

**EREV SHABBAT
SIDDUR**

EREV SHABBAT

It is the custom of Yisra'el to light two Shabbat lamps (candles) on Erev Shabbat of which is associated with the two commands to “remember” and “guard” the Shabbat, as it appears in the two versions of the Decalogue (the Ten Commandments). Others teach that these two lamps represent the two houses of Yisra'el; bayit Yahudah and bayit Ephraim. There is a Kohen (Priest) mitzvah (commandment) to light lamps in the Temple, and there are references to lamps being lit in the Brit Chadashah (Renewed Covenant). This task is traditionally the role of the woman, although a man may be given the honor when a woman is not present. After the lights are lit, the Shabbat lamps should not be disturbed until Shabbat has ended because they are part of what is called *muktzah*, meaning “set aside.”

These two lamps are traditionally lit before dark, usually about 20 minutes after sundown. It is a custom for a woman after lighting the lamps that she makes three sweeping motions with their hands, covering her eyes and reciting the blessing over the lamps. This motioning of the hands symbolizes the desire to draw from the spirituality and set-apartness of the Shabbat. In the situation where a man is alone, this act can be done by the man. If there are female adults or female children present, the honor of lighting one candle can be given to those present rather than one person lighting all lamps.

Erev Shabbat is a celebration, and its theme is deliverance from the bondage of Mitzrayim (Egypt) and mundane days of the working week. Another theme is the creation of Genesis. YHWH created the world in six days and rested on the seventh day. The primary purpose of the Shabbat is to rest from our labors. YHWH created it to be a blessing to our families and us.

You will need the following for this ceremony.

- Grape juice since grape juice is the biblical choice and if not available, another fruit juice will suffice.
- A goblet or cup.
- A cup or glass for each participant.
- Two small to medium-sized candles or lamps.
- Two loaves of *challah*, a specially baked braided bread that is available from a Jewish store, or you can bake your own using a recipe off the internet and if it is not available, then use two medium-size white bread rolls.
- A plate of salt.
- A bowl.
- A small white towel.
- A jug of clean water.

Set these items out over the table on a white tablecloth or the best that you have. Pour the grape juice into the goblet and place the bread under a small white cloth near the salt in front of the person performing the ceremony. Place the bowl, jug of water, and towel in front of the person performing the ceremony. Place the two candles on the table or on another table near your table. You are now ready!

Note: If you are a single parent or person, you can perform all of the following parts yourself and skip those parts that are not applicable to your situation.

Note: The parts in the “grey color” are informational, and it is there as a guide, these should not be read out during the Feast.

THE OPENING

At Sunset

HADLEKAT NEIROT

The sanctification prayer for lighting the candles

Mother or Daughter or Leader lights the candles and reads:

Barukh Atah יהוה, Eloheinu Melech haOlam, Asher kid'shanu b'Mitz'votav v'tzivanu (v'tzivunu - for a male) l'hadlik ner shel Shabbat.

Praised are You YHWH, our Elohim King of the Universe, Who sanctified us with mitzvot, and commands us to kindle the lights of Shabbat.

The person who lights the candles then says:

May we be blessed with *Shabbat Simcha* (Joy).
All respond: Amein.

May we be blessed with *Shabbat Kadosh* (Set- Apart).
All respond: Amein.

May we be blessed with *Shabbat Shalom* (Peace).
All respond: Amein.

Once the candles are lit, it is customary to leave it alight, until it naturally runs out. For this purpose, it will serve you or your family better to light the lamps in a place where they will not be moved after it has been lit. Caution should be exercised that the lamps are not lit in a place where they can become a hazard to your home and wellbeing.

SHALOM ALEIKEM

The opening Song

Shalom Aleikem is the traditional song sung at the beginning of Shabbat, welcoming the angels who accompany a person home on the eve of the Shabbat, according to the Talmud. The custom of singing Shalom Aleikem before Kiddush is now nearly universal, although it is a latter rabbinical tradition having its origin in the 12th Century. Shalom aleikem literally means "Peace be upon you."

All present read or sing:

Shalom aleikem malakhay hasharayt, malakhay Elyon, Mimelekh mal'khay ham'lakheem hakadosh barukh hu.

