

Liberal Shabbat Service

By Custom & Craft

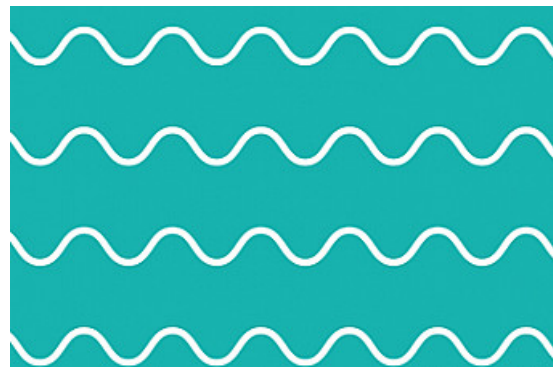


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INTRODUCTION

Introduction

Contributed by [Custom & Craft](#)

Source: Custom & Craft

As the sun sets on Friday afternoon, we take some time out to feel gratitude and joy. Shabbat is about rest and rejuvenation, as well as appreciating all of the gifts—both sacred and mundane—that we enjoy each day. Take a few deep breaths. Close your eyes. Use this service to bring some joy, beauty, and peace into your weekend.

INTRODUCTION

Blessing Bank

Contributed by [Custom & Craft](#)

Source: Tamar Fox

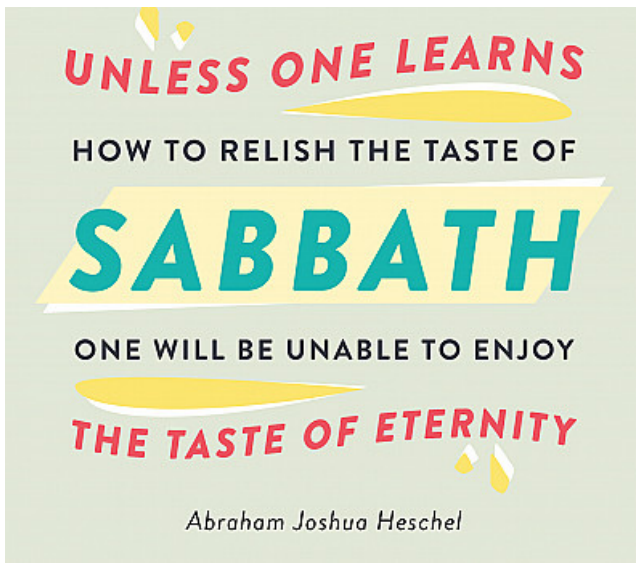
Introduce yourself to the people sitting on either side of you. Share a blessing that you received over the past week with them (“I had really great luck with parking spots today” “I got a good grade on a big exam this week” “I made it to exercise class three times this week and it felt wonderful and empowering”). If you can’t think of anything, just say, “I made it through the week to Shabbat!” After you have shared your blessings, give a blessing to each of your neighbors for the next week. It can be very personal, very general, or anywhere in between (“May you get a whole afternoon to relax and unwind tomorrow” “May you pass into the next level in your karate class” “May you be filled with peace in the week that comes”).

INTRODUCTION

Heschel on Shabbat

Contributed by [Custom & Craft](#)

Source: Original Design by Custom & Craft



CANDLELIGHTING

Candle lighting

Contributed by [Custom & Craft](#)

Source: [JewishBoston.com](#)

Light one candle, and use that candle to light the others.

Draw your hands up three times around the lights, toward your face, and then place them over your eyes to recite the following:

ברוך אתה " אלהינו מלך העולם אשר קדשנו במצותיו וצונו להדליק נר של שבת

Ba-rukh a-ta A-do-nai, Elo-hei-nu me-lekh ha-olam, a-sher ki-d'shanu b'mitz-vo-tav, v'tzi-va-nu l'had-lik ner shel Shabbat.

We praise God, ruler of everything, who made us holy through obligations, commanding us to light the Shabbat candles.

With your hands still over your eyes, you can use this private moment to pray for the welfare of those you love, and for anything that is important to you.

After the prayers are finished, remove your hands from your eyes and say "Good Shabbat"; everyone answers "Good Shabbat."

Blessing Over Wine / Grape Juice

Contributed by [Custom & Craft](#)

Source: Prepared by Bennett Muraskin, Jewish Cultural School and Society

In the warm glow of the candles' shine, we lift the brimming cup of wine. As Jews for centuries before, sharing Jewish life and lore. In praise of harmony and rest, ideals of justice, freedom's quest. A world of brotherhood and peace, where poverty and hate will cease. At our Shabbes celebration, we renew our dedication, To all that's Jewish/Yiddish, in this, our special Kiddish. By Naomi Prawer Kadar, Shabbes, (Workmen's Circle/Arbeter Ring, 1995) - We rejoice in our heritage which has given us the cup of wine [grape juice] as the symbol of our happiness. We rejoice in our heritage which has given us the Sabbath, a day of rest. It is first among our holidays and a reminder of the Exodus from Egypt. Ashreinu bi'yerushateinu she'masrah lanu kos pri hogofen l'mo'adim u'l'simkha ki samakhnu b'khageinu. Ashreinu bi'yerushateinu she'masrah lanu et ha'shabbat., yom-mnukha, reisheet bamo'adeinu zekher litsi'at mitsra'im. Mir freyen zikh mit unzer yerushe vos hot undz gegeben di kos foon vayn alts simbol foon undzer gliklich-kayt, Mir freyen zikh mit undzer yerusheh vos hot undz gegeben Shabbes, a tog foon minukha. Es is di vikhtikste foon undzere yom-toyvim oon dermont undz foon undzer oroysgeyn foon mitzrayhim Judith Seid, We Rejoice in Our Heritage: Home Rituals for Secular Jews - Borukh shalom baolam. We bless peace in all the world. Borukh shalom baodam. We bless peace among all people. Borukh shalom bashabbbat. We bless the peace and joy of this Shabbat. Rabbi Sherwin T. Wine

Blessing Over Challah

Contributed by [Custom & Craft](#)

Source: Prepared by Bennett Muraskin, Jewish Cultural School and Society

In tasting bread, we remember the hungry. May there be a day when no human being suffers the pain and desolation of hunger. May the bounty we enjoy help us to bring to fruition the vision of a *besere un a shenere velt*, a better and more beautiful world.

Naomi Praver Kadar, Shabbes , (Workmen's Circle/Arbeter Ring, 1995)

-

We rejoice in our heritage that teaches us to love our earth that gives us wheat and to honor the farmers who grow it and the workers who make it into bread.

Ashreinu b'yerushateinu she'morah lanu
le'ehuv et ha'adama, matsmikhat dagan,
u'l'khabed et ha'ikar ha'motsi lekhem min
ha'arets v'et hapo'el hao'ofeh khalot.

Mir freyen zich mit undzer yerusheh
vos hot undz oysgelernt
az mir zoln lib hobn undzer erd vos git undz veytz,
oon dermant undz opgebn koved
di vos akern dos erd oon
kooltivirn dem veytz,
oon di arbeter vos bakn undz dos broit

Judith Seid, We Rejoice in Our Heritage: Home Rituals for Secular Jews

-

B'rukhim hakhayim baolam.
Blessed be the life in the world.
B'rukhim hakhayim baadama.
Blessed be the life in the earth.
B'rukhim hamotsim lekhem minhaorets.
Blessed are those who bring forth bread from the earth.

Rabbi Sherwin T. Wine

About Kabbalat Shabbat

Contributed by [Custom & Craft](#)

Source: Tamar Fox

On Friday night the traditional evening service is supplemented with some additional psalms and a poem designed to welcome the Sabbath Queen. Seven psalms are recited—one for each day of the week. Take a moment to think of your week day by day, beginning with Sunday. What stayed with you this week? What are you bringing with you into the next week? What do you hope to let go of? Take a few minutes to reflect on these questions.

About Lekha Dodi

Contributed by [Custom & Craft](#)

Source: Adapted from MyJewishLearning.com

In the sixteenth century, the small town of Safed, located in the mountains of Galilee in northern Israel, was a center of Jewish mysticism. Solomon ben Moses Halevi Alkabetz was one of the many mystics who lived and studied there. On Friday nights, Alkabetz and his colleagues would dress in white like bridegrooms and joyously dance and march through the fields outside town to greet the Sabbath, which is depicted in both Talmud and in mystical texts as a bride and queen. Around 1540, Alkabetz, composed a beautiful ode to the Sabbath Bride, L'kha Dodi, urging Jews to greet the Sabbath and extolling her virtues. The poem quickly became an eagerly awaited part of the Friday night service.

Today, with more than two thousand musical settings of Alkabetz's Hebrew text, it is recited or sung in virtually every synagogue in the world as the Sabbath is ushered in.

adapted from http://www.myjewishlearning.com/practices/Ritual/Shabbat_The_Sabbath/In_...

Lekha Dodi

Contributed by [Custom & Craft](#)

Source: OpenSiddur.org and The Authorised Daily Prayer Book of the United Hebrew Congregations of the British Empire (trans. Rabbi Sim

In a congregation the following is most often sung in unison, while standing facing forward (which is east); responding to each stanza with the chorus below it:

לכה דודי לקראת כלה, פני שבת נקבלה
לכה דודי לקראת כלה, פני שבת נקבלה

שמור וזכור בדבור אחד, השמיענו אל המיחד, ו אחד ושמו אחד, לשם ולתפארת ולתהלה
לכה דודי לקראת כלה, פני שבת נקבלה

לקראת שבת לכו ונלכה, פי היא מקור הברכה, מראש מקדם נסוכה, סוף מעשה במחשבה תחלה
לכה דודי לקראת כלה, פני שבת נקבלה

מקדש מלך עיר מלוכה, קומי צאי מתוך ההפכה, רב לך שבת בעמק הבכא, והוא ימול עליך חמלה
לכה דודי לקראת כלה, פני שבת נקבלה

התנערי מעפר קומי, לבשי בגדי תפארתך עמי, על יד בן ישי בית הלחמי, קרבה אל נפשי גאלה
לכה דודי לקראת כלה, פני שבת נקבלה

התעוררי התעוררי, כי בא אורך קומי אורי, עורי עורי שיר דברי, כבוד ו עליך נגלה
לכה דודי לקראת כלה, פני שבת נקבלה

לא תבושי ולא תכלמי, מה תשתוחחי ומה תהמי, בך יחסו עניי עמי, ונבנתה העיר על תלה
לכה דודי לקראת כלה, פני שבת נקבלה

והיו למשסה שאסיה, ורחקו כל מבלעיה, ישיש עליך אלהיה, כמשוש חתן על כלה
לכה דודי לקראת כלה, פני שבת נקבלה

ימין ושמאל תפרוצי, ואת ו תעריצי, על יד איש בן פרוצי, ונשמחה ונגילה
לכה דודי לקראת כלה, פני שבת נקבלה

One should turn to their left in order to face the rear of the synagogue (which is west), and bow right while saying "בואי כלה", then bow left when repeating "בואי כלה" the second time, then continue to turn left until facing forward (east) again:

בואי בשלום עטרת בעלה, גם ברנה

(During Festivals add - בואי כלה, בואי כלה, בואי כלה -)

(Say in and undertone - שבת מלכתא -)

לכה דודי לקראת כלה, פני שבת נקבלה

Come, my friend, to meet the bride; let us welcome the presence of the Sabbath.

"Observe" and "Remember the Sabbath day," the only God caused us to hear in a single utterance: the Lord is One, and his name is One to his renown and his glory and his praise. Come, etc.

Come, let us go to meet the Sabbath, for it is a well-spring of blessing; from the beginning, from of old it was ordained,—last in production, first in thought. Come, etc.

O sanctuary of our King, O regal city, arise, go forth from thy overthrow; long enough hast thou dwelt in the valley of weeping; verily He will have compassion upon thee. Come, etc.

Shake thyself from the dust, arise, put on the garments of thy glory, O my people! Through the son of Jesse, the Bethlehemite, draw Thou nigh unto my soul, redeem it. Come, etc.

Arouse thyself, arouse thyself, for thy light is come: arise, shine; awake, awake; give forth a song; the

glory of the Lord is revealed upon thee. Come, etc.

Be not ashamed, neither be confounded. Why art thou cast down, and why art thou disquieted? The poor of my people trust in thee, and the city shall be builded on her own mound. Come, etc.

And they that spoil thee shall be a spoil, and all that would swallow thee shall be far away: thy God shall rejoice over thee, as a bridegroom rejoiceth over his bride. Come, etc. Thou shalt spread abroad on the right hand and on the left, and thou shalt reverence the Lord. Through the offspring of Perez we also shall rejoice and be glad. Come, etc.

Come in peace, thou crown of thy husband, with rejoicing and with cheerfulness, in the midst of the faithful of the chosen people: come, O bride; come, O bride.

Come, my friend, to meet the bride; let us welcome the presence of the Sabbath.

Finishing Kabbalat Shabbat

Contributed by [Custom & Craft](#)

Source:

There is a mystical tradition that on Shabbat each person has a neshama yeteirah, an extra soul, who joins them on Friday night during Kabbalat Shabbat and leaves on Saturday with havdalah. Take a moment to focus yourself inward and try to find the neshama yeteirah expanding your soul, growing and taking you to a new and different place, emotionally and spiritually.

The Kabbalat Shabbat service is about to come to an end, followed immediately by a special version of the evening service, ma'ariv. We close with a final psalm that focuses on themes of gratitude, and how good it feels to show gratitude. What do you feel grateful for this week?

What is the Shema?

Contributed by [Custom & Craft](#)

Source:

We have reached the Barchu and Shema, key moments in any service. The Barchu is a communal call: Come, let us all bless God who blesses us. It is followed by two longer blessings that thank God for giving us each day and night, light and darkness, and for loving the Jewish people. Then comes the Shema, one of the pillars of any Jewish service. In the Shema we cover our eyes to aid in our concentration as we say, shema yisrael adonai eloheinu adonai echad, Listen O Israel, Adonai is our God, Adonai is One. If you do not believe in God, use this time to reflect on what statements are the pillars of your beliefs.

The Shema

Contributed by [Custom & Craft](#)

Source:

שְׁמַע | יִשְׂרָאֵל, יְיָ | אֱלֹהֵינוּ, יְיָ | אֶחָד
Sh'ma Yisra'eil Adonai Eloheinu Adonai echad.
Hear, Israel, the Lord is our God, the Lord is One.

In an undertone:

בְּרוּךְ שֵׁם כְבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד
Barukh sheim k'vod malkhuto l'olam va'ed
Blessed be the Name of His glorious kingdom for ever and ever.

Shema: Communal Declaration of Faith

Contributed by [Custom & Craft](#)

Source: Secular Humanistic Shabbes Reader An anthology of inspirational readings, songs, and poems on Jewish themes for Shabbes

Shma: Communal Declaration of Faith

Hear, O Israel—The divine abounds everywhere

And dwells in everything: the many are One.

Sh'ma, yisrael—

La'elohut alfey panim,

M'lo olam sh'khinatah,

Ribuy paneha ekhad.

Loving life and its mysterious source with all our heart and all our spirit,

All our senses and strength, we take upon ourselves and into ourselves these promises:

To care for the earth and those who live upon it,

To pursue justice and peace,

To love kindness and compassion.

We will teach this to our children throughout the passage of the day—

As we dwell in our homes and as we go on our journeys,

From the time we rise until we fall asleep

And may our actions be faithful to our words

That our children's children may live to know:

Truth and kindness have embraced,

Peace and justice have kissed and are one.

Marcia Falk, The Book of Blessings

Stand Up and Talk to God

Contributed by [Custom & Craft](#)

Source:

Now comes the central moment of the Shabbat service—the Amidah, the standing prayer. The Amidah comes in the middle of every Jewish service, and is traditionally recited silently, at least in part. On weekdays, it consists of 19 blessings, asking God for everything from health, to redemption, to healing, to peace. On Shabbat, it has been streamlined, eliminating some of the overt requests—on Shabbat we try not to request things of God, because even God is resting—and instead focusing on thanking God for all of the things we have been given.

Stand up. Clear your mind. Read the traditional Amidah prayer, or pray from your heart, focusing on thanks, instead of requests.

The Amidah

Contributed by [Custom & Craft](#)

Source: Opensiddur.org

While reciting the Amidah one should concentrate on the meaning of every word, avoiding all distractions and interruptions. One is required to pray loud enough to hear their own words, though it is not necessary to be audible to others. As one begins the Amidah one takes three steps forward, and then three steps back, which signifies our approaching the Throne of God.

אֲדֹנָי, שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:

אבות – Patriarchs

Bend at אֲתָה , bow at בְּרוּךְ , and straighten up at יי :

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹכָא אֵל עֲלִיּוֹן, גּוֹמֵל חַסְדִּים טוֹבִים, קוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת, וּמְבִיא גּוֹאֵל לְבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

From Rosh HaShanah to Yom Kippur, during the Ten Days of Penitence, add:

זְכַרְנוּ לַחַיִּים, מֶלֶךְ חַפֵּץ בַּחַיִּים, וְכִתְבֵנו בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים:

Bend at אֲתָה , bow at בְּרוּךְ , and straighten up at יי :

מֶלֶךְ, עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן . בְּרוּךְ אַתָּה יי , מִגֵּן אַבְרָהָם

גבורות – God's Might

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי, מְחַיֶּה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ

Summer, Pesach through Sukkot:

מוריד הַטַּל:

Winter, Shmini Atzeret to Pesach:

מְשִׁיב הַרוּחַ וּמוֹרֵיד הַגֶּשֶׁם:

מְכַלְכֵל חַיִּים בְּחַסֵּד, מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמְתִיר אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ לִישׁוּבֵי עַפְרָה . מִי כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָּךְ, מֶלֶךְ מְמִית וּמְחַיֶּה וּמְצַמֵּחַ יְשׁוּעָה:

From Rosh HaShanah to Yom Kippur, during the Ten Days of Penitence, add:

מִי כְמוֹךָ אֵב הַרְחֵמָן זוֹכֵר יְצוּרָיו לַחַיִּים בְּרַחֲמִים:

וְנִאֲמַן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יי , מְחַיֶּה הַמֵּתִים

קדושת השם – Holiness of God's Name

From Rosh HaShanah to Yom Kippur, during the Ten Days of Penitence, one substitutes the words “ הָאֵל הַקְּדוֹשׁ ” with the words “ הַמֶּלֶךְ הַקְּדוֹשׁ ”

(During the Ten Days of Penitence substitute הַמֶּלֶךְ הַקְּדוֹשׁ: הָאֵל הַקְּדוֹשׁ-), אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ, וְקְדוּשִׁים בְּכָל יוֹם יְהִלְלוּךָ סְלָה. בְּרוּךְ אַתָּה יי

קדושת היום – Holiness of The Day

אַתָּה קְדוֹשׁ אַתָּה יוֹם הַשְּׁבִיעִי לְשִׁמְךָ, תְּכַלִּית מַעֲשֵׂה שְׁמִים וְאַרְצָךְ, בְּרַכְתָּנוּ מִכָּל הַיָּמִים, וְקִדְשָׁתוֹ מִכָּל הַיָּמִים, וְכֵן כָּתוּב בְּתוֹרָתְךָ:

וַיְכַלּוּ הַשְּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם: וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ, כִּי בּוֹ שָׁבַת מִכָּל מְלַאכְתּוֹ אֲשֶׁר בְּרָא אֱלֹהִים לַעֲשׂוֹת

ישמחו במלכותך שומרי שבת וקוראי ענג, עם מקדשי שביעי, כלם ישבעו ויתענגו מטובך, ובשביעי רצית בו וקדשתו, חמדת ימים אותו קראת, זכר למעשה בראשית:

אלהינו ואלהי אבותינו, רצה נא במנוחתנו, קדשנו במצותיך ותן חלקנו בתורתך, שבענו מטובך ושמח בפשנו בישועתך, וטהר לבנו לעבדך באמת, והנחילנו אללהינו באהבה ובכבוד שבת קדשך, ונחוח בה כל ישראל מקדשי שבתך: שמוך: ברוך אתה יי, מקדש השבת

Temple Service – אבודה

רצה יי אלהינו בעמך ישראל ולתפלתם שעה, והשב העבודה לדביר ביתך, ואשי ישראל ותפלתם באהבה תקבל בכבוד, ותהי לכבוד תמיד עבודת ישראל עמך:

On Rosh Chodesh and Chol haMoed, one adds the following:

אלהינו ואלהי אבותינו, יעלה ויבא ויגיע, ויבאה ויבצה וישמע, ויפקד ויזכר ויזכרוננו ופקדוננו וזכרון אבותינו, וזכרון משיח בן דוד עבדך, וזכרון ירושלים עיר קדשך, וזכרון כל עמך בית ישראל לפניך, לפליטה לטובה, לחן ולחסד ולרחמים לחיים טובים ולשלום ביום

On Rosh Chodesh:

ראש החדש

On Pesach:

חג המצות

On Sukkot:

חג הסוכות

הזה. זכרנו יי אלהינו בו לטובה אמן ופקדנו בו לברכה אמן והושיענו בו לחיים טובים אמן ובדבר ישועה ורחמים חוס וחסנו ורחם עלינו והושיענו, כי אליך עינינו, כי אל מלך חנו ורחום אתה

ותחזינה עינינו בשוכך לציון ברחמים. ברוך אתה יי, המחזיר שכבינתו לציון

Thanksgiving – מודים

Bow at "מודים" and straighten up at "יי":

מודים אנחנו לך, שאתה הוא יי אלהינו ואלהי אבותינו לעולם ועד צור חיינו, מגן ישענו, אתה הוא לדור ודור נודה לך ונספר תהלתך, על חיינו המסורים בידך, ועל נשמותינו הפקודות לך, ועל נסיך שבכל יום עמנו, ועל נפלאותיך וטובותיך שבכל עת, ערב ובקר וצהרים, הטוב, כי לא כלו כחמיך, והמרחם, כי לא תמו חסדיך, כי מעולם קוינו לך

On Chanukah one adds the following:

ועל הנסים ועל הפרקו ועל הגבורות ועל התשועות ועל הנפלאות שעשית לאבותינו בימים ההם בזמן הזה:

בימי מתתיהו בן יוחנן כהן גדול, חשמונאי ובניו, כשעמדה מלכות יון הרשעה, על עמך ישראל, להשפיתם תורתך ולהעביכם מחקי רצונך, ואתה ברחמיך הרבים, עמדת להם בעת צרתם. רבת את ריבם, ונתת את דינם, נקמת את נקמתם, מסרת גבורים ביד חלשים, ורבים ביד מעטים, וטמאים ביד טהורים, ורשעים ביד צדיקים, וזדים ביד עוסקי תורתך. ולב עשית שם גדול וקדוש בעולמך, ולעמך ישראל עשית תשועה גדולה ופרקו כהיום הזה: ואחר כך באו בניך לדביר ביתך, ופנו את היכלך, וטהרו את מקדשך, והדליקו נרות בחצרות קדשך. וקבעו שמונת ימי חגכה אלו, להודות ולהלל לשמך הגדול

ועל כלם יתברך ויתרומם ויתנשא שמך מלפנו תמיד לעולם ועד:

From Rosh HaShanah to Yom Kippur, during the Ten Days of Penitence, add:

וכתוב לחיים טובים כל בני ברייתך

Bend at ברוך, bow at אתה, and straighten up at יי:

וכל החיים יודוך סלה ויהללו שמך הגדול לעולם כי טובה האל ישועתנו ועזרתנו סלה. האל הטוב. ברוך אתה יי, הטוב שמך ולב נאה להודות

Peace – שלום

didst bless it above all days, and didst hallow it above all seasons; and thus it is written in thy Law:

And the heaven and the earth were finished and all their host. And on the seventh day God had finished his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and he hallowed it because he rested thereon from all his work which God had created and made.

Our God and God of our fathers, accept our rest; sanctify us by thy commandments, and grant our portion in thy Law; satisfy us with thy goodness, and gladden us with thy salvation; purify our hearts to serve thee in truth; and in thy love and favor, O Lord our God, let us inherit thy holy Sabbath; and may Israel, who hallow thy name, rest thereon. Blessed art thou, O Lord, who hallowest the Sabbath.

Accept, O Lord our God, thy people Israel and their prayer; restore the service to the oracle of thy house; receive in love and favor both the fire-offerings of Israel and their prayer; and may the service of thy people Israel be ever acceptable unto thee.

On New Moon and the Intermediate Days of Passover and Tabernacles the following is added:--

Our God and God of our fathers! May our remembrance rise, come and be accepted before thee, with the remembrance of our fathers, of Messiah the son of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel, bringing deliverance and well-being, grace, lovingkindness and mercy, life and peace on this day of

On New Moon--

the New Moon.

On Passover--

the Feast of Unleavened Bread.

On Tabernacles say--

the Feast of Tabernacles.

[paragraph continues] Remember us, O Lord our God, thereon for our well-being; be mindful of us for blessing, and save us unto life: by thy promise of salvation and mercy, spare us and be gracious unto us; have mercy upon us and save us; for our eyes are bent upon thee, because thou art a gracious and merciful God and King.

And let our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence unto Zion.

We give thanks unto thee, for thou art the Lord our God and the God of our fathers for ever and ever; thou art the Rock of our lives, the Shield of our salvation through every generation. We will give thanks unto thee and declare thy praise for our lives which are committed unto thy hand, and for our souls which are in thy charge, and for thy miracles, which are daily with us, and for thy wonders and thy benefits which are wrought at all times, evening, morn and noon. O thou who art all-good, whose mercies fail not; thou, merciful Being, whose lovingkindnesses never cease, we have ever hoped in thee.

For all these things thy name, O our King, shall be continually blessed and exalted for ever and ever.

On the Sabbath of Penitence say:--

O inscribe all the children of thy covenant for a happy life.

And everything that liveth shall give thanks unto thee for ever, and shall praise thy name in truth, O God, our salvation and our help. Blessed art thou, O Lord, whose name is All-good, and unto whom it is becoming to give thanks.

Grant abundant peace unto Israel thy people for ever; for thou art the sovereign Lord of all peace; and may it be good in thy sight to bless thy people Israel at all times and at every hour with thy peace.

On the Sabbath of Penitence say:--

In the book of life, blessing, peace and good sustenance may we be remembered and inscribed before

thee, we and all the people of the rouse of Israel, for a happy life and for peace. Blessed art thou, O Lord; who makest peace.

Blessed art thou, O Lord, who blessest thy people Israel with peace.

O my God! guard my tongue from evil and my lips from speaking guile; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to thy Law, and let my soul pursue thy commandments. If any design evil against me, speedily make their counsel of none effect, and frustrate their designs. Do it for the sake of thy name, do it for the sake of thy right hand, do it for the sake of thy holiness, do it for the sake of thy Law. In order that thy beloved ones may be delivered, O save with thy right hand, and answer me. Let the words of my mouth and the meditation of my heart be acceptable before thee, O Lord, my Rock and my Redeemer. He who maketh peace in his high places, may he make peace for us and for all Israel, and say ye, Amen.

[AMIDAH \(STANDING PRAYERS\)](#)

When a Jew Prays...

Contributed by [Custom & Craft](#)

Source: Original Design by Custom & Craft

**“WHEN A JEW PRAYS,
HE’S ASKING GOD
A NEVERENDING
QUESTION”**

- A HISTORY OF LOVE, NICOLE KRAUS -

Commentary on Aleinu

Contributed by [Custom & Craft](#)

Source: <http://opensiddur.org/wp-content/uploads/2014/03/Havurah-on-the-Hill-Siddur-on-the-Hill-for-Friday-Night-Vilna-Shul-Boston.pdf>

In two paragraphs, the Aleinu concentrates a basic tension in Judaism: the tension between the particular – Israel’s special relationship with God – and the universal, the faith that all of humanity will someday fully recognize the one God. In its final form, the Aleinu dates back to the third century, but has an older history perhaps as far back as the Babylonian and Persian exiles of the Sixth and Fifth Centuries BCE. An earlier form was probably recited during the Temple service. The Aleinu served not only as a rejection of ancient paganism, but also as a counterpoint to the worship of powerful kings and emperors common in those times.

In medieval siddurim, the Aleinu was placed in the Rosh Hashanah liturgy, with the shofar blowing or the musaf service, and it was directly associated with the proclamation of divine sovereignty at the beginning of the new year. But it became so popular by the Renaissance era that the Aleinu became standard near the end of every service and has appeared that way in printed prayer books ever since.

Customs vary for how much of the Aleinu is recited aloud. It is common to sing the first paragraph together, then recite the second paragraph in a low voice, singing together aloud again for the last line, “V’ne’emar” The leader generally gives the Community proper cues as to what to sing together and what to recite individually.

Meditations on the Amidah

Contributed by [Custom & Craft](#)

Source: <http://opensiddur.org/wp-content/uploads/2014/03/Havurah-on-the-Hill-Siddur-on-the-Hill-for-Friday-Night-Vilna-Shul-Boston.pdf>

Avot ve'Imahot

The Eternal God is not the God of Abraham is not the God of Isaac is not the God of Jacob is not the God of Sarah is not the God of Rebecca is not the God of my childhood is not the God of my youth is not the God of my adulthood is not the God of my old age is not the God of my dying is not the God of my imagining. The Eternal God is not my creation. The Eternal God is not the God who chooses is not the God who commands is not the God who punishes is not the God who creates is not the God who destroys is not the God who makes me win is not the God who sees that my enemies lose. The Eternal God is not my creation The Eternal God is the God who alone exists and who exists alone. When I am free from ancestors, free from traditions, free from truths, free from words, free from thoughts, free from even the need to be free, there is God, and there I am not. Blessed is the One at the heart of my emptiness.

Gevurot

You are the Source and Substance of Life: Birth and death, joy and sadness, success and failure, courage and fear – all are You. All things and their complements come from You. All things and their complements are You. May I open my eyes to see You as You and not as I so desperately want You to be. May I see that time and eternity are but shadows of now, and that true immortality is to end time and awake to the deathless present that is You.

Kedushat Hashem

The One Who is the many, the Ocean Who is the wave, the Puzzle Who is the piece is God the Whole and Holy. Creation is the dance of God in space and time. I am the dance of God in this space and this time. To awake to this is to awake from ignorance. To awake to this is to awake from despair. To awake to this is to awake from needless suffering. May I find this Shabbat a rest from the sleep of fools. May I find this Shabbat an awakening to the One who is Whole and Holy – Whole and wholly me.

Kedushat Hayom

"The heavens and the earth and all within them were finished. By the seventh day God had completed the work which God had been doing; and so God rested from all the work. Then God blessed the seventh day and sanctified it because on it God rested from the divine work of creation." You capped doing with non-doing; You blessed becoming with being; You honored labor and rest. Creation is incomplete without Shabbat. Rest reveals the importance of work. Work reveals the importance of rest. The two together make the world; the two together make a human being. I rest when I cease the struggle to control. I rest when I abandon the pride of ownership. I rest when I give thanks for what is. I set aside this day to revel in Your work by sharing Your rest. I set aside this day for mindfulness and renewal. I set aside this day to review my mission and my priorities. I set aside this day to honor all that I have been given. I set aside this day to take stock of all that I am.

Avodah

For what do I pray? For health? For happiness? For wealth or fame? Who can say what will befall me? I do what I do in pursuit of what I desire, but only the hunt is mine; the victory is in other hands. I pray for nothing, for I am nothing. My desires are not Yours. My needs are not Yours, perhaps not. I pray simply to stand in Your presence. I pray simply to stand and be present. For that is all I can do: stand and be present. Present to You and what You bring this moment and this moment again. All there is, is You; Time and eternity, self and other – all You. So I pray to pray. I pray to be aware of the Being that is all and nothing, here and there, now and forever.

Hoda'a

Spirituality is living with attention. Living with attention leads me to thanksgiving. Thanksgiving is the response I have to the great debt I accrue with each breath I take. Attending to the everyday miracles of ordinary living, I am aware of the interconnectedness of all things. I cannot be without you. This

cannot be without that. All cannot be without each. And each cannot be without every. Thanksgiving is not for anything, it is for everything. May I cultivate the attention to allow the thanks that is life to inform the dance that is living.

Shalom Rav

Peace is not the absence of conflict. Peace is dealing with conflict while honoring justice. Peace is not the absence of anger. Peace is expressing anger while honoring compassion. Peace is not the absence of desire. Peace is allowing for desire without the fantasy that fulfillment brings happiness. Peace is not the absence of fear. Peace is knowing how to move through fear. Peace is not the absence of self. Peace is knowing that the self is absent. May I cultivate the skills to live in peace, to live with honor, to live with justice, to live with compassion, to live with desire, to live with fear, to live with self, to live with emptiness.

Netzor Leshoni Mera

Let me attend to my words, taking care to say what I mean and do what I say. Let me guard my tongue from evil and my lips from speaking falsehood. Let me rise above those who slander me and take care not to slander others. Let me forgive those who offend against me and take care to offend only the unjust. Let me open my heart to Torah and find in her wisdom my way to righteousness. May the words of my mouth, the meditations of my heart be acceptable to You, my friend, my rock and my redeemer. May the power that makes for peace throughout the heavens be the power from which I learn to draw to make for peace in my world and in my life. Amen.

Debbie Friedman - Mi Shebeirach (2001)

Contributed by Eileen Levinson

Source:



<https://www.youtube.com/embed/pHKo3CjuzpY>

December 9, 2001 at Hynes Convention Center, Boston, MA. With: David Bravo - piano, Jon Nelson - bass, Josh Nelson - drums.

We Remember Them

Contributed by [Custom & Craft](#)

Source: <http://www.shiva.com/learning-center/resources/poems-of-comfort/>

by Sylvan Kamens & Rabbi Jack Riemer

At the rising sun and at its going down; We remember them.

At the blowing of the wind and in the chill of winter; We remember them.

At the opening of the buds and in the rebirth of spring; We remember them.

At the blueness of the skies and in the warmth of summer; We remember them.

At the rustling of the leaves and in the beauty of the autumn; We remember them.

At the beginning of the year and when it ends; We remember them.

As long as we live, they too will live, for they are now a part of us as We remember them.

When we are weary and in need of strength; We remember them.

When we are lost and sick at heart; We remember them.

When we have decisions that are difficult to make; We remember them.

When we have joy we crave to share; We remember them.

When we have achievements that are based on theirs; We remember them.

For as long as we live, they too will live, for they are now a part of us as, We remember them.

Mourner's Kaddish - Transliteration and English

Contributed by [Custom & Craft](#)

Source: Opensiddur.org

(אָמֵן) בְּעֵלְמָא דִּי בְּרָא כְרַעוּתָהּ וְיַמְלִיךְ מַלְכוּתָהּ, וְיַצְמַח פְּרֻקְנָהּ וְיִקְרַב מְשִׁיחָהּ (Cong) . וְיִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא (אָמֵן) בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעַגְלָא וּבְזַמְן קָרִיב. וְאָמְרוּ אָמֵן: Cong

(אָמֵן) . יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי וּלְעַלְמֵי עַלְמַיָּא, יִתְבָּרַךְ (Cong)

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי וּלְעַלְמֵי (Cong) . עַלְמַיָּא, יִתְבָּרַךְ, וְיִשְׁתַּבַּח, וְיִתְפָּאֵר, וְיִתְרוֹמֵם, וְיִתְנַשֵּׂא, וְיִתְהַדָּר, וְיִתְעַלֶּה, וְיִתְהַלַּל, שְׁמֵהּ דְקַדְשָׁא בְרִיךְ הוּא (אָמֵן) ! יְהֵא שְׁלָמָה רַבָּא (Cong) : (אָמֵן) לְעֵלָא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנִחְמָתָא, דְאֲמִירָן בְּעֵלְמָא, וְאָמְרוּ אָמֵן : מִן שְׁמַיָּא וְחַיִּים טוֹבִים וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן:

בְּמִרוֹמָיו עֲשֵׂה " Take three steps back, standing in one place one must bow to the right when saying "שְׁלוֹם", bow forward when saying "הוּא", bow to the left when saying "וְעֲשֵׂה שְׁלוֹם עָלֵינוּ" and bow to the front when saying "וְעַל כָּל יִשְׂרָאֵל"

הַשְׁלוֹם) בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל - (During the Ten Days of Penitence add) עֲשֵׂה שְׁלוֹם וְיִשְׂרָאֵל, וְאָמְרוּ אָמֵן:

Yitgadal v'yitkadash sh'mei raba b'alma di-v'ra chirutei, v'yamlich malchutei b'chayeichon uvyomeichon uvchayei d'chol beit yisrael, ba'agala uvizman kariv, v'im'ru: "amen."

Y'hei sh'mei raba m'varach l'alam ul'almei almaya.

Yitbarach v'yishtabach, v'yitpa'ar v'yitromam v'yitnaseh, v'yithadar v'yit'aleh v'yit'halal sh'mei d'kud'sha, b'rich hu, l'eila min-kol-birchata v'shirata, tushb'chata v'nechemata da'amiran b'alma, v'im'ru: "amen."

Y'hei shlama raba min-sh'maya v'chayim aleinu v'al-kol-yisrael, v'im'ru: "amen."

Oseh shalom bimromav, hu ya'aseh shalom aleinu v'al kol-yisrael, v'imru: "amen."

Mourner.--Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

Cong. and Mourner.--Let his great name be blessed for ever and to all eternity.

Mourner.--Blessed, praised and glorified, exacted extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praiser and consolations, which are uttered in the world; and say ye, Amen.

Mourner.--May there be abundant peace from heaven, and life for us and for all Israel; and say ye, Amen.

Mourner.--He who maketh peace in his high places, may he make peace for us and for all Israel; and say ye, Amen.

Concluding Prayers (liberal)

Contributed by [Custom & Craft](#)

Source: buildaprayer.org

וַיְכַל הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם. וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה, וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי, מְכַל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ, כִּי בּוֹ שָׁבַת מְכַל מְלַאכְתּוֹ, אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

And the Heaven and the Earth were finished and all their host. And on the seventh day God finished working and rested from all the work which had been made. And God blessed the seventh day, and hallowed it through rest from all the work which God had created and made.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי לֵאָה וְאֱלֹהֵי רָחֵל, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹכָא, אֵל עֲלִיוֹן, קוֹנֵה שָׁמַיִם וָאָרֶץ.

Blessed are You, Adonai our God and God of our fathers and mothers, God of Abraham, God of Isaac, and God of Jacob, God of Sarah, God of Rebecca, God of Leah, and God of Rachel, the great, mighty and revered God, the most High God, Master of heaven and earth.

מִגֵּן אֲבוֹת וְאִמּוֹת בְּדַבְּרוֹ, מַחֲיֵה הַכֹּל בְּמֵאֲמָרוֹ, הָאֵל הַקְּדוֹשׁ שְׂאִין כְּמוֹהוּ, הַמְנַיִם לַעֲמוֹ בַּיּוֹם שְׁבַת קְדָשׁוֹ, כִּי בָם כָּצָה . לַהֲנִיחַ לָהֶם. לַפְּנֵי וְנַעֲבֹד בִּירְאָה וְפֶחַד, וְנוֹדָה לְשִׁמּוֹ בְּכָל יוֹם תָּמִיד, מֵעַיִן הַבְּכֹחוֹת. אֵל הַהוֹדְאוֹת, אֲדוֹן הַשְּׁלוֹם, מְקַדֵּשׁ הַשְּׁבַת וּמְבָרֵךְ שְׁבִיעִי, וּמְנַיִם בְּקַדְשָׁהּ לַעֲם מְדַשְּׁנֵי עֲנֵג, זָכָר לַמַּעֲשֵׂה בְּרֵאשִׁית.

God's words were a shield to our ancestors. Our holy God, like which nothing can compare, gives rest to us--God's people--on this holy Sabbath day, because God took pleasure in us and granted us rest. We will serve Adonai with reverence and awe, and daily and constantly we will give thanks through our blessings. It is to God alone our thanksgivings are due, the Sovereign of peace, who hallows the Sabbath and blesses the seventh day, and in holiness gives rest to a people content with delight, in remembrance of the creation.

Shalom Aleichem

Contributed by [Custom & Craft](#)

Source: http://www.zemirotdatabase.org/view_song.php?id=91

שְׁלוֹם עֲלֵיכֶם מְלַאכֵי הַשָּׁרֵת מְלַאכֵי עֲלִיּוֹן מִמְּלַךְ מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ בְּרוּךְ הוּא

בוֹאֲכֶם לְשֵׁלוֹם מְלַאכֵי הַשָּׁלוֹם מְלַאכֵי עֲלִיּוֹן מִמְּלַךְ מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ בְּרוּךְ הוּא

בְּרִכּוֹנֵי לְשֵׁלוֹם מְלַאכֵי הַשָּׁלוֹם מְלַאכֵי עֲלִיּוֹן מִמְּלַךְ מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ בְּרוּךְ הוּא

צִאתְכֶם לְשֵׁלוֹם מְלַאכֵי הַשָּׁלוֹם מְלַאכֵי עֲלִיּוֹן מִמְּלַךְ מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ בְּרוּךְ הוּא

Peace unto you, ministering angels, messengers of the Most High, of the supreme King of kings, the Holy One, blessed be He.

May your coming be in peace angels of peace, messengers of the Most High, of the supreme King of kings, the Holy one, blessed be He.

Bless me with peace, angels of peace, messengers of the Most High, of the supreme King of kings, the Holy one, blessed be He.

May your departure be in peace, angels of peace, messengers of the Most High, of the supreme King of kings, the Holy one, blessed be He.

Friday Night Kiddush

Contributed by [Custom & Craft](#)

Source: http://www.zemirotdatabase.org/view_song.php?id=313

יְהִי עֶרֶב וְיִהְיֶה בֹקֶר יוֹם הַשְּׁשִׁי, וְיִכְלוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם.

וְיִכְלֵ אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה.

וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ. כִּי בּוֹ שָׁבַת מִכָּל מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

סְבְרֵי מְרַבֵּן וּרְבִיבֵן וּרְבֹתֵי:

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן.

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְכָצָה בָנוּ. וְשָׁבַת קִדְּשׁוּ בְּאַהֲבָה וּבְרַצּוֹן הִנְחִילָנוּ, זְכוּרֵן לַמַּעֲשֵׂה בְּרֵאשִׁית. כִּי הוּא יוֹם תְּחִלָּה לַמַּקְרָאִי קִדְּשׁ זְכוּר לַיְצִיאַת מִצְרַיִם. כִּי בָנוּ בְּחֶרֶת וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל הָעַמִּים וְשָׁבַת קִדְּשָׁךְ בְּאַהֲבָה וּבְרַצּוֹן הִנְחַלְתָּנוּ.

בְּרוּךְ אַתָּה יי, מְקַדְּשׁ הַשָּׁבַת.

Vayehi erev vayehi voker yom hashishi vayechulu hashamayim vecha'aretz vechol tezva'am.

Vayechal elohim bayom hashvi'i melachto asher asah. Vayishbot bayom hashvi'i mikol melachto asher asah.

Vayevarech elohim et yom hashvi'i vayekadesh oto. Ki vo shavat mikol melachto asher barah elohim la'asot.

Savri maranan verabanan verabotai:

Baruch atah adonai, eloheinu melech ha'olam boreh pri hagafen.

Baruch atah adonai, eloheinu melech ha'olam, asher kideshanu bemitzvotav veratzah vanu. Veshabat kodsho beahavah uvratzon hinchilanu, zicaron lema'aseh bereishit. Ki hu yom techilah lemikraei kodesh, zecher litzeeat mitzrayim. Ki vanu vahartah veotanu kidashtah mikol ha'amim. Veshabat kodshecha beahavah uvratzon hinchaltanu.

Baruch atah adonai, mekadesh ha'shabat.

Translation:

And it was evening and it was morning—the sixth day.

And the heaven and the earth were finished and all their host.

And on the seventh day God had finished his work which he had made; and he rested on the seventh day from all his work which he had made.

And God blessed the seventh day, and he hallowed it, because he rested thereon from all his work which God had created and made.

With the permission of my masters and teachers:

Blessed art thou, O Lord our God, King of the universe, who createst the fruit of the vine.

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments and hast taken pleasure in us, and in love and favor hast given us thy holy Sabbath as an inheritance, a memorial of the creation – that day being also the first of the holy convocations, in remembrance of the departure from Egypt. For thou hast chosen us and sanctified us above all nations, and in love and favor hast given us thy holy Sabbath as an inheritance. Blessed art thou, O Lord, who hallowest the Sabbath.

Translation based on The Standard Prayer book by Simeon Singer (1915) (public domain)

Hand Washing–Netilat Yadayim

Contributed by [Custom & Craft](#)

Source:

Before the meal begins, we wash our hands.

Take a cup and fill it with water. Lift it with the right hand, then pass it to the left hand and pour the water over the right hand. Then pass the cup to the right hand and pour water over the left hand. Repeat this process until each hand has been rinsed three times. Then, recite the blessing.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל נְטִילַת יָדַיִם

Baruch ata Adonai Eloheinu, Melech haOlam, asher kadishanu b'mitzvotav, v'tzivanu al netilat yadayim

Blessed are You Lord our God, sovereign of the Universe, who has sanctified us and has commanded us concerning the hand-washing.

HaMotzi—the blessing for bread

Contributed by [Custom & Craft](#)

Source:

You should have two unbroken loaves of bread on the table, covered by a cloth or a napkin. Remove the napkin, touch both loaves with one hand and say the blessing:

ברוך אתה ה' אלוהינו מלך העולם המוציא לחם מן הארץ

*Baruch Atah Adonai, Eloheinu Melech haolam,
Hamotzi lechem min haaretz.*

Slice or tear the challah into enough pieces for everyone present. Sprinkle with salt, and distribute them.

Kiddush

Contributed by [Custom & Craft](#)

Source: Original Design by Custom & Craft

BOREI P'REE
HAGAFEN

