The Kabbalat Shabbat Service was created by the mystics of S’fat in the sixteenth century. They imagined Shabbat as a celebration of the love between God and humankind. On Shabbat we taste the oneness and connectedness of all creation and pray that our longing for peace will inspire us to work for justice for all.
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, poverty
a toxic planet and global warming,
racism and intolerance,
and the ultimate threat—
nuclear war.
To end these, we turn to each other.

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

Every single word is a whole world.

~ Rabbi Nachman of Bratslav
Will

Three generations back
my family had only
to light a candle
and the world parted.

Today, Friday afternoon,
I disconnect clocks and phones.
When night fills my house
with passages,
I begin saving
my life.

~ Marcia Falk

HAREINI (Love Your Neighbor)

Hareini m’kabeil alai
et mitzvat haborei
v’ahavta l’rei-acha kamocha
l’rei-acha kamocha.

I hereby take unto myself
the commandment of the Creator
to love your fellow person
as yourself.
NIGGUN (A wordless melody to open our hearts to the service)

HOUSE OF PRAYER
And they shall come to my holy mountain
And rejoice in my house of prayer
My house shall be
A house of prayer for all peoples.
~ Isaiah 56:7 Melody: Rabbi Aryeh Hirschfield

HINEIH MAH TOV
Hineih mah tov umah na-im
shevet achim (kulanu) gam yachad.

How good and pleasant when people live together in unity!
~ Psalm 133

CANDLE LIGHTING SONG
Hear our prayers we sing to you
Be gracious to the ones we love
And bless them with goodness and mercy and peace
Oh, hear our prayers to you
Let us light these lights
And see our way to you
And let us say: Amen
~ Debbie Friedman
CANDLE BLESSING

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

Baruch atah Adonai
Eloheinu melech ha-olam
asher kidshanu b’mitzvotav
v’tzivanu l’hadlik
neir shel shabbat.

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

ALTERNATIVE BLESSING

Yitromeim libeinu, t’shovav nafshenu,
b’hadlakat neir shel Shabbat.

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

~ Marcia Falke
Welcoming the Angels

**SHALOM ALEICHEM** *(Peace to You)*

*Kavannah: According to the Talmud (Shabbat 119), two angels accompany each of us on our way home from the synagogue on Erev Shabbat. One angel is good and the other is evil. Upon arriving home, if we have done anything to prepare 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.*

Shalom aleichem, malachei hashareit,
malachei elyon (malachei harachamim),
mimelech malchei hamlachim,
hakadosh baruch hu.

Bo-achem l'shalom, malachei hashalom,
malachei elyon (malachei harachamim),
mimelech malchei hamlachim,
hakadosh baruch hu.

Barchuni l'shalom, malachei hashalom,
malachei elyon (malachei harachamim),
mimelech malchei hamlachim,
hakadosh baruch hu.

Tzeitchem l'shalom, malachei hashalom,
malachei elyon (malachei harachamim),
mimelech malchei hamlachim,
hakadosh baruch hu.

Peace be to you angels of peace.
Enter in peace.
Bless us with peace.
Depart in peace.
Welcoming the Additional Soul

YOM ZEH L’YISRAEL (This is Israel’s Day)

Yom Zeh L’Yisrael is one of the few poems in Hebrew said to be written by the great kabbalist, Rabbi Isaac Luria (ARIzal) of sixteenth century Safed. The second stanza welcomes the additional soul of Shabbat.

Chorus

Yom zeh l’yisrael orah v’simchah,
Shabbat m’nuchah.

Tzivita pikudim b’ma-amad har Sinai,
Shabbat umoadim lishmor b’chol shanai,
l-a-roch l’fa-nai maseit va-a-ruchah,
Shabbat m’nuchah. (Chorus)

Chemdat halvavot l’umah sh’vurah,
linfashot nichavot n’shamah y’tei-rah,
li-nefesh m’tzeirah yasir anachah,
Shabbat m’nuchah. (Chorus)

Kidashta beirachta oto mikol ya-mim,
b’sheishet kilita m’lechet olamim,
bo matzu agumim hashkeit uvitchah,
Shabbat m’nuchah. (Chorus)

Translation:

Chorus
This is Israel’s day of light and happiness, a Sabbath of rest.

