

Candle Lighting Blessing

Masculine form:

**Baruch ata Yah/Adonai, Eloheynu melech ha-olam asher kid'shanu b-mitz'vo-tav
v-tzivanu l-had'lik nehr shel Shabbat.**

**ברוך אתה יי אלהינו מלך העולם, אשר קדשנו במצותיו,
וצונו להדליק נר של שבת.**

Feminine form:

**Aht brucha Sh'china, Elo-hey-nu chey ha-olamim asher kidash'tanu b-mitz'vo-tey-ha
v-tziv'tanu l-had'lik nehr shel Shabbat.**

**את ברוכה שכינה אלהינו חי העולמים אשר קדשתנו במצותיה,
וצותנו להדליק נר של שבת.**

SHALOM ALEYCHEM – Peace Upon You – שלום עליכם

שלום עליכם, מלאכי השרת, מלאכי עליון, ממלך מלכי המלכים, הקדוש ברוך הוא.
בואכם לשלום, מלאכי השלום, מלאכי עליון, ממלך מלכי המלכים, הקדוש ברוך הוא.
ברכוני לשלום, מלאכי השלום, מלאכי עליון, ממלך מלכי המלכים, הקדוש ברוך הוא.
צאתכם לשלום, מלאכי השלום, מלאכי עליון, ממלך מלכי המלכים, הקדוש ברוך הוא.

Shalom aley-chem, mal'a·chey ha-sha·reyt mal'a·chey el'yon.

Mi-meh·lech mal'chey ha-m'la·chim ha-kadosh baruch hu.

Bo·achem l-shalom, mal'a·chey ha-shalom mal'a·chey el'yon.

Mi-meh·lech mal'chey ha-m'la·chim ha-kadosh baruch hu.

Bar'chuni l-shalom, mal'a·chey ha-shalom mal'a·chey el'yon.

Mi-meh·lech mal'chey ha-m'la·chim ha-kadosh baruch hu.

Tzeyt'chem l-shalom, mal'a·chey ha-shalom mal'a·chey el'yon.

Mi-meh·lech mal'chey ha-m'la·chim ha-kadosh baruch hu.

*[Peace to you, ministering angels, angels of the most high, of the ruler of all rulers, the Blessed Holy One.
Come in peace, angels of peace..., Bless me with peace, angels of peace..., Go in peace, angels of peace...]*

L'VAVI M'KOMACH

(Words: An anonymous piyyut. Music: Shulami Wise Fairman)

L'vavi m'ko·mach, va-ata m'komi
לבבי מקומך, ואתה מקומי

My heart is Your abode, and in You do I abide.

DODI LI – I AM MY BELOVED'S דודי לי

Dodi li va-ani lo ha-ro·eh ba-sho·shanim
דודי לי ואני לו הרעה בשושנים

My beloved is mine, and I am my beloved's who shepherds among the roses

Y'DID NEH-FESH Dearest One יָדִיד נֶפֶשׁ

יָדִיד נֶפֶשׁ אָב הַרְחֵמֵן מְשׁוֹךְ עַבְדְּךָ אֶל רְצוֹנְךָ.
יְרוּץ עַבְדְּךָ כְּמוֹ אֵיל. יִשְׁתַּחֲוֶה אֶל מוֹל הַדָּרְךָ.
יַעֲרַב לוֹ יְדִידוֹתֶיךָ. מִנְּפֶת צוּף וְכָל מָעֵם:

Y'did neh-fesh, ahv ha-rachaman m'shoch av'd'cha el r'tzo-necha
Ya-rutz av'd'cha k'mo ah-yal, yish'ta-chaveh el mul hada-recha
Yeh-erav lo y'di-do-techa, mi-no-fet tzuf v-chol ta-am

[Dearest one of my soul, compassionate one, draw me to your desire. Then will I rush like a gazelle to worship in the presence of your splendor. Your endearing ways are sweeter than any taste, even honey's nectar.]

הַדּוֹר נֹאֶה זִיו הָעוֹלָם. נִפְשֵׁי חוֹלֵת אֶהְבְּתְךָ.
אָנָּה אֵל נָא רְפֵא נָא לָהּ. בְּהִרְאוֹת לָהּ נָעַם זִיוְךָ.
אִז תִּתְחַזַּק וְתִתְרַפֵּא. וְהִיְתָה לָהּ שִׂמְחַת עוֹלָם:

Hadur na-eh ziv ha-olam, naf'shi cholat a-hava-techa
Ana el nah r'fah nah lah, b-har'ot lah no-am zi-vecha
Ahz tit'cha-zek, v-tit'ra-pey, v-hai-tah lah sim-chat olam

[Splendid and comely is the world's radiance. My soul pines for your loving. Please God, heal her please and reveal the beauty of your radiance, then will she become strong and healthy and hers will be the joy of the world.] [tr. DJC]

1) SONG OF SONGS, 5:5

Kam'ti ani lif'to-ach l-dodi (2x) קָמְתִי אֲנִי לְפִתְחֵךְ לְדוֹדִי

I will open to you, my beloved-- Will you open, open to me? (2x)

2) SONG OF SONGS, 5:2

Ani y'shey-na v-libi eyr [v-libi eyr]. Kol dodi do-feyk, pit'chi li (2x)

A-choti, ra'yati, yo-na-ti, ta-ma-ti, sheh-roshi nim'la tal, k'vu-tzo-tai r'si-sey lai-la (2x)

אֲנִי יִשְׁנָה וְלִבִּי עֵר [וְלִבִּי עֵר] קוֹל דּוֹדִי דוֹפֵק פִּתְחֵי לִי (2x)

אֶחְתִּי רַעֲיָתִי יוֹנָתִי תִמְתִּי שְׂרָאֲשֵׁי נִמְלֵא־טַל קְנוּצוֹתַי רְסִיסֵי לֵילָה: (2x)

I was asleep, but my heart stayed awake. Listen! My lover knocking:

“Open, my sister, my friend, my dove, my perfect one! My hair is wet, drenched with the dew of the night.” Transl. By Chana Bloch and Ariel Bloch

3) ANGEL SONG

B-sheym Ha-Sheym elo-hey Yis'ra-el:

Mi-mini Mi-cha-eyl u-mi-s'moli Gav'ri-eyl,

u-mi-l'fanai Uri-el u-mey-acha-rai Rafa-eyl

V-al roshi, v-al roshi Sh'chi-nat Eyl.

בְּשֵׁם הַשֵּׁם אֱלֹהֵי יִשְׂרָאֵל
מִי־מִנִּי מִי־כָּאֵל וּמִשְׁמֵאֵלֵי גַבְרִיאֵל
וּמִלְּפָנָי אֱוִרִיאֵל וּמֵאַחֲרַי רַפָּאֵל
וְעַל רֹאשִׁי, וְעַל רֹאשִׁי. שְׁכִינַת אֵל.

In the name of the Holy One, the God of Yisrael
On my right side is Mi-cha-el, on my left is Gavri'el
Before me is Uriel, and behind me Raphael.
Above my head, above my head
Is Shechinat Eyl.

4) V-AHAV'TA L-REY-ACHA KA-MOCHA *You shall love your neighbor same as yourself*

Women: הַרִינִי מִקְבֵּלַת עָלַי אֶת מִצְוַת הַבּוֹרָא: "וְאַהֲבַת לְרֵעֶךָ כְּמוֹךָ"

Hareyni m'kabelet alai et mitz'vat ha-Borey: "V-ahavta l-rey'acha ka-mocha"

Men: הַרִינִי מִקְבֵּל עָלַי אֶת מִצְוַת הַבּוֹרָא: "וְאַהֲבַת לְרֵעֶךָ כְּמוֹךָ"

Hareyni m'kabel alai et mitz'vat ha-Borey: "V-ahavta l-rey'acha ka-mocha"

[Here now, I take upon myself the mitzvah of "You shall love your neighbor same as yourself."]

5) PSALM 95

L'chu n'ran'nah l-Adonai, nari-ah l-tzur yishey-nu.

N'kad'ma fanav b-todah, bi-z'mi-rot nari-ah lo.

לְכוּ נִרְנְנָה לַיהוָה, נִרְיָעָה לְצוּר יִשְׁעֵנוּ. נִקְדְּמָה פָּנֵינוּ בְּתוֹדָה, בְּזִמְרוֹת נְרִיעַ לוֹ.

Singing to you

Erupting into shouting

At the place of the rock of our salvation

Coming gratefully and gracefully before you here

Affirming with out words, the music of our mouths

That we are possessed by you, yours entirely

For you give us the gift of sovereignty

A power above all others

The majesty of our absolutely being

You whose hands touch the earth's depths

Whose heart pierces the mountain peak

The always changing sea is yours for it exists because of you

And your hands have formed the firmness of the lands

So we come in awe, offering the earth and sea of ourselves to you

Bending what we are toward you, shaper of us

For you are our beyond and we are your doing

Sheep who graze in your pastures, animated by your hand

If only we could awaken to it!

Don't lose heart as you did in the wilderness

When entanglements confused you

In the days when your ancestors lost faith

Demanding outward signs although what is

—Utter presence—

Was clear

For forty years I was bitter against them and said

"They are a crooked people, blind to what is"

And I then vowed in my anger

That they would never enter my place

[interpretive translation by Norman Fischer]

Ar'ba'im shanah, a-kut b-dor, va-omar ahm to-ey ley-vav heym,

V-heym lo yad'u d'ra-chai a-sheer nish'ba'ti v-api, im y'vo-un el m'nu-chati.

אַרְבַּעִים שָׁנָה אָקוּט בְּדוֹר, וְאָמַר עִם תְּעִי לִבִּב הֵם,

וְהֵם לֹא יָדְעוּ דְרָכֵי. אֲשֶׁר נִשְׁבַּעְתִּי בְּאָפִי, אִם יִבְאוּן אֶל מְנוּחָתִי.

6) PSALM 96

Shiru I-Adonai shir chadash, Shiru I-Adonai kol ha-aretz.

Shiru I-Adonai bar'chu sh'mo,

bas'ru mi-yom l-yom y'shu-ato.

Sap'ru va-goyim k'vodo, b-chol ha-amim nif'l'otav.

Ki gadol Adonai u-m'hulal m'od, nora hu al kol elohim.

Ki kol elohey ha-amim eli·lim, v-Adonai sha·ma·yim asah.

Hod v-hadar l-fanav, oz v-ti·feh·ret b-mik'dasho.

Havu I-Adonai mish'p'chot amim,

havu I-Adonai kavod va-oz.

Havu I-Adonai k'vod sh'mo,

s'u mincha u-vo'u l-chatz'ro-tav.

Hish'tach·avu I-Adonai b-had'rat kodesh,

chi-lu mi-panav kol ha-aretz.

Im'ru va-goyim Adonai malach, af tikon tey·veyl bal ti-mot,

Ya·din amim b-mey-sharim

Yis'm'chu ha-sha·ma·yim v-ta·geyl ha-aretz

Yir'am ha-yam u-m'lo·o

Ya'aloz Shaddai v-chol asher bo

Az y'ran'nu kol a-tzey ya·ar

Lif'ney Adonai ki va

Ki va lish'pot ha-aretz

Yish'pot tey·veyl b-tzedek,

v-amim beh-emunato.

שִׁירוּ לַיְי שִׁיר חֲדָשׁ, שִׁירוּ לַיְי כָּל הָאָרֶץ.

