



ערב שבת

EREV SHABBAT

*A HOME SIDDUR FOR
SABBATH EVENING*

*Shabbat
Shalom.*



Translation & Compilation
by Rabbi Reuel Dillon



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HEBREW TRANSLITERATION GUIDE

What is transliteration? Transliteration is the practice of converting a text from one writing system into another in a systematic way. In this case, we are reading a transliterated text based of the Hebrew text of the prayers found in this siddur. The following chart will be helpful in not only learning how to read Hebrew, but also how to properly pronounce the words when reading the transliterated text of this siddur. Transliteration is more of an art than it is an exact science, so you will see differences in transliteration from siddur to siddur.

Phonetic Sound	English Letter	Hebrew Letter
silent	no equivalent letter	Alef - א
“b” as in boy	b	Bet - ב
“v” as in vine	v	Vet - ב
“g” as in garden	g	Gimmel - ג
“d” as in dad	d	Dalet - ד
“h” as in house	h	Heh - ה
“v” as in vine	v	Vav - ו
“z” as in Zion	z	Zayin - ז
“ch” as in Bach	ch	Chet - ח
“t” as in tall	t	Tet - ט
“y” as in yellow	y	Yod - י
“k” as in kite	k	Kaf - כ
“ch” as in Bach	ch	Chaf - כ/ך
“l” as in light	l	Lamed - ל
“m” as in mom	m	Mem - מ/ם
“n” as in nice	n	Nun - נ/ן
“s” as in song	s	Samech - ס
silent	no equivalent letter	Ayin - ע
“p” as in pen	p	Pey - פ
“f” as in fun	f	Fey - פ
“tz” as in ritz	tz	Tzadi - צ
“k” as in kite	k	Kof - ק
“r” as in rock	r	Resh - ר
“sh” as in sheep	sh	Shin - ש
“s” as in salt	s	Sin - ש
“t” as in Torah	t	Tav - ת

Note: The alef - א below is to show the position of the vowel point on any given Hebrew letter.

Hebrew Vowel	English Sound
א	“a” as in “father”
א	“a” as in “father” or infrequently “o” as in “home”
א	“a” as in “father”
א	“a” as in “father”
א	“i” as in “machine” (pronounced “ee”)
א	“i” as in “machine” (pronounced “ee”)
א	“ei” as in “weigh”
א	“ay” as in “way”
א	“e” as in “red”
א	a shortened sound of “e” as in “red”
א	“ey” as in “hey”
א	“o” as in “home”
א	“o” as in “home”
א	“u” as in “tube”
א	“u” as in “tube”
א	When vocal, transliterated with ’ - a brief “e” sound. Otherwise, transliterated with the following symbol -
א	“ai” as in “aisle”
א	“ai” as in “aisle”

HEBREW INTERLINEAR GUIDE

This siddur has been created to help the reader more fully comprehend the Hebrew that is being read. As seen below the first line of text is the vowel pointed Hebrew, the second line is the English translation, and the third is the Hebrew transliteration. Hebrew reads from right to left, therefore the English translation (2nd line) and Hebrew transliteration (3rd line) will be read in sequence with the 1st line of the Hebrew text.

The English translation will either be a word or a group of words translated from the single Hebrew word centered above it. Although the English (both translation and transliteration) will follow the direction of the Hebrew in the first line (from right to left), each actual word or group of words centered under the Hebrew text will read from left to right. See the example below:

יִשְׂרָאֵל:	מִשְׁכְּנֹתֶיךָ	יַעֲקֹב	אֹהֲלֶיךָ	טוֹבוֹ	מַה
Yisra'el	your dwellings	Ya'akov	are your tents	goodly	How
Yis-ra-eil	mish-k'noteycha	Ya'akov	o-halecha	tovu	Mah

At first this may seem confusing or difficult, but in time, and with a little bit of effort...it will become easier and the reader will gain a greater comprehension of what is being said in the Hebrew. My hope is that this work will be a blessing and a valuable tool to you. May Adonai open our lips so that together our mouths may declare His praise!



