

Bringing Shabbat Home Rituals for the Home

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Imagine a day-long spiritual fiction suspending ordinary time. There would be neither past nor future. Our world-work would be finished. By closing the books on the past week and refusing to think about the next one, we have nothing left to do. For this reason, on the seventh day there is only the present -- simply being alive.

On this day, everything we do, and the reasons for everything we do, can be only here and now. If our world-work is done, we cannot do anything about making it better later. There is no later. We quit planning, preparing, investing, conniving, evaluating, fixing, manipulating, arranging, making, and all the other things we do every day. All these things begin in the past and will end in the future. We do them, not for their own sake, in the present moment, but with an ulterior motive, for the sake of some later time.

We are obsessed with work. Six days each week we rest so we can get back to work. We play so that we can go back to work. We love so that we can go back to work. One ulterior motive after another. Worrying over the past, living in the future. We are either tied to the past through our uncompleted tasks or compulsively drawn to them through our need for completion in the future. But one day each week there is a day devoted to being present, the seventh day. On that day, we do not have to go anywhere or do anything. Everything is done and we are already here. (Lawrence Kushner)

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְבַדִּיל בֵּין קֹדֶשׁ לְחוֹל,
בֵּין אוֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת
יָמֵי הַמַּעֲשֵׂה: בְּרוּךְ אַתָּה יְיָ, הַמְבַדִּיל בֵּין קֹדֶשׁ לְחוֹל:

Baruch ata Adonai Elohaynu melech haolam, hamavdil bayn kodesh l'chol, bayn or l'choshech bayn yisrael la-amim, bayn yom hash'vi-i l'shayshet y'may hama-aseh. Baruch ata Adonai, hamavdil bayn kodesh l'chol.

Praised are you, Adonai our God, who distinguishes between the holy and the ordinary, light and darkness, Israel and the nations, between the seventh day and the days of the workweek. Praised are you, Adonai, who separates the holy and the profane.

We drink of the wine as the candle is extinguished. We sing together:

SHAVUAH TOV, SHAVUAH TOV, SHAVUAH TOV, SHAVUAH TOV,
SHAVUAH TOV, SHAVUAH TOV, SHAVUAH TOV, SHAVUAH TOV.

A GOOD WEEK, A WEEK OF PEACE, MAY HAPPINESS AND JOY
INCREASE

A GOOD WEEK, A WEEK OF PEACE, MAY HAPPINESS AND JOY
INCREASE

ELIYAHU HANAVI, ELIYAHU HATISHBI,
ELIYAHU [2] HAGILADI. BIM-HAYRA V'YAMAYNU YAVO
AYLANU,
IM MASHIACH BEN DAVID, IM MASHIACH BEN DAVID.

May the prophet Elijah soon appear to herald the coming of an era of redemption for all humanity.

We thank God who creates the fruit of the vine of our celebration.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן.

Baruch Ata Adonai, Eh-lo-hay-nu Meh-lech Ha-olam, Boray Pree Hagafen.

Set aside the wine cup for the last blessing.

We thank God for the wonderful spices of life.

Reader raises the spice box, and after the following blessing, inhales the fragrance of the spices and passes it around.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מִיְּנֵי בְשָׁמִים:

Baruch Ata Adonai, Eh-lo-hay-nu Meh-lech Ha-olam, Boray meenay v'samim.

We thank God who creates the fire which give us light and warmth.

The hands are cupped and extended toward the havdalah candle, and the following blessing is said:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוֹרֵי הָאֵשׁ:

Baruch Ata Adonai, Eh-lo-hay-nu Meh-lech Ha-olam, Boray m'oray ha-esh.



Lighting the Shabbat Candles



Two (or more) candles are lit in honor of Shabbat. We wave the light toward us, cover our eyes, and recite:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו, וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל שַׁבָּת.

**Baruch ata Adonai, elohaynu melech ha-olam
Asher keed-shanu b'mitzvotav, v'tzee-vanu
l'hadleek ner shel shabbat.**

Praised are You, Lord, our God, whose Presence fills the universe, who has sanctified our lives through Your commandments and commanded us to kindle the lights of the Sabbath.

The first word in the creation of the universe out of the unformed void and dark earth was God's "Let there be light." Therein lies the hope and faith of Judaism and the obligation of our people -- to make the light of justice, compassion and knowledge penetrate the darkness of our time till the prophecy be fulfilled, "that wickedness vanish like smoke and the earth shall be filled with knowledge of God as the waters cover the sea." (Isaiah 11:9). We, co-creators with God, pray -- "Let there be light."