שִׁירוּ לַיְי בְּרָכוּ שְׁמוֹ, בְּשָׁרוּ מִיּוֹם לְיוֹם

יְשׁוּעָתוֹ. סַפְּרוּ בְּגוֹיִם כְּבוֹדוֹ, בְּכָל הָעַמִּים

נִפְלְאוֹתָיו. כִּי גָדוֹל יְי וּמְהֻלָּל מְאֹד, נוֹרָא

הוא על כל אֱלֹהִים. כִּי כָּל אֱלֹהֵי הָעַמִּים

אֱלִילִים, וַיְי שָׁמַיִם עָשָׂה. הוֹד וְהַדָּר לְפָנָיו,

עַז וְתַפְאֵרֶת בְּמִקְדָּשׁוֹ. הָבוּ לַיְי מִשְׁפָּחוֹת

עַמִּים, הָבוּ לַיְי כְּבוֹד וְעֹז. הָבוּ לַיְי כְּבוֹד

שְׁמוֹ, שְׂאוּ מִנְחָה וּבְאוּ לְחֻצְרוֹתָיו. הִשְׁתַּחֲוּ

לַיְי בְּהַדְרַת קֹדֶשׁ, חִילוּ מִפְּנֵי כָּל הָאָרֶץ.

אָמְרוּ בְּגוֹיִם יְי מְלֹךְ, אַף תִּבּוֹן תִּבְּל בַּל

תִּמּוֹט, יִדִּין עַמִּים בְּמִישְׁרֵיהֶם. יִשְׁמְחוּ

הַשָּׁמַיִם וְתִגַּל הָאָרֶץ, יִרְעֵם הַיָּם וּמְלֵאוּ.

יַעֲלֹז שִׁדְי וְכָל אֲשֶׁר בּוֹ, אִזּוּ יִרְנְנוּ כָּל עֵצֵי

יַעַר.

לְפָנֵי יְי כִּי בָא, כִּי בָא לְשַׁפֵּט הָאָרֶץ, יִשְׁפֹּט

תִּבְּל בְּצִדְקָה, וְעַמִּים בְּאִמוּנָתוֹ.

Psalm 96 [interpretive translation by Norman Fischer]

I sing a new song to you and the earth sings
too

I sing and my song blesses
your unsayable name

Day by announcing the utter presence of
things

Day by day evoking
your glory among the nations
Calling forth your miracles among all the
peoples—

You are each place and each thing
And nowhere and nothing
No praise and all praise
No word and all words
Touch this

For it is beyond what can be seen and
known—

—Inconceivable—

You are the eyeless heaven
Grandeur and majesty surround you
Who are scored and marked with light—

Everyone listen!

Recognize this light and this power
Bathe your face in the luminous circle
of its named namelessness

Place your body there, making of it a gift—

I offer you this life
In the beauty of the dappled world
Trembling before you
Earth's utter presence
Saying fearlessly among the nations:
God alone gives sovereignty
And the world is unshakable
Existence is just

Let the heavens rejoice
Let the earth dance
Let the sea churn with all the life that's in it
Let the fields burst with plenty
And the trees of the forest brim with dignity
In song to you who comes with justice
Who comes with the sweetness of truth.

7) PSALM 97: 11-12

Or zaru-a la-tza-dik, u-l-yish'rey leyv sim'cha. אור זרע לצדיק, ולְיִשְׂרֵי לֵב שְׂמֵחָה.

Sim'chu tzadikim b-Adonai, v-hodu l-zey-cher kod'sho. שְׂמְחוּ צַדִּיקִים בַּיְיָ, וְהוֹדוּ לְיִזְכָּר קֹדֶשׁוֹ.

[Light is sown for the righteous and those of upright heart.

Rejoice, you righteous in the Eternal, give thanks in meditating upon divine holiness.]

8) PSALM 98

Mizmor shiru l-Adonai shir chadash,

ki nif'la-ot asa,

Ho-shi-ya lo y'mino u-z'ro-a kod'sho.

Ho-di-ya Adonai y'shu-ato,

l-ey-ney ha-go-yim gila tzid'kato.

Zachar chas'do veh-emunato l-veyt Yis'ra-eyl,

Ra-u chol af'sey aretz eyt y'shu-at eloheyntu.

Hari-u l-Adonai kol ha-aretz,

pitz'chu v-ran'nu v-za-mey-ru.

Za-m'ru l-Adonai b-chi-nor, b-chi-nor v-kol zim'ra.

Ba-cha-tzotz'rot v-kol shofar,

hari-u lif-ney ha-melech Adonai.

Yir'am ha-yam u-m'lo-o,

tey-veyl v-yosh'vey va.

N'harot yim'cha-u chaf, yachad harim y'ra-ney-nu.

Lifney Adonai ki va lish'pot ha-aretz

Yish'pot tey-veyl b-tzedek, v-amim b-mey-sharim.

מִזְמוֹר, שִׁירוּ לַיְיָ שִׁיר חֲדָשׁ, כִּי נִפְלְאוֹת
עָשָׂה, הוֹשִׁיעָה לוֹ יְמִינוּ וּזְרוּעַ קֹדֶשׁוֹ. הוֹדִיעַ
יְיָ יְשׁוּעָתוֹ, לְעֵינֵי הַגּוֹיִם גִּלָּה צְדָקָתוֹ. יִזְכָּר
חֲסִדוֹ וְאֱמוּנָתוֹ לְבַיִת יִשְׂרָאֵל, רְאוּ כָּל
אֲפָסֵי אֲרָץ, אֵת יְשׁוּעַת אֱלֹהֵינוּ. הֲרִיעוּ לַיְיָ
כָּל הָאָרֶץ, פָּצְחוּ וּרְנְנוּ וּזְמְרוּ. זְמְרוּ לַיְיָ
בְּכִנּוֹר, בְּכִנּוֹר וְקוֹל זְמָרָה. בְּחֲצֹצְרוֹת וְקוֹל
שׁוֹפָר, הֲרִיעוּ לְפָנֵי הַמֶּלֶךְ יְיָ. יִרְעַם הַיָּם
וּמְלֵאוּ, תִּבֹל וַיִּשְׁבִּי בָהּ. נְהַרֹת יִמְחָאוּ כָּתָּה,
יַחַד הָרִים יִרְנְנוּ. לְפָנֵי יְיָ כִּי בָא לְשִׁפְט
הָאָרֶץ, יִשְׁפֹט תִּבֹל בְּצֶדֶק, וְעַמִּים
בְּמִישְׁרִים.

Psalm 98 [interpretive translation by Norman Fischer]

To you we sing a new song
For you are full of wonders
Your right hand
Your holy arm
Has been victorious!

You have made your salvation clear
Before the eyes of all
Your rightness is revealed

You remember your kindness and faithfulness
To those who struggle and question
To the ends of the earth
Your salvation is revealed

From all the far-flung lands
A shout is raised up
It breaks forth into song
It erupts into praise

We pluck your praise on the lyre
On the lyre with melodious song
From trumpet and cornet
A blast bursts out
For you, our king

Let the sea and all within it thunder
The world and all of life
Let rivers clap their hands
And mountains kick their heels
At your presence

For you are coming
To awaken all
To establish justice and harmony everywhere

9) PSALM 99:9

Ro-m'mu, ro-m'mu Adonai eloheynu v-hish'tacha-v
 v-hish'tacha-vu l-har kod'sho ki kadosh
 Ki kadosh Adonai eloheynu (*back to beginning*)

[Exalt the Eternal our Power, and worship at the mountain of holiness;
 for the Eternal our Power is holy.] [tr. DJC]

רוֹמְמוּ [רוֹמְמוּ] יְיָ אֱלֹהֵינוּ, וְהִשְׁתַּחֲוּ
 [וְהִשְׁתַּחֲוּ] לְהַר קֹדֶשׁ, כִּי קֹדֶשׁ
 [כִּי קֹדֶשׁ] יְיָ אֱלֹהֵינוּ.

10) PSALM 29

Mizmor l-Da-vid, havu l-Adonai b'ney ey-lim
 Havu l-Adonai kavod va-oz

Havu l-Adonai k'vod sh'mo,
 hish'tacha-vu l-Adonai b-had'rat kodesh.
 Kol Adonai al ha-ma-yim, eyl ha-kavod hir'im,

Adonai ahl ma-yim (ma-yim) rabim
 Kol Adonai ba-cho-ach,

Kol Adonai b-hadar, kol Adonai sho-veyr arazim.
 Va-y'sha-beyr Adonai et ar'zey ha-L'vanon,
 Va-yar'ki-deym k'mo ey-gel

L'vanon v-Sir'yon k'mo ven r-ey-mim
 Kol Adonai cho-tzeyv la-havot eysh.

Kol Adonai ya-chil mid'bar, yachil Adonai mid'bar Ka-deysh
 Kol Adonai y'cho-leyl a-ya-lot, va-yeh-cheh-sof y'arot

U-v-hey-chalo kulo o-mer kavod,
 Adonai la-mabul ya-shav, va-yey-shev Adonai melech l-olam.

Adonai oz l-amo yi-teyn, Adonai y'va-reych et amo va-shalom.

מִזְמוֹר לְדָוִד, הָבוּ לַיְיָ בְּנֵי אֱלֹהִים, הָבוּ
 לַיְיָ כְבוֹד וְעֹז. הָבוּ לַיְיָ כְבוֹד שְׁמוֹ,
 הִשְׁתַּחֲוּ לַיְיָ בְּהַרְרַת קֹדֶשׁ. קוֹל יְיָ עַל
 הַמַּיִם, אֵל הַכְּבוֹד הַרְעִים, יְיָ עַל מַיִם
 רַבִּים. קוֹל יְיָ בַּבְּהָר, קוֹל יְיָ בְּהַרְרָה. קוֹל
 יְיָ שֹׁבֵר אֲרָזִים, וַיִּשְׁבֵּר יְיָ אֶת אֲרָזֵי
 הַלְּבָנוֹן. וַיִּרְקִידֵם כַּמוֹ עֵגֶל, לְבָנוֹן
 וַיִּשְׂרִיזֵם כַּמוֹ בֶּן רְאֵמִים. קוֹל יְיָ הַצֵּב
 לְהַבּוֹת אֵשׁ. קוֹל יְיָ יַחִיל מִדְּבָר, יַחִיל
 יְיָ מִדְּבָר קֹדֶשׁ. קוֹל יְיָ יַחֲלִיל אֵילוֹת
 וַיִּחַשֵּׁף יַעֲרוֹת, וּבְהִיכְלוֹ כָלוּ אִמֹר
 כְּבוֹד. יְיָ לְמַבּוּל יִשָּׁב, וַיִּשָּׁב יְיָ מִלְּאֵי
 לְעוֹלָם. יְיָ עֹז לְעַמּוֹ יִתֵּן, יְיָ יְבָרֵךְ אֶת
 עַמּוֹ בְּשָׁלוֹם.

Psalm 29 [interpretive translation by Norman Fischer]

Oh high and mighty ones
 Glory and strength are not yours
 They belong to another
 To the unsayable name
 Offer what you have
 To that holiness
 Ascribe all your works
 Your voice is the voice of waters
 When they thunder as foaming towers
 Those plunging waters, those swelling words
 Your voice booms out its power
 It sings with majesty
 Breaking of the cedars to splinters
 And the cedars of Lebanon shiver to hear it

They skip like calves
 Lebanon and Syria like frightened rams
 Your voice blasts columns of wildfire
 That shake the wilderness
 The wilderness of Kadesh trembling with flames
 And the deer run off in terror
 And the forests are scorched bare
 And in your house
 People speak of nothing but your terrible force
 You sat unmoving in the flood time
 Your sitting is sovereign and constant
 And you reflect this strength in our inmost
 hearts
 So that we may be blessed with peace

11) Ana B-Cho·ach

Ana b-cho·ach, g'dulat y'min'cha, ta·tir tz'ru·rah.

Ka·beyl rinat, am'cha sag'vey·nu, ta·ha·reynu nora.

Na gibor, dor'shey yi·chud'cha, k·va·vat sham'reym.

Bar'cheym ta·ha·reym, racha·meym tzid'kot'cha, ta·mid gam'leym.

Cha·sin kadosh, b·rov tuv'cha, na·heyl ada·techa.

