod...” thanking God for his children's commitment to carry on the tradition.

~ Talmud, Pesachim 56a

PLEASE BE SEATED

V'AHAVTA (And You Shall Love)

וְאָהַבְתָּ

V'ahavta et Adonai Elohecha,
b'chol l'vavcha uv'chol nafsh'cha
uv'chol m'odecha. V'hayu had'varim ha-eileh
asher anochi m'tzavcha hayom al l'vavecha.
V'shinatam l'vanecha v'dibarta bam,
b'shivt'cha b'veitecha uv'lecht'cha
vaderech uv'shochb'cha uv'kumecha.
Ukshartam l'ot al yadecha v'hayu
l'totafot bein einecha. Uch'tavtam
al m'zuzot beitecha uvisharecha.

L'ma'an tizk'ru, va'asitem et
kol mitzvotai vih'yitem k'doshim
l'Eloheichem. Ani Adonai Eloheichem,
asher hotzeiti et-chem mei-eretz
Mitzrayim lih'yot lachem l'Elohim
ani Adonai Eloheichem.

Adonai Eloheichem...Emet

Kavannah: The word emet literally means truth. In rabbinic practice, it is added directly to the end of the Sh'ma as an immediate affirmation of its truth for us.

You shall love Adonai, your God,
with all your heart, with all your soul,
and with all your might.
Take to heart these words
which I command you this day.
Teach them diligently to your children.
Speak of them when you are at home
and when you are away,
when you lie down and when you arise.
Bind them as a sign on your hand

וְאָהַבְתָּ אֶת יְיָ אֱלֹהֶיךָ,
בְּכָל-לִבְבְּךָ, וּבְכָל-נַפְשְׁךָ,
וּבְכָל-מְאֹדְךָ. וְהָיוּ הַדְּבָרִים הָאֵלֶּה,
אֲשֶׁר אֲנֹכִי מְצַוְּךָ הַיּוֹם, עַל-לִבְבְּךָ:
וְשִׁנַּתְתֶּם לְבַנְיָהּ, וְדַבַּרְתֶּם בָּם,
בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבְלֶכְתְּךָ
בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ, וּבְקוּמְךָ.
וְקָשַׁרְתֶּם לָאוֹת עַל-יָדְךָ, וְהָיוּ
לְטֹטְפוֹת בֵּין עֵינֶיךָ, וּכְתַבְתֶּם
עַל מְזוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֹת-
כָּל-מִצְוֹתַי, וְהָיִיתֶם קְדוֹשִׁים
לְאֱלֹהֵיכֶם: אֲנִי יְיָ אֱלֹהֵיכֶם,
אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ
מִצְרַיִם, לְהִיּוֹת לָכֶם לְאֱלֹהִים,
אֲנִי יְיָ אֱלֹהֵיכֶם:

יְיָ אֱלֹהֵיכֶם: אֱמֶת

and let them serve as symbols
between your eyes.
Inscribe them on the doorposts
of your house and on your gates.
Remember to do all
my commandments
and to be holy to your God.
I am your God,
who led you out of Egypt
to be your God. I am your God.

continued



* Interpretation of Deuteronomy 11:13-21

And if you listen intently to My mitzvot
which I am making your mitzvot this very day
showing your love for Yah your God
and giving service
with every inclination of your knowing heart
and all the strength with which you live
Then shall I give your land rain in its proper time
autumn rain and spring rain
that you may harvest your grain
your wine and your oil
I shall give grass to the field for your cows
that you may eat your fill
But beware!
If you turn your knowing heart away
to serve gods that are alien
bowing down to different kinds of powers
then the breath of Yah will flare against you
to shut up the heavens so there will be no rain
so the ground will not give her produce
and you will perish at once from the good earth
which Yah is giving you
Therefore
place these words upon your knowing heart
teach them to your children throughout the day
bind them to your heart and to your doorpost
that your days upon the land that is God's gift
will be as many as the days of heaven
above the earth

* Traditionally, this is the second paragraph of the Sh'ma which today reminds us of the ecological and environmental consequences of our collective actions.

MI CHAMOCHAH

(In Praise of the Source of Hope and Redemption)

מִי-כַמּוֹכָה

Kavannah: Tradition calls us to remember Yetsiat Mitsrayim - our going out from Egypt - in every service. We remember that we were slaves and affirm that until all people are free, not one of us is completely free. Though we mourn for the suffering of the Egyptians and know that the journey ahead is long and difficult, we join together in celebration of this precious moment of freedom. The wisdom of celebrating that moment has carried us through times of deep despair when a glimmer of hope came from remembering the miracle at the shores of the sea when Miriam the prophetess took her timbrel in her hand and together with Moses led the people in song and dance.

Mi chamochah ba-eilim, Adonai
Mi kamochah nedar bakodesh,
nora t'hilot, oseih fele

מִי-כַמּוֹכָה בְּאֱלִים יְיָ
מִי כַמּוֹכָה נִדְּוָר בְּקֹדֶשׁ
נֹרָא תְהִילֹת, עֹשֶׂה פְלֵא

Who is like You among the gods that are worshipped?
Who is like You, majestic in holiness, awesome in splendor doing wonders?

Malchut'cha ra-u vanecha,
Bokei-a yam lifnei Moshe uMiryam
Zeh Eli, anu v'amru,
Adonai (Yah) yimloch l'olam va-ed

מַלְכוּתְךָ רָאוּ בְּנֵיךָ,
בֹּקַעַי יָם לִפְנֵי מֹשֶׁה וּמִרְיָם
זֶה אֱלֹהֵינוּ וְנֹאמְרוּ:
יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.

Your children saw Your glory. In our escape from the sea we exclaimed with Moses and Miriam, “the Redeemer will be with us forever and ever.”

V'ne-emar: ki fadah Adonai et Ya'akov,
ug'alo miyad chazak mimenu,
Baruch atah, Adonai, ga'al Yisrael

וְנֹאמְרוּ: כִּי-פָדָה יְיָ אֶת-יַעֲקֹב,
וּגְאָלוֹ מִיַּד חֲזַק מִמֶּנּוּ.
בָּרוּךְ אַתָּה יְיָ, גֹאֵל יִשְׂרָאֵל.

As You redeemed Jacob and saved him from arms stronger than his own, so may You redeem all who are oppressed and persecuted. Blessed is God, Redeemer of Israel.

Then Miriam, the prophetess took a drum in her hands and we all followed her with drums and chanted:

Shiru l'Adonai ki gao ga'ah שִׁירוּ לַיהוָה כִּי-גָאֲהָ גָאֲהָ

Sing to God for this great victory.

Kavannot:

This is the last prayer in the Sh'ma and Her Blessings. It is only said in the evening. We ask that a shelter of peace be spread over us that we may have a moment of Shabbat rest under the gentle wings of the Shechinah and the safety of our community.

“To act in the spirit of religion is to unite what lies apart, to remember that humanity as a whole is God’s beloved child. Racism is worse than idolatry. Few of us seem to realize how insidious, how radical, how universal and evil, racism is. Few of us realize that racism is the gravest threat to humankind.”

~ Rabbi Abraham Joshua Heschel

To pray for a sukkat shalom is to pray for a full house; a shelter that reflects creation in its glorious diversity. As we continue the holy work of uprooting the scourge of racism from this and all communities, we look forward to the time when our Jewish family will embrace Jews of all colors. Then, our Sukkat Shalom will become the multi-racial shelter of peace it was always intended to be.

Ken yehi ratzon כֵּן יְהִי רָצוֹן

May it be Your will, Holy One.

**Hashkiveinu Adonai eloheinu l’shalom,
v’ha’amideinu shomreinu l’chayim,**

**הַשְּׂכִיבֵנוּ יְיָ אֱלֹהֵינוּ לְשָׁלוֹם,
וְהַעֲמִידֵנוּ שׁוֹמְרֵנוּ לְחַיִּים**

Allow us to lie and rise in peace, Shalom.

Ufros aleinu sukat sh’lomecha,

וּפְרוֹשׂ עָלֵינוּ סִכַּת שְׁלוֹמְךָ,

**וְתַקַּנְנוּ בְּעֶצֶה טוֹבָה מִלְּפָנֶיךָ, וְהוֹשִׁיעֵנו לְמַעַן שְׁמֹךָ,
וְהִגּוּ בְּעֵדְנוּ, וְהִסֵּר מֵעָלֵינוּ אוֹיֵב, דָּבָר, וְחָרָב, וְרָעַב וְיָגוֹן,
וְהִסֵּר שָׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵנוּ, וּבָצַל כְּנָפֶיךָ תִּסְתִּירֵנוּ.
כִּי אֵל שׁוֹמְרֵנוּ וּמְצִילֵנוּ אַתָּה, כִּי אֵל מְלֹךְ חַנוּן וְרַחוּם אַתָּה,
וְשִׁמּוֹר צִאֲתָנוּ וּבֹאֲנוּ, לְחַיִּים וּלְשָׁלוֹם, מֵעַתָּה וְעַד עוֹלָם.
וּפְרֹשׂ עָלֵינוּ סִכַּת שְׁלוֹמְךָ.**

**Baruch atah Adonai haporeis sukkat
shalom aleinu v’al kol amo Yisraeil
v’al Yerushlayim**

**בְּרוּךְ אַתָּה יְיָ, הַפּוֹרֵשׂ סִכַּת
שָׁלוֹם עָלֵינוּ וְעַל כָּל עַמּוֹ יִשְׂרָאֵל
וְעַל יְרוּשָׁלַיִם.**

Translation:

Grant, O Eternal One, that we may lie down in peace, and raise us up, Our Ruler, to life.
And spread over us the shelter of Your peace, and guide us with Your good counsel.
And save us for Your name's sake and shield us.
And remove from us every enemy, pestilence, sword and famine and grief.
Remove our inclination to do evil.
And shelter us in the shadow of Your wings,
for You are our protecting and saving God,
for You are our gracious and merciful ruler.

And guard our going out and our coming in unto life and peace from now and forever.
And spread over us the shelter of Your peace. O blessed are You, Yah, who spreads the
shelter of peace over us and over Israel and over Jerusalem.

Ufros aleinu sukkat shalom	Spread over us a shelter of peace
Sukkat chofesh leahov velimod	A shelter of freedom to love and to learn
Sukkat nefesh lehakshiv velashir	A shelter of spirit to listen and to sing
Sukkah lichabade et ha'avar veatid	A shelter to honor where we've been, where we will be

~ words and music by Rick Recht

Kavannah: Shabbat is created to give us rest and to restore the soul. Vayinafash is from the Hebrew word nefesh (soul). Shabbat is the promise that there will be a time of peace when all souls will be renewed. As we guard Shabbat, Shabbat guards us and renews our souls.

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

וְשָׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת,
לַעֲשׂוֹת אֶת הַשַּׁבָּת
לְדֹרוֹתֵם בְּרִית עוֹלָם.
בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל
אוֹת הִיא לְעוֹלָם,
כִּי שֵׁשֶׁת יָמִים עָשָׂה יְיָ
אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ,
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפַשׁ.

Translation:

As it is written in your Torah: the children of Israel shall keep the Sabbath, observing it throughout their generations, as an everlasting covenant. It is a sign forever between Me and the children of Israel, for in six days the eternal God made heaven and earth, and on the seventh day, God rested.

~ Exodus 31:16-17

תְּפִלָּה

The Prayer

T'filah

Kavannah: The central part of the prayer service is the T'filah, the Hebrew word for prayer. It is also called Amidah (Standing) and Shemoneh Esreh (Eighteen) because in the weekday service it originally contained 18 (today 19) blessings and was said standing. Once this was the time for the spontaneous prayers of the congregation. The more popular prayers were preserved. These became keva. The kavannot, our own personal blessings and hopes, are for us to add.

Adonai s'fatai tiftach, ufi yagid t'hilatecha. אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ.

**Adonai, open my lips that my mouth
may declare your praise.**

AVOT V'IMAHOT (Ancestors)

אָבוֹת וְאִמּוֹת

**Baruch atah, Adonai, Eloheinu
v'Elohei avoteinu v'imoteinu,
Elohei Avraham, Elohei Yitzchak
v'Elohei Ya'akov, Elohei Sarah,
Elohei Rivkah, Elohei Leah v'Elohei Rachel.
Ha-El hagadol hagibor v'hanora,
El elyon, gomeil chasadim tovim,
v'koneih hakol,
v'zocheir chasdei avot v'imahot,
umeivi g'ulah
liv'nei v'neihem l'ma'an sh'mo b'ahavah.
Melech ozeir umoshia umagen.
Baruch atah, Adonai,
magen Avraham v'eprat Sarah.**

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק,
וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה,
אֱלֹהֵי רִבְקָה, אֱלֹהֵי לֵאָה, וְאֱלֹהֵי רָחֵל.
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא
אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים,
וְקוֹנֵה הַכֹּל,
וְזוֹכֵר חֲסָדֵי אָבוֹת וְאִמּוֹת,
וּמְבִיא גְּאֻלָּה
לְבָנָי בְּנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.
מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.
בָּרוּךְ אַתָּה יְיָ
מַגֵּן אַבְרָהָם וְעִזְרַת שָׂרָה.

Translation:

Blessed are You, our God, and God of our fathers and mothers,
God of Abraham, God of Isaac, God of Jacob,
God of Sarah, God of Rebecca, God of Leah, and God of Rachel.
Great, mighty and awesome God, God supreme, You bestow good, kind deeds,
possess everything, and remember the kind deeds of our fathers and mothers.
With love, You bring redemption to their descendents for the sake of Your name.

You are our Ruler, Helper, Savior and Shield.
Blessed are You, Shield of Abraham and Help of Sarah.

Interpretation:

Praised be the God of our fathers,
The God of Abraham, of Isaac, and of Jacob.
Praised be the God of our mothers,
Of Sarah, of Rebecca, of Leah, and of Rachel.
Praised be the source of strength and courage,
The source of kindness and good deeds.
Praised be the source of gentleness and love,
Of softness and kind words.
Praised be the man who transcends strength
Through gentleness,
Praised be the woman who perfects gentleness
Through strength.
Praised be the person who acts according to the best that is within,
Praised be the person who reaches out to touch the best in others.
Praised be the gentle faithfulness of Abraham
And the valiant strength of Sarah.
Praised be the God Who created with divinity
A woman and a man.

**Atah gibor l'olam Adonai,
m'chayeih hakol atah, rav l'hoshia.
(Winter) Mashiv haruach umorid hagashem.
(Summer) Morid hatal.**

**M'chalkeil chayim b'chesed,
m'chayeih hakol b'rachamim rabim,
someich noflim, v'rofei cholim,
umatir asurim,
um'kayeim, emunato lisheinei afar.**

**Mi chamochah ba'al g'vurot
umi domeh lach, melech meimit
um'chayeh umatzmiach y'shuah.
V'ne-eman atah l'hachayot hakol.
Baruch atah, Adonai, m'chayeih hakol.**

אתה גבור לעולם אדוני,
מחיה הכל אתה, רב להושיע.
בחורף משיב הרוח ומוריד הגשם:
בקיץ מוריד הטל
מכלכל חיים בחסד,
מחיה הכל ברחמים רבים,
סומך נופלים, ורופא חולים,
ומתיר אסורים,
ומקים אמונתו לישגי עפר.
מי כמוך בעל גבורות
ומי דומה לך, מלך ממת
ומחיה ומצמיח ישועה:
ונאמן אתה להחיות הכל.
ברוך אתה יי, מחיה הכל.

Translation:

You are the eternal power,
renewing life.

Great is your power to save.

(Winter) You cause the wind to shift and the rain to fall.

(Summer) You rain dew upon us.

You sustain the living with lovingkindness;
You give life to all with great compassion.
You support those who fall, heal the sick,
Release the captives, and keep faith with those
That sleep in the dust.
Who is like you?
Who is similar to you, O God,
In whose hands are death and life,
And who causes salvation to spring forth?
Blessed is Yah, the source of life.

K'DUSHAT HASHEM (The Holy Name)

קְדוּשַׁת הַשֵּׁם

Atah kadosh v'shimcha kadosh
uk'doshim b'chol yom
y'hal'lucha, selah.
Baruch atah Adonai, Ha-El hakadosh.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ
וְקְדוֹשִׁים בְּכֹל יוֹם
יְהַלְלוּךָ, סֵלָה.
בְּרוּךְ אַתָּה יְיָ, הָאֵל הַקָּדוֹשׁ

You are holy, Your name is holy, and the holy ones praise You daily.
Blessed are You Eternal One, the Holy God.

K'DUSHAT HAYOM (This Holy Day)

קְדוּשַׁת הַיּוֹם

Atah kidashta et yom hashvi'i lishmecha,
tachlit ma'asei shamayim va'aretz.
Uveirachto mikol hayamim,
v'kidashto mikol haz'manim,
v'chein katuv b'Toratecha:
Vay'chulu hashamayim v'ha'aretz
v'chol tz'va'am. Vay'chal Elohim bayom
hashvi'i m'lachto asher asah,
vayishbot bayom hashvi'i mikol m'lachto
asher asah. Vay'varech Elohim
et yom hashvi'i vay'kadeish oto,
ki vo shavat mikol m'lachto asher bara
Elohim la'asot. Eloheinu v'Elohei
avoteinu v'imoteinu, r'tzeih
vim'nuchateinu. Kadsheinu b'mitzvatecha
v'tein chelkeinu b'Toratecha. Shabeinu
mituvecha, v'samcheinu biy'shuatecha,
v'taheir libeinu l'avd'cha be'emet,
v'hanchileinu Adonai Eloheinu
b'ahavah uv'ratzon Shabbat kodshecha,
v'yanuchu va Yisrael m'kadshei sh'mecha.
Baruch atah Adonai, m'kadeish HaShabbat.

אַתָּה קְדַשְׁתָּ אֶת יוֹם הַשְּׁבִיעִי לְשִׁמְךָ
תִּכְלִית מַעֲשֵׂה שָׁמַיִם וָאָרֶץ,
וַיְבָרַכְתוּ מִכָּל הַיָּמִים,
וְקִדְשְׁתוּ מִכָּל הַזְּמַנִּים,
וְכֹן כָּתוּב בְּתוֹרַתְךָ:
וַיִּכְלוּ הַשָּׁמַיִם וְהָאָרֶץ
וְכָל צְבָאָם. וַיִּכַּל אֱלֹהִים בַּיּוֹם
הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה,
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי, מִכָּל מְלַאכְתּוֹ
אֲשֶׁר עָשָׂה. וַיְבָרֶךְ אֱלֹהִים
אֶת יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ,
כִּי בּוֹ שָׁבַת מִכָּל מְלַאכְתּוֹ, אֲשֶׁר בָּרָא
אֱלֹהִים לַעֲשׂוֹת: אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ, רַצֵּה
בְּמִנוּחֵינוּ. קְדֹשְׁנוּ בְּמִצְוֹתֶיךָ
וְתֵן חֶלְקֵנוּ בְּתוֹרַתְךָ, שְׂבַעֲנוּ
מִטּוֹבֶךָ וְשִׂמְחֵנוּ בִּישׁוּעָתְךָ,
וְטַהַר לְבָנֵנוּ לְעִבְדֶּךָ בְּאַמֶּת,
וְהַנְחִילֵנוּ יְיָ אֱלֹהֵינוּ
בְּאַהֲבָה וּבְרָצוֹן שְׁבַת קְדֹשְׁךָ
וַיְנַוְחוּ בָּהּ יִשְׂרָאֵל, מִקְדְּשֵׁי שִׁמְךָ.
בְּרוּךְ אַתָּה, יְיָ, מִקְדֵּשׁ הַשְּׁבַת.

