

Ending the Week With Joy!

An *Erev Shabbat* / Sabbath Eve Liturgy

For the Progressive Faith Blog Con

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Entrances to holiness are everywhere.
The possibility of ascent is all the time.
Even at unlikely times and through unlikely places.
There is no place on earth without the Presence.

HADLAKAT NEROT—LIGHTING SHABBAT CANDLES

We begin by creating sacred space, lighting candles to mark the official beginning of Shabbat, a transition into holy time.

ברוך אתה יי אלהינו מלך העולם, אשר קדשנו במצותיו, וצונו להדליק נר של שבת.

Baruch atah, Adonai, eloheinu melech ha'olam, asher kidshanu b'mitzvotav v'tzivanu l'hadlik ner shel Shabbat.

Blessed are you, Adonai our God, Creator of the universe, who has sanctified us with your commandment to kindle the Sabbath lights.

OPENING SONG

*Hineh mah tov u-manayim, shevet achim gam yachad.
Hineh mah tov, shevet achim gam yachad!*

(Behold how good & sweet it is
when brothers & sisters dwell together in harmony.)

KABBALAT SHABBAT—WELCOMING THE SABBATH

The Jewish mystics devised a liturgy comprised of psalms and poems of praise. So, too, is ours—though some of our psalms are contemporary, the intent of the worship is the same.

A reading

Tonight is a time to catch our breath.
Whatever we have been
doing,
making,
working,
creating...

Tonight is a time to catch our breath.

No matter how necessary our work,
how important to the world,
how urgent that we continue it;

No matter how joyful our work,
how fully and profoundly human;

No matter how flawed our work,
how urgent that we set it right;
No matter how hard we have worked to gather
our modest fame,
our honorable livelihood,
our reasonable power,

Tonight we pause to catch our breath.
Tonight we pause to share whatever we have gathered.¹

From Psalm 92

מִזְמוֹר שִׁיר לַיּוֹם הַשַּׁבָּת:
טוֹב לְהַדוֹת לַיהוָה וּלְזַמֵּר לְשִׁמְךָ עֲלֵינוּ:
לְהַגִּיד בְּבִקְרַח סֶדֶדךָ וְאַמוֹנַתְךָ בַּלַּיְלוֹת:
עָלַי עָשׂוֹר וְעָלַי נָבֵל עָלַי הַגָּיוֹן בְּכִנּוֹר:

*Mizmor shir l'yom ha-Shabbat
Tov l'hodot l'Adonai u-l'zameyr l'shimcha elyon
L'hageed ba-boker chasdecha, v'emunatecha baleilot
Aley asor, va-aley navel, aley higayon b'chinor!*

A psalm-song for Shabbat!
How good it is to thank God, and sing praises to Your name, Highest One!
To declare Your loyal-love each morning, and Your faithfulness every night,
With the ten-stringed lyre, lute, and harp!

Preparations

Breathe deep, from the belly,
as if for singing.
Notice your vertebrae, the curve
where spine tilts to pelvis,
and inhale everything into place.

Blanket the mind
as trees blanket grass with leaves.
Drape woven wool over
every sharp worry and task.
They'll survive a night without you.

Drizzle cornmeal on cookie sheets
like a sand painting
of the chaos in which creation begins.
Let challah dough rise and fall
like slow breathing.

Tonight the sky arches
like bent boughs roofed with cloud,
spangled with constellations.
The Breath of Life spreads peace
over creation.²

Lechah Dodi—Come, My Love

לכה דודי לקראת כלה. פני שבת נקבלה:

שמור וזכור בדבור אחד, השמיענו אל המיחד.
יי אחד ושמו אחד. לשם ולתפארת ולתהלה: לכה

לקראת שבת לכו ונלכה. כי היא מקור הברכה.
מראש מקדם נסוכה. סוף מעשה במחשבה תחלה: לכה

התעוררי התעוררי. כי בא אורך קומי אורי.
עורי עורי שיר דברי. כבוד יי עליך נגלה: לכה

והיו למשסה שאסין. ורחקו כל מבלעין.
ישיש עליך אלהיך. כמשוש חתן על כלה: לכה

בואי בשלום עטרת בעלה. גם בשמחה ובצחקה.
תוך אמוני עם סגלה. בואי כלה, בואי כלה: לכה:

*Lecha dodi likrat kallah,
P'nei Shabbat n'kabalah!*

*Come, my love, to meet the bride,
The presence of Shabbat we welcome!*

Shamor v'zachor b'dibur echad,
hishmianu Eil hamyuchad.
Adonai echad ushmo echad
L'sheim u'l'tiferet velit'hilah.

