"These quiet moments of Shabbat open my soul. Blessed with another week of life, I give thanks to God who creates and sustains us."
Good Shabbos. If this is your first time here, welcome! At Union Hillel Friday night services, it is customary for guests or newcomers to light the Shabbat candles and/or participate in the Sedra Scenes readings about midway through the service. So please---make yourself known; we are happy to have you as our guest.

The service normally begins around 5:30-5:45pm. At around 6:00-6:15pm, we gather in the Kosher Kitchen for a nice Shabbat dinner.

We have tried to construct a service which appeals to as many people as possible, accounting for a variety of backgrounds. Historically, our service has been informal, egalitarian, and oriented towards a mix of Conservative- and Reform-style customs. However, we consider ourselves a dynamic group willing to meet the needs of all our members. For example, in recent years we have experimented with customs found in Jewish overnight summer camps (such as the inclusion of musical aides), sephardi and kabbalistically-based traditions, and ideas from individuals looking to bring a bit of home with them to college.

Therefore, if you come from a very observant background, it is unlikely that this service will be similar to what you’re used to. On the other hand, if you don’t normally attend services at home, we hope that you will be comfortable here with us; many prayers are transliterated for those unfamiliar with Hebrew. Some portions of the service are also in English. And some parts are improvised---a way of bringing us closer together as a Jewish community in a secular environment.

This service is free for download at http://www.vu.union.edu/~hillel and is based off of material from the following sources:

- Keshercollege.org: *Friday Night Liturgy, Havdalah Blessings, Songbook*
- Free Siddur Project (siddur.arielbenjamin.com)
- http://www.mp3music.co.il/lyrics
- Rabbi Jonathan Klein's Birkat Ha'mazon: http://www.hillel.org/jewish/rituals/birkathamazon/default
- The 2004-2005 Union Hillel Shabbat Evening Services packet

To reproduce this document, you will need Microsoft Word 2003, and the fonts: Minion, Ezra SIL Unicode font package, DavidD, David, Dor, Hebrew, Shebrew.

We would appreciate any questions or comments you have about our service. If you would like certain things added, changed or removed, please let us know.

Again---welcome to the Friday night evening service; we hope to see you again next week.
Opening songs begin here.
This week’s guest musician may substitute his or her own melodies.

Bim Bam

Bim, bam, bim-bim bam,
Bim bim-bim-bim bam.
Shabbat shalom, Shabbat shalom,
Shabbat Shabbat Shabbat shalom.

Hineih Mah Tov

How good it is and how pleasant when we dwell together in unity. (Psalms 133:1)

Hineih mah-tov umah-na-im,
Shevet achim gam yachad.

Candle Blessing

Praised be our Eternal God, Ruler of the universe, who hallows us with mitzvoth and commands us to kindle the light of Shabbat.

Baruch Atah Adonai, Eloheinu Melech ha-olam,
asher kid'shanu b'mitz'votav v'tzivanu
l'hadlik neir shel Shabbat.

L'chah Dodi

My beloved, come to greet the bride; let us receive the Sabbath. The only God caused us to hear “keep” and “remember” in one utterance; the Eternal is One and God’s name is One, for honor and glory and praise. Come, let us go to greet the Sabbath, which is the source of blessing. From its opening it is pouring as from the beginning; the end of Creation from the beginning of thought. Wake up! Wake up! For your light has come! Rise up my light! Awake! Awake! Sing! The Eternal’s glory is revealed to you!
Enter in peace, O Crown of Your husband; enter in joy and exultation. Come, O Bride! Come, O Bride! To the faithful people of the treasured nation.

L'chah dodi likrat kalah,
p'nei Shabbat n'kab'lah.
groom on her wedding day.

Shamor v’zachor b’dibur ehad,
Hish’mi-anu El ham’yuchad,
Adonai ehad, ush’mo ehad,
L’sheim ul’tif’eret v’lit’hilah.

Lik’rat Shabbat l’chu v’neil’chah,
Ki hi m’kor hab’rachah,
Meirosh mikedem n’suchah,
Sof ma-aseh b’machashavah t’chilah.

Bo-i v’shalom, ateret ba’lah;
Gam b’simchah uv’tzoholah
Toch emunei am s’gulah,
Bo-i chalah! Bo-i chalah!

All rise and face the entrance to welcome the Sabbath Bride.

On the last line, bow left, bow right, then bow to the center.

Bo-i v’zachor b’dibur ehad,
Hish’mi-anu El ham’yuchad,
Adonai ehad, ush’mo ehad,
L’sheim ul’tif’eret v’lit’hilah.

On the last line, bow left, bow right, then bow to the center.

You may be seated.
Depending on time, we may omit the following.
If so, please remain standing.

Mizmor Shir

A song for the Sabbath. It is good to give thanks to the Eternal One, to sing hymns to Your name, O Most High! To tell of Your love in the morning and Your faithfulness in the night; to pluck the string and to sound the lute; to make the harp vibrate (Psalm 92:1-4).

Miz’mor shir l’yom HaShabbat
tov l’hodot L’Adonai,
Ul’zamer l’shim’cha el’yon.
L’hagid baboker chas’de’cha
ve’emunat’cha baleilot.
Alei asor va’alei-navel
alei higayon b’chinor.

Sh’ma and its blessings are next.
Please rise for the Bar’chu.

In Hebrew, the leader recites the first line, and the congregation responds with the second.
Bar'chu

Praised be the Eternal One to whom our praise is due!  
Praised be the Eternal One, to whom our praise is due now and forever!

Bar'chu et Adonai ham'vorach!
Baruch Adonai ham'vorach l'olam va-ed!

Ma-ariv Aravim

Praised be our Eternal God, Ruler of the universe, whose word brings on the evening twilight.  With wisdom You open heaven's gates, and with understanding You make the ages pass and the seasons alternate. You will control the stars as they travel through the skies. You are the Creator of day and night, rolling light away from darkness and darkness from light. You cause day to pass and bring on the night, separating day from night. You command the hosts of Heaven!  May the living and eternal God rule us always, to the end of time! Blessed are You Eternal One, whose word makes evening fall.

God assigns structure and order to the night.  Our fear of darkness is allayed by knowing that God ordains it; night must be as safe as the day.  Thus we do not connect darkness to chaos, but rather understand it as part of God’s plan.

Baruch Atah Adonai, Eloheinu Melech ha-olam,
Asher bid’varo ma-ariv aravim,
B’choch’mah potei-ach sh’arim,
Umachalif et-haz’manim, um’sadeir et-hakochavim,
B’choch’mah potei-ach sh’arim,
Asher bid’varo ma-ariv aravim,
Baruch Adonai, ham’vorach l’olam va-ed!

Ahavat Olam

You’ve loved Israel Your people with an eternal love. You have taught us Torah and Commandments, laws and judgments.  Therefore, O God, when we lie down and rise up, we will discuss Your laws and rejoice in the words of Your Torah and commandments forever and ever.  For they are our life and length of our days; we will meditate on them day and night.  Do not remove Your love from us ever!  Blessed are You Eternal One, lover of the people Israel.

We sing this prayer in Hebrew.

Ahavat olam beit Yisrael am’cha ahav’ta:
Torah umitzvot, chukim umish’patim otanu limad’ta.
Al ken Adonai Eloheinu, beshoch’beinu uv’kumeinu
Nasiach b’chukecha, v’nis’mach b’divrei toratecha
Uv’mitz’votecha l’olam va-ed.  Ki heim chayeinu
V’orech yameinu, uvaheh negeh yomam valai’lah.
V’ahavat’cha al-tasir mimenu l’olamim!
Baruch Atah Adonai, ohev amo Yisrael.