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SABBATH EVENING
EREV SHABBAT - ערב שבת

k

BLESSINGS & OBSERVANCES OF THE HOME
BRACHOT UMINHAGAY BAYIT - ברכות ומנהגי בית

CANDLE LIGHTING - L'HADLUK NEIR - להדליק נר

Each Shabbat and Festival the people of Yisra'el welcome these holy days with the lighting of candles. Adonai has given us His Torah, which commands us to rejoice on Shabbat and on a Yom Tov (Festival). There are many ways we can do this, but one of the ways our people have expressed this throughout the centuries is by lighting the Shabbat candles as a symbol of the joy that fills each Jewish home, and all those within the commonwealth of Yisra'el, during these sacred times. The two candles also represent the commandment to remember and keep holy the Shabbat.

It is the special privilege of a woman to light the candles on Shabbat and on the Festivals. When there are no women present, a man may light the candles. It has been said that the woman of the house acts out the part of Moshe who received the Torah on Mt. Sinai. As she does this, she covers her head, just as Moshe covered his head as he descended the mountain. The candles are lit first and with her hands she encircles the lit candles, as if she is drawing the light to her eyes and into her household. This also symbolizes Moshe's request to see God's glory. Then the eyes are covered, symbolizing God's response to Moshe's

request, that no one can see the face of Adonai and live. The b'rachah is then recited.

The candle lighting takes place approximately eighteen minutes before sunset. Two alternatives for this blessing will be provided here. The first will be a blessing emphasizing the mitzvah to sanctify the Shabbat, and the second a blessing emphasizing Yeshua The Messiah as the light of the world.



בְּרוּךְ אַתָּה אֲדֹנָי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.
The Universe King of our God Lord are You Blessed
Ha-olam Melech Elohaynu Adonai Attah Baruch

אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְקַדְּשׁ
to sanctify & commanded us in His commandments sanctified us who
l'kadeish v'tzivvanu b'mitz-votav kid'shanu asher

אֶת יוֹם הַשַּׁבָּת:
The Sabbath-day --
Hash-shabbat yom et

Blessed are You Lord our God, King Of The Universe, who sanctified us in His commandments and commanded us to sanctify the Sabbath day.





בָּרוּךְ אַתָּה אֲדֹנָי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.
 The Universe King of our God Lord are You Blessed
 Ha-olam Melech Elohaynu Adonai Attah Baruch

אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהִיּוֹת
 to be & commanded us in His commandments sanctified us who
 l'hivot v'tzivvanu b'mitz-votav kid'shanu asher

אוֹר לְגוֹיִים וְנָתַן לָנוּ אֶת יֵשׁוּעַ מְשִׁיחֵנוּ
 our Messiah Yeshua — to us & has given to the nations a light
 M'shicheinu Yeshua et lanu v'natan l'goyim or

אוֹר הָעוֹלָם
 The World The Light of
 Ha-Olam Or

Blessed are You, Lord our God, King Of The Universe, who sanctified us in His commandments, and commanded us to be a light to the nations, and has given to us Yeshua our Messiah, The Light of The World.



PEACE BE UPON YOU
 SHALOM ALAYCHEM - שלום עליכם

The song “Shalom Alaychem” is a favorite song amongst the “zemirot” (Shabbat table songs), which generally take place after returning home from erev Shabbat services and just before the Shabbat meal. If one doesn't attend an erev Shabbat service, they may immediately proceed to the singing of this song. In this hauntingly beautiful song the Messengers of Adonai are welcomed to join us in our Shabbat celebration and to bring shalom upon us and our household. As we invite guests to join us for Shabbat we should remember Ivrim (Hebrews) 13:2 which states, “Do not forget hospitality, for by this some unknowingly took in angels as guests”.

שְׁלוֹם עֲלֵיכֶם. מַלְאַי הַשָּׁרֵת. מַלְאַי עֲלִיוֹן.