“Observe” and “remember”--
God proclaims two words as one.
Adonai is one. God's name is one.
Praised, and renowned, and glorified.

Likrat Shabbat lechu v'nelchah
Ki hee m'kor habracha
Meirosh mikedem nesucha
Sof ma'aseh bemachshavah techilah.

Come, let us greet Shabbat
For she is the source of blessing.
The last thought created,
The first sanctified.

Hitoreri, hitoreri,
Ki va oreich! Kumi ori,
Uri, uri, shir daberu.
K'vod Adonai alayich niglah.

Awake, awake! Your light is come!
Arise and shine!
Wake up! Wake up! Sing your song!
The presence of God shines on you.

V'hayu limshisah shosayich,
V'rachaku kol mevalayich.
Yasis alayich elohayich
Kimsos chatan al kallah.

Shunned are all who would shun you.
Gone are those who would devour you.
The joy of your God shines upon you
Like the joy of a groom over his bride.

Bo'i vashalom, ateret ba'alah
Gam b'simcha uv'tzoholah
Toch emunei, am s'gulah
Bo'i challah, bo'i challah!

Enter in peace, her husband's pride,
With joy and celebration.
Into the midst of your faithful people,
Enter, O bride! Enter, O bride!

Shabbat moment

A scarf trailing
over the lilac sunset,
fair weather clouds,
cirrus uncinus
silk chiffon.
Twilight softens the air,
whispering, come,
lie down with me.

Untie the knots of the will.
Loosen
your clenched grip
barren hills of bone.
Here, no edges to hone,
only the palm fallen
open as a rose about
to toss its petals.

What you have made,
what you have spoiled
let go.
Let twilight empty
the crowded rooms
quiet the jostling colors
to hues of swirling water
pearls of fog.

This is the time
for letting time go
like a released balloon
dwindling.
Tilt your neck and let
your face open to the sky
like a pond catching light
drinking the darkness.³

CHATZI KADDISH

The Kaddish, in all its forms, is the punctuation of the service. It tells us that we have reached the end of one section and that we are about to enter another. Like punctuation, it says, "Pause here. Breathe. Take in the meaning of what you have just experienced before moving on." The Kaddish is a moment for reflecting on where you are. How has the experience of the service changed you? Are you more comfortable, more aware, more connected to others? Are you uncomfortable, tired, or bored? The Kaddish is a moment for taking stock and for being aware. —R' Jeff Goldwasser

We'll pause here for a moment of silent meditation to mark our transition from one part of the service to another.

BAR'CHU—THE CALL TO PRAYER

Look from face to face around the circle; pause at each face and say within yourself, "This is the face of God. And this is the face of God. And this. And this. And this..."

בְּרַכּוּ אֶת יְיָ הַמְּבָרֵךְ:
בְּרוּךְ יְיָ הַמְּבָרֵךְ לְעוֹלָם וָעֶד:

Leader: Barechu et-Adonai hamevorach!

Community: Baruch Adonai hamevorach le-olam va-ed!

Praise God, to whom our praise is due!

Praised be God, to whom our praise is due, now and for ever!

How Can We Bless God?

People often ask: how is it possible for human beings to bless God? Does God need our blessings? There is a cryptic answer in the Talmud. This legend suggests that God depends on our blessing in order to maintain the world's balance between compassion and judgment.

It was taught as Rabbi Ishmael ben Elisha says: I once entered into the innermost part of the Temple to offer incense and saw the crowned God, Adonai of Hosts, seated upon a high and exalted throne. God said to me: "Ishmael, My son, bless Me!" I replied, "May it be Your will that Your compassion overcome Your anger. May Your compassion prevail over Your other attributes. May You deal with Your children compassionately. May You not judge us solely with strict justice." And God nodded to me.