**Sh’ma**

Hear, O Israel: the Eternal One is our God, the Eternal One alone. (Deuteronomy 6:4)

Blessed is God’s glorious majesty forever and ever.

Sh’ma Yisrael: Adonai Eloheinu, Adonai echad.
Baruch sheim k’vod mal’chuto l’olam va-ed.

**V’ahavta**

And thou shalt love the Lord, thy God, with all thy heart, with all thy soul and with all thy might
And these words which I command thee on this day, shall be upon thy heart.

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.
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.

That ye may remember and do all of my commandments, and be holy unto your God.
(Deuteronomy 6:5-9).

It shall come to pass, if ye shall hearken diligently unto they commandments which I command you this day, to love the Lord your God, and to serve Him with all your heart, and with all your soul, that I will give the rain of your land in its season, the former rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

And I will give grass in thy fields for thy cattle, and thou shalt eat and be satisfied. Take heed to yourselves, lest your heart be deceived and yet turn aside, and serve other gods, and worship them; and the displeasure of the Lord will be aroused against you, and He shut up the heavens, so that there shall be no rain, and the ground shall not yield her fruit; and ye perish quickly from off the good land which the Lord giveth you. Therefore shall ye lay up these My words in your heart and in your soul; and ye shall bind them for a sign upon your hand, and they shall be frontlets between your eyes. And ye shall teach them to your children, talking of them, when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt write them upon the doorposts of thy house, and upon thy gates; that your days may be multiplied, and the days of your children, upon the land which the Lord promised unto your fathers to give them, as the days of the heavens above the earth (Deuteronomy 11:13-21).

The Lord spoke unto Moses, saying: Speak unto the children of Israel, and bid them make fringes in the corners of their garments and put upon the fringe of each corner a thread of blue. And it shall be unto you for a fringe, that when ye may look upon it and remember all the commandments of the Lord, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray. (Numbers 15:37-39)

So that you will remember and do all My commandments and be holy to your God. I am your Eternal God who led you out of Egypt to be your God. I am your Eternal God. (Numbers 15:40-41).

V’ahavta eitz Adoni Elohecha
b’chol l’vav’cha uv’chol naf’sh’cha, uv’chol m’odecha.
V’hayu had’varim ha-eileh
Asher Anochi m’tzav’cha hayom al-l’vavecha.
V’shinantam l’vanecha v’ dibarta bam
B’shiv’t’cha b’veitecha uv’lacht’cha vaderech
Uv’shoch’b’cha uv’kumecha.
Uk’shartam l’ot al yadecha
V’hayu l’totafot bein eicheha.
Uch’tav’tam al m’zuzot beitecha uvish’arecha.
We remain seated and sing Mi Chamocha in Hebrew.

**Mi Chamocha**

Who is like You, Eternal One, among the gods? Who is like You, majestic in Holiness, awesome in splendor, doing wonders? Your children witnessed Your sovereignty, splitting the sea before Moses. “This is my God!” They spoke up and said, “The Eternal One will rule forever and ever!” It is said: the Eternal One rescued Jacob and redeemed him from the hand of one stronger than ourselves. Blessed are You Eternal One, redeemer of Israel. (Exodus 15:11,18 and Jeremiah 31:11).

Mi chamochah ba-eilim Adonai? Mi-kamochah,
Ne’dar bakodesh, nora t’hiot, oseh feleh?

Malchutcha ra’u vanecha, bokei’a yam lifnei Mosheh;
Zeh Eiil! anu v’am’ru:
Adonai yim’loch l’olam va’ed!

V’ne-emar: Ki-fadah Adonai et-Ya-akov, ug’alo
miyad chazak mimenu.” Baruch Atah, Adonai, ga-al
Yisrael.

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We read Hashkivenu in English.

The leader may guide
the congregation to
sing this part aloud,
though normally at
Hillel we read it
silently. In that case,
the leader will
indicate its
completion by
chanting the very last
line.
Grant that we may lie down Eternal God, in peace, and raise us up, O Sovereign, to life renewed. Spread over us a shelter of Your peace; guide us with Your good counsel; and for Your name’s sake, be our help. Shield us from hatred and plague; keep us from war and famine and anguish; subdue our inclination to evil. O God, our Guardian and Helper, our gracious and merciful Sovereign, give us refuge in the shadow of Your wings. O guard our coming and our going, that now and always we have life and peace. You are praised, O Eternal, who spreads a shelter of peace over us, over all Israel, and over Jerusalem.

We ask God to protect us while we sleep. Sleep is “1/60 of death” (Brachot 57b), our most fragile state. Like a sukkah shelters a field worker at night, we ask God to “shelter” us at night.

We seek to emulate God, who rested on the seventh day, by making Shabbat a holy day of rest.
Atah, and straighten up at the bolded prayer "Adonai." Bend your knees at the Amidah. If you're "Baruch", bow at in a hurry, focus on each of the words here. Take three steps backward, and then three steps forward, corresponding to each of the words here. Keep your feet together throughout the Amidah, if you're in a hurry, focus on the bolded prayer "signatures". Bend your knees at "Baruch", bow at "Atah", and straighten up at "Adonai". The Amidah (Standing Prayer), begins with three blessings of praise. Avot v'imahot, the first, extols God's greatness and reminds God of our z'chut avot, the merit of our ancestors, through whom we hope to be seen as worthy of good things as well. Traditionally, the evening Amidah is recited silently. The second Amidah blessing gives examples of the wondrous daily acts of loving-kindness bestowed upon us.

Amidah

Eternal God, open my lips, that my mouth may declare Your glory (Psalms 51:17).
Adonai, s'fatai tiftach, ufi yagid t'hilatecha.

1. Avot v'Imahot

Blessed are You, Eternal our God and God of our forefathers and foremothers: God of Abraham, God of Isaac, and God of Jacob; God of Sarah, God of Rebekah, God of Leah and God of Rachel; the great, powerful, and awesome God, God exalted, who bestows good and kindness and controls everything. Who remembers the kindnesses of our forefathers and foremothers, and who with love brings redemption to their children’s children for the sake of Your name; Ruler, Helper, Savior, and Protector. Blessed are You, Eternal One, Shield of Abraham and Protector of Sarah.

Baruch Atah Adonai, Eloheinu v'Elohei avoteinu
V'imoteinu, Elohei Avraham, Elohei Yitzchak,
V'Elohei Yaakov. Elohei Sarah, Elohei Rivkah,
Elohei Leah, V'Elohei Rachel. Ha-El hagadol
Hagibor v'hanora, El elyon. Gomeil chasadim
Tovim, v'konei hakol, v'zocheir chasdei avot
V'imahot, umeivi g'ulah liv'nei v'neihem, l'ma-an
Sh'mo b'ahava.
Melech ozeir umosheia umagein.
Baruch Atah Adonai, magen Avraham v'ezrat Sarah.

2. G'vurot

You are eternally mighty, O God; You give life to everything, great is Your ability to save! With kindness You sustain the living, with great compassion give life to all, helping the fallen and healing the sick; bringing freedom to the restrained and keeping faith with those who sleep in the dust. Who is like You, Master of Might, and Who is like You, O Ruler who causes death and life and the birth of salvation? You faithfully give life to all. Blessed are You Eternal One, giving life to all.
God helps those crushed in spirit and even body.