Bo'akhem l'shalom, malakhay hashalom, malakhay Elyon, Mimelekh mal'khay ham'lakheem hakadosh barukh hu.

Bar'khunee l'shalom, malakhay hashalom, malakhay Elyon, Mimelekh mal'khay ham'lakheem hakadosh barukh hu.

Tzayt'khem l'shalom, malakhay hashalom, malakhay Elyon, Mimelekh mal'khay ham'lakheem hakadosh barukh hu.

Peace be to you, ministering angels, messengers of the Most High, of the Supreme King of kings, the Set-Apart One, Blessed be He.

Enter in peace, O messengers of the Most High, of the Supreme King of kings, the Set-Apart One, Blessed be He. Bless us with peace, O messengers of the Most High, of the Supreme King of kings, the Set-Apart One, Blessed be He.

Depart us in peace, O messengers of the Most High, of the Supreme King of kings, the Set-Apart One, ever to be praised.

EISHEL CHAYIL

The blessing of the woman of valor

The Husband blesses his Wife with

Mishle (Proverbs) 31:10-31.

The Husbands reads to his wife:

Ayshet chayil me yimtza v'rachok mip'neinim mikhra; batak bah layv ba'alah, v'shalal lo yechesar; g'malat'hu tov v'lo ra, kol y'may chay'yeha.

“A woman of valour seek her out, for she is to be valued above rubies. Her husband relies on her, and they cannot fail to prosper. All the days of her life she does good for him. She opens her hand to those in need and offers her help to the poor. Adorned with strength and dignity, she looks to the future with cheerful trust and confidence. Her speech is wise, and words of kindness are on her lips. Her children rise up to call her ‘blessed’; her husband likewise praises her, saying ‘Many woman have done well, but you surpass them all.’ Charm is deceptive, and beauty short-lived, but a woman loyal to YHWH has truly earned praise. Honor her for her labors; her very life proclaims her praises.”

ASHREY HA'EESH

The blessing of the man of righteousness

The Wife blesses her Husband with

Tehillim (Psalms) 1:1-6.

The Wife reads to her Husband:

“Blessed is the man that walks not in the counsel of the wicked, nor stands in the halacha of sinners, nor sits in the seat of the scoffers. But his delight is in the Torah of תורה and in His Torah does he meditate day and night. And he shall be like an eytz (tree) planted by the rivers of mayim (water) that brings forth its fruit in its season; his leaf also shall not wither; and whatever he does shall prosper. The wicked are not so: but are like the chaff that the wind

drives away. Therefore the wicked shall not stand in the mishpat (judgment), nor sinners in the congregation of the tzadikim (righteous). For יהוה knows the halacha (way) of the tzadikim: but the halacha of the wicked shall perish.”

You may use another Tehillim or add other Tehillim or Scriptures of your choice in this blessing. If you are single mother or father, you may read these prayers over yourself.

BIRKHOT YELAHDIM

The blessing of the children

It is customary to bless children at the Shabbat table. The blessing prescribed by tradition invokes the names of Yoseph's (Joseph's) sons Efrayim (Ephraim) and Menasheh (Manasseh) according to Beresheeth (Genesis) 48:20 and the names of the matriarchs Sarah, Rebekah (Rivkah), Rachel (Rakhel), and Leah (Layah).

Over the Sons, the Father/Mother or Leader says:

Y'simeikh יהוה k'Efra'im, v'k'him Nasheh.

At the end of the sentence add “ben, (plural is bahneem),” which means son, followed by the names of your son(s) if they are not present.

May YHWH make you a symbol of blessing as He did Ephraim and Manasseh.

Over the Daughters, the Father/Mother or Leader says:

Y'simeikh יהוה k'Sarah, Rivkah, Rakhel v'Lay'ah.

At the end of the sentence add “baht, (plural is bahnot),” which means daughter(s), followed by the name of your daughter(s) if they are not present.

May YHWH make you a symbol of blessing as He did Sarah, Rebekah, Rachel, and Leah.

BIRKHOT AHARONI

The Aharonic priestly blessing

It is customary for the Father or Leader of the home to bless the family. The blessing prescribed by tradition is the priestly blessing from Bamidbar (Numbers) 6:24-26. It is a custom from Temple times to form the Hebrew letter “Shin” (in the form of a W) with both hands over the head while saying the blessing. This is to acknowledge the Creator's supreme title *El Shaddai* (Almighty) and *Melek Shalom* (King of Peace), which begins with this letter.

