

# KABBALAT SHABBAT

## CENTRAL REFORM CONGREGATION

All Jewish services are peace services.  
At the center of everything is  
Shalom—wholeness—  
one of the many names for God.  
There are so many things that we cannot control  
that threaten  
the lives of our children.  
For these we pray to God.  
But there are so many things that we can control  
Battering, neglect and abuse  
hunger  
poisoned air and water  
racism and intolerance  
and the ultimate threat  
nuclear war.  
To end these, we turn to each other.

*Kavannah: For generations we have struggled between keva and kavannah in our liturgy. Keva is the fixed order of the service that allows us to find familiarity from service to service and community with Jews praying in all corners of the world. Kavannah is the spontaneous and creative thought, word, or movement that reminds us to put meaning into these prayers. Here we have both: the keva and some kavannot (these are shown in italics), reflective of the spiritual journey of CRC members. Other kavannot are for us to add.*

*The traditional service has five parts. The Warm-up opens our hearts and helps us prepare for prayer. The Shema and Her Blessings includes our call to communal prayer and our lessons on walking in the world, celebrating the connectedness of creation. The Tefillah gives us the opportunity to express our most personal prayers, deepening our connection to the wisdom of our tradition and reminding us to reach toward a time of peace and redemption for all creation. The Torah Service leads us in joyful learning, guided by the Torah and Haftarah portions. The Concluding Prayers prepare us to take the peace we have found into the many holy opportunities for service and tikkun in the week to come, inspiring us to be more courageous, caring, and kind.*

## WILL

Three generations back  
my family had only  
to light a candle  
and the world parted.  
Today, Friday afternoon,  
I disconnect clocks and phones.  
When night fills my house  
with passages,  
I begin saving  
my life.

~Marcia Falk

## CANDLE BLESSING

*Kavannah: Why do we wave our hands in circular motions? Each of us does so differently. Some draw the light into themselves, others spread the light to those in need. Others lift their hands over the flames six times to bring all six days into Shabbat. Why do we close our eyes? To complete the blessing before enjoying the light and to remember to use the light to look in as well as out.*

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,  
וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל שַׁבָּת.

**Baruch ata Adonai eloheinu melech ha-olam, asher kideshanu be-mitzvotav  
vitzivanu le-hadlik ner shel shabat.**

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

## ALTERNATIVE BLESSING

יְתְרוֹמִים לִבֵּנוּ, תְּשׁוּבָב נַפְשֵׁנוּ, בְּהַדְלַקַת נֵר שֶׁל שַׁבָּת.

**Yitromeim libeinu, teshovav, nafshenu, behadlakat neir shel shabat.**

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

~Marcia Falk

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

## WELCOMING THE EXTRA SOUL

### DEROR YIKRA: PROCLAIMING SHABBAT LIBERATION

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

Deror yikra le-vein im bat,  
Ve-yintzorechem kemo va-vat.  
Neim shimechem ve-lo yushbat,  
Shevu ve-nuchu be-yom Shabat.

Derosh navi ve-ulami  
Ve-ot yesha aseï imi  
Neta sorek be-toch carmi,  
She-ei shavat benei ami.

Elohim tein ba-midbar har  
Hadas, shita, be-rosh, tidhar.  
Ve-lamazhir ve-lanizhar  
Shelomim tein kemei nahar.

De'eh chochmah le-nafshecha  
Ve-he cheter le-roshecha  
Netzor mitzvot kadoshech  
Shemor shabat kadoshecha

#### Translation:

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

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

Plant, O God, in the mountain waste  
Fir and acacia, myrtle and elm  
Give those who teach and those who learn  
Abundant peace, like the flow of the river

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

דְּרוֹר יִקְרָא לְבֵן עִם בַּת  
וְיִצְרֹכֶם כְּמוֹ בַּבַּת  
נְעִים שְׂמֹכֶם וְלֹא יִשְׁבַּת  
שְׁבוּ וְנוּחוּ בְיוֹם שַׁבָּת

דְּרוֹשׁ נָוִי וְאוֹלָמִי  
וְאוֹת יִשַׁע עֲשֵׂה עָמִי  
נִטַּע שׂוֹרֵק בְּתוֹךְ כַּרְמִי  
שַׁעֲהַ שְׁוַעַת בְּנֵי עָמִי

אֱלֹהִים תֵּן בַּמִּדְבָּר הָרַר  
הַדָּס שִׁטָּה בְרוֹשׁ תִּדְהַר  
וְלִמְזַהַר וְלִנְזָהַר  
שְׁלוֹמִים תֵּן כְּמֵי נְהַר

דַּעַה חֲכָמָה לְנַפְשְׁךָ  
וְהִיא כֶּתֶר לְרֹאשְׁךָ  
נִצֹר מִצְוֹת קְדוֹשְׁךָ  
שְׁמֹר שַׁבָּת קְדוֹשְׁךָ

## WELCOMING THE ANGELS

### SHALOM ALEICHEM

*Kavannah: According to the Talmud (Shabbat 119), two angels accompany every Jew on the way home from the Synagogue on Erev Shabbat. One angel is good and the other is evil. If, upon arriving home, the house is prepared for the Sabbath, the good angel brings blessings. If not, the evil one works mischief. Shalom Aleichem, based upon this legend, is Kabbalistic in origin.*

שְׁלוֹם עֲלֵיכֶם, מַלְאָכֵי הַשָּׁרֵת, מַלְאָכֵי עֲלִיּוֹן,  
מִמְּלַךְ מַלְכֵי הַמַּלְכִּים, הַקְּדוֹשׁ בְּרוּךְ הוּא:  
בּוֹאֲכֶם לְשָׁלוֹם, מַלְאָכֵי הַשָּׁלוֹם, מַלְאָכֵי עֲלִיּוֹן,  
מִמְּלַךְ מַלְכֵי הַמַּלְכִּים, הַקְּדוֹשׁ בְּרוּךְ הוּא:  
בְּרַכּוֹנֵי לְשָׁלוֹם, מַלְאָכֵי הַשָּׁלוֹם, מַלְאָכֵי עֲלִיּוֹן,  
מִמְּלַךְ מַלְכֵי הַמַּלְכִּים, הַקְּדוֹשׁ בְּרוּךְ הוּא:  
צֵאתְכֶם לְשָׁלוֹם, מַלְאָכֵי הַשָּׁלוֹם, מַלְאָכֵי עֲלִיּוֹן,  
מִמְּלַךְ מַלְכֵי הַמַּלְכִּים, הַקְּדוֹשׁ בְּרוּךְ הוּא:

Shalom aleichem, malachei ha-sharet, malachei elyon,  
[malchei ha-rachamim] mimelech malechei,  
ha-melachim. Ha-kadosh baruch hu.

