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.

פַּּוֹרָחַ אֱתֶהְיָ תְיַּ אָלָהֲ狲ַי מַלָּךְ הַעֲלָמַי אֵשֶר קִדָּשָׁנְנוּ בְּמִצְוָתָּוּ וְזָיַּבְנָנוּ לֶהָדָ'לֵיק נָהֲרַ שֶׁבָּבָּא.

*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.

אַּהֲבַּ הָרְכֵּבָה שֶׁקָּאָכַּה אֶלְּאָלָמִים אַשֵּּר קִדָּשָׁנוּ בְּמִצְוָתָּוּ וְזָיַּבְנָנוּ לֶהָדָ'לֵיק נָהֲרַ שֶׁבָּבָּא.

SHALOM ALEYCHEM – Peace Upon You –

שלום עליכם מַלּאךְ הָשָׁוֵם מלָאָךְ הַשָּוֵם מַלּאָךְ הַשָּוֵם מַלּאָךְ הַשָּוֵם מַלּאָךְ הַשָּוֵם מַלּאָךְ הַשָּוֵם מַלּאָךְ הַשָּוֵם מַלּאָךְ הַשָּוֵם מַלּאָךְ הַשָּוֵם מַלּאָךְ הַשָּוֵם מַלּאָךְ הַשָּוֵם.

Shalom ale'chem, mal'a-chey ha-sha-reyt mal'a-chey el'yom.

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'yom.

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'yom.

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'yom.

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)

ָלְבִּי מִקְוָהָה וָאֲתִי מִקְוָהָה L'vavi m'ko-mach, va-ata m'komi

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

DODI LI – I AM MY BELOVED’S

דָּוִדְיִ לי וַאֲני לְהוָ-רָה בַּשָּׁחְנִים Dodi li va-ani lo ha-ro-eh ba-sho-shanim

My beloved is mine, and I am my beloved’s who shepherds among the roses
**Y'DID NEH·FESH Dearest One**

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.]

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-zezk, 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. D[C]

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1) **SONG OF SONGS, 5:5**

Kam'ti ani lif'to·ach l-dodi (2x)

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

2) **SONG OF SONGS, 5:2**

Ani y'she·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·roshim nim'la tal, k'vu·tzo·tai r'si·sey lai-la (2x)

I was askep, but my heart stayed awake.

"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

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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·me·y·acha·rai Rafa·eyl
V·al roshi, v·al roshi Sh'chi·nat Eyl.

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 Uri·el, and behind me Rafa·el.

Above my head, above my head
Is Shechinat Eyl.

---

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 Uri·el, and behind me Rafa·el.
4) V-AHAV'TA L-REY'ACHA KA-MOCHA You shall love your neighbor same as yourself

Women: הַרְגִּיתֶנָּהּ תְחֵיתֶנָּהּ לַאֲחָרֶיהָ תְחֵיתֶנָּהּ: "לָא הַבַּשְׂדָהָ לִבְּבֵךְ כְּמוֹךְ"
Hareyni m'kabelet alai et mitz'vat ha-Borey: “V-ahavta l-rey'acha ka-mocha”

Men: הַרְגִּיתֶנָּהּ תְחֵיתֶנָּהּ לַאֲחָרֶיהָ תְחֵיתֶנָּהּ: "לָא הַבַּשְׂדָהָ לִבְּבֵךְ כְּמוֹךְ"
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 yisheynu.
N'kad'ma fanav b-todah, bi-z'mi-rot nari-ah lo.

לָךְ הִנִּיה הָרֹא הָא-דֹּנַי, הָאָדֹנַי לַהַזְּרוֹעַ יִשְׂיָהְנוּ.
נְקָדֵם מִמֶּנָּה, בָּיִת-רְפַע הָאֲדֹנַי לָנוּ.

Singing to you
Erupting into shouting
At the place of the rock of our salvation
Coming gratefully and graciously 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—

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-sher nish’ba’ti v-api, im y'vo-un el m'nu-chati.