Blessing our children

All week long, we dress them and feed them, wake them and put them to sleep. Sometimes we yell at them. Often we find joy in them. On Shabbat, we offer our children our blessings. Gather children together. Put a hand on the child's head and recite:

For our sons:

יְשִׁימְךָ אֱלֹהִים בְּאַפְרַיִם וּבְמִנַּשֶּׁה.

yeseemcha eloheem k'efra-eem u'khi'menashe
May God bless you as Ephraim and Menashe.

For our daughters:

יְשִׁימְךָ אֱלֹהִים בְּשָׂרָה רַבֵּקָה רַחֵל וְלֵאָה.

yeseem-aych eloheem k'sara, reevka, rachel, v'layah.
May God bless you as Sarah, Rebecca, Rachel and Leah.

And for all children:

יְבָרְכֶךָ יי וַיִּשְׁמְרֶךָ.
יְאֵר יי פָּנָיו אֵלֶיךָ וַיַּחֲנֶךָ.
יִשָּׂא יי פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם.

Yevar'ech'echa adonai v'yish'm'recha,
ya-air adonai panav ay-lecha veechunekka,
yee-sa adonai panav ay-lecha v'yasaym lecha shalom

May God bless you and protect you,
May God fill your life with light and kindness,
May God's Presence fill your life, and may yours be a life of peace.

Havdalah - Separating Holy from Ordinary

הִנֵּה אֵל יִשׁוּעָתִי, אֲבִיחָה וְלֹא אֶפְחָד, כִּי עֹזִי וְזִמְרַת יְהוָה יי וַיְהִי
לִי לִישׁוּעָה: וּשְׂאֵבֶתֶם מִיּוֹם בְּשִׁשׁוֹן מִמַּעַיְנֵי הַיִּשׁוּעָה: לַיי
הַיִּשׁוּעָה עַל עַמְּךָ בְּרִבְכָּךָ סֵלָה: יי צְבָאוֹת עֲמָנִי מִשֹּׁבַב לָנוּ
אֱלֹהֵי יַעֲקֹב סֵלָה: יי צְבָאוֹת אֲשֶׁרִי אָדָם בְּפִיחַ בָּךְ: יי
הוֹשִׁיעָה הַמֶּלֶךְ יַעֲנֵנוּ בַיּוֹם קָרְאָנוּ:
לַיהוּדִים הִיְתָה אוֹרָה וְשִׂמְחָה וְשִׁשׁוֹן וַיִּקְרָא:
בֶּן תִּהְיֶה לָנוּ, פּוֹם יִשׁוּעוֹת אֲשָׂא. וּבָשֵׁם יי אֶקְרָא:

Hi-nay Ayl y'shuati. evtach v'lo efchad. Ki ozi v'zimrat ya adonai vay'hi li liyshua. Ush'avtem mayim b'sason mimainay hay'shua. L'adonai hay'shua. al amcha vir'chatecha sela. Adonai ts'vaot i'manu. misgav lanu elohay yaakov sela. Adonai ts'vaot ashray adam botay-ach bach. Adonai hoshiah ha-melech ya'anaynu v'yom koraynu.

Together: Lay'hudim hayita o'ra v'simcha v'sason vikar. Kayn tih'yeh lanu.

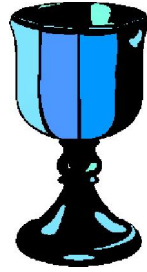
Leader: Kos y'shuot esa. Uv'shaym Adonai ekra.

Behold, my God of help, in whom I trust, and tremble not. Truly, my strength and melody is God, Adonai, who is for me the source of help. So draw, in joy, the waters from the Fount of Redemption. All redemption belongs to You. Upon your people is your blessing. So may it be. Adonai of the multitudes of heavens is with us, happy is the human being who trusts in you! Adonai, extend your help, our Sovereign, answer us whenever we may call.

The Jews of old had light and happiness and joy and love – may it be so for us! The cup of salvation I raise, and in Adonai's name, I call.

Shabbat Afternoon Kiddush

וּשְׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת, לַעֲשׂוֹת אֶת
הַשַּׁבָּת לְדֹרוֹתָם בְּרִית עוֹלָם.
בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעַלְמֵי
כִּי שֵׁשֶׁת יָמִים עָשָׂה יי אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ,
וּבְיוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפֹשׁ.
עַל כֵּן בָּרַךְ יי אֶת יוֹם הַשַּׁבָּת וַיְקַדְּשֶׁהוּ.
סִבְרֵי גְבִירוֹתַי וְרַבּוֹתַי:
בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן.



