

Kehilla Community Synagogue

Friday Night Prayers

קבלת שבת

KABBALAT
SHABBAT

DRAFT as of 4/5/13

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-hey ha-sha-reyt mal'a-hey el'yon.

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

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

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

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

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

Tzeyt'chem l-shalom, mal'a-hey ha-shalom mal'a-hey 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)

לְבָבִי מְקוֹמָךְ, וְאַתָּה מְקוֹמִי 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 דודי לי

דודי לי ואני לו הרעה בשושנים 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 ידיד נפש

ידיד נפש אב הרחמן משך עבדך אל רצונך.
ירוץ עבדך כמו איל. ושתתוה אל מול הדרך.
יערב לו ידידותיך. מנפת צוף וכל טעם:

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.]

הדור נאה וזו העולם. נפשי חולת אהבתך.
אנא אל נא רפא נא לה. בהראות לה נעם זיוך.
אז תתחזק ותתרפא. והיתה לה שמחת עולם:
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 I-dodi (2x) קמתי אני לפתח לדודי

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)

אני ישנה ולבי ער [ולבי ער] קול דודי דופק פתחי לי (2x)
אחתי רעיתי יונתי תמתי שראשי נמלא טל קוצותי רסיסי לילה: (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.

בשם השם אלהי ישראל
מימני מיכאל ומשמאלי גבריאל
ומלפני אוריאל ומאחרי רפאל
ועל ראשי, ועל ראשי. שכנת אל.

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: הֲרִינִי מִקְבֵּלַת עָלַי אֶת מִצְוַת הַבּוֹרָא: "וְאַהֲבַת לְרֵעֶךָ כְּמוֹךָ"

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

Men: הֲרִינִי 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, נָרִיעָה לְצוּר יִשְׁעֵנוּ. נִקְדָּמָה פָּנֵינוּ בְּתוֹדָה, בְּזִמְרוֹת נָרִיעַ 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-sheh nish'ba'ti v-api, im y'vo-un el m'nu-chati.

אַרְבָּעִים שָׁנָה אָקוּט בְּדוֹר, וְאָמַר עִם תַּעֲי לִבִּי הֵם,
וְהֵם לֹא יָדְעוּ דְרָכִי. אֲשֶׁר נִשְׁבַּעְתִּי בְּאָפִי, אִם יִבְאוּן אֶל מְנוּחָתִי.

6) PSALM 96

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

Shiru l-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 l-Adonai mish'p'chot amim,

havu l-Adonai kavod va-oz.

Havu l-Adonai k'vod sh'mo,

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

Hish'tach-avu l-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 בָּרְכוּ שְׁמוֹ, בְּשָׁרוּ מִיּוֹם לְיוֹם

יְשׁוּעָתוֹ. סִפְרוּ בַּגּוֹיִם כְּבוֹדוֹ, בְּכָל הָעַמִּים

נִפְלְאוֹתָיו. כִּי גָדוֹל יְיָ וּמְהֻלָּל מְאֹד, נוֹרָא

הוא עַל כָּל אֱלֹהִים. כִּי כָּל אֱלֹהֵי הָעַמִּים

אֱלִילִים, וַיְי שָׁמַיִם עָשָׂה. הוֹד וְהָדָר לִפְנֵי

עַז וְתִפְאֶרֶת בְּמִקְדָּשׁוֹ. הָבוּ לַיְי מִשְׁפָּחוֹת

עַמִּים, הָבוּ לַיְי כְּבוֹד וְעֹז. הָבוּ לַיְי כְּבוֹד

שְׁמוֹ, שְׂאוּ מִנְחָה וּבָאוּ לְחֻצְרוֹתָיו. הִשְׁתַּחֲוּ

לַיְי בַּהֲדָרֶת קֹדֶשׁ, חִילוּ מִפְּנֵי כָּל הָאָרֶץ.

אָמְרוּ בַּגּוֹיִם יְיָ מֶלֶךְ, אֵף תִּבּוֹן תִּבֵּל בִּלְ

תְּמוּט, יָדִין עַמִּים בְּמִישְׁרִים. יִשְׁמְחוּ

הַשָּׁמַיִם וְתִגַּל הָאָרֶץ, יִרְעַם הַיָּם וּמִלְאוּ.

יַעֲלֹז שָׂדֵי וְכָל אֲשֶׁר בּוֹ, אֲזִי יִרְנְנוּ כָּל עֵצֵי

יַעַר.

לִפְנֵי יְיָ כִּי בָא, כִּי בָא לִשְׁפֹּט הָאָרֶץ, יִשְׁפֹּט

תִּבֵּל בְּצֶדֶק, וְעַמִּים בְּאִמּוֹנָתוֹ.

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, ולישרי לב שמחה.

Sim'chu tzadikim b-Adonai, v-hodu l-zey-cher kod'sho. שמחו צדיקים ב', והודו לזכר קדשו.