Baruch Atah Adonai, m’chayeh hakol.

The third blessing focuses on God’s holiness and our desire to act in a “holy” manner.

3. K’dushat HaShem

You are holy, Your name is holy, and those who strive to be holy declare Your glory by day. We praise You,

Eternal One, the holy God.

Atah kadosh v’shimcha kadosh
Uk’doshim b’chol-yom y’hal’ucha, Selah!

Baruch Atah Adonai, ha-El hakadosh.

4. K’dushat Hayom

You sanctified the seventh day for Your Name; the completion of the acts of creating the heavens and earth. You blessed it more than other days, sanctified it more than other times. Thus is read in Your Torah: The heavens, the earth, and all their hosts were finished. God finished the work on the seventh day which was done, and rested on the seventh day from all the work done. God blessed the seventh day and sanctified it, for on it God rested from all the work that God had created to do (Gen. 2:1-3). Our God and God of our ancestors, may our rest be acceptable.

Sanctify us with Your mitzvot and place our share in Your Torah. Satisfy us with Your goodness, and make us Your holy Sabbath out of love and divine will, that Israel, the sanctifiers of Your name, will rest. Blessed are You, Eternal One, who sanctifies the Sabbath.

Atah kidash’ta et-yom hash’vi-i lish’mecha:
Tach’liit ma-aseh shayamim va-aretz,
Uveirach’to mikol hayaminim v’kidash’to
Mikol-haz’amanim, v’chein katuv b’Toratecha:
Vay’chulu hashamayim v’ha-aretz v’chol tz’va’am.
Vay’chal E-lohim bayom hash’vi-i,
M’lachto asher asah.
Vayish’bot bayom hash’vi-i
Mikol m’lachto asher asah.
Vay’vareich E-lohim et yom hash’vi-i vay’kadeish oto.
Ki vo shavat mikol m’lach’to
Asher-bara E-lohim la-asot.
Eloheinu v’Elohei avoteinu v’imoteinu,
R’teihi vim’nuchateinu. Kad’sheinu b’mitz’votecha,
V’tein chel’keinu b’Toratecha. Sabeinu mituvecha,
V’sam’cheinu bishu-atecha, v’taheir leibeinu.

Atah kidash’ta et-yom hash’vi-i lish’mecha:
Tach’liit ma-aseh shayamim va-aretz,
Ubeirach’to mikol hayaminim v’kidash’to
Mikol-haz’amanim, v’chein katuv b’Toratecha:
Vay’chulu hashamayim v’ha-aretz v’chol tz’va’am.
Vay’chal E-lohim bayom hash’vi-i,
M’lachto asher asah.
Vayish’bot bayom hash’vi-i
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Eloheinu v’Elohei avoteinu v’imoteinu,
R’teihi vim’nuchateinu. Kad’sheinu b’mitz’votecha,
V’tein chel’keinu b’Toratecha. Sabeinu mituvecha,
V’sam’cheinu bishu-atecha, v’taheir leibeinu.

Atah kidash’ta et-yom hash’vi-i lish’mecha:
Tach’liit ma-aseh shayamim va-aretz,
Ubeirach’to mikol hayaminim v’kidash’to
Mikol-haz’amanim, v’chein katuv b’Toratecha:
Vay’chulu hashamayim v’ha-aretz v’chol tz’va’am.
Vay’chal E-lohim bayom hash’vi-i,
M’lachto asher asah.
Vayish’bot bayom hash’vi-i
Mikol m’lachto asher asah.
Vay’vareich E-lohim et yom hash’vi-i vay’kadeish oto.
Ki vo shavat mikol m’lach’to
Asher-bara E-lohim la-asot.
Eloheinu v’Elohei avoteinu v’imoteinu,
R’teihi vim’nuchateinu. Kad’sheinu b’mitz’votecha,
V’tein chel’keinu b’Toratecha. Sabeinu mituvecha,
V’sam’cheinu bishu-atecha, v’taheir leibeinu.
L'ov'd'cha be-emet. V'han'chileinu, Adonai Eloheinu, baruch atah adonai, m'kadeish haShabbat.

5. Avodah

Be favorable, Adonai our God, toward Your people Israel, and receive their prayers with love. May the worship of Israel Your people always be acceptable. God is near to all who call out. Turn to Your servants and be gracious to us. Pour out Your spirit upon us.

R'zeh, Adonai Elohienu, b'ami'cha Yisrael, ut'filatam Eloheinu v'Elohei avoteinu v'imoteinu l'olam va-ed.

Rosh Chodesh is the beginning of the month and is marked by a new moon. We offer a special prayer that just as the moon reappears out of the darkness, so may God reappear in our lives during our darkest times.

May our eyes gaze upon your return to Zion with mercy. Blessed are You, Eternal One, whose Presence returns to Zion.

V'techezenah einieinu b'shu'v'cha l'Tzion b'rachamim.

6. Hoda'ah

We acknowledge You, for You are our God and the God of our ancestors forever and ever. You are the Rock of our life, the Protector of our salvation for each and every generation. We are thankful to You and sing Your praises: for our lives, which are delivered into Your hands, and for our souls, which are under Your auspices, and for Your miraculous activities, which are with us daily, and for Your wonders and acts of goodness of every time, evening morning and afternoon. The Good One, for Your compassion never ceases. The Compassionate One, for your kindness never fails. We have hoped for You eternally.

For all these things, may Your name be praised and exalted, O Ruler, always and forever. Let all who live thank you, Selah, and praise your name in truth, O God, our Savior and Helper, Selah. Blessed are You Eternal one, whose name is good, and to whom it is befitting to give thanks.

Modim anach'nu lach, sha'atahu Adonai Eloheinu v'Eloheinu v'imoteinu l'olam va-ed.

We express our gratefulness here for our lives, daily miracles, and all the gifts bestowed upon us. Just as a subject bows to a ruler before taking leave of his or her presence, so do we bow in reverence, once at the beginning and once at the end of this blessing.

Eloheinu v'imoteinu v'y'achodecha, v'al-nish'moteinu v'yanuchu vah Yisrael m'kad'shei sh'mecha.

Baruch Atah Adonai, m'kadeish haShabbat.
Hap’kudot lach, v’al-nisecha sheb’chol-yom imanu,
V’al-nif’l’otecha v’tovotecha sheb’chol-eit,
Erev vavoker v’tzoharayim. Hatov:
Ki lo-chalu rachamecha v’ham’racheim:
Mal’keinu, tamid l’olam va-ed. V’chol hachayim
Yoducha Selah, vihal’lu et shim’cha be-emet,
Ki Atah hu Melech Adon l’chol-hashalom.

V’al kulam yit’barach v’yit’romam shim’cha,
Mal’keinu, tamid l’olam va-ed. Vchol hachayim
Yoducha Selah, vihal’lu et shim’cha be-emet,
Ha-El y’shuateinu v’ezrateinu Selah. Baruch Atah Adonai,
hatov shim’cha ul’cha na-eh l’hodot.

V’tov b’einecha Ivareich et-am’cha Yisrael
B’chol-eit uv’chol-sha’ah bish’lomecha.