Most High Angels of the Ministering – Angels be upon you Peace
El-yon Mal-achay Hash-sharcit Mal-a-chay alaychem Shalom

מִמְלֶךְ מַלְכֵי הַמְּלָכִים. הַקְּדוֹשׁ בְּרוּךְ הוּא:
He blessed is The Holy One, Kings The King of from The King,
Hu Baruch Hakkadosh Ham'lachim Mal'chay mimmelech

בּוֹאֲכֶם לְשָׁלוֹם. מַלְאַי הַשְּׁלוֹם מַלְאַי עֲלִיוֹן.
Most High Angels of the of peace Messengers for peace May you come
El-yon mal-achay hash-shalom mal-a-chay l'shalom Bo-achem

מִמְלֶךְ מַלְכֵי הַמְּלָכִים. הַקְּדוֹשׁ בְּרוּךְ הוּא:
He blessed is The Holy One, Kings The King of from The King,
Hu Baruch Hakkadosh Ham'lachim Mal'chay mimmelech

בְּרַכּוֹנִי לְשָׁלוֹם. מַלְאַי הַשְּׁלוֹם. מַלְאַי עֲלִיוֹן.
Most High Angels of the of peace Messengers with peace Bless me
El-yon mal-achay Hash-shalom mal-a-chay l'shalom bar'chuni

מִמְלֶךְ מַלְכֵי הַמְּלָכִים. הַקְּדוֹשׁ בְּרוּךְ הוּא:
He blessed is The Holy One, Kings The King of from The King,
Hu Baruch Hakkadosh Ham'lachim Mal'chay mimmelech

צֵאתְכֶם לְשָׁלוֹם. מַלְאַי הַשְּׁלוֹם. מַלְאַי עֲלִיוֹן.
Most High Angels of the of peace Messengers in peace Depart
El-yon mal-achay Hash-shalom mal-a-chay l'shalom tzeit-chem

מִמְלֶךְ מַלְכֵי הַמְּלָכִים. הַקְּדוֹשׁ בְּרוּךְ הוּא:
He blessed is The Holy One, Kings The King of from The King,
Hu Baruch Hakkadosh Ham'lachim Mal'chay mimmelech

Peace be upon you Ministering Messengers, Messengers of The Most High, from The King, The King Of Kings, The Holy One, blessed is He. May you come to us in peace, bless us with peace, depart from us in peace, Messengers of peace, Messengers of The Most High, from The King, The King Of Kings, The Holy One, blessed is He.



BLESSINGS OF THE FAMILY

ברכות המשפחה - B'RACHOT HAMISHPOCHAH

One of the beautiful traditions of Erev Shabbat (Sabbath evening) is to beseech Adonai to bless the members of our family and household. Traditionally, during this time husbands offer praise to their wives, wives bless their husbands, children honor their parents, and the father (or mother) blesses the children. In this section of the siddur there also is a blessing for single adults who may have come to join in on the Shabbat celebration. The first of these blessings is the "Eishet Chayil", taken from Mishlei (Proverbs) 31.



אשת חיל - THE WOMAN OF VALOR - EISHET CHAYIL ~Mishlei (Prov.) 31

אִשֶּׁת חַיִּיל מִי יִמָּצֵא, וְרַחֵק מִפְּנִינִים מְכָרָהּ.

is her value. above rubies for far can find? who valor, The woman of
mich-rahh mip'ninim v'rackok yim-tza mi chayil Eishet

בָּטַח בָּהּ לֵב בַּעֲלָהּ, וְשָׁלַל לֹא יִחָסֵר.

will he lack. not and gain her husband, is the heart of in her secure
yech-sar lo v'shalal ba-lahh leiv bahh Batach

גָּמְלָתָהּ טוֹב וְלֹא רָע, כֹּל יְמֵי חַיֶּיהָ.

her life. the days of all badly and not good She treats him
chaiyeyha y'may* chol ra v'lo tov G'malat-hu

דָּרְשָׁה צֹמֶר וּפְשִׁתִּים, וַתַּעַשׂ בְּחֶפְזָהּ כַּפְיָהּ.

her hands. willingly with & she works and flax wool She searches for
kappeyha b'cheifetz vatta-as ufish-tim tzemer dar'shah

הָיְתָה כְּאֻנִּיּוֹת סוֹחֵר, מִמְּרָחֵק תָּבִיא לַחֲמָהּ.

her food. she will bring from afar trading, like ships She has been
lach-mahh tavi mimmer-chak socheir ka-oniyot hay'tah

וּתְקַם בְּעוֹד לַיְלָה, וּתְתֵן טֶרֶף לְבֵיתָהּ,

to her household meat & she gives night while it is still & she rises
l'vaytahn teref vattittein lai-lah b'od vattakam

וְחֶק לְבַעֲרֹתֶיהָ. זְמָמָה שָׂדֵה וּתְקַחְהוּ.