[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 eloheynu.

Hari-u l-Adonai kol ha-arezt,

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-veyt v-yosh'vey va.

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

Lifney Adonai ki va lish'pot ha-arezt

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

מזמור, שירו ל' שיר חדש, כי נפלאות
עשה, הושיעה לו ימינו וזרע קדשו. הודיע
י' ישועתו, לעיני הגוים גלה צדקתו. זכר
חסדו ואמונתו לבית ישראל, ראו כל
אפסי ארץ, את ישועת אלהינו. הריעו ל'י
כל הארץ, פצחו ורגנו וזמרו. זמרו ל'י
בכנור, בכנור וקול זמרה. בחצצרות וקול
שופר, הריעו לפני המלך י'. ירעם הים
ומלאו, תבל וישבי בה. נהרות ימחאו כף,
יחד הרים ורגנו. לפני י' כי בא לשפט
הארץ, ישפט תבל בצדק, ועמים
במישרים.

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 קָדוֹשׁ
[כִּי קָדוֹשׁ] 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 לַיהוָה בְּנֵי עֵינָם,
הָבוּ לַיהוָה כְּבוֹד וָעֹז.
הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ,
הִשְׁתַּחֲוּ לַיהוָה בְּהַדְרַת קֹדֶשׁ.
קוֹל יְיָ עַל
הַמַּיִם, אֵל הַכְּבוֹד הָרָעִים, יְיָ עַל מַיִם
רַבִּים. קוֹל יְיָ בַּבֶּת, קוֹל יְיָ בְּהַדָּר. קוֹל
יְיָ שֹׁבֵר אֲרָזִים, וַיִּשְׁבֵּר יְיָ אֶת אֲרָזֵי
הַלְּבָנוֹן. וַיִּרְקִידֵם כָּמוֹ עֵגֶל, לְבָנוֹן
וַיִּשְׁרִיזֵם כָּמוֹ בֵּן רְאֵמִים. קוֹל יְיָ חִצֵּב
לְהַבּוֹת אֵשׁ. קוֹל יְיָ יַחֲלִיל מִדְּבָר, יַחֲלִיל
יְיָ מִדְּבָר קָדֹשׁ. קוֹל יְיָ יַחֲלִיל אֵילֹת
וַיַּחֲשֹׁף יַעֲרֹת, וּבְהִיכָלוֹ כָּלוּ אֲמֵר
כְּבוֹד. יְיָ לְמַבּוּל יֵשֶׁב, וַיֵּשֶׁב יְיָ מֶלֶךְ
לְעוֹלָם. יְיָ עֹז לְעַמּוֹ יִתֵּן, יְיָ יִבְרַךְ אֶת
עַמּוֹ בְּשָׁלוֹם.

Psalms 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.

אָנאַ, בְּכַח גְּדֻלַּת יְמִינְךָ, תִּתִּיר צְרוּרָה.
 קַבֵּל רִנַּת עַמְּךָ, שֶׁנִּבְנוּ, מִהֲרִנוּ, נוֹרָא.
 נָא גִבּוֹר, דּוֹרֵשֵׁי יְחִידָךָ, בְּבִבַּת שְׁמֶרֶם.
 בְּרַכֵּם, מְהֵרָם, רַחֲמֶם, צִדְקַתְךָ תָּמִיד נִמְלֵם.
 חֲסִין קְדוֹשׁ, בְּרוּב טוֹבָךָ, נִהַל עֲדַתְךָ.
 יְחִיד גֵּאָה, לְעַמְּךָ פִּנְה, זֹכְרֵי קִדְשְׁךָ.
 שְׂוִעֲתֵנוּ קַבֵּל, וּשְׁמַע צַעֲקָתֵנוּ, 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]

לָכָה דּוֹדִי לְקִרְאָת כְּלָה, פָּנֵי 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!

שָׁמּוֹר וְזָכוֹר בְּדִבּוּר אֶחָד, הַשְׁמִיעֵנוּ אֵל הַמִּיחָד,
 יְיָ אֶחָד וְשֵׁמוֹ אֶחָד, לְשֵׁם וּלְתַפְאֶרֶת 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.

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

לְקִרְאֵת שַׁבָּת לָכֹוּ וְנִלְכָּהּ, כִּי הִיא מְקוֹר הַבְּרָכָה,
מֵרֹאשׁ מִקֶּדֶם נְסוּכָה, סוֹף מַעֲשֵׂה בְּמַחֲשָׁבָה תִּחְלָה.

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.

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

מִקְדָּשׁ מֶלֶךְ עִיר מְלוּכָה, קוֹמִי צֵאִי מִתּוֹךְ הַהֶפְכָּה,
רַב לָךְ שַׁבָּת בְּעֵמֶק הַבְּכָא, וְהוּא יַחְמוֹל עָלֶיךָ חֲמָלָה.

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.