Elohai N’tzor

O God, keep my tongue from evil and my lips from deceit. Help me to be silent in the face of derision, humble in the presence of all. Open my heart to Your Torah, that I may hasten to do Your mitzvot. Save me with Your power; in time of trouble be my answer, that those who love You may rejoice. (based on B’rachot 18a by Mar ben Rabina)

Elohai, n’tzor l’shoni meira, us’tatai midabeir
Mir’mah. V’lim’kal’lai naf’shi tidom,
V’naf’shi ke-afar lakol tih’yeh.
P’tach libi b’Toratecha, uv’mitz’votchecha tir’dof
Nafshi.V’chol-hachosh’vim alai ra-ah,
m’heirah hafar atzatam
V’kal’keil machashav’tam. Aseih I’ma’an sh’mecha,
Aseih I’ma-an y’minecha, aseih I’ma-an
k’dushatecha, Aseih I’ma-an Toratecha.
L’ma-an yechal’tzun y’didecha,
Hoshi-ah y’min’cha va-aneini.

7. Shalom Rav

Put forth an abundance of peace upon Israel, Your people; You are Ruler and Master of all the peace. May it be good in your eyes to bless Your people Israel at all times and every hour with Your peace. Blessed are You Eternal One, who blesses Israel with peace.

Shalom rav al-Yisrael am’cha tasim l’olam,
Ki Atah hu Melech Adon l’chol-hashalom.
V’tov b’einecha Ivareich et-am’cha Yisrael
B’chol-eit uv’chol-sha’ah bish’lomecha.
Baruch Atah Adonai,
Ham’varech et-am’cha Yisrael bashalom.

Shelom Rab

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בלכלל שָׁלָם בְּשַׁלומך.
ברוך אתה יִשְׂרָאֵל.
שָׁלוֹם Bueno.

Alhaye Nazor

אלחי נזור

Hap’kudot lach, v’al-nisecha sheb’chol-yom imanu,
V’al-nif’l’otecha v’tovotecha sheb’chol-eit,
Erev vavoker v’tzoharayim. Hatov:
Ki lo-chalu rachamecha v’ham’racheim:
Mal’keinu, tamid l’olam va-ed. V’chol hachayim
Yoducha Selah, vihal’lu et shim’cha be-emet,
Ha-El y’shuateinu v’ezrateinu Selah. Baruch Atah Adonai,
hatov shim’cha ul’cha na-eh l’hodot.

V’al kulam yit’barach v’yit’romam shim’cha,
Mal’keinu, tamid l’olam va-ed. Vchol hachayim
Yoducha Selah, vihal’lu et shim’cha be-emet,
Ha-El y’shuateinu v’ezrateinu Selah. Baruch Atah Adonai,
hatov shim’cha ul’cha na-eh l’hodot.

V’tov b’einecha Ivareich et-am’cha Yisrael
B’chol-eit uv’chol-sha’ah bish’lomecha.
Baruch Atah Adonai,
Ham’varech et-am’cha Yisrael bashalom.

Shalom Rav al-Yisrael am’cha tasim l’olam,
Ki Atah hu Melech Adon l’chol-hashalom.
V’tov b’einecha Ivareich et-am’cha Yisrael
B’chol-eit uv’chol-sha’ah bish’lomecha.
Baruch Atah Adonai,
Ham’varech et-am’cha Yisrael bashalom.

Elohai N’tzor

O God, keep my tongue from evil and my lips from deceit. Help me to be silent in the face of derision, humble in the presence of all. Open my heart to Your Torah, that I may hasten to do Your mitzvot. Save me with Your power; in time of trouble be my answer, that those who love You may rejoice. (based on B’rachot 18a by Mar ben Rabina)

Elohai, n’tzor l’shoni meira, us’tatai midabeir
Mir’mah. V’lim’kal’lai naf’shi tidom,
V’naf’shi ke-afar lakol tih’yeh.
P’tach libi b’Toratecha, uv’mitz’votchecha tir’dof
Nafshi.V’chol-hachosh’vim alai ra-ah,
m’heirah hafar atzatam
V’kal’keil machashav’tam. Aseih I’ma’an sh’mecha,
Aseih I’ma-an y’minecha, aseih I’ma-an
k’dushatecha, Aseih I’ma-an Toratecha.
L’ma-an yechal’tzun y’didecha,
Hoshi-ah y’min’cha va-aneini.
May the words of my mouth and the meditations of my heart be acceptable to You, O God, my Rock and my Redeemer. (Psalms 19:15)

Y’hiyu l’ratzon im’rei-fi v’hegyon libi l’fanecha, Adonai, tzuri v’go-ali.

May the Maker of peace in the high places make peace descend upon us and upon all Israel, and let us say: Amen. Oseh shalom bim’romav, hu ya-aseh shalom Aleinu v’al-kol-Yisrael, v’imru: Amen.

This marks the completion of the Amidah. We resume prayer aloud with a repeat of Oseh Shalom or Shalom Rav together.

Next, we continue with Mi Sheberach, a prayer for healing, using the Debbie Friedman style. We recite the first two lines together as a congregation. Then, we will pass around the room in order, saying names of those we know who need healing. Finally, we will recite the second two lines together as a congregation.

We ask for strength for those in need of spiritual and physical healing. This prayer is traditionally recited only when the Torah is read, but since the Friday night service is Hillel’s major service, we include it here.

Mi shebeirach avoteinu M’kor hab’rachah 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 l’avoteinu. Bless those in need of healing with r’fuah sh’leimah, The renewal of body, the renewal of spirit, and let us say, Amen.

Improv! (May include: News on Israel, D’var Torah and/or Sedra Scenes)

Next, we choose to read aloud one of the following prayers:

Prayer for the State of Israel

Our Father in Heaven, Rock and Redeemer of the people Israel: Bless the State of Israel, with its promise of redemption. Shield it with Your love; spread over it the shelter of Your peace. Guide its leaders and advisors with Your light and Your truth. Help them with Your good counsel. Strengthen the hands of those who defend our Holy Land. Deliver them; crown their efforts with
triumph. Bless the land with peace, and its inhabitants with lasting joy. And let us say: Amen.

Prayer for our Country

Our God and God of our ancestors: We ask Your blessings for our country, for its government, for its leader and advisors, and for all who exercise just and rightful authority. Teach them insights of Your Torah, that they may administer all affairs of state fairly, that peace and security, happiness and prosperity, justice and freedom may forever abide in our midst.

Creator of all flesh, bless all the inhabitants of our country with Your spirit. May citizens of all races and creeds forge a common bond in true harmony to banish all hatred and bigotry and to safeguard the ideals and free institutions which are the pride and glory of our country.

May this land under Your Providence be an influence for good throughout the world, unifying all people in peace and freedom and helping them to fulfill the vision of Your prophet: "Nation shall not lift up sword against nation, neither shall they experience war any more." And let us say: Amen.

Prayer for Soldiers of the IDF

May God Who blessed our ancestors Abraham, Isaac and Jacob, Sarah, Rebecca, Rachel and Leah, also bless the soldiers of the Israel Defense Forces who guard the interior and the borders of our Holy Land from the Lebanese border to the Egyptian border and from the Mediterranean sea to the Jordanian border whether on land, in the air or on the sea. May the Holy One, Blessed be god, grant our soldiers courage, composure and discernment. May God keep them from bitterness and guard them from all suffering and distress. And may God send peace soon to the land. And let us all say: Amen.