Yachid gey·eh, l·am'cha p'ney, zoch'rey k'dusha·techa.

Shav'a·teynu ka·beyl, u·shma tza·a·ka·teynu, yodey·a ta·alumot.

Baruch sheym k'vod mal'chuto l·olam va·ed.

אָנָא, בְּכַח גְּדֻלַּת יְמִינְךָ, תַּתִּיר צְרוּרָה.
קַבֵּל רִנַּת עַמְּךָ, שִׁנְנֵנו, טַהַרְנוּ, נוֹרָא.
נָא גִבּוֹר, דּוֹרְשֵׁי יְחִוּדְךָ, כְּכַבֵּת שְׂמֵרָם.
בְּרַכֵּם, טַהַרְם, רַחֲמֵם, צַדִּיקְתֶּךָ תָּמִיד נִמְלָם.
חֲסִין קְדוּשׁ, בְּרוּב טוֹבְךָ, נִהַל עֲדֶתְךָ.
יְחִיד גֵּאֹה, לְעַמְּךָ פִּנְה, זוֹכְרֵי קִדְשֶׁתְךָ.
שׁוֹעֲתֵנו קַבֵּל, וּשְׁמַע צַעֲקוֹתֵנו, יוֹדֵעַ תַּעֲלָמוֹת.
בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

Please, by the might and power of your strong hand,
untie those who are bound up.

Accept the joyous song of your people,
lift us up, purify us, awesome One.

Mighty One, for those who seek your unity:
guard them as one would the pupil of the eye.

Bless them, purify them, mercy them,
with your justice ever reward them.

Powerful holy One, with your massive goodness,
lead your congregation.

Singular exalted One, turn toward your people,
those mindful of your holiness.

Hearken to our outcry, listen to our wails,
you who should know all secrets.

And blessed be the glorious presence
of divine sovereignty for ever and ever.

[Translation by Rabbi David J. Cooper]

L'CHA DODI

[by Shlomo HaLevy Alkabetz]

לְכָה דוּדֵי לְקַרְאֵת כַּלָּה, פְּנֵי שַׁבַּת נִקְבְּלָה.

L'cha dodi lik'rat kalah, p'ney Shabbat n'kab'lah.

Come, my friend, to greet the Bride, Let us receive Her, the Sabbath!

שְׁמוֹר וְזָכוֹר בְּדַבּוּר אֶחָד, הַשְּׁמִיעֵנוּ אֵל הַמְּיֻחָד,
יְי אֶחָד וְשִׁמוֹ אֶחָד, לְשֵׁם וּלְתַפְאֵרֶת וּלְתִהְלָה.

Sha·mor v·za·chor b·dibur e·chad, Hish'mi·a·nu Eyl ha·m'yu·chad.

Adonai e·chad u·sh'mo e·chad, L·sheym u·l·tif·e·ret v·lit'hila.

"Keeping" and "mindful" as one word. That is how we heard the Unique One.

Yah is one, and Yah's essence is oneness, in fame, in beauty and in praise.

לְכָה דוּדֵי לְקַרְאֵת כַּלָּה, פְּנֵי שַׁבַּת נִקְבְּלָה. L'cha dodi lik'rat kalah, p'ney Shabbat n'kab'lah.

לְקַרְאֵת שַׁבָּת לָבוּ וְנִלְכָּה, כִּי הִיא מְקוֹר הַבְּרָכָה,
מֵרֵאשׁ מְקֻדָּם נְסוּכָה, סוֹף מַעֲשֵׂה בְּמַחְשָׁבָה תְּחִלָּה.

Lik'rat Shabbat l'chu v-neyl'cha, ki hi m'kor ha-b'ra-cha.

mey-rosh mi-ke-dem n'su-cha, sof ma-a-seh, b-macha-shava t'chi-la.

Lets go out and greet Shabbat, because she is the source of blessing. From the very first she was annointed, last in creation, but first in design.

לְכָה דוּדֵי לְקַרְאֵת כָּלָה, פְּנֵי שַׁבָּת נִקְבְּלָה.
L'cha dodi lik'rat kalah, p'ney Shabbat
n'kab'lah.

מִקְדָּשׁ מְלֶךְ עִיר מְלוּכָה, קוֹמֵי זְאֵי מִתוֹךְ הַהֶפְכָּה,
רַב לָךְ שַׁבָּת בְּעֵמֶק הַבְּכָא, וְהוּא יַחְמוּל עָלֶיךָ הַמֶּלֶךְ.

Mik'dash me-lech, ir m'lucha, kumi tz'i mi-toch ha-ha-fey-cha.

Rav lach she-vet b-ey-mek ha-ba-cha, v'hu yacha-mol ala-yich chem'la.

Royal sanctuary, sovereign city, rise up from your desolation! Enough of sitting in your vale of tears, the Eternal one consoles you with grace.

לְכָה דוּדֵי לְקַרְאֵת כָּלָה, פְּנֵי שַׁבָּת נִקְבְּלָה.
L'cha dodi lik'rat kalah, p'ney Shabbat
n'kab'lah.

הַתְּנַעֲרֵי מֵעַפָּר קוֹמֵי, לְבָשֵׁי בְגָדֵי תְּפָאֲרֶתְךָ עִמִּי,
עַל יַד בֶּן יִשִׁי בֵּית הַלְּחָמִי, קָרְבָּה אֶל נַפְשִׁי גְּאֻלָּה.

Hit'na-ari! Mey-a-far kumi! Liv'shi big'dey tif'ar'teych, ami!

Al yahd ben Yishai, Beyt ha-Lach'mi, kor'va el naf'shi g'a-lah.

Get up and arise from the dust! Adorn yourself in robes of glory!

By the hand of [Mashiach] the son of Jesse of Bethlehem, does my soul draw near its liberation.

לְכָה דוּדֵי לְקַרְאֵת כָּלָה, פְּנֵי שַׁבָּת נִקְבְּלָה.
L'cha dodi lik'rat kalah, p'ney Shabbat n'kab'lah.

הַתְּעוֹרְרֵי הַתְּעוֹרְרֵי, כִּי בָּא אֹרֶךְ קוֹמֵי אֹרֵי,
עוֹרֵי עוֹרֵי שִׁיר דְּבָרֵי, כְּבוֹד יְיָ עָלֶיךָ נִגְלָה.

Hit'o-r'ri! Hit'o-r'ri! ki va o-reych! Kumi ori, u-ri, u-ri, shir da-bey-ri. K'vod Adonai ala-yich nig'la.

Awaken, arise! For your light has dawned; arise my radiant one!

Wake up, wake up and sing your song. Divine glory is revealed unto you.

לְכָה דוּדֵי לְקַרְאֵת כָּלָה, פְּנֵי שַׁבָּת נִקְבְּלָה.
L'cha dodi lik'rat kalah, p'ney Shabbat
n'kab'lah.

לֹא תִבּוֹשִׁי וְלֹא תִכְלָמִי, מַה תִּשְׁתַּחֲוֶה וּמַה תִּתְהַוֶּה,
בְּךָ יִחְסוּ עַנְיֵי עַמִּי, וְנִבְנְתָה עִיר עַל תִּלְתָּה.

Lo tey-voshi v-lo tikal'mi; ma tish'to-cha-chi, u-ma teh-heh-mi?

bach yeh-che-su ani-yey ami, v-niv'n'ta ir al tilah.

Don't be shy and don't be ashamed, why be afraid and why dismayed?

My people's afflicted find their refuge in you, a city rebuilt on its ancient ruins.

לְכָה דוּדֵי לְקַרְאֵת כָּלָה, פְּנֵי שַׁבָּת נִקְבְּלָה.
L'cha dodi lik'rat kalah, p'ney Shabbat n'kab'lah.

וְהָיוּ לְמִשְׁפָּה שְׂאֵסִיף, וְרָחֲקוּ כָּל מְבַלְעֵיךָ,
יְשִׁישׁ עֲלֶיךָ אֱלֹהֶיךָ, בְּמִשׁוֹשׁ חֲתָן עַל כְּלָה.

**V-ha-yu li-m'shisa sho-sa-yich, v-racha-ku, kol m'val'a-yich;
ya-sis ala-yich Eloha-yich, ki-m'sos chatan al kalah.**

*Those who plundered you are now scattered, distant now are those who would devour you.
Your God rejoices over you as lovers rejoice over their mates.*

לְכָה דוֹדֵי לְקַרְאֵת כְּלָה, פְּנֵי שַׁבַּת נִקְבְּלָה.
**L'cha dodi lik'rat kalah, p'ney Shabbat
n'kab'lah.**

יָמִין וּשְׂמֹאל תִּפְרוֹצֵי, וְאֵת יְיָ תַעֲרִיצֵי,
עַל יַד אִישׁ בֶּן פְּרִצֵי, וְנִשְׂמַחָה וְנִגְיָלָה.

**Yamin u-s'mol tif'ro-tzi, v-et Adonai ta-ari-tzi;
al yad ish ben Par'tzi, v-nis'm'cha v-nagila.**

*To the right and left be spacious, and deeply appreciate the Eternal One.
Alongside [Mashiach] son of Peretz will we be happy and rejoice.*

לְכָה דוֹדֵי לְקַרְאֵת כְּלָה, פְּנֵי שַׁבַּת נִקְבְּלָה.
**L'cha dodi lik'rat kalah, p'ney Shabbat
n'kab'lah.**

בּוֹאֵי בְּשָׁלוֹם עֲטֹרֵת בַּעֲלָה, גַּם בְּשִׂמְחָה וּבְצִיָּה לָהּ,
תּוֹךְ אֲמוּנֵי עַם סִגְלָה, בּוֹאֵי כְּלָה, בּוֹאֵי כְּלָה.

**Bo-i v-shalom a-teh-ret ba'lah, gam b-sim'cha u-v-tzo-ho-lah
Toch eh-mu-ney ahm s'gulah, (bow twice here) bo'i cha-la, bo'i cha-la**

לְכָה דוֹדֵי לְקַרְאֵת כְּלָה, פְּנֵי שַׁבַּת נִקְבְּלָה.
**L'cha dodi lik'rat kalah, p'ney Shabbat
n'kab'lah.**

PSALM 92: 1-3

Mizmor shir l-yom ha-shabbat.

Tov l'hodot l-Adonai, u-l'za-mer l-shim'cha el-yon.

L-hagid ba-bo-ker chas'decha, veh-emunat'cha ba-ley-lot.

מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת.

טוֹב לְהוֹדוֹת לַיהוָה, וּלְזַמֵּר לְשִׁמְךָ עֲלֵיוֹן.

לְהַגִּיד בַּבֹּקֶר חַסְדְּךָ, וְאֲמוּנַתְךָ בַּלַּיְלוֹת.

[A psalm song for Sabbath day:

So good to thank the Eternal, and to sing to the supernal presence,

To address your lovingkindness at dawn, and your loyal attention by night.]

[tr. DJC]

PSALM 93: 4-5

Mi-ko-lot ma-yim rabim adi-rim mish'b'rey yam, adir ba-marom Adonai.

Ey-do-techa neh'em'nu m'od l-veyt'cha na-ava kodesh, Adonai, l-o-rech ya-mim.

מִקְלוֹת מַיִם רַבִּים אֲדִירִים מִשְׁבְּרֵי יָם, אֲדִיר בְּמָרוֹם יְיָ.

עֲדִתְךָ נֶאֱמְנָנוּ מְאֹד לְבֵיתְךָ נִגְאֹה קִדְשׁ, יְיָ לְאַרְבַּע יָמִים.

The waves swell and thunder,
they pound and roar!
Yet beyond the din
of surging water,
majestic breakers of the sea,

You stand, Yah,
Majestic on high.
Your decrees are unshakable.
Holiness graces your house
for as long as time endures.

