

הַבְּדֵלָה

HAVDALAH

ברכות המשפחה
קדוש, שחרית
המוציא
ברכת המזון
הבדלה

As Shabbat ends, the Havdalah candle is lit.

HINEIH El y'shuati, evtach v'lo efchad.
Ki ozi v'zimrat Yah Adonai, vay'hi li lishuah.
Ush'avtem mayim b'sason
mimaa-y'nei hay'shuah.
L'Adonai hay'shuah,
al amcha virchatecha, selah.
Adonai tz'vaot imanu,
misgav lanu Elohei Yaakov, selah.
Adonai tz'vaot, ashrei adam botei-ach bach.
Adonai hoshiah,
haMelech yaaneinu v'yom koreinu.
La-Y'hudim hay'tah
orah v'simchah v'sason vikar;
kein tih'yeh lanu.
Kos y'shuot esa, uv'sheim Adonai ekra.

הִנֵּה אֵל יְשׁוּעָתִי, אֲבֹטַח וְלֹא אֶפְחָד.
כִּי עֲזִי וְזִמְרַת יְהוָה יִי, וַיְהִי לִי לִישׁוּעָה.
וּשְׁאַבְתֶּם מַיִם בְּשִׂשׁוֹן
מִמַּעַיְנֵי הַיְשׁוּעָה.
לֵי יְהוָה הַיְשׁוּעָה,
עַל עַמּוֹךְ בְּרַכְתְּךָ, סֵלָה.
יִי צְבָאוֹת עִמָּנוּ,
מִשְׁגֵּב לָנוּ אֱלֹהֵי יַעֲקֹב סֵלָה.
יִי צְבָאוֹת, אֲשֶׁרִי אָדָם בֹּטֵחַ בְּךָ.
יִי הוֹשִׁיעָה,
הַמֶּלֶךְ יַעֲנֵנוּ בַיּוֹם קָרְאֵנוּ.
לַיהוּדִים הַיְתֵה
אוֹרָה וְשִׂמְחָה וְשִׂשׁוֹן וִיקָר;
כֵּן תִּהְיֶה לָנוּ.
כּוֹס יְשׁוּעוֹת אֲשָׂא, וּבְשֵׁם יִי אֶקְרָא.

BEHOLD the God who gives me triumph! I am confident, unafraid; for Adonai is my strength and might, and has been my deliverance. Joyfully shall you draw water from the fountains of triumph, deliverance is Adonai's; Your blessing be upon Your people! Selah.

Adonai Tz'vaot is with us; the God of Jacob is our haven. Selah.

Adonai Tz'vaot, happy is the one who trusts in You. O Adonai, grant victory!

May the Sovereign answer us when we call.

The Jews enjoyed light and gladness, happiness and honor. So may it be for us.

I raise the cup of deliverance and invoke the name of Adonai.

Havdalah
Adapted from *Gates of Prayer*

(begin offering music, perhaps Friedman's Havdalah melody)

God said to Aaron, "You shall distinguish between the sacred and the profane, the unclean and the clean." Like Aaron, first of the priests, we who were called at Sinai to be a kingdom of priests are charged to make Havdalah, to distinguish between sacred and profane, between holy and common.

We must separate the holy and good from the unholy and evil, from all that stifles the image of God within us. To this end do we sanctify the Shabbat, the most precious of days, the day of holiness and rest.

Shabbat is blessed rest from daily toil. More than rest, Shabbat is freedom: freedom to reach out to God, to family and friends; to wash our souls clean, to search and hope to find goodness and beauty, holiness and truth.

Our fathers knew Shabbat as refuge from this world's compromises, from the brutalities and hurts of competition. It was a refuge, haven, oasis for our mothers: a day of release from earthbound pursuits, from the relentless struggle for daily bread.

The Rabbis called Shabbat a foretaste of heaven ... But our Shabbat is here on earth, this day's earth, and end it does.

With all reluctance, therefore, we say farewell to this foretaste of heaven.

O let us carry into the coming week some Sabbath hope and joy, and bring them into our souls, our offices and businesses, and our hours of leisure.

And let the memory of the week about to end, and hopes for the new week about to start, bring new optimism to our lives. May they make us more considerate and generous, helpful and healthy!