אַרְבָּעִים שָׁנָה כֵּן בְּדֹרֵךְ, וַאֲמָרָם תָּלִי לְעַבְּדָם.
וַיְהֵם לֹא יָדֵעַ דָּרֵךְ, יָשְׁרָה נִשְׁבָּעָתָם בַּאֲדֹנָי, אֶמְּרוּ בְּנַעְפֵּת אֵל מְנַעֲפוֹתָם.
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 zar-a la-tza-dik, u-l-yish'rey leyv sim'cha.
Sim'chu tzadikim b-Adonai, v-hodu l-ze-y-cher kod'sho.
[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 ni-f'la ot asa,
Ho-shi-ya lo y'mino u-z'ro-a kod'sho.
Ho-di-yah Adonai y'shu-ato,
l-e-y-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 eloheynu.
Har-i u-l-Adonai kol ha-aretz,
pitz'zu r-an'nu v-za-mey-ru.
Za-m'r u-l-Adonai b-chi-nor, b-chi-nor v-kol zim'ra.
Ba-cha-tzotz'rot v-kol shofar,
har-i liif-ney ha-melech Adonai.
Yir'am ha-yam u-m'lo-o,
tey-veyl v-yosh'vey va.
N'haro-yim'cha-ya 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.

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
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
You 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-Chō-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 sheyem k'vod mal'chuto l-olam va-ed.

Please, by the might and power of your strong hand,
until 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 waiks,
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]

לָכֵה דוֹדִי לַקְרָאת פִּכָּה, פִּֽינִי שִׁפְתֵּךְ בְּפַלֵּךְ.

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!

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

"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.

לָכֵה דוֹדִי לַקְרָאת פִּכָּה, פִּֽינִי שִׁפְתֵּךְ בְּפַלֵּךְ.
L'cha dodi lik'rat kalah, p'ney Shabbat n'kab'lah.
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-mach-shavaya t'chi-la.

*Let's 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.*

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

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

Rav lach she-vet b-e-y-mek ha-ba-cha, v'hu yachael 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.*

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

Hit'na-ari! Mey-a-far kumi! Liv'shi big'dey tifar-teych, amil!

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.*

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

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.*

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

Lo tey-yoshi 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.*

L'cha dodi lik'rat kalah, p'ney Shabbat n'kab'lah.
V-ha-yu li-m'shisa sho-sa-yich, v-racha-ku, kol m'val'a-yich;
yas-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.

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

Yamin u-s'mol tif'ro-tzi, v-et Adonai ta-char-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.

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

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

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

PSALM 92: 1-3
Mizmor shir I-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.

[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.

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

Bar'chu, Dear One,
Sh'china, Holy Name.
When I call on the light of my soul,
I come home.

[All respond] 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,
Ma-ariv ara-vim, ah-meyn

Sacred words even the evenings, wisdom opens gates locked around our hearts
Asher bi-d'va-ro ma'ariv ara-vim,
B-choch-mah po-tey-ach sh'arim. Chorus

Understanding alters with the times, changing seasons cycles divine
U-vit'vu-nah m'shah-neh i-tim
U-ma-cha-lif et ha-z'ma-nim Chorus

Paint diamonds on the canvas called sky, soothe our souls with a lilting lullaby
U-m'sah-der et ha-ko-cha-vim
B-mish'm'ro-tey-hem ba-raki-ah k-r'tzo-no Chorus

Rolling rolling into the night, rolling rolling away the light
Go-leyl ohr mi-p'ney cho-shech
Go-leyl cho-shech mi-p'ney ohr Chorus

Spirit of the night we bless your name, eternal light eternal flame
Eyl chai v-ka-yam,
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

Aht b’ruchha Shechina ha-ma-ariva aravim.
Baruch ata [Adonai / Yah / Havayah] ha-ma-ariva 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.

Ahava v-rachamim, cheh-sed v-shalom
Love and compassion, lovingkindness and peace
by Bon Singer
LOVE PRAYER FOR THE EVENING SERVICE – AHAVAT OLAM

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

Chatima/Closing Blessing on LOVE

Baruch ata [Adonai/YHVH], o·heyyv kol chai.

Blessed is the Source of Love, loving all that lives
The Sh'ma

שֹּׁמְעֵי יִשְׂרָאֵל, יִהְּיֶה אֱלֹהֵינוּ, יִהְּיֶה מָלוֹא

Sh'ma Yis'ra-el Elo-hey-nu 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 שָׁמֶה בֵּית ה' יִשְׂרָאֵל יִוָּשָׁב בְּבֵית ה' יִוָּשָׁב וְיִזָּכָּר בְּבֵית ה' יִזָּכָּר.

Baruch sheym k'vod mal-chu·to l-olam va-ed.
[Blessed is the majesty of divinity in all time and space.]

V-AHAVTA

וָהֲבוֹתָה יְהֹוא לְדוֹיָה אֱלֹהֵינוּ

V-ahav'ta eyt [Yah/Adonai] Elo-heh·cha

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

בָּכֵל לִבְךָ

b-chol l'ivav'cha

with all of your heart [consciousness]

עַבְרֵךְ לִבְךָ וְעַבְרֵךְ מְנוֹתָךְ

U-chol naf'sh'cha u-v-chol m'od·echa.

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

וְיִהְיֶה חֲבֵרָמְךָ לְדֹיָה וְיַזְכָּרְךָ

V-ha-yu ha-d'varim ha-ey·leh

And these words

אֵשֶׁר אֲנִי קְנֵהַהּ חֵשֵׁמָה

asher ano·chi m'tzav'cha ha-yom

which I instruct you today

עַלְיָלִיכָּה

ahl l'va·veh·cha.

will remain in your consciousness.

וְיִשְׁמִים לְפַדְלֵיכָּה וְרִמְלָה

V-shi·nan'tam l-va·neh·cha v-dibar'ta bahm

You will transmit them to your children and speak of them

בְּשֵׂרַתְךָ בְּשֵׂרַתְךָ

b-shiv'tcha b-vey·teh·cha u-v-lech't'cha

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

בָּדָאָה לְפָדֶלָה לְפָדֶלָה

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.

וְיִקְשִׁימָה לְפָדֶלָה וְלָיֹּחִי

U-k'shar'tam l-ot ahl ya·deh·cha

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

וְיִהְיֶה לְפָדֶלָה בְּיָדֶךָ

v-ha-yu l-tota·fot beyn ey·neh·cha

and they will be for a focus before your eyes,

וְיִשְׁפָּטוּ לְפָדֶלָה בִּימְעֵיהּ

u-ch'tav'tam ahl m'zu-zot bey-teh·cha

and you will write them upon the doorposts of your houses

וֶאֲשֶׁר

u-vi·sh'a·recha

and upon your town gates.

13
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,

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 work.
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
FROM THE TRADITIONAL SH'MA

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.

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.”

Yah Elo-hey-chem eh-met. YHVH, your power is truth
MI CHAMOCHA

Cantor

וכֵּלְפוֹתָה בֹּרֵעָה כָּלָלָה יֶלֶלֶתְּ, כְּשֶּּאָה יַמָּה יִנָּה יִניְרָאָה לְהֹ הַשָּׂרָה בָּשֶׂמֶתהּ רַבָּה, אֵמֶרָה כֵּלָה:

U-mal’chuto b-ra-tzon kib’lu a-le-y-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

 מי יִנָּה יִניְרָה בֶּלַעֲם מִי, Mi cha-mo-cha ba-ey-li-m Adonai;
מי יִנָּה יִניְרָה בֶּלַעֲם Mi ka-mo-cha neh-dar ba-ko-desh,
גָּנֵרָה הַרֶוְלוֹת, נַשְׁתָּה מַלּּ א- נוּרָה 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