Prayer for our Congregation

May God Who blessed our ancestors Abraham, Isaac and Jacob, Sarah, Rebecca, Rachel and Leah, also bless the people of this congregation, and of all other congregations: them, their sons and daughters, their families, and all their dear ones. May God’s blessings also be vouchsafed unto those who dedicate and maintain Synagogues, unto those who enter therein to worship, and unto those who provide for the wayfarer, and are charitable to the poor. May God also bless those who faithfully devote themselves to the needs of the community and to the rebuilding of Eretz Yisrael. May God remove from them all sickness, preserve them in health, forgive their sins, prosper the work of their hands and bestow blessings upon them and upon all Israel, their brethren, and let us say, Amen.

Concluding prayers begin here.
Please turn the page and rise for Aleinu.
Aleinu

We must praise the God of all, the Maker of heaven and earth, who has set us apart from the other families of the earth, giving us a destiny unique among the nations. Therefore we bow in awe and thanksgiving before the One who is sovereign over all, the Holy and Blessed One.

You stretch out the heavens and establish the earth (Isaiah 51:13); You are our God; there is none else. In truth You alone are our Sovereign God, as it is written: Know this day and take it to heart: the Eternal One is God in the heavens above and on the earth below; there is none else (Deuteronomy 4:39). And it has been said: The Eternal God shall rule over all the earth; On that day You shall be One and Your name shall be One (Zechariah 14:9).

Aleinu l’shabei-ach la-Adon hakol, lateit g’dulah
L’yotzer b’reishit, shelo asanu k’goyei ha-aratzot,
Velo samanu k’mishp’chot ha-adamah; shelo sam
Chelkeinu kahem, v’goraleinu k’chol-hamonam. Va-Anachnu kor’im umish’tachavim umodim lif’nei
Melech Mal’chei haM’lachim, haKadosh Baruch Hu.

Shehu noteh shamayim v’yoseid aretz,
Umoshav y’karo bashamayim mima-al,
Ush’chinat uzo b’gov’hei m’romim.
Hu Eloheinu, ein od. Emet
Mal’keinu, efes zulato, kakatuv b’Torato: V’yada’ta
Hayom v’hasheivota el-l’vavecha, ki Adonai Hu
Ha’Elohim bashamayim mima-al v’al ha-aretz
Mitachat, ein od.

V’ne-emar: v’hayah Adonai l’Melech al-kol-ha-aretz;
Bayom hahu yih’yeh Adonai echad, ush’mo echad!

"In solemn testimony to that unbroken faith which links the generations one to another, let those who mourn now rise to magnify and sanctify Thy holy name."

It is customary to remain standing to join those who are mourning and remember those who have no one left to mourn for them.

Mourner’s Kaddish

This prayer assures mourners that death is not the end. God remains a source of strength even as one struggles through difficult times. Kaddish entails interaction between mourners and their community, reminding them not to retreat from

Yit’gadal v’yit’kadish sh’meh rabah.
B’alma di-v’ra chir’uteih, v’yam’lich mal’chuteih

It is customary to remain standing to join those who are mourning and remember those who have no one left to mourn for them.
society because of emotional distress. Kaddish takes the form of a doxology, a liturgical praise of God.

B’chayeichon uv’yomeichon uv’chayei d’chol beit Yisrael, ba-agala u’vizia’man kariv, v’im’ru: Amen.

Yhei sh’meh raba m’vorach l’alam u’almei al’maya.


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

Please be seated.

Normally, we conclude with Adon Olam.

Some additional songs are listed which we may also choose from.

Adon Olam

You are the Eternal God, who reigned before any being had been created; when all was done according to Your will, already then You were Sovereign. And after all has ceased to be, still You reign in solitary majesty; You are, You are, You will be in glory. And You are One; none other can compare to You or consort with You; You are without beginning, without end; You alone are power and dominion. And You are my God, my living Redeemer, my Rock in time of trouble and distress; You are my banner and my refuge, my benefactor when I call on You. Into Your hands I entrust my spirit, when I sleep and when I wake; and with my spirit, my body also: You are with me, I shall not fear.

Adon olam, asher malach, b’terem kol-y’tzir niv’ra,
L’eit na-asah v’cheftzo kol, azai Melech sh’mo
nik’ra.

V’acharei kich’lot hakol, l’vado yim’loch nora,
V’hu hayah, v’hu hoveh, v’hu yih’yeh b’tif’arah.

V’hu echad, v’ein sheini l’ham’shil lo, l’hach’birah,
B’li reisheet, b’li tach’lil, v’lo ha’oz v’hamis’ra.

V’hu Eili, v’cha’i go-al, v’tzur chev’li b’eit tzarah,
V’hu nisi umanos li, m’nat kosi b’yom ek’ra.
B'yado af'kid ruchi, b'eit ishan v'a-irah,  
V'im-ruchi g'viyati, Adonai li, v'lo ira.

**Shehecheyanu**  
Blessed are You Eternal One, our God and Ruler of time and space, who has kept us alive, sustained us, and allowed us reach this point in time.

Baruch Atah Adonai Eloheinu Melech ha-olam,  
Shehecheyanu v'ki'manu v'higi-anu laz'man hazeh.

**Im Tirtzu**  
If you will it, this is not a legend, "To be a free people in our land, in the land of Zion and Jerusalem."

Im tirtzu, im tirtzu,  
Ein zo aggadah, ein zo aggadah,  
Lihiyot am chofshi b'artzeinu,  
B'eretz Tziyon viYrushalayim.

**Hatikva**  
So long as still within the inmost heart a Jewish spirit is bustling, and an eye looks east, gazing toward Zion, our hope is not yet lost: The hope of two thousand years to be a free people in our own land, in the land of Zion and Jerusalem.

Kol od balevav penimah  
Nefesh Yehudi homiyah  
Ulfatei mizrach kadimah  
Ayn leTziyon Tzofiyah

Od lo avdah tikvateinu  
Hatikvah bat shnot alpayim  
Lihiyot am chofshi b'artzeinu  
B'eretz Tziyon viYrushalayim.

**Shalom Aleichem**  
Peace be unto you, O ministering angels, messengers of on high. From the Ruler, the King of Kings, the Holy One, blessed be the One. Come in peace, O messengers of peace, messengers of on high. From the Ruler, the King of Kings, the Holy One, blessed be the One. Bless us in peace, O messengers of peace, messengers of on high. From the Ruler, the King of Kings, the Holy One, blessed be the One. Depart in peace, O messengers of peace, messengers of on high. From the Ruler, the King of Kings, the Holy One, blessed be the One.

Shalom aleichem, mal'achei hashareit,  
Mal'achei elyon.  
MiMelech, Mal'chei ham'lachim
Yismechu hashamayim

May the heavens rejoice, the earth be glad, may the sea roar and its fullness.

Yismechu hashamayim (3x)
V’tagel ha’aretz.
Yir’am hayam (3x) um’lo’o

Yedid Nefesh

Soul mate, compassionate Father, draw Your servant to your will. Like a deer, Your servant will run. He will bow down facing Your path.

Yedid nefesh av harachaman (2x)
M’shoch avd’cha, el r’tzonecha (2x)
Yarutz avdecha, k’mo ayyal
Yishtachaveh lai (3) yai lai (5)
El mul hadarecha.

Hava Nagila

Let us rejoice and be happy! Rise up, O brothers, with a joyful heart!

Hava nagila v’nism’cha
Hava n’ran’na (3x) v’nism’cha
Uru, uru achim
Uru achim b’lev same’ach (4x)
Uru achim (2x) b’lev same’ach
**Gesher Tzar Me’od**

All of the world is a very narrow bridge; the main thing to remember is not to fear anything.