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

הַתְנַעֲרִי מֵעָפָר קוֹמִי, לְבָשִׁי בְּגָדֵי תַפְאֲרֶתְךָ עָמִי,
עַל יָד בֶּן יִשִּׁי בֵּית הַלְחָמִי, קִרְבָּה אֶל נַפְשִׁי גֹאֲלָה.

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.

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

הַתְעוֹרְרִי הַתְעוֹרְרִי, כִּי בָּא אוֹרֶךְ קוֹמִי אוֹרִי,
עוֹרִי עוֹרִי שִׁיר דְּבָרִי, 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.

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

לֹא תִבוֹשִׁי וְלֹא תִכְלָמִי, מָה תִשְׁתַּחֲוִי וּמָה תִתְהַלֵּלִי,
בְּךָ יִחְסוּ עַנְיֵי עָמִי, וְנִבְנְתָה עִיר עַל תִּלָּה.

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.

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

וְהָיוּ לְמִשְׁפָּה שְׂאִסִּיד, וְרָחֲקוּ כָּל מְבַלְעִיד,
יִשִּׁישׁ עֲלֶיךָ אֱלֹהֶיךָ, בְּמִשׁוֹשׁ חֲתָן עַל כָּלָה.

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.

לָכָה דודי לְקִרְאָת כָּלָה, פָּנֵי שַׁבָּת נִקְבְּלָה. L'cha dodi lik'rat kalah, p'ney Shabbat n'kab'lah.

יָמִין וּשְׂמָאל תִּפְרוּצִי, וְאֵת יְיָ תַעֲרִיצִי,
עַל יַד אִישׁ בֶּן פֶּרֶצִי, וְנִשְׁמָחָה וְנִגִּילָה.

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.

לָכָה דודי לְקִרְאָת כָּלָה, פָּנֵי שַׁבָּת נִקְבְּלָה. L'cha dodi lik'rat kalah, p'ney Shabbat n'kab'lah.

בּוֹאִי בְּשָׁלוֹם עֲטֹרֶת בַּעֲלָהּ, גַּם בְּשִׂמְחָה וּבְצִיָּה לָהּ,
תּוֹךְ אֲמוּנֵי עַם סִגְלָה, בּוֹאִי כָלָה, בּוֹאִי כָלָה.

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

לָכָה דודי לְקִרְאָת כָּלָה, פָּנֵי שַׁבָּת 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 לְהַדוֹת לַיהוָה, וּלְזַמֵּר לְשִׁמְךָ עֲלֵיוֹן.
לְהַגִּיד בַּבֹּקֶר חֶסֶדְךָ, וְאֱמוּנָתְךָ 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 מִשְׁפְּרֵי יָם, אֲדִיר בַּמָּרוֹם יְיָ.
עֲדִתְךָ נִאֲמָנוּ מְאֹד לְבֵיתְךָ נִאֲוָה קֹדֶשׁ, יְיָ לְאֶרֶץ 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 עֶרְבִים: אָמֵן **Ma-ariv ara-vim, ah-meyn**

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

אֲשֶׁר בְּדָבָרוֹ מַעְרִיב עֶרְבִים **Asher bi-d'va-ro ma-ariv ara-vim,**

בְּחֶכְמָה פּוֹתֵחַ שְׁעָרִים **B-choch-mah po-tey-ach sh'arim. Chorus**

Understanding alters with the times, changing seasons cycles divine

וּבִתְבוּנָה מְשַׁנָּה עֵתִים **U-vit'vu-nah m'shah-neh i-tim**

וּמַחֲלִיף 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 בְּרָקִיעַ 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

גּוֹלָל אוֹר מִפְּנֵי חֹשֶׁךְ, **Go-leyl ohr mi-p'ney cho-shech**

גּוֹלָל חֹשֶׁךְ 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 יִמְלֹךְ 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.

בָּרוּךְ 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

אהבת עולם בית ישראל עמך Ahavat olam beyt Yis'ra-el am'cha
אהבת. תורה ומצות, ahav'ta. Torah u-mitz'vot
חקים ומשפטים, chu-kim u-mish'pa-tim
אותנו למדת. ota-nu limad'ta.
על כן יי אלהינו, Ahl keyn YHVH Elo·hey-nu
בשכבנו ובקומנו b-shoch'vey-nu u-v-ku-mey-nu
נשיח בחקיה, na-si-ach b-chu-keh·cha,
ונשמח בדברי תורתך v-nis'mach b-div'rey tora·the·cha
ובמצותיך לעולם ועד. u-v-mitz'vo-teh·cha l-olam va-ed.
כי הם חיינו וארך ימינו, Ki hey'm cha·yey-nu v-o-rech ya·mey-nu
ובהם נחנה יומם ולילה, u-va-hem neh·geh yo·mam va-lai-lah
ואהבתך אל תסיר ממנו לעולם. 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

ברוך אתה יי, אוהב כל חי: (m) Baruch ata [Adonai/YHVH], o·heyv kol chai.
את ברוכה שכינה, אוהבת כל חי: (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]

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ 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-לִבְּךָ **b-chol l'vav'cha**

with all of your heart [consciousness]

וּבְכָל-נַפְשְׁךָ וּבְכָל-מַאֲדְךָ: **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 מְצַוְתָּ הַיּוֹם **asher ano-chi m'tzav'cha ha-yom**

which I instruct you today

עַל-לִבְּךָ: **ahl l'va-veh-cha.**

will remain in your consciousness.

