



Shabbat Evening Services

"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:

- Keshercollge.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

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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

Traditionally, *Kabbalat Shabbat* begins with six chapters (95 -99 and 29) from the book of Psalms (ancient songs recited in the Temple) followed by *L'chah Dodi*, and two more psalms. These songs, which precede the basic evening service, serve to spiritually prepare us for prayer. Here, we have inserted some modern songs for the same purpose.

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

ביס בם

בָּם בָּם בָּם בָּם בָּם בָּם.
בָּם בָּם בָּם בָּם בָּם בָּם.
שַׁבַּת שְׁלוֹם. שַׁבַּת שְׁלוֹם.
שַׁבַּת שְׁלוֹם. שַׁבַּת שְׁלוֹם.

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.

הנה מה-טוב

הִנֵּה מַה-טוֹב וּמַה-נְּעִים.
שֵׁבֶת אַחִים גַּם-יַחַד.



*The services begin with the lighting of the candles.
The community recites the prayers along with the leader.
If you have not led it before, please volunteer!*

Candle Blessing

We light candles to usher in most holidays. It is traditional to use two candles on Shabbat, symbolic of the two commandments to remember and to observe Shabbat.

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

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

הדלקת הנרות

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



We sing the following in Hebrew.

L'chah Dodi

L'chah Dodi, a sixteenth-century mystical poem by Shlomo Halevi Alkabetz of Safed, is sung to welcome the Sabbath Bride. It links the ordinary weekday with the holy Sabbath. We welcome the Sabbath, described here as a bride, into our lives as if we, the Jewish people, are her

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.

לכה דודי

לְכֵה דוּדֵי לְקִרְאֵת כְּלָה.
פְּנֵי שַׁבַּת נְקַבְּלָה.

groom on her
wedding day.

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

שָׁמֹר וְזָכוֹר בְּדִבּוּר אֶחָד.
הִשְׁמִיעֵנוּ אֵל הַמְיֻחָד.
יְיָ אֶחָד, וּשְׁמוֹ אֶחָד.
לְשֵׁם וּלְתַפְאֵרֶת וּלְתִהְיֶה.

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.

לְקִרְאֵת שַׁבָּת לָכוּ וּנְלַכְהָ.
כִּי הִיא מְקוֹר הַבְּרָכָה.
מֵרֵאשׁ מִקְדָּם נְסוּכָה.
סוֹף מַעֲשֵׂה בְּמַחְשָׁבָה תִּחְלָה.

Hitor'ri, hitor'ri,
Ki va oreich! Kumi ori
Uri uri, shir dabeiri;
K'vod Adonai alayich nig'lah.

הִתְעוֹרְרִי, הִתְעוֹרְרִי.
כִּי בָּא אֲרִיךָ! קוּמִי אֲרִי.
עוֹרֵי עוֹרֵי, שִׁיר דְּבִירִי,
כְּבוֹד יְיָ עָלֶיךָ נִגְלָה.

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

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

בּוֹאֵי בְּשָׁלוֹם עֲטֹרֶת בַּעֲלָה.
גַּם בְּשִׂמְחָה וּבְצִהּלָה.
תּוֹךְ אֲמוּנֵי עַם סְגֻלָּה.
בּוֹאֵי כָלְהוּ בּוֹאֵי כָלְהוּ!

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

מזמור שיר

Psalm 92 praises God
in reference to
Shabbat.

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.
Alel asor va'alei-navel
alel higayon b'chinar.

מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת
טוֹב לְהַדוֹת לַיהוָה
וּלְזַמֵּר לְשִׁמְךָ עֲלִיּוֹן.
לְהַגִּיד בַּבֹּקֶר חַסְדְּךָ
וְאֱמוּנַתְךָ בַּלַּיִל.
עֲלֵי-עֲשׂוֹר וְעֲלֵי-נָבֶל.
עֲלֵי הַגַּיּוֹן בְּכִנּוֹר.



*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.*

*The leader then repeats the second line.
Bend your knees and bow while saying the first words
of your line, and stand back up after saying the last word.*

Bar'chu

ברכו

The Bar'chu is the "call to worship" and is formally the first part of the evening service. It requires a *minyan* (ten people), calling everyone together for prayer.

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!

בְּרַחוּ אֶת־יְיָ הַמְבַרְךָ!
בְּרוּךְ יְיָ הַמְבַרְךָ לְעוֹלָם וָעֶד!

Please be seated.

Ma-ariv Aravim

מעריב ערבים

This prayer we say in English.

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. Your will controls 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,
Uvit'vunah m'shaneh itim,
Umachalif et-haz'manim, um'sadeir et-hakochavim,
B'mishm'roteihem baraki-a kir'tzono.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.
אֲשֶׁר בְּדַבְרֹךְ מַעְרִיב עֲרָבִים.
בְּחֹכְמָה פּוֹתֵחַ שְׁעָרִים.
וּבִתְבוּנָה מְשַׁנֶּה עֵתִים.
וּמַחְלִיף אֶת־הַזְּמַנִּים. וּמַסְדֵּיר אֶת־הַכּוֹכָבִים.
בְּמִשְׁמְרוֹתֵיהֶם בְּרַקִּיעַ כְּרִצּוֹנוֹ.

Borei yom valai'lah,
Goleil or mip'nei choshech v'choshech mip'nei or,
Uma-avir yom umeivi lai'lah,
umav'dil bein yom uvein lail'ah, Adonai tz'va-ot sh'mo.
El chai v'kayam, tamid yim'loch aleinu l'olam va-ed.
Baruch Atah, Adonai, hama-ariv aravim.

בוֹרֵא יוֹם וְלַיְלָה
גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי אוֹר.
וּמַעְבִּיר יוֹם וּמַבִּיא לַיְלָה.
וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה. יְיָ צְבָאוֹת שְׁמוֹ.
אֵל חַי וְקַיָּם. תָּמִיד יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.
בְּרוּךְ אַתָּה יְיָ הַמַּעְרִיב עֲרָבִים.

Ahavat Olam

אהבת עולם

God, like a parent, showers us with love, in part by teaching us right from wrong through Torah.

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 vaed. Ki heim chayeinu

אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל עַמְּךָ אַהֲבָתָּ:
תּוֹרָה וּמִצְוֹת. חֻקִּים וּמִשְׁפָּטִים אוֹתָנוּ לְמַדְתָּ.
עַל כֵּן יְיָ אֱלֹהֵינוּ. בְּשֹׂכְחֵנוּ וּבְקוּמֵנוּ
נָשִׂיחַ בְּחֻקֶּיךָ. וְנִשְׂמַח בְּדַבְרֵי תוֹרָתְךָ
וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד. כִּי הֵם חַיֵּינוּ

V'orech yameinu, uvahem neh'geh yomam valai'lah.
V'ahavat'cha al-tasir mimenu l'olamim!
Baruch Atah Adonai, ohev amo Yisrael.

וְאָרַךְ יָמֵינוּ. וּבְהֵם נִהְגָה יוֹמָם וְלַיְלָה.
וְאַהֲבַתְּךָ אֶל-תַּסִּיר מִמֶּנּוּ לְעוֹלָמִים!
בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ עֹמֵד עִמּוֹ יִשְׂרָאֵל.

Sh'ma

שמע

The premier declaration of faith in Judaism, Sh'ma proclaims God's unity and eternity.

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.

שְׁמַע יִשְׂרָאֵל: יְיָ אֱלֹהֵינוּ. יְיָ אֶחָד.
בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

For the Sh'ma, we sing the first line aloud and recite the second one silently. It is customary to cover one's eyes to help concentrate, and announce the "dale" sound at the end of "echad". We then continue with V'ahavta.

If there is a musical guest, we may sing the first part of V'ahavta ("And Thou Shalt Love") in English. Otherwise, we will sing the first part in Hebrew and read the remainder silently.

In V'ahavta, we declare our loyalty and love for God with this Torah text, a concrete example of God's love for us as mentioned in Ahavat Olam. We love God with everything—heart, soul, body, good and bad inclinations, and with more strength than we think we possess. We pray that there not be a moment in our lives that we do not show God this love. We also hearken to our experience as slaves in Egypt and remember that God helped us find freedom.

V'ahavta

ואהבת

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 heaven, 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 throughout their generations, putting upon the fringe of each corner a thread of blue. And it shall be unto you for a fringe, that 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 eit Adonai Elohecha
b'chol l'av'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'lecht'cha vaderech
Uv'shoch'b'cha uv'kumecha.
Uk'shartam l'ot al yadecha
V'hayu l'totafot bein einecha.
Uch'tav'tam al m'zuzot beitecha uvish'arecha.