Boachem le-shalom, malachei ha-shalom, malachei elyon,  
[malchei ha-rachamim] mimelech malechei,  
ha-melachim. Ha-kadosh baruch hu.

Borechuni le-shalom, malachei ha-shalom, malachei elyon,  
[malchei ha-rachamim] mimelech malechei,  
ha-melachim. Ha-kadosh baruch hu.

Tseitechem le-shalom, malachei ha-shalom, malachei elyon,  
[malchei ha-rachamim] mimelech malechei,  
ha-melachim. Ha-kadosh baruch hu.

Peace be to you angels of peace. Enter in peace. Bless us with peace. Depart in peace.

### PSALM 96:1-2

שִׁירוּ לַיהוָה כָּל הָאָרֶץ  
שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ

Shiru, la-Adonai, kol ha-aretz  
Shiru la-Adonai, shir chadash  
Shiru, shiru la'Adonai  
Shiru, shiru la'Adonai

Sing to God, all the earth, a new song.

## WELCOMING THE SHABBAT BRIDE

### LECHA DODI

*Kavannah: The text of Lecha Dodi was written by R. Shlomo Halevi of Safed. This poem initiates the Raza, the Secret, of Shabbat that bestirs in us the ancient memory of shalom; of wholeness that preceded separation and alienation. Inspired by Kabbalistic imagery of union and integration, it reminds us of the 16th century custom of going out into the fields dressed in white to receive the Sabbath Bride and invites us to call to that which will make us whole.*

לְכֵה דוּדֵי לְקִרְאֵת כַּלָּה. פְּנֵי שַׁבַּת נְקַבְּלָה:

**Lecha dodi likrat kala, penei Shabat nekabela.**

Come, my beloved, let us welcome the bride.

שָׁמֹר וְזָכוֹר בְּדִבּוּר אֶחָד, הַשְּׁמִיעֵנוּ אֵל הַמֵּיּוּחָד. יְיָ אֶחָד וְשֵׁמוֹ  
אֶחָד. לְשֵׁם וְלִתְפִאֲרֹת וְלִתְהִלָּה: לְכֵה

**Shamor ve-zachor be-dibur echad hishmianu Eil ha-meyuchad. Adonai echad u-shemo echad le-sheim u-letiferet ve-litehila.**

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

לְקִרְאֵת שַׁבַּת לָכֹו וְנִלְכָה. כִּי הִיא מְקוֹר הַבְּרָכָה. מֵרֵאשׁ  
מִקְדָּם נְסוּכָה. סוּף מַעֲשֵׂה בְּמַחֲשָׁבָה תְּחִלָּה: לְכֵה

**Likrat Shabat lechu ve-neilecha ki hi mekor ha-beracha.**

**Me-irosh mikedem nesucha sof ma-aseh be-machashava techila**

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

הַתְּעוֹרְרֵי הַתְּעוֹרְרֵי. כִּי בָא אֹרֶךְ קוּמֵי אֹרֵי. עוֹרֵי עוֹרֵי שִׁיר  
דַּבְּרֵי כְבוֹד יְיָ עֲלֵיךְ נִגְלָה: לְכֵה

**Hitor'leri hitor'leri ki va oreich kumi ori uri uri, shir  
dabeiri kevod Adonai alayich nigla.**

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

(please rise for the last verse)

בּוֹאֵי בְּשָׁלוֹם עֲטֹרֵת בַּעֲלָהּ. גַּם בְּשִׂמְחָה וּבְצִהְלָהּ. תּוֹךְ אֲמוּנֵי  
עַם סִגְלָהּ. בּוֹאֵי כַלָּה, בּוֹאֵי כַלָּה:

**Bo'ee ve-shalom, ateret ba-alah, gam be-simcha u-vetzohola. Toch emunei am  
segula. Bo'ee Kalah, Bo'ee Kalah.**

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

לְכֵה דוּדֵי לְקַרְאֵת בְּלֵה. פְּנֵי שַׁבַּת נִקְבְּלָה:

**Lecha dodi likrat kala, penei Shabat nekabela.**

Come, my beloved, let us welcome the bride.

**Awaken, arise to the wholeness of your being;**

**awaken, arise to the beauty of your soul.**

*Hitor'ri hitor'ri ki va orech, kumi ori.*

## SHEMA AND HER BLESSINGS

### BAR'CHU

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

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

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

**~from the Zohar**

*As the first word, barechu, is spoken, we bow slightly to gently call each other to prayer and to acknowledge each other's presence.*

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

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

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

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

בְּרַכּוּ אֶת יְיָ הַמְּבַרֵךְ.

**Bar'chu et Adonai (yah) ha-mevorach!**

Praise the source of blessing, to Whom our praise is due!

בְּרוּךְ יְיָ הַמְּבַרֵךְ לְעוֹלָם וָעֶד.

**Baruch Adonai (yah) ha-mevorach le-olam va-ed!**

Praised be the source of blessing, to whom our praise is due, now and forever!