& she buys it. a field She considers for her maidens. & a portion
vattikkacheihu sadch zam'mah l'na-aroteyha v'chok

מִפְּרֵי כַפֵּיהָ נֹטְעָה כָּרֶם. חָגְרָה בְּעוֹז

with strength She girds a vineyard. she plants her hands From the fruit of
b'oz hag'rah karem nat'ah chapeyha mip'ri

מַתְנִיָּהּ, וּתְאַמֵּץ זְרוּעֹתֶיהָ. טַעַמָּה כִּי טוֹב

good is that She perceives her arms. & she strengthens her loins
tov ki ta-amah z'roteyha vat'ammeitz mat'neyha

לֹא, סָחְרָה, לֹא יִכָּבֵה בַּלַּיְלָה גֵּרָה.

her lamp in the night will be extinguished not her gain,
neirahh ballai-lah yich-beh lo sach-rahh

יָדֶיהָ נְשָׁלְחָה בְּכִישׁוֹר, וְכַפֵּיהָ תִּמְכּוּ פָלֶךְ.

a spinning rod. have held & her palms on the distaff are extended her hands
falech tam'chu v'chappeyha vakkishor shil'chah yadeyha

כַּפָּה פָּרְשָׁה לְעֹנִי, וַיָּדִיָּה שְׁלָחָה לְאֶבְיוֹן.

to the needy. she puts forth & her hands to the poor distributes Her palm
la-ev-yon shil'chah v'yadeyha le-oni par'sah kappah

לֹא תִירָה לְבֵיתָהּ מִשָּׁלֵג, כִּי כָל

all for because of snow, for her household will she be afraid Not
chol ki mish-shaleg l'vaytahn tirah lo

בֵּיתָהּ לְבָשׁ שָׁנִים. מְרַבְּדִים עֲשֻׂתָהּ לָהּ,

for herself she makes Coverings doubly. are clothed her household
lahh as'tah mar-vaddim shanim lavush baytahn

יֵשׁ וְאַרְגָּמָן לְבוּשָׁה. נוֹדַע בַּשָּׁעָרִים בַּעֲלָהּ,

is her husband in the gates Known to clothe herself. & purple of fine linen
ba-lahh bash'arim Nodah l'vushahh v'ar-gaman sheish

בְּשִׁבְתּוֹ עִם זְקֵנֵי אֶרֶץ. סָדִין עָשְׂתָה
she has made Fine linen the land. the elders of with in his sitting
as'tah Sadin aretz zik-nay im b'shiv-to

וּתְמָכָר, וַחֲגוֹר נָתַנָּה לְכַנְעָנִי. עֹז וְהָדָר
and dignity Strength to the merchant. she supplies & a sash & she sells it
v'hadar Oz lak'na-ani nat'nah va-achgor vattim-kor

לְבוּשָׁה, וַתִּשְׂחַק לְיוֹם אַחֲרוֹן. פִּיהָ פֶּתַח
she opens Her mouth to come. for a day & she rejoices are her clothing,
pat'chah Piha acharon l'yom vattis-chak l'vushahh

בְּחֻכְמָה, וְתוֹרַת חֶסֶד עַל לְשׁוֹנָה. צוֹפְיָה
She is watching her tongue. is upon kindness & the law of in wisdom,
Tzofiyah l'shonahh al chesed v'torat v'choch-mah

הַלִּיכּוֹת בֵּיתָהּ, וְלֶחֶם עֲצָלוּת לֹא תֹאכֵל.
is she eating. not idleness & the bread of her household, the ways of
tocheil lo atz-lut v'lechem baytahn halichot

קָמוּ בָנֶיהָ וַיִּאֲשְׁרוּהָ, בִּעְלָהּ וַיְהַלְלָהּ.
& he praises her. her husband, & call her blessed, her children They rise up
vai-hal'lahh ba-lahh vai-ash'ruha vaneyha Kamu