The Father or Leader gives the Priestly blessing and reads or sings:

*Yevarekh'kha יהוה v'yishme'rekha,
Yah-er יהוה panav elekha v'yechunekha,
Yisaah יהוה panav elechah v'yasem lekhah shalom.*

“YHWH bless you, and keep you,
YHWH make His face shine upon you, and be gracious to you,
YHWH lift up His countenance upon you, and give you shalom.”

VAY'CHULU

The sanctification prayer for the seventh day

The Father or Leader reads a portion of Beresheeth (Genesis) 2:1-3:

Yay'hee erev ya'hee voker yom hashishi. Vay'khulu hashamayim v'ha'aretz v'chol tzeva'am. Vay'khal Elohim bayom hash'vi, m'lachto asher asa. Vayishbot bayom hash'vi'i mikol m'lachto asher asa. Vay'vareich Elohim et yom hash'vi'i vay'kadeish oto. Ki vo shavat mikol-melakh'to asher-bara Elohim la'asot.

“So the shamayim (heavens) and the earth were finished, and all their hosts. And on the sixth day Elohim ended His work that He had made; and He rested on the seventh day from all His work that He had made. And Elohim blessed the seventh day, and set it apart: because in it He had rested from all His work that Elohim created and made.”

KIDDUSH

The sanctification prayer for grape juice

The command to recite or listen to Kiddush over a goblet of grape juice is of scriptural origin. The Kiddush is another fulfillment of the Mitzvah to have a reminder of the deliverance from Mitzrayim (Egypt) and to celebrate His creation. Kiddush literally means sanctification. We are instructed to sanctify the Shabbat. The Kiddush is recited while holding a full cup in one's right hand, and when the blessing is finished, everyone drinks from the goblet or their own individual glass or cup. It is customary to stand during Kiddush, although others decide to sit.

Everyone raises their glasses. **Then all present sing or read:**

Barukh Atah יהוה; Eloheinu Melech haOlam, Borei p'ri hagafen. Amein.

Praised are You YHWH, our Elohim King of the Universe, Creator of the fruit of the vine. Amein.

Everyone takes a sip of their glass and returns it to its place.

Then the readers or singers continue:

Barukh Atah יהוה; Eloheinu Melech haOlam, asher kid'shanu b'mitzvotav v'ratza vanu, v'shabat kod'sho b'ahavah uv'ratzon hinchilanu, zikaron l'ma'asei v'reisheet. Ki Hu yom t'chila l'mikra'ei kodesh, zeicher litziat Mitzrayim. Ki vanu vacharta v'otanu kidashta mikol ha'amim, v'shabat kod'sh'kha b'ahavah uv'ratzon hin'chaltanu. Barukh Atah יהוה; m'kadeish hashabat. Amein.

Praised are You, YHWH our Elohim King of the Universe: You call us to set-apartness with the Mitzvah of Shabbat, the sign of Your love, a reminder of Your creative work, and the liberation from Mitzrayim (Egyptian) bondage: our day of days. On Shabbat, especially, we hearken to Your call to serve You as a set-apart people.

We praise You, YHWH, for the set-apartness of Shabbat. Amein.

YADAYIM

The sanctification by water

The ritual of washing hands during the Shabbat originated in the 12th Century and is a rabbinical tradition. This ritual is a ceremonial act and is about spiritual purity or cleansing. It is not about physical cleansing. It is customary when washing your hands to be silent from the moment of washing until you taste the challah (except for reciting the haMotzi, the blessing for bread). Some sing a nigun (a song without words) until everyone has finished washing their hands. It is a tradition to remove all jewelry from your hands before yadayim. You will need a jug filled with clean water, a bowl, and a hand towel. These utensils can be placed on another table until you are ready to use it and removed after it is used.

Place the utensils on the table.

Pick up the cup of water with your left hand and pour it twice over the top and bottom of the right hand, then twice over the left hand. (Some have the custom of pouring three times over each hand.) The entire hand to the wrist, all should be rinsed, and the blessing recited as the hands are dried. Some lift up their hands with their palms facing inward after they have washed their hands as a sign of respect for the Shabbat.

Each person recites the blessing on their own:

Barukh Atah יהוה, Eloheinu Melech haOlam, Asher kid'shanu b'mitzvotav v'tzivanu al n'tilat yadayim.

Praised are You YHWH, our Elohim King of the Universe, Who sanctified us and commands us to wash our hands.

It is a tradition not to say “Amein” at the end of this blessing because you don’t say Amein to your own blessing.

Note: The remaining un-used water in the jug can be used to sprinkle your home, ground, and vehicle at the end of the Erev Shabbat, which is symbolic of spiritual purity and cleansing. The used water in the bowl should be discarded.

HA-MOTZI

The sanctification prayer for bread

It is a custom to have two specially prepared uncut loaves of bread called *challah* to perform this part of the service if it is not available then use two medium-sized bread rolls. This “double loaf” (Hebrew: *lechem mishneh*) commemorates the manna that fell from heaven when the Yisraelites wandered in the desert for forty years after the exodus from Mitzrayim

(Egypt). The manna did not fall on the Shabbat or set-apart days; instead, a double portion would fall the day before the set-apart days or the Shabbat. The two loaves are placed inside a white sack or wrapped in a cloth. Many use a decorative white sack or cloth for this purpose. Uncover the two loaves, and as the loaves are raised in the air, the following blessing is recited.

The Father or Leader reads or sings:

Barukh Atah יהוה, Eloheinu melech haOlam, haMotzi lechem min ha'aretz. Amein.

Praised are You YHWH, our Elohim King of the Universe, You bring forth the bread from the earth. Amein.

After the blessing, the challah is cut or broken into pieces, and it is distributed to all present. It is a tradition to lightly salt the piece of challah or bread before eating it, comparing it to a divine offering from temple times, or as a reminder of the Father's covenant in Bamidbar (Numbers) 18:19 or to some to remember the tears of Yerushalem. For this purpose, a plate of salt is placed on the table.

You may now finish the rest of your grape juice.

Note: The used bread may be eaten by the family or given to the birds/animals as long as it is consumed. It should not be discarded.

SHABBAT SHALOM

The declaration of a peaceful Shabbat

All present say:

Hara'chamam, hu y'varaykh et-kol-ha subim kan, otanu v'et-kol-asher lanu.

May the Merciful One bless all who are gathered here and all their families as well as all who are dear to us.

Oseh shalom bimromav Hu ya'aseh shalom aleinu v'al kol-Yisra'el, v'imru: Amein.

May the One Who makes peace in the heavens let peace descend on all us and all of Yisra'el, and let us say: Amein.

All present say to one another:

*Shabbat shalom, Shabbat shalom,
Shabbat, Shabbat, Shabbat, Shabbat, shalom.*

Have a peaceful Shabbat rest.

*Mah yafeh hayom, Shabbat shalom.
Shabbat, Shabbat shalom...*

What a beautiful day, Shabbat shalom.

HINEY MAH TOV

The declaration for unity

The Father or Leader reads or sings:

Tehillim (Psalm) 133:1.

Hiney mah tov umah a'im shevet achim gam yachad!

How good it is, and how pleasant when we dwell together in unity!

BAR'CHU

The declaration of praise

Caller (a person at the table) says:

Bar'khu et יהוה ham'vorakh!

Praised YHWH to Whom our praise is due!

All present respond:

Barukh יהוה ham'vorakh l'olam va'ed!

Praised be YHWH, to Whom our praise is due, now and forever!

The meal is served.

BIRKAT HAMAZON

The commandment to thank YHWH after a meal is of Scriptural origin: “*And you shall eat and you shall be satisfied and you shall bless יהוה, your Elohim for the goodly land that יהוה gave you*” Devarim (Deuteronomy) 8:10. Birkat Hamazon means grace after meals.

All present read:

Barukh Harachman Mazon ha'acilah Hazot.

Praised be the Merciful One, Provider of this food.

Harachaman, Hu yishlach b'rakha m'ruba babayit hazeh v'al shulkhan zeh she'achalnu alay. Amein

May the Merciful One send abundant blessing upon this dwelling and the table at which we have eaten. Amein

All Scripture reference is from the RSTNE version.

HAVDALAH

The Havdalah ceremony traditionally marks the end of the Shabbat day when the sacred is brought to a close, and the secular begins. It is a ceremony marking the transitioning of time from one divine purpose to another. It should be performed no earlier than nightfall on Saturday. Nightfall is the time when three stars can be seen in the sky. It is normally about 45 minutes to an hour after sunset. Havdalah is Hebrew for separation. In Jewish liturgy, it refers to separating the sacred from the ordinary, the sacred being the Shabbat day, and the ordinary being the other days of the week. It is one of the earliest customs in Jewish traditions.

This ceremony has three main components; Candle lighting, Kiddush (Grape juice blessing), and Birkat Besamin (Spice box blessing). The service begins with a collection of Scripture-based declarations that praise YHWH for being the source of numerous salvations for His people, Yisra'el. As its main part, a prayer of consecration is made to praise YHWH for separating His people Yisra'el from the World, as well as petitioning Him to keep His people set apart. We end the ceremony with a declaration of the return of haNavi Eliyahu (Elijah) to prepare Yisra'el to receive the Messiah. Eliyahu, according to Jewish tradition, will return during Havdalah.

You will need the following things for this ceremony.

- A bottle of grape juice since grape juice is the biblical choice, and if not available, another fruit juice will suffice.
- A goblet or cup.
- A cup or glass for each participant.
- A handful of fragrant spices, usually a mixture of cloves and cinnamon or bay leaves. This is placed in a specially decorated box or container called *Besamim* or *Hadas* box, and if not available, then use a suitable container.
- A specially braided candle or lamp called a *Havdalah* candle and if it is unavailable, then use a medium to a large single candle.

Set these items out over the table on a white tablecloth or the best that you have. Pour the grape juice into the goblet and place the fragrant spices on the table in front of the person performing the ceremony. Place the Havdalah candle in the middle of the table. You are now ready!

Note: If you are a single parent or person, you can perform all of the following parts yourself and skip those parts that are not applicable to your situation.

THE CLOSING

At Sunset

HAVDALAH

The havdalah ceremony

Father or Leader reads:

Barukh hamavdil bayn kodesh l'chol.

Praised is He Who separates between the set-apart and the ordinary.

Hinay El Yishuati evtach velo efchad. Ki azi vezimrat Yah, יהוה, vayehi li lishua.

“See, El is my Yahshua (Salvation); I will trust, and will not be afraid: for Yah- יהוה is my Strength and my Shir (Song); He also has become my Yahshua” (Yeshayahu (Isaiah) 12:2).

U'she'avtem ma'yim besason, mima'aynay ha'yeshu'a.

“Therefore with simcha (joy) shall you draw mayim (water) out of the wells of Yahshua (Salvation)” (Yeshayahu (Isaiah) 12:3).

L' Adonai ha'yeshu'a, al am'kha virkhatekha, Selah.

“Salvation belongs to יהוה: Your bracha (blessing) is upon Your people. Selah” (a short pause) (Tehillim (Psalm) 3:8).

Adonai Tzeva'ot imanu, misgav lanu, Elohay Ya'akov, Selah.

“Adonai Tzeva'oth (Host) is with us; the Elohim of Yaakov (Jacob) is our refuge. Selah.” (A short pause) (Tehillim (Psalm) 46:11).

יהוה Tzeva'ot, ashray adam botay'ach bakh.

“O יהוה Tzeva'oth (YHWH of Hosts), blessed is the man that trusts in You” (Tehillim (Psalm) 84:12).

יהוה hoshi'ah haMelech ya'anaynu veyom kor'aynu.

“Save us, יהוה: let the Melech (King) listen to us when we call” (Tehillim (Psalm) 20:9).

All present say:

Kayn tehi'yeh lanu.

May we have the same.

Kose yeshu'ot esa u'veshaym יהיה ekra.

“I will lift up the cup of Yahshua (Salvation), and call upon the Name of יהיה ” (Tehillim (Psalm) 116:13).

Following this declaration, we start with the blessing over the grape juice. Just as we bring in the Shabbat with the Kiddush, we also leave the Shabbat with Kiddush.

KIDDUSH

The sanctification prayer for grape juice

The blessing recited over grape juice. There is a verse in Psalms which says, “*And wine (grape juice) that makes simcha (make joyful) the lev (heart) of man...*” Tehillim (Psalm) 104:15. So it is the hope that one day the Shabbat will gladden the hearts of humanity.