וְשִׁנַּנְתָּם לְבָנֶיךָ וּדְבַרְתָּ 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 וּבְלֶכְתְּךָ **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

בְּדֶרֶךְ וּבְשֹׁכֶבְךָ 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 לְמַטְפֶּת בֵּין עֵינֶיךָ: **v-ha-yu l-tota-fot beyn ey-neh-cha**

and they will be for a focus before your eyes,

וְכָתַבְתָּם 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 fake 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 מֵצִוְהָ אֶתְכֶם הַיּוֹם, לְאַהֲבָה אֶת יְיָ אֱלֹהֵיכֶם, וּלְעֲבֹדוֹ בְּכָל-לִבְבְּכֶם וּבְכָל-נַפְשְׁכֶם. וְנָתַתִּי מִטָּר-אֶרְצְכֶם בְּעֵתוֹ, יוֹרֶה וּמִלְקוֹשׁ, וְאִסְפֹת דֶגְנְךָ וְתִירְשֶׁךָ וְיִצְהָרְךָ. וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ לְבְהֶמְתְּךָ, וְאָכְלָתָּ וּשְׂבַעְתָּ. הַשְּׁמָרוּ לָכֶם פֶּן-יִפְתָּה לְבַבְכֶם, וּסְרִתֶם וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם. וְחָרָה אַף-יְיָ בָּכֶם, וַעֲצַר אֶת-הַשָּׁמַיִם וְלֹא-יִהְיֶה מִטָּר, וְהִיאֲדָמָה לֹא תִתֵּן אֶת-יְבוּלָהּ וְאֲבֹדְתֶם מִהָרָה מֵעַל הָאָרֶץ הַטְּבָה אֲשֶׁר יְיָ נָתַן לָכֶם: וְשָׁמַתֶם אֶת דְּבָרֵי אֱלֹהֵי-לִבְבְּכֶם וְעַל-נַפְשְׁכֶם וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל-יְדְכֶם, וְהָיוּ לְמוֹטֶפֶת בֵּין עֵינֵיכֶם: וּלְמִדְוָתָם אֹתָם אֶת-בְּנֵיכֶם, לְדַבֵּר בָּם, בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבְלִכְתְּךָ בְּדֶרֶךְ, וּבְשִׁכְבְּךָ וּבְקוּמְךָ: וְכִתְבֹתָם עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם עַל הָאָדָמָה אֲשֶׁר נִשְׁפַע יְיָ לְאַבְתִּיכֶם לָתֵת לָהֶם, בְּיָמֵי 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-כְּנָפֵי בְגָדֵיהֶם לְדֹרֹתָם, וְנָתַנּוּ עַל-צִיצִית הַכְּנָף פֶּתִיל תְּכֵלֶת. וְהָיָה לָכֶם לְצִיצִית, וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת-כָּל-מִצְוֹת יְיָ, וַעֲשִׂיתֶם אֹתָם, וְלֹא תִתּוּרוּ אַחֲרֵי לִבְבְּכֶם וְאַחֲרֵי עֵינֵיכֶם, אֲשֶׁר-אֹתָם זָנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי, וְהִייתֶם קְדוֹשִׁים לְאֱלֹהֵיכֶם: אֲנִי יְיָ אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם, לִהְיוֹת לָכֶם לְאֱלֹהִים, אֲנִי יְיָ אֱלֹהֵיכֶם:

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

MI CHAMOCHA

Cantor

ומלכותו ברצון קבלו עליהם, משה ומרים וכל ישראל לך ענו שירה בשמחה רבה, ואמרו בלם:

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

מי כמכה באלים יי, Mi cha-mo-cha ba-ey-lim Adonai;

מי כמכה נאדר בקדש, Mi ka-mo-cha neh-dar ba-ko-desh,

נורא תהילת, עשה פלא: 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

מלכותך ראו בניך ובנותיך, Mal'chu-teych ra-u bana-yich u-v'nota-yich

בוקעת ים לפני משה ומרים, bo-ka-at yahm li-f'ney Mo-sheh u-Mir'yahm

זה אלי ענו ואמרו: 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

השכינה תמלך לעולם ועד. "Ha-Sh'china tim'loch l-olam va-ed"

The Ever-Present rules until the end of time!

Cantor

ונאמר: כי פדה יי את יעקב, V-neh-ehmar: ki fadah YHVH et Ya-akov

וגאלו מיד חזק ממנו. u-g'alo mi-yad chazak mi-meh-nu.