רַבּוֹת בָּנוֹת עָשׂוּ חַיִּל, וְאַתְּ עָלִית עַל כָּלָנָה.
all of them. above excelled & you valiantly, have done daughters Many
kullanah al alit v'at chayil asu banot Rabbot

שָׁקֵר הַחַן וְהַבֵּל הַיָּפִי, אִשָּׁה יִרְאַת יְהוָה
Adonai having fear of a woman is beauty, & vain is favor Deceitful
Adonai yir-at ish-shah haiyofi v'hevel hachein Sheker

הִיא תִתְהַלָּל. הִנּוּ לָהּ מִפְּרֵי יָדֶיהָ,
her hands from the fruit of to her Give they shall be praised she
yadeyha mip'ri lahh t'nu tit-hallal hi

וַיְהַלְלוּהָ בַשְּׁעָרִים מֵעֲשֵׂיהָ.
her works. in the gates and let praise her
ma-a-seyha vash'arim vihal'luha

Who can find a woman of valor? For her value is far above rubies. The heart of her husband is secure in her, so that he has no lack of gain. She treats him good, and not badly, all the days of her life. She searches for wool and flax, and she works willingly with her hands with delight. She has been like ships trading, from afar she will bring her food. And, she rises while it is still night and gives meat to her household, and a portion for her maidens. She considers a field and she buys it; from the fruit of her hands she plants a vineyard. She girds her loins with strength, and she strengthens her arms. She perceives that her gain is good, her lamp is not extinguished by night.

She has extended her hands on the distaff, and her hands have held a spinning rod. Her palm distributes to the poor, and she puts forth her hands to the needy. She is not afraid of snow for her household, for all her household are clothed doubly. She makes coverings for herself of fine linen and purple to clothe herself. Her husband is known in the gates, when he sits with the elders of the land. She makes fine linen and sells it, and a sash she supplies to the merchant. Strength and dignity are her clothing, and she rejoices for a day to come.

She opens her mouth in wisdom, and the law of kindness is upon her tongue. She is watching the ways of her household, and is not eating the bread of idleness. Her children rise up and call her blessed, also her husband, and he praises her: Many daughters have done valiantly, and you excel above all of them! Favor is deceitful, and beauty is vain, a woman having the fear of Adonai, she shall be praised. Give to her from the fruit of her hands, and let her works praise her in the gates.



BLESSED IS THE MAN - ASHREI HA-ISH - אֲשֶׁרִי הָאִישׁ

Tehillim (Psalms) 1

אֲשֶׁרִי הָאִישׁ אֲשֶׁר לֹא הָלַךְ בְּעֵצַת רְשָׁעִים

the ungodly in the counsel of walk doesn't who the man Blessed is
r'sha-im ba-atzat halach lo* asher ha-ish Ash-ray

וּבְדַרְךְ חַטָּאִים לֹא עָמַד וּבְמוֹשָׁב לֵצִים לֹא יָשָׁב

sat hasn't scoffers & in the seat of stood hasn't sinners & in the way of
yashav lo leitzim uv'moshav amad lo chatta-im uv'derech

כִּי אִם בְּתוֹרַת יְהוָה חִפְצוֹ וּבְתוֹרָתוֹ יִהְיֶה

he will meditate & in His Torah he delights Adonai in the Torah of but
yeh-geh uv'torato chef-tzo Adonai b'torat im ki

יוֹמָם וָלַיְלָה: וְהָיָה כְּעֵץ שָׁתוּל עַל-פְּלִיגֵי מַיִם

water streams of by planted like a tree & he shall be and night. by day
ma-yim pal-gay al shatul k'eitz v'hayah ** valai-lah yomam

אֲשֶׁר פְּרִיו יִתֵּן בְּעֵתוֹ וְעֵלְהוֹ לֹא-יִבּוֹל

wither doesn't & his leaf in his season he will bring forth his fruit which
yibbol lo v'aleihu b'itto yittein pir-yo asher

וְכָל אֲשֶׁר-יַעֲשֶׂה יִצְלִיחַ: לֹא-כֵן הָרְשָׁעִים כִּי אִם

but they are the wicked so Not will prosper. he will do that & all
im ki har'sha-im chein lo** yatz-liach ya-aseh asher v'chol