You commanded us, standing assembled at Sinai, that all the year through we should keep your Sabbath: To set out a table full-laden to honor the Sabbath of rest. (Chorus)

Treasure of heart for the broken people, gift of an additional soul for the souls distressed, soother of sighs for the prisoned spirit: the Sabbath of rest. (Chorus)

When the work of creating the world was done, you chose this day to be holy and blessed, that those heavy-laden find safety and stillness, a Sabbath of rest. (Chorus)
AWAKEN, ARISE  (Preparation for L’cha Dodi)

Awaken, arise to the wholeness of your being;
   Awaken, arise to the beauty of your soul.
   Hitor-ri hitor-ri ki va oreich, kumi ori.

~ Rabbi Hanna Tiferet Siegel

Welcoming the Shabbat Presence

L’CHAH DODI  (Come My Beloved)

Kavannah: The text of L’chah Dodi was written by Rabbi Shlomo Halevi of S’fat. Inspired by Kabbalistic imagery of union and integration, it reminds us of the 16th century custom of going out into the fields dressed in white to receive the presence of Shabbat, which some imagine as the Sabbath Bride, and invites us to call to that which will make us whole. We rise for the last verse and face the opening into our sanctuary hoping to glimpse the presence of the shalom of Shabbat.

L’chah dodi likrat kalah
p’nei Shabbat n’kablah.

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

Shamor v’zachor b’dibur echad,  
  hishmianu Eil hamychad.  
Adonai echad ush’mo echad.  
L’shem ultiferet v’lithilah.

‘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.

L’chah dodi likrat kalah
p’nei Shabbat n’kablah.

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

PLEASE RISE FOR THE LAST VERSE

Bo-i v'shalom ateret ba-alah.
Gam b'simchah utzoholah.
Toch emunei am s'gulah.
Bo-i chalah, bo-i chalah.

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!

L'chah dodi likrat kalah
p'nei Shabbat n'kablah.

Come, my beloved; call the bride as we welcome the light of Shabbat.
Sh’mah Uvirchoteha

AS WE BLESS (Preparation for Bar’chu)

As we bless the source of life, so we are blessed. (2x)

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

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

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

~ Faith Rogow

BAR’CHU (Call to Prayer)

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

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

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

~ from the Zohar
Kavannah: Jewish tradition emphasizes praying with a community. The Talmud says, “One who prays with the congregation will have their prayer answered.”

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

Bar’chu et Adonai hamvorach!
Baruch Adonai hamvorach l’olam va-ed!

Praise the source of blessing, to whom our praise is due!
Praised be the source of blessing, to whom our praise is due, now and forever!
~ Psalms 104:24

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

A great musician was once asked, “How do you play the notes so perfectly?” The artist replied, “The notes can be played by anyone; it is the pause between the notes that give them their beauty and meaning.” On this Shabbat, we pause.
Translation / Interpretation:

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

So gently, that no moment is quite
Like the one before or after.
You distinguish between day and night,
Moment by moment.
You make day pass into night
And you alone know the boundary
Dividing one from the other.
Unifier of all beings is your name.
Timeless God, rule forever.
You who brings the evening in
are praised.
Ahavat olam
beit Yisraeil amcha ahvata,
Torah umitzvot,
chukim umishpatim, otanu limadta,
al kein Adonai Eloheinu,
b'shochbeinu uv'kumeinu
nasiach b'chukecha,
v'nismach b'divrei Toratecha
uv'mitzvotcha l'olam va-ed.
Ki heim chayenu v'orech yameinu,
vahem nehgeh yomam valailah,
v'ahavat'cha al tasir mimenu l'olamim.
Baruch atah Adonai ohev amo Yisraeil.