Translation:

You have made the seventh day holy in Your name marking the end of the creation of heaven and earth. You have blessed it above other days, and made it holy above other festivals, as it is written in your Torah: "Heaven and earth were finished, with all their array. On the seventh day God finished the work and rested. And God blessed the seventh day and made it holy, for on this day God rested from the work of creation."

AVODAH (For Purity In Service And Worship)

עבודה

**R'tzei, Adonai Eloheinu, b'amcha Yisrael,
ut'filatam b'ahavah t'kabeil,
ut'hi l'ratzon tamid
avodat Yisrael amecha.
El karov l'chol korav,
p'nei el avadecha v'choneinu,
sh'foch ruchacha aleinu.
V'techezna eineinu b'shuv'cha
l'Tzion b'rachamim.
Baruch atah, Adonai
hamachazir Sh'chinato l'Tzion.**

רצה, יי אלהינו, בעמך ישראל
ותפלתם באהבה תקבל
ותהי לרצון תמיד
עבודת ישראל עמך.
אל קרוב לכל קראיו,
פניה אל עבדיך וחנונו.
שפוך רוחך עלינו,
ותחזינה עינינו בשובך
לציון ברחמים.
ברוך אתה יי,
המחזיר שכנתו לציון.

Translation:

Be gracious, O God, to your people Israel, and receive their prayers with love. May the service of your people Israel be pleasing to you forever. You are near to all who seek your presence. Reveal yourself to us and have compassion upon us. May our eyes see your return to Zion in mercy. Blessed are you, Eternal One, who restores your Shechinah to Zion.

REFLECTION ON GRATITUDE

Modim anachnu lach...
Baruch atah Adonai,
hatov shimcha ul'cha na-eh l'hodot.

Translation:

We are grateful for...

Blessed is Adonai
In Your Good Name
we are pleased to
express our thanks

מודים אנחנו לך...
ברוך אתה יי,
הטוב שמך ולך נאה להודות.

Interpretation:

Our mouths filled with song,
Our tongues overflowing with joy
We bless the Source of life
And so we are blessed.

~ Marcia Falk

SHALOM RAV (Abundant Peace)

שְׁלוֹם רַב

Shalom rav al Yisrael amcha
tasim l'olam
ki atah hu Melech Adon
l'chol hashalom.
v'tov b'einecha l'vareich
et amcha Yisrael
b'chol eit uv'chol sha'ah bish'lomecha.
Baruch atah Adonai,
ham'vareich et amo Yisrael bashalom.

Translation:

Let Israel, Your people, know a great
peace, for it is good in Your sight to
bless Israel at every moment with
Your peace. Blessed are You Adonai,
who blesses Your people Israel with
peace.

שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמְּךָ
תָּשִׂים לְעוֹלָם,
כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן
לְכֹל הַשְּׁלוֹם.
וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ
אֶת עַמְּךָ יִשְׂרָאֵל
בְּכֹל עֵת וּבְכֹל שָׁעָה בְּשְׁלוֹמְךָ.
בְּרוּךְ אַתָּה יי,
הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם.

Interpretation:

Eternal wellspring of peace
May we be drenched
with the longing for peace
That we may give ourselves over
As the earth to the rain, to the dew,
Until peace overflows our lives
As living waters overflow the seas.

~ Marcia Falk

SILENT MEDITATION

This was the personal prayer of Mar, Son of Rabina, who lived in the fourth century of the Common Era. All of the other prayers in the T'filah are in the plural. This one clearly turns us to a moment of individual prayer. The last lines are from the Psalms and are often sung to conclude the T'filah.

Elohai n'tzor l'shonei merah,
us'fatai midaber mir'mah,
v'lim'kal'lai naf'shei tidom,
v'naf'shei ceafar lacol tih'yeh.
p'tach libi b'Toratecha, v'acharei
mitzvoticha tirdof naf'shei.
V'chol hakamim v'hachosh'vim
alai l'ra'ah, m'cherah hafer atzatham
v'kal'keil machshav'tam.
Adonai Elohai v'Elohei avotai,
Elohai v'Elohei avotai, Shelo ta'aleh
kin'at adam alai, v'lo kin'ati al
acherim, v'shelo ech'os hayom, v'shelo,
ach'isecha, v'tatzileini miyeitzer hara,
v'ten b'libi hach'na'ah va'anavah.
Mal'keinu v'Eloheinu, yacher shim'cha
b'olamecha, b'nei ir'cha yased beitecha,
v'shach'lel heichlecha,
v'kabeitz kibutz galuyot,
uf'deh tzonecha, v'samach adatecha.
Aseh l'ma'an sh'mecha,
aseh l'ma'an y'minecha,
aseh l'ma'an toratecha,
aseh l'ma'an k'dushatecha.
L'ma'an yechaltzun y'didecha,
hoshiah y'mincha va'aneini.
Yih'yu l'ratson imrei fi v'hegyon libi
l'fanecha, Adonai, tsuri v'goali.

אֱלֹהֵי, נִצּוֹר לְשׁוֹנֵי מִרְעָה,
וּשְׁפָתַי מִדְּבַר מִרְמָה,
וְלִמְקַלְלֵי נַפְשֵׁי תִדּוֹם,
וְנַפְשֵׁי כְּעַפְרָה לְכֹל תִּהְיֶה.
פְּתַח לִבִּי בְּתוֹרַתְךָ, וְאַחֲרַי
מִצְוֹתֶיךָ תִּרְדּוּף נַפְשֵׁי.
וְכֹל הַקָּמִים וְהַחוֹשְׁבִים
עָלַי לְרָעָה, מִהֲרֵה הֲפֵר עֲצָתָם
וְקִלְקַל מַחֲשַׁבְתָּם.
יְיָ אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי,
אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי, שְׁלֹא תַעֲלֶה
קִנְיַת אָדָם עָלַי, וְלֹא קִנְיַתִּי עַל
אֲחֵרִים, וְשְׁלֹא אֲכַעֵס הַיּוֹם, וְשְׁלֹא
אֲכַעִיסְךָ, וְתִצְלִינִי מִיַּצָּר הָרָע,
וְתֵן בְּלִבִּי הַכְּנֻעָה וְעֲנֻוָה.
מִלְכֵנוּ וְאֱלֹהֵינוּ, יַחַד שְׁמַךְ
בְּעוֹלָמְךָ, בְּנֵה עִירְךָ, יִסַּד בֵּיתְךָ,
וְשִׁכְלַל הַיְכָלְךָ,
וְקִבֵּץ קְבוּצַת גְּלוּיֹת,
וּפְדֵה צֹאנְךָ, וְשִׂמַח עֲדֻתְךָ.
עֲשֵׂה לְמַעַן שְׁמֶךָ,
עֲשֵׂה לְמַעַן יְמִינְךָ,
עֲשֵׂה לְמַעַן תּוֹרַתְךָ,
עֲשֵׂה לְמַעַן קְדוּשַׁתְךָ.
לְמַעַן יַחְלְצוּן יְדִידְךָ,
הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי.
יְהִיו לְרָצוֹן אִמְרֵי פִי וְהִגִּיוֹן לִבִּי
לְפָנֶיךָ, יְיָ צוּרִי וְגוֹאֲלִי.

