

Friday Night Kiddush

1. When invited by the rabbi please come to the bima.
2. Come to the Rabbi's lectern and read one of the following selections.
(The bar/bat mitzvah should hold the kiddush cup)
3. Join with the Cantor in the chanting of the blessing.
(both the Hebrew and transliteration of the blessing can be found in this packet. The chanting of the blessing can be found at <http://www.tasnorthridge.org/bmresources.php>)

Readings before Kiddush
from pgs. 124-127 in the Prayer Book.
(please announce the page number that you are reading from)

הַדְּלָקוֹת הַנֵּרוֹת

קְדוּשָׁה, עֲרֵבִית

בְּרוּכִים הַבָּאִים

שִׁירֵי שַׁבָּת

WE ENTER THIS SANCTUARY to welcome Shabbat.
Within these walls we sit surrounded by numberless generations.
Our ancestors built the synagogue as a visible sign of God's Presence in their midst.
Throughout our long history and our endless wanderings, it has endured,
a beacon of truth, love, and justice for all humanity.
Its presence guided our ancestors to lives of righteousness,
holding up to them a vision of their truest selves.

Now we, in our turn, come into this sanctuary to affirm the sacredness of our lives.
May we enter this place in peace.
May holiness wrap around us as we cross its threshold.
Weariness, doubt, the flaws within our human hearts,
the harshness of the week — let these drop away at the door.
In the brightness of Shabbat, let peace settle upon us as we lift our hearts in prayer.

MAY THE DOOR of this synagogue be wide enough
to receive all who hunger for love, all who are lonely for friendship.

May it welcome all who have cares to unburden,
thanks to express, hopes to nurture.

May the door of this synagogue be narrow enough
to shut out pettiness and pride, envy and enmity.

May its threshold be no stumbling block
to young or straying feet.

May it be too high to admit complacency,
selfishness and harshness.

May this synagogue be, for all who enter,
the doorway to a richer and more meaningful life.

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Candle Blessing

Kiddush, Evening

Welcome

Shabbat Songs

WHERE HAS THIS WEEK VANISHED?

Is it lost forever?

Will I ever recover anything from it?

The joy of life, the unexpected victory,
the realized hope, the task accomplished?

Will I ever be able to banish the memory of pain,
the sting of defeat, the heaviness of boredom?

On this day let me keep for a while what must drift away.

On this day let me be free of the burdens that must return.

On this day, Shabbat, abide.

Help me to withdraw for a while
from the flight of time.

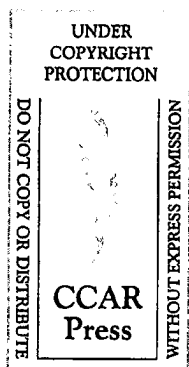
Contain the retreat of the hours and days from the
grasp of frantic life.

Let me learn to pause, if only for this day.

Let me find peace on this day.

Let me enter into a quiet world this day.

On this day, Shabbat, abide.



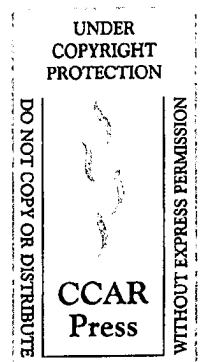
הדלקת הנרות

קדוש, ערבית

ברוכים הבאים

שירי שבת

I BEGIN WITH A PRAYER of gratitude
for all that is holy in my life.
God needs no words, no English or Hebrew,
no semantics and no services.
But I need them.
Through prayer, I can sense my inner strength,
my inner purpose,
my inner joy, my capacity to love.
As I reach upward in prayer,
I sense these qualities in my Creator.
To love God is to love each other,
to work to make our lives better.
To love God is to love the world God created
and to work to perfect it.
To love God is to love dreams of peace and joy
that illumine all of us,
and to bring that vision to life.



Candle Blessing

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Shabbat Songs

THERE ARE DAYS when we seek things
for ourselves and measure failure
by what we do not gain.

On Shabbat, we seek not to acquire
but to share.

There are days when we exploit nature
as if it were a horn of plenty
that can never be exhausted.

On Shabbat, we stand in wonder
before the mystery of creation.

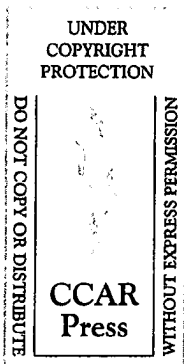
There are days when we act as if we
cared nothing for the rights of others.

On Shabbat, we remember that justice is
our duty and a better world our goal.

So we embrace Shabbat:
day of rest, day of wonder, day of peace.

WE OFFER THANKS, O God, for this Shabbat
which unites us in faith and hope.

For Shabbat holiness, which inspires sacred living,
for Shabbat memories, glowing even in darkness,
for Shabbat peace, born of friendship and love,
we offer thanks and blessing, O God.



Alternative readings (not found in the Prayer Book)

(the rabbi will invite the congregation to listen
as you share the reading with them)



PRELUDE / KAVANAH

The commandment to bless this wine is a commandment to
drink life as deeply as we drink from this cup.