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

THE ONE  (Preparation for Sh'ma)

Echad, Yachid Um'uchad
אחד, יחיד ויחד
Echad, Yachid Um'uchad
אחד, יחיד ויחד

The One, every single One;
Each one joined and united by the One.
Kavanah: The Sh’m—a Deuteronmy 6:4—is a call from God to Israel, from each one of us to the other. The second verse is a whispered response of awe. The source of this verse is rabbinic and is said aloud only on Yom Kippur, recalling the custom of the High Priest in the ancient Temple.

KRIYAT SH’MA (Recitation of the Sh’m)

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

Silent:
Baruch sheim k’vod malchuto
L’olam va-ed.

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

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

~ Talmud, Pesachim 56a

PLEASE BE SEATED
V’ahavta eit Adonai Elohecha,
b’chol l’vavcha uv’chol nafs’cha,
uv’chol m’odecha.

V’hayu hadvarim ha-eileh
asher anochi m’tzavcha
hayom al l’vavecha.

V’shinantam l’vanecha, v’dibarta bam,
b’shivt’cha b’veitecha, uv’lech’t’cha
vaderech uv’shochb’cha, uv’kumecha.

Ukshartam l’ot al yadecha v’hayu
l’totafot bein einecha, uch’tavtam
al m’zuzot beitecha uvisharecha.

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

Adonai Eloheichem...Emet

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

Translation:
You shall love Adonai, your God, with all your heart, with all your soul, and with all your might. Take to heart these words which I command you this day. Teach them diligently to your children. Speak of them when you are at home and when you are away, when you lie down and when you arise. Bind them as a sign on your hand and let them serve as symbols between your eyes. Inscribe them on the doorposts of your house and on your gates.

Remember to do all my commandments and to be holy to your God. I am your God, who led you out of Egypt to be your God. I am your God.
THOU SHALT LOVE  (Song by Debbie Friedman)

And thou shalt love Adonai thy God
with all of thy heart
with all thy soul and
with all of thy might.

And all these words which I command you
on this day
shall be in thy heart. (2x)

And thou shalt teach them diligently
unto thy children.
And thou shalt speak of them
when thou sittest in thy house,
when thou walkest by the way, and
when thou liest down
and when thou risest up. (2x)

And thou shalt bind them for a sign
upon thy hand
and they shall be for frontlets
between thine eyes.

And thou shalt write them on the doorposts
of thy house
and upon thy gates (2x)
that ye may remember and do all
of my commandments
and be holy
unto your God  (3x)
Kavannah: Tradition calls us to remember Yetziat Mitzrayim – our going out from Egypt – in every service. We remember that we were slaves and affirm that until all people are free, not one of us is completely free. Though we mourn for the suffering of the Egyptians and know that the journey ahead is long and difficult, we join together in celebration of this precious moment of freedom. The wisdom of celebrating that moment has carried us through times of deep despair when a glimmer of hope came from remembering the miracle at the shores of the sea when Miriam the prophetess took her timbrel in her hand and together with Moses led the people in song and dance.

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

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

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

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

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

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 timbrel in her hands and we all followed her with drums and chanted:

Shiru laAdonai ki ga-oh ga-ah.

Sing to God for this great victory.
SIYAHAMBA  (Zulu Spiritual)

Siyahamba is a South African folk song written in 1952 in the Zulu language. It was sung as a freedom song during the anti-apartheid movement. We include it in our service in the spirit of solidarity and of recalling that the Exodus story from the Torah has been inspiring to many liberation movements throughout history.

Siyahamba, ekukanyen' kwenkos',
Siyahamba, ekukanyen' kwenkos',
(2x)

Siyahamba, siyahamba, oh,
Siyahamba ekukanyen' kwenkos'.
(2x)

We are marching in the light of God,
We are marching in the light of God.
(2x)

We are marching (marching),
We are marching (marching),
Oh.
We are marching in the light of God.
(2x)

Mi chamocha ba'eilim Adonai?
Mi kamocha ne'dar bakodesh.
(2x)
Kavannot:
This is the last prayer in the Sh'ma and Her Blessings. It is only said in the evening. We ask that a shelter of peace be spread over us that we may have a moment of Shabbat rest under the gentle wings of the Shechinah and the safety of our community.