continued

Translation:

My God, guard my tongue from evil, and my lips from speaking falsehood. Let my soul be silent to those who curse me. Let my soul be humble like the dust. Open my heart to Your Torah and may my soul pursue Your mitzvot. To those who plot evil against me, defeat their plans quickly. Do it for the sake of Your name. Do it for the sake of Your power. Do it for the sake of Your holiness. Do it for the sake of Your Torah. So that Your dear ones may be rescued. Save me with Your right hand and answer me. May the words of my mouth and the meditations of my heart be acceptable to You, O God, my Rock and Redeemer.

The Amidah that is said on weekdays is also known as Sh'moneh Esrei, which means 18, because it once included 18 prayers. Now the daily Amidah has 19 prayers. We are told the middle thirteen prayers of the daily Amidah were omitted from the Shabbat service because the rabbis thought these prayers were reminders of problems and needs and therefore did not fit with the intended mood of joy on Shabbat. They were replaced by the K'dushat HaYom. Each of these blessings has its own theme.

Our **Silent Meditation** allows us time to reflect on these themes and add our own.

The prayers of the daily Amidah are:

- | | | |
|-----|---------------------|---|
| 1. | Avot v'imahot | Holding on to the coat tails of our ancestors |
| 2. | G'vurot | Seeking strength of body and spirit |
| 3. | K'dushah | Filling the spaces between us with holiness |
| 4. | Binah | Understanding (Da'at: Knowledge) (Chochmah: Wisdom) |
| 3. | T'shuvah | Repentance – turning - the possibility of transformation |
| 6. | Slichah | Forgiveness |
| 7. | G'ulah | Redemption |
| 8. | R'fuah | Healing |
| 9. | Birkat Hashanim | A year of blessing |
| 10. | Kibbutz Galuyot | Return from exile |
| 11. | Din | Justice |
| 12. | Birkat Haminim | Humbling the arrogant |
| 13. | Tzadikim | Righteous role models |
| 14. | Binyan Yerushalayim | The rebuilding of Jerusalem |
| 15. | Malkut Beit David | Hope for a Messianic Age - a time of peace for all creation |
| 16. | Sh'ma Koleinu | Hear our voice and our prayer |
| 17. | Avodah | Receive our offerings |
| 18. | Hoda'ah | Gratitude |
| 19. | Birkat Shalom | Blessing of peace |

PLEASE BE SEATED

CONCLUDING THE T'FILAH

Bar'cheinu avinu, kulanu k'echad
[kulanu k'echad] b'or panecha

בְּרַכְנוּ, אָבֵינוּ, כְּלָנוּ כְּאַחַד
[כְּלָנוּ כְּאַחַד] בְּאוֹר פְּנֵיךָ

Bless us our God, all of us as one, with Your light.

~ From the prayer, Sim Shalom

Yih'yu l'ratson imrei fi
v'hegyon libi l'fanecha,
Adonai, tsuri v'goali.

יְהִיו לְרָצוֹן אִמְרֵי פִי
וְהִגְיוֹן לִבִּי לְפָנֶיךָ,
יְיָ צוּרִי וְגוֹאֲלִי.

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

Oseh shalom bimromav,
hu ya'aseh shalom aleinu
v'al kol Yisrael, v'imru: Amen

עֹשֶׂה שְׁלוֹם בְּמְרוֹמָיו,
הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ,
וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן.

May the Source of peace let peace descend on us, on all Israel, and on all who dwell
on earth. Amen

ROSH CHODESH

ראש חודש

The Festival of the New Moon

A week before the New Moon we say:

L'krat hachodesh haba malah nafsheinu לקראת החודש הבא מלאה נפשונו
hodayah al matnot chodesh _____ הודיה על מתנות חודש _____

As the new moon approaches we call to mind the gifts of _____ and give thanks

On the Shabbat on or just before the New Moon we say:

N'kadesh et rosh hachodesh
un'chadeish oto biarigat p'tilei
chayeinu l'toch masechet hadorot.
N'varech et ein hachayim
v'choh nitbareich.

נקדש את ראש החודש
ונחדש אותו באריגת פתילי
חיינו לתוך מסכת הדורות.
נברך את עין החיים
וכה נתברך.

Renewing the New Moon festival
Hallowing it today
We weave new threads
Into the tapestry of tradition

As we bless the source of life, so we are blessed.

~ Blessings from The Book of Blessings by Marcia Falk

MI SHEBEIRACH (Healing Prayer)

מי שְׁבִירָךְ

**Mi shebeirach avoteinu
M'kor habrachah l'imoteinu.**

מי שְׁבִירָךְ אבותינו
מְקוֹר הַבְּרָכָה לְאִמּוֹתֵינוּ

**May the source of strength
Who blessed the ones before us,
Help us find the courage
To make our lives a blessing,
And let us say, Amen**

**Mi shebeirach imoteinu
M'kor habrachah la'avoteinu.**

מי שְׁבִירָךְ אִמּוֹתֵינוּ
מְקוֹר הַבְּרָכָה לְאִבּוֹתֵינוּ

**Bless those in need of healing
With refua sheleima,
The renewal of body,
The renewal of spirit,
And let us say, Amen.**

~ Debbie Friedman

Baruch atah Adonai, rofeh hacholim.

בָּרוּךְ אַתָּה יְיָ רוֹפֵא הַחֹלִים.

Blessed is God, healer of the sick.

El na r'fa na lah. Refua sheleima

אֵל נָא רְפֵא נָא לָהּ

Please God, heal her now.

~ Numbers 12:13 (The perfect prayer of Moses praying for his sister, Miriam.)