וְאַהֲבַתְּ אֶת יְיָ אֱלֹהֶיךָ
בְּכֹל-לְבָבְךָ, וּבְכֹל-נַפְשְׁךָ, וּבְכֹל-מְאֹדְךָ.
וְהָיוּ הַדְּבָרִים הָאֵלֶּה
אֲשֶׁר אֲנִי מְצַוֶּה הַיּוֹם עֲלֶיךָ לְבַקֵּךְ.
וְשִׁנַּנְתֶּם לְבָבְךָ וְדִבַּרְתֶּם בָּם.
בְּשִׁיבְתְּךָ בְּבֵיתְךָ, וּבְלִכְתּוֹךָ בַּדֶּרֶךְ
וּבְשֹׁכְבְךָ, וּבְקוּמְךָ.
וְקָשַׁרְתֶּם לְאוֹת עַל-יָדְךָ
וְהָיוּ לְטֹטְפוֹת בֵּין עֵינֶיךָ.
וְכָתַבְתֶּם עַל-מְזוּזוֹת בֵּיתְךָ, וּבְשַׁעְרֶיךָ.

Continue now
silently in Hebrew

וְהָיָה, אִם-שָׁמַע תִּשְׁמָעוּ אֶל-מִצְוֹתַי, אֲשֶׁר אֲנִי מִצְוֶה אֶתְכֶם הַיּוֹם, לַאֲהָבָה אֶת-יְהוָה אֱלֹהֵיכֶם וּלְעֲבֹדוֹ, בְּכֹל-לִבְבְּכֶם, וּבְכֹל-נַפְשְׁכֶם: וְנָתַתִּי מִטֶּרֶם-אֶרְצְכֶם בְּעֵתוֹ, יוֹרֵה וּמַלְקוֹשׁ, וְאִסַּפְתִּי דַגְנְךָ וְתִירֹשֶׁךָ וַיִּצְהַרְךָ: וְנָתַתִּי עֲשָׂב בְּשָׂדֶךָ לְבְהֵמְתֶךָ, וְאִכְלֹת וּשְׁבַעְתָּ: הַשְּׁמְרוּ לָכֶם, פֶּן-יִפְתָּה לְבַבְכֶם, וְסָרְתֶם וּשְׁבַרְתֶם אֶל-הַיָּם אַחֲרָיִם, וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָלָה אֶרֶץ-יְהוָה בְּכֶם וְעָצַר אֶת-הַשְּׁמַיִם, וְלֹא-יִהְיֶה מִטֶּר, וְהָאֲדָמָה לֹא תִתֵּן אֶת-יְבוּלָהּ, וְאָבַדְתֶם מִתְּרֵה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם: וּשְׁמַתֶם אֶת-דְּבָרֵי אֱלֹהֵי, עַל-לִבְבְּכֶם וְעַל-נַפְשְׁכֶם, וְקִשְׁרְתֶם אֹתָם לְאוֹת עַל-יְרֵכֶם, וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם: וּלְמַדְתֶּם אֹתָם אֶת-בְּנֵיכֶם, לְדַבֵּר בָּם, בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבְלִכְתְּךָ בַדֶּרֶךְ, וּבְשִׁכְבְּךָ וּבְקוּמְךָ: וְקִתְבְּתֶם עַל-מִזוּזוֹת בֵּיתְךָ, וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבּוּ יְמֵיכֶם וַיְמַי בְּנֵיכֶם, עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְתִּיכֶם לֵתֵת לָהֶם, כִּימֵי הַשָּׁמַיִם עַל-הָאָרֶץ:

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.

Va-yo-mer a-do-nai el mo-she ley-mor. Da-ber el b'ney yis-ra-el v'-a-mar-ta a-ley-hem v'-a-su la-hem tsi-tsit al kan-fey vig-dey-hem l'-do-ro-tam v'-nat-nu al tsi-tsit ha-ka-naf p'-til t'-khe-let. V'-ha-ya la-khem l'-tsi-tsit u-r'-i-tem o-to uz-khar-tem et kol mi-tso-t a-do-nai va-a-si-tem o-tam v'-lo ta-tu-ru ah-cha-rei le-vav-chem ve-ah-cha-rei ei-nay-chem ah-she-ah-tem zo-neem a-kha-rey-hem.

L'-ma-an tiz-kru va-a-si-tem et kol mits-vo-tai vi-hyit-tem k'-do-shim ley-lo-hey-khem. A-ni a-do-nai a-lo-hey-khem a-she-ah ho-tsey-ti et-khem me-e-rets mits-ra-yim li-hyot la-khem ley-lo-him a-ni a-do-nai e-lo-hey-khem. (E-met.)

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל, וְאָמַרְתָּ אֲלֵהֶם, וְעָשׂוּ לָהֶם צִיצִית, עַל-כַּנְפֵי בְגָדֵיהֶם לְדֹרֹתָם, וְנָתַנּוּ עַל-צִיצִית הַכְּנָף, פֶּתִיל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצִית, וּרְאִיתֶם אֹתוֹ, וִזְכַּרְתֶּם אֶת-כָּל-מִצְוֹת יְהוָה, וְעָשִׂיתֶם אֹתָם, וְלֹא תִתּוּרוּ אַחֲרָיִם לְבַבְכֶם וְאַחֲרָיִם עֵינֵיכֶם אֲשֶׁר-אִתְּם זָנִים אַחֲרֵיהֶם:

לְמַעַן תִּזְכְּרוּ, וְעָשִׂיתֶם אֶת-כָּל-מִצְוֹתַי, וְהָיִיתֶם קְדוֹשִׁים לֹאֱלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם, לְהַיּוֹת לָכֶם לֵאלֹהִים, אֲנִי יְהוָה אֱלֹהֵיכֶם: (אֲמַת) יְהוָה אֱלֹהֵיכֶם אֲמַת:

◆◆
We remain seated and sing Mi Chamocha in Hebrew.

Mi Chamocha

גאולה

After freedom from slavery, our people sang these words at the Sea of Reeds (Red Sea) to celebrate their freedom (Exodus 15). Today, we sing them to conjure images of our own future redemption and freedom. We imagine a day when the world will be perfected.

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'hilot, oseh feleh?

Malchutchah ra'u vanecha, bokei'a yam lifnei Mosheh;
Zeh Eili! 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.

מִי-כְמוֹכָה בְּאֵלִים, יְיָ מִי כְמוֹכָה,
נִאֲדָר בְּקֹדֶשׁ, נוֹרָא תְהִלַּת, עֹשֶׂה פֶלֶא?

מְלֻכּוֹתֶיךָ רָאוּ בְנֵיךָ, בּוֹקַע יָם לְפָנַי מֹשֶׁה;
זֶה אֱלֹהֵי! עָנּוּ וְאָמְרוּ:
יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד!

וְנֹאמַר: כִּי-פָדָה יְיָ אֶת-יַעֲקֹב, וַיְגָאֵלוּ מִיַּד
תְּזַק מִמֶּנּוּ. בְּרוּךְ אַתָּה יְיָ, גֹאֵל יִשְׂרָאֵל.

◆◆
We read Hashkivenu in English.

Hashkiveinu

השכיבנו

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.

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.

Uf'ros aleinu sukkat sh'lomecha.
Baruch Atah Adonai, haporeis sukkat shalom aleinu,
v'al-kol-amo-Yisrael v'al Yerushalayim.

וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ.
בְּרוּךְ אַתָּה יְיָ הַפּוֹרֵשׁ סִכַּת שְׁלוֹם
עָלֵינוּ וְעַל-כָּל-עַמּוֹ-יִשְׂרָאֵל וְעַל יְרוּשָׁלַיִם.



Please rise for V'shamru in Hebrew.

V'shamru

ושמרו

The children of Israel shall keep the Shabbat, observing Shabbat as an eternal covenant for all generations. It is a sign forever between Me and the people of Israel, for the Eternal One made the heavens and earth in six days, but on the seventh day, God rested and was refreshed. (Exodus 31:16-17)

We seek to emulate God, who rested on the seventh day, by making Shabbat a holy day of rest.

V'sham'ru v'nei-Yisrael et haShabbat,
La-asot et-haShabbat l'dorotam b'rit olam.
Beini uvein b'nei Yisrael ot hi l'olam,
Ki sheishet yamim asah Adonai
Et-hashamayim v'et-ha-aretz,
Uvayom hash'vi-i shavat vayinafash.

וְשָׁמְרוּ בְנֵי-יִשְׂרָאֵל אֶת-הַשַּׁבָּת.
לַעֲשׂוֹת אֶת-הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם.
בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעָלָם.
כִּי-שֵׁשֶׁת יָמִים עָשָׂה יְיָ
אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ.
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפַשׁ.



Remain standing for Chatzi Kaddish.

Chatzi Kaddish

חצי קדיש

Serving to break up sections of the service, the Chatzi Kaddish declares God's sovereignty and authority over the world. Sometimes called the Half (Chatzi) Kaddish because it is shorter than other Kaddish prayers, it is usually led responsively by the prayer leader, hence its name. Every Kaddish is a doxology, or a statement of praise to God.

May God's great name be extolled and sanctified in the world that God created at will. May God's authority rule in our lives and days and in the life of all Israel, now and in coming times, and let us say: Amen. May God's great name be praised forever and ever. May the name of the Holy One, Blessed be God, be blessed, praised, honored, elevated, carried high, glorified, raised, and rejoiced, who is above all the blessings and songs, praises and adorations that we utter in the world. And let us say: Amen.