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

~Rabbi Abraham Joshua Heschel

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

Hashkiveinu Adonai Eloheinu l’shalom,
Let us lie down in peace, Adonai, our God, and rise up to life, our guardian.

v’ha-amideinu shomreinu l’chayim.

Ufros aleinu sukkat sh’lomecha.
And spread over us the shelter of your peace.

Baruch atah Adonai haporeis sukkat shalom
Blessed are You, Yah, who spreads the shelter of peace over us, over your people Israel, over Jerusalem, the city of peace, (and over all creation).

v’ha-amideinu shomreinu l’chayim.

Hashkiveinu Adonai Eloheinu l’shalom, v’ha-amideinu shomreinu l’chayim.

Allow us to lie and rise in peace, shalom.

 hashes

Hashkiveinu Adonai Eloheinu l’shalom, v'ha amideinu shomreinu l'chayim.

Everything's gonna be alright.

~Bob Marley

Ufros aleinu sukkat sh'lomecha.
And cover over us tonight with a Sukkat Shalom, a shelter of peace.
Kavanah: V’shamru 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 when all souls will be renewed. As we guard Shabbat, so Shabbat guards us and renews our souls.

Chorus

V’shamru v’nei Yisraeil et haShabbat,
La-asot et haShabbat
I’dorotam b’rit olam.

Beini u’vein b’nei Yisraeil
ot hi l’olam, (Chorus)

ki sheishet yamim asah Adonai
et hashamayim v’et ha-aretz, (Chorus)

u’vayom hashvi-i shavat vayinafash,
shavat vayinafash. (Chorus)

Translation:
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
Kavanah: Kaddish comes from the Hebrew word for holiness. There are five variations of the Kaddish prayer. This Kaddish is called the Hatzi Kaddish or half Kaddish because it omits one verse from the basic version. It is also called the Reader's Kaddish because it is used to separate the different parts of the service and offer a holy transition. Because our connection with the Kaddish is with mourning, we include the Reader's Kaddish to tell mourners they are welcome here, to praise the Source of Life and to separate the call to prayer from the T’filah. May our praying together move us from the way things are to the way they might be.

Yitgalad v’yitkadosh shmeih raba.
B’alma di v’ra chiruteih,
v’yamlich malchuteih
b’chayeichon uv’yomeichon
uv’chaye d’chol beit Yisrael,
ba-agala uvizman kariv, v’imru amein.

Y’hei sh’meih raba m’varach
l’alam ul’almei almaya.

Yitbarach v’yishtabach v’yishtabach
y’vitomam v’yitnasei
v’yithadar v’yitaleh v’yithalal
sh’meih d’kudsha b’rich hu,
l’eila min kol birchata v’shirata
tush’chata v’nechemata,
da-amiran b’alma, v’imru 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.
The Prayer

T’filah

Kavannah: The central part of the prayer service is the T’filah, the Hebrew word for prayer. It is also called Amidah (Standing) and Sh’moneh Esre (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 kevah. The kavannot, our own personal blessings and hopes, are for us to add.

PLEASE RISE

SANCTUARY (Preparation for T’filah)

Adonai prepare me to be a sanctuary
Pure and holy, tried and true
With thanksgiving, I’ll be a living sanctuary for you.

Adonai s’fatai tiftach ufi yagid t’hilatecha.

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

On Friday night, it is our custom to say the T’filah in silence with the traditional prayers (found on pages 27 to 32) or with personal meditation. When you are done, please be seated.