PLEASE RISE



PRAYER FOR SHALOM

Sim shalom bein amecha Yisraeil
v'yitrabeh hashalom bein kol baey olam
v'lo yihyeh shum sinah kinah
tacharut v'nitzachon bein echad l'chavero
rak yihyeh ahavah v'shalom
gadol bein kulanu
v'kol echad yeda b'ahavat chavero
Ad shenuchal l'hivaed ul'hitkabetz yachad
kol echad im chavero
v'n'daber zeh im zo
v'nasbir zo lazeh haemet
(Arabic) *Allah huma - antas salaam*
(Arabic) *wa-minkas salaam*
(Hebrew) *Elohim – atah shalom*
(Hebrew) *v'mamecha shalom*
Adon hashalom
barchenu bashalom amen

שִׁים שְׁלוֹם בֵּין עַמְּךָ יִשְׂרָאֵל
וַיִּתְרַבֶּה הַשְּׁלוֹם בֵּין כָּל בְּאֵי עוֹלָם
וְלֹא יִהְיֶה שׁוּם שִׁנְאָה קִנְיָה
תַּחְרוּת וְנִצְחוֹן בֵּין אֶחָד לְחֵבֵרוֹ
רַק יִהְיֶה אֲהָבָה וְשְׁלוֹם
גָּדוֹל בֵּין כְּלָנוּ
וְכָל אֶחָד יָדַע בְּאַהֲבַת חֵבֵרוֹ
עַד שֶׁנוֹכַל לְהוֹעֵד וּלְהִתְקַבֵּץ יַחַד
כָּל אֶחָד עִם חֵבֵרוֹ
וְנִדְבַר זֶה עִם זֶה
וְנִסְבֵּיר זֶה לְזֶה הָאֲמֶת
אֱלֹהֵימָה - אַנְתָּס-סִלְאָם
וּמִנְכָּס-סִלְאָם
(אֱלֹהִים - אַתָּה שְׁלוֹם)
וּמִמְךָ שְׁלוֹם)
אָדוֹן הַשְּׁלוֹם
בְּרַכְנוּ בְּשְׁלוֹם אָמֵן

Translation:

Grant us Shalom
Let the Shalom spread to all Your creatures
Let there be an end to hatred,
Jealousy and competition between people
Let there be only great love and shalom between us all
So that we can gather together
Everyone with their fellow
Speaking to each other
Learning the truth from each other

(Arabic) *allah huma - antas salaam wa-minkas salaam*

(Hebrew) *adon hashalom barchenu bashalom*

Source of Shalom bless us with Shalom amen

~ prayer based on teaching of R. N achman of Bratzlav



PRAYER FOR THE STATE OF ISRAEL

We pray for the land of Israel and its people. May its borders know peace and its inhabitants, tranquility. And may the bonds of faith and fate which unite the Jews of all lands be a source of strength to Israel and to us all. God of all lands and ages, answer our constant prayer with a Zion once more aglow with light for us and for all the world, and let us say: Amen.

HATIKVAH (The Hope)

הַתִּקְוָה

Kol od balevav p'nimah
nefesh Y'hudi homiyah
ul'fa'atei mizrach kadimah
ayin l'Tzion tzofiyah
Od lo avdah tikvateinu
hatikvah sh'not alpayim
lih'yot am chofshi b'artzeinu
Eretz Tziyon viY'rushalayim

כָּל עוֹד בְּלֵבָב פְּנִימָה,
נֶפֶשׁ יְהוּדֵי הוֹמְיָה.
וּלְפָאֵתֵי מִזְרַח קְדִימָה
עֵין לְצִיּוֹן צוֹפְיָה.
עוֹד לֹא אֶבְדָּה תִּקְוַתֵּנוּ,
הַתִּקְוָה בֵּת שְׁנוֹת אֲלָפִים,
לְהִיּוֹת עַם חֲפְזֵי בְּאַרְצֵנוּ,
אֶרֶץ צִיּוֹן וִירוּשָׁלַיִם.

Translation:

So long as still within the inmost heart
a Jewish spirit sings
So long as the eye looks eastward
gazing toward Zion, our hope is not lost —
that hope of two millennia —
to be a free people in our land
the land of Zion and Jerusalem

Concluding Prayers

עֲלֵינוּ

ALEINU (Adoration)

Shechinah, we know your presence is here with us. You are the peace and joy of our days. But we also know that you dwell in the depths of suffering and sorrow.

We pray now for the hungry, for the homeless, for the victims of war and catastrophe, for the sick and the dying, for those oppressed by racism. And we pray for our fragile earth, for all her inhabitants, and for life itself.

We ask your blessing on all those engaged in *tikkun olam*, the healing and transforming of our planet. Open our hearts and stir us to struggle on behalf of your creations. May each of us, all of us, become your limbs and hands, bringing healing and compassion, social justice, love and peace to your world.

Kavannah: This prayer reminds us that we are no longer victims. We must be on guard to avoid becoming like those nations who oppress. We bow at the word korim in humility and gratitude as we learn from the lessons of our own history and commit ourselves to tikkun olam--the restoration of wholeness to our broken world.

**Aleinu l'shabei-ach la'adon hakol,
lateit g'dulah l'yotzeir b'reishit,
shelo asanu k'goyei ha'artzot,
v'lo samanu k'mishp'chot ha'adamah.
Shelo sam chelkeinu kahem,
v'goraleinu k'chol hamonam.**

עֲלֵינוּ לְשִׁבְחָהּ לְאֲדוֹן הַכֹּל,
לְתַת גְּדֻלָּהּ לְיוֹצֵר בְּרֵאשִׁית,
שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת,
וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה,
שֶׁלֹא שָׂם חֶלְקֵנוּ בָהֶם,
וְגָרְלָנוּ בְּכֹל הַמוֹנָם

**Va'anachnu kor'im
umishtachavim umodim,
lifnei Melech mal'chei hamlachim
HaKadosh Baruch Hu.**

וְאֲנַחְנוּ כּוֹרְעִים
וּמִשְׁתַּחֲוִים וּמוֹדִים,
לִפְנֵי מֶלֶךְ, מַלְכֵי הַמַּלְכִּים,
הַקְּדוֹשׁ בְּרוּךְ הוּא.

continued

**Shehu noteh shamayin v'yoseid aretz,
umoshav y'karo bashamayim mina'al
ush'chinat uzo [ush'chinat uzo]
b'govhei m'romim.**

שְׁהוּא נוֹטֵה שָׁמַיִם וְיֹסֵד אֶרֶץ
וּמוֹשֵׁב יְקָרוֹ בַּשָּׁמַיִם מִמַּעַל,
וְשָׁכִינַת עִזּוֹ
בְּגִבְהֵי מְרוֹמִים,