את ברוכה שכינה, גואלת בכל גאולה: 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: D]C]

HASHKIVEYNU – Let Us Lie Down

השְׁכִיבֵנוּ יְיָ אֱלֹהֵינוּ לְשָׁלוֹם, וְהַעֲמִידֵנוּ אֹרְנוֹ לְחַיִּים, וּפְרוֹשׁ עָלֵינוּ סֶכֶת שְׁלוֹמָךְ, וְתִקְנֵנוּ בְּעֶצֶה טוֹבָה מִלְּפָנֶיךָ, וְהוֹשִׁיעֵנוּ לְמַעַן שִׁמְךָ. וְהִגֵּן בְּעֵדֵנוּ, וְהִסֵּר מֵעָלֵינוּ אוֹיֵב, דָּבָר, וְחָרָב, וְרָעָב, וְיָגוֹן, וְהִסֵּר שָׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ, וּבָצֵל כְּנָפֶיךָ תִּסְתִּירֵנוּ, כִּי אֵל שׁוֹמְרָנוּ וּמַצִּילֵנוּ אַתָּה, כִּי אֵל רוֹחַ חַנוּן וְרַחוּם אַתָּה, וְשִׁמּוֹר צִאתָנוּ וּבּוֹאֵנוּ, לְחַיִּים וּלְשָׁלוֹם, מֵעַתָּה וְעַד עוֹלָם. בְּרוּךְ אַתָּה יְיָ, שׁוֹמֵר עַם 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)

השְׁכִיבֵנוּ יְיָ אֱלֹהֵינוּ לְשָׁלוֹם Hash'ki-veynu Yah Eloheynu l-shalom
וּפְרוֹשׁ עָלֵינוּ סֶכֶת שְׁלוֹמָךְ 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 סֶכֶת שְׁלוֹמָךְ 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 סֶכֶת 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 עַם 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 דִּדְרוֹת יִשְׂרָאֵל אֶת הַשַּׁבָּת, V-sham'ru dorot Yis'ra-el et ha-Shabbat,
לַעֲשׂוֹת אֶת הַשַּׁבָּת לְדִרְתָּם בְּרִית עוֹלָם: la-sot et ha-Shabbat l-doro-tam brit olam.
בֵּינִי וּבֵין דִּדְרוֹת יִשְׂרָאֵל אוֹת 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 וַיִּנָּפֶשׁ. 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). בְּעָלְמָא דִּי בְּרָא כְּרַעוּתִיהּ, וַיְמַלִּיךְ מַלְכוּתִיהּ
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיִּי דְכָל בֵּית יִשְׂרָאֵל. בְּעָגְלָא וּבְזֶמֶן קָרִיב וְאָמְרוּ אָמֵן:
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא:

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרומם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֵהּ דְקָדְשָׁא בְּרִיךְ הוּא
לְעָלְמָא מְכַל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנִחְמַתָּא, דְאָמִירֵן בְּעָלְמָא, 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-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 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 שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד 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 סִכַּת [סִכַּת] 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

אֱלֹהִי, נִצּוֹר לְשׁוֹנִי מִרָע. וּשְׁפָתֵי מִדְּבַר מְרָמָה: וְלִמְקַלְלֵי נַפְשִׁי תִּדְּם,
וְנַפְשִׁי כְּעַפָּר לְכֹל תִּהְיֶה. פֶּתַח לִבִּי בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוּף 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 shalom aleynu v-al kol Yis'ra-el, v-al kol yosh'vey tey-vel

עֹשֶׂה שְׁלוֹם בְּמִרְוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ, וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל יוֹשְׁבֵי תֵּיבֵל וְאַמְרוּ: אָמֵן.

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

אֲדֹנֵי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:
 בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי דוֹרוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,
 אֱלֹהֵי שָׂרָה, אֱלֹהֵי רַבֵּקָה, אֱלֹהֵי לָאָה וְאֱלֹהֵי רַחֵל. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל
 עֶלְיוֹן, גּוֹמֵל חַסְדִּים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת וְאַמְהוּת, וּמַבִּיא גּוֹאֵל
 לְבָנֵיהֶם וּבְנוֹתֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

בעשי"ת: On the Ten Days of Awe
 וְזָכְרֵנוּ לַחַיִּים, מֶלֶךְ חַפֵּץ בַּחַיִּים, וּבְתַבְּנוּ בְּסֶפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמִגֵּן: בְּרוּךְ אַתָּה יי, מִגֵּן אַבְרָהָם וּפֶקֶד שָׂרָה
 אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנֵי, מַחֲיָה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ:

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

מוריד הטל:

משיב הרוח ומוריד הגשם

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מַחֲיָה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים,
 וּמַתִּיר אֲסוּרִים, וּמַקְּיֵם אֲמוֹנָתוֹ לִישְׁנֵי עֶפֶר, מִי כְמוֹד בְּעַל גְּבוּרָתוֹ וּמִי הוֹמָה לָךְ,
 מֶלֶךְ מֵמִית וּמַחֲיָה וּמַצְמִיחַ יְשׁוּעָה:

בעשי"ת: On the Ten Days of Awe
 מִי כְמוֹד אֵב הַרְחָמִים, זוֹכֵר יְצוּרָיו לַחַיִּים בְּרַחֲמִים:

וְנִאֲמָן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יי, מַחֲיָה הַמֵּתִים:
 אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ וּקְדוּשִׁים בְּכָל יוֹם יְהִלְלוּךָ, סֵלָה. בְּרוּךְ אַתָּה יי, הָאֵל הַקְדוֹשׁ
 (בעשי"ת: On the Ten Days of Awe הַמֶּלֶךְ הַקְדוֹשׁ).

אַתָּה קִדְשָׁתָּ אֶת יוֹם הַשְּׁבִיעִי לְשִׁמְךָ. תִּכְלִית מַעֲשֵׂה שָׁמַיִם וָאָרֶץ. וּבִרְכָּתוֹ מְכַל
 הַיָּמִים, וְקִדְשָׁתוֹ מְכַל הַזְּמָנִים וּבֵן כְּתוּב בְּתוֹרָתְךָ:
 וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צָבָאָם: וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי, מְלָאכְתּוֹ אֲשֶׁר עָשָׂה,
 וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי, מְכַל מְלָאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי
 וַיְקַדֵּשׁ אֹתוֹ, כִּי בּוֹ שָׁבַת מְכַל מְלָאכְתּוֹ, אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת:

אֱלֹהֵינוּ וְאֱלֹהֵי הוֹרֵינוּ, רָצָה בְּמִנוּחָתָנוּ. קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ וְתַן חֵלְקֵנוּ בְּתוֹרָתְךָ,
 שְׁבַעֲנוּ מִטּוֹבָךָ, וְשִׁמְחָנוּ בִּישׁוּעָתְךָ, וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת, וְהִנְחִילֵנוּ יי אֱלֹהֵינוּ
 בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קִדְשֶׁךָ, וְיִנּוּחוּ בָּהּ יִשְׂרָאֵל, מִקִּדְשֵׁי שִׁמְךָ. בְּרוּךְ אַתָּה יי,
 מְקַדֵּשׁ הַשַּׁבָּת:

רָצָה, יי אֱלֹהֵינוּ, בְּעַם יִשְׂרָאֵל בְּאַהֲבָה, וְלַהֲב תִּפְלָתָם תִּקְבַּל בְּרָצוֹן, וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוֹדַת
 עַם יִשְׂרָאֵל. וְתַחֲוִינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.
 אֵת בְּרוּכָה שְׂכִינָה, הַמְּחַזִּירָה שְׂכִינָתָהּ לְצִיּוֹן.

מודים אנחנו לך, שאתה הוא, יי אלהינו ואלהי אבותינו, לעולם ועד, צור חיינו, מגן ישענו, אתה הוא לדור ודור נודה לך וגםפר תהלתך. על חיינו המסורים בידך, ועל נשמותינו הפקודות לך, ועל נפישך שבכל יום עמנו, ועל נפלאותיך ומובותיך שבכל עת, ערב ובקר וצהרים, הטוב כי לא כלו רחמיך, והמרחם כי לא תמו חסדיך מעולם קוינו לך.

ועל כלם יתברך ויתרומם שמך מלכנו תמיד לעולם ועד.

(בעשי"ת: On the Ten Days of Awe וכתוב לחיים טובים כל בני בריתך.)

וכל החיים יודוך סלה, ויהללו את שמך באמת, האל ישועתנו ועזרתנו סלה. ברוך אתה יי, הטוב שמך ולך נאה להודות.

שלום רב על ישראל עמך תשים לעולם, כי אתה הוא מלך אדון לכל השלום. ומוב בעיניך לברך את עמך ישראל, בכל עת ובכל שעה בשלומך.

(בעשי"ת: On the Ten Days of Awe בספר חיים, ברכה ושלום ופרנסה טובה, נזכר ונכתב לפניך, אנחנו וכל עמך בית ישראל, לחיים טובים ולשלום.)

ברוך אתה יי, המברך כל חי בשלום.