מָלְכוֹתָה לְאָו בְּנַה יִבָּנְּתוֹתָה, Mal’chut-neych ra-u bana-yich u-v’not-a-yich
בֹּקָא-ת יִבְנָי יִפְשָׁט יִבְנָי יִפְשָׁט נִשְׁמָה לִי נִפְשָׁט מֵשָׁמָה,
זֶה אֵלִי עַעֲמָרָה: bo-ka-at yahm li-f’ney Mo-sheh u-Mir’yahm

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

Together

שהכָּנָה יִפְשָׁט לֶוֹלֶלֶת לְעַד יִמְרָה. “Ha-Sh’china tim’loch l-olam va-ed”
The Ever-Present rules until the end of time!

Cantor

אֵמֶרָה כּוֹדֵר לַהֹ אַל-לַעֲבֵי V neh-eh-mar: ki fadah YHVH et Ya’akov
נַגְפָּלָה מֶרֶע הָוָא מַמְעָה: u-g’a-lo mi-yad chazak mi-meh-nu.

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. D][C]
HASHKIVEYNU – Let Us Lie Down
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.

[tr. Rabbi David J. Cooper]

HASHKIVEYNU Song  (Melody: Hanna Tiferet)

Hash'ki-veynu Yah Eloheynu I-shalom
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-FROS A-LEYNU – Spread Over us a Sukkah of Peace

U-fros a-leynu sukkat sh'lo-mecha
Spread over us a sukkah of Your peace.

WINGS OF PEACE (by Rabbi Aryeh Hirschfield)

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,
Mayim chayim, waters of Life, Shalom.

HASHKIVEYNU CLOSING
Baruch ata YHVH, sho-mer ahm Yis'ra-el
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

V-sham'ru dorot Yis'ra-el et ha-Shabbat,
la-sot et ha-Shabbat l-doro-tam brit olam.
Bey-ni u-veyn dorot Yis'ra-el ot hi l-olam.
Ki shey-shet ya-mim asa Adonai
et ha-shama-yim v-et ha-aretz,
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

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'baruch 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-cheh-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 exalted 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

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

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

U-FROS ALEYNU

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, Shechchina, 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

Elohai n’tzor l’shoni mey-rah, u-s’fa-tai mi-da-ber mir’mah. V-li-m’kal’ai naf’shi ti-dom,
v-naf’shi k-eh-far la-kol tih’yeh. P’tach libi b-tora-vey-cha, u-v-mitz’vo-vey-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-aresh shalom aleynu v-al kol Yis’ra-el, v-al kol yosh’vey tey-vel
May that which brings peace to the cosmos, bring peace upon all of us. And we say: Amen]
<table>
<thead>
<tr>
<th>In spring and summer (Passover to end of Sukkot)</th>
<th>In fall and winter (from Simchat Torah to Passover)</th>
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<th>מזידת חלול</th>
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| מקולל חמה בימיםỦמה, מעניה מתים כל פעם ריבים, סמוע דמולים, רוחאור זיתים, |IMIT מחמשתו ומתחיה לישון עשר, מיכסא כל בורזורים עמי הכותל, קול במקעת זפת הפסים שושנה: |

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<th>On the Ten Days of Awe:</th>
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| יעשונו את היחס הקדוש וברוך על כל יום יומיה, בעלה. | יעשינו את היחס הקדוש וברוך על כל יום יומיה, בעלה. |

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| אהבה 깊ית א-elected עם הכימיה listen, מקולת משושה שמחה והרמ. וברכותמקל | נקמה ומקשת מקל ומכים בזת בחרה: |

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| עמלים והשמתי מקל הנצחיים בזת בחרה: | נקמה ומקשת מקל ומכים בזת בחרה: |