**Hu Eloheinu ein od,
emet Malkeinu efes zulato.
Kakativ b'Torato,
v'yadata hayom [v'yadata hayom]
v'hasheivota el l'vavecha,
ki Adonai hu HaElohim
bashamayim mima'al.
v'al ha'aretz [v'al ha'aretz] mitachat, ein od.**

הוּא אֱלֹהֵינוּ אֵין עוֹד.
אֱמֶת מַלְכֵנוּ אֶפֶס זֹלָתוֹ,
כְּכַתוּב בְּתוֹרָתוֹ:
וַיַּדְעַת הַיּוֹם
וְהִשְׁבַּת אֶל לְבַבָּךְ,
כִּי יי הוּא הָאֱלֹהִים
בַּשָּׁמַיִם מִמַּעַל,
וְעַל הָאָרֶץ מִתַּחַת, אֵין עוֹד:

**V'ne-emar, v'hayah Adonai
l'Melech al kol ha'aretz.
Bayom hahu [Bayom hahu] yih'yeh Adonai echad
Ush'mo [ush'mo, ush'mo] echad.**

וְנֵאמַר: וְהָיָה יי
לְמֶלֶךְ עַל כָּל הָאָרֶץ,
בַּיּוֹם הַהוּא יִהְיֶה יי אֶחָד,
וּשְׁמוֹ אֶחָד.

Translation:

Let us adore the ever-living God and render praise unto the one 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. Our God is one; there is none else. We bow our heads in reverence and worship the holy one, praised be our God.

You spread out the heavens and established the earth. You are our God there is none else. In truth you alone are God, as it is written, know then this day and take it to heart, the Eternal One is God in the heavens above and the earth below; there is none else.

May the time not be distant, Oh God, when all shall turn to You in love, when corruption and evil shall give way to integrity and goodness, when superstition shall no longer enslave the mind, nor idolatry blind the eye. Oh may all, created in your image, become one in friendship, forever united in Your service. Then shall Your realm be established on earth, and the word of Your prophet fulfilled: Adonai will reign for ever and ever.

Interpretations:

We are dreamers, people with a vision. We are people who have not allowed our dream of a more perfect time to be tainted or trampled by those who have threatened to take our dream away from us.

That more perfect time we speak of is a picture in our own highest, inextinguishable Imaginings! Can we imagine a completed time, a time of peace, of completedness yes! We do imagine it. That is always the point...

On That Day, of our completed time, we recognize the relatedness of all things, all things are connected its Name is One, and that One is God.

On That Day is our awakening. It is not the end of history, it's the very beginning.

On That Day, we begin the upward course, to a more perfect time...never arriving always becoming, always becoming.

~ J.S. Goodman

Bayom Hahu – On That Day

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

~ Judy Chicago

PLEASE BE SEATED

MAY THE MEMORY

May, may, may the memory of good people bless our days
bless, bless our days, bless our days.

Zeicher, zeicher, zeicher
tzadik livrachah, livrachah,
zeicher zeicher tzadik livrachah.

זֵכֶר, זֵכֶר, זֵכֶר,
צְדִיק לְבִרְכָה, לְבִרְכָה,
זֵכֶר, זֵכֶר, צְדִיק לְבִרְכָה.

MOURNER'S KADDISH

קִדְשׁ יְתוֹם

Kavannah: As all our prayers, the Mourners' Kaddish connects us with the Source of Life. We rise together and say these same words that our people have said for their loved ones and for all those who have no one to say Kaddish for them to continue the blessings of their lives: for those caught in the crossfire of violence; the victims of the Holocaust; those who have died because of hunger and homelessness; those who have died from AIDS, cancer and other diseases we cannot yet cure..

PLEASE RISE

Yitgadal v'yitkadash shmei raba.
B'alma div'ra chirutei,
v'yamlich malchutei,
b'chayeichon uv'yomeichon
uv'chayei d'chol beit Yisrael,
ba'agala uvizman kariv. V'im'ru: Amen.

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.
בְּעֵלְמָא דִּי בְרָא כְרַעוּתֵיהּ,
וְיַמְלִיךְ מַלְכוּתֵיהּ
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.
בְּעֵגְלָא וּבְזִמְן קָרִיב וְאָמְרוּ אָמֵן.

Y'hei sh'mei raba m'varach
l'alam ul'almei almaya.

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלַם וּלְעֵלְמֵי עֵלְמַיָּא.

Yitbarach v'yishtabach v'yitpa'ar
y'vitromam v'yitnasei,
v'yit-hadar, v'yitaleh v'yit'halal
sh'mei d'Kud'sha B'rich Hu,
l'eila min kol birchata v'shirata,
tushb'chata v'nechemata,
da'amiran b'alma, V'imru: Amen.

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר
וְיִתְרוֹמַם וְיִתְנַשֵּׂא,
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא
לְעֵלְא מִן כָּל בִּרְכָתָא וְשִׁירָתָא,
תְּשׁוּבַחְתָּא וְנַחֲמָתָא,
דְאָמִירוֹן בְּעֵלְמָא, וְאָמְרוּ אָמֵן.

**Y'hei sh'lama raba min sh'maya,
v'chayim aleinu v'al kol Yisrael.
V'imru: Amen.**

יְהִי שְׁלָמָא רַבָּא מִן שְׁמַיָּא
וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן:

**Oseh shalom bimromav,
Hu ya'aseh shalom aleinu,
v'al kol Yisrael, v'al kol yoshvey tevel
V'imru: Amen**

עֹשֶׂה שְׁלוֹם בְּמְרוֹמָיו
הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ
וְעַל כָּל יִשְׂרָאֵל, וְעַל כָּל יוֹשְׁבֵי תֵבֵל
וְאָמְרוּ אָמֵן:

Interpretation:

Magnified and sanctified
May your great name be
In the world that you created,
As you will,
And may a time of peace come
In our lives and in our days
And in the lives of all the house of
Israel,
Swiftly and soon,
And say all amen!

Amen!
May your great name be blessed
Always and forever.

Blessed
And praised
And glorified
And raised
And exalted

And honored
And uplifted
And lauded
Be the name of the holy one
(You are blessed!)
Above all blessings
And hymns and praises and consolations
That are uttered in the world,
And say all amen!
May a great peace from heaven --
And life! --
Be upon us and upon all Israel,
And say all amen!

May you who makes peace in your high
places
Make peace upon us and upon all Israel
And upon all who dwell on earth,
And say all amen!

~ Adapted from translation by Leon Wieseltier in his book, Kaddish.

PLEASE BE SEATED

Adon olam, asher malach,
b'terem kol y'tzir nivra.
L'eit na'asah v'cheftzo kol,
azai melech sh'mo nikra.

אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ,
בְּטֶרֶם כָּל יִצִיר נִבְרָא.
לְעֵת נַעֲשֶׂה בְּחִפְצוֹ כָּל,
אֲזִי מֶלֶךְ שְׁמוֹ נִקְרָא.

V'acharei kichlot hakol,
l'vado yimloch nora.
V'hu haya, v'hu hoveh,
v'hu yih'yeh b'tifarah.

וְאַחֲרַי כִּכְלוֹת הַכֹּל,
לְבַדּוֹ יִמְלוֹךְ נוֹרָא.
וְהוּא הָיָה, וְהוּא הוֹבֵה,
וְהוּא יִהְיֶה, בְּתִפְאַרָה.

V'hu echad, v'ein sheini
l'hamshil lo, l'hachbirah.
B'li reishit, b'li tachlit,
v'lo haoz v'hamisrah.

וְהוּא אֶחָד וְאֵין שֵׁנִי,
לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.
בְּלִי רֵאשִׁית בְּלִי תַכְלִית,
וְלוֹ הָעֵז וְהַמְשָׁרָה.

V'hu eli, v'chai go-ali,
v'tzur chevli b'eit tzarah.
V'hu nisi umanos li,
m'nat kosi b'yom ekra.

וְהוּא אֵלִי וְחַי גֹּאֲלִי,
וְצוּר חֻבְלִי בְּעֵת צָרָה.
וְהוּא נָסִי וּמְנוּס לִי
מִנַּת כּוֹסֵי בְּיוֹם אֶקְרָא.

B'yado afkid ruchi
b'eit ishan v'a-irah.
V'im ruchi g'viyati,
Adonai li v'lo ira.

בְּיָדוֹ אֶפְקִיד רוּחִי,
בְּעֵת אִישָׁן וְאָעִירָה.
וְעִם רוּחִי גְוִיָּתִי,
יְיָ לִי וְלֹא אִירָא.

Into your hands I entrust my spirit
when I sleep and when I wake:
and with my spirit, my body too,
God is with me. I will not fear.
Adon olam.

Translation/ Interpretation:

You were cosmic *Adonay Malakh*
Before there even was a world;
Then You will all things did make,
Adonay Melekh we call you now.

Once when all things will cease to be
Adonay Yimlokh still true will be;
You were, You are, eternally
Resplendent to infinity.

You alone, there are not two,
To join as friends, as lovers do.
Beginningless and without end,
You keep all one by plan and strength.

You are my God, Redeemer, Life,
Protecting me in war, in strife.
My holy haven and my flag,
My cup of health for what I lack.

Into Your hand I trust my breath,
Your breath in me by night and day.
My body is Your tool, Your gift.
With You as mine I'm not afraid.

~ Translated by Reb Zalman Schachter-Shalomi

CLOSING BLESSING (from Numbers 6:24-26)

Kavannah: It is customary to bless children, old and young, on Shabbat, either in the synagogue or at home for protection, for healing, and as an expression of love.

Y'varech'cha Adonai v'yishmarecha

יְבָרְכֶךָ יְיָ וַיִּשְׁמְרֶךָ:

Yaeir Adonai panav eilecha vichuneka

יֵאֵר יְיָ פָנָיו אֵלֶיךָ וַיְחַנֶּנֶךָ:

Yisah Adonai panav eilecha

יִשָּׂא יְיָ פָנָיו אֵלֶיךָ

v'yaseim lecha shalom (m)

וַיִּשֶׂם לְךָ שְׁלוֹם:

Y'vrachech Adonai V'yishmerech

יְבָרְכֶךָ יְהוָה וַיִּשְׁמְרֶךָ:

Yaeir Adonai panav alay'ich vichunech

יֵאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיְחַנֶּנֶךָ:

Yisah Adonai panav alay'ich

יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ

v'yaseim lach shalom (f)

וַיִּשֶׂם לְךָ שְׁלוֹם:

May God bless you and keep you safe
May God's love shine on you and be
kind to you
May God's presence be with you and
give you peace

May the blessings of peace and kindness,
graciousness, goodness, and compassion
flow among us.
and all the communities of Israel,
all the peoples of the world.

~ Marcia Falk

EVENING KIDDUSH

קְדוּשַׁת עֶרְבֵית

**Baruch atah, Adonai Eloheinu,
Melech haolam borei p'ri hagafen**

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ
מְלֶכֶד הָעוֹלָם, בּוֹרֵא פְרֵי הַגָּפֶן.

**Baruch atah, Adonai Eloheinu,
Melech haolam,
Asher kid'shanu b'mitzvotav v'ratzah
V'Shabbat kodsho**

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ
מְלֶכֶד הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְרָצָה בָּנוּ,
וְשַׁבַּת קֹדֶשׁ

**B'ahavah uv'ratzon hinchilanu,
Zikaron l'ma'aseih v'reishit.
Ki hu yom t'chilah l'mikra-ei kodesh,
Zecher litziat Mitzrayim.**

בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָנוּ
זְכוֹרֹן לְמַעֲשֵׂה בְרֵאשִׁית,
י הוּא יוֹם תְּחִלָּה לְמִקְרָאֵי קֹדֶשׁ,
זְכוֹר לִיצִיאַת מִצְרַיִם,

**Ki vanu vacharta, v'otanu kidashta,
Mikol ha'amim.**

כִּי בָנוּ בְּחַרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ
מִכָּל הָעַמִּים,

V'shabbat kodsh'cha

וְשַׁבַּת קֹדֶשְׁךָ

B'ahavah uv'ratzon hinchaltanu.

בְּאַהֲבָה וּבְרָצוֹן הִנְחַלְתָּנוּ.

Baruch atah, Adonai, m'kadeish haShabat

בָּרוּךְ אַתָּה יְיָ, מְקַדֵּשׁ הַשַּׁבָּת.

Blessed are you Adonai, creator of the fruit of the vine.

Blessed are you, Adonai, whose presence fills creation, who blesses us with you commandments, and takes delight in us. In your love and favor, you have made this holy Shabbat our heritage, as a reminder of the work of creation. It is first among our sacred days, and a remembrance of the Exodus from Egypt.

O, God, You have chosen us and set us apart from all peoples, and in love and favor have given us the Sabbath Day as a sacred inheritance. Blessed are you, Adonai, for Shabbat and its holiness.

**Baruch atah, Adonai Eloheinu,
Melech haolam
hamotzi lechem min ha'aretz**

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ
מְלֶכֶד הָעוֹלָם,
הַמוֹצֵא לֶחֶם מִן הָאָרֶץ.

Blessed are you, Adonai, whose presence fills creation; who brings forth bread from the earth.