Yit'gadal v'yit'kadash sh'meih raba: (**Amen.**)
B'alma di-v'ra chi'rutei,
V'yam'lich mal'chutei, **b'chayeichon**
Uv'yomeichon uv'chayei d'chol-beit Yisrael,
Ba-agala uviz'man kariv, v'im'ru: Amen.

יִתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא: (אָמֵן.)
בְּעֻלְמָא דִּי-בְרָא כְרַעוּתֵיהּ.
וַיְמַלִּיךְ מַלְכוּתֵיהּ בְּחַיֵּיכוֹן
וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל.
בְּעֻגְלָא וּבְזִמְן קָרִיב וְאָמְרוּ: אָמֵן.

Bolded words are to be read by both the

Y'hei sh'meih raba m'varach
l'alam ul'al'mei al'maya.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ

leader and the
congregation.

Yit'barach v'yish'tabach v'yit'pa-ar
V'yit'romam v'yit'nasei,
V'yit'hadar v'yitaleh v'yit'halal sh'meih d'kud'sha,
B'rich hu, l'eila min-kol-bir'chata v'shirata,
Tush'b'chata v'nechemata da-amiran b'al'ma
V'imru: **Amen**.

לְעֵלָם וּלְעַלְמֵי עָלְמַיָּא.
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר
וְיִתְרוֹמֵם וְיִתְנַשֵּׂא.
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקוּדְשָׁא
בְּרִיךְ הוּא. לְעֵלָא מִן-כָּל-בִּרְכָתָא וְשִׁירָתָא.
תְּשׁוּבָתָא וְנַחֲמָתָא דְאַמִּירָן בְּעֵלְמָא.
וְאָמְרוּ: אָמֵן.



The Amidah begins here.
This group of prayers is read silently, continuing through "Oseh Shalom".
If you are able, please stand throughout the Amidah.
As an alternative, you can use this as personal meditative time.
When you are finished, you may be seated.

Amidah

עמידה

Take three steps
backward, and then
three steps forward,
corresponding to
each of the words
here.

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

אֲדֹנָי, שְׁפֹתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתְךָ.

Keep your feet
together throughout
the Amidah. If you're
in a hurry, focus on
the bolded prayer
"signatures".

1. Avot v'Imahot

אבות ואמהות

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.**

Bend your knees at
"Baruch", bow at
"Atah", and
straighten up at
"Adonai".

Baruch Atah Adonai, Eloheinu v'Elohei avoteinu
V'Imoteinu, Elohei Avraham, Elohei Yitzchak,
V'Elohei Ya-akov. Elohei Sarah, Elohei Rivkah,
Elohei Leah, v'Elohei Rachel. Ha-El hagadol
Hagibor v'hanora, El elyon. Gomeil chasadim
Tovim, v'koneih hakol, v'zocheir chasdei avot
V'imahot, umeivi g'ulah liv'nei v'neihem, l'ma-an
Sh'mo b'ahava.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
וְאִמּוֹתֵינוּ אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק,
וְאֱלֹהֵי יַעֲקֹב. אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,
אֱלֹהֵי לֵאָה, וְאֱלֹהֵי רָחֵל. הָאֵל הַגָּדוֹל
הַגְּבוּר וְהַנּוֹרָא, אֵל עֲלִיּוֹן. גּוֹמֵל חֲסָדִים
טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסָדֵי אֲבוֹת
וְאִמּוֹתָיו. וּמְבִיא גְּאֻלָּה לְבְנֵי בְנֵיהֶם.
לְמַעַן שְׁמוֹ בְּאַהֲבָה.

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.

Melech ozeir umoshia umagein.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.
בָּרוּךְ אַתָּה יְיָ, מְגֵן אַבְרָהָם וְעֹזֵר שָׂרָה.

Baruch Atah Adonai, magen Avraham v'ezrat Sarah.

2. G'vurot

גבורות

The second Amidah
blessing gives
examples of the
wondrous daily acts
of loving-kindness
bestowed upon us.

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.

Atah gibor l'olam, Adonai, m'chayeih hakol atah,
Rav l'hoshi-a. M'chalkel chayim b'chesed,
M'chayeih hakol b'rachamim rabim.
Somech noflim, v'rofe cholim, umatir asurim,
Um'kayeim emunato lisheinei afar.
Mi chamocha ba-al g'vurot, umi domeh lach, Melech
meimit um'chayeh umatzmiach y'shuah?
V'ne-eman atah l'hachayot hakol.
Baruch Atah Adonai, m'chayeh hakol.

אתה גבור לעולם. אדני. מחיה הכל אתה.
רב להושיע. מכלכל חיים בחסד.
מחיה הכל ברחמים רבים. סומך
נופלים. ורופא חולים. ומתיר אסורים.
ומקים אמונתו לישגי עפר.
מי כמוך בעל גבורות. ומי דומה לך.
מלך ממת ומחיה ומצמיח ישועה?
ונאמן אתה להחיות הכל.
ברוך אתה יי. מחיה הכל.

3. K'dushat HaShem

קדושת השם

The third blessing
focuses on God's
holiness and our
desire to act in a
"holy" manner.

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

Atah kadosh v'shimcha kadosh
Uk'doshim b'chol-yom y'hal'lucha, Selah!
Baruch Atah Adonai, ha-El hakadosh.

אתה קדוש ושמך קדוש
וקדושים בכל-יום יהללוך. סלה!
ברוך אתה יי. האל הקדוש.

4. K'dushat Hayom

קדושת היום

On Shabbat and
holidays, a fourth
blessing replaces the
thirteen intermediary
prayers found in the
weekday Amidah,
and is called K'dushat
Hayom, or "The
holiness of the day."
Unlike the weekdays,
we refrain from
petitioning God on
Shabbat, both as a
recognition that it is
God's day of rest and
because Shabbat is a
taste of the world to
come (olam ha-ba),
the utopian future,
when our needs will
all be met and we will
no longer need to ask
God to fulfill them.

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 joyous with Your salvation, and purify our hearts to serve You truthfully. O Adonai our God, give us a heritage of 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'lit ma-aseih shamayim va-aretz,
Uveirach'to mikol hayamim v'kidash'to
Mikol-haz'manim, 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 Elohim et yom hash'vi-i vay'kadeish oto.
Ki vo shavat mikol m'lach'to
Asher-bara Elohim la-asot.
Eloheinu v'Elohei avoteinu v'imoteinu,
R'tzeih vim'nuchateinu. Kad'sheinu b'mitz'vatecha,
V'tein chel'keinu b'Toratecha. Sabeinu mituvecha,
V'sam'cheinu bishu-atecha, v'taheir libeinu

אתה קדש'ת את-יום השביעי לשמך:
תכלית מעשה שמים וארץ.
ויברכתו מכל הימים וקדש'תו
מכל-הזמנים. וכן כתוב בתורתך:
ויכלו השמים והארץ וכל-צבאם.
ויכל אל-הים ביום השביעי.
מלאכתו אשר עשה.
וישבת ביום השביעי
מכל מלאכתו אשר עשה.
ויברך אל-הים את-יום השביעי ויקדש אתו.
כי בו שבת מכל-מלאכתו
אשר-ברא אל-הים לעשות.
אל-הינו ואל-הי אבותינו ואמותינו.
רצה במנוחתנו. קדשנו במצותך.
ותן חלקנו בתורתך. שבענו מטובך.
ושמחנו בישועתך. וטהר לבנו

L'ov'd'cha be-emet. V'han'chileinu, Adonai Eloheinu,
B'ahavah uv'ratzon Shabbat kod'shecha
v'yanuchu vah Yisrael m'kad'shei sh'mecha.
Baruch Atah Adonai, m'kadeish haShabbat.

לְעַבְדְּךָ בְּאֵמֶת. וְהַנְחִילֵנוּ. יְיָ אֱלֹהֵינוּ
בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קֹדֶשְׁךָ
וְיַנְחוּנוּ בְּהַיָּשָׁר אֱלֹהֵינוּ מִקַּדְשֵׁי שְׁמֶךָ.
בְּרוּךְ אַתָּה יְיָ מְקַדֵּשׁ הַשַּׁבָּת.

5. Avodah

עבודה

Blessings 5 – 7 are found in every Amidah. Avodah shows how our prayer replaced the sacrificial system in the Temple. Priests at the end of their sacrifice would ask God to accept their labors; so too we pray for acceptance of our prayer.

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'tzeih, Adonai Eloheinu, b'am'cha Yisrael, ut'filatam
B'ahavah t'kabeil, ut'hi l'ratzon tamid avodat
Yisrael amecha. Eil karov l'chol-kor'av p'neih el
Avadecha v'chaneinu. Sh'foch ruchacha aleinu.

רְצֵה. יְיָ אֱלֹהֵינוּ. בְּעַמְּךָ יִשְׂרָאֵל. וּתְפִלָּתָם
בְּאַהֲבָה תִּקְבֹּל. וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוֹדַת
יִשְׂרָאֵל עִמָּךְ. אֵל קָרוֹב לְכָל-קֹרְאָיו פְּנֵיהָ אֵל
עֹבְדֶיךָ וְתַנְנוּ. שְׁפוּךְ רוּחְךָ עָלֵינוּ.

Include this part only during Rosh Chodesh.

Our God and God of our ancestors, may our existence be raised, come up and be remembered, along with the memory of all Your people Israel, for goodness, grace, kindness and compassion, for life and for peace on this New Moon. Remember us today, Adonai our God, for well-being. Amen. Visit us on this day with blessing. Amen. Save us on this day with life. Amen.

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.

Eloheinu v'Elohei avoteinu v'imoteinu, ya-aleh, v'yavo, V'yizacher
zich'roneinu v'zich'ron kol-am'cha beit Yisrael L'fanecha, l'tovah
l'chein, l'chesed ul'rachamim, l'chayim Ul'shalom b'yom Rosh
HaChodesh hazeh.
Zoch'reinu, Adonai Eloheinu, bo l'tovah. Amen.
Ufok'deinu vo liv'rachah. Amen.
V'hoshiyeinu vo l'chayim. Amen.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ. יַעֲלֶה. וְיָבֹא.
וְיִזְכֹּר וְיִזְכְּרֵנוּ וְיִזְכְּרוֹן כָּל-עַמְּךָ בַּיּוֹם
יִשְׂרָאֵל לְפָנֶיךָ. לְטוֹבָה לְחַן. לְחֶסֶד וּלְרַחֲמִים.
לְחַיִּים וּלְשָׁלוֹם בְּיוֹם רֵאשִׁית חֹדֶשׁ הַזֶּה.
זָכְרֵנוּ. יְיָ אֱלֹהֵינוּ. בּוֹ לְטוֹבָה.
וּפְקֹדֵנוּ בּוֹ לְבְרָכָה.
וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים.

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

V'techezenah eineinu b'shuv'cha l'Tzion b'rachamim.
Baruch Atah Adonai, hamachazir sh'chinato l'tzion.

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.
בְּרוּךְ אַתָּה יְיָ. הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן.

6. Hoda'ah

הודאה

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.

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'atah hu Adonai Eloheinu
v'Elohei avoteinu v'imoteinu l'olam va-ed.
Tzur chayeinu, magein yish'einu, Atah hu
L'dor vador. Nodeh l'cha un'sapeir t'hilatecha,
Al-chayeinu ham'surim b'yadecha, v'al-nish'moteinu

מוֹדִים אֲנַחְנוּ לָךְ. שְׂאֵתָה הוּא יְיָ אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ לְעוֹלָם וָעֶד.
צוּר חַיֵּינוּ. מָגֵן יִשְׁעֵנוּ. אַתָּה הוּא
לְדוֹר וָדוֹר. נוֹדֶה לָּךְ וְנִסְפֵּר תְּהִלָּתְךָ.
עַל-חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ. וְעַל-גְּשׁוֹמֹתֵינוּ

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:
Ki-lo tamu chasadecha, mei-olam kivinu lach.

הַפְּקוּדוֹת לָךְ. וְעַל-נִסְיֶיךָ שֶׁבְּכָל-יוֹם עֲמָנוּ.
וְעַל-נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל-עֵת.
עֶרֶב וּבֹקֶר וְצֹהַרִים. הַטּוֹב:
כִּי לֹא-כָלוּ רַחֲמֶיךָ. וְהַמְּרַחֵם:
כִּי-לֹא תָמוּ חַסָּדֶיךָ. מֵעוֹלָם קִוִּינוּ לָךְ.

V'al kulam yit'barach v'yit'romam shim'cha,
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.

וְעַל כָּל־מַלְאָכָיךָ וְיִתְרוֹמָם שְׁמֶךָ.
מְלַכְנוּ. תָּמִיד לְעוֹלָם וָעֶד. וְכָל הַחַיִּים
יִוְדוּךָ סֵלָה. וַיְהַלְלוּ אֶת שְׁמֶךָ בְּאֵמֶת.
הָאֵל יִשׁוּעַתָּנוּ וְעֲזָרְתָנוּ סֵלָה. בְּרוּךְ אַתָּה
יְיָ. הַטּוֹב שְׁמֶךָ וְלָךְ גָּאֹה לְהוֹדוֹת.

7. Shalom Rav

שלום רב

The Talmud teaches that we end our prayers with a blessing for peace.

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 l'vareich et-am'cha Yisrael
B'chol-eit uv'chol-sha'ah bish'lomecha.
Baruch Atah Adonai,
Ham'varech et-amo Yisrael bashalom.

שְׁלוֹם רַב עַל-יִשְׂרָאֵל עַמְּךָ תְּשִׁים לְעוֹלָם.
כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל-הַשְּׁלוֹם.
וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת-עַמְּךָ יִשְׂרָאֵל
בְּכָל-עֵת וּבְכָל-שַׁעַר בְּשִׁלּוֹמֶךָ.
בְּרוּךְ אַתָּה יְיָ. הַמְּבָרֵךְ אֶת-עַמּוֹ
יִשְׂרָאֵל בְּשָׁלוֹם.

Elohai N'tzor

אלהי נצור

As with the introductory sentence to the Amidah, we now return to the singular in our prayer. While we make our prayers communal, there is a place in our prayers for individual communications with God. This can be a moment to meditate on one's own life.

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'fatai 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'votcha tir'dof
Nafshi.V'chol-hachosh'vim alai ra-ah,
m'heirah hafar atzatom
V'kal'keil machashav'tam. Aseih l'ma'an sh'mecha,
Aseih l'ma-an y'minecha, aseih l'ma-an
K'dushatecha, Aseh l'ma-an Toratecha.
L'ma-an yechal'tzun y'didecha,
Hoshi-ah y'min'cha va-aneini.

אֵלֹהֵי נִצֹר לְשׁוֹנֵי מִרְעֵי. וּשְׂפָתַי מִדַּבֵּר
מִרְמָה. וְלִמְקַלְלֵי נַפְשִׁי תִדּוֹם.
וְנַפְשִׁי כְּעַפְרָה לְכָל תְּהִיָּה.
פְּתַח לִבִּי בְּתוֹרָתְךָ. וּבְמִצְוֹתֶיךָ תִרְדּוּף
נַפְשִׁי; וְכָל-הַחֹשֶׁשִׁים עָלַי רַעֵה.
מְהֵרָה הַפֵּר עֲצָתְךָ
וְקַלְקַל מַחְשַׁבְתְּךָ. עֲשֵׂה לְמַעַן שְׁמֶךָ.
עֲשֵׂה לְמַעַן יְמִינֶךָ. עֲשֵׂה לְמַעַן קִדְשָׁתְךָ.
עֲשֵׂה לְמַעַן תּוֹרָתְךָ.
לְמַעַן יִחַלְצוּן יְדִידֶיךָ.
הוֹשִׁיעָה יְמִינֶךָ וְעֲנֵנִי.

Yih'yu L'ratzon

יהיו לרצון

Since we originally ask that God open our lips and help us to express our prayers, we now say that we hope what we have said is acceptable. Another prayer for peace follows.

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.

יהיו לרצון אמרי-פי והגיון לבי לפניך,
יְיָ צוּרִי וְגֹאֲלִי.

Oseh Shalom

עושה שלום

Take three steps forward, turn/bow left, turn/bow right, take three steps back, raise your heels and be seated.

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.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו. הוּא יַעֲשֶׂה שְׁלוֹם
עָלֵינוּ וְעַל-כָּל-יִשְׂרָאֵל. וְאָמְרוּ: אָמֵן.



*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.*

Mi Shebeirach

מי שברך

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.

מי שְׁבִרְךָ אֲבוֹתֵינוּ מְקוֹר הַבְּרָכָה לְאִמּוֹתֵינוּ.

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 hab'rachah l'avoteinu.

מי שְׁבִרְךָ אִמּוֹתֵינוּ מְקוֹר הַבְּרָכָה לְאֲבוֹתֵינוּ.

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, uniting 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

עלינו

We acknowledge Israel's distinct position in the world. The Jewish people accept the one God, Creator of all. We look to share this quality with all peoples of the world who will one day recognize the redemptive qualities of believing in the one God.

At "ve-anachnu" bend the knees, at "kor'im" bow, and straighten up at "umodim"

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.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל. לְתַת גְּדֻלָּה לְיוֹצֵר
בְּרֵאשִׁית. שְׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת. וְלֹא
שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה; שְׁלֹא שָׁם
חֻלְקֵנוּ כְּהֵם. וְגוֹרְלֵנוּ כְּכֹל-הַמּוֹנֵם.
וְאֵנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים לְפָנֵי
מֶלֶךְ מְלֵכֵי הַמְּלָכִים. הַקְּדוֹשׁ בְּרוּךְ הוּא.

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.

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אֶרֶץ.
וּמוֹשֵׁב יְקָרוֹ בַּשָּׁמַיִם מִמַּעַל.
וּשְׁכִינַת עֲזוֹ בְּגִבְהֵי מְרוֹמִים.
הוּא אֱלֹהֵינוּ. אֵין עוֹד. אֱמֶת
מְלַכְנוּ. אָפֶס זִוְלָתוֹ. כְּכַתוּב בְּתוֹרָתוֹ: וַיֵּדַעַת
הַיּוֹם וְהִשְׁבִּית אֶל-לְבָבָהּ. כִּי יֵי הוּא
הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל וְעַל הָאֲרֶץ
מִתַּחַת. אֵין עוֹד.