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

## MA-ARIV ARAVIM: IN PRAISE OF THE EVENING BRINGER

*Evening, the evenings, even-ing the frayed edges of our lives, Ma-ariv Aravim, amen.*

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בְּדַבְּרוֹ מַעְרִיב עַרְבִים,  
 בְּחִכְמָה פּוֹתֵחַ שְׁעָרִים, וּבִתְבוּנָה מְשַׁנֶּה עֵתִים, וּמַחְלִיף אֶת הַזְּמַנִּים,  
 וּמְסַדֵּר אֶת הַכּוֹכָבִים, בְּמִשְׁמְרוֹתֵיהֶם בְּרַקִּיעַ כְּרִצּוֹנוֹ. בּוֹרֵא יוֹם וְלַיְלָה,  
 גּוֹלֵל אֹרֶךְ מִפְּנֵי הַשֶּׁשׁ, וְחֹשֵׁף מִפְּנֵי אֹרֶךְ. וּמַעְבִּיר יוֹם וּמְבִיא לַיְלָה,  
 וּמְבַדֵּיל בֵּין יוֹם וּבֵין לַיְלָה, יְיָ צְבָאוֹת שְׁמוֹ. אֵל חַי וְקַיִם, תָּמִיד יִמְלֹךְ  
 עָלֵינוּ לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה יְיָ, הַמַּעְרִיב עַרְבִים:

Baruch ata Adonai eloheinu, melech ha-olam, asher bid'varo ma-ariv aravim.  
 Be-chochma poteiach shearim, u-vitevuna meshaneh itim, u-machalif et ha-zemanim,  
 u-mesadeir et ha-kochavim be-mishmeroteihem ba-rakia ki-retsono. Borei yom  
 va-laila, goleil or mipenei choshech ve-choshech mipenei or, u-ma-avir yom u-meivi  
 laila, u-mavdil bein yom u-vein laila, Adonai tsevaot shemo. Eil chai vekayam tamid  
 yimloch aleinu le-olam vaed. Baruch ata, Adonai, ha-ma-ariv aravim.

Translation / interpretation:

You are praised, Yah  
 Author of time and space  
 Who brings on evening with a word,  
 Opens heaven's gates with wisdom,  
 Adjusts the ages with sensitive judgment,  
 Varies the seasons,  
 And orders the orbits of a sky full of stars,  
 in the emptiness, according to Your will.  
 You create each day and each night afresh,  
 Roll light in front of darkness  
 And darkness in front of light  
 [So gently. That no moment is quite like the one before or after.]  
 You distinguish between day and night.  
 [Second by second]  
 You make day pass into night  
 And You alone know the boundary  
 Dividing one from the other.  
 Unifier of all beings is Your name.]  
 Timeless God,  
 Rule forever.  
 You Who brings the evening in are praised.

AHAVAT OLAM: IN PRAISE OF THE SOURCE OF UNCONDITIONAL LOVE

אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אָהַבְתָּ, תּוֹרָה וּמִצְוֹת, חֻקִּים  
וּמִשְׁפָּטִים, אוֹתָנוּ לְמַדְתָּ. עַל כֵּן יְיָ אֱלֹהֵינוּ, בְּשִׂכְבְּנוּ וּבְקוּמֵנוּ נִשְׁחַח  
בְּחֻקֶיךָ, וְנִשְׂמַח בְּדִבְרֵי תּוֹרָתְךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד. כִּי הֵם חַיֵּינוּ  
וְאַרְךְ יָמֵינוּ, וּבָהֶם נִהְגֶה יוֹמָם וְלַיְלָה, וְאַהֲבָתְךָ אֵל תִּסִּיר מִמֶּנּוּ  
לְעוֹלָמִים. בָּרוּךְ אַתָּה יְיָ, אוֹהֵב עַמּוֹ יִשְׂרָאֵל:

Ahavat olam beit yisrael amecha ahavta: Torah u-mitzvot, chukim u-mishpatim, otanu limadeta. Al ken, Adonai eloheinu, be-shochvenu uv-kumeinu nasiach be-chukecha, ve-nismach be-diverei toratcha uv-mitzvoticha le-olam vaed. Ki hem chayeinu ve-orech yameinu uv-ahem nehgeh yoman va-laila, ve-ahavatcha al tasir mimenu le-olamim. Baruch ata, Adonai ohev amo yisrael.

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

Interpretation:

**We are loved by an unending love.**

We are embraced by arms that find us  
even when we are hidden from ourselves.

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

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

**We are loved by an unending love.**

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

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

**We are loved by an unending love.**

Embraced, touched, soothed, and counseled . . .  
ours are the arms, the fingers, the voices;  
ours are the hands, the eyes, the smiles;

**We are loved by an unending love.**

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

~Rabbi Rami M. Shapiro

## KRIYAT SHEMA: RECITATION OF THE SHEMA

Shomeir(x2) Yisraeil Sh'mor sh'arit Yisraeil  
V'al yovad(x2) V'al yovad Yisraeil haomrim sh'ma Yisraeil  
Oh Guardian of Israel, protect Yisraeil.  
Let no harm come to those who whisper Shema Yisraeil

Tamid.....Echad. Always One.

Echad, Yachid U-myuchad--The One, every single One; each one joined and united by the One

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד:

Shema yisraeil Adonai eloheinu Adonai echad:

Listen, Israel! The eternal is our God, God is ONE.

Deuteronomy 6:4

בָּרוּךְ שֵׁם כְבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

Baruch sheim kevod malchuto leolam vaed.

Blessed is the name of God's glorious rule for ever and ever.

(Please be seated)

## VE'AHAVTA

וְאַהֲבַתְּ אֵת יְיָ אֱלֹהֶיךָ, בְּכֹל-לִבְבְּךָ, וּבְכֹל-נַפְשְׁךָ, וּבְכֹל-מְאֹדֶךָ. וְהָיוּ  
הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אֲנֹכִי מְצַוְּךָ הַיּוֹם, עַל-לִבְבְּךָ: וְשָׁנַנְתָּם לְבִנְיָךְ,  
וְדַבַּרְתָּ בָּם בְּשַׁבְּתֶךָ בְּבֵיתֶךָ, וּבְלֶכְתְּךָ בְּדַרְךְךָ וּבְשֹׁכְבְּךָ, וּבְקוּמְךָ.  
וְקִשְׁרַתָּם לְאוֹת עַל-יְדֶךָ, וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ, וּכְתַבְתָּם עַל  
מְזוֹת בֵּיתֶךָ וּבְשַׁעְרֶיךָ

Ve-ahavta eit Adonai elohecha be-chol le-vavcha, uv-echol nafshecha, uv-echol  
meodecha. Ve-hayu ha-devarim ha-eileh, asher anochi metsavecha ha-yom, al  
levavecha. Ve-shinantam levanecha, ve-dibarta bam be-shivtecha be-veitecha uve-  
lechtech va-derech, uve-shochbecha uve-kumecha. U-keshartam leot al yadecha. Ve  
hayu le-totafot bein einecha. U-chetavtam al mezuzot beitecha u-vi-sharecha.