כַּמֶּזֶץ אֲשֶׁר-תִּדְפְּנוּ רוּחַ: עַל-כֵּן לֹא-יִקְמוּ

will they stand not Therefore by wind. is driven away which are like chaff
yakumu lo kein Al ** ruach tid'fennu asher kammotz

רְשָׁעִים בַּמִּשְׁפָּט וְחַטָּאִים בְּעֵדַת צְדִיקִים:

the righteous. in the congregation of and sinners in the judgment the wicked
tzaddikim ba-adat v'chatta-im bammish'pat r'sha-im

כִּי-יֹדַע יְהוָה דֶּרֶךְ צְדִיקִים וְדֶרֶךְ רְשָׁעִים תֹּאבֵד:

is lost. of the wicked & the way the just, the way of Adonai knows For
toveid r'sha-im v'derech tzaddikim derech Adonai yodei-a Ki **

Blessed is the man who doesn't walk in the counsel of the ungodly and in the way of sinners hasn't stood and in the seat of scoffers hasn't sat, but in the Torah of Adonai he delights and in His Torah he will meditate by day and night. And, he shall be like a tree planted by streams of water, which will bring forth his fruit in his season, and his leaf doesn't wither, and all that he will do will prosper. Not so are the wicked, but they are like chaff which is driven away by wind. Therefore, the wicked will not stand in the judgment and sinners in the congregation of the righteous. For Adonai knows the way of the just, and the way of the wicked is lost.

ברכות הילדים - BRACHOT HA-YELADIM
BLESSINGS OF THE CHILDREN

It is traditional for the Father or Mother to place their hands on the head of each child and pronounce the blessings below. "Ephraim" means, "fruitful" and the name "Menasheh" means, "causing to forget". This blessing asks that Adonai make our sons fruitful in keeping His mitzvot and producing righteous descendents. It also looks forward to a time when Adonai will wipe away every tear (Rev. 21:3-4). In the second blessing for our daughters we ask that Adonai would make them like the righteous Matriarchs of old, that He would make them the mothers of the next righteous generation, and that they would be a fruitful vine around our table.



יְשִׁמְךָ אֱלֹהִים כְּאֶפְרַיִם וְכַמְנַשֶּׁה:
 and like Menasheh like Efrayim God, May He make you,
 v'chim-nasheh. k'ef-ra-yim Elohim Y'sim-cha

May God make you like Efrayim and like Menasheh.

יְשִׁימְךָ אֱלֹהִים כְּשָׂרָה רַבֵּקָה רָחֵל לֵאָה וְרוּת:
 & Ruth. Leah, Rachel, Rebecca, like Sarah, God, May He make you,
 v'Rut. Lei-ah, Racheil, Riv-kah, k'Sarah, Elohim Y'simeich

May God make you like Sarah, Rebecca, Rachel, Leah, and Ruth.

ברכת כהנים - BIRKAT COHANIM THE PRIESTLY BLESSING

On Erev Shabbat (Sabbath Evening) the following blessing can be said over the entire family and over any of the guests that having joined in on the Shabbat celebration.

יְבָרְכֶךָ אֲדֹנָי וַיְשִׁמְרֶךָ יְיָ אֲדֹנָי
 The Lord - shine & keep you The Lord - Bless you
 Adonai ya-eir v'yish-m'rechah Adonai Y'varech'cha

פָּנָיו אֵלֶיךָ וַיְחַנֶּכֶךָ יֵשָׂא אֲדֹנָי פָּנָיו
 His face The Lord - lift up & be gracious to you to you His face
 panav Adonai yissa vichunneikka eileycha panav

אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם:
 peace to you and give to you
 shalom l'cha v'yaseim eileycha

בְּשֵׁם יֵשׁוּעַ הַמָּשִׁיחַ שַׁר שְׁלוֹם:
 Peace The Prince of The Messiah Yeshua In the name of
 Shalom Sar HaMashiach Yeshua B'sheim

The Lord bless you and keep you, The Lord make His face shine upon you and be gracious to you, The Lord lift up His countenance upon you and give you peace. In The Name of Yeshua The Messiah, The Prince Of Peace.