—Berachot 7a

THE SHEMA AND HER BLESSINGS

The Shema, the central Jewish statement of faith, is surrounded by a trio of blessings.

Ma'ariv Aravim—God Who Brings Day and Night

ברוך אתה יי, אלהינו מלך העולם, אשר בדברו מעריב ערבים, בחכמה פותח שערים, ובתבונה משנה עתים, ומחליף את הזמנים, ומסדר את הכוכבים, במשמרותיהם ברקיע כרצונו. בורא יום וליילה, גולל אור מפני חשך, וחשך מפני אור. ומעביר יום ומביא לילה, ומבדיל בין יום ובין לילה, יי צבאות שמו. אל חי וקיים, תמיד ימלוך עלינו לעולם ועד. ברוך אתה יי, המעריב ערבים:

Baruch atah, Adonai, eloheinu melech ha'olam, asher bidvaro ma'ariv aravim, b'chochmah pote'ach she'arim, u-vitvunah m'shaneh itim, u-machalif et ha-z'manim, u-m'sader et ha-cohavim, b'mishmoroteihem b'rakiya kirtzono. Borei yom valaila, golel or mipnei choshech v'choshech mipnei or. U-ma'avir yom u-mevi laila, u-mavdil bein yom u-vein laila, Adonai tz'vaot shemo. El chai v'kayam, tamid yimloch aleinu l'olam va-ed. Baruch atah Adonai, ha-ma'ariv aravim.

Bless God

Who spins day into dusk

Whose word brings on the twilight

Whose wisdom opens heaven's gates

Whose understanding makes the seasons pass

Whose will controls the stars

On their arcs through the skies.

You are Creator of day and night!

You roll light away from darkness

And darkness away from light

We praise You, Eternal,

Whose word makes evening fall.

. ברוך אתה יי, המעריב ערבים:

Baruch atah, Adonai, ha-ma'ariv aravim.

Blessed are You, Adonai, who makes evening fall.

Ahavat Olam—God's Eternal Love

אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אֶהְבֶּתָּ, תּוֹרָה וּמִצְוֹת, חֻקִּים וּמִשְׁפָּטִים, אוֹתָנוּ לְמַדְתָּ עַל כֵּן יי
אֱלֹהֵינוּ, בְּשִׁכְבְּנוּ וּבְקוּמָנוּ נִשְׁיַח בְּחֻקֶיךָ, וְנִשְׂמַח בְּדַבְרֵי תּוֹרָתְךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד. כִּי הֵם
חַיֵּינוּ וְאוֹרֵךְ יְמֵינוּ, וּבָהֶם נִהְגֶה יוֹמָם וּלְיָלָה, וְאֶהְבֶּתְךָ אֶל תָּסִיר מִמֶּנּוּ לְעוֹלָמִים. בְּרוּךְ אַתָּה יי,
אוֹהֵב עַמּוֹ יִשְׂרָאֵל:

*Ahavat olam beit Yisrael am'cha ahavta. Torah u-mitzvot, chukim u-mishpatim, otanu
limad'ta al ken Adonai eloheinu b'shochveinu uv'kumenu nasiach b'chukecha.
V'nishmat b'divrei Toratecha, uv'mitzvotecha l'olam va'ed. Ki hem chayyinu v'orech
yameinu, u'vahem neh'geh yomam valaila, v'ahavat'cha al tasir mimenu l'olamim.
Baruch atah Adonai, ohev amo Yisrael.*

Everlasting love You offered Your people Israel
By teaching us Torah and mitzvot, laws and precepts.
Therefore, Adonai our God,
When we lie down and when we rise up,
We will meditate on Your laws and Your commandments.
We will rejoice in Your Torah forever.
Day and night we will reflect on them
For they are our life and the length of our days.
Never remove Your love from us.
Praise to You, Adonai, who loves this people Israel.

בְּרוּךְ אַתָּה יי, אוֹהֵב עַמּוֹ יִשְׂרָאֵל:
Baruch Atah, Adonai, ohev amo Yisrael.
Blessed are You, Adonai, who loves your people Israel.