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי, וְהָיִיתֶם קְדוֹשִׁים לְאֱלֹהֵיכֶם:  
אֲנִי יְיָ אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם, לִהְיוֹת לְכֶם  
לְאֱלֹהִים, אֲנִי יְיָ אֱלֹהֵיכֶם:

Lema'an tizkeru, va-asitem et kol mitzvotai vi-heyitem kedoshim l'eiloheichem. Ani  
Adonai eloheichem, asher hotseiti etechem me-ierets mitsrayim, liheyot lachem  
l'eilohim. Ani Adonai eloheichem.

Thus you shall show your love for Yah your God:  
With every inclination of your knowing heart,  
With all the strength through which you live,  
With every benefit you have received.  
For these words in which I am giving you mitzvot today  
Shall enter into your knowing heart,  
That you may help your children learn them,  
And speak of them  
While sitting in your house,  
While walking on the road,  
At the time for lying down,  
At the time for rising up.  
You shall bind them as a sign upon your arm,  
They shall become frontlets between your eyes.  
You shall inscribe them in mezuzot for your house,  
Upon your gates.

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

## MI CHAMOCHA: IN PRAISE OF THE SOURCE OF HOPE AND REDEMPTION

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

Mi-chamocha ba-eileem Adonai

Mi-kamocha, nedar ba-kodesh,

nora tehilot, osei feleh?

מִי־כַמּוֹכָה בְּאֵלִים יי  
מִי כַמּוֹכָה נִאֲדָר בְּקֹדֶשׁ  
נֹרָא תְהִילֹת, עֹשֶׂה פִלֵּא

Who is like You, Yah, among the Gods that are worshipped?

Who is like You, majestic in holiness,  
awesome in splendor, doing wonders?

מַלְכוּתְךָ רָאוּ בְנֵיךָ, בּוֹקֵעַ יָם לְפָנַי מוֹשֶׁה, זֶה אֱלֹהֵי עַנּוּ וְאָמְרוּ.

Malchutecha ra-u vanecha, bokeia yam lifenei mosheh; "zeh eili!" anu ve-ameru.

In their escape from the sea, Your children saw Your sovereign might displayed.

(Congregation)

יי יִמְלֹךְ לְעוֹלָם וָעֶד.

Adonai (Yah) yimloch le-olam va-ed!

"This is my God!" they cried. The Eternal will reign for ever and ever!

וְנֹאמַר: "כִּי־פָדָה יי אֶת־יַעֲקֹב, וַגָּאֻלוּ מִיַּד תְּזַק מִמֶּנּוּ."  
בְּרוּךְ אַתָּה יי, גָּאֹל יִשְׂרָאֵל.

Ve-neemar Kee fadah Adonai et Ya-akov, u-g'alo mi yad chazak mimenu

Baruch ata Adonai, ga-al Yisraeil

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

Then Miriam, the prophetess took a drum in her hands and we all followed her with drums and chanted *shiru leAdonai ki gao ga-ah*; Sing to God for this great victory.

## HASHKIVENU: RISE UP TO LIFE RENEWED

*Kavannot:*

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

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

~Rabbi Abraham Joshua Heschel

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

*Ken yehi ratzon; may it be Your will, Holy One.*

הַשְּׂפִיבֵנוּ יְיָ אֱלֹהֵינוּ לְשָׁלוֹם, וְהַעֲמִידֵנוּ מִלְּפָנֶיךָ לְחַיִּים וּפְרוֹשׁ עָלֵינוּ  
סִכַּת שְׁלוֹמְךָ, וְתִקַּנְנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ, וְהוֹשִׁיעֵנו לְמַעַן שְׁמֶךָ,  
וְהַגֵּן בְּעַדֵּנוּ, וְהִסֵּר מֵעָלֵינוּ אוֹיֵב, דָּבָר, וְחָרָב, וְרָעַב וְיָגוֹן, וְהִסֵּר  
שָׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵנוּ, וּבִצֵּל כְּנַפְיֶךָ תִּסְתִּירֵנוּ. כִּי אֵל שׁוֹמְרָנוּ  
וּמַצִּילֵנוּ אַתָּה, כִּי אֵל מְלֹךְ חַנוּן וְרַחוּם אַתָּה, וְשָׁמוֹר צְאִתָּנוּ וּבּוֹאֵינוּ,  
לְחַיִּים וּלְשָׁלוֹם, מֵעַתָּה וְעַד עוֹלָם. וּפְרֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ. בְּרוּךְ  
אַתָּה יְיָ הַפּוֹרֵשׁ סִכַּת שְׁלוֹם עָלֵינוּ וְעַל כָּל עַמּוֹ יִשְׂרָאֵל וְעַל  
יְרוּשָׁלַיִם.

Hashkiveinu Adonai eloheinu le-shalom, vaha-amideinu malkeinu le-chayim

Allow us to lie and rise in peace. Shalom

U-fros aleinu sukkat , sukkat shalomecha.

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

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

**Ufros aleinu sukkat shalom**

(spread over us a shelter of peace)

**Sukkat chofesh leahov velimod**

(a shelter of freedom to love and to learn)

**Sukkat nefesh lehakshiv velashir**

(a shelter of spirit to listen and to sing)

**Sukkah lichabade et ha-avar veatid**

(a shelter to honor where we've been, where we will be)

~words and music by Rick Recht

## VESHAMERU: SANCTIFICATION OF THE SABBATH

*Kavannah: Veshameru is taken from Exodus 31:16-17. Shabbat is created to give us rest and to restore the soul. "Vayinafash" is from the Hebrew word "nefesh" (soul). Shabbat is the promise that there will be a time of peace for all people. As God guards us, we guard Shabbat.*

וְשָׁמְרוּ בְנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת, לַעֲשׂוֹת אֶת הַשַּׁבָּת לְדֹרוֹתָם בְּרִית עוֹלָם.  
בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אֹתָהּ הִיא לְעֹלָם,  
כִּי שֵׁשֶׁת יָמִים עָשָׂה יְיָ אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ,  
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֵשׁ.