Kol ha’olam kulo, gesher tzar me’od (3x)
Kol ha’olam kulo, gesher tzar me’od (2x)
Veha’ikar (2x), lo lefached, lo lefached kkal
Veha’ikar (2x), lo lefached kkal
Lai, lai, lai, lai, . . .

**Eili Eili**

Oh Lord, my God, I pray that these things never end: The sand and the sea, the rush of the waters The crash of the heavens, the prayer of Adam.

Eili, Eili, shelo yigameir l’olam
Hachol vehayam, rishrush shel hamayim
B’rak hashamayim, t’fillat haAdam.

**Lo Yisa Goy**

Nation shall not lift up sword against nation, they shall not study war anymore.

Lo yisa goy el goy cherev
Lo yilm’du od milchamah

**Salaam**

Peace will come upon us and on everyone.

Od yavo’ shalom aleinu (x3)
Ve al kulam

Salaam, aleinu ve al kol ha olam,
Salaam, Salaam (x2)

**Blowin’ in the wind**

How many roads must a man walk down, before you can call him a man?

How many seas must the white dove sail, before she can sleep in the sand?

How many times must the cannon balls fly, before they’re forever banned?

Chorus The answer, my friend, is blowing in the wind
The answer is blowing in the wind.

How many years can a mountain exist, before it is washed

**If I had a hammer**

If I had a hammer, I’d hammer in the morning
I’d hammer in the evening, all over this land.
I’d hammer out danger, I’d hammer out a warning,
I’d hammer out the love between my brothers and my sisters,
All over this land.

If I had a bell, I’d ring it in the morning
I’d ring it in the evening, all over this land.
I’d ring out danger, I’d ring out a warning,
I’d ring out the love between my brothers and my sisters,
All over this land.
Kiddush

Now we go to the Kosher Kitchen for Kiddush and Hamotzi.

The prayer and action for washing hands, or N’tilat Yadayim, is usually performed before eating. A jug with two handles is used to pour water over the hands, and the blessing is whispered quietly.

Right before we begin the Shabbat dinner, two uncut loaves of challah are uncovered. As they

to the sea?
How many years can some people exist, before they’re allowed to be free?
And how many times can a man turn his head, and pretend that he just doesn’t see? (chorus)
How many times must a man look up, before he can see the sky?
How many ears must one man have, before he can hear people cry?
And how many deaths does it take ’till he knows, that too many people have died? (chorus)

If I had a song, I’d sing it in the morning
I’d sing it in the evening, all over this land.
I’d sing out danger, I’d sing out a warning.
I’d sing out the love between my brothers and my sisters,
All over this land.
Now I’ve got a hammer, and I’ve got a bell
And I’ve got a song to sing all over this land
It’s a hammer of justice, it’s a bell of freedom
It’s a song about love between my brothers and my sisters,
All over this land.

Shabbat Shalom!

Kiddush

We praise You, Eternal God, Sovereign of the universe, Creator of the fruit of the vine. We praise You, Eternal God, Sovereign of the universe; you call us to holiness with the Mitzvah of Shabbat – the sign of Your love, a reminder of Your creative work, and the liberation from Egyptian bondage: our day of days. On Shabbat especially, we hearken to Your call to serve You as a holy people. We praise You, O God, for the holiness of Shabbat.


Sav-ri khav-ri

Ba-rukh a-ta a-do-nai e-lo-hey-nu me-lekha ha-o-lam bo-rey pri ha-ga-fen.


N’tilat Yadayim

Nis’ilat Yisroel

Blessed are you, Eternal God, Sovereign of the universe, who sanctified us with Your commandments and commanded us about washing hands.

There is a commandment to recite or listen to Kiddush over a cup of wine or grape juice. One recites Kiddush while holding a full cup in one’s right hand, and when the full blessing is finished everyone drinks. Some stand during Kiddush, others sit.
are raised, the following blessing is recited. After the blessing, the challas are cut or torn into pieces which are distributed to everyone present. Some people choose to then lightly salt their piece of challah before eating it, comparing it to a divine offering from temple times. Others choose to eat it plain.

Ba-rukh a-ta a-do-nai e-lo-hey-nu me-lekh ha-o-lam
a-sher kid-sha-nu b'-mi-tso-tav v'-tsi-va-nu al n'-t i-lat
ya-da-yim.

Hamotzi
Praised be our Eternal God, Ruler of the universe: who brings forth the bread from the earth.

Ba-rukh a-ta a-do-nai e-lo-hey-nu me-lekh ha-o-lam
ha-mo-tsi le-khem min ha-a-rets.

**

Betei avon!

**

_We say the Birchat Ha'mazon after completing the meal._

**

Birchat Ha'mazon

1. Shir Ha'MaAlot

A Song of Ascents. When the L-rd brought the exiles back to Zion it was like a dream. Then our mouths were filled with laughter and our tongues with song. Then was it said among the nations: “the L-rd has done great things for them.” Truly the L-rd has done great things for us, and we rejoiced. Bring us from exile, L-rd, as the streams return to the Negev; those who sow in tears shall reap in joy. Those who go out weeping, bearing sacks of seeds, shall return with joy, bearing their sheaves.

Shir Hama-a-lot, b'shuv A-onai
et shivat Tzion hayinu k'cholmim.
Az y'malei s'chok pinu ul-shoneinu rina,
az yomru vagoyim:
“Higdil A-onai la-asaot im eileh.”
Higdil A-onai la-asaot imanu, hayinu s'meichim.
Shuva A-onai et sh'veiteinu ka-afikim banegev.
Hazor'im b'dima b'rina yik-tzoru.
Haloch yeileich uvachoch, nosei meshech hazara.
Bo yavo v'rina nosei alomotav.

2. Zimun: Invitation

Let us thank G-d. Blessed is the name of G-d now and forever. With your permission, let us thank G-d whose food we have eaten. Blessed is G-d whose food we have eaten and through whose goodness we live. Blessed is G-d and blessed is G-d’s name.

LEADER: Chaveirai n'vareich.

GROUP (then Leader): Y'hi shem A-onai m'vorach
me'ata v'ad olam.

LEADER: Birshut chaveirai n'vareich E-loheinu

_These prayers offer thanks for the food we ate._

Psalm 126 reminds us that Shabbat is Me'ein Olam HaBa, a taste of the world to come. It hearkens to a future utopia. Ma'alot are steps: This psalm was recited as Jerusalem pilgrims ascended the Temple steps. One of the most beautiful biblical metaphors is contained here: “Those who sow with tears shall reap with joy.” May each of us find a place for joy.

_When three or more are present, one leads this “invitation” to bless the meal. With a Minyan (10 or more), include E-loheinu in the Zimun (Based on the Talmud, B'rachot 49b)._
she-achalnu mishelo.

GROUP (then Leader): Baruch E-loheinu
she-achalnu mishelo uv-tuvo chayinu.

ALL: Baruch hu u-baruch sh’mo.

3. For Sustenance

Blessed is the L-rd our G-d, Sovereign of the universe, who sustains the entire world with goodness, kindness and mercy. G-d gives food to all creatures, for G-d’s mercy is everlasting. Through G-d’s abundant goodness we have not lacked sustenance, and may we not lack sustenance forever, for the sake of G-d’s great name. G-d sustains all, does good to all, and provides food for all the creatures whom G-d has created. Blessed is the L-rd, who provides food for all.