KIDDUSH L'LAYIL SHABBAT - קידוש לליל שבת
SABBATH EVENING KIDDUSH

Kiddush is usually said over a cup of wine or grape juice. The word "kiddush" means "sanctification", coming from the Hebrew word for "holy". Shemot (Exodus) 20:8 states, "Remember to keep the day of Shabbat holy". Wine is a symbol of joy and is used to express the joy we feel on Shabbat. Yesha'yahu (Isaiah) 58:13 tells us, "...call the Shabbat a delight, to the holiness of HaShem". This blessing begins with B'reishit (Genesis) 1:3 1-2:3 and ends with thanking Adonai for the gift of the holy Shabbat:

וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם הַשְּׁשִׁי.

the sixth - day morning, & there was evening & there was
hash-shish-shi yom voker vai-hi erev vai-hi

וַיִּכְלוּ וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם הַשְּׁשִׁי.

their host. & all & the Earth the Heavens & were finished
tz'va-am. v'chol v'ha-aretz hash-shama-yim vai-chullu

וַיִּכַּל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה,

He made which His work on the seventh day God & finished
asah, asher m'lach-to hash'vi-i bai-yom Elohim vai-chal

וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה.

He made. which His work from all on the seventh day & He rested
asah, asher m'lach-to mikkol hash'vi-i bai-yom vai-yish-bot

וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ, כִּי בּוֹ

in it for it, & sanctified the seventh-day -- God & blessed
vo ki oto, vai-kaddeish hash'vi-i yom et Elohim Vai-varech

שָׁבַת מִכָּל מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

to make. God - created which His work, from all He rested
la-a-sot Elohim bara asher m'lach-to mikkol shavat

And, there was evening and there was morning, the sixth day. And, all the Heavens and the Earth were finished, and all their host. And, God finished His work, which He made on the seventh day, and He rested on the seventh day from all His work, which He had made. And, God blessed the seventh day and sanctified it, for in it He rested from all His work, which God created to make.

סְבָרֵי מְרַנָּן (וְרַבָּנָן וְרַבּוֹתֵי) וְהַבְּרִי
 & friends of mine (& teachers & masters) honored guests, Attention
 v'chaveirai (v'rabbotai v'rabbanan) maranan Sav-ri

בְּרוּךְ אַתָּה אֲדֹנָי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
 The Universe King of our God Lord are You Blessed
 Ha-olam Melech Elohaynu Adonai Attah Baruch

בוֹרֵא פְרֵי הַגֶּפֶן
 the vine the fruit of creating
 haggafen p'ri borei

Attention honored guests (masters & teachers) & friends of mine:

Blessed are You, Lord our God, King of The Universe, who creates the fruit of the vine.

בְּרוּךְ אַתָּה אֲדֹנָי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
 The Universe King of our God Lord are You Blessed
 Ha-olam Melech Elohaynu Adonai Attah Baruch

אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְרָצָה בָּנוּ,
 in us & has delighted in His commandments sanctified us who
 vanu v'ratzah b'mitz-votav kid'shanu asher

וְשַׁבַּת קִדְּשׁוֹ בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָנוּ,
 He has granted us & in favor in love of His holiness & the Shabbat
 hin-chilanu uv'ratzon b'ahavah kad'sho v'shabbat

זָכְרוֹן לְמַעֲשֵׂה בְרִשִׁית. כִּי הוּא יוֹם תְּחִלָּה
the first-day of it is For creation. for the work of a memorial
t'chillah yom hu Ki v'reishit l'ma-a-seih zikkarun

לְמִקְרָאֵי קֹדֶשׁ, זֵכֶר לְיִצְיַאת מִצְרָיִם.
Egypt. the exodus from a memorial of holiness, the convocations of
Mitz-ra-yim litziat zeicher kodesh l'mik-ra-ay

כִּי בָנוּ בְּחַרְתָּ וְאוֹתָנוּ קִדְשָׁתָּ מִכָּל הָעַמִּים,
the peoples from all You sanctified & us You chose upon us For
ha-amim mikkol k'dash'ta v'otanu vachar-ta vanu Ki