V'shamru v'nay yisrael et hashabbat, la'asot et hashabbat
l'dorotam b'reet olam.

Baynee u'ven b'nay Yisrael ot hee l'olam.

Ki shayshet yamim asa Adonai et hashamayim v'et ha-artez.

U'vayom ha'shvee'ee shavat vayeenafash.

Al kayn bayrach Adonai et yom hashabbat vay'kadshayhu.

Savree g'veerotai v'rabotai

Baruch ata Adonai Elohaynu Melech ha'olam boray pree
hagafen.

The children of Israel shall keep the Shabbat. It shall be an everlasting covenant between Me and the Children of Israel, an eternal sign. For in six days God made heaven and earth and on the seventh day God rested and was refreshed.

Therefore, God blessed the Shabbat and made it holy.

(With your permission, ladies and gentlemen)

Praised are You, Lord our God, whose presence fills the universe, who creates the fruit of the vine.

Welcoming Shabbat - Shalom Aleichem

שְׁלוֹם עֲלֵיכֶם, מַלְאָכֵי הַשָּׁרַיִת, מַלְאָכֵי עֲלִיּוֹן,
מִמְּלֶךְ מַלְכֵי הַמַּלְכִּים, הַקָּדוֹשׁ בְּרוּךְ הוּא:

Shalom Alaychem, malachay ha-sharayt, malachay elyon
mee-melech malchay ham-lacheem, ha-kadosh baruch hu.

בּוֹאֲכֶם לְשָׁלוֹם, מַלְאָכֵי הַשָּׁלוֹם, מַלְאָכֵי עֲלִיּוֹן,
מִמְּלֶךְ מַלְכֵי הַמַּלְכִּים, הַקָּדוֹשׁ בְּרוּךְ הוּא:

Bo-achem l'shalom, malachay ha-shalom, malachay elyon.
mee-melech malchay ham-lacheem, ha-kadosh baruch hu.

בָּרְכוּנִי לְשָׁלוֹם, מַלְאָכֵי הַשָּׁלוֹם, מַלְאָכֵי עֲלִיּוֹן,
מִמְּלֶךְ מַלְכֵי הַמַּלְכִּים, הַקָּדוֹשׁ בְּרוּךְ הוּא:

Bar-chu-nee l'shalom, malachay ha-shalom malachay elyon,
mee-melech malchay ham-lacheem, ha-kadosh baruch hu.

צִאתְכֶם לְשָׁלוֹם, מַלְאָכֵי הַשָּׁלוֹם, מַלְאָכֵי עֲלִיּוֹן,
מִמְּלֶךְ מַלְכֵי הַמַּלְכִּים, הַקָּדוֹשׁ בְּרוּךְ הוּא:

Tzayt-chem l'shalom, malachay ha-shalom malachay elyon,
mee-melech malchay ham-lacheem, ha-kadosh baruch hu.

Welcome angels of heaven!

Messengers of the Almighty, the Holy One of Blessing.

Come in peace, angels of heaven!

Messengers of the Almighty, the Holy One of Blessing.

Bless us with peace, angels of heaven!

Messengers of the Almighty, the Holy One of Blessing.

Depart in peace, angels of heaven!

Messengers of the Almighty, the Holy One of Blessing.

Shabbat Kiddush

The Hebrew word "Kiddush" means sanctification. But it is not the wine we sanctify. Instead, the wine is a symbol of the sanctity, the preciousness, and the sweetness of this moment. Held together by sacred bonds of family, friendship, peoplehood, we share this table tonight with one another. We know that we belong. We belong to one another. And we belong to the generations who have come before and who will come after us.

We stand, lift the Kiddush cup and recite together:

וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם הַשְּׁשִׁי.
וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי
מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל מְלַאכְתּוֹ
אֲשֶׁר עָשָׂה. וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ. כִּי
בּו שְׁבֹת מְכָל מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת:

Va'yehee erev, Va'yehee boker, yom ha-shee-shee.
Va'yechu-lu ha-shamayeem v'ha-aretz, v'chol tzech-va'am.
Va'yachal eloheem ba-yom hash-vee-ee melachto asher asa.
Va'yeesh-bot ba-yom hash-vee-ee mee-kol melachto asher
asa. Va'yevarech eloheem et yom hash-vee-ee, va'yekadesh
oto, Kee vo shavat mee-kol melachto asher bara eloheem
la-asot.