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

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

AVOT V’IMAHOT (Ancestors)

Baruch atah Adonai Eloheinu
v’Elohei avoteinu v’imoteinu,
Elohe Avraham, Elohe Yitzchak,
v’Elohei Ya-akov, Elohe Sarah,
Elohe Rivkah, Elohe Leah v’Elohe Rachel.
   Elohe Bilhah v’ Elohe Zilpah. *
Ha-Eil hagadol hagibor v’hanora,
Eil elyon, gomeil chasadim tovim,
v’koneih hakol,
v’zocheir chasdei avot v’imahot,
umeivi g’ulah
liv’nei v’neihem l’mama-an sh’mo b’ahavah.

Melech ozeir umoshia umagein.
Baruch atah Adonai
magein Avraham v’ezerah Sarah.
*In the Torah, like Rachel and Leah, Bilhah and Zilpah were ancestors of our people. They gave birth to the tribes of Dan, Naftali, Gad, and Asher, but because they were handmaids—a class distinction—the rabbis of the Talmud did not consider them to be imahot, "our mothers." We reclaim them here.

Translation:
Blessed are you, our God, and God of our ancestors,
God of Abraham, God of Isaac, God of Jacob,
God of Sarah, God of Rebecca, God of Leah, and God of Rachel.
God of Bilhah, and God of Zilpah. *
Great, mighty and awesome God, God supreme, you bestow good, kind deeds,
possess everything, and remember the kind deeds of our ancestors.
With love, you bring redemption to their descendants for the sake of your name.
You are our ruler, helper, savior and shield.
Blessed are you, shield of Abraham and help of Sarah.

Interpretation:
Praised be the God of our ancestors,
The God of Abraham, of Isaac, and of Jacob,
Of Sarah, of Rebecca, of Leah, and of Rachel.
Of Bilah and of Zilpah. *
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 person who transcends strength
Through gentleness,
Praised be the person 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 infused humanity with divine potential.
Translation:

You are the eternal power,
Renewing life. Great is your power to save.

Traditionally this prayer changes with the seasons as we silently add:

(Fall / Winter) You cause the wind to shift and the rain to fall.
(Spring / Summer) You rain dew upon us.

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

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

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

K'DUSHAT HAYOM (This Holy Day)

Atah kidashta et yom hashvi'i lishmecha
tachlit ma-aseih shamayim va-aretz.
Uveirachto mikol hayamin,
v'kidashto mikol hazmanim,
v'chein katuv b'Toratecha.
Vaichulu hashamayim v'ha-aretz
v'chol tz'va-am. Vaychal Elohim bayom
hashvi'i m'lachto asher asah,
vayishbot bayom hashvi'i mikol m'lachto
asher asah. Vaivarech Elohim
et yom hashvi'i vaikadeish oto,
ki vo shavat mikol m'lachto asher bara
Elohim la-asot.

Eloheinu v'Elohei avoteinu v'imoteinu, r'tzeh
vimnuchateinu. Kadsheinu b'mitzvotecha
v'tein chelkeinu b'Toratecha. Shabeinu
mituvecha v'samcheinu bishuatecha,
v'taheir libeinu l'avd'cha be-emet,
v'hanchileinu Adonai Eloheinu
b'ahavah u'v'ratzon Shabbat kodshecha,
v'yanuchu vah Yisrael m'kadshei sh'mecha.
Baruch atah Adonai m'kadeish haShabbat.
Translation:

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

Our God and God of ages past may our rest on this day be pleasing in your sight. Sanctify us with your mitzvot and let your Torah be our way of life. Satisfy us with your goodness, gladden us with your salvation, and purify our hearts to serve you in truth. In your gracious love, our God, let Shabbat remain our heritage, that all Israel, hallowing your name, may find rest and peace. Blessed is God, for the holiness of Shabbat.

AVODAH  (For Purity In Service and Worship)

R'tzeih, Adonai Eloheinu, b'amcha Yisrael
ut'filatam b'ahahah t'kabeil,
ut'hi l'ratzon tamid
avodat Yisrael amecha.