וְשַׁבַּת קֹדֶשְׁךָ בְּאַהֲבָה וּבְרַצוֹן הִנַּחְתָּנוּ.
You have granted us. & in favor in love of Your holiness & the Shabbat
hin-chal-tanu uv'ratzon b'ahavah kod-sh'cha v'shabbat

בָּרוּךְ אַתָּה אֲדֹנָי מְקַדְּשׁ הַשַּׁבָּת.
the Sabbath who sanctifies Lord are You Blessed
Hash-shabbat m'kaddeish Adonai Attah Baruch

Blessed are You, Lord our God, King of The Universe, Who sanctified us in His commandments and has delighted in us, and He has granted us His holy Shabbat in love and favor, a memorial for the work of creation. For it is the first day of the holy convocations, a memorial of the exodus of Egypt. For you chose us and sanctified us from all the peoples, and You granted us Your holy Shabbat in love and favor. Blessed are You, Lord, who sanctifies the Shabbat.





WASHING OF HANDS - נְטִילַת יָדַיִם - N'TILAT YADAYIM

Shemot (Exodus) 19:6 states, "And you will be a kingdom of cohanim (priests) for me...". Before the ancient cohanim (priests) came into the presence of Adonai they would wash their hands and feet (Shemot/Exo. 30:19). Likewise, we also wash our hands as we dedicate them to serve the God of Yisra'el and His Messiah Yeshua. It is a physical reminder of a spiritual truth. Tehillim (Psalms) 24:3-4 states, "Who may go up to the mountain of HaShem? Who can stand in his holy place? Those with clean hands and pure hearts...". And, Ya'akov (James) 4:8 exhorts us to, "Come close to God, and he will come close to you. Cleanse your hands, sinners; and purify your hearts, you double-minded people!".

Traditionally, the water is poured on each hand three times – right, left, right, left, right, left. After washed, the hands are clasped or raised and the blessing is said.

בָּרוּךְ	אַתָּה	אֲדֹנָי	אֱלֹהֵינוּ	מֶלֶךְ	הָעוֹלָם,	אֲשֶׁר
who	The	Universe	King	of	our	God
Lord	are	You	Blessed	asher	Ha-olam	Melech
Elohaynu	Adonai	Attah	Baruch			
קִדְּשָׁנוּ	בְּמִצְוֹתָיו,	וְצִוָּנוּ	עַל			
concerning	& commanded	us	in	His	commandments	sanctified
us	al	v'tzivanu			b'mitz-votav	kid'shanu
					נְטִילַת	יָדַיִם.
					the	hands
					the	washing
					of	yada-yim
						n'tilat

Blessed are You, Lord our God, King Of The Universe, who sanctified us in His commandments and commanded us concerning the washing of the hands.



BLESSING OVER BREAD - HAMOTZI - הַמוֹצִיא

As we recite the Hamotzi, the blessing over bread, we are reminded of a few spiritual truths. Devarim (Deuteronomy) 8:3 states, "...man does not live by bread alone, but man lives by every word that comes from the mouth of HaShem". And, Yochanan (John) 6:35 says, "Yeshua answered, "I am the bread which is life! Whoever comes to me will never go hungry...". In addition, the two loaves of challah on the Shabbat table are reminiscent of the double portion of manna (Shemot/Exodus 16:4-30) that was provided by Adonai as a sign of His faithfulness reminding us that Adonai will take care of our material needs as we rest on the holy Shabbat. The challah loaves also remind us of the morning and evening sacrifices upon the altar. It is customary to add salt to the challah, just as the sacrifices in the Beit HaMikdash (Holy Temple) were salted before being consumed (Vayikra/Leviticus 2:13).

בָּרוּךְ אַתָּה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
 The Universe King of our God Lord are You Blessed
 Ha-olam Melech Elohaynu Adonai Attah Baruch

הַמוֹצִיא לֶחֶם מִן הָאָרֶץ
 the Earth from bread Who brings forth
 ha-aretz min lechem hamotzi

Blessed are you, Lord our God, King Of The Universe, Who brings forth the bread from the Earth.



שבת שלום

Shabbat Shalom!



חברת המשיח

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