It is a commandment to bless life and to love deeply.

It is a commandment to remember with Shabbat heart,
to act with Shabbat hands,
to see the world with Shabbat eyes.

It is a commandment to laugh until we are all laughter,
to sing until we are all song,
to dance until we are all dance,
to love until we are all love.

This is the wine that God has commanded us to bless and drink.

Sandy Eisenberg Sasso



קידוש

Kiddush

At every joyous occasion our people raised the cup in thanksgiving, grateful for the opportunity to celebrate together. On Shabbat, we seek to open our eyes to unnoticed grace, blessings until now unseen, and the promise of goodness we can bring to flower. As we join in this sanctuary, free from the strain of outside pressures, we realize the sweetness and love which flow from the uplifted heart. We pray that the love which brings us together shall be nourished by the presence of God's blessing, as we now lift the cup and give thanks for the rest and refreshment of soul that is Shabbat.

Oh God, as we recall Your blessings on this Shabbat, too many to be counted, too constant to be merited, may we, too, bring goodness into the lives of others. May we be moved to thank You always, as we do now, for the fruit of the vine, symbol of life's sweetness, and for the blessing of Shabbat, day of peace and rest.



The seventh day is consecrated to our Eternal God. With wine, our symbol of joy, we celebrate this day and its holiness. We give thanks for all our blessings, for life and health, for work and rest, for home and love and friendship. On Shabbat, eternal sign of creation, we remember that we are created in the divine image. We therefore raise the cup in thanksgiving.



For the good in us which calls us to a better life, we give thanks;
For the strength to improve the world with our hearts and hands, we give praise;
For the peacefulness within us which leads us to work for peace, we are grateful.
For all these we give thanks to the Creator of life and all nature.



We are grateful this night
For the bountiful abundance of this earth.
For opportunities that lay waiting before us.
For the spirit which enables us to respond to life's challenges.
For the reflection that comes at the end of the week, permitting us to renew ourselves.
For the sweet promises of Shabbat.



The meaning of Shabbat is to celebrate time rather than space. Six days a week we live under the tyranny of things of space; on Shabbat we try to become attuned to holiness in time. It is a day on which we are called upon to share in what is eternal in time, to turn from the results of creation to the mystery of creation, from the world of creation to the creation of the world. What we are depends on what Shabbat is to us. There is a song in the wind and joy in the trees. Shabbat arrives in the world, scattering a song in the silence of the night.

Kiddush

(Hebrew, transliteration and translation)

p.123, Mishkan Tefillah

the melody for the blessing can be found at:

<http://www.tasnorthridge.org/bmresources.php>

*Candle Blessing
Kiddush, Evening
Welcome
Shabbat Songs*

BARUCH atah, Adonai
Eloheinu, Melech haolam,
borei p'ri hagafen.

Baruch atah, Adonai
Eloheinu, Melech haolam,
asher kid'shanu b'mitzvotav v'ratzah vanu,
v'Shabbat kodsho
b'ahavah uv'ratzon hinchilanu,
zikaron l'maaseih v'reishit.
Ki hu yom t'chilah l'mikra-ei kodesh,
zecher litziat Mitzrayim.
Ki vanu vacharta, v'otanu kidashta,
mikol haamim.
V'Shabbat kodsh'cha
b'ahavah uv'ratzon hinchaltanu.
Baruch atah, Adonai, m'kadeish HaShabbat.

בָּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
בּוֹרֵא פְּרֵי הַגָּפֶן.

בָּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְרָצָה בָּנוּ,
וְשַׁבַּת קִדְּשׁוֹ
בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָנוּ,
זְכוֹרֹן לְמַעֲשֵׂה בְּרֵאשִׁית.
כִּי הוּא יוֹם תְּחִלָּה לְמִקְרָאֵי קִדְּשׁ,
זֵכֶר לִיציאת מִצְרַיִם.
כִּי בָנוּ בְּחַרְתָּ, וְאוֹתָנוּ קִדְּשָׁתָּ
מִכָּל הָעַמִּים.
וְשַׁבַּת קִדְּשְׁךָ
בְּאַהֲבָה וּבְרָצוֹן הִנְחַלְתָּנוּ.
בָּרוּךְ אַתָּה, יי, מְקַדֵּשׁ הַשַּׁבָּת.

PRAISE TO YOU, Adonai our God, Sovereign of the universe,
Creator of the fruit of the vine.

Praise to You, Adonai our God, Sovereign of the universe
who finding favor with us, sanctified us with mitzvot.
In love and favor, You made the holy Shabbat our heritage
as a reminder of the work of Creation.
As first among our sacred days, it recalls the Exodus from Egypt.
You chose us and set us apart from the peoples.
In love and favor You have given us Your holy Shabbat as an inheritance.

Praise to You, Adonai, who sanctifies Shabbat.

בָּרוּךְ אַתָּה, יי, מְקַדֵּשׁ הַשַּׁבָּת.
Baruch atah, Adonai, m'kadeish HaShabbat.

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