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| הגבולים והזרמים בצל שמים:ニックל א<=$תחים לבושות,国际机场 ומקסימלאשיכה, | נקמה ומקשת מקל ומכים בזת בחרה: |

| שNonNull נמסרו, ישנותמבר נסיגה, נירה לען העשתה ומקסימלאשיכה. | נקמה ומקשת מקל ומכים בזת בחרה: |

| מקסימלאשיכה: | מקסימלאשיכה: |

| רזיה, ביצאת למעמד אל الغذיה וה الحي, וברכותמקל בэрזר, להו להזיות烟火 בברכה. | אשת ברך השוכית, מקסימלאשיכה ישיניות עלינו. |
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

Oseh shalom shalom bi-m'romav,
who ya-aseh shalom a-leynu,
v-al kol, v-al kol Yis’ra-el,
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

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”

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-Ey! ha-gadol ha-gibor v-ha-norah, Ey! 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)

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'a-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.

Sheild 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, Besser of the seventh day, Holy Enabler of repose to a people who are steeped in delight as we meditate upon the miracle of existence.


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]

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.
עלינו לשבות לאדוני תכל
A·leynu l'isha·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.
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.
Salaam Salam

Peace will yet come, upon us, upon everyone and the whole world.

Adon Olam

Master of the universe, reigning before all was created
in the moment in which S/He determined all:
than could S/He be called 'Sovereign.'

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.

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

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

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]

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

Baruch ata Adonai, Eloheynu melech ha-olam,
Baruch ata Adonai, Eloheynu melech ha-olam,
Baruch ata Adonai, Eloheynu melech ha-olam,
Baruch ata Adonai, Eloheynu melech ha-olam,

Asher kid'shanu b-mitzvotav v-ra-tza vanu,
Asher kid'shanu b-mitzvotav v-ra-tza vanu,
Asher kid'shanu b-mitzvotav v-ra-tza vanu,
Asher kid'shanu b-mitzvotav v-ra-tza vanu,

v-Shabbat kod'sho b-ahava u-v-ra-tzon hin'chi-lanu,
v-Shabbat kod'sho b-ahava u-v-ra-tzon hin'chi-lanu,
v-Shabbat kod'sho b-ahava u-v-ra-tzon hin'chi-lanu,
v-Shabbat kod'sho b-ahava u-v-ra-tzon hin'chi-lanu,

ziyaron l-mi-a-sey v'rey:shit.
ziyaron l-mi-a-sey v'rey:shit.
ziyaron l-mi-a-sey v'rey:shit.
ziyaron l-mi-a-sey v'rey:shit.

Ki hu yom t'chi-la l-mik'ra-ey kodesh,
Ki hu yom t'chi-la l-mik'ra-ey kodesh,
Ki hu yom t'chi-la l-mik'ra-ey kodesh,
Ki hu yom t'chi-la l-mik'ra-ey kodesh,

zey:cher l-yitzi-at Mitz'ra-yim.
zey:cher l-yitzi-at Mitz'ra-yim.
zey:cher l-yitzi-at Mitz'ra-yim.
zey:cher l-yitzi-at Mitz'ra-yim.

Ki vanu vachar'ta v-otanu kidash'ta
Ki vanu vachar'ta v-otanu kidash'ta
Ki vanu vachar'ta v-otanu kidash'ta
Ki vanu vachar'ta v-otanu kidash'ta

im-kol ha-amim,
im-kol ha-amim,
im-kol ha-amim,
im-kol ha-amim,

v-Shabbat kod'sha b-ahava
v-Shabbat kod'sha b-ahava
v-Shabbat kod'sha b-ahava
v-Shabbat kod'sha b-ahava

u-v-ra-tzon hin'chal'tanu.
u-v-ra-tzon hin'chal'tanu.
u-v-ra-tzon hin'chal'tanu.
u-v-ra-tzon hin'chal'tanu.

Baruch ata Adonai, m'kadeysh ha-Shabbat.
Baruch ata Adonai, m'kadeysh ha-Shabbat.
Baruch ata Adonai, m'kadeysh ha-Shabbat.
Baruch ata Adonai, m'kadeysh ha-Shabbat.

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

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

N'va-reych et eyn ha-cha-yim  Let us bless the source of life
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,

TRADITIONAL MOTZI

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.