The Kiddush is recited while holding a full cup in one's right hand, and when the blessing is finished, everyone drinks from the goblet or their glass or cup. It is customary to stand during Kiddush, although others decide to sit.

Everyone raises their glasses. **Then all present sing or read:**

Barukh Atah יהיה; Eloheinu Melech haOlam, Borei p'ri hagafen. Amein.

Praised are You YHWH, our Elohim King of the Universe, Creator of the fruit of the vine. Amein.

Don't drink the grape juice as yet, but return the cup to its place.

BIRKAT BESAMIM

The sanctification prayer for the spice box

The second blessing is recited over fragrant spices in the *Besamim or Hadas* box. The spices in the box represent a compensation for the loss of the special Sabbath spirit and as a fragrant reminder that the Shabbat will stay with us during the week. The box serves as a reminder that we are called to live our lives as a fragrant aroma, an acceptable sacrifice, well-pleasing to our Father YHWH.

The Father or Leader lifts up the spices. **Then all present read or sing:**

Barukh Atah יהיה; Eloheinu Melech haOlam, Boray minay vesamim. Amein.

Praised are You YHWH, our Elohim King of the Universe, Creator of the different spices. Amein.

Pass around the spices, and all take a turn at smelling the spices and quietly say to yourself, “may I be like this spice a pleasant aroma to YHWH this week.”

BIRKAT HAVDALAH

The sanctification prayer for the havdalah candle

The Havdalah candle is a special braided candle with two wicks so that it can burn brighter than a normal candle, which symbolizes the distinction between the upper and lower worlds of creation. The illumination of the upper world is compared to the Shabbat, which is a gateway to the spiritual world of which symbolizes a world of light. When we leave it, we enter into the material world, which is compared to the lower world of creation. This world is fuelled by the brighter light of the Havdalah, which returns us to the ordinary days of the week. Others teach that the Havdalah candle symbolizes the unity that YHWH will bring to the two houses of Yisra'el and peace to the World.

Light the Havdalah candle. This can be done by the Father or Mother. Then look at the candle while reciting the following blessing.

Father or Leader reads or sings:

Barukh Atah יהוה, Eloheinu Melech haOlam, Boray Me'oray ha'aysh. Amein.

Praised are You YHWH, our Elohim King of the Universe, Creator of the fire's lights. Amein.

It is a custom to look at the back of your hand when reciting the blessing over the fire to symbolize that you are now passing from the spiritual world to the ordinary world; the inside of your hand being the spiritual world of the Shabbat that is hidden during the days of the week and is only observed on the Shabbat day. We do this by raising our hand to the light of the Havdalah candle, then curl your fingers over your palm and look at the light as it is reflected off your fingernails and then at the shadow cast by your fingers across your palm.

Father or Leader then says:

I cast away and repel from my house all darkness.

BIRKHOT HAVDALAH

The sanctification prayer for time, the believer and Yisra'el

The main purpose of this blessing is to distinguish between the Shabbat and the rest of the week, in doing so we make other important distinctions: The distinction between the sacred and profane, and light and darkness, Yisra'el and other nations. This world we live in is a continuous journey between two opposites. During this ceremony, we acknowledge the opposites that exist and the tension between these opposites. Thus, we praise YHWH and rejoice in the fact that YHWH controls both worlds and the outcome of their conflict, which will be our blessing.

The Father or Leader picks up the grape juice and recites the following blessings.

Father or Leader reads or sings:

Barukh Atah יהוה, Eloheinu Melech haOlam, Hamavdil,

Praised are You YHWH, our Elohim King of the Universe, Who separates,

bayn kodesh lechol,

between the set-apart and the ordinary,

bayn or lechoshech,

between the light and dark,

bayn Yisra'el la'amim,

between Yisra'el and the other nations,

bayn yom ha'shevi'i leshayshet yemay ham'aseh.

between the seventh day and the six days of the week.

Barukh Atah יהוה, Eloheinu Melech haOlam, Hamavdil bayn kodesh lechol.

Praised are You YHWH, our Elohim King of the Universe, Who separates between the set-apart (sacred) and the ordinary (profane).