אלהי, נצור לשוני מרע. ושפתי מדבר מרמה: ולמקללי נפשי תדם, ונפשי כעפר לכל תהיה. פתח לבי בתורתך, ובמצותיך תרדוף נפשי. וכל החושבים עלי רעה, מהרה הפר עצתם וקלקל מחשבתם. עשה למען שמך, עשה למען ימינך, עשה למען קדשך. עשה למען תורתך. למען יחלצון ידיך, הושיעה ימינך ועגני. יהיו לרצון אמרי פי והגיון לבי לפניך, יי צורי וגואלי. עשה שלום במרומו, הוא יעשה שלום עלינו ועל כל ישראל, ועל כל ישמעאל, ועל כל יושבי תבל ואמרו אמן:

OSEH SHALOM 1

עשה שלום במרומו הוא יעשה שלום עלינו ועל כל ישראל, ועל כל יושבי תבל:

יעשה שלום, יעשה שלום, שלום עלינו ועל כל ישראל,

יעשה שלום, יעשה שלום, שלום עלינו ועל כל יושבי תבל,

יעשה שלום, יעשה שלום, שלום עלינו ועל כל ישראל,

יעשה שלום, יעשה שלום, שלום עלינו ועל כל ישראל,

יעשה שלום, יעשה שלום, שלום עלינו ועל כל יושבי תבל:

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 בְּמִרוֹמָיו Oseh shalom shalom bi-m'romav,
הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ hu ya-aseh shalom a-leynu,
וְעַל-כָּל, וְעַל-כָּל יִשְׂרָאֵל, v-al kol, v-al kol Yis'ra-el,
וְעַל כָּל יִשְׁמָעֵאל, 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

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם: וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי, מְלַאכְתּוֹ אֲשֶׁר עָשָׂה,
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי, מְכַל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי
וַיְקַדֵּשׁ אֹתוֹ, כִּי בּו שְׁבֹת מְכַל 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
עֶלְיוֹן, 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-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)

מִגֵּן אֲבוֹת בְּדַבְרוֹ, מְחַיֶּה מֵתִים בְּמֵאֲמָרוֹ, הָאֵל (בַּעֲשִׂי"ת: הַמֶּלֶךְ) הַקָּדוֹשׁ שְׂאִין כְּמוֹהוּ,
הַמְּנִיחַ לְעַמּוֹ בְּיוֹם שַׁבָּת קָדְשׁוֹ, כִּי בָם רָצָה לְהִנִּיחַ לָהֶם. לְפָנָיו נַעֲבֹד בִּירְאָה וּפֶחָד, וְנוֹדָה
לְשִׁמּוֹ בְּכָל יוֹם תָּמִיד, מֵעֵין הַבְּרָכוֹת. אֵל הַהוֹדָאוֹת, אֲדוֹן הַשְּׁלוֹם, מְקַדֵּשׁ הַשַּׁבָּת וּמְבָרֵךְ
שְׂבִיעִי, וּמְנִיחַ בְּקִדְשָׁהּ לְעַם מְדֻשְׁנֵי עֲנָג, זָכָר לְמַעֲשֵׂה בְּרָאשִׁית.

Ma-geyn a-vot bi-d'varo, m'chai-yey mey-tim b-ma-a-marro, 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 בְּמִנוּחֵתֵנוּ, קָדְשָׁנוּ בְּמִצְוֹתֶיךָ, וְתַן חֵלְקֵנוּ בְּתוֹרָתֶךָ, שְׂבַעֲנוּ
מִטּוֹבֶיךָ, וְשִׂמְחָנוּ בִּישׁוּעָתֶךָ, וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת, וְהִנְחִילֵנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה
וּבְרַצּוֹן שַׁבָּת קָדְשָׁהּ, וְיִנּוּחוּ בָּהּ יִשְׂרָאֵל מְקַדְּשֵׁי 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]

תִּקֵּן עוֹלָם (תִּקֵּן עוֹלָם, תִּקֵּן עוֹלָם) בְּמַלְכוּת שְׁדֵי

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) |
| בְּעֻלְמָא דִּי בְּרָא כְּרֻעֻתֵיהּ, 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, |
| בְּעֻלְמָא 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 |
| לְעֻלָּם וּלְעֻלְמֵי עָלְמַיָּא. | 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 |
| וְיִתְהַלֵּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא | v-yit'ha-lal sh'mey d-kud'shah, B'rich hu |
| לְעֻלָּא מִכָּל בְּרַכְתָּא וְשִׁירָתָא | L-eyla min kol bir'cha-ta v-shi-rata |
| תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְּאֻמִּירָן בְּעֻלְמָא. | 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 |
| עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל. וְאָמְרוּ אָמֵן | a-leynu v-al kol Yis'ra-el. V-imru: Ameyn |
| עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם | Oseh shalom bi-m'romav, hu ya-ah-seh shalom |
| עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְעַל כָּל יִשְׁמַעְאֵל, | a-leynu v-ahl-kol Yis'ra-el, v-al kol Yish'ma-el, |
| וְעַל כָּל יוֹשְׁבֵי תֵבֶל. 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.