Eil karov l'chol korav,
p'neih el avadecha v'choneinu,
sh'foch ruchacha aleinu.
V'techezenah eineinu b'shuvcha
l'Tziyon b'rachamim.

Baruch atah, Adonai
hamachazir Sh'chinato l'Tziyon.

Translation:

Be gracious, O God, to your people Israel, and receive their prayers with love. May the service of your people Israel be pleasing to you forever.

You are near to all who seek your presence. Reveal yourself to us and have compassion upon us. May our eyes see your return to Zion in mercy.

Blessed are you, Eternal One, who restores your Shechinah to Zion.
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

Modim anachnu lach... מודים אתה לך...

We are grateful for...

SHALOM RAV (Abundant Peace)

Shalom rav al Yisrael amcha שלום רב על ישראל עמה

tasim l’olam תсин לולם

ki atah hu melech adon כי אתה הוא מלך אנוה

l’chol hashalom. כל שלום לך

v’tov b’einecha l’vareich והטוב בうちに לך הביאך

et amcha Yisrael ואת עמה ישראל

b’chol eit uv’chol sha-ah bishlomecha. בכל איתי ובכל שאה בשלחמה

Baruch atah Adonai ברוך אתה אדונא

hamvareich et amo Yisrael bashalom. הברך את עמך ישראל בשלום:

Translation:

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

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

~ Marcia Falk
OLAM CHESED YIBANEH (Building the World from Love)

Olam chesed yibaneh....yai dai dai (4x)

I will build this world from love... yai dai dai
And you must build this world from love... yai dai dai
And if we build this world from love... yai dai dai
Then God will build this world from love... yai dai dai

Olam chesed yibaneh....yai dai dai (4x)
~ Rabbi Menachem Creditor

SILENT PRAYER (Personal Prayer of Mar, Son of Rabina)

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

Elohai, n’tzor l’shoni meirah,
us’fatai midaber mirmah,
v’limkal-lai nafshi tidom,
v’nafshi ke–afar lacol tih’yeh.
p’tach libi b’Toratecha, v’acharei
mitzvotecha tir dof nafshi. V’chol
hakamim v’hachoshvim alai l’ra-ah,
m’heirah hafer atzatam v’kalkeil
Machashavtam, Adonai Elohai v’Elohei avotai,
Elohai v’Elohei avotai,
Shelo ta-aleh kinat adam alai,
v’lo kinati al acherim,
v’shelo echos hayom, v’shelo
achiseca, v’tatzileini miyeitzer hara,
v’tein b’libi hachna-ah va-anavah.

אלהי, נצור לshake מיירא,
הפשיטי מחבר מאמה.
למהשלו, נפש תהת.
 النفسך קציר לפל חיה:
פתקה לפי חتحرك, ליהוה,
מאתוך חרותך נפשך: לכל
חסמים ורוחشبهים לכל קרשיה.
מהנה תפאר צحما יכללו.
מתחשמך, כי אלהי רחל אלהי אבותי,
אלהי אלהי אבותי.
shalla תשלך קצותadamente,
שללא קצות עד אינדי.
שללא אכסס демо, השלא
שכעסה, וה chaiי המזרות,
מה כלפי כלפי העתודה.
Malkeinu v'Eloheinu, yachei shimcha
b’olamecha, b’neih ircha yased beitecha,
v’shachleil heichalecha, v’kabeitz kibutz galuyot,
Uf’deh tzonecha, v’samach adatecha.
Aseih l’ma-an sh’mecha,
aseih l’ma-an y’minecha,
aseih l’ma-an toratecha,
aseih l’ma-an k’dushatecha.
L’ma-an yechaltzun y’didecha,
hoshiah y’mincha va-aneini.
Yih’yu l’ratzon imrei fi
v’hegyon libi l’fanecha, Adonai, tzuri v’go-ali.