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

וְנֵאמַר: וְהָיָה יְיָ לְמֶלֶךְ עַל-כָּל-הָאֲרָץ;
בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד. וּשְׁמוֹ אֶחָד!



"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

קדיש יתום

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

Let the glory of God be extolled and God's great name be hallowed in the world whose creation God willed. May God rule in our own day, in our own lives, and in the life of all Israel, and let us say: Amen. Let God's great name be praised for ever and ever. Beyond all praises, songs, and adorations that we can utter is the Holy One, the Blessed One, whom yet we glorify, honor, and exalt. And let us say: Amen. For us and for all Israel, may the blessing of peace and the promise of life come true, and let us say: Amen. May the One who causes peace to reign in the high heavens, let peace descend on us, on all Israel, and all the world, and let us say: Amen.

Yit'gadal v'yit'kadash sh'meih raba.
B'alma di-v'ra chir'uteih, v'yam'lich mal'chuteih

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.
בְּעֵלְמָא דִּי-בְרָא כְרַעוּתָהּ. וְיִמְלִיךְ מַלְכוּתָהּ

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 uviz'man kariv, v'im'ru: Amen.

Y'hei sh'meih raba m'vorach l'alam ul'almei al'maya.

Yit'barach v'yish'tabach v'yit'pa-ar v'yit'romam
V'yit'nasei v'yit'hadar v'yit'aleh v'yit'halal sh'meih
D'kud'sha, B'rich Hu, l'eila min-kol-bir'chata
V'shirata tush'b'chata v'nechemata da-amiran
B'alma, v'imru: Amen.

Y'hei sh'lama raba min-sh'maya v'chayim aleinu
V'al-kol-Yisrael, v'im'ru: Amen.

Oseh shalom bim'romav, Hu ya-aseh shalom
Aleinu v'al-kol-Yisrael, v'imru: Amen

"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

אדון עולם

Adon Olam is a traditional piyut, or liturgical poem, attributed to R. Solomon ibn Gabirol (Eleventh-century Spain).

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 were, 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'lit, v'lo ha'oz v'hamis'ra.

V'hu Eili, v'chai go-ali, v'tzur chev'li b'eit tzarah,
V'hu nisi umanos li, m'nat kosi b'yom ek'ra.

אָדוֹן עוֹלָם. אֲשֶׁר מָלַךְ. בְּטֶרֶם כָּל-יִצִיר נִבְרָא.
לֵעֵת נַעֲשֶׂה בְחִפְזוֹ כֹּל. אֲזִי מְלֶךְ שְׁמוֹ נִקְרָא.

וְאַחֲרַי כְּכֹלֹת הַכֹּל. לְבַדּוֹ יִמְלֹךְ נוֹרָא,
וְהוּא הָיָה. וְהוּא הוֹה. וְהוּא יִהְיֶה בְּתַפְאָרָה.

וְהוּא אֶחָד. וְאֵין שְׁנַי, לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.
בְּלִי רֵאשִׁית. בְּלִי תַכְלִית.
וְלוֹ הַעֲזֹ וְהַמְשִׁרָה.

וְהוּא אֵלַי. וְחַי גְּאֻלִּי. וְצוּר חֲבֻלִי בְּעֵת צָרָה.
וְהוּא נֹסִי וּמְנוּס לִי. מִנֵּת כּוֹסֵי בַיּוֹם אֶקְרָא.

B'yado af'kid ruchi, b'eit ishan v'a-irah,
V'im-ruchi g'viyati, Adonai li, v'lo ira.

בְּיָדוֹ אֶפְקִיד רוּחִי. בְּעֵת אִישָׁן וְאֶעִירָה.
וְעַם-רוּחִי גְוִיָּתִי. יְיָ לִי. וְלֹא אִירָא.

Shehecheyanu

שהחינו

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.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.
שֶׁהַחַיְנו וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזֶמַן הַזֶּה.

Im Tirtzu

אם תרצו

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'erez Tziyon viYrushalayim.

אִם תִּרְצוּ. אִם תִּרְצוּ.
אֵין זוֹ אַגְדָּה. אֵין זוֹ אַגְדָּה.
לְהִיּוֹת עַם חֲפְשִׁי בְּאַרְצֵנוּ
בְּאֶרֶץ צִיּוֹן וִירוּשָׁלַיִם:

Hatikva

התקווה

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
Ayin leTziyon Tzofiyah

כָּל עוֹד בְּלִבְבִי פְּנִימָה
נֶפֶשׁ יְהוּדִי הוֹמִיָּה.
וּלְפָאֵתִי מִזְרַח קְדִימָה
עֵין לְצִיּוֹן צוֹפִיָּה

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

עוֹד לֹא אֶבְדָּה תִּקְוַתֵּנוּ
הַתִּקְוָה בַּת שְׁנוֹת אַלְפַיִם
לְהִיּוֹת עַם חֲפְשִׁי בְּאַרְצֵנוּ
אֶרֶץ צִיּוֹן וִירוּשָׁלַיִם

Shalom Aleichem

שלום עליכם

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

שְׁלוֹם עֲלֵיכֶם. מַלְאָכֵי הַשָּׁרֵת.
מַלְאָכֵי עֲלִיּוֹן.
מִמֶּלֶךְ. מַלְכֵי הַמְּלָכִים

HaKadosh, Baruch Hu.

הַקְדוֹשׁ בְּרוּךְ הוּא.

Bo'achem l'shalom, mal'achei hashalom,
Mal'achei elyon.
MiMelech, Mal'chei ham'lachim
HaKadosh, Baruch Hu.

בוֹאֲכֶם לְשָׁלוֹם. מְלֹאֲכֵי הַשָּׁלוֹם.
מְלֹאֲכֵי עֲלִיּוֹן.
מִמֶּלֶךְ. מְלֹכֵי הַמְּלָכִים
הַקְדוֹשׁ בְּרוּךְ הוּא.

Bar'chuni l'shalom, mal'achei hashalom,
Mal'achei elyon.
MiMelech, Mal'chei ham'lachim
HaKadosh, Baruch Hu.

בְּרַכּוּנִי לְשָׁלוֹם. מְלֹאֲכֵי הַשָּׁלוֹם.
מְלֹאֲכֵי עֲלִיּוֹן.
מִמֶּלֶךְ. מְלֹכֵי הַמְּלָכִים
הַקְדוֹשׁ בְּרוּךְ הוּא.

Tzeitchem l'shalom, mal'achei hashalom,
Mal'achei elyon.
MiMelech, Mal'chei ham'lachim
HaKadosh, Baruch Hu.

צֵאתְכֶם לְשָׁלוֹם. מְלֹאֲכֵי הַשָּׁלוֹם.
מְלֹאֲכֵי עֲלִיּוֹן.
מִמֶּלֶךְ. מְלֹכֵי הַמְּלָכִים
הַקְדוֹשׁ בְּרוּךְ הוּא.

Ysmchu Ha'shamaim

ישמחו השמים

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

יִשְׂמְחוּ הַשָּׁמַיִם (3x)
וְתִגַּל הָאָרֶץ.
יִרְעַם הַיָּם (3x) וּמְלֹאוֹ

Yedid Nefesh

ידיד נפש

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.

יְדִיד נֶפֶשׁ אָב הַרַחֲמָן (2x)
מְשׁוֹךְ עַבְדְּךָ אֶל רְצוֹנְךָ (2x)
יִרוּץ עַבְדְּךָ כְּמוֹ אַיִל
יִשְׁתַּחֲוֶה לִי (8x).
אֶל מוֹל הַדֶּרֶךְ

Hava Nagila

הבה נגילה

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

הִבֵּה נְגִילָה וְנִשְׂמְחָה
הִבֵּה נִרְנְנָה (3x) וְנִשְׂמְחָה
עוּרוּ. עוּרוּ אֲחִים
עוּרוּ אֲחִים בְּלֵב שְׂמִיחַ (4x)
עוּרוּ אֲחִים (2x) בְּלֵב שְׂמִיחַ

Gesher Tzar Me'od

גשר צר מאד

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)

כָּל הָעוֹלָם כָּלוֹ, גֶּשֶׁר צָר מְאֹד (3x)

Kol ha'olam kulo, gesher tzar me'od (2x)

כָּל הָעוֹלָם כָּלוֹ, גֶּשֶׁר צָר מְאֹד (2x)

Veha'ikar (2x), lo lefached, lo lefached klal

וְהֵעֵקֶר וְהֵעֵקֶר, לֹא לְפָחַד, לֹא לְפָחַד כָּלֵל

Veha'ikar (2x), lo lefached klal

וְהֵעֵקֶר וְהֵעֵקֶר, לֹא לְפָחַד כָּלֵל

Lai, lai, lai, lai, . . .

לֵי, לֵי, לֵי, לֵי, . . .