Od Yavo Shalom

Rah yi-ji a-salaam alaina }3x

Wa-ala kul il-aalam

راح يجي السلام علينا

وعلى كل العالم

Salaam alaina wa-ala kul il-aalam

Salaam Salaam }2x

سلام علينا وعلى كل العالم

سلام سلام

Od yavo shalom aleynu }3x

v'al kulam

עוד יבוא שלום עלינו

ועל כולם

Salaam aleynu v'al kol ha-olam

Salaam Salaam }2x

סלום עלינו ועל כל העולם

סלום סלום

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

ADON OLAM

אֲדוֹן עוֹלָם אֲשֶׁר מֶלֶךְ Adon olam a-sher ma-lach,

בְּטֶרֶם כָּל יִצִּיר נִבְרָא b-teh-rem kol y'tzir ni-vra

לְעֵת נַעֲשֶׂה בְּחֶפְצוֹ כָּל, L-eyt na-asa b-chef'tzo kol,

אֲזִי מֶלֶךְ שְׁמוֹ נִקְרָא. a-zai meh-lech sh'mo ni-kra

וְאַחֲרֵי כָּבְלוֹת הַכֹּל V-a-cha-rey kich'lot ha-kol

לְבַדּוֹ וּמְלוֹךְ נִוְרָא. l'vado yim'loch norah

וְהוּא הָיָה, וְהוּא הָיָה, V-hu ha-ya, v-hu ho-veh,

וְהוּא יִהְיֶה בְּתִפְאָרָה. v-hu yih'yeh b-tif'ara

וְהוּא אֶחָד, וְאֵין שֵׁנִי, V-hu eh-chad, v-eyn shey-ni,

לְהַמְשִׁיל לוֹ לְהַחֲבִירָה. I-ham'shil lo l-hach'bira.

בְּלִי רֵאשִׁית, בְּלִי תְּכֵלִית, B'li rey-shit, b'li tach'lit,

וְלֹא הָעֹז וְהַמְשָׁרָה. v-lo ha-oz v-ha-mis'rah.

וְהוּא אֱלֹהִי, וְחִי גֹאֲלִי, V-hu ey-li, v-chai go-ali,

וְצוּר חֲבִלִי בְּעֵת צָרָה. v-tzur chev'li, b-eyt tzara

וְהוּא נֶסִי וּמָנוֹס לִי, V-hu nisi, u-manos li,

מִנֵּת כּוֹסִי בְּיוֹם אֶקְרָא. m'naht kosi b-yom ek'rah.

בְּיָדוֹ אֶפְקִיד רוּחִי, B-yado af'kid ru-chi,

בְּעֵת אִישָׁן וְאֶעֱרָה. b-eyt ishan v-a-ira.

וְעִם רוּחִי גִוִּיתִי, V-im ru-chi, g'vi-ati,

יְיָ לִי, וְלֹא אִירָא. Adonai li, v-lo ira.

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.'

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]

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם: וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי, מְלַאכְתּוֹ אֲשֶׁר עָשָׂה,
וַיְשַׁבֵּת בַּיּוֹם הַשְּׁבִיעִי, מְכַל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי
וַיְקַדֵּשׁ אֹתוֹ, כִּי בּו שַׁבַּת מְכַל 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 יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, Baruch ata Adonai, Eloheynu melech ha-olam,
בוֹרֵא פְּרִי הַגֶּפֶן. borey p'ri ha-gafen.

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

בָּרוּךְ אַתָּה יְיָ 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,
וַיְשַׁבֵּת קִדְּשׁוֹ בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָנוּ, v-Shabbat kod'sho b-ahava u-v-ra-tzon hin'chi-lanu,
זִכְרוֹן לְמַעֲשֵׂה בְּרֵאשִׁית, zikaron l-ma-a-sey v'rey-shit.

כִּי הוּא יוֹם תְּחִלָּה לְמִקְרָאֵי קֹדֶשׁ, Ki hu yom t'chi-la l-mik'ra-ey kodesh,
זִכָּר לַיְצִיאת מִצְרָיִם, zey-cher l-yitzi-at Mitz'ra-yim.

כִּי בָנוּ בְּחֵרֶת וְאוֹתָנוּ קִדְּשָׁתָּ im-kol ha-amim,
עִם כָּל הָעַמִּים,

וַיְשַׁבֵּת קִדְּשֶׁךָ בְּאַהֲבָה v-Shabbat kod'sh'cha b-ahava
וּבְרָצוֹן הִנְחִילָתָנוּ. u-v-ra-tzon hin'chal'tanu.

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

אַתָּה בְּרוּכָה שְׂכִינָה, מְקַדֶּשֶׁת הַשַּׁבָּת. Aht b'rucha Shechina, m'kadeh-shet 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

בְּרוּךְ אַתָּה יי 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

| | | |
|---------------------------------|----------------------------------|---|
| נְבָרֵךְ אֶת עֵין הַחַיִּים | N'va-reych et eyn ha-cha-yim | Let us bless the source of life |
| הַמוֹצִיָּאָה 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,
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TRADITIONAL MOTZI

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצִיָּא 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.