Ve-shameru venei yisraeil et ha-shabat, la-asot et ha-shabat le-dorotam, berit olam.  
Beini u-vein benei yisraeil ot hi le-olam.  
Ki sheishet yamim asa Adonai et ha-shamayim ve-et ha-arets,  
U-vayom ha-shevi-ee shavat va-yinafash.

Translation:

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

~Exodus 31:16-17

## READER'S KADDISH

*Kavannah: There are five variations to the Kaddish prayer. "Kaddish" comes from the Hebrew word for holiness. This Kaddish (called the "Hatsi" Kaddish or half Kaddish because it omits one verse from the basic version) separates the different parts of the service by offering a holy transition. Used here, the Reader's Kaddish praises the source of life and separates the call to prayer from the Tefillah. May our praying together move us from the way things are to the way they might be.*

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֻלְמָא דִּי בְרָא כְרַעוּתָהּ,  
וְיִמְלִיךָ מַלְכוּתָהּ בְּתַיִיכוֹן וּבְיוֹמֵיכוֹן וּבְתַיִי דְכָל בֵּית  
יִשְׂרָאֵל. בְּעַגְלָא וּבְזִמְן קָרִיב וְאִמְרוּ אָמֵן.  
יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעֹלָם וּלְעֹלְמֵי עֲלְמֵיָא.  
יְתַבְרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר  
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקַדְשָׁא בְרִיךְ הוּא לְעֹלָם מִן כָּל  
בְּרַכְתָּא וְשִׁירָתָא, תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְאִמְרִין בְּעֻלְמָא,  
וְאִמְרוּ אָמֵן.

Yitgadal ve-yitkadash shemei raba be-alma di vra chireutei ve-yamlich malchutei be-  
chayeichon uve-yomeichon uv-echayeichon dechol beit yisraeil, [ba-agala] (x2) u-vizeman  
kariv, ve-imeru: amein.

Yehei shemei raba mevarach lealam ul-almei almaya.

[Yitbarach] (x2) ve-yishtabach, ve-yitpa-ar ve-yitromam ve-yitnasei, ve-yithadar  
ve-yitalei ve-yithalal shemei dekudasha, berich hu, le-eila min kol birechata  
ve-shirata, tushbechata ve-nechemata da-amiran be-alma, ve-imeru: amein.

Translation:

Let the glory of God be extolled, let Your great name be hallowed in the world whose creation You willed. May Your ideal world soon prevail, in our own day, our own lives, and the life of all Israel, and let us say: Amen.

Let the name of the Holy One be glorified, exalted, and honored, though God is beyond all praises, songs, and adorations that we can utter, and let us say: Amen.

## TEFILLAH

*Kavannah: The central part of the prayer service is the Tefillah, the Hebrew word for prayer. It is also called Amidah (Standing) and Shemoneh Esreh (Eighteen) because in the weekday service it originally contained 18 (today 19) blessings and was said standing. Once this was the time for the spontaneous prayers of the congregation. The more popular prayers were preserved. These became "keva." The kavannot, our own personal blessings and hopes, are for us to add.*

### AVOT V'IMAHOT: THE ONE WHO BLESSED OUR ANCESTORS

אֲדֹנָי שִׁפְתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ.

Adonai sifatai tiftach u-fi yagid tehilatecha.

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

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב. אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי לֵאָה, וְאֱלֹהֵי רָחֵל. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֶלְיוֹן, גּוֹמֵל חַסְדִּים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת וְאִמּוֹת, וּמְבִיא גְאֻלָּה לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה. מְלֶכֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה יְיָ מַגֵּן אַבְרָהָם וְעֹזֵר שָׂרָה.

Baruch ata Adonai, eloheinu v'elohei avoteinu ve-imoteinu. Elohei Avraham elohei Yitschak, ve-elohei Ya-akov. Elohei Sarah, elohei Rivkah, elohei Leah, ve-elohei Rachel. Ha-eil ha-gadol, ha-gibor ve-ha-nora, eil elyon, gomeil chasadim tovim, ve-konei ha-kol, ve-zocheir chasdei avot ve-imahot, u-meivi geulah livenei veneihem, le-ma'an shemo, be-ahava. Melech ozeir u-moshia u-magein. Baruch ata, Adonai, magein Avraham ve-ezrat Sarah.

Translation:

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

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

#### GEVUROT: THE ONE FILLED WITH SPIRITUAL STRENGTH

אתה גבור לעולם אדוני, מחיה הכל אתה, רב להושיע.

(In Winter) בחורף

משיב הרוח ומוריד הגשם:

(In Summer) בקיץ

מוריד הטל

מכלכל חיים בחסד, מחיה הכל ברחמים רבים,  
סומך נופלים, ורופא חולים, ומתיר אסורים, ומקים אמונתו  
לישני עפר. מי כמוך בעל גבורות ומי דומה לך, מלך  
ממית ומחיה ומצמיח ישועה: ונאמן אתה להחיות הכל.  
ברוך אתה יי, מחיה הכל.

Ata gibor le-olam, Adonai, mechayei ha-kol ata, rav le-hoshia.  
Mechalkeil chayim be-chesed, mechayei ha-kol be-rachamim rabim, someich noflim,  
ve-rofei cholim, u-matir asurim, u-mkayeim emunato lischeinei afar. Mi chamocha,  
ba'al gevurot, u-mi domeh lach, melech meimit u-mechayeh u-matsmiach yeshua?  
Ve-ne'eman ata le-ha-chayot ha-kol. Baruch ata, Adonai, mechayei ha-kol.

Translation:

You are the Eternal Power,  
renewing life.  
Great is Your power to save.  
You sustain the living with lovingkindness;  
You give life to all with great compassion.  
You support those who fall, heal the sick,  
release the captives, and keep faith with those  
that sleep in the dust.

Who is like You?  
Who is similar to You, O God,  
in Whose hands are death and life,  
and Who causes salvation to spring forth?  
Blessed is Yah, the Source of Life.