Eili Eili

אלי אלי

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

אֵלֵי, אֵלֵי, שְׁלֹא יִגְמֹר לְעוֹלָם

Hachol vehayam, rishrush shel hamayim

הַחֹל וְהַיָּם, רִישׁ רִישׁ שֶׁל הַמַּיִם

B'rak hashamayim, t'fillat haAdam.

בְּרַק הַשָּׁמַיִם, תְּפִלַּת הָאָדָם

Lo Yisa Goy

לא ישא גוי

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

Lo yisa goy el goy cherev

לֹא יִשָּׂא גוֹי אֶל-גּוֹי חֶרֶב

Lo yilm'du od milchamah

לֹא יִלְמְדוּ עוֹד מִלְחָמָה

Salaam

סלאאם

Peace will come upon us and on everyone.

Od yavo' shalom aleinu (x3)

עוֹד יָבוֹא שְׁלוֹם עֲלֵינוּ

Ve al kulam

וְעַל כּוֹלָם!

Salaam, aleinu ve al kol ha olam,

סְלֵאָאָם, עֲלֵינוּ וְעַל כָּל הָעוֹלָם

Salaam, Salaam (x2)

סְלֵאָאָם סְלֵאָאָם

Blowin' in the wind

If I had a hammer

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

If I had a hammer, I'd hammer in the morning
I'd hammer in the evening, all over this land.

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

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.

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

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.

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

All over this land.

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!

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

Kiddush

קידוש

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.

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.

Va-y'-hi e-rev va-y'-hi vo-ker yom ha-shi-shi. Va-y'-khu-lu ha-sha-ma-yim v'-ha-a-rets v'-khol tsva-am. Va-y'-khal e-lo-him ba-yom hash-vi-i m'-lakh-to a-sheer a-sa. Va-yish-bot ba-yom hash-vi-i mi-kol m'-lakh-to a-sheer a-sa. Va-y'-va-rekh e-lo-him et yom hash-vi-i va-y'-ka-desh o-to. Ki vo sha-vat mi-kol m'-lakh-to a-sheer ba-ra e-lo-him la-a-sot.

יְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם הַשִּׁשִּׁי. וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם. וַיְכַל אֱלֹהִים בְּיוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיְשַׁבֵּת בְּיוֹם הַשְּׁבִיעִי מִכָּל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ. כִּי בּוֹ שָׁבַת מִכָּל מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

Sav-ri khav-ri

סברי חברי

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

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן.

Ba-rukh a-ta a-do-nai e-lo-hey-nu me-lekh ha-o-lam a-sheer kid-sha-nu b'-mi-tso-tav v'-ra-tsa va-nu v'-sha-bat kod-sho b'-a-ha-va u-v'-ra-tson hin-khi-la-nu zi-ka-run l'-ma-a-sey v'-re-sheet ki hu yom t'-khi-la l'-mik-ra-ey ko-desh ze-kher li-y'-tsi-at mits-ra-yim ki va-nu va-khart v'-o-ta-nu k'-dash-ta mi-kol ha-a-mim v'-sha-bat kodsh-kha b'-a-ha-va u-v'-ra-tson hin-khal-ta-nu ba-rukh a-ta a-do-nai m'-ka-desh ha-sha-bat.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וּרְצָה בָּנוּ. וְשַׁבֵּת קִדְּשׁוּ בְּאַהֲבָה וּבְרִצּוֹן הַנְּחִילָנוּ. וַזְכֵּרוֹן לַמַּעֲשֵׂה בְּרַשִׁית. כִּי הוּא יוֹם תְּחִלָּתָהּ לַמִּקְרָאִי קִדְּשׁ. וְזָכַר לִיצִיאַת מִצְרָיִם. כִּי בָנוּ בְּחַרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל הָעַמִּים. וְשַׁבֵּת קִדְּשָׁתָּ בְּאַהֲבָה וּבְרִצּוֹן הַנְּחַלְתָּנוּ. בָּרוּךְ אַתָּה יי מְקַדֵּשׁ הַשַּׁבָּת.

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

N'tilat Yadayim

נשילת ידיים

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

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-ruk h a-ta a-do-nai e-lo-hey-nu me-lekh ha-o-lam a-she-
r kid-sha-nu b'-mi-tso-tav v'-tsi-va-nu al n'-ti-lat
ya-da-yim.

ברוך אתה יי אלהינו מלך העולם. אשר קדשנו
במצותיו, וצונו על נטילת ידים.

Hamotzi

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

המוציא

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

ברוך אתה יי אלהינו מלך העולם. המוציא לחם מן
הארץ.



Betei avon!



We say the Birkat Ha'mazon after completing the meal.

Birkat Ha'mazon

ברכת המזון

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.

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-asot im eileh."

Higdil A-onai la-asot imanu, hayinu s'meichim.

Shuva A-onai et sh'viteinu ka-afikim banegev.

Hazor'im b'dima b'rina yik-tzoru.

Haloch yeileich uvacho, nosei meshech hazara.

Bo yavo v'rina nosei alumotav.

שיר המעלות. בשוב יי
את-שיבת ציון היינו כחלמים:
אז ימלא שחוק פינו ולשוננו רנה.
אז יאמרו בגוים:
יהגדיל יי לעשות עם אלה:
הגדיל יי לעשות עמנו. היינו שמחים:
שובה יי את-שבתנו. כאפיקים בנגב:
הזרעים בדמעה ברנה יקצרו:
הלוך ילך ובכה. נשא משך-הזרע:
בא יבא ברנה נשא אלמתיו:

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

שצ: חברי נברך:
קהל: אשצ שונהע: יהי שם יי מברך
מעפתה ועד עולם:
שצ: ברשות חברי נברך אלהינו

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-varuch sh'mo.

שְׂאֲכַלְנוּ מִשְׁלוֹ:

קהל: אֲשַׁצ שׁוֹנְהֵע: בְּרוּךְ אֱ-הֵינוּ

שְׂאֲכַלְנוּ מִשְׁלוֹ וּבְטוּבוֹ תֵינֵנוּ:

כולם: בְּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ:

3. For Sustenance

Traditionally attributed to Moses due to his gratification for the daily manna (Brachot 48b), we remind ourselves that food itself is a blessing, borne out of G-d's kindness.

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 yechar lanu

mazon l'olam va-ed.

Ba-avur sh'mo hagadol,

ki hu Eil zan um-farneis lakol,

u-meitiv lakol u-meichin mazon

l'chol-b'riyotav asher bara.

Baruch atah A-onai, hazan et hakol.

בְּרוּךְ אַתָּה יי אֱ-הֵינוּ מֶלֶךְ הָעוֹלָם.

הַזֵּן אֶת-הָעוֹלָם כֻּלּוֹ

בְּטוּבוֹ בְּחֵן בְּחֶסֶד וּבְרַחֲמִים.

הוּא נוֹתֵן לָחֶם לְכָל-בָּשָׂר.

כִּי לְעוֹלָם חֶסֶדוֹ.

וּבְטוּבוֹ הַגָּדוֹל

תָּמִיד לֹא חָסַר לָנוּ וְאֵל יִחְסַר-לָנוּ

מְזוּן לְעוֹלָם וָעֵד:

בְּעִבּוּר שְׁמוֹ הַגָּדוֹל.

כִּי הוּא אֵל זֶן וּמְפָרֵס לְכָל.

וּמְטִיב לְכָל וּמְכִין מְזוּן

לְכָל-בְּרִיּוֹתָיו אֲשֶׁר בָּרָא:

בְּרוּךְ אַתָּה יי הַזֵּן אֶת-הַכּוֹל:

4. For the Land

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.

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 ur-chava,

v'al she-hotzeitanu

A-onai 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.

נֹדֶה לְךָ יי אֱ-הֵינוּ

עַל שֶׁהִנְחַלְתָּ לָאֲבוֹתֵינוּ וְאִמּוֹתֵינוּ:

אֶרֶץ חֲמֻדָּה טוֹבָה וּרְחֻבָּה.

וְעַל שֶׁהוֹצֵאתָנוּ

יי אֱ-הֵינוּ מֵאֶרֶץ מִצְרַיִם

וּפְדִיתָנוּ מִבֵּית עֲבָדִים.

וְעַל בְּרִיתְךָ שֶׁחַתַּמְתָּ בְּכַשְׁרֵנוּ.

וְעַל תּוֹרַתְךָ שֶׁלְמַדְתָּנוּ.

וְעַל חֻקֶיךָ שֶׁהוֹדַעְתָּנוּ.

וְעַל חַיִּים. תָּן וְחֶסֶד שֶׁחֹנַנְתָּנוּ.

וְעַל אֲכִילַת מְזוּן

שֶׁאַתָּה זֶן וּמְפָרֵס אוֹתָנוּ תָּמִיד.

בְּכָל-יוֹם וּבְכָל-עֵת וּבְכָל-שָׁעָה:

V'al hakol A-onai E-loheinu anachnu modim lach
um-varchim otach
yitbarach shimcha
b'fi chol chai tamid l'olam va-ed,
kakatur: "V'achalta v'savata uveirachta
et-A-onai Elohecha
al ha-aretz hatova asher natan lach."
Baruch Atah A-onai, al ha-aretz v'al hamazon.

ועל הכל יי א-הינו אנחנו מודים לך
ומברכים אותך:
יתברך שמך
בפי כל-חי תמיד לעולם ועד.
ככתוב: וְאַכְלֶתָּ וְשָׂבַעְתָּ וּבֵרַכְתָּ
אֶת-יְיָ אֱלֹהֶיךָ
עַל הָאָרֶץ הַטּוֹבָה אֲשֶׁר נָתַן לְךָ:
בְּרוּךְ אַתָּה יְיָ עַל הָאָרֶץ וְעַל הַמְּזוּן:

5. For Jerusalem

David and his son Solomon are attributed to writing part of this (Brachot 48b) in gratitude for Jerusalem and for the Temple within it. Clearly, later writers turned the blessing into a hope: May a perfect reality, symbolized by Jerusalem, once again return to us. And may we never depend on other mortals for nourishment.

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

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, r'einu zuneinu,
parn'seinu v'chalk'lenu v'harvicheinu,
v'harvach-lanu,
A-onai E-loheinu, m'heira mikol-tzaroteinu.
V'na al tatz-richeinu, A-onai E-loheinu,
lo lidei matnat basar vadam
v'lo lidei hal-va-atam,
ki im l'yad'cha ham'lei-a
hap'tucha hak-dosha v'har'chava,
shelo neivosh v'lo nikaleim l'olam va-ed.

רחם יי א-הינו על ישראל עמך.
ועל ירושלים עירך.
ועל ציון משכן כבודך.
ועל מלכות בית דוד משיחך.
ועל הבית הגדול
והקדוש שנקרא שמך עלינו:
א-הינו אבינו. רענו זוננו.
פרנסנו וכלכלנו והרויחנו. והרוח-לנו.
יי אלהינו. מהרה מכל-צרותינו:
ונא אל תצריכנו יי א-הינו.
לא לידי מתנת בשר ודם
ולא לידי הלואתם.
כי אם לידך המלאה
הפתוחה הקדושה והרחבה.
שלא נבוש ולא נפלם לעולם ועד:

6. For Shabbat

As a special sign of the greatness of G-d's first gift to humanity on the seventh day of creation, we are particularly thankful for Shabbat and hope that it will be a restful one.

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'mitzvatecha, uv-mitzvat yom hash'vi'i haShabbat
hagadol v'hakadosh hazeh.
Ki yom zeh gadol v'kadosh hu l'fanecha,
lishbot-bo v'lanuach bo
b'ahavah k'mitzvat r'tzonecha.
Uvrtzon'cha haniach lanu A-onai E-loheinu

רצה והחליצנו יי א-הינו במצוותיך.
ובמצות יום השביעי
השבת הגדול והקדוש הזה.
כי יום זה גדול וקדוש הוא לפניך.
לשבת-בו ולנוח בו
באהבה כמצות רצונך:
וברצונך הנית לנו יי א-הינו

shelo t'hei tzara v'yagon va-anacha
b'yom m'nuchateinu.
V'har-einu A-onai E-loheinu b'nechamat Tzion
irecha,
uv'vinyan Y'rushalayim ir kodshecha,
ki atah hu ba'al ha-y'shuot
u-va'al hanechamot.

שְׁלֹא תְהִי צָרָה וַיִּגּוֹן וַאֲנָחָה
בְּיוֹם מְנוּחָתֵנוּ:
וְהִרְאֵנוּ יי אֱ-הֵינוּ בְּנִחְמַת צִיּוֹן עִירְךָ.
וּבְבִנְיָן יְרוּשָׁלַיִם עִיר קֹדְשְׁךָ.
כִּי אַתָּה הוּא בַעַל הַיְשׁוּעוֹת
וּבַעַל הַנְּחָמוֹת:

7. On Festivals

On Rosh Chodesh, which occurs on a new moon, we offer a special prayer that just as the moon reappears out of the darkness, may G-d reappear in our lives during our darkest times. The festivals also celebrate a sense of hope for the future.

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'yeirah v'yeiratze v'yishama
v'yipakeid v'yizacheir zich'roneinu ufikdoneinu,
v'zichron avoteinu [v'imoteinu],
v'zichron Mashiach ben David avdecha,
v'zichron Y'rushalayim ir kodshecha,
v'zich'ron kol-am'cha beit yis'rael l'fanecha,
lifleitah l'tovah l'chein ul'chesed ul'rachamim,
l'chayim ul'shalom b'yom
Rosh HaChodesh / Chag HaSukot/ Hashmini Chag
Ha'atzeret/ Chag hamatzot/ Chag haShavuot
Hazel.
Zoch'reinu, A-onai E-loheinu, bo l'tovah.
Ufok'deinu vo liv'rachah.
V'hoshiyeinu vo l'chayim.
Uvidvar y'shua v'rachamim, chus v'choneinu
v'rachem aleinu v'hoshi'einu.
Ki eilecha eineinu
ki E-I chanun v'rachum Atah.

אֱ-הֵינוּ וְאֱ-הֵי אֲבוֹתֵינוּ וְאַמּוֹתֵינוּ.
יַעֲלֶה וַיָּבֹא וַיִּגְעֶה וַיִּרְאֶה וַיִּרְצֶה וַיִּשְׁמַע.
נו וְאַמּוֹתֵינוּ. וַיִּפְקֵד וַיִּזְכֹּר וַיִּזְכְּרוּנוּ וַיִּפְקְדוּנוּ
וַיִּזְכְּרוּנוּ אֲבוֹתֵי
לַיִם עִיר קֹדְשְׁךָ. וַיִּזְכְּרוּנוּ מְשִׁיחַ בֶּן דָּוִד עַבְדְּךָ
וַיִּזְכְּרוּנוּ יְרוּשָׁה
וַיִּזְכְּרוּנוּ כָל-עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ.
לְפִלִּיטָה לְטוֹבָה לְחַן וּלְחֶסֶד וּלְרַחֲמִים.
לְחַיִּים וּלְשָׁלוֹם בְּיוֹם
חַג הַסּוּקוֹת הַשְּׁמִינִי חַג הַעֲצֵרֶת / חַג הַמַּצּוֹת /
רֹאשׁ הַחֹדֶשׁ / חַג הַשְּׁבֻעוֹת הַזֶּה:
זְכוּרֵנוּ יי אֱ-הֵינוּ. בּו לְטוֹבָה:
וּפְקֻדְנוּ בּו לְבִרְכָה:
וְהוֹשִׁיעֵנוּ בּו לְחַיִּים:
וּבְדָבָר יְשׁוּעָה וְרַחֲמִים. חוּס
וְחַנּוּנוּ וְרַחֲמֵינוּ עָלֵינוּ וְהוֹשִׁיעֵנוּ:
כִּי אֱלֹהֶיךָ עֵינֵינוּ
כִּי אֵל-חַנוּן וְרַחוּם אַתָּה:

8. More Jerusalem

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

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

Uv'nei Y'rushalayim
ir hakodesh bimheira v'yameinu.
Baruch ata A-onai,
boneh v'rachamav Y'rushalayim. Amein.

וּבְנֵי יְרוּשָׁלַיִם
עִיר הַקֹּדֶשׁ בְּמַהֲרָה בְּיָמֵינוּ:
בְּרוּךְ אַתָּה יי
בּוֹנֵה בְּרַחֲמָיו יְרוּשָׁלַיִם: אָמֵן:

9. For Goodness

This was said to have been written by Rabban Gamliel the Elder in Yavneh (~80CE) in gratitude

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?

redemption, consolation, sustenance, and mercy; a life of peace and all goodness. May G-d never withhold goodness from us.

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 vayom
hu heitiv, hu meitiv, hu yeitiv lanu.
Hu g'malanu hu gomleinu 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'chol-tov,
u-mikol tuv l'olam al y'chasreinu.

ברוך אתה יי א-הינו מלך העולם.
האל אבינו מלכנו אדירנו
בוראנו גואלנו יוצרנו קדושנו
קדוש יעקב. רואנו רועה ישראל.
המלך הטוב והמטיב לכל,
שבכל-יום ויום
הוא היטיב הוא מיטיב הוא ייטיב לנו:
הוא גמלנו הוא גומלנו הוא יגמלנו לעד
לחן ולחסד ולרחמים
ולרחות. הצלה והצלתה ברכה
וישועה נחמה.
פרנסה וכלכלה
ורחמים וחסדים ושלוה וכל-טוב.
ומכל-טוב לעולם אל יחסרנו:

10. Special Prayers 1

This is a collection of special hopes traditionally recited after the actually ordained texts above, written over the years. Different religious communities offer a variety of texts. Some Jews even add their own impromptu Harachaman prayers. What are your personal and communal hopes?

We hope that Elijah will come with good tidings

May the Merciful One reign over us forever and ever. May the Merciful One be extolled 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 ul-olmei olamim.
Harachaman, hu y'far-n'seinu b'chavod.
Harachaman, hu yishbor uleinu me'al tzavareinu
v'hu yolicheinu kom'miyut l'artzeinu.
Harachaman, hu yishlach b'racha
m'ruba babayit hazeh
v'al shulchan zeh she-achalnu alav.