Hamavdil bayn kodesh lechol, chatoteinu hu yimchol, zareinu v'chaspeinu yarbeh kachol v'chakochavim balaila.

You teach us to distinguish between the commonplace and the set-apart: teach us also to transform our sins to merits. Let those who love You be numerous as the sands and the stars of heaven.

The return of the prophet Eliyahu (Elijah) is a pinnacle belief in Jewish tradition and is well supported by Scripture. The acknowledgment of Eliyahu's return during Havdalah is a reminder of the Messiah's return that all Yisra'el shares.

Then all present read or sing:

Eliyahu haNavi, Eliyahu haTishbi, Eliyahu, Eliyahu, Eliyahu haGiladi. Bim'hayra v'yamaynu, yavo Eilaynu, im Mashiach ben Dawid, im Mashiach ben Dawid.

Eliyahu (Elijah) the prophet, Eliyahu the Tishbite. Eliyahu of Gilead. Soon in our days, Eliyahu will come with the Messiah, the son of Dawid.

Now drink the cup of grape juice, leaving enough to use to extinguish the flame.

SHAVUA TOV

The traditional well wishes for the week

All present say to one another:

Shavua Tov!

Have a good week, a week of peace and success.

CHAZAK

The traditional declaration to stand fast

All present say to one another:

Chazak! Chazak! Venit'chazak!

Be strong! Be Strong! And may we be strengthened!

The meal is served.

BAREICH

The blessing after the meal

All present read:

Barukh Harachman Mazon ha'acilah Hazot.

Praised be the Merciful One, Provider of this food.

Harachaman, Hu yishlach b'rakha m'ruba babayit hazeh v'al shulkhan zeh she'achalnu alav. Amein.

May the Merciful One send abundant blessing upon this dwelling and the table at which we have eaten. Amein.

All Scripture reference is from the RSTNE version.

SHEMA

The Shema is the most important declaration of faith in YHWH in the Scriptures. Most people pray the Shema as part of their weekly morning or evening prayer. We say the Shema standing facing Yerushalem. Some put their hand over their right eye in the form of the Hebrew letter Shin.

THE SHEMA

The declaration of Yisra'el

Face Yerushalem and say:

Shema Yisra'el יהוה Eloheinu, יהוה Echad!
(Softly) *Barukh sheim k'vod mal'khuto l'olam va'ed!*

Hear, O Yisra'el: YHWH is our Elohim, the Eternal YHWH alone! (Devarim (Deuteronomy) 6:4).

Praised is YHWH's glorious majesty forever and ever!

V'ahavta ayt יהוה Elohekhah, b'khol l'vav'kha uv'khol nafish'kha uv'khol m'dekha. V'ha'yu had'varim ha'aylay asher anokhee m'tzav'kha hayom al l'vavekha. V'shinantam l'vanekha v'dibarta bam, b'shivt'kha b'vaytekha v'lekht'kha baderekh uv, shokhb'kha uv'kumekha. Uk'shartam l'ot al yadekha v'hayu l'totafot bayn aynekha. Ukh'tavtam al m'zuzot baytekha uvish'arekha. L'ma'an tizk'ru va'asitem et kol mitzvotai Vihyeetem k'doshim layloheikhem.

Ani יהוה Eloheikhem asher hotzaytee et'khem may'erezt Mitzrayim lihyot lakhem laylohem: Ani יהוה Eloheikhem.

And you shall love YHWH your Elohim with all your lev, and with all your being, and with all your might. And these words, which I command you this day, shall be in your lev: And you shall teach them diligently to your children, and shall talk of them when you sit in your bayit, and when you walk by the way, and when you lie down, and when you rise up. And you shall bind them for an ot upon your hand, and they shall be as frontlets between your eyes. And you shall write them upon the posts of your bayit and on your gates. That you may remember, and do all My mitzvoth, and be kadosh to your Elohim. I am YHWH your Elohim, Who brought you out of the land of Mitzrayim, to be your Elohim: I am YHWH your Elohim.

(Devarim (Deuteronomy) 6:5-9; Bamidbar (Numbers) 15:40-41).

AHAVTA RE'ECHA KHAMOKHA

V'ah havta l'ray kha khamokha. Ani יהוה.

And you shall love your neighbor as yourself: I am YHWH.
(Wayiqra (Leviticus) 19:18).

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