THE WINE

Wine gladdens the heart. In our joy, we see beyond the ugliness and misery which stain our world, and for a little while, our eyes open to unnoticed grace, blessings 'til now unseen, and the promise of goodness we can bring to flower.

Blessed are You, Eternal our God, Sovereign of the universe, Creator of the fruit of the vine.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן.

THE SPICES

The added soul Shabbat confers is leaving now, and these spices will console us at the moment of its passing. They remind us that the six days will pass, and Shabbat return. And their bouquet will make us yearn with thankful heart for the sweetness of rest, and the fragrance of growing things; for the clean smell of rain-washed earth and the beautiful innocence of childhood; and for the dream of a world healed of pain, pure and wholesome as on that first Shabbat, when God, declaring the handiwork of creation “good,” rested from the work of creation.

Blessed are You, Adonai our God, Sovereign of the universe, Creator of all the spices.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מִיְיָ בְשָׂמִים:

THE HAVDALAH CANDLE

The Rabbis tell us that, as night descended at the end of the world’s first Sabbath, Adam feared and wept. Then God showed him how to make fire, and by its light and warmth to dispel the darkness and its terrors. Kindling flame is a symbol of our first labor upon the earth.

Shabbat departs and the workday begins as we kindle fire. And we, who dread the night no more, bless God for the flame by which we turn earth’s raw stuff into things of use and beauty. The candle’s double wick reminds us that all qualities are paired. We have the power to create many different fires, some useful, others destructive. Let us be on guard never to let this gift of fire devour human life, sear cities and scorch fields, or foul the pure air of heaven, obscuring the very skies. Let the fire we kindle be holy; let it bring light and warmth to all humanity.

Blessed are You, Adonai our God, Sovereign of the universe, Creator of the light of fire.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוּרֵי הָאֵשׁ:

SEPARATING OURSELVES

Havdalah is not for the close of Shabbat alone; it is for all the days. For us, Havdalah means: We must separate ourselves from the unholy; let us strive for holiness.

Havdalah means: Let us separate ourselves from fraud and exploitation; let us be fair and honest with all people.

Havdalah means: Let us separate ourselves from indifference to the poor and the deprived, the sick and the aged; let us work to ease their despair and relieve their loneliness.

Havdalah means: Let us separate ourselves from hatred and violence; let us promote peace among people and nations.

May God give us understanding to reject the unholy and to choose the way of holiness.

May the One who separates the holy from the profane inspire us to perform these acts of Havdalah.

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְבַדֵּיל בֵּין קֹדֶשׁ לְחֹל:

The light is gone, and Shabbat with it, but hope illumines the night for us who are called 'prisoners of hope.' Amid the reality of a world shrouded in deep darkness, our hope is steadfast and our faith sure. We pray that there will come a Shabbat without Havdalah, when the glory of Shabbat, its peace, its love, and its light, will endure forever. Herald of that wondrous Shabbat is Elijah, who will foretell of a world transformed by humanity and God in a holy partnership, a world of peace and caring.

אֱלֹהֵי הַנְּבִי, אֱלֹהֵי הַתְּשׁוּבָה
אֱלֹהֵי אֱלֹהֵי אֱלֹהֵי הַגְּלֻעָדִי:
בְּמַהְרָה בְּיָמֵינוּ יָבֵא אֱלֵינוּ
עִם מְשִׁיחַ בֶּן דָּוִד, עִם מְשִׁיחַ בֶּן דָּוִד.

Eliyahu hanavi, eliyahu hatishbi
Eliyahu, Eliyahu, Eliyahu hagil-adi
Bimheirah b'yameinu yavo eileinu
Im mashiach ben David, im mashiach ben David.

Shavu'ah Tov

The twisted candle brightens our hearts
As together we watch the Sabbath depart.
We smell the spices, taste the wine,
As the stars in the sky begin to shine.

Shavu'ah tov, May you have a good week.

May you find the happiness you seek.

Shavu'ah tov, May your week be fine.

May it be as sweet as the Sabbath wine.

We say goodbye to a special friend.
Another Shabbat has come to an end.

Shavu'ah tov are the words we speak

To say, "May you have a happy week."

Shavu'ah tov, May you have a good week.

May you find the happiness you seek.

Shavu'ah tov, May your week be fine.

May it be as sweet as the Sabbath wine.

Shavu'ah tov!

שְׁבוּעַת טוֹב!