[interpretive translation Rabbi Burt Jacobson]

CALL TO WORSHIP בְּרַכּוּ

Bar'chu, Dear One,

Sh'china, Holy Name.

When I call on the light of my soul,

I come home.

Adapted by Lev Friedman from a Hindu chant

[Cantor alone] בְּרַכּוּ אֶת יְיָ הַמְּבֹרָךְ:

Barchu et [YHVH/Adonai/YAH] ha-m'vorach

[Let us bless the Eternal the blessed one]

[All respond] בְּרוּךְ יְיָ הַמְּבֹרָךְ לְעוֹלָם וָעֶד:

Baruch [YHVH/Adonai/YAH] ha-m'vorach l-olam va-ed

[Bless the Eternal the blessed one forever more]

EVENING THE EVENINGS ____ [by Rabbi Gila Razel Raphael]

Chorus:

Evening the evenings, evening the frayed edges of our lives,

מַעְרִיב עֲרָבִים: אָמֵן **Ma·ariv ara·vim, ah·meyn**

Sacred words even the evenings, wisdom opens gates locked around our hearts

אֲשֶׁר בְּדָבְרוּ מַעְרִיב עֲרָבִים **Asher bi-d'va·ro ma'ariv ara·vim,**

בְּחִכְמָה פּוֹתַח שְׁעָרִים **B·choch·mah po·tey·ach sh'arim.** *Chorus*

Understanding alters with the times, changing seasons cycles divine

וּבִתְבוּנָה מְשַׁנֶּה עֵתִים **U·vit'vu·nah m'shah·neh i·tim**

וּמַחְלִיף אֶת הַזְּמַנִּים **U·ma·cha·lif et ha-z'ma·nim** *Chorus*

Paint diamonds on the canvas called sky, soothe our souls with a lilting lullaby

וּמְסַדֵּר אֶת הַכּוֹכָבִים, **U·m'sah·der et ha·ko·cha·vim**

בְּמִשְׁמְרוֹתֵיהֶם בְּרַקִּיעַ כְּרִצּוֹנוֹ. **B·mish'm'ro·tey·hem ba·raki·ah k-r'tzo·no** *Chorus*

Rolling rolling into the night, rolling rolling away the light

גּוֹלֵל אוֹר מִפְּנֵי חֲשֶׁךְ, **Go·leyl ohr mi-p'ney cho·shech**

גּוֹלֵל חֲשֶׁךְ מִפְּנֵי אוֹר. **Go·leyl cho·shech mi-p'ney ohr** *Chorus*

Spirit of the night we bless your name, eternal light eternal flame

אֵל חַי וְקַיִם, **Eyl chai v·ka·yam,**

תָּמִיד יְמַלֹּךְ עָלֵינוּ לְעוֹלָם וָעֶד. **ta·mid yim·loch ah·ley·nu l-olam va-ed**

A MA'ARIV SONG [Origin unknown]

Powerful sun full of radiant light,
Weave us a web that spins the night.
Web of stars that holds the dark,
Weave us the earth that feeds the spark.
Strand by strand, hand over hand
Thread by thread, we weave the web.

Chatima/Closing Blessing on EVENING

אַתָּה בְּרוּכָה שְׁכִינָה הַמַּעֲרִיבָה עֶרְבִים.
Aht b'rucha Shechina ha-ma-ariva aravim.

בְּרוּךְ אַתָּה יי, הַמַּעֲרִיב עֶרְבִים.
Baruch ata [Adonai / Yah / Havayah] ha-ma-ariv aravim.

Blessed are You, Holy Presence, for the arrival of the evening.

[tr. DJC]

LOVE PRAYER - We Are Loved by an Unending Love by Rabbi Rami Shapiro

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.

אַהֲבָה וְרַחֲמִים, חֶסֶד וְשָׁלוֹם
Ahava v-rachamim, cheh-sed v-shalom

Love and compassion, lovingkindness and peace

by Bon Singer

LOVE PRAYER FOR THE EVENING SERVICE – AHAVAT OLAM

אֶהְבֵּת עוֹלָם בֵּית יִשְׂרָאֵל עַמְּךָ **Ahavat olam beyt Yis'ra-el am'cha**
אֶהְבֵּת. תּוֹרָה וּמִצְוֹת, **ahav'ta. Torah u-mitz'vot**
חֻקִּים וּמִשְׁפָּטִים, **chu·kim u-mish'pa-tim**
אוֹתָנוּ לְמַדְתָּ. **ota·nu limad'ta.**
עַל כֵּן יְיָ אֱלֹהֵינוּ, **Ahl keyn YHVH Elo·hey·nu**
בְּשֹׁכְבֵנוּ וּבְקוּמֵנוּ **b-shoch'vey·nu u-v-ku·mey·nu**
נְשִׁיחַ בְּחֻקֶיךָ, **na·si·ach b-chu·keh·cha,**
וְנִשְׁמַח בְּדִבְרֵי תוֹרָתְךָ **v-nis'mach b-div'rey tora·the·cha**
וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד. **u-v-mitz'vo·teh·cha l-olam va-ed.**
כִּי הֵם חַיֵּינוּ וְאֶרֶץ יְמֵינוּ, **Ki heym cha·yey·nu v-o·rech ya·mey·nu**
וּבָהֶם נִהְגָּה יוֹמָם וְלַיְלָה, **u·va·hem neh·geh yo·mam va-lai·lah**
וְאֶהְבֵּתְךָ אֵל תָּסִיר מִמֶּנּוּ לְעוֹלָמִים. **v-ahavat'cha ahl ta·sir mi-meh·nu l-ola·mim**

Ever-lasting is the Divine love we receive. The path of Torah is a path of love. The ways we learn to govern our lives together is a path of love. Therefore, as we lie down and as we arise, we delve into the words and we contemplate the instructions we have received over the generations, for they reflect our lives and the span of our days. Divine love, let it ever flow and never be staunched!

Blessed is the Source of Love, loving all that lives

[int'v translation, R. David J. Cooper]

Chatima/Closing Blessing on LOVE

בָּרוּךְ אַתָּה יְיָ, אוֹהֵב כָּל חַי: (m) **Baruch ata [Adonai/YHVH], o·heyv kol chai.**
אַתָּה בְּרוּכָה שְׂכִינָה, אוֹהֵבֶת כָּל חַי: (f) **Aht b'rucha Sh'china, oheh-vet kol chai.**
Blessed is the Source of Love, loving all that lives

The Sh'ma

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד:

Sh'ma Yis'ra-el

Adonai
Yah
Shechina
Havayah

Elo·hey·nu

Adonai
Yah
Shechina
Havayah

eh·chad!

[Hear O' Israel, YHVH is All, All is One]

[Listen O' Israelite, Beingness is our Power, Beingness is One]

[in a whisper]

בְּרוּךְ שֵׁם כְּבוֹד מְלֻכּוּתוֹ לְעוֹלָם וָעֶד.

Baruch sheym k'vod mal·chu·to l-olam va-ed.

[Blessed is the majesty of divinity in all time and space.]

V-AHAVTA

וְאַהַבְתָּ אֶת יְהוָה אֱלֹהֶיךָ **V-ahav'ta eyt [Yah/Adonai] Elo·heh·cha**

And you shall love YHVH [what is holy or eternal]

בְּכָל־לֵבְבְךָ **b-chol l'vav'cha**

with all of your heart [consciousness]

וּבְכָל־נַפְשֶׁךָ וּבְכָל־מְאֹדְךָ: **U-v-chol naf'sh'cha u-v-chol m'od·echa.**

with all your spirit and with all of your life-force.

וְהָיוּ הַדְּבָרִים הָאֵלֶּה **V-ha-yu ha-d'varim ha-ey-leh**

And these words

אֲשֶׁר אֲנֹכִי מְצַוְּךָ הַיּוֹם **asher ano-chi m'tzav'cha ha-yom**

which I instruct you today

עַל־לֵבְבְךָ: **ahl l'va-veh·cha.**

will remain in your consciousness.

וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם **V-shi-nan'tam l-va-neh·cha v-dibar'ta bahm**

You will transmit them to your children and speak of them

בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלֻכְתְּךָ **b-shiv't'cha b-vey-teh·cha u-v-lech't'cha**

when you are at rest at home and when you go about

בְּדַרְךָ וּבְשֹׁכְבְךָ וּבְקוּמְךָ: **va-deh·rech u-v-shoch'b'cha u-v-ku·meh·cha.**

on your path, when lie down to sleep and when you awake.

וּקְשַׁרְתָּם לְאוֹת עַל־יָדְךָ **u-k'shar'tam l-ot ahl ya-deh·cha**

You will bind them as a sign to your hands [to your actions]

וְהָיוּ לְמַטְפֵּת בֵּין עֵינֶיךָ: **v-ha-yu l-tota·fot beyn ey-neh·cha**

and they will be for a focus before your eyes,

וּכְתַבְתָּם עַל־מְזוּזוֹת בֵּיתְךָ **u-ch'tav'tam ahl m'zu-zot bey-teh·cha**

and you will write them upon the doorposts of your houses

וּבְשַׁעְרֶיךָ: **u-vi-sh'a·recha**

and upon your town gates.

From Marcia Falk

Loving life
and its mysterious source
with all our heart
and all our spirit,
all our senses and strength,
we take upon ourselves
and into ourselves
these promises:
to care for the earth
and those who live upon it,
to pursue justice and peace,
to love kindness and compassion.
We will teach this to our children
throughout the passage of the day—
as we dwell in our homes
and as we go on our journeys,
from the time we rise
until we fall asleep.
And may our actions
be faithful to our words
that our children's children
may live to know:
Truth and kindness
have embraced,
peace and justice have kissed
and are one.

by Marcia Falk,
Excerpted from *The Book of Blessings: New
Jewish Prayers for Daily Life, the Sabbath, and
the New Moon Festival*, Harper 1996, © 1996
Marcia Lee Falk. Used by permission of the
author. www.marciafalk.com

From Marge Piercy

So you shall love what is holy
with all your courage, with all your passion,
with all your strength.
Let the words that have come down
shine in our words and our actions.
We must teach our children
to know and understand them.
We must speak about what is good and holy
within our homes,
when we are working,
when we are at play,
when we lie down and when we get up.
Let the work of your hands speak them,
let your eyes shine and see with their knowledge.
Let them run in your blood
and glow from your doors and windows.
We should love ourselves, for we are of God.
We should love our neighbor as ourselves.
We should love the stranger,
for we were once strangers in the land of Egypt...
Let love fill our hearts with its clear precious water
for all living with whom we share the water of life.
Heaven and earth observe
how we cherish and spoil our world.
Heaven and earth watch
whether we choose life or choose death.
We must choose life
so that we and our children's children may live.
We must love the source of being and the power of life.
Be quiet and listen to the still small voice within
that speaks in love.
Open to it, hear it, heed it and work for life.
Let us remember and strive to be good.

by Marge Piercy
Excerpted from *The Art of Blessing Each Day: Poems with a Jewish
Theme*, Alfred A. Knopf, 1999

If you would carefully attend these instructions that I have given you today, to love What-Is-Holy, your Power, and serve it with all your consciousness and spirit, then it will rain upon your lands at the proper time, both the early rain and the later rain, and thus you will be enabled to gather your grain, your wine, and your oil. The grass will grow in the fields for your cattle and you will eat and be satisfied. Be careful that you do not distract your consciousness and pursue false gods to worship. Then Eternity's displeasure will cause the skies to stop operating as they do and the rains will stop according to their schedule, and the land will not yield its bounty and you will quickly be lost from upon the good land which the Eternal has provided to you. So place these words upon your consciousness and upon your spirit, and bind them as a sign upon your actions and serve as a focus before your eyes. Teach them to your children and speak of them when you are at rest at home and when you go about on your path, when you lie down to sleep and when you awake. Write them upon the doorposts of your houses and your town gates in order to multiply your days and the days of your descendants upon the land which the Eternal has pledged to your ancestors for so long as the skies are above the earth.