## KEDUSHAT HASHEM: THE HOLY ONE

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וְקְדוּשִׁים בְּכֹל יוֹם יִהְלְלוּךָ, סְלָה.  
בָּרוּךְ אַתָּה יְיָ הָאֵל הַקָּדוֹשׁ

Ata kadosh u-shimcha kadosh u-kedoshim be-chol yom yehalelucha, sela. Baruch ata Adonai, h-aeil ha-kadosh.

Translation:

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

## KEDUSHAT HAYOM: THIS HOLY DAY

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

## AVODAH: FOR PURITY IN SERVICE AND WORSHIP

רְצֵה, יְיָ אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם בְּאַהֲבָה תִּקְבֹּל  
וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוֹדָת  
יִשְׂרָאֵל עִמָּךְ. אֵל קָרוֹב לְכֹל קוֹרְאָיו, פְּנֵה אֶל עַבְדֶּיךָ וְחַנּוּנוֹ. שְׁפוּךְ  
רוּחְךָ עָלֵינוּ, וְתִחַזְּקֵנָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים. בָּרוּךְ אַתָּה יְיָ,  
הַמַּחְזִיר שְׁכִינָתוֹ לְצִיּוֹן.

Retsei Adonai eloheinu, be-amcha yisraeil, u-tefilatam be-ahavah tekabeil, u-tehi le-ratson tamid avodat yisraeil amecha. Eil karov le-chol korav, penei el avadeicha ve-chaneinu; shefoch ruchacha aleinu ve-techezehna eineinu be-shuvcha letsion be-rachamim. Baruch ata, Adonai, ha-machazir shechinato le-tsion.

Translation:

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

## HODA-AH: THANKSGIVING

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָהּ הוּא, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,  
לְעוֹלָם וָעֶד, צוּרֵנוּ צוּר חַיֵּינוּ, מִגֵּן יִשְׁעֵנוּ, אֵתָהּ הוּא לְדוֹר  
וְדוֹר נוֹדֶה לָךְ וְנִסְפֵר תְּהִלָּתְךָ. עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל  
נְשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נְסִיךְ שְׂבָכְךָ יוֹם עֲמָנוּ, וְעַל נִפְלְאוֹתֶיךָ  
וְטוֹבוֹתֶיךָ שְׂבָכְךָ עַתָּה, עָרֵב וּבִקֵּר וְצַהֲרִים, הַטּוֹב כִּי לֹא כָלוּ  
רַחֲמֶיךָ, וְהִמְרַחֵם כִּי לֹא תִמּוּ חֲסְדֶיךָ מֵעוֹלָם קוּיֵנוּ לָךְ.  
וְכָל הַחַיִּים יוֹדוּךָ סֶלְהָ, וַיְהִלּוּ וַיְבָרְכוּ אֶת שְׁמֶךָ הַגָּדוֹל  
בְּאֶמְתָּה, לְעוֹלָם כִּי טוֹב, הָאֵל יִשׁוּעָתֵנוּ וְעֲזָרְתֵנוּ סֶלְהָ, הָאֵל  
הַטּוֹב. בָּרוּךְ אַתָּה יְיָ, הַטּוֹב שְׂמֶךָ וְלָךְ נֶאֱחָה לְהוֹדוֹת.

Translation:

We are grateful that You are our God, and the God of our ancestors for ever and ever. You are the rock of our lives, our saving shield. In every generation we thank You and praise You, for our lives which are in Your hand, for our souls which are in Your keeping, for Your miracles which are daily with us, for Your wonders and favors at all times, at evening, morning and noon. You are goodness itself. Your mercies never cease. You are the merciful One; Your acts of grace never end. We have always put our hope in You.

For all these things may Your name be blessed and exalted forever and ever.  
All the living shall thank You and praise and bless Your great name in truth,  
Blessed are You Eternal One, whose name is goodness itself. To this we give thanks.

## REFLECTION ON GRATITUDE

מוֹדִים אֲנַחְנוּ לָךְ... בָּרוּךְ אַתָּה יְיָ, הַטּוֹב שְׂמֶךָ וְלָךְ נֶאֱחָה לְהוֹדוֹת.

Modim anachnu lach ... Baruch ata Adonai, ha-tov shimcha u-lecha naeh le-hodot.

Interpretation:

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

~Marcia Falk

## SHALOM RAV (ABUNDANT PEACE)

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ תְּשִׁים לְעוֹלָם, כִּי אַתָּה הוּא מֶלֶךְ  
אֲדוֹן לְכָל הַשְּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עִמָּךְ יִשְׂרָאֵל בְּכָל  
עַתָּה וּבְכָל שְׁעָה בְּשְׁלוֹמָךְ. בָּרוּךְ אַתָּה יְיָ, הַמְּבָרֵךְ אֶת עַמּוֹ  
יִשְׂרָאֵל בְּשְׁלוֹם.

Shalom rav al yisraeil amcha tasim le-olam. Ki ata hu melech adon le-chole ha-shalom Ve-tov be-einecha levareich et amcha yisraeil be-chole eit uve-chole sha-a bishelomecha. Baruch ata Adonai ha-mevahreych et amo yisrael ba-shalom

Translation:

Let Israel, Your people, know a great peace, for it is good in Your sight to bless Israel at every moment with Your peace.