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

The Festival of the New Moon

A week before the New Moon we say:

Likrat hachodesh haba 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:

N’kadeish et rosh hachodesh
un’chadeish oto bi-arigat p’tilei
chayeinu l’toch masechet hadorot.
N’varech et ein hachayim
v’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 SHEBEIRACH** *(Healing Prayer)*

Mi shebeirach avoteinu

M’kor habrachah l’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

M’kor habrachah la-avoteinu.

Bless those in need of healing
With refuah sheleimah,
The renewal of body,
The renewal of spirit,
And let us say: Amen.

~ Debbie Friedman

Baruch atah Adonai rofei hacholim.
Blessed is God, healer of the sick.

**EL NA R’FA NA LAH/LO** *(Heal her/him)*

The perfect prayer of Moses, praying for his sister Miriam *(2x)*

El na r’fa na lah.

El na r’fa na lo.

(2x)

Please God, heal them now. *(2x)*

With refuah sheleimah

~ Numbers 12:13 *(“Moses cried out to God saying, Please God, heal her!”)*
PRAYER FOR SHALOM

Sim shalom bein amcha Yisrael
v’yitrabeh hashalom bein kol ba-ei olam.
v’lo yih’yeh shum sinah kinah
tacharut v’nitzachon bein echad l’chaveiro.
rak yih’yeh ahavah v’shalom
gadol bein kulanu
v’chol echad yeda b’ahavat chaveiro
gadol bein kulanu
v’chol echad yeda b’ahavat chaveiro
Ad shenuchal l’hiva ed ul’hitkabeitz yachad
kol echad im chaveiro
v’n’daber zeh im zo
v’nasbir zo lazeh ha-emet.

(Arabic) Allah huma – antas salaam
(Arabic) wa-minkas salaam
(Hebrew) Elohim – atah shalom
(Hebrew) v’amcha shalom

Adon hashalom
barcheinu bashalom. Amein.

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

(Arabic) allah huma - antas salaam wa-minkas salaam
(Hebrew) adon hashalom barcheinu bashalom

Source of shalom bless us with shalom. Amen

~ Prayer based on teaching of Rabbi Nachman of Bratzlav
PRAYER FOR THE STATE OF ISRAEL

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

Kol od baleivav p’nimah
nefesh Y’hudi homiyah
ul’fa-atei mizrach kadimah
ayin l’Tziyon tzofiyah.
Od lo avdah tikvateinu
hatikvah bat sh’not alpayim
lih’yt am chofshi b’artzeinu
eretz Tziyon viY’rushalayim.

Translation:

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

ALEINU (Adoration)

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

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

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

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

Aleinu l'shabei-ach la-adon hakol,
lateit g’dulah l’ytzefir b’reishit,
shelo asanu k’go’yei ha-aratzot,
v’lo samanu k’mishp’chot ha-adamah.
Shelo sam chelkeinu kahem,
v’goraleinu k’chol hamonam.

Va-anachnu korim
umishtachavim umodim,
lifnei melech malchei hamlachim
hakadosh baruch hu.

continued
Shehu noteh shamayim v’yoseid aretz
umoshav y’karo bashamayim mima-al
ush’chinat uzo [ush’chinat uzo]
b’govhei m’romim.

Hu Eloheinu ein od,
emet Malkeinu esez zulato.
Kakatuv b’Torato,
v’yadata hayom [v’yadata hayom]
v’hasheivota el l’vavecha,
ki Adonai hu haElohim
bashamayim mima-al,
v’al ha-aretz [v’al ha-aretz] mitachat, ein od.

V’ne-emar, v’hayah Adonai
l’melech al kol ha-aretz.
Bayom hahu [Bayom hahu] yih’yeh Adonai echad,
ush’mo [ush’mo, ush’mo] echad.

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

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

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

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

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

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

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

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

~ Rabbi James Stone Goodman

BAYOM HAHU – (On That Day)

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

~ Judy Chicago

PLEASE BE SEATED
MAY THE MEMORY

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

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

MOURNER’S KADDDISH

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

PLEASE RISE

Yitgadal v’yitkadash shmeih raba:
 b’chayei d’kol beit Yisraeil,
b’chayeichon uv’yomeichon
v’yamlich malchuteih
uv’chayei d’chol beit Yisraeil,
ba-agala uvizman kariv, v’imru amein.