There was evening, there was morning, the sixth day. The heaven and the earth were finished, and all their array. God completed on the seventh day all the the work that had been done, and ceased on the seventh day from all the work that had been done. And God blessed the seventh day and declared it holy, because on it God ceased from all the work of creation that had been done.

בְּפֶתוֹב, וְאֶבְלַת וְשִׁבְעַת, וּבִרְכַת אֶת יְיָ אֱלֹהֶיךָ עַל הָאָרֶץ
הַטֹּבָה אֲשֶׁר נָתַן לָךְ. בָּרוּךְ אַתָּה יְיָ, עַל הָאָרֶץ וְעַל הַמָּזוֹן:
Ka'katuv v'achalta v'sav'atta uv'eirachta et Adonai eloche'cha
al ha-aretz ha-tovah asher natan lach. Baruch Atta Adonai al
ha-aretz v'al ha-mazon.

The Biblical commandment states: "You shall eat and be satisfied and bless the Lord for the good land which has been given to you." Praised are You, Lord, for the land and for the food.

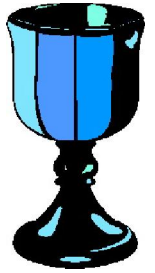
וּבְנֵה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַהֲרָה בְּיָמֵינוּ. בָּרוּךְ אַתָּה יְיָ,
בּוֹנֵה בְּרַחֲמֶיךָ יְרוּשָׁלַיִם. אָמֵן
U'v'ney ye'ru'shalayim ir ha-kodesh bim'heirah v'yameinu.
Baruch Atta Adonai bonay b'rachamav ye'ru'shalayim.
Amen.

We pray for the rebuilding of the holy city of Jerusalem speedily and in our day. Praised are You, Lord, who in mercy rebuilds Jerusalem. Amen.

מִגְדוֹל יִשׁוּעוֹת מְלָכּוֹ, וְעֵשֶׂה חֶסֶד לְמַשִּׁיחוֹ לְדָוִד וּלְזָרְעוֹ עַד
עוֹלָם: עֵשֶׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם, עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאָמְרוּ אָמֵן:
Migdol yeshu'ot malko, v'oseh chesed lim'shicho l'david
u'l'zaro ad olam. Oseh shalom bim'rovav hu ya'aseh shalom
aleinu v'al kol yisrael v'imru amen.

God is a tower of deliverance to royalty, and gives lovingkindness to the annointed, to David and his descendants forever. May the One who makes peace on high create peace for us, for all Israel, and all humanity, as we say, Amen.

ברוך אתה יי אלהינו מלך העולם, בורא פרי הגפן.



ברוך אתה יי אלהינו מלך העולם, אשר קדשנו במצותיו ורצה בנו, ושבת קדשו באהבה וברצון הנחילנו ופרון למעשה בראשית, כי הוא יום תחלה למקראי קדש, וקר ליציאת מצרים, כי בנו בחרת ואותנו קדשת מכל העמים, ושבת קדשך באהבה וברצון הנחלתנו. ברוך אתה יי, מקדש השבת.

Baruch Ata Adonai, Eh-lo-hay-nu Meh-lech Ha-olam, Boray Pree Hagafen.

Baruch Ata Adonai, Eh-lo-hay-nu Meh-lech Ha-olam, A-sher Kid-shanu B'metz-votav V'ra-tza Vanu. V'shabbat Kodsho B'a-ha-va uv'ra-tzon Hin-hee-la-nu, Zeekaron L'ma-a-seh V'ray-sheet. Kee Hu Yom T'chee-la L'meek-ra-ay Kodesh, Zaycher Lee-tzee-yat Meetz-ra-yeem. Kee Vanu Va-charta V'o-ta-nu Kee-dashta Mee-kol Ha-a-meem. V'shabbat Kod-sh'cha B'a-ha-va uv'ra-tzon Hin-chal-tanu. Baruch Ata Adonai, M'ka-desh Ha-shabbat.

Praised are You, Lord our God, whose Presence fills the universe, Creator of the fruit of the vine.

Praised are You, Lord our God, whose Presence fills the universe, whose commandments bring holiness to our lives, cherishing us with the gift of holy Shabbat, granted lovingly as a reminder of Creation. It is the first among our holy days of sacred assembly which recall the Exodus from Egypt. Thus You have chosen us, endowing us with holiness, from among all the peoples by lovingly granting us Your holy Shabbat.