Shema

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

Shema Yisrael, Adonai eloheinu, Adonai echad!
Hear, O Israel: Adonai is our God: Adonai is One.

Shema Yisrael

We hear God when we listen to ourselves.

Adonai Eloheinu

We find God when we recognize that we are united by something greater than ourselves.

Adonai Echad

All is one; we are ripples on the surface of eternity; all reality is the one God.

Love Adonai your God with every heartbeat, with every breath,
with every conscious act.

Keep in mind the words I command you today.

Teach them to your children,
talk about them at work;

whether you are tired or you are rested.

Let them guide the work of your hands;
keep them in the forefront of your vision.

Do not leave them at the doorway of your house,
or outside your gate.

If you really listen to the teachings of the Breath of Life, especially the teaching that there is Unity in the world and inter-connection among all its parts, then the rains will fall as they should, the rivers will run, the heavens will smile, and the good earth will feed you.

But if you shatter the harmony of life, if you chop the world into parts and choose a few to worship—the gods of wealth and power, greed, the addiction to Do and Make and Produce without pausing to Be—then the Breath of Life will come as a hurricane to shatter your harmony. The rain won't fall [or, it will turn to acid], the rivers won't run [or, they will overflow because you have left no earth where the rain can soak in], and the heavens themselves will become your enemy [the ozone layer will cease shielding you, the carbon dioxide you pour into the air will scorch your planet], and you will perish from the good earth that the Breath of Life gives you.

So, therefore, set these words/deeds in your heart and in every breath, carry them in every act toward which you put your hands, and make them the pattern through which you see the world. Teach them to your children, to repeat them to their children; stay aware of them when you sit in your houses, when you walk on your roads, when you lie down and when you rise up. Write them on the thresholds where you cross from world to world—the doorposts of your houses and your city-gates.

So that your days and the days of your children be expanded, upon the earth that the Breath of Life swore to your forebears to give them, so that days as filled with harmony as Heaven can be lived upon the Earth.⁴

These are reminders to do all of My mitzvot
so that you can be holy for God.
I am Adonai your God.
I led you out of Egypt to become your God,
I am Adonai your God!

Ge'ulah—Redemption

Standing on the parted shores of history
we still believe what we were taught
before ever we stood at Sinai's foot:

that wherever we go, it is eternally Egypt
that there is a better place, a promised land;
that the winding way to that promise passes through the wilderness.

That there is no way to get from here to there
except by joining hands, marching
together.⁵

Hashkiveinu—God’s Protecting Care

Help us to lie down in peace, Adonai our God, and to arise again to life. Spread over the world Your sheltering peace. Direct us with Your guidance and save us. Protect and keep us from enmity, illness, violence, want, and sorrow. Remove envy and recrimination from us. Shelter us in the shadow of Your wings, for You are a protecting, redeeming God. You are God, our source of grace and mercy. Guard our going out and our coming in, for life and for peace, now and forever.

Spread over us Your sheltering peace. Blessed are you, Adonai, who spreads a shelter of peace over us all, over all your people Israel, and over Jerusalem.

בָּרוּךְ אַתָּה יְיָ, הַפּוֹרֵשׁ סִכַּת שְׁלוֹם עָלֵינוּ וְעַל כָּל עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלַיִם.
Baruch atah, Adonai, ha-poreis sukkat shalom aleinu v'al kol amo Yisrael, v'al Yerushalayim.

[Singable version, by cantor Jeff Klepper:

Baruch atah, atah Adonai, haporeis sukkat shalom / Shalom aleinu v'al kol amo Yisrael. / V'al Yerushalayim v'al kol amo / V'al Yerushalayim, shalom!]

Veshamru—The Covenant of Shabbat

וְשָׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת, לַעֲשׂוֹת אֶת הַשַּׁבָּת לְדֹרוֹתָם בְּרִית עוֹלָם:
בְּיַמֵּינוּ וּבְיַמֵּי בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעוֹלָם,
כִּי שֵׁשֶׁת יָמִים עָשָׂה יְיָ אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ,
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפֹשׁ.

*Veshamru b'nei Yisrael et ha-Shabbat, la-asot et ha-Shabbat l'dorotam b'rit olam.
Beini u-vein b'nei Yisrael, ot hee l'olam, ot hee l'olam. (v'shamru...)
Ki sheshet yamim asah Adonai et ha-shamayim v'et ha-arets. (v'shamru...)
U-vayom ha-sh'vi'i shavat vayinafash. (v'shamru...)*

The people of Israel shall keep Shabbat,
Observing Shabbat throughout the ages as a covenant for all time.
It shall be a sign for all time between Me and the people of Israel.
For in six days Adonai made heaven and earth,
And on the seventh day God ceased from work and was refreshed.

CHATZI KADDISH

We'll pause here for a moment of silent meditation to mark our transition from one part of the service to another.

THE AMIDAH

The Amidah—also called the *Tefilah* or *Shemonei Esrei*—is the central prayer of Jewish worship. Ideally it is prayed within a community, but each person recites it to themselves. Your Amidah is as personal as your own understandings and feelings about God; it can be in Hebrew, English, or with no words at all.

In the pages that follow, you will find the Amidah in Hebrew, in a traditional English translation, and in an abbreviated meditative-focus version.

In the days of the early rabbis, the prayer leader was free to create spontaneous Amidah prayers based on set themes. If the words on the page aren't comfortable for you, feel free to open your heart to thoughts based on the seven themes of the Shabbat Amidah: 1) God of our ancestors, 2) God's presence in the world, 3) God's holiness, 4) The holiness of Shabbat, 5) Acceptance of worship, 6) Thankfulness, 7) Peace. Or, feel free to use this as time for your own kind of contemplative practice.

אֲדַנִּי שְׁפִתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא, אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסָדֵי אֲבוֹת, וּמְבִיא גּוֹאֵל לְבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:
מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגוֹ: בְּרוּךְ אַתָּה יי, מְגוֹ אַבְרָהָם:

אַתָּה גְּבוּר לְעוֹלָם אֲדַנִּי, מַחֲיָה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ: מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם:
מְכַלְכֵּל חַיִּים בְּחֶסֶד, מַחֲיָה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמַקְיֵם אֲמוּנָתוֹ לִישְׁנֵי עֶפְרַי, מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמָה לָךְ, מֶלֶךְ מֵמִית וּמַחֲיָה וּמַצְמִיחַ יְשׁוּעָה:
וְנֶאֱמָרוּ אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יי, מַחֲיָה הַמֵּתִים:

אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ וּקְדוּשִׁים בְּכָל יוֹם יְהַלְלוּךָ, סְלָה. בְּרוּךְ אַתָּה יי, הָאֵל הַקְּדוֹשׁ.

אַתָּה קְדַשְׁתָּ אֶת יוֹם הַשְּׁבִיעִי לְשִׁמְךָ. תִּכְלִית מַעֲשֵׂה שָׁמַיִם וָאָרֶץ. וּבִרְכָתוֹ מְכַל הַיָּמִים, וְקְדַשְׁתוּ מְכַל הַזְּמָנִים וְכוּן כְּתוּב בַּתּוֹרָתְךָ:

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם: וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי, מְלַאכְתּוֹ אֲשֶׁר עָשָׂה, וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי, מְכַל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ, כִּי בּו שְׁבַת מְכַל מְלַאכְתּוֹ, אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, רָצָה בְּמִנוּחַתְנוּ. קְדַשְׁנוּ בְּמִצְוֹתֶיךָ וְתוֹ חֻלְקֵנוּ בַּתּוֹרָתְךָ, שְׂבַעֲנוּ מֵטוֹבְךָ, וְשִׁמְחָנוּ בִּישׁוּעָתְךָ, וְטַהַר לִבְנוֹ לְעַבְדְּךָ בְּאַמֶּת, וְהִנְחִילֵנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שְׁבַת קְדֻשָּׁה, וַיְנוּחוּ בָּהּ יִשְׂרָאֵל, מְקַדְּשֵׁי שִׁמְךָ. בְּרוּךְ אַתָּה יי, מְקַדֵּשׁ הַשְּׁבַת:

רָצָה, יי אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבַתְּפִלָּתָם, וְהִשָּׁב אֶת הָעֲבוֹדָה לְדַבֵּיר בֵּיתְךָ, וְאִשֵּׁי יִשְׂרָאֵל, וַתְּפַלְתֵם בְּאַהֲבָה תְּקַבֵּל בְּרָצוֹן, וְתִהְיֶה לְרָצוֹן תְּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.

וְתַחֲזִינָה עֵינֵינוּ בְּשׂוֹבְךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה יי, הַמַּחֲזִיר שְׂכִינָתוֹ לְצִיּוֹן.

מִדִּים אֲנַחְנוּ לָךְ, שְׂאֵתָה הוּא, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, לְעוֹלָם וָעַד, צוּר חַיִּינוּ, מְגוֹ יִשְׁעֵנוּ, אַתָּה הוּא לְדוֹר וָדוֹר נֹדֶה לָךְ וְנִסְפָּר תְּהִלָּתְךָ. עַל חַיִּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל נְשִׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נְסִיךְ שְׂבָכְל יוֹם עִמָּנוּ, וְעַל נְפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָכְל עֵת, עָרַב וּבָקָר וְצִהָרִים, הַטוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהַמְּרוֹחַם כִּי לֹא תָמוּ חֲסָדֶיךָ מֵעוֹלָם קוִינֵנוּ לָךְ.

וְעַל כָּלֵם יִתְבָּרַךְ וַיִּתְרוֹמַם שִׁמְךָ מְלַכְנוּ תְּמִיד לְעוֹלָם וָעַד.

וְכָל הַחַיִּים יוֹדוּךָ סְלָה, וְיִהְלְלוּ אֶת שִׁמְךָ בְּאַמֶּת, הָאֵל יִשׁוּעָתְנוּ וְעֲזָרְתְנוּ סְלָה. בְּרוּךְ אַתָּה יי, הַטוֹב שִׁמְךָ וְלָךְ נֶאֱחָה לְהוֹדוֹת.

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ תְּשִׁים לְעוֹלָם, כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל הַשָּׁלוֹם. וְטוֹב בְּעֵינֶיךָ
לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל, בְּכָל עֵת וּבְכָל שָׁעָה בְּשָׁלוֹמְךָ.
בְּרוּךְ אַתָּה יְיָ, הַמְבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

In English:

Eternal God, open my lips, that my mouth may declare Your glory.

Avot [v'Imahot]—Our Ancestors

Blessed are You, Adonai our God and God of our ancestors, God of Abraham, God of Isaac, God of Jacob [God of Sarah, God of Rebecca, God of Rachel and God of Leah]; the great, mighty, and awesome God, God on high, who does deeds of loving kindness, who is the Source of all, and who remembers the steadfast love of our ancestors, who lovingly brings redemption to their children's children for Your name's sake.

Ruler, helper, redeemer, and protector, blessed are You Adonai, Abraham's shield [and Sarah's strength]

Gevurot—God's Strength

You are our eternal strength, Adonai. Your saving power gives life that transcends death. You bring the dew of the field.

You sustain the living with kindness, in your great mercy you bestow eternal life. You support the fallen, heal the sick, and free the captive. You keep Your faith with us beyond life and beyond death. There is none like You, our source of strength, the author of life and death, the Source of our redemption.

Our faith is with You, God, who brings eternal life. Blessed are You, Adonai, who gives life that transcends death.

Kidushat Hashem—Sanctification of God's Name

You are holy, Your name is holy, and those who are holy praise You every day. Blessed are You, Adonai, the holy God.

Kidushat Hayom—Sanctification of Shabbat

You sanctified the seventh day when the work of heaven and earth was complete. It was blessed above the other days and sanctified above all other times, and thus is it written in Your Torah:

“Then the heavens and the earth and all their array were completed. God finished all the work on the seventh day and rested on the seventh day from all the work that God had done. And God blessed the seventh day and sanctified it, for on this day God rested from the work of creating and making the world.”

Our God and God of our ancestors, help us take pleasure in our rest. Sanctify us with Your ways and grant us a portion in Your Torah, satisfy us with Your goodness and allow us to rejoice in Your salvation. Purify our hearts to be Your faithful servants. Adonai, our God, lovingly and willingly entrust us with Your holy Shabbat, and may Israel’s Shabbat rest lend sanctity to Your world. Blessed are You, Adonai, who sanctifies Shabbat.

Avodah—Worship

Take pleasure in the worship of Your people, Adonai, our God. May the loving worship of Your people Israel always be acceptable to You.

May our eyes behold Your merciful return to Zion. Blessed are You, Adonai, whose presence returns to Zion.

Hoda’ah—Giving Thanks

We give thanks to You, Adonai, our God, and God of our ancestors. From generation to generation You are the rock of our lives and the shield of our deliverance. We thank and praise You for our lives which are in your hand, for our souls in Your keeping, for Your miracles every day. Your wonders and goodness are in every moment: morning, noon, and night. You are goodness, for Your faithful love never departs. You have always been our hope.

For all these things, we praise and exalt Your name, our Source, for ever and ever. All life will thank you and praise Your name, the redeeming, helping God. Blessed are You, Adonai, Goodness is Your name and to You are thanks due.

Birkat HaShalom—Blessing of Peace

May You ever grant abundant peace to Your people, for You are the masterful Source of all peace. May it be fitting in Your eyes to bless Your people at every moment and hour with Your peace. Blessed are you, Adonai, who blesses Your people Israel with peace.

Seven conscious blessings: an abbreviated Amidah

Thinking about our ancestors and our connection with them:

For ancestors and origins: Blessed are You Who shields Abraham and calls Sarah lovingly to mind.

Thinking about the cycles of life and our place in them:

For nurturing and healing the world through the waters of rain and dew and the tears of human compassion: Blessed are You Who gives life to the dead.

Thinking about what is holy to us, how to make ourselves holy:

For bringing the vision of fuller holiness to the world through the holy hope of Your coming holy reign of justice and peace: Blessed are You, Holy God.

Thinking about our creative power, and how to renew ourselves so that it may flourish:

For restfulness: Blessed are You Who sanctifies Shabbat.

Thinking about what makes divine presence manifest in time and space:

For the reunion of sacred time, sacred space, and sacred peoplehood: Blessed are You, who restores Your presence to Zion.

Thinking about all we have to be thankful for, and how we can give thanks to the Eternal:

With thankfulness for our blessings: Blessed are You, God of thankfulness.

Praying for peace for the peoples of the world, in our time:

For peace, loving kindness, and enlightenment: Blessed are You, Who blesses with peace Your God-wrestling people and all who dwell on earth. ⁶

We pause for a moment of silent meditation.

עֲשֵׂה שְׁלוֹם בְּמִרְוַמָּיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן:

*Oseh shalom bimromav, hu ya'aseh shalom aleinu!
V'al kol Yisrael, v'imru amen.*

May the one who makes peace in the high heavens make peace for us & for all Israel.

KADDISH SHALEM

We'll pause here for a moment of silent meditation to mark our transition from one part of the service to another.

ALEINU

It is up to us to praise the Source of all,
To exalt the Molder of creation.
We are made for God, like the nations of the earth.
We are placed here for God, like the families of humanity.
For God's own sake is our portion here and our fate here.
We bow low and prostrate in thanks,
Before the Source of all sources,
The Holy One, blessed is God.

God sets out the heavens and establishes the earth.
God's honored place is in the heights of our aspirations;
God's powerful presence is in the heavens of our hopes.
This is our God, there is none else.
God is the world's truth; there is nothing that God is not.
As it is written in God's sacred teaching: "You shall know this day & place
upon your heart that Adonai is God in heaven above & earth below;
there is none else."

May the time not be distant, O God, when all shall turn to You in love, when corruption and evil shall give way to integrity and goodness, when superstition shall no longer enslave the mind, nor idolatry blind the eye. O may all, created in Your image, become one in spirit and one in friendship, forever united in Your service. Then shall your realm be established on earth, and the word of Your prophet fulfilled: "Adonai will reign forever and ever. On that day, Adonai shall be One, and God's name shall be One."

כְּתוּב בְּתוֹרַתְךָ, יי יִמְלֹךְ לְעוֹלָם וָעֶד: וְנֹאמַר, וְהָיָה יי לְמֶלֶךְ עַל כָּל הָאָרֶץ, בַּיּוֹם הַהוּא יְהִיָּה יי
אַחַד, וּשְׁמוֹ אֶחָד::

Cacatuv b'Toratecha: Adonai yimloch l'olam va-ed. V'ne-e-mar, v'haya Adonai, l'melech al kol ha-aretz. Bayom hahu (bayom hahu) yih'yeh Adonai echad, ushmo echad.

MOURNER'S KADDISH

At this time we remember our loved ones and members of our communities who have died in years past at this time, and those who have died in recent days. If you are in mourning, or if it is your custom to rise for the mourner's kaddish, please rise now for kaddish yatom.

קדיש יתום

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי בְרָא כְרַעוּתֵהּ, וְיִמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי
דְּכָל בֵּית יִשְׂרָאֵל. בְּעֵגְלָא וּבְזִמְנָא קָרִיב וְאִמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקַדְשָׁא בְּרִיךְ הוּא
לְעָלְמָא (בְּעֵשִׂית וְלְעָלְמָא מְכָל) מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבְּחַתָּא וְנַחֲמַתָּא, דְּאִמְרוּ בְּעֵלְמָא,

וְאִמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן:

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן:

*Yitgadal v'yitkadash, shmeh rabah. B'alma di vra chiruteh, v'yamlich malchuteh
b'chayyeichon u'v'yomeichon u'vchayyei d'chol beit Yisrael. Ba'agala u-vizman kariv
v'imru amen.*

Y'hei sh'mei raba m'varakh l'olam ol'almey almay.

*Yitbarach v'yishtabach, v'yitpaa'ar v'yit-romam v'yit-naseh. V'yithadar v'yitaleh
v'yithallal shmeh d'kudh'sha b'rich hu. L'eyla min kol birchata v'shirata, tushbechata
v'nechemata, damiran b'alma, v'imru amen.*

Y'yei shlama raba min shemaya v'chayyim tovim aleinu v'al kol Yisrael, v'imru amen.

Oseh shalom bimromav, hu ya'aseh shalom, aleinu v'al kol yisrael, v'imru Amen.

A Kaddish

Make the God-name big. Big and holy. Do it in this world, this creation sprung from consciousness, and bring some order. Do it fast, soon, in our lives, in the days ahead, in the life of the people we call home.

Everybody join with me: May the name be blessed forever and ever!

Yes, blessed. Blessed, whispered, sung out, shouted, honored, this holy name. The name is beyond any song, poem, or comforting words we could ever speak. Everybody say: That's the truth!

May a big peace descend from the heavens, a life-giving peace for all of us, for our beloved people. Let everybody say: May it be true!

Make that peace in the heavens, great peacemaker, great One who brings wholeness to our people.

Stop. Everybody pray: May it be true.⁷

CLOSING SONG

"Mah Yafeh Hayom"

Mah yafeh hayom, Shabbat shalom (2x)

Shabbat, Shabbat shalom (3x)

Shabbat Shalom.

(How beautiful is the day of Shabbat peace.)

¹ From *A Siddur for Erev Shabbat*, compiled by R' Marcia Prager.

² Rachel Barenblat, published at velveteenrabbi.com.

³ Marge Piercy, from *The Art of Blessing the Day*, (New York: Knopf, 1999), p. 143.

⁴ The prayers surrounding the *shema* are adapted from R' Arthur Waskow's meditations at www.shalomctr.org/html/prayer02.html

⁵ Michael Walzer, adapted; found in *Mishkan Tefilah*, the forthcoming prayerbook of the Reform movement.

⁶ Adapted from R' Arthur Waskow at www.shalomctr.org/html/prayer10.html

⁷ This translation of the *kaddish* was written by R' Daniel Brenner (rabbidanielbrenner.blogspot.com/) and is published online at www.clal.org/ss14.html