וְהָיָה אִם־שָׁמַעַתְּ אֶת־מִצְוֹתַי, אֲשֶׁר אֲנִי מְצַוֶּה אֹתְכֶם הַיּוֹם, לְאַהֲבָה אֶת יְיָ אֱלֹהֵיכֶם, וְלַעֲבֹדוֹ בְּכָל־לִבְבְּכֶם וּבְכָל־נַפְשְׁכֶם. וְנָתַתִּי מִטְּרוֹ אֶרְצְכֶם בְּעֵתוֹ, יוֹרֵה וּמְלִקוֹשׁ, וְאַסְפֹתִי הַגֶּזֶז וְתִירֹשֶׁךָ וְיִצְהָרֶךָ. וְנָתַתִּי עֵשֶׂב בְּשֶׂדֶךָ לְבַהֲמֹתֶךָ, וְאָכְלֹתָ וּשְׂבַעְתָּ. הַשְּׁמְרוּ לָכֶם פֶּן־יִפְתָּח לְבַבְכֶם, וְסָרְתֶם וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם. וְחָרָה אַפִּי־יְיָ בְכֶם, וְעָצַר אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה מִטְּרוֹ, וְהִיאֲדָמָה לֹא תִתֵּן אֶת־יְבוּלָהּ וְאֶבְדַּתֶּם מְהֵרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְיָ נָתַן לָכֶם: וְשָׁמַתֶּם אֶת דְּבָרֵי אֱלֹהֵי לִבְבְּכֶם וְעַל־נַפְשְׁכֶם וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל־יְדֵיכֶם, וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם: וְלִמְדַתֶּם אֹתָם אֶת־בְּנֵיכֶם, לְדַבֵּר בָּם, בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבְלִכְתְּךָ בְּדֶרֶךְ, וּבְשֹׁכְבְךָ וּבְקוּמְךָ: וּכְתַבְתֶּם עַל־מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם עַל הָאָדָמָה אֲשֶׁר נָשַׁבַע יְיָ לְאַבְתִּיכֶם לָתֵת לָהֶם, כִּימֵי הַשָּׁמַיִם עַל־הָאָרֶץ:

And YHVH spoke to Moses saying: "Speak to the Israelites and tell them to place fringes on the corners of their garments for their generations, and they shall place on the fringe-corner a blue thread. And it will be a fringe that will remind you when you see it of all the instructions of the Eternal so that you can perform them and not have your consciousness and senses be so distracted by attractions that lead you astray. But rather that you remain aware of and perform all the instructions which render you holy to your Power. I am YHVH – the Eternal – who brought you out from the land of Mitz'ra-yim to be your power. I am YHVH, your power."

וַיֹּאמֶר יְיָ אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם: וַעֲשׂוּ לָהֶם צִיצִית עַל־כַּנְּפֵי בְגָדֵיהֶם לְדֹרֹתָם, וְנָתַנּוּ עַל־צִיצִית הַכַּנָּף פֶּתִיל תְּכֵלֶת. וְהָיָה לָכֶם לְצִיצִית, וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹתַי יְיָ, וְעִשִׂיתֶם אֹתָם, וְלֹא תִתּוּרוּ אַחֲרֵי לִבְבְּכֶם וְאַחֲרֵי עֵינֵיכֶם, אֲשֶׁר־אֹתָם זָנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וְעִשִׂיתֶם אֶת־כָּל־מִצְוֹתַי, וְהָיִיתֶם קְדוֹשִׁים לְאֱלֹהֵיכֶם: אֲנִי יְיָ אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי אֹתְכֶם מֵאֶרֶץ מִצְרַיִם, לְהִיוֹת לָכֶם לְאֱלֹהִים, אֲנִי יְיָ אֱלֹהֵיכֶם:

יְהִי אֱלֹהֵיכֶם אֱמֶת. *Yah Elo-hey-chem eh-met.* YHVH, your power is truth

MI CHAMOCHA

Cantor

וּמְלֻכוֹתוֹ בְּרִצּוֹן קִבְּלוּ עֲלֵיהֶם, מֹשֶׁה וּמִרְיָם וְכָל יִשְׂרָאֵל לֵךְ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה, וְאָמְרוּ בְּלָם:

U-mal'chuto b-ra-tzon kib'lu a-ley-hem

Mo-sheh u-Mir'yam v-chol Yis'ra-el, l-cha anu shi-rah, b-sim'cha rabah v-am'ru chu-lam:

Moses and Miriam received the sovereignty of the Eternal,
they and the children of Yisrael sang out to the One - with a great joy and they declared:

Together מִי כְּמִכָּה בְּאֵלִים יְיָ, **Mi cha-mo-cha ba-ey-lim Adonai;**

מִי כְּמִכָּה נֶאֱדָר בְּקִדְשׁ, **Mi ka-mo-cha neh-dar ba-ko-desh,**

נֹרָא תְהִילַת, עֲשֵׂה פִלְא: **No-rah t'hi-lot o-sey feh-leh**

*What is like the Eternal among all powers, YHVH? What compares so revered in holiness,
Awesome target of all praises, creator of wonder.*

Cantor מְלֻכוֹתֶיךָ רָאוּ בְּנִיךָ וּבְנוֹתֶיךָ, **Mal'chu-teych ra-u bana-yich u-v'nota-yich**

בּוֹקְעַת יָם לְפָנָי מֹשֶׁה וּמִרְיָם, **bo-ka-at yahm li-f'ney Mo-sheh u-Mir'yahm**

זֶה אֱלֹהֵינוּ וְאָמְרוּ: **zeh Eyli anu v-am'ru:**

*Your sovereignty was witnessed by Your children as the sea split before Moses and Miriam,
"This is our Power!" they responded and declared.*

Together

הַשְּׂכִינָה תִמְלֹךְ לְעוֹלָם וָעֶד. **"Ha-Sh'china tim'loch l-olam va-ed"**

The Ever-Present rules until the end of time!

Cantor וְנִאֶמַר: כִּי פָדָה יְיָ אֶת יַעֲקֹב, **V-neh-ehmar: ki fadah YHVH et Ya-akov**

וּגְאָלוֹ מִיַּד חָזַק מִמֶּנּוּ. **u-g'alo mi-yad chazak mi-meh-nu.**

אֶת בְּרוּכָה שְׂכִינָה, גּוֹאֲלַת בְּכָל גְּאוּלָּה: **Aht brucha Sh'china, go-eh-let b-chol g'ula**

*And it was said: For Yah freed Jacob from a power stronger than himself, therefore:
Blessed are You, YHVH, delivering us all through every act of liberation.*

[tr. DJC]

HASHKIVEYNU – Let Us Lie Down

השְׁפִיבְנוּ יְיָ אֱלֹהֵינוּ לְשָׁלוֹם, וְהַעֲמִידְנוּ אֹרְנוֹ לְחַיִּים, וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ, וְתִקַּנְנוּ בְּעֶצֶה טוֹבָה מִלְּפָנֶיךָ, וְהוֹשִׁיעֵנו לְמַעַן שְׁמֶךָ. וְהִגֵּן בְּעַדְנוּ, וְהִסֵּר מֵעָלֵינוּ אוֹיֵב, דָּבָר, וְחָרָב, וְרָעָב, וְיָגוֹן, וְהִסֵּר שָׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ, וּבְצֵל כְּנָפֶיךָ תִּסְתֵּירֵנוּ, כִּי אֵל שׁוֹמְרָנוּ וּמְצִילָנוּ אַתָּה, כִּי אֵל רוֹחַ חַנוּן וְרַחוּם אַתָּה, וְשִׁמּוֹר צִאתָנוּ וּבּוֹאֵנוּ, לְחַיִּים וּלְשָׁלוֹם, מִעַתָּה וְעַד עוֹלָם. בְּרוּךְ אַתָּה יְיָ, שׁוֹמֵר עִם יִשְׂרָאֵל וְכָל הָאֲמוּנוֹת לְעַד.

Let us lie down each night in peace, and may we rise up to encounter life. Let a sukkah of peace shelter us. May we always be open to good counsel and may we be liberated to serve divine ends. May we be protected from enmity, plague, violence, hunger, despair. May those obstacles which lie before us and behind us be cleared away. Let the spirit of protection and aid surround us, and let us be enveloped in compassion and grace. Make safe all our comings and goings as we embark toward life and wholeness, now and ever. Blessed be the Power of Protection over us and over everyone. Amen.

[int tr. Rabbi David J. Cooper]

HASHKIVEYNU Song (Melody: Hanna Tiferet)

השְׁפִיבְנוּ יְיָ אֱלֹהֵינוּ לְשָׁלוֹם Hash'ki-veynu Yah Eloheynu I-shalom
וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ U-fros a·leynu sukkat sh'lo·mecha

Let us lie down in peace, and may we be sheltered by a sukkah of divine wholeness.

U-F'ROS A·LEYNU – Spread Over us a Sukkah of Peace

וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ U-f'ros a·leynu sukkat sh'lo·mecha

Spread over us a sukkah of Your peace.

WINGS OF PEACE (by Rabbi Aryeh Hirschfield)

וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹם U-fros a·leynu sukkat shalom, shalom,

Spread over us wings of peace, shalom

Draw water in joy from the living well,

Draw water in joy from the living well,

מַיִם חַיִּים Mayim chayim, waters of Life, Shalom.

HASHKIVEYNU CLOSING

בְּרוּךְ אַתָּה יְיָ, שׁוֹמֵר עִם יִשְׂרָאֵל Baruch ata YHVH, sho·mer ahm Yis'ra·el

וְכָל הָאֲמוּנוֹת לְעַד: v·chol ha·eh·mu·not la·ahd

Blessed is the Guardian of all, may all people be protected with peace.

V-SHAMRU – The Generations Observed Shabbat

וְשָׁמְרוּ דוֹרוֹת יִשְׂרָאֵל אֶת הַשַּׁבָּת, V-sham'ru dorot Yis'ra-el et ha-Shabbat,
לַעֲשׂוֹת אֶת הַשַּׁבָּת לְדוֹרָתָם בְּרִית עוֹלָם: la·sot et ha-Shabbat l-doro·tam brit olam.
בֵּינֵי וּבֵין דוֹרוֹת יִשְׂרָאֵל אֹת הִיא לְעוֹלָם, Bey-ni u-veyn dorot Yis'ra-el ot hi l-olam.
כִּי שֵׁשֶׁת יָמִים עָשָׂה יי Ki shey-shet ya·mim asa Adonai
אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ, et ha-shama·yim v-et ha-aretz,
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפָשׁ. u-va-yom ha-sh'vi-i sha·vat va-yi-nafash.

The generations of Israelites observed the Sabbath rest, to make the Sabbath an everlasting covenant for their generations. For the tale is told of how the Eternal created heavens and earth in six days and on the seventh day rested and was refreshed.

[int. tr. DJC]

CHATZI or HALF KADDISH

יִתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא (אָמֵן). בְּעֵלְמָא דִּי בְּרָא כְרַעוּתִיהּ, וַיִּמְלִיךְ מַלְכוּתִיהּ
בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעֵגְלָא וּבְזִמְן קָרִיב וְאָמְרוּ אָמֵן:
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא:
יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵהּ דְקָדְשָׁא בְּרִיךְ הוּא
לְעָלְמָא מְכַל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנִחְמָתָא, דְאָמִירָן בְּעֵלְמָא, וְאָמְרוּ אָמֵן:

**Yit·gadal v-yit'kadash shmey rabah – Ameyn -- b-alma di-v'ra chirutey v-yamlich
malchutey b-cha·yey·chon u-v-yo·mey·chon u-v-cha·yey d-chol beyt Yis'ra-el ba-agala
u-vi-z'mahn kariv v-im'ru: Ameyn!**

Y'hey shmey rabah m'vorach l-alam u-l-al'mey al'ma·ya.

**Yit'barach v-yish'tabach v-yit'pa·ar v-yit'romam v-yit'na·sey v-yit'hadar v-yit'ah·leh
v-yit'halal shmey d-kud'shah, brich hu.**

L-eyla mi-kol bir'chata v-shirata tush'b'chata v-neh·chey·mata da-amiran b-alma.

V-imru: Ameyn

Magnify and sanctify the Holy Name (Amen!) and throughout the world created, may justice soon rule here, in our lifetime and in your lifetime and in the lives of all the people, very soon and say: Amen.

Hold the great Name as blessed, forever and ever and ever: Blessed be. Blessed and praised and worshipped and lauded and honored, and extolled and exalted and so praised: the Name of the Holy.

(Blessed!) And beyond every blessing and singing, praising and peaceful word ever uttered on the planet, and let us say: Amen.

[Trans. DJC]

The Amida begins on the next page in English
The Amida in Hebrew follows after the English

ADONAI S'FATAI TIF'TACH

אֲדֹנָי שִׁפְתַי תִּפְתַּח וּפִי יִגִיד תְּהִלָּתְךָ: Adonai, s'fa-tai tif'tach u-fi ya-gid t'hila-techa
O' God, open up my lips that I begin to pray.

L'CHAH DUMI-A T'HILLA

לְךָ דְּמִיָּה תְהִלָּה L'chah dumi-ah t'hillah
To You, silence is praise

U-FROS ALEYNU

וּפְרֹשׁ עָלֵינוּ סֻכַּת [סֻכַּת] שְׁלוֹמְךָ. U-fros aleynu sukkat, sukkat sh'lo'mecha
[Spread over us a sukkah of Your peace.]

Amida – Silent Standing Prayer

Blessed are You, Infinite One, God of our parents and ancestors, God of Abraham, God of Sarah, God of all who hear truth, age after age.
Boundless, vibrant, awesome sublime, surrounding and filling all space and time; gradually embracing all things into one.

Blessed be this Infinite Source, alive within us, as in all generations, Shield of Sarah and Abraham.

Supporting the living with love, awakening compassion in those who care, as they lift up the fallen and heal the sick, free the bound, and carry on the dreams of those who sleep in the dust.

O YHVH, blessed are You within us, giving life to all things.

You are holy. Your presence -- holy. And those who are holy, day after day make Your world a holy place, and so reveal Your presence.

Blessed are You, Shechina, the Power of holiness.

V-Shamru dorot Yisrael et ha-Shabbat

The generations of Israelites observed the Sabbath.

Every seven days, year in and year out

Century in, century out

Millennium in, millennium out.

Every seven days back, back, back...

They taught the generation that followed: This is freedom. This is peace.

This is a taste of what the world should be.

This day of rest is yours. A gift from on high, a gift from the generations.

Teach it to the whole planet. Tell them the weekend is worth fighting for
and then worth celebrating.

It is the time that the soul requires.

A day to love yourself, a day to love each other,

a day to sing and dance, a day to remember, and day to notice.

A day that is not time *off*, but time *on*.

It is the great citadel of time. The holiest of all days. [Shabbat meditation by Rabbi David J. Cooper]

Help us to see Your world in new ways. May the seeds of Your light grow within the darkness of our souls. Help us to bring good out of the evil which exists in the world. Help us to let go of our childish dreams of paradise and to accept You in Your manifold entirety. Teach us to make our lives holy through deeds of kindness and justice. Let us find our own ways to Torah so we may discover the deeper meaning, the spiritual significance of our lives. Let us enjoy and bless Your world, and rejoice in the true inner freedom that is ours. Help us to purify our hearts to serve You in truth, for You, Shechina, are truth, and Your teachings are true.

May our eyes witness Your return to our lives, to Zion and to the whole world. And may our dreams of a universal Zion - a world of justice, compassion, and peace - begin to take root in the hearts of all human beings.

Blessed are You, Shechina, returning your presence to the world through our deeds of goodness and holiness. We give our thanks to You, Adonai.

for our lives which are always in Your care.

for our souls, called forth by You, for the surprises we meet.

day after day,

and for the wonders and blessings that happen to us at all times,

evening morning and noon.

Blessed are You, Adonai: Goodness is Your name, and it is fitting to bless You.

Let us now open our hearts to Your light within, so that through this inner light we may bring to our people, and to all peoples everywhere, grace and kindness, tenderness and joy, blessing and peace. Blessed are You, Holy One, blessing each of us, and all of us together with peace.

PRIVATE PRAYER

אֱלֹהֵי, נְצוֹר לְשׁוֹנֵי מִרְעָה. וּשְׁפָתַי מִדְּבַר מִרְמָה: וְלִמְקַלְלֵי נַפְשֵׁי תְדַם,
וְנַפְשֵׁי כְּעַפְרָה לְכֹל תִּהְיֶה. פֶּתַח לִבִּי בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ תִּרְדֹּף נַפְשִׁי.

Elohai n'tzor l'shoni mey-rah, u-s'fa-tai mi-da-ber mir'mah. V-li-m'kal'lai naf'shi ti-dom,
v-naf'shi k-eh-far la-kol tih'yeh. P'tach libi b-tora-tey-cha, u-v-mitz'vo-tey-cha tir'dof naf'shi

Guard my tongue from evil use, and my lips from speaking deceitfully. And let me not respond with curses to those who curse me, but let my ego lie still as the dust. Open my heart to holy teaching, and may my soul pursue sacred mitzvot.

FOR PEACE

Oseh shalom bi-m'romav hu ya-aseh shalomaleyenu v-al kol Yis'ra-el, v-al kol yosh'vey tey-vel

עֹשֶׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ, וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל יוֹשְׁבֵי תֵבֵל וְאַמְרוּ: אָמֵן.

[May that which brings peace to the cosmos, bring peace upon all of us. And we say: Amen]

אֲדַנִּי שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ:
בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי דוֹרוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי לֵאָה וְאֱלֹהֵי רָחֵל. הָאֵל הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא, אֵל
עֲלִיּוֹן, גּוֹמֵל חַסְדִּים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת וְאַמְהוּת, וּמְבִיא גּוֹאֵל
לְבָנֵיהֶם וּבְנוֹתֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

בעש"ת: On the Ten Days of Awe

וְזָכְרָנוּ לְחַיִּים, מְלַךְ חַפְּזֵי חַיִּים, וְכַתְּבָנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים.

מְלַךְ עוֹזֵר וּמוֹשִׁיעַ וּמִגֵּן: בְּרוּךְ אַתָּה יי, מִגֵּן אַבְרָהָם וּפְקֹד שָׂרָה
אַתָּה גְּבוּר לְעוֹלָם אֲדַנִּי, מְחַיֶּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ:

בַּחֹרֶף: In fall and winter (from Simchat Torah to Passover) באביב ובקיץ: In spring and summer (Passover to end of Sukkot)

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם מוֹרִיד הַטַּל:

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים,
וּמְחַיֶּה אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ לְיִשְׂרָאֵל עַד, מִי כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמֵה לְךָ,
מְלַךְ מַמְיֵת וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה:

בעש"ת: On the Ten Days of Awe

מִי כְמוֹךָ אֵב הַרְחָמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים:

וְנִאֲמַן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יי, מְחַיֶּה הַמֵּתִים:
אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וְקָדוֹשִׁים בְּכָל יוֹם יְהִלְלוּךָ, סְלָח. בְּרוּךְ אַתָּה יי, הָאֵל הַקָּדוֹשׁ
(בעש"ת: On the Ten Days of Awe הַמְּלַךְ הַקָּדוֹשׁ).

אַתָּה קִדְשָׁתָּ אֵת יוֹם הַשְּׁבִיעִי לְשִׁמְךָ. תִּכְלִית מַעֲשֵׂה שָׁמַיִם וָאָרֶץ. וּבִרְכָתוֹ מִכָּל
הַיָּמִים, וְקִדְשָׁתוֹ מִכָּל הַיָּמִים וְכֵן כְּתוּב בַּתּוֹרָתְךָ:
וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם: וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי, מְלֹאכְתּוֹ אֲשֶׁר עָשָׂה,
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי, מִכָּל מְלֹאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֵת יוֹם הַשְּׁבִיעִי
וַיְקַדֵּשׁ אֹתוֹ, כִּי בּוֹ שָׁבַת מְכָל מְלֹאכְתּוֹ, אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת:

אֱלֹהֵינוּ וְאֱלֹהֵי הוֹרֵינוּ, רְצָה בְּמִנוּחָתָנוּ. קִדְשָׁנוּ בְּמִצְוֹתֶיךָ וְתַן חֶלְקֵנוּ בַּתּוֹרָתְךָ,
שְׂבַעְנוּ מִטּוֹבֶךָ, וְשִׂמְחָנוּ בִּישׁוּעָתְךָ, וְטַהַר לְבָנֵנוּ לְעִבְדֶּךָ בְּאַמֶּת, וְהִנְחִילָנוּ יי אֱלֹהֵינוּ
בְּאַהֲבָה וּבְרַצוֹן שְׁבַת קִדְשֶׁךָ, וְיִגְוַחוּ בְּהַ יִשְׂרָאֵל, מְקַדְּשֵׁי שִׁמְךָ. בְּרוּךְ אַתָּה יי,
מְקַדְּשֵׁי הַשְּׁבַת:

רְצָה, יי אֱלֹהֵינוּ, בְּעַם יִשְׂרָאֵל בְּאַהֲבָה, וְלֵהֵב תְּפִלָּתָם תִּקְבַּל בְּרַצוֹן, וְתִהְיֶה לְרַצוֹן תָּמִיד עֲבוֹדַת
עַם יִשְׂרָאֵל. וְתַחֲזִינָה עֵינֵינוּ בְּשׁוֹבֶךָ לְצִיּוֹן בְּרַחֲמִים.
אַתָּה בְּרוּכָה שְׂכִינָה, הַמְּחַזֵּרָה שְׂכִינָתָה לְצִיּוֹן.

מוֹדִים אֲנַחְנוּ לָךְ, שָׂאתָה הוּא, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, לְעוֹלָם וָעֶד, צוֹר חַיֵּינוּ, מְגִן יִשְׁעֵנוּ, אַתָּה הוּא לְדוֹר וָדוֹר נוֹדֶה לָךְ וְנִסְפָּר תְּהַלְתֶּךָ. עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נְפְשֵׁי שְׂבָבֵי יוֹם עִמָּנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָבֵי עֵת, עָרַב וּבִקֶּר וְצָהָרִים, הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהִמְרַחֵם כִּי לֹא תִמּוּ חֲסְדֶיךָ מֵעוֹלָם קִיַּינוּ לָךְ.

וְעַל כָּלֵם יִתְבָּרַךְ וְיִתְרוֹמֵם שְׁמֶךָ מִלְּכַנּוּ תָמִיד לְעוֹלָם וָעֶד.

(בעשי"ת: On the Ten Days of Awe וּכְתוּב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ.)

וְכָל חַיִּים יוֹדוּךָ סֵלָה, וְיִהְיוּ אֶת שְׁמֶךָ בְּאַמֶּת, הָאֵל יִשׁוּעֵתָנוּ וְעִזְרָתָנוּ סֵלָה. בְּרוּךְ אַתָּה יי, הַטּוֹב שְׁמֶךָ וְלָךְ נֶאֱדָה לְהוֹדוֹת.