Interpretation:

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

~Marcia Falk

## SILENT MEDITATION

*This was the personal prayer of Mar, Son of Rabina, who lived in the fourth century of the Common Era. All of the other prayers in the Tefillah are in the plural. This one clearly turns us to a moment of individual prayer. The last two lines are from the Psalms and are often sung to conclude the Tefillah.*

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

*The Amidah that is said on weekdays is also known as Shemoneh Esrei, which means 18, because it once included 18 prayers. Now the daily Amidah has 19 prayers. We are told the middle thirteen prayers of the daily Amidah were omitted from the Shabbat service because the rabbis thought these prayers were reminders of problems and needs and therefore did not fit with the intended mood of joy on Shabbat. They were replaced by the Kedushat Hayom. Each of these blessings has its own theme. Our Silent Meditation allows us time to reflect on these themes and add our own.*

The prayers of the daily *Amidah* are:

1. *Avot*: Holding on to the coat tails of our ancestors
2. *Gevurot*: Seeking strength of body and spirit
3. *Kedushah*: Filling the spaces between us with holiness
4. *Binah*: Wisdom (*Da-at*: Knowledge)
3. *Teshuvah*: Repentance – turning - the possibility of transformation
6. *Slichah*: Forgiveness
7. *Geulah*: Redemption
8. *Refuah*: Healing
9. *Birkat Hashanim*: A year of blessing
10. *Kibbutz Galuyot*: Return from exile
11. *Din*: Justice
12. *Birkat Haminim*: Humbling the arrogant
13. *Tzadikim*: Righteous role models
14. *Binyan Yerushalayim*: The rebuilding of Jerusalem
15. *Malkut Beit David*: Hope for a Messianic Age - a time of peace for all creation
16. *Shema Koleinu*: Hear our voice and our prayer
17. *Avodah*: Receive our offerings
18. *Hoda-ah*: Gratitude
19. *Birkat Shalom*: Blessing of peace

YIHYU LERATZON AND OSEH SHALOM

יְהִי לְרָצוֹן אִמְרֵי פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ, יְיָ צוּרִי וְגוֹאֲלִי.

Yihyu le-ratson imrei fi ve-hegyon libi lefanecha Adonai, tsuri ve-goali.

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

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ, וְעַל כָּל יִשְׂרָאֵל וְאֲמָרוֹ אָמֵן.

Oseh shalom bimeromav, hu ya-aseh shalom aleinu v-al kol yisraeil ve-imeru: amein.

May the One Who causes peace to reign in the high heavens let peace descend on us, on all Israel, and on all who dwell on earth. Amen

THE FOLLOWING PRAYERS ARE SAID FOR ROSH CHODESH,  
THE FESTIVAL OF THE NEW MOON:

A week before the New Moon we say\*:

לְקִרְאַת הַחֹדֶשׁ הַבָּא מְלֶאכָה נַפְשֵׁינוּ חוֹדְיָה עַל מַתְּנוֹת חֹדֶשׁ \_\_\_\_\_

Likrat ha-chodesh ha-ba malah nafsheinu hodayah al matnot chodesh \_\_\_\_\_

As the new moon approaches we call to mind the gifts of \_\_\_\_\_ and give thanks.

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

נִקְדַּשׁ אֶת רֹאשׁ הַחֹדֶשׁ וְנִחְדַּשׁ אוֹתוֹ בְּאַרְיַגַּת פְּתִילֵי חַיֵּינוּ לְתוֹךְ  
מִסְכַּת הַדּוֹרוֹת. נִבְרַךְ אֶת עֵין הַחַיִּים וְכֵה נִתְבָּרַךְ.

Nekadesh et rosh ha-chodesh u-nchadeish oto bi-arigat petilei chayeinu letoch maschet ha-dorot. Nevarech et ein ha-chayim ve-choh nitbareich.

Renewing the New Moon festival,  
hallowing it today,  
we weave new threads  
into the tapestry of tradition.

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

~Blessings from *The Book of Blessings* by Marcia Falk

## MI SHEBERACH: HEALING PRAYER

מִי שְׁבִירַח אַבוֹתֵינוּ מְקוֹר הַבְּרָכָה לְאַמוֹתֵינוּ  
מִי שְׁבִירַח אַמוֹתֵינוּ מְקוֹר הַבְּרָכָה לְאַבוֹתֵינוּ

Mi shebeirach avoteinu  
Mekor ha-beracha le-imoteinu,

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

Mi shebeirach imoteinu  
Mekor ha-beracha le-avoteinu,

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

~Debbie Friedman

בָּרוּךְ אַתָּה יְיָ רוֹפֵא הַחֹלִים.

Baruch ata, Adonai, rofeh ha-cholim.

Blessed is God, healer of the sick.

## CONCLUSION OF THE SERVICE

### ALEINU: IT IS UPON US

Kavannot:

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

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

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

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

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

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

~J.S. Goodman

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

~Judy Chicago

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

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

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

עֲלֵינוּ לְשִׁבְחָהּ לְאֲדוֹן הַכֹּל, לְתֵת גְּדֻלָּהּ לְיוֹצֵר בְּרֵאשִׁית,  
שְׁלֵא עֲשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת, וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת  
הָאֲדָמָה, שְׁלֵא שָׁם חָלְקֵנוּ כָּהֵם, וְגִרְלָנוּ כְּכֹל הַמוֹנֵם  
וְאִנְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים, לְפָנֵי מֶלֶךְ, מֶלְכֵי  
הַמַּלְכִּים, הַקְּדוֹשׁ בְּרוּךְ הוּא. שֶׁהוּא נוֹטֵה שָׁמַיִם וְיָסֵד  
אָרֶץ, וּמוֹשֵׁב יְקָרוֹ בַּשָּׁמַיִם מִמַּעַל, וְשֹׁכֵנֵת עִזּוֹ  
בְּגִבְהֵי מְרוֹמִים, הוּא אֱלֹהֵינוּ אֵין עוֹד. אֲמַת מַלְכֵנוּ אֶפֶס זוּלָתוֹ,  
כְּכָתוּב בְּתוֹרָתוֹ: וַיִּדְעַתְּ הַיּוֹם וְהִשְׁבַּתְּ אֶל לְבָבְךָ, כִּי  
יְיָ הוּא הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל, וְעַל הָאָרֶץ מִתַּחַת, אֵין עוֹד:  
וְנֹאמַר: וְהָיָה יְיָ לְמֶלֶךְ עַל כָּל הָאָרֶץ, בַּיּוֹם הַהוּא  
יְהִיָּה יְיָ אֶחָד, וְשָׁמוֹ אֶחָד.