הרחמן. הוא ימלך עלינו לעולם ועד:
הרחמן. הוא יתברך בשמים ובארץ:
הרחמן. הוא ישתבח לדור דורים.
ויתפאר בנו לעד ולנצח נצחים.
ויתהדר בנו לעד ולעולמי עולמים:
הרחמן. הוא יפרנסנו בכבוד:
הרחמן. הוא ישבור עלנו מעל צוארנו
והוא יוליכנו קוממיות לארצנו:
הרחמן. הוא ישלח ברכה
מרובה בבית הזה
ועל שלחן זה שאכלנו עליו

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

הרחמן. הוא ישלח לנו את-אליהו הנביא.
זכור לטוב.
ויבשר-לנו בשורות טובות
ישועות ונחמות:

11. Special Prayers 2

We hope that everyone, including those new to Judaism, can feel blessed.

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.

We hope that we will be blessed just as our ancestors were blessed.

Harachaman hu y'vareich et-kol-ham'subim kan,
otanu-v'et-kol asher lanu.

הַרְחַמֵּן הוּא יְבָרֵךְ אֶת-כָּל-הַמְּסֻבִּים כְּאֵן.
אוֹתָנוּ וְאֶת-כָּל-אֲשֶׁר לָנוּ:

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'lamdu aleihem v'aleinu z'chut,
she-t'hei l'mishmeret shalom.
V'nisa v'racha mei-eit A-onai,
utz-daka mei-Elohei yisheinu.
V'nimtza chein v'seichel tov b'einei Elohim v'adam.

כְּמוֹ שֶׁנִּתְבָּרְכוּ אֲבוֹתֵינוּ:
אַבְרָהָם. יִצְחָק. וַיַּעֲקֹב. כְּכֹל מִכֹּל כָּל.
וְאִמּוֹתֵינוּ: שָׂרָה. רִבְקָה. רָחֵל. וְלֵאָה.
הֵטִיב טוֹבָת טוֹב טוֹב
כֵּן יְבָרֵךְ אוֹתָנוּ כְּלָנוּ יַחַד
בְּבִרְכָה שְׁלֵמָה. וְנֹאמַר: אָמֵן:
בְּמָרוֹם יִלְמְדוּ. עֲלֵיהֶם וְעַלֵּינוּ זְכוֹת.
שֶׁתְּהֵא לְמִשְׁמֶרֶת שְׁלוֹם:
וְנִשָּׂא בְּרַכָּה מֵאֵת יי
וְצָדָקָה מֵאֵל הַי יִשְׁעֵנוּ:
וְנִמְצָא חַן וְשִׁכָּל טוֹב בְּעֵינֵי אֱלֹהִים וְאָדָם

12. Special Prayers 3

We remember those still suffering in the world.

We pray for Israel's ability to be a symbol of a perfect world.

We hope for peace in the Middle East.

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.

הַרְחַמֵּן. הוּא יְבָרֵךְ
אֶת כָּל אֶחָנוּ בְּנֵי יִשְׂרָאֵל
הַנְּתוּנִים בְּצָרָה.
וְיוֹצִיאֵם מֵאִפְלָה לְאוֹרָה:

Harachaman, hu y'varech et Medinat Yisrael,
Reishit tzmichat g'ulateinu.

הַרְחַמֵּן. הוּא יְבָרֵךְ אֶת-מְדִינַת יִשְׂרָאֵל.
רֵאשִׁית צְמִיחַת גְּאֻלְתֵּינוּ

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

הַרְחַמֵּן. הוּא יִתֵּן אַחֻוּה בֵּין בְּנֵי שָׂרָה
וּבֵין בְּנֵי הָגָר:

13. On Shabbat

We hope that this Shabbat is just a foretaste of a society in which the joy of Shabbat dominates.

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.

הַרְחַמֵּן. הוּא יַנְחִילָנוּ
יוֹם שְׁכָלוֹ שַׁבָּת
וּמְנוּחָה לְחַיֵּי הָעוֹלָמִים:

14. On Rosh Chodesh

We hope for a month of blessings.

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'livracha.

הַרְחַמֵּן הוּא יַחְדָּשׁ עֲלֵינוּ אֶת-הַחֹדֶשׁ
הַזֶּה לְטוֹבָה וְלְבִרְכָה:

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 yanchileinu yom shekulo tov.
On Sukkot: Harachaman hu yakim lanu et Sukat

הַרְחַמֵּן הוּא יַנְחִילָנוּ יוֹם שְׁכָלוֹ טוֹב
בְּסֻכּוֹת: הַרְחַמֵּן הוּא יַקִּים לָנוּ אֶת סֻכַּת

David hanofalet.

דויד הנפֿאלת

16. Messianic Times

We ask ourselves in prayer: Are we worthy of 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.

הַרְחַמֵּן, הוּא יִזְכְּנֵנו לְיָמֵי הַמָּשִׁיחַ.
וּלְחַיֵּי הָעוֹלָם הַבָּא:

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)

yshuot malko

v'oseh chesed lim-shicho,

l'David ul'zar-o ad olam.

מִגְדִּיל מִגְדוֹל
יְשׁוּעוֹת מַלְכוֹ
וְעוֹשֶׂה חֶסֶד לְמֹשִׁיחוֹ,
לְדָוִד וּלְזֶרְעוֹ עַד עוֹלָם:

18. Peace

We end many of our prayers with a prayer for 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.

Oseh shalom bimromav hu ya-aseh shalom

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

עוֹשֶׂה שְׁלוֹם בְּמִרְמְוֵי הוּא יַעֲשֶׂה שְׁלוֹם
עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל, וְאָמְרוּ: אָמֵן:

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.

Y'ru et-A-onai k'doshav ki ein machsor lirei-av.

K'firim rashu v'ra-eivu

v'dorshei A-onai lo yach-s'ru chol-tov.

Hodu L'A-onai ki tov, ki l'olam chasdo.

Potei-ach et-yadecha u-masbia l'chol-chai ratzon.

Baruch hagever asher yivtach bA-onai,

v'haya A-onai mitvacho.

Na-ar hayiti gam zakanti, v'lo ra'iti tzadik ne-ezav

v'zar-o m'vakesh-lachem.

יִרְאוּ אֶת-יְיָ קְדוֹשֵׁי כִּי אֵין מַחְסוֹר לְיִרְאָיו:

כְּפִירִים רָשׁוּ וְרָעִבוּ

וְדוֹרְשֵׁי יְיָ לֹא יִחְסְרוּ כָּל-טוֹב:

הוֹדוּ לַיְיָ כִּי טוֹב, כִּי לְעוֹלָם חֶסֶדוֹ

פּוֹתֵחַ אֶת-יָדָךְ, וּמַשְׂבִּיעַ לְכָל-חַי רָצוֹן:

בָּרוּךְ הַגֵּבֶר אֲשֶׁר יִבְטַח בֵּי,

וְהָיָה יְיָ מְבַטְחוֹ:

נֶעַר הָיִיתִי גַם זָקֵנְתִי וְלֹא רָאִיתִי צַדִּיק נֶעְזָב

וְזָרְעוֹ מִבְּקֶשׁ-לָחֶם:

A-onai oz l'amo yitein

A-onai y'vareich et amo vashalom.

יְיָ עֲזֵ לְעַמּוֹ יִתֵּן.

יְיָ יְבָרֵךְ אֶת-עַמּוֹ בְּשָׁלוֹם:

*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.

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם.
בוֹרֵא פְרֵי הַגָּפֶן

Blessing over the spices

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

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

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם.
בוֹרֵא מִיְּמֵי בְשָׂמִים

Blessing over the Havdalah Candle

Blessed are You, Adonai our God, Ruler of the Universe, Creator of the lights of fire.

Baruch Atah Adonai, Elohaynu Melech Haolam,
boreh mi'oray ha'esh.

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם.
בוֹרֵא מְאוֹרֵי הָאֵשׁ

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'i l'sheishet yamei hama'aseh.

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם.
הַמְבַדֵּיל בֵּין קֹדֶשׁ לְחֹל, בֵּין אוֹר לְחֹשֶׁךְ,
בֵּין יוֹם הַשְּׁבִיעִי לְשִׁשֶּׁת יָמֵי הַמַּעֲשֶׂה

Baruch ata Adonai, hamavdil bein kodesh l'hol.
Ha-mav-dil bein ko-desh l'chol, cha-to-tei-nu
Hu yim-chol, zar-ei-nu v'chas-pei-nu yar-beh ka-chol
v'cha-ko-cha-vim ba-lai-la.

בָּרוּךְ אַתָּה, יְיָ, הַמְבַדֵּיל בֵּין קֹדֶשׁ לְחֹל
הַמְבַדֵּיל בֵּין קֹדֶשׁ לְחֹל,
חַטָּאתֵינוּ הוּא יִמְחַל,
זְרַעֲנוּ וְכַסְפָּנוּ יִרְבֶּה כְּחֹל, וְכַכּוֹכָבִים בְּלֵילָה

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