Baruch atah A-onai, E-loheinu melech ha-olam, hazan et ha-olam kulo
b’tuvo b’chein b’chesed uv-rachamim,

hu notein lechem l’chol-basar,
ki l’olam chasdo,

uv-tuvo hagadol

tamid lo chasar lanu v’al yechsar lanu
mazon l’olam va-ed.

Ba-avur sh’mo hagadol,
ki hu Eil zan um-farneis lakol,

u-mezchin mazon

ki hu notein lechem l’chol-basar,

b’tuvo b’chein b’chesed uv-rachamim,

u-veitov lakol u-meichin mazon

ki hu notein lechem l’chol-basar,

la-olam va-ed.

Baruch atah A-onai, hazan et hakol.

GROUP (then Leader): Baruch E-loheinu
she-ata zan um-farneis otanu tamid,
b’chol-yom uv’chol-eit uv’chol-sha’ah.

4. For the Land

We thank the L-rd our G-d for having given a lovely and spacious land to our fathers and mothers; for having liberated us from the land of Egypt and freed us from the house of bondage; for the covenant which G-d has sealed in our flesh, for the Torah which G-d has taught us; for the laws which G-d has made known to us; for the life, grace and loving kindness which G-d has bestowed upon us, and for the sustenance with which G-d nourishes and maintains us continually, in every season, every day, even every hour. For all these blessings we thank the L-rd our G-d with praise. May G-d’s name be praised by every living being forever, as it is written: “When you have eaten your fill, give thanks to the L-rd your G-d for the good land which G-d has given you (Dt.8:10).” Blessed is the L-rd for the land and its produce.

Nodeh l’cha A-onai E-loheinu
al she-hinchalta la-avoteinu v’imoteinu.

Eretz chemda tovah u-mitzrayim
uf-ditanu mibeit avadim,

v’al brit’cha she-chatamta biv-sareinu,

v’al toratcha she-limad-tanu,

v’al chukecha she-hodatanu,

v’al chayim, chein va-chesed she-chonantanu,

v’al achilat mazon

she-ata zan um-farneis otanu tamid,
b’chol-yom uv’chol-eit uv’chol-sha’ah.

Joshua is said to have authored in thankfulness for entering the land of Israel (Brachot 48b). Its primary theme is thankfulness: For what are you thankful?

During Chanukah and Purim, there are insertions before this section. Here is the scriptural basis for B.H. Even after becoming full, one offers blessing for the food and land to grow it.

Baruch E-loheinu mei-eretz mitzrayim
uf-ditanu mibeit avadim,

v’al brit’cha she-chatamta biv-sareinu,

v’al toratcha she-limad-tanu,

v’al chukecha she-hodatanu,

v’al chayim, chein va-chesed she-chonantanu,

v’al achilat mazon

she-ata zan um-farneis otanu tamid,
b’chol-yom uv’chol-eit uv’chol-sha’ah.
5. For Jerusalem

May the L-rd our G-d have mercy on G-d’s people Israel, G-d’s city Jerusalem, Zion the abode of G-d’s glory, the royal house of David, G-d’s anointed one, and the great and holy Temple that bears G-d’s name. May our G-d, our Parent, tend and nourish us, sustain and maintain us, and speedily grant us relief from all our troubles. May the L-rd make us dependent not on the alms or loans of others, but rather on G-d’s full, open and generous hand, so that we may never be humiliated or put to shame.

Racheim A-onai E-loheinu al Yisrael amecha,
v’al Y’rushalayim irecha,
v’al Tzion mishkan k’vodecha,
v’al malchut beit David m’shichecha,
v’al habayit hagadol
v’hakadosh shenikra shimcha alav.
E-loheinu avinu, m’heira mikol-tzaroteinu,
V’na al tatz-richeinu, A-onai E-loheinu,
A-onai E-loheinu, m’heira mikol-tzaroteinu,
V’na al tatz-richeinu, A-onai E-loheinu,
A-onai E-loheinu, m’heira mikol-tzaroteinu,
V’na al tatz-richeinu, A-onai E-loheinu,
A-onai E-loheinu, m’heira mikol-tzaroteinu,
V’na al tatz-richeinu, A-onai E-loheinu,
A-onai E-loheinu, m’heira mikol-tzaroteinu,
V’na al tatz-richeinu, A-onai E-loheinu,
A-onai E-loheinu, m’heira mikol-tzaroteinu.

6. For Shabbat

May it be G-d’s will to strengthen us in G-d’s commandments, especially regarding the seventh day, this great and holy Sabbath, for today is great and holy before G-d--a day on which to rest and repose in love, according to G-d’s command. May it be G-d’s will to grant us relief from all care, sorrow and grief on our day of rest, and may G-d enable us to see Zion comforted, and Jerusalem, the holy city, rebuilt. For it is G-d who is the Master of salvation and comfort.

R’tzei v’hachalitzeinu A-onai E-loheinu
b’mitzvotcha, uv-mitzvat yom hash’vi’i haShabbat
hagadol v’hakadosh hazeh.
Ki yom zeh gadol v’kadasho hu l’panecha,
lishop-bot v’lanuch bo
b’ahavah k’mitzvat r’tzonecha.
Uvirtzon’cha haniach lanu A-onai E-loheinu
7. On Festivals

Our G-d and G-d of our ancestors, may our existence and impact be elevated, come up, arrive, be seen, be willed, be heard, be visited and be remembered, along with the memory of our ancestors, of the Messiah, son of David Your servant, the memory of Jerusalem, Your holy city, the memory of all Your people Israel before you; for goodness, grace, kindness and compassion, for life and for peace on this New Moon / Sukkot / Sh'mini Atzeret / Passover / Shavuot. Remember us today, O L-rd our G-d, for well-being. Visit us on this day with blessing. Save us on this day with life. For our eyes are upon You, as You, O Ruler, are a gracious and compassionate G-d.

E-loheinu ve-lohei avoteinu [v'imoteinu], ya'aleh v'yavo v'yagia v'yeiraeh v'yeiratzeh v'yishama v'yipakeid v'yizacheir zich'roneinu ufikdoneinu, v'yavo v'yagia v'yeiratzeh v'yishama v'yipakeid v'yizacheir zich'roneinu ufikdoneinu, v'yavo v'yagia v'yeiratzeh v'yishama v'yipakeid v'yizacheir zich'roneinu ufikdoneinu.

Zoch'reinu, A-onai E-loheinu, bo l'tovah.
Ha'atzeret / Chag hamatzot / Chag haShavuot / Rosh HaChodesh / Chag HaSukot / Hashmini Chag l'chayim ul'shalom b'yom m'nuchateinu.

We return to the theme of the third paragraph: Jerusalem.

8. More Jerusalem

May G-d rebuild Jerusalem, the holy city, speedily in our lifetime. Blessed is the L-rd, who restores Jerusalem with mercy. Amen.

Baruch ata A-onai, boneh v'rachamav Y'rushalayim. Amein.

9. For Goodness

Blessed is the L-rd our G-d, Sovereign of the universe, who is our G-d, our Parent, our Sovereign, our Mighty One, our Creator, our Redeemer, our Maker, the Holy One of Jacob, the Shepherd of Israel, the good Sovereign who does good to all. May G-d who continually shows us kindness continue offering goodness to us. As G-d has ever bestowed favors upon us, may G-d continue to bless us with grace, loving kindness, compassion, deliverance, prosperity,
for the fact that after the Beitar Massacre, in which thousands of Jews died, G-d allowed their bodies to remain intact for proper burial (Brachot 48b). What are the good things in your life for which you might offer blessing?