Praised are You, Lord, who sanctifies the Shabbat.

ברוך אתה יי אלהינו מלך העולם, הן את העולם כולו בטובו בן בן בן ובחן ובחסד וברחמים הוא נותן לחם לכל בשר כי לעולם חסדו. ובטובו הגדול תמיד לא חסר לנו, ואל יחסר לנו מזון לעולם ועד. בעבור שמו הגדול, כי הוא אל ון ומפרנס לכל ומטיב לכל, ומכין מזון לכל בריותיו אשר ברא. ברוך אתה יי, הן את הכל:

Baruch Atta Adonai Eloheinu melech ha-olam hazen et ha-olam kulo b'tuvo b'chen b'chesed uv'rachamim.

Hu noten lechem l'chol basar ki l'olam chasdo, uv'tuvo ha-gadol, tamid lo chasar lanu v'al yachsar lanu mazon l'olam va'ed. Ba'avoor sh'mo ha-gadol ki hu el zan um'farnes la-kol, u'mei'tiv la-kol u-meichin mazon l'chol b'ri-otav asher bara. Baruch Atta Adonai hazan et ha-kol.

Blessed are You, Lord our God, whose presence fills the universe, who feeds the entire world with goodness, with grace, with kindness, and mercy. You give food to all, for Your kindness lasts eternally. Because of Your great goodness, we never have lacked food; may it never fail us, because of Your great name. For You uphold all creatures and provide food for all You have created. Praised are You, Lord, who gives food to everyone.

Washing our hands

The Shabbat meal is a holy offering. The table is our altar, we are the priests. Before each holy offering, the priest purified themselves by washing. We reiterate this custom by washing before eating. *Three cupfuls of water are poured onto each hand. Then we recite:*

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו,
וְצִוָּנוּ עַל נְטִילַת יָדַיִם:

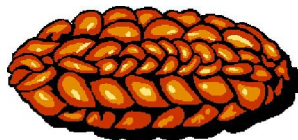
Baruch Ata Adonai, Eh-lo-hay-nu Meh-lech Ha-olam, asher keed'shanu b'mitzvotav, v'tzee-vanu al neteelat yada'eem.

Praised are You, Lord, our God, whose Presence fills the universe, who has sanctified our lives through Your commandments and commanded us to wash our hands.

Hamotzi - Giving thanks for our food

Challah is more the braided egg bread. It commemorates the holy offerings presented in the ancient Temple of Jerusalem. It symbolizes the manna God shared with us in the desert. Challah represents the gifts of life, sustenance and prosperity. *We uncover the challah, lift up two loaves and recite:*

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַמוֹצִיא לֶחֶם מִן הָאָרֶץ:



Baruch Ata Adonai, Eh-lo-hay-nu Meh-lech Ha-olam, ha-motzee lechem meen ha-aretz.

Praised are You, Lord, our God, whose Presence fills the universe, who brings bread from the earth.

Birkat ha-mazon -- a blessing for our meal

When three or more adults have eaten together begin here, otherwise begin on the following page. If 10 or more adults are present, add the word Elohaynu in parentheses:

חֲבֵרֵי נְבָרֵךְ!

Leader: Chaverai N'varech

Friends, let us say grace.

יְהִי שֵׁם יְיָ מְבֹרָךְ מִעַתָּה וְעַד עוֹלָם.

All: Yehi shem Adonai m'vorach me'atta v'ad olam.

May God's name be blessed for all eternity.

יְהִי שֵׁם יְיָ מְבֹרָךְ מִעַתָּה וְעַד עוֹלָם.

בְּרִישׁוֹת חֲבֵרֵי נְבָרֵךְ (אֱלֹהֵינוּ) שְׂאֲכַלְנוּ מִשְׁלוֹ.

Leader: Yehi shem Adonai m'vorach me'atta v'ad olam,

Beershut chaverai, nevarech (Elohaynu) she-achalnu mee-shelo.

Let us praise God of Whose bounty we have partaken.

בְּרוּךְ (אֱלֹהֵינוּ) שְׂאֲכַלְנוּ מִשְׁלוֹ וּבְטוּבוֹ תֵּינֵנוּ.

All then Leader repeats: Baruch (Elohaynu) she-achalnu mi-shelo,

uv'tuvo chai-eenu.

Let us praise God of Whose bounty we have partaken, and by

Whose goodness we live.

בְּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ:

Together: Baruch hu uv'varuch shemo

Praise God and praise God's name.