שְׁלוֹם רָב עַל יִשְׂרָאֵל עִמָּךְ תְּשִׁים לְעוֹלָם, כִּי אַתָּה הוּא מְלֶךְ אֲדוֹן לְכָל הַשָּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרַךְ אֶת עַמְּךָ יִשְׂרָאֵל, בְּכָל עֵת וּבְכָל שָׁעָה בְּשִׁלּוֹמְךָ.

(בעשי"ת: On the Ten Days of Awe בְּסִפְּר חַיִּים, בְּרַכָּה וְשְׁלוֹם וּפְרִנָּסָה טוֹבָה, נִזְכָּר וְנִפְתָּב לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וְלִשְׁלוֹם.)

בְּרוּךְ אַתָּה יי, הַמְּבָרַךְ כָּל חַי בְּשִׁלּוֹם.

אֱלֹהֵי, נִצּוֹר לְשׁוֹנֵי מִרְעָ. וּשְׁפָתֵי מִדְּבַר מְרָמָה: וְלִמְקַלְלֵי נַפְשֵׁי תַדִּם, וְנַפְשֵׁי כְּעַפְרָ לְכָל תְּהִיָּה. פְּתַח לְבִי בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשֵׁי. וְכָל הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה הִפֵּר עֲצָתָם וּמְלַקֵּל מַחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׁמֶךָ, עֲשֵׂה לְמַעַן יְמִינְךָ, עֲשֵׂה לְמַעַן קִדְשִׁתְךָ. עֲשֵׂה לְמַעַן תוֹרָתְךָ. לְמַעַן יִחַלְצוּן יְדִיֶּיךָ, הוֹשִׁיעָה יְמִינְךָ וְעֲגִנֵי. יִהְיוּ לְרַצוֹן אִמְרֵי כִּי וְהִגִּינוּ לְבִי לְפָנֶיךָ, יי צוּרֵי וְגוֹאֲלֵי. עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְעַל כָּל יִשְׁמַעֵאל, וְעַל כָּל יוֹשְׁבֵי תֵבֵל וְאִמְרוּ אָמֵן:

OSEH SHALOM 1

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְעַל כָּל יוֹשְׁבֵי תֵבֵל:

יַעֲשֵׂה שְׁלוֹם, יַעֲשֵׂה שְׁלוֹם, שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
יַעֲשֵׂה שְׁלוֹם, יַעֲשֵׂה שְׁלוֹם, שְׁלוֹם עָלֵינוּ וְעַל כָּל יוֹשְׁבֵי תֵבֵל,
יַעֲשֵׂה שְׁלוֹם, יַעֲשֵׂה שְׁלוֹם, שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
יַעֲשֵׂה שְׁלוֹם, יַעֲשֵׂה שְׁלוֹם, שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
יַעֲשֵׂה שְׁלוֹם, יַעֲשֵׂה שְׁלוֹם, שְׁלוֹם עָלֵינוּ וְעַל כָּל יוֹשְׁבֵי תֵבֵל:

Oseh shalom bi-m'romav, hu ya-aseh shalom a-leynu, v-al kol Yis'ra-el, v-al kol yosh'vey tey-vel

Ya-aseh shalom, ya-aseh shalom, shalom a-leynu v-al kol Yis'ra-el

Ya-aseh shalom, ya-aseh shalom, shalom a-leynu v-al kol yosh'vey tey-vel

Ya-aseh shalom, ya-aseh shalom, shalom a-leynu v-al kol Yis'ra-el X2

Ya-aseh shalom, ya-aseh shalom, shalom a-leynu v-al kol yosh'vey tey-vel

May that which brings peace to the cosmos bring peace upon us, upon all Israelites, and upon all who dwell on the earth.

OSEH SHALOM 2

Words adapted from traditional liturgy, Music: Jhos Singer

עֲשֵׂה שָׁלוֹם שְׁלוֹם בְּמִרוֹמָיו **Oseh shalom shalom bi-m'romav,**
הוּא יַעֲשֵׂה שָׁלוֹם עָלֵינוּ **hu ya-aseh shalom a-leynu,**
וְעַל-כָּל, וְעַל-כָּל יִשְׂרָאֵל, **v-al kol, v-al kol Yis'ra-el,**
וְעַל כָּל יִשְׁמַעֵאל, וְעַל כָּל הָעוֹלָם: **v-al kol Yish'ma-el, v-al kol ha-olam**

May that which brings peace to the cosmos bring peace upon us, upon all Israelites, and upon all Ishmaelites, and upon the whole world.

From Genesis ON SHABBAT

וַיְכֹלֵו הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם: וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי, מְלַאכְתּוֹ אֲשֶׁר עָשָׂה,
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי, מִכָּל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי
וַיְקַדֵּשׁ אֹתוֹ, כִּי בּו שָׁבֹת מְכָל מְלַאכְתּוֹ, אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת:

Va-y'chu·lu ha-sha·ma·yim v-ha-a·retz, v'chol ts'va·am. Va-y'chal Elohim
ba-yom ha-sh'vi-i, m'lach'to asher asah, va-yish'bot ba-yom ha-sh'vi-i,
mi-kol m'lach'to asher asah. Va-y'va·rech Elohim et yom ha-sh'vi-i,
va-y'ka·deysh oto, ki vo sha·vat mi-kol m'lach'to asher barah Elohim la-asot.

The skies and earth were all done with their entire array. On the seventh day, God too was done with all the labors expended, resting on the seventh day from every labor performed. God blessed the seventh day, holding it sacred, because upon it did God rest from the labors of creation which God had performed.

OPENING: “MINIATURE AMIDA”

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי דוֹרוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי לֵאָה וְאֱלֹהֵי רָחֵל, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל
עֲלִיּוֹן, קוֹנֵה שָׁמַיִם וָאָרֶץ.

Baruch ata YHVH eloheynu v-Eylo·hey dorot·eynu, Elo·hey Avraham, Elo·hey Sarah,
Elo·hey Yitz'chak, Elo·hey Riv'kah, Elo·hey Ya'akov, Elo·hey Ley·ah
v-Eylo·hey Ra·chel, ha-Eyl ha-gadol ha-gibor v-ha-norah, Eyl el-yon, ko·ney sha·ma·yim
va-aretz.

We bless the Source of all, the Power of all the generations before us, Power of Abraham, of Isaac, of Jacob, of Sarah, of Rebecca, of Leah, and of Rachel, the Power vast and wonderful, the Power within and beyond, Creator of heavens and earth.

"MINIATURE AMIDA" (Mageyn Avot)

מִגַּן אֲבוֹת בְּדַבְרוֹ, מְחַיֶּה מֵתִים בְּמֵאֲמָרוֹ, הָאֵל (בְּעֵשִׂי"ת: הַמְּלִךְ) הַקָּדוֹשׁ שְׂאִין כְּמוֹהוּ,
הַמְּנִיחַ לְעַמּוֹ בְּיוֹם שַׁבַּת קָדְשׁוֹ, כִּי בָּם רָצָה לְהַנִּיחַ לָהֶם. לְפָנָיו נַעֲבֹד בְּיִרְאָה וּפְחָד, וְנוֹדָה
לְשִׁמּוֹ בְּכָל יוֹם תָּמִיד, מֵעֵין הַבְּרָכוֹת. אֵל הַהוֹדָאוֹת, אֲדוֹן הַשְּׁלוֹם, מְקַדֵּשׁ הַשַּׁבָּת וּמְבָרֵךְ
שְׂבִיעֵי, וּמְנִיחַ בְּקָדְשָׁהּ לְעַם מְדַשְׁנֵי עֲנָג, זָכָר לְמַעֲשֵׂה בְּרֵאשִׁית.

**Ma·geyn a·vot bi-d'varo, m'chai-yey mey-tim b-ma·a·maro, ha-Eyl ha-Kadosh sheh-eyn
ka-mo-hu, ha-mey-ni-ach l-amo b-yom Shabbat kod'sho, ki vam ra-tsa l'hani-ach
la-hem, l-fanav na·a·vod b-yir'a va-fa-chad, v-nodeh li-sh'mo b-chol yom tamid,
mey-eyn ha-b'rachot. Eyl ha-hoda·ot, adon ha-shalom, m'ka·deysh ha-Shabbat u-
m'va-reych sh'vi-i, u-mey-ni-ach bi-k'du-sha l-ahm m'dush'ney oneg
– zey'cher l'ma·asey v'rey-shit.**

Shield of our ancestors, giving life to the inert, the incomparable sacred Power, providing repose to the people on the Sabbath of divine holiness. Their repose was the desire of Heaven, a day to serve in awe and wonder, and we are so grateful. Every day, blessings are due. Power of all for which we are grateful, Master of peace, Sanctifier of Sabbath, Blessor of the seventh day, Holy Enabler of repose to a people who are steeped in delight as we meditate upon the miracle of existence.

אֱלֹהֵינוּ וְאֱלֹהֵי דוֹרוֹתֵינוּ, רָצָה בְּמִנוּחַתֵּנוּ, קָדְשָׁנוּ בְּמִצְוֹתֶיךָ, וְתַן חֵלְקֵנוּ בְּתוֹרַתְךָ, שְׂבִיעֵנוּ
מִטּוֹבֶךָ, וְשִׂמְחָנוּ בִישׁוּעַתְךָ, וְטַהַר לְבָנוּ לְעִבְדֶּךָ בְּאַמֶּת, וְהַנְחִילֵנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה
וּבְרַצוֹן שַׁבַּת קָדְשְׁךָ, וְיִנּוּחוּ בְּהַ יִשְׂרָאֵל מְקַדְשֵׁי שְׁמֶךָ. בְּרוּךְ אַתָּה יְיָ, מְקַדֵּשׁ הַשַּׁבָּת.

**Eloheynu v-Eylo·hey doroteynu, r'tzey vi-m'nucha·teynu. Kad'shey-nu b-mitz'vo-techa,
v-teyn chel'keynu b-Tora·techa. Sab'ey·nu mi-tu·vecha, v-sam'chey-nu bi-shu·a·techa,
v-ta·heyr libey-nu l-ov'd'cha be-eh·met. V'han'chi·leynu, Adonai Eloheynu, b-ahava
u-v'ra-tson Shabbat kod'shecha, v-yanuchu va Yis-ra-eyl m'kad'shey sh'me·cha.
Baruch ata Adonai, m'ka·deysh ha-Shabbat.**

Our Power and that of all the generations that came before us, bless us with doing mitzvot, bequeath us with Torah, satisfy us with goodness, make us joyous with deliverance, purify our hearts for holy service, and lovingly prepare for us a Sabbath of holiness. Then shall we Israelites – hallowers of Your essence - take repose. Blessed are You, Sanctifier of the Sabbath.
[Translation Rabbi David J. Cooper]

TAKEYN OLAM – To Heal the World [Words: Traditional liturgy; Music: Tirzah Firestone]

תִּקַּן עוֹלָם (תִּקַּן עוֹלָם, תִּקַּן עוֹלָם) בְּמַלְכוּת שִׁדְדַי

Ta·keyn olam, ta·keyn olam, ta·keyn olam b-mal'chut shaddai

To heal the world, we must feel the world, then heal the world with the power of Shaddai
Amen

MAY WE FEEL YOUR HOLY POWER

[by Shayndel Kahn]

May we feel Your holy power,
May we feel Your holy strength,
May we feel Your holy Presence,
Surround us in this holy place.
May we feel the earth beneath our feet
As we bend and bow to You.
May our bodies rise to greet You
As we feel Your Presence pouring through.

It's upon us, it's upon us...
... to feel Your holy ground,
... to hear Your holy sound.
... to feel the love inside,
... to face You and not hide.
... to think, to act, to do,
... to do what's right and true.
... to reach up to the sky,
... to take our wings and fly.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל

A·leynu l'sha·bey·ach la-adon ha-kol. (4x)

ON HOPE by Howard Zinn

To be hopeful in bad times is not just foolishly romantic. It is based on the fact that human history is a history not only of cruelty, but also of compassion, sacrifice, courage, and kindness. What we choose to emphasize in this complex history will determine our lives. If we see only the worst, it destroys our capacity to do something. If we remember those times and places—and there are so many—where people have behaved magnificently, this gives us the energy to act, and at least the possibility of sending this spinning top of a world in a different direction. And if we do act, in however small a way, we don't have to wait for some grand utopian future. The future is an infinite succession of presents, and to live now as we think human beings should live, in defiance of all that is bad around us, is itself a marvelous victory.

AND THEN by Judy Chicago

And then all that has divided us will merge.
And then compassion will be wedded to
power.
And then softness will come
to a world that is often harsh and unkind.
And then both women and men will be
gentle.
And then both men and women will be
strong.
And then no other person
will be subject to another's will.
And then all will be rich and varied.

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.

SUNG VERSION:

And then, and then, both women and men will be gentle.
And then, and then, both men and women will be strong.
And all will be so varied, rich and free.
And everywhere will be called Eden once again

MOURNER'S KADDISH

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. (אָמֵן) Yit'gadal v-yit'kadash shmey ra-ba. (*Ameyn*)

בְּעֶלְמָא דִּי בְּרָא כְּרְעוּתֵיהּ, וְיִמְלִיךְ מַלְכוּתֵיהּ B-alma di-v'ra chi-ru-tey v-yam'lich mal'chu-tey

בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי b-cha-yey-chon u-v-yo-mey-chon u-v-cha-yey

דְּכָל בֵּית יִשְׂרָאֵל, d-chol beyt Yis'ra-el,

בְּעִנְיָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן ba-agala u-vi-z'mahn ka-riv. V-im'ru: *Ameyn*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ Y'hey sh'mey ra-bah m'varach

לְעֹלָם וּלְעֹלְמֵי עֲלְמַיָּא. l-olam u-l-ol'mey ol'ma-ya.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם Yit'ba-rach v-yish'ta-bach v-yit'pa-ar v-yit'ro-mam

וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה v-yit'na-sey v-yit'hadar v-yit'ah-leh

וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא v-yit'ha-lal sh'mey d-kud'shah, *B'rich hu*

לְעֵילָא מִכָּל בְּרַכְתָּא וְשִׁירָתָא L-eyla min kol bir'cha-ta v-shi-rata

תְּשַׁבְּחָתָא וְנַחֲמָתָא דְּאָמִירָן בְּעֶלְמָא. tush'b'cha-ta v-neh'cheh-mata da-amiran b-alma.

וְאָמְרוּ אָמֵן V-imru: *Ameyn*

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים Y'hey sh'lama rabah min sh'ma-ya v-cha-yim

עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל. וְאָמְרוּ אָמֵן a-leynu v-al kol Yis'ra-el. V-imru: *Ameyn*

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם Oseh shalom bi-m'romav, hu ya-ah-seh shalom

עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְעַל כָּל יִשְׁמַעְאֵל, a-leynu v-ahl-kol Yis'ra-el, v-al kol Yish'ma-el,

וְעַל כָּל יוֹשְׁבֵי תֵבֵל. וְאָמְרוּ אָמֵן v-al kol yosh'vey tey-vel. V-imru: *Ameyn*.

KADDISH by Rabbi Burt Jacobson

The Great Essence will flower in our lives
and expand throughout the world.

May we learn to let it shine through so we can augment its glory.

We praise, we continue to praise,
and yet, whatever it is we praise, is quite beyond the grasp
of all the words and symbols that point us towards it.

We know, yet we do not know.

May great peace pour forth from the heavens for us,
for all Israel, and for all who struggle toward truth.

May that which makes harmony in the cosmos above,
bring peace within and between us, and to all who dwell on this earth.

May the Source of peace send peace to all who mourn
and comfort all who are bereaved.

And let us say: Amen.

ADON OLAM

אֲדוֹן עוֹלָם אֲשֶׁר מִלְּדָד בְּמִתְרָם כָּל יְצִיר נִבְרָא לְעֵת נַעֲשֶׂה בְּחִפְצוֹ כֹּל, אֲזִי מִלְּדָד שְׁמוֹ נִקְרָא.	Adon olam a-sher ma-lach, b-teh-rem kol y'tzir ni-vra L-eyt na-asa b-chef'tzo kol, a-zai meh-lech sh'mo ni-kra	Master of the universe, reigning before all was created in the moment in which S/He determined all: then could S/He be called 'Sovereign.'
וְאַחֲרֵי כִבְלוֹת הַכֹּל לְבַדּוֹ יִמְלוֹךְ נֹרָה. וְהוּא הָיָה, וְהוּא הוֹנֵה, וְהוּא יִהְיֶה בְּתִפְאָרָה.	V-a-cha-rey kich'lot ha-kol l'vado yim'loch norah V-hu ha-ya, v-hu ho-veh, v-hu yih'yeh b-tif'ara	When everything comes to its end S/He alone will wondrously rule. S/He was, S/He is and S/He will be in splendor.
וְהוּא אֶחָד, וְאֵין שֵׁנִי, לְהַמְשִׁיל לוֹ לְהַחְבִּירָה. בְּלִי רֵאשִׁית, בְּלִי תְּכֵלִית, וְלוֹ הָעֵז וְהַמְשָׁרָה.	V-hu eh-chad, v-eyn shey-ni, I-ham'shil lo I-hach'bira. B'li rey-shit, b'li tach'lit, v-lo ha-oz v-ha-mis'rah.	S/He is One and these is no second to be compared or be equal. Without beginning, without ending, Hers is the energy; He governs all.
וְהוּא אֱלֹהִי, וְחִי גֹאֲלִי, וְצוּר חֲבֻלִי בְּעֵת צָרָה. וְהוּא נֶסִי וּמְנוּס לִי, מִנֶּהַת כּוֹסֵי בַיּוֹם אֶקְרָא.	V-hu ey-li, v-chai go-ali, v-tzur chev'li, b-eyt tzara V-hu nisi, u-manos li, m'naht kosi b-yom ek'rah.	And S/He is my Power, my living liberation, the rock on whom I depend in my despair. And S/He is my banner and my refuge, my cup's portion on the day I call.
בִּידּוֹ אֶפְקִיד רוּחִי, בְּעֵת אִישָׁן וְאֶעֱרָה. וְעִם רוּחִי גּוֹיֵתִי, יְיָ לִי, וְלֹא אִירָא.	B-yado af'kid ru-chi, b-eyt ishan v-a-ira. V-im ru-chi, g'vi-ati, Adonai li, v-lo ira.	Into Her/His hand I entrust my spirit, as I sleep and when I awake. With me in spirit and body, YHVH is mine, I need not fear. [tr. David J. Cooper]

PREAMBLE TO THE KIDDUSH [From Genesis 2]

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם: וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי, מְלַאכְתּוֹ אֲשֶׁר עָשָׂה,
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי, מִכָּל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי
וַיְקַדֵּשׁ אֹתוֹ, כִּי בּו שַׁבַּת מְכֹל מְלַאכְתּוֹ, אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת:

**Va-y'chu-lu ha-sha-ma-yim v-ha-a-retz, v'chol tz'va-am. Va-y'chal Elohim
ba-yom ha-sh'vi-i, m'lach'to asher asah, va-yish'bot ba-yom ha-sh'vi-i, mi-kol
m'lach'to asher asah. Va-y'va-rech Elohim et yom ha-sh'vi-i, va-y'ka-deysh oto, ki vo
sha-vat mi-kol m'lach'to asher barah Elohim la-asot.**

The skies and earth were all done with their entire array. On the seventh day, God too was done with all the labors expended, resting on the seventh day from every labor performed. God blessed the seventh day, holding it sacred, because upon it did God rest from the labors of creation which God had performed.

KIDDUSH

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
Baruch ata Adonai, Eloheynu melech ha-olam,
בּוֹרֵא פְּרִי הַגֶּפֶן. borey p'ri ha-gafen.

אַתָּה בְּרוּכָה שְׂכִינָה, אֱלֹהֵינוּ רוּחַ הָעוֹלָם
Aht brucha Shechina, Eloheynu ru-ach ha-olam
בּוֹרֵאת פְּרִי הַגֶּפֶן. boreyt p'ri ha-gafen.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ רוּחַ הָעוֹלָם,
Baruch ata Adonai, Eloheynu ru-ach ha-o-lam,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְרָצָה בָּנוּ,
asher kid'shanu b-mitz'votav v-ra-tza vanu,
וַשַּׁבַּת קִדְּשׁוּ בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָנוּ
v-Shabbat kod'sho b-ahava u-v-ra-tzon hin'chi-lanu,
זְכוֹר לְמַעֲשֵׂה בְּרֵאשִׁית,
zikaron l-ma'a-sey v'rey-shit.

כִּי הוּא יוֹם תְּחִלָּה לְמִקְרָאֵי קִדְּשׁ,
Ki hu yom t'chi-la l-mik'ra-ey kodesh,
זְכוֹר לְיִצְיַאת מִצְרַיִם,
zey-cher l-yitzi-at Mitz'ra-yim.

כִּי בָנוּ בְּחֵרֶת וְאוֹתָנוּ קִדְּשָׁתָּ
Ki vanu vachar'ta v-otanu kidash'ta
עִם כָּל הָעַמִּים,
im-kol ha-amim,

וַשַּׁבַּת קִדְּשָׁךְ בְּאַהֲבָה
v-Shabbat kod'sh'cha b-ahava
וּבְרָצוֹן הִנְחַלְתָּנוּ.
u-v-ra-tzon hin'chal'tanu.

בָּרוּךְ אַתָּה יי, מְקַדֵּשׁ הַשַּׁבָּת. Baruch ata Adonai, m'kadeysh ha-Shabbat.

Aht b'rucha Shechina, m'kadeh-shet ha-Shabbat
אַתָּה בְּרוּכָה שְׂכִינָה, מְקַדֵּשֶׁת הַשַּׁבָּת.

We bless the Eternal One, sovereignty of all time and space, that we have been made holy through doing mitzvot, that we are so desired that the holy Shabbat was given to us through love and desire, a reminder of the miracle of existence. It is the first of days for all the moments of holiness we declare, a reminder of the exodus from Mitzrayim. We feel chosen and sanctified with all peoples, that this holy Sabbath has been given to us through love and desire. Blessed is the Source, sanctifying the Sabbath.

HANDWASHING BLESSING

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
וְצִוָּנוּ וְצִוָּנוּ עַל נְטִילַת יָדַיִם:

**Baruch ata [Adonai / Yah / Havayah] Eloheynu ruach ha-olam asher kid'shanu
b-mitz'votav v-tzivanu ahl n'tilat yada-yim**

We bless the Source of Life that draws us to holy service and instructs us to care for our hands.

VARIATIONS ON THE MOTZI

BLESSING BEFORE THE MEAL by Marcia Falk

נְבָרְךָ אֶת עֵין הַחַיִּים N'va-reych et eyn ha-cha-yim Let us bless the source of life
הַמוֹצִיאָה לֶחֶם מִן הָאָרֶץ ha-mo-tzi-a le-chem min ha-aretz that brings forth bread from the earth.

*by Marcia Falk, Excerpted from *The Book of Blessings: New Jewish Prayers for Daily Life, the Sabbath, and the New Moon Festival*, Harper 1996, © 1996 Marcia Lee Falk. Used by permission of the author. www.marciafalk.com*

TRADITIONAL MOTZI

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצִיא לֶחֶם מִן הָאָרֶץ:
**Baruch ata [Adonai / Yah / Havayah] Eloheynu ruach ha-olam
ha-motzi lechem min ha-aretz**

We bless the Eternal One, Sovereign of the Universe, drawing bread from soil.