Y’hei sh’meih raba m’varach
dl’alam ul’almei almaya.

Yitbarach v’yishtabach v’yitpa-ar
v’vitromam v’yitnasei
v’yithadar v’yitaleh v’yithalal
sh’meih d’kudsha b’rich hu,

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ב的学生, זכרו
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בר יCalendar Days
May, may, may the memory of good people bless our days
bless, bless our days, bless our days.

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

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

PLEASE RISE

Yitgadal v’yitkadash shmeih raba:
 b’chayei d’kol beit Yisraeil,
b’chayeichon uv’yomeichon
v’yamlich malchuteih
uv’chayei d’chol beit Yisraeil,
ba-agala uvizman kariv, v’imru amein.

Y’hei sh’meih raba m’varach
dl’alam ul’almei almaya.

Yitbarach v’yishtabach v’yitpa-ar
v’vitromam v’yitnasei
v’yithadar v’yitaleh v’yithalal
sh’meih d’kudsha b’rich hu,
l'eila min kol birchata v'shirata

tushb'chata v'nechemata,
da-amiran b'alma, v'imru amein.
Y'hei sh'lamah raba min sh'maya,
v'chayim aleinu v'al kol Yisraeil,
v'imru amein.

Oseh shalom bimromav,
hu ya-aseh shalom aleinu
v'al kol Yisraeil, v'al kol yoshvei teivel,
v'imru amein.

Interpretation:

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

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

Blessed
And praised
And glorified
And raised
And exalted

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

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

PLEASE BE SEATED
Adon olam, asher malach, b’terem kol y’tzir nivra.
L’ei na-asa v’cheftzo kol, azai melech sh’mo nikra.

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

V’hu echad, v’ein sheini, l’hamshil lo, l’hachbirah.
B’li reshit, b’li tachlit, v’lo ha-oz v’hamisrah.

V’hu eli, v’chay go-ali, v’tzur chevli b’ei tzarah.
V’hu nisi umanos li, m’nat kosi b’yom ekra.

B’yado afkid ruchi, b’ei mishan v’a-irah.
V’im ruchi g’vityati, Adonai li v’lo ira.

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

You were cosmic Adonai Melech
Before there even was a world;
Then your will all things did make,
Adonai Melech we call you now.

Once when all things will cease to be
Adonai Yimloch still true will be;
You were, you are, eternally
Resplendent to infinity.

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

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

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

~ Translated by Reb Zalman Schachter-Shalomi
CLOSING BLESSING (from Numbers 6:24-26)

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

Y'varechcha Adonai v'yishm'recha.
Ya-eir Adonai panav eilecha vichuneika.
Yisa Adonai panav eilecha
v'yaseim l'cha shalom. (m)

Y'varcheich Adonai v'yishm'reich.
Ya-eir Adonai panav elayich vichuneich.
Yisa Adonai panav elayich
v'yaseim lach shalom. (f)

Translation:
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.

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

~ Marcia Falk
EVENING KIDDUSH

Baruch atah Adonai Eloheinu
Melech ha-olam borei p’ri hagafen.

Baruch atah Adonai Eloheinu
Melech ha-olam,
Asher kidshanu b’mitzvotav v’ratzah vanu,
V’Shabbat kodsho
B’ahavah uv’ratzon hinchlanu,
Zikaron l’mikra ei kodesh,
Zechar litziat Mitzrayim.

Ki vanu vacharta v’otanu kidashta
mikol ha-amim.
V’Shabbat kodsh’cha
b’ahavah uv’ratzon hinchaltanu.
Baruch atah Adonai m’kadeish haShabbat.

Translation:

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

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

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

Melech ha-olam hamotzi lechem min ha-aretz.

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