Baruch ata A-onai, E-loheinu melech ha-olam, ha-
Eil avinu Malkeinu adireinu
bor’einu go-aleinu yotz’reinu k’dosheinu
k’dosh Ya’akov, ro-einu ro-ei Yisrael, hamelech
hatov v’hameitiv lakol,
sheb’chol-yom yavom
hu heitiv, hu meitiv, hu yeitiv lanu.
Hu g’malnu hu gomeleinu hu yig-m’leinu la-ad
l’chein ul-chesed ul-rachamim
ul-revach, hatzala v’hatzlacha b’racha
vi-shua nechama,
parnasa v’chalkala
v’rachamim v’chayim v’shalom v’kol-tov,
u-mikol tuv l’olam al y’chasreinu.

10. Special Prayers 1

May the Merciful One reign over us forever and ever. May the Merciful One be exalted in heaven and on earth. May the Merciful One be praised in all generations, be glorified through us to all eternity, and be honored among us forever. May the Merciful One grant us an honorable livelihood. May the Merciful One break the yoke of our oppression and lead us in dignity to our ancient homeland. May the Merciful One send abundant blessing upon this dwelling and the table at which we have eaten. May the Merciful One send Elijah the Prophet to us, and may he bear good tidings of salvation and comfort.

Harachaman, hu yimloch aleinu l’olam va-ed.
Harachaman, hu yitbarach bashamayim uva’aretz.
Harachaman, hu yishtabach l’dor dorim,
v’yitpa-ar banu la-ad u-l’neitzach n’tzachim,
v’yit-hadar banu la-ad u-l’olmei olamim.
Harachaman, hu y’far-n’seinu b’chavad.
Harachaman, hu yishbor uleinu me’al tzavareinu
v’hu yolicheinu kom’miyut l’artzeinu.
Harachaman, hu yishchach b’racha
m’rubabayit hazeh
v’al shulchan zeh she-achalnu alav.

Harachaman, hu yishlach lanu et-Eliyahu Hanavi,
zachur latov,
vivaser-lanu b’sorot tovet
y’shu-ot v’nechamot.

11. Special Prayers 2

May the Merciful One bless all who are gathered here and all their families, as well as all dear to us, just as our ancestors: Abraham, Isaac, and Jacob were blessed in every way; and Sarah, Rebecca, Rachel, and Leah, were described as “good”; so may G-d bless all of us together with a complete blessing, and we say: Amen. May our merit and the merit of our ancestors secure enduring peace for all of us. May we receive a blessing from the L-rd, and justice from the G-d of our salvation. May we find grace and favor in the sight of G-d and humankind.
Harachaman hu y’vareich et-kol-ham’subim kan, otanu-v’et-kol asher lanu.

K’mo she-nitbarchu avoteinu:
Avraham, Yitzchak, v’Ya-akov, bakol mikol kol,
v’imoteinu: Sarah, Rivkah, Rachel v’Leah,
heitiv tovat tov tov
kein y’vareich otanu kulanu yachad
bivracha sh’leima, v’nomar: Amein.
Bamarom y’alamdu aleihem v’aleinu z’chut,
V’nima’tza chein v’seichel tov b’einei Elohim v’adam.

12. Special Prayers 3
May the Merciful One bless all of the children of Israel who are now oppressed and bring them from darkness into light. May the Merciful One bless the State of Israel, the beginning of the flowering of our redemption. May the Merciful One create a caring bond between the children of Sarah and the children of Hagar.

Harachaman, hu y’variech
et kol acheinu b’nei Yisrael
han’tunim betzarah,
v’yotzi-eim mei-afeilah l’orah.

Harachaman, hu y’variech et Medinat Yisrael,
Reishit tzmichat g’ulateinu.

Harachaman, hu yitein achavah
bein b’nei Sarah u’vein b’nei Hagar.

13. On Shabbat
May the Merciful One grant us a world that shall be entirely Shabbat and eternal rest.

Harachaman, hu yan-chileinu
yom shekulo Shabbat
umnuchah l’chayei ha-olamim.

14. On Rosh Chodesh
May the Merciful One renew this new month upon us for good and for blessing.

Harachaman hu y’chadesh aleinu et hachodesh
haze l’tova v’lvracha.

15. On Festivals
May the Merciful One grant us a day that is entirely good. On Sukkot: May the Merciful One restore the Sukkah of David which is falling for us.

Harachaman hu yan-chileinu yom shekulo tov.
On Sukkot: Harachaman hu yakim lanu et Sukat
David hanofalet.

16. Messianic Times

May the Merciful One enable us to live in the Messianic age and in the world to come.

Harachaman, hu y’zakeinu limot hamashiach, ul-chayei ha-olam haba.

17. Deliverance

G-d grants deliverance (on Shabbat and Rosh Chodesh: G-d is a tower of deliverance) to G-d’s chosen sovereign, and shows kindness to G-d’s anointed one, to David, and his descendents forever.

Magdil (Shabbat/Rosh Chodesh/Festivals: Migdol)

yshuo malko

v’oseh chesed lim-shicho,

l’David ul’zar-o ad olam.

18. Peace

May the One who makes peace in the heavens let peace descend on all us and all of Israel, and let us say: Amen.

We end many of our prayers with a prayer for peace.

Oseh shalom bimromav hu ya-aseh shalom

aleinu v’al kol-Yisrael, v’imru: Amein.

19. More on God

Fear the L-rd, you who are consecrated; those who fear the L-rd will be sustained. Those who deny G-d are lacking and hungry. Those who seek the L-rd shall not lack anything that is good. Give thanks to the L-rd, for G-d is good; G-d’s mercy endures forever. G-d opens G-d’s hand and satisfies every living thing with favor. Blessed is the one who trusts in the L-rd, for the L-rd will be their protection. I have been young, and I have been old, but I have not seen a righteous person abandoned or that person’s seed destitute. May the L-rd give strength to our people; may the L-rd bless our people with peace.

Prayers used for the Havdalah Service begin here.
Blessing over the wine
Blessed are You, Adonai our God, Ruler of the Universe, Creator of the fruit of the vine.

Baruch Ata Adonai, Eloheinu Melech ha’olam, borei p’ri hagafen.

Blessing over the spices
Blessed are You, Adonai our God, Ruler of the Universe, Creator of all kinds of spices.

Baruch Ata Adonai, Elohaynu Melech Haolam, boreh minay visamim.

Blessing over the Havdalah Candle
Blessed are You, Adonai our God, Ruler of the Universe, Creator of the lights of fire.

Baruch Ata Adonai, Elohaynu Melech Haolam, boreh mi’oray ha’esh.

Blessing of Havdalah
Blessed are You, Adonai our God, Ruler of the Universe, who distinguishes between sacred and ordinary, between light and darkness, between the seventh day and the six days of creation. Blessed are You, Adonai, Who distinguishes between sacred and ordinary. You teach us to distinguish between the commonplace and the holy: teach us also to transform our sins to merits. Let those who love You be numerous as the sands, and the stars of heaven.

Baruch ata Adonai, Eloheinu melech haolam, hamavdil bein kodesh l’hol, bein or l’hoshech, bein yom hashvi’l l’sheishet yamei hama’aseh.

Baruch ata Adonai, hamavdil bein kodesh l’hol.
Ha-mav-dil bein ko-desh l’chol, cha-to-teri-nu

Sip the wine or grape juice. Extinguish the Havdalah candle in the remaining wine/ juice while the following is sung or read.