Aleinu leshabeiach la-adon ha-kol, lateit gedulah leyotseir bereishit, shelo asanu ke-goyei ha-aratsot, velo samanu ke-mishpechot ha-adamah; shelo sam chelkeinu ka-hem, ve-goraleinu ke-chol ha-monam. Va-anachnu koreim u-mishtachavim u-modim lifenei melech malechei ha-melachim, ha-kadosh baruch hu. She-hu noteh shamayim ve-yosed arets. U-moshav yekaroh ba-shamayim mima-al, [u-shechinat uzo ](x2) be-gavhei meromim. hu eloheinu, ein od. Emet malkeinu efes zulato ka-katuv be-torato [ve-yadata hayom] (x2) ve-hashevota el le-vavecha, ki Adonai hu ha-elohim ba-shamayim mima-al [v-eal ha-arets] (x2) mitachat, ein od. Ve-neemar: "Ve-haya Adonai le-melech al kol ha-arets; [ba-yom hahu] (x2) yiheyeh Adonai echad [u-shemo] (x2) u-shemo echad."

Translation: Let us adore the everliving God and render praise unto the One Who spread out the heavens and established the earth, Whose glory is revealed in the heavens above and Whose greatness is manifest throughout the world. Our God is One; there is none else. We bow our heads in reverence and worship the Holy One, praised be our God.

(Please be seated)

### MOURNER'S KADDISH

*Kavannah: As all our prayers, the Mourner's Kaddish connects us with the Source of Life. We rise together and say these same words, that our people have said for their loved ones and for all those who have no one to say Kaddish for them, to continue the blessings of their lives: for the martyrs of all people; the victims of the Holocaust; those who have died because of hunger and homelessness; those who have died from AIDS.*

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵיהּ רַבָּא. בְּעַלְמָא דִּי בְרָא כְרְעוּתֵיהּ,  
וְיַמְלִיךְ מַלְכוּתֵיהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל  
בֵּית יִשְׂרָאֵל. בְּעַגְלָא וּבְזֶמַן קָרִיב וְאָמְרוּ אָמֵן:

Yitgadal ve-yitkadash shemei raba be-alma divera chirutei,  
ve-yamlich malchutei be-chayeichon uve-yomeichon uve-chayei de-chol  
beit yisrael, ba-agala u-vizeman kariv, ve-imeru: amein.

יְהִי שְׁמֵיהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמַיָּא:

Yehei shemei raba mevarach le-alam ul-almei almaya.

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה  
וְיִתְהַלָּל שְׁמֵיהּ דְקַדְשָׁא בְרִיךְ הוּא לְעָלָא  
מִן כָּל בְּרַכְתָּא וְשִׁירָתָא, תְּשֻׁבְחָתָא וְנַחֲמָתָא, דְאָמְרִין בְּעַלְמָא,  
וְאָמְרוּ אָמֵן:

Yitbarach ve-yishtabach, ve-yitpa-ar ve-yitromam ve-yitnasei,  
ve-yithadar ve-yitaleh ve-yithalal shemei dekudsha, berich hu, le-eila  
min kol birechata ve-shirata, tushbechata, ve-nechemata, da-amiran be-alma,  
ve-imru: amein.

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

Yehei shelama raba min shemaya ve-chayim aleinu ve-al kol yisrael, ve-imeru: amein.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם  
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,  
וְעַל כָּל יוֹשְׁבֵי תֵיבֵל וְאָמְרוּ אָמֵן:

Oseh shalom bimeromav hu ya-aseh shalom aleinu ve-al kol yisrael, ve-al kol yoshvey tevel ve-imeru: amein.

Translation: We sanctify Your name on earth, as we pray for the coming of a reign of peace in our own day, our own lives, and the life of all Israel. Let Your great name be blessed for ever and ever. Let Your name be exalted and honored, though You are beyond all the praises we can utter, all the songs we can ever sing. For us, for all Israel, for all men and women, may the blessing of peace and the promise of life come true. As You make peace on high, so let peace descend on us, on all Israel, and all the world.

#### CLOSING SONG: ADON OLAM

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

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

V'hu echad, v'eyn sheni,  
l'hamshil lo, l'hachbira.  
B'li reishit, b'li tachlit,  
v'lo ha'oz v'hamisrah.

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

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

אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ,  
בְּטֶרֶם כָּל יִצִּיר נִבְרָא.  
לְעֵת נַעֲשֶׂה בְּחִפְצוֹ כָּל,  
אֲזִי מְלֶכֶךְ שְׁמוֹ נִקְרָא.  
וְאַחֲרַי כְּכֹלֹת הַכֹּל,  
לְבַדּוֹ יִמְלֹךְ נוֹרָא.  
וְהוּא הָיָה, וְהוּא הוֹה,  
וְהוּא יִהְיֶה בְּתִפְאָרָה.  
וְהוּא אֶחָד וְאֵין שֵׁנִי,  
לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.  
בְּלִי רֵאשִׁית בְּלִי תַחְלִית,  
וְלֹא הָעֹז וְהַמִּשְׁרָה.  
וְהוּא אֵלֵי וְחֵי גֵאֲלִי,  
וְצוּר חֻבְלֵי בְּעֵת צָרָה.  
וְהוּא נְסִי וּמְנוֹס לִי  
מִנֵּת כּוֹסֵי בַיּוֹם אֶקְרָא.  
בְּיָדוֹ אֶפְקִיד רוּחִי,  
בְּעֵת אִישָׁן וְאַעִירָה.  
וְעַם רוּחִי גְוִיָּתִי,  
יְיָ לִי וְלֹא אִירָא.

You are the Eternal Ruler, Who reigned before any being had yet been created; when all was done according to Your will, already then Your name was praised. And after all has ceased to be, still You will reign in solitary majesty: You were, You are, and You shall be in glory.

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

#### **CLOSING BLESSING:**

*Kavannah: It is customary to bless children, old and young, on Shabbat, either in the Synagogue or at home for protection, for healing, and as an expression of love. The source of this blessing is Numbers 6:24-26*

יְבָרֶכֶךָ יְהוָה וְיִשְׁמְרֶכָּךְ:  
יְאֵר יְהוָה פְּנֵי אֱלֹהֶיךָ וְיַחַנְנֶכָּךְ:  
יֵשָׂא יְהוָה פְּנֵי אֱלֹהֶיךָ וְיַשִּׁים לְךָ שְׁלוֹם:

**Yevarechecha Adonai ve-yishmarecha,  
Yaeir Adonai panav eilecha vee-chuneka,  
Yeesah Adonai panav eilecha ve-yaseim lecha shalom.**

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