



And now the time has come to say
farewell to the seventh day. Darkness
has fallen, and we note the separation
between day and night, light and dark,
our Sabbath selves and weekday lives.

We began Shabbat with light,
we end with light.
We began Shabbat with wine,
we end with wine.
Shabbat was a spice for our souls,
and we end with the fragrance of
spice as consolation for the Shabbat
Soul which now departs.

And the spice is more than consolation
for loss: it is promise and reminder.
Shabbat will come again to this turning
sphere, to earth, our mother and our
home. This fragrance of spirit will
sustain us across the days we must wait
until Queen returns as Bride.

VERSES OF THANKS

The ancients took words from Scripture to voice their thanks to God who saves and sustains us during the week. Within their words of praise was the hint of prayer for life and health in the week to come. May their tranquil faith be ours, as we make their praise our own.

*The Leader lights the candle
and hands it to the youngest person present*

הִנֵּה אֵל יְשׁוּעָתִי, אֲבֹטָח וְלֹא אֶפְחָד.
כִּי עֲזֵי וְזִמְרַת יְהוָה יְיָ, וַיְהִי־לִי לִישׁוּעָה.
וּשְׂאֲבָתָם מִיָּמִים בְּשִׁשׁוֹן מִמַּעַיְנֵי הַיְשׁוּעָה.
לִי הַיְשׁוּעָה, עַל־עֲמֻד בְּרַכְתְּךָ, סֵלָה.
יְיָ צְבָאוֹת עֲמָנוּ, מִשְׁגֹּב־לָנוּ אֱלֹהֵי יַעֲקֹב, סֵלָה.
יְיָ צְבָאוֹת, אֲשֶׁר־י אָדָם בְּטַח בְּךָ!
יְיָ הוֹשִׁיעָה: הַמֶּלֶךְ יַעֲגָנוּ בְיוֹם־קָרְאָנוּ.
לַיהוּדִים הִיְתָה אוֹרְהָ וְשִׁמְחָה, וְשִׁשׁוֹן וִיקָר; בֶּן תְּהִיָּה לָנוּ.
כּוֹס יְשׁוּעוֹת אֲשָׂא, וּבִשְׁם יְיָ אֶקְרָא.

Behold, God is my Deliverer; trusting in the Eternal, I am not afraid.

For the Eternal is my Strength and my Stronghold, the Source of my deliverance.

With joy shall we draw water from the wells of salvation.

The Eternal brings deliverance, and blessing to the people.

The Eternal One is with us; the God of Israel is our stronghold.

O Ruler of all the universe, happy is the one who trusts in You!

Save us, Eternal One; answer us, O God, when we call upon You.

Give us light and joy, gladness and honor, as in the happiest days of Israel's past.

Then we will lift up the cup to rejoice in Your saving power, and call out Your name in praise.

♦♦

THE WINE

פרי הגפן

The Leader raises the cup of wine

Wine gladdens the heart. In our gladness, we see beyond the ugliness and misery which stain our world. Our eyes open to unnoticed grace, blessings till now unseen, and the promise of goodness we can bring to flower.

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

Praised be the Eternal our God, Ruler of the universe, who creates the fruit of the vine.

THE SPICES

בשמים

The Leader holds up the spice-box

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 rainwashed earth and the sad innocence of childhood; and for the dream of a world healed of pain, pure and wholesome as on that first Shabbat, when God, finding all things good, rested from the work of creation.

בָּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, בּוֹרֵא מִיְּנֵי בְשָׂמִים.

Praised be the Eternal our God, Ruler of the universe, who creates all the spices.

The spice-box is circulated

THE CANDLE

מאורי האש

The candle is raised

The Rabbis tell us: 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, thank 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 baneful. 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.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוּרֵי הָאֵשׁ.

Praised be the Eternal our God, Ruler of the universe, who creates the light of fire.

SEPARATING OURSELVES

הַבְּרָלָה

Havdalah is not for the close of Shabbat alone; it is for all the days. Havdalah means: separate yourself from indifference to the poor and the deprived, the sick and the aged; work to ease their despair and their loneliness.

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

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, הַמְּבַדִּיל בֵּין קֹדֶשׁ לְחֹל,
בֵּין אֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת
יָמֵי הַמַּעֲשָׂה. בְּרוּךְ אַתָּה, יְיָ, הַמְּבַדִּיל בֵּין קֹדֶשׁ לְחֹל.

Praised be the Eternal our God, Ruler of the universe, who separates sacred from profane, light from darkness, the House of Israel from other peoples, and the seventh day of rest from the six days of labor.

Praised be the Eternal One, who separates the sacred from the profane.

The candle is extinguished

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. There will come a Shabbat *without* Havdalah, when the glory of Shabbat, its peace and its love, will endure for ever. Herald of that wondrous Shabbat is Elijah, whom now, in hope and trust, we invoke in song:

אֱלִיָּהוּ הַנָּבִיא, אֱלִיָּהוּ	Ei-li·ya·hu ha-na-vi, Ei-li·ya·hu
הַתְּשֻׁבִי; אֱלִיָּהוּ אֱלִיָּהוּ,	ha-tish·bi; Ei-li·ya·hu, Ei-li·ya·hu,
אֱלִיָּהוּ הַגִּלְעָדִי.	Ei-li·ya·hu ha-gil·a-di.
בְּמַהֲרָה בְּיָמֵינוּ, יָבֵא	Bi-me·hei-ra ve-ya·mei-nu, ya·vo
אֱלֵינוּ; עִם מְשִׁיחַ בֶּן	ei·lie-nu; im ma-shi-ach ben
דָּוִד, עִם מְשִׁיחַ בֶּן	Da-vid, im ma-shi-ach ben
דָּוִד. אֱלִיָּהוּ . . .	Da-vid. Ei-li·ya·hu . . .

♦♦

A good week. A week of peace. May gladness reign and light increase

...

שבוע טוב . . .

♦♦

After the candle is extinguished by dipping it into wine, some drops of wine remain. There are those who retain an old custom: to touch the wine with their index fingers—and then to touch their eyes and pockets: with the hope that they will see beauty and find sustenance in the coming week.

הִנֵּה מַה־טוֹב וּמַה־נְּעִים שֶׁבֶת אַחִים גַּם יַחַד:

Hiney mah tov umah na'im shevet aḥim gam yahad.

How wonderful it is for us to be together! (Psalm 133:1)



אֵלֶּה חֲמֻדָּה לְבִי חוֹסָה נָא וְאֵל נָא תִּתְעַלֵּם:

Eleh ḥamedah libi husah na ve'al na titalēm.

Only this does my heart desire—

Concern yourself with me

and make manifest your presence. (Eleazar Azikri)



עַל שְׁלֹשָׁה דְּבָרִים הