

**BARUCH** *attah Adonai,*  
*Eloheynu melech ha-olam, asher*  
*kidshanu bemitzvotav, vetzivanu*  
*lehadlik ner shel Shabbat.*

**בָּרוּךְ** אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ  
הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,  
וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל שַׁבָּת.

**WE PRAISE YOU,** Eternal God, Sovereign of the universe: You sanctify us by Your commandments, and enjoin us to kindle the Sabbath lights.

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**הַדְּלָקַת נֵרוֹת:** The service begins with the lighting of the Shabbat candles, *Hadlakat Nerot*. Light is used to welcome Shabbat and at its conclusion, with Havdalah. From a candle we learn that in the midst of the black of night a single flame can banish the darkness and give us a feeling of comfort. Light is also a metaphor for God's presence, both in the Bible and in the medieval poetry - such as that of *Lecha Dodi* (found below).

The number of candles used is normally two, though in some families there is a custom to light an additional candle for every member of the family. When the candles are lit, there is a moment to reflect on the week that has passed and our hopes for Shabbat.

How has the last week been for you? What are your hopes for this Shabbat?

**קַבְּלַת שַׁבָּת:** Welcoming the Sabbath is a custom that has developed particularly since the days of the Kabbalists in Tzfat (16th Century). The custom, which eventually evolved, was to sing and recite certain psalms and to sing the poem *Lecha Dodi*. The version of *Lecha Dodi* we now sing was written by Solomon Halevi Alkabetz, a contemporary of Isaac Luria in the 16th Century. In the full version of the poem, each verse begins with a letter that spells out his name - Shlomoh Halevi. This section of the service is a time to prepare for Shabbat and raise our spirits in time for the rest of the service and the day ahead.

**COME, MY FRIEND,**  
the bride to meet, the  
Sabbath day in joy to  
greet.

**LECHA DODI** *likrat  
kallah, peney  
Shabbat nekabbelah*

**לָכֶּה דוֹדִי לְקִרְאת כַּלָּה.  
פְּנֵי שַׁבַּת נִקְבְּלָה:**

'Observe!', 'Remember! -  
one command, God  
taught us both in single  
phrase. Our God is One,  
and One, God's name, In  
fame, in glory, and in  
praise.

*Shamor vezachor  
bedibbur echad,  
hishmiyanu el  
hammeyuchad.  
Adonai echad  
ushemo echad.  
Lesheyim u-letiferet  
velithillah.*

שָׁמֹר וְזָכוֹר בְּדַבּוּר אֶחָד,  
הַשְּׂמִיעֵנוּ אֵל הַמְיֻחָד. יְיָ  
אֶחָד וּשְׁמוֹ אֶחָד. לְשֵׁם  
וְלִתְפָאֳרָת וְלִתְהִלָּה:

To greet the Sabbath let  
us go, for from her  
endless blessings pour:  
Conceived before  
Creation's dawn, the final  
act, thought long before.

*Likrat Shabbat lechu  
veneylchah. Ki hi  
mekor haberachah.  
Meyrosh mikkedem  
nesuchah. Sof  
ma-aseh  
bemachashavah  
techillah.*

לְקִרְאת שַׁבַּת לָכוּ וְנִלְכֶּה.  
כִּי הִיא מְקוֹר הַבְּרָכָה.  
מֵרֵאשׁ מִקְדָּם נְסוּכָה. סוּף  
מֵעֲשֵׂה בְּמַחְשָׁבָה תְּחִלָּה:

Arouse yourself, arouse  
yourself! Your light has  
come! Rise, shine anew!  
Awake, awake, break out  
in song! God's glory is  
revealed to you.

*Hitoreri hitoreri. Ki  
va oreych kumi ori.  
Uri, uri shir  
dabbeyri. Kevod  
Adonai alayich  
niglah.*

הִתְעוֹרְרִי הִתְעוֹרְרִי. כִּי  
בָּא אֹרֶךְ קוּמִי אֹרִי. עוֹרִי  
עוֹרִי שִׁיר דַּבְּרִי. כְּבוֹד יְיָ  
עָלֶיךָ נִגְלָה:

O come in peace,  
Creation's crown! Let joy  
and gladness now abide.  
Refresh God's people and  
its faith! Come in, O  
bride! Come in, O bride.

*Bo-i veshalom ateret  
ba-alah. Gam  
besimchah  
u-vetzoholah. Toch  
emuney am  
seggullah. Bo-i  
challah, bo-i challah.*

בּוֹאִי בְּשָׁלוֹם עֵטֶרֶת  
בְּעִלָּה. גַּם בְּשִׂמְחָה  
וּבְצִדְקָהּ. תּוֹךְ אֱמוּנֵי עַם  
סֻגְלָה. בּוֹאִי כַלָּה, בּוֹאִי  
כַלָּה:

**BARECHU** *et Adonai hamevorach.*

בְּרַכּוּ אֶת יְיָ הַמְּבָרָךְ:

**BARUCH** *Adonai hamevorach,*  
*le-olam va-ed.*

בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד:

**PRAISE** the one to whom our praise is due.

**WE PRAISE** the Eternal One to whom our praise is due for ever.

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**בְּרַכּוּ:** The prayer on this page is known as the *Barechu* and it is referred to as 'The call to prayer'. This is the moment when the community are formally gathered together to begin the communal prayers. The Hebrew root of the word *barechu* is בָּרַךְ, which may have its origins in the word meaning knee - *berech*. It is possibly from this origin that some people bow slightly when these words are said. Just as when we stand before a ruler we bow and approach on bended knee so too before God, as we begin the formal communal prayers, we bow to the Sovereign of the world.

What does it mean to bless God? How is it possible that God, who is supreme above all, needs our blessing?

**שְׁמַע:** The affirmation of the unity of God is surrounded by blessings before and afterwards. Though the content is not defined, there is already mention of these blessings in the Mishnah - a rabbinic document compiled in 200CE.

The theme of each blessing is different: *Creation*, *Revelation* (of God and the Torah) and *Redemption*. These three themes reoccur in many places through the siddur. They cover the whole of time from past to the future - when we look forward to the Messianic age. In the evening there is an additional prayer, the *Hashkiveynu*, which is themed about the night and fears that may accompany it.

**BARUCH** *attah Adonai,*  
*Eloheynu melech haolam, asher*  
*bidvaro ma-ariv aravim,*  
*bechochmah pote-ach she-arim,*  
*u-vitvunah meshanneh ittim,*  
*u-machalif et hazemanim,*  
*u-mesadder et hakochovim*  
*bemishmeroteyhem barakiyah*  
*kirtzono. Borey yom valaylah,*  
*golel or mipney choshech,*  
*vechoshech mipney or.*  
*U-ma-avir yom u-meyvee laylah,*  
*u-mavdil beyn yom u-veyn laylah,*  
*Adonai tzeva-ot shemo. Baruch*  
*attah Adonai, hama-ariv aravim.*

**בָּרוּךְ** אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ  
הָעוֹלָם, אֲשֶׁר בְּדַבְּרוֹ מַעְרִיב  
עֲרָבִים, בְּחִכְמָה פּוֹתֵחַ שְׁעָרִים,  
וּבְתַבּוּנָה מְשַׁנֶּה עֵתִים, וּמַחְלִיף  
אֶת הַיּוֹמִים, וּמְסַדֵּר אֶת  
הַכּוֹכָבִים, בְּמִשְׁמְרוֹתֵיהֶם בְּרַקִּיעַ  
כְּרָצוֹנוֹ. בּוֹרֵא יוֹם וְלַיְלָה, גּוֹלֵל  
אוֹר מִפְּנֵי חֹשֶׁךְ, וְחֹשֶׁךְ מִפְּנֵי אוֹר.  
וּמַעְבִּיר יוֹם וּמְבִיא לַיְלָה,  
וּמְבַדֵּיל בֵּין יוֹם וּבֵין לַיְלָה, יי  
צְבָאוֹת שְׁמוֹ. בָּרוּךְ אַתָּה יי,  
הַמַּעְרִיב עֲרָבִים:

**WE PRAISE YOU,** Eternal One, our God, Sovereign of the universe, whose word brings on the evening, whose wisdom opens heaven's gates, whose understanding changes times and seasons, and whose will sets the stars in their courses in the sky. You make day and night, rolling light away from darkness, and darkness from light; You make day pass and bring on the night, and separate day from night: You rule the hosts of heaven. We praise You, O God, whose word makes evening fall.

**AHAVAT** *olam beyt Yisrael  
amcha ahavta, Torah u-mitzvot,  
chukkim u-mishpatim, otanu  
limadeta al keyn Adonai  
Eloheynu, beshochveynu  
u-vekumeynu nasi-ach  
bechukkecha, venismach bedivrey  
toratecha u-ve-mitzvot  
le-olam va-ed. Ki heym chayyenu  
ve-orech yameynu, u-vahem  
neheggeh yomam valaylah,  
ve-ahavatecha al tasur mimmenu  
le-olamim. Baruch attah Adonai,  
oheyv ammo Yisrael.*

**אַהֲבַת** עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ  
אַהֲבַת, תּוֹרָה וּמִצְוֹת, חֻקִּים  
וּמִשְׁפָּטִים, אוֹתָנוּ לְמִדָּתְךָ עַל כֵּן יְיָ  
אֱלֹהֵינוּ, בְּשֹׂכְבֵנוּ וּבְקוּמֵנוּ נִשְׁיַח  
בְּחֻקֶיךָ, וְנִשְׂמַח בְּדַבְרֵי תּוֹרָתְךָ  
וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד. כִּי הֵם  
חַיֵּינוּ וְאַרְךָ יָמֵינוּ, וּבָהֶם נִהְיֶה  
יוֹמָם וְלַיְלָה, וְאַהֲבַתְךָ אֵל תָּסוּר  
מִמֶּנּוּ לְעוֹלָמִים. בָּרוּךְ אַתָּה יְיָ,  
אוֹהֵב עַמּוֹ יִשְׂרָאֵל:

**UNENDING LOVE** have You shown Your people, the house of Israel: Torah and Mitzvot, laws and precepts have You taught us. When we lie down and when we rise up, we will reflect on the meaning of Your laws, and rejoice in the words of Your Torah and in Your Mitzvot for ever. On them we will meditate day and night, for they are our life and the length of our days. May Your love never depart from us. We praise You, O God: You love Your people Israel.

**שִׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד:**

**SHEMA** *Yisra-el Adonai Eloheynu Adonai Echad.*

**HEAR**, O Israel: the Eternal One is our God, the Eternal God is One.

**בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.**

**BARUCH** *sheym kavod malchuto le-olam va-ed.*

**PRAISED** for ever be God's glorious majesty.

**VE-AHAVTA** *eyt Adonai  
elohecha, bechol levavcha,  
u-vechol nafshecha, u-vechol  
me-odecha. Vehayu hadevarim  
ha-eyleh, asher anochi  
metzavecha ha-yom al levavecha.  
Veshinantam levanecha,  
vedibarta bam, beshivtecha  
beveytecha, u-velechtech  
vaderech u-veshochbecha  
u-vekumecha. U-keshartam le-ot  
al yadecha, ve-hayu letotafot  
beyn eynecha, u-chtavtam al  
mezuzot beytecha u-visharecha.*

**וְאָהַבְתָּ אֶת יְיָ אֱלֹהֶיךָ,  
בְּכָל-לִבְבְּךָ, וּבְכָל-נַפְשֶׁךָ,  
וּבְכָל-מְאֹדֶךָ. וְהָיוּ הַדְּבָרִים  
הָאֵלֶּה, אֲשֶׁר אֲנֹכִי מְצַוְךָ הַיּוֹם,  
עַל-לִבְבְּךָ: וְשִׁנַּנְתָּם לְבָנֶיךָ,  
וְדִבַּרְתָּ בָם בְּשִׁבְתְּךָ בְּבֵיתְךָ,  
וּבְלַכְתְּךָ בַדֶּרֶךְ, וּבְשֹׁכְבְּךָ,  
וּבְקוּמֶךָ. וְקִשַּׁרְתָּם לְאוֹת עַל-יָדֶיךָ,  
וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ, וְכִתַּבְתָּם  
עַל מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:**

**YOU SHALL LOVE** the Eternal One, your God, with all your heart, with all your soul, with all your might. Let these words, which I command you this day, be always in your heart. Teach them diligently to your children; speak of them in your home and on your way, when you lie down and when you rise up. Bind them as a sign upon your hand; let them be like frontlets between your eyes; inscribe them on the doorposts of your house, and on your gates.

**LEMA-AN** *tizkeru va-asitem et kol mitzvotai, vihiyitem kedoshim leyloheychem. Ani Adonai eloheychem asher hotzeyti etchem meyeretz Mitzrayim, lehiyot lachem leylohim, ani Adonai eloheychem.*

**לְמַעַן** תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת כָּל מִצְוֹתַי, וְהִייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְיָ אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם, לִהְיוֹת לָכֶם לֵאלֹהִים, אֲנִי יְיָ אֱלֹהֵיכֶם:

**BE MINDFUL** of all My commandments, and do them: so shall you be consecrated to your God. I, the Eternal One, am your God who led you out of Egypt to be your God; I, the Eternal One, am your God.

**EMET** *ve-emunah kol zot, vekayam aleynu, ki hu Adonai eloheynu ve-eyn zulato, va-anachnu Yisra-el ammo. Hapodeynu miyad melachim, hago-aleynu mikkaf kol he-aritzim, veyotzey et ammo Yisra-el mi-Mitzrayim, lecheyrut olam. Vera-u vanav gevurato. Shibbchu vehodu lishmo. U-malchuto beratzon kibblu aleyhem. Lecha anu shirah besimchah rabbah, ve-amru chulam.*

**אֱמֶת** וְאִמוּנָה כָּל זֹאת, וְקַיָּם עָלֵינוּ, כִּי הוּא יְיָ אֱלֹהֵינוּ וְאֵין זולָתוֹ, וְאֶנַּחְנוּ יִשְׂרָאֵל עַמּוֹ. הַפּוֹדֵנוּ מִיַּד מְלָכִים, הַגּוֹאֲלֵנוּ מִכַּף כָּל הָעָרִיצִים, וְיוֹצֵא אֶת עַמּוֹ יִשְׂרָאֵל מִמִּצְרַיִם, לְחֵירוֹת עוֹלָם. וְרָאוּ בְנֵי גְבוּרָתוֹ. שִׁבְּחוּ וְהוֹדוּ לְשִׁמּוֹ. וּמַלְכוּתוֹ בְּרָצוֹן קִבְּלוּ עָלֵיהֶם. לָךְ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כָּלֵם:

**ALL THIS** we hold to be true and sure: You alone, Eternal One, are our God, and we are Israel Your people. You have freed us from oppressors, and delivered us from tyrants; You led us out of Egypt, for ever to serve You in freedom. When we witnessed Your power, we praised Your name and gave thanks; willingly we accepted Your rule; then, full of joy, we sang together.

**MI CHAMOCHA** *ba-eylim*  
*Adonai, mi kamocho neddar*  
*bakodesh, nora tehillot oseh feleh?*

מִי כְמוֹכָה בְּאֵלִים יְיָ, מִי כְמוֹכָה  
נִאֲדָר בְּקֹדֶשׁ, נוֹרָא תְהִילֹת, עֹשֶׂה  
פְּלֵא?

**ADONAI** *yimloch le-olam va-ed!*

יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד!

**WHO IS** like You, Eternal One, among the gods people worship? Who is like You, glorious in holiness, awesome in splendour, doing wonders?

**THE ETERNAL GOD** shall reign for ever and ever!

**VE-EMAR:** *Ki fadah Adonai*  
*et Ya-akov, u-ge-alo miyyad*  
*chazak mimenu. Baruch atah*  
*Adonai, ga-al Yisra-el.*

וְנֵאמַר: כִּי פָדָה יְיָ אֶת יַעֲקֹב,  
וְגָאֵלוֹ מִיַּד חֹזֵק מִמֶּנּוּ. בְּרוּךְ אַתָּה יְיָ,  
גֵּאֵל יִשְׂרָאֵל:

**AND** it has been said: 'The Eternal One has delivered Jacob, and redeemed us from the hand of one stronger than ourselves.' We praise You, O God, Redeemer of Israel.

**HASHKIVEYNU** *Adonai*  
*eloheynu leshalom,*  
*veha-amideynu malkeynu*  
*lechayyim. U-fros aleynu sukkat*  
*shelomecha, vetakkneynu*  
*be-eytzah tovah millfanecha,*  
*vehoshiyeynu lema-an shemecha,*  
*vehageyn ba-adeynu vehaseyr*  
*meyaleynu oyev, dever, vecherev,*  
*vera-av veyagon; veharcheyk*  
*mimenu avon vafesha, u-vetzeyl*  
*kenafecha tastireynu. Ki el*  
*shomreynu u-matzileynu attah, ki*  
*el melech channun verachum*  
*attah, u-shemor tzeyteynu*  
*u-vo-eynu, lechayyim u-leshalom,*  
*meyattah ve-ad olam. Baruch*  
*attah Adonai, haporeys sukkat*  
*shalom aleynu ve-al kol yoshvey*  
*teyveyl.*

**הַשְּׂפִיבֵנוּ** יי אֱלֹהֵינוּ לְשָׁלוֹם,  
 וְהַעֲמִידֵנוּ מִלְּכָנוּ לְחַיִּים. וּפְרוֹשׁ  
 עָלֵינוּ סִכַּת שְׁלוֹמְךָ, וְתַקְּנֵנוּ  
 בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ, וְהוֹשִׁיעֵנוּ  
 לְמַעַן שְׁמֶךָ, וְהַגֵּן בְּעַדְנוּ, וְהַסֵּר  
 מֵעָלֵינוּ אוֹיֵב, דָּבָר, וְחָרָב, וְרָעַב  
 וְיָגוֹן; וְהִרְחַק מִמֶּנּוּ עוֹן וּפְשָׁע,  
 וּבְצִל כְּנָפֶיךָ תִּסְתֵּינֵנוּ. כִּי אֵל  
 שׁוֹמְרֵנוּ וּמְצִילֵנוּ אַתָּה, כִּי אֵל  
 מְלֶךְ חַנוּן וְרַחוּם אַתָּה, וְשִׁמּוֹר  
 צִאתָנוּ וּבּוֹאָנוּ, לְחַיִּים וּלְשָׁלוֹם,  
 מֵעַתָּה וְעַד עוֹלָם. בָּרוּךְ אַתָּה יי,  
 הַפּוֹרֵשׁ סִכַּת שְׁלוֹם עָלֵינוּ  
 וְעַל-כָּל-יוֹשְׁבֵי-תֵבֵל.

**GRANT**, Eternal God, that we may lie down in peace, and let us rise up to life renewed. Spread over us the shelter of Your peace; guide us with Your wise counsel and, for Your name's sake, be our help. Shield us from sickness and war, from famine and distresss, and keep us from wrongdoing. Shelter us in the shadow of Your wings, for You are our Guardian and Deliverer, a gracious and merciful God. Guard our going out and our comin in, that, now and always, we may have life and peace. We praise You, O God: may Your sheltering peace descend on us and all who dwell on earth.

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ:

**ADONAI** *sefatai tiftach u-fi yaggid tehillatecha.*

**ETERNAL GOD**, Open my lips, that my mouth may declare your praise.

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**הַתְּפִילָּה:** The prayer on this page begins The *Tefillah* - The Prayer. This section of the service is also referred to as the *Amidah* (עמידה), the standing prayer, because it is customary to stand for part or all of it. The Tefillah is a series of blessings that form one of the central components of any Jewish service. The first three blessings are on the following themes: God's presence through the generations; The power of God; The holiness of God. Then there are the middle blessings - on Shabbat there is only one, on a weekday there are thirteen. The theme of the blessing on Shabbat is 'The holiness of Shabbat'. The final three blessings have the following themes: Worship of God; Thanks and Acknowledgement of God; God of Peace. We then conclude with a silent meditation, an ancient custom, when you can either read the prayer on the page or dwell on your own thoughts.

The Tefillah is sandwiched by the words, "Eternal God, open MY lips" and "May the words of MY mouth". Both are personal supplications to God about our speech and thoughts, yet the blessings of The Tefillah are all in the plural "WE". This is the constant challenge of communal prayer - we move from our personal readiness to pray and individual (private) thoughts to the communal spirit and aspirations. Sometimes it is hard to pray as a community and sometimes it is easier.

How do you understand the opening phrase of The Tefillah, "Eternal God, open my lips, that my mouth may declare Your praise"?

**BARUCH** *attah Adonai*  
*eloheynu veylohey avoteynu*  
*ve-imoteynu, elohey Avraham,*  
*elohey Yitzchak, veylohey*  
*Ya-akov. Elohey Sarah, elohey*  
*Rivkah, elohey Rachel, veylohey*  
*Le-ah; Ha-el hagadol hagibbor*  
*vehanora, el elyon, gomel*  
*chasadim tovim, vekoney hakkol,*  
*vezocher chasdey avot ve-imahot,*  
*umeyvee ge-ullah livney*  
*veneyhem lema-an shemo*  
*be-ahavah. Melech ozer*  
*u-moshi-a u-mageyn. Baruch*  
*attah Adonai, mageyn Avraham*  
*ve-ezrat Sarah.*

**בָּרוּךְ** אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי  
אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, אֱלֹהֵי  
אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי  
יַעֲקֹב. אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,  
אֱלֹהֵי רָחֵל וְאֱלֹהֵי לֵאָה; הָאֵל  
הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן,  
גּוֹמֵל חַסְדִּים טוֹבִים, וְקוֹנֵה הַכֹּל,  
וְזוֹכֵר חַסְדֵי אֲבוֹת וְאִמּוֹת,  
וּמְבִיא גְאֻלָּה לְבָנֵי בְנֵיהֶם לְמַעַן  
שְׂמוֹ בְּאַהֲבָה: מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ  
וּמַגֵּן: בָּרוּךְ אַתָּה יְיָ, מִגֵּן אַבְרָהָם  
וְעֹזֶרֶת שָׂרָה:

**WE PRAISE YOU**, Eternal One, our God and God of our ancestors: of Abraham, Isaac, and Jacob; of Sarah, Rebekah, Rachel, and Leah; great and mighty, awesome and exalted God. You deal kindly with us and embrace us all. You remember the faithfulness of our ancestors, and in love bring redemption to their children's children for the sake of Your name. You are our Sovereign and Helper, our Redeemer and Shield. We praise You, O God, Shield of Abraham and Protector of Sarah.

**ATTAH** *gibbor le-olam Adonai,  
mechayyey meytim attah, rav  
lehoshiy-a.*

*Mashiv haru-ach u-morid hageshem.  
Mazri-ach hashemesh u-morid hattal.*

*Mechalkkel chayyim bechesed,  
mechayyey meytim berachamim  
rabbim, somech noflim, verofey  
cholim u-matir asurim,  
u-mekayyeym emunato lisheyney  
afar, mi chamocho ba-al gevurot  
u-mi domeh lach, melech meymit  
u-mechayeh u-matzmi-ach  
yeshu-ah. Vene-eman attah  
lehachayot meytim. Baruch attah  
Adonai, mechayyey hameytim.*

**אַתָּה** גִּבּוֹר לְעוֹלָם אֲדוֹנָי, מְחַיֶּה  
מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ:

מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם:  
מְזַרְיַח הַשֶּׁמֶשׁ וּמוֹרִיד הַטַּל:

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה מֵתִים  
בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים,  
וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים,  
וּמְקַיֵּם אֱמוּנָתוֹ לִישְׁנֵי עֶפְרָה, מִי  
כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמֵה לָךְ,  
מֶלֶךְ יַמְמִית וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה:  
וְנֶאֱמָן אַתָּה לְהַחְיֹת מֵתִים. בָּרוּךְ  
אַתָּה יְיָ, מְחַיֶּה הַמֵּתִים:

**UNENDING** is your might, Eternal One; You are the Source of eternal life;  
great is Your power to redeem.

You cause the wind to blow and the rain to fall, the sun to shine and the  
dew to descend.

In your love You sustain the living; in Your compassion You grant us eternal  
life. You support the falling and heal the sick; You free the captive and keep  
faith with those who sleep in the dust. Who is like You, Source of all  
strength? Who is Your equal, sovereign Author of life and death, whose will  
it is that goodness shall prevail? Trusting in You, we see life beyond death.  
We praise You, O God, Source of eternal life.

**KADOSH** *attah venora  
shemecha ve-eyn lanu elo-ah  
mibaladecha. Baruch attah  
Adonai, ha-el hakadosh.*

**קָדוֹשׁ** אַתָּה וְנוֹרָא שְׁמֶךָ וְאֵין  
לָנוּ אֱלֹהִים מִבְּלַעֲדֶיךָ. בָּרוּךְ אַתָּה  
יְיָ הָאֵל הַקָּדוֹשׁ.

**YOU ARE HOLY**, awesome is Your name; we have no God but You. We praise You, Eternal One, the Holy God.

**WE THANK YOU**, O God, for this Sabbath day, which calls us to a closer communion with you. Though You are near to us at all times, you reveal Your presence most clearly when we direct our thoughts towards You in worship and meditation. In You, O God, our humanity is exalted; You are our life. From You come its greatness, its power, its beauty. Establish in us, we humbly pray, a devotion to You that shall be firm in all the circumstances of life. May this service renew in our hearts the sense of Your presence, and bring us peace.

**VESHAMRU** *veney Yisra-el et  
hashabbat, la-asot et hashabbat  
ledorotam berit olam. Beyni  
u-veyn beney Yisra-el ot hi  
le-olam, ki sheyshet yamim asah  
Adonai et hashamayim ve-et  
ha-aretz, u-vayyom hashevi-i  
shavat vayinnafash.*

**וְשָׁמְרוּ** בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת,  
לַעֲשׂוֹת אֶת הַשַּׁבָּת לְדֹרוֹתָם  
בְּרִית עוֹלָם: בֵּינִי וּבֵין בְּנֵי  
יִשְׂרָאֵל אֹת הִיא לְעוֹלָם, כִּי  
שֵׁשֶׁת יָמִים עָשָׂה יְיָ אֶת הַשָּׁמַיִם  
וְאֶת הָאָרֶץ, וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת  
וַיִּנְפֹּשׁ.

**THE PEOPLE** of Israel shall keep the Sabbath, observing the Sabbath in every generation as a covenant for all time. It is a sign between Me and the people of Israel for ever. For in six days, I, the Eternal One, made heaven and earth, but on the seventh day I ceased from work, and rested.

**ELOHEYNU** *velohey avoteynu,*  
*retzey vimnuchateynu.*  
*Kadsheynu bemitzvatecha veteyn*  
*chelkeynu betoratecha, sabeynu*  
*mittuvecha, vesamcheynu*  
*bishu-atecha, vetaheyr libeynu*  
*le-ovdecha be-emet,*  
*vehanchileynu Adonai eloheynu*  
*be-ahava u-veratzon shabbat*  
*kodshecha, veyanuchu vah*  
*Yisra-el, mekadshey shemecha.*  
*Baruch attah Adonai, mekadeysh*  
*hashabbat.*

**אֱלֹהֵינוּ** וְאֱלֹהֵי אֲבוֹתֵינוּ, רְצֵה  
 בְּמִנוּחֵתֵנוּ. קְדֹשְׁנוּ בְּמִצְוֹתֶיךָ וְתֵן  
 חֶלְקֵנוּ בְּתוֹרָתֶךָ, שְׂבַעֲנוּ מִטּוֹבֶךָ,  
 וְשִׂמְחֵנוּ בִישׁוּעָתֶךָ, וְטַהַר לִבֵּנוּ  
 לְעִבְדֶיךָ בְּאֱמֶת, וְהִנְחִילֵנוּ יְיָ  
 אֱלֹהֵינוּ בְּאַהֲבָה וּבְרִצּוֹן שְׁבֵת  
 קְדֹשְׁךָ, וְיִנּוּחוּ בָּהּ יִשְׂרָאֵל,  
 מִקְדָּשֵׁי שְׁמֶךָ. בְּרוּךְ אַתָּה יְיָ  
 מְקַדֵּשׁ הַשְּׁבֵת:

**OUR GOD** and God of our ancestors, may our rest on this day be pleasing in Your sight. Sanctify us by Your commandments, and make us loyal to Your Teaching. Satisfy us with Your goodness, gladden us with Your salvation, and purify our hearts to serve You in truth. In Your gracious love, Eternal One, let the holiness of Your Sabbath enter our hearts, and may all Israel, who hallow Your name, be exalted by its peace. We praise You, O God, for the holiness of the Sabbath.

**RETZEY** *Adonai eloheynu*  
*be-amcha Yisra-el u-tefillatam*  
*be-ahava tekabbeyl, u-tehi*  
*leratzon tamid avodat Yisra-el*  
*ammecha. Baruch attah Adonai,*  
*she-otecha levadecha beyirah*  
*na-avod.*

**רְצֵה**, יְיָ אֱלֹהֵינוּ, בְּעֵמֶךָ יִשְׂרָאֵל  
 וְתִפְּלֹתֶם בְּאַהֲבָה תִקְבֵּל, וְתִהְיֶה  
 לְרִצּוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל  
 עִמָּךָ. בְּרוּךְ אַתָּה יְיָ, שְׂאוֹתֶךָ  
 לְבִדְךָ בִּירְאָה נְעֻבֹד.

**ETERNAL GOD**, be gracious to Your people Israel, and in Your love accept their prayers. May our worship now and always be acceptable in Your sight. We praise You, O God, whom alone we worship in reverence.

**MODIM** *anachnu lach,*  
*she-attah hu Adonai eloheyenu*  
*veylohey avoteynu le-olam va-ed.*  
*Tzur chayyenu mageyn yisheyenu*  
*attah hu ledor vador nodeh lecha*  
*u-nesappeyr tehillatecha. Al*  
*chayyenu hamesurim beyadecha,*  
*ve-al nishmoteynu hapekudot*  
*lach, ve-al nisecha shebechol yom*  
*immanu, ve-al nifle-otecha*  
*vetovotecha shebechol eyt, erev*  
*vavoker vetzohorayim. Baruch*  
*attah Adonai, hatov shimcha*  
*u-lecha na-eh lehodot.*

**מוֹדִים** אֲנַחְנוּ לָךְ, שְׂאֵתָהּ הוּא,  
 יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,  
 לְעוֹלָם וָעֶד, צוּר חַיֵּינוּ, מִגֵּן  
 יִשְׁעֵנוּ, אַתָּה הוּא לְדוֹר וָדוֹר  
 נוֹדֵה לָךְ וְנִסְפֵּר תְּהִלָּתְךָ. עַל  
 חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל  
 נַשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל  
 נִסְיָךְ שְׁבָכָל יוֹם עִמָּנוּ, וְעַל  
 נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׁבָכָל עֵת,  
 עֶרֶב וּבֹקֵר וְצַהֲרַיִם. בְּרוּךְ אַתָּה  
 יְיָ, הַטוֹב שְׂמֵךְ וְלָךְ נֶאֱדָה לְהוֹדוֹת.

**WE GIVE THANKS** that You, Eternal one, are our God, as You were the God of our ancestors. You are the Rock of our life, the Power that shields us in every age. We thank and praise You for our lives, which are in Your hand; for our souls, which are in Your keeping; for the signs of Your presence we encounter every day; and for Your wondrous gifts at all times, morning, noon and night. We praise You, O God, Source of goodness, to whom our thanks are due.

**SHALOM** *rav al Yisra-el amcha  
ve-al kol yoshvey teyveyl tasim  
le-olam, ki attah hu melech adon  
lechol hashalom. Vetov  
be-eynecha levareych et amcha  
Yisra-el bechol eyt u-vechol  
sha-ah bishlomecha. Baruch  
attah Adonai oseyh hashalom.*

שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמְּךָ  
וְעַל-כָּל-יֹשְׁבֵי-תֵבֵל תְּשִׂים  
לְעוֹלָם, כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן  
לְכָל-הַשָּׁלוֹם. וְטוֹב בְּעֵינֶיךָ  
לְבָרֶךְ אֶת-עַמְּךָ יִשְׂרָאֵל בְּכָל-עֵת  
וּבְכָל-שָׁעָה בְּשָׁלוֹמְךָ. בְּרוּךְ אַתָּה  
יְיָ עוֹשֵׂה הַשָּׁלוֹם.

**SUPREME SOURCE OF PEACE**, grant true and lasting peace to Your people Israel and to all who dwell on earth, for it is good in Your sight that Your people Israel, may be blessed at all times with Your gift of peace. *We praise You, O God, the Source of peace.*

### Silent Prayer

**ELOHAI** *netzor leshoni mey-ra.  
U-sefatai middabber mirmah.  
Velimkalelai nafshi tidom,  
venafshi ke-afar lakol tihiyeh.  
Petach libbi betoratecha  
u-vemitzvotcha tirdof nafshi.  
Vechol hachoshvim alai ra-ah,  
meheyrah hafeyr atzatham  
vekalkeyl machashavatam.*

אֱלֹהֵי, נִצּוֹר לְשׁוֹנֵי מִרָע. וּשְׁפֹתַי  
מִדַּבֵּר מִרְמָה: וְלִמְקַלְלֵי נַפְשִׁי  
תִּדּוֹם, וְנַפְשִׁי כְּעָפָר לְכָל תְּהִיָּה.  
פְּתַח לִבִּי בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ  
תִּרְדּוּף נַפְשִׁי. וְכָל הַחֹשְׁבִים עָלַי  
רָעָה, מִהֲרָה הִפֵּר עֲצָתָם וְקַלְקַל  
מַחֲשַׁבְתָּם.

**O MY GOD**, guard my tongue from speaking evil and my lips from telling lies. Even when others curse me, may my soul be silent, and humble as the dust to all. Open my heart to Your teaching, and make me eager to do Your will. Dissuade those who seek to harm me, and let not their plans prevail.

**YIHIYU** *leratzon imrey fee*  
*vehegeyon libbi lefanecha,*  
*Adonai tzuri vego-ali.*

יְהִי־יָ לְרִצּוֹן אִמְרֵי פִי וְהִגִּיוֹן לְבָבִי  
 לְפָנֶיךָ, יְיָ צוּרִי וְגוֹאֲלִי.

**MAY THE WORDS** of my mouth and the meditation of my heart, be acceptable to You, O God, my rock and my Redeemer.

**OSEH** *shalom bimromav, hu*  
*ya-aseh shalom aleynu, ve-al kol*  
*Yisra-el, ve-al kol beney Adam*  
*ve-imru: Amen.*

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֶׂה  
 שְׁלוֹם עָלֵינוּ, וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל  
 בְּנֵי אָדָם וְאָמְרוּ: אָמֵן.

**MAY THE MOST HIGH**, Source of perfect peace, grant peace to us, to all Israel and to all humanity, and let us say: Amen.

**עָלֵינוּ וְקָדִישׁ:** The service concludes (on the next pages) with the Aleynu and Kaddish. The Aleynu has two paragraphs, the first reflects a particular relationship which individuals have with God in the present, “Know then this day and take it to heart: the Eternal One is God in the heavens above and on the earth below; there is now other.” The second paragraph reflects a hope and a vision, which will be achieved when the world has been perfected. It is a universal vision for all humankind, when “False gods will vanish from our hearts, and idolatry cease for ever.”

The Kaddish has a long and sometimes mysterious history. In some instances the Kaddish simply serves to provide punctuation between different parts of the service. However, it is most commonly associated with mourning and bereavement. However, the Kaddish contains no reference to death, but rather to the majesty and greatness of God. It is written in Aramaic - an ancient semitic language.

We are moving to the end of our service. What are your dreams for the future, when we each return to our homes?

**ALEYNU** *leshabe-ach la-adon  
hakol lateyt gedullah leyozer  
bereyshit asher sam chelkeynu  
leyacheyd et shemo vegoraleynu  
lehamlich malchuto.  
Ve-anachnu korim  
u-mishtachavim u-modim lifney  
melech malchey hamlachim,  
Hakadosh Baruch Hu.  
Shehu noteh shamayim veyoseyd  
aretz, u-moshav yekaro  
bashamayim mima-al u-shchinat  
uzo begovhey meromim. Hu  
eloheyenu eyn od. Emet malkeynu  
efes zulato kakatuv betorato  
veyadata hayom vehasheyvota el  
levavecha ki Adonai hu ha-elohim  
bashamayim mima-al ve-al  
ha-aretz mitachat eyn od.*

**עֲלֵינוּ** לְשַׁבַּח לְאֲדוֹן הַכֹּל  
לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית  
אֲשֶׁר שָׂם חֶלְקֵנוּ לְיַחַד אֶת-שְׁמוֹ  
וְגוֹרְלֵנוּ לְהַמְלִיךְ מַלְכוּתוֹ  
וְאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים  
לְפָנָיו מֶלֶךְ מַלְכֵי הַמַּלְכִּים, הַקְּדוֹשׁ  
בָּרוּךְ הוּא  
שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אֶרֶץ,  
וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מְמוֹעַל וְשׁוֹכֵנֵת  
עָזוֹ בְּגַבְהֵי מְרוֹמִים. הוּא אֵלֵהֵינוּ  
אֵין עוֹד. אִמֶּת מַלְכֵנוּ אָפֶס זוּלָּתוֹ  
כְּפָתוּב בְּתוֹרָתוֹ וַיִּדְעַת הַיּוֹם  
וְהַשַּׁבָּת אֶל-לְבָבְךָ כִּי יְהוָה הוּא  
הָאֱלֹהִים בְּשָׁמַיִם מְמוֹעַל וְעַל הָאֶרֶץ  
מִתַּחַת אֵין עוֹד.

**LET US** now praise the Sovereign of the universe and proclaim the greatness of its Creator, whose unity it is our mission to make known, whose rule it is our task to make effective. We bow in awe and thanksgiving before the supreme Sovereign, the Holy One, ever to be praised, Who spread out the heavens and established the earth, whose glory fills the highest heavens, whose might extends throughout all space, who alone is our God, for no other exists, who in truth is our Sovereign, for there is none else; as it is written: Know then this day and take it to heart: the Eternal One is God in the heavens above and on the earth below; there is no other.

**AL KEYN** *nekaveh lecha Adonai  
eloheynu lirot meheyrah betiferet  
u-zecha. Leha-avir gilulim min  
ha-aretz vaha-elilim karot  
yikareytoon: Letakeyn olam  
bemalchut shaddai. Vechol  
beney vasar yikre-u vishmecha.  
Lehafnot eylecha kol rishey aretz.  
Yakiru veyeydu kol yoshvey  
teyveyl ki lecha tichra kol berech,  
Tishava kol lashon. Lefanecha  
Adonai eloheynu yichre-u  
veyippolu velichvod shimcha  
yekar yittnu. Vikablu chullam et  
ol malchutecha. Vetimloch  
aleyhem meheyrah le-olam va-ed.  
Ki hamalchut shelcha hi  
u-le-olmey ad timchloch  
bechavod: Kakatuv betoratecha.  
Adonai yimloch le-olam va-ed:  
Vene-emar: vehayah Adonai  
lemelech al kol ha-aretz. Bayom  
ha-hu yihiyeh Adonai echad  
u-shemo echad.*

**עַל-כֵּן** נִקְוָה לְךָ יְיָ אֱלֹהֵינוּ לְרֹאוֹת  
מְהֵרָה בְּתַפְאֵרַת עֲזֻךְ. לְהַעֲבִיר  
גְּלוּלִים מִן הָאָרֶץ וְהַאֲלִילִים כָּרוֹת  
יִכְרְתוּן: לְתַקֵּן עוֹלָם בְּמַלְכוּת שׂוּדֵי.  
וְכָל-בְּנֵי בָשָׂר יִקְרְאוּ בְשִׁמְךָ.  
לְהַפְנוֹת אֵלֶיךָ כָּל-רִשְׁעֵי אָרֶץ:  
יִכִּירוּ וַיִּדְעוּ כָּל-יֹשְׁבֵי תֵבֵל כִּי לְךָ  
תִּכְרַע כָּל-בְּרֵךְ. תִּשָּׁבַע כָּל-לְשׁוֹן:  
לְפָנֶיךָ יְיָ אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ.  
וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְנוּ. וַיִּקְבְּלוּ  
כָּל־אֶת-עוֹל מַלְכוּתְךָ. וְתִמְלֹךְ  
עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד. כִּי  
הַמַּלְכוּת שְׁלֹךְ הִיא וְלְעוֹלָמִי עַד  
תִּמְלוֹךְ בְּכָבוֹד: כַּכָּתוּב בְּתוֹרַתְךָ. יְיָ  
יִמְלֹךְ לְעוֹלָם וָעֶד:  
וְנֶאֱמַר. וְהָיָה יְיָ לְמֶלֶךְ  
עַל-כָּל-הָאָרֶץ. בַּיּוֹם הַהוּא יִהְיֶה יְיָ  
אֶחָד וְשִׁמוֹ אֶחָד:

**TRUSTING** in You, Eternal God, we hope soon to behold the glory of Your might, when false gods will vanish from our hearts, and idolatry cease for ever. Help us to perfect the world by bringing it under Your unchallenged rule, when all will invoke your name, relinquish evil, and turn to You alone. May all who dwell on earth come to know that to You every knee must bend and every tongue swear loyalty. Before You, let them humble themselves, and to Your glorious name let them give honour. Let all submit to Your sovereign rule; may that time come soon, and last for ever. For ultimate sovereignty is Yours, and to all eternity You will reign in glory, as it is written: The Eternal One shall reign for ever. And it has been said: The Eternal God shall rule over all the earth; on that day the Eternal God shall be One, and known to be One.

## YITGADAL veyitkadash

*shemey rabba. Be-alma di vera  
chirutey veyamlich malchutey  
bechayyeychon u-veyomeychon,  
u-vechayyey dechol beyt Yisra-el.  
Ba-agala u-vizman kariv ve-imru  
Amen.*

*Yehey shemey rabba mevarach  
le-alam u-le-almey almayya.  
Yitbarach veyishtabach,  
veyitpa-ar veyitromam veyitnasey  
veyithaddar veyitalleh veyithallal  
shemey dekudsha berich hu,  
le-eyla min kol birchata veshirata,  
tushbechata venechemata,  
da-amiran be-alma, ve-imru  
Amen.*

*Yehey shelama rabba min  
shamayya vechayyim aleynu ve-al  
kol Yisra-el, ve-imru Amen.  
Oseh shalom bimromav hu  
ya-aseh shalom aleynu ve-al kol  
Yisra-el ve-al kol beney adam  
ve-imru Amen.*

**יִתְגַּדַּל** וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.

בְּעֵלְמָא דִּי בְּרָא כְרַעוּתָהּ, וְיִמְלִיךְ  
מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי  
דְּכָל בֵּית יִשְׂרָאֵל. בְּעֵגְלָא וּבְזַמַּן  
קָרִיב וְאָמְרוּ אָמֵן:

יְהִיא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם  
וּלְעֵלְמֵי עֵלְמַיָּא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם  
וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל  
שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא לְעֵלְמָא מִן  
כָּל בְּרַכְתָּא וְשִׁירָתָא, תְּשֻׁבְחָתָא  
וְנַחֲמָתָא, דְּאִמְרִין בְּעֵלְמָא, וְאָמְרוּ  
אָמֵן:

יְהִיא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים  
עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן:  
עֹשֶׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה  
שְׁלוֹם עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל,  
וְעַל-כָּל-בְּנֵי-אָדָם וְאָמְרוּ אָמֵן:

**MAGNIFIED** and sanctified be the great name of the One by whose will the world was created. May God's rule become effective in your lives, and in the life of the whole House of Israel. May it be soon and let us say Amen.

May God's great name be praised to all eternity.

Blessed and praised; glorified, exalted and extolled; lauded, honoured and acclaimed be the name of the Holy One, who is ever to be praised, though far above the eulogies and songs of praise and consolation that human lips can utter; and let us say: Amen.

May great peace descend from heaven and abundant life be granted to us and all Israel and let us say: Amen.

May the Most High, Source of perfect peace, grant peace to us, to all Israel and to all humanity and let us say: Amen.

**OD YAVO** *shalom aleynu, yavo  
shalom aleynu ve-al kulam.  
Sallam, aleynu v'al kol ha-olam  
sallam, sallam.*

עוֹד יָבוֹא שְׁלוֹם עָלֵינוּ יְבוֹא  
שְׁלוֹם עָלֵינוּ וְעַל כּוֹלָם. סְאֵלָאם  
עָלֵינוּ וְעַל כָּל הָעוֹלָם, סְאֵלָאם  
סְאֵלָאם

**PEACE** be on us, on everyone. Over the whole world – Salam.

*(By Sheva and Friends from the album Celestial Wedding)*

## Shabbat Shalom

שִׁבְתַּי שְׁלוֹם

May you and your families and friends  
have a Sabbath of Peace and may we soon  
enjoy a time when the whole world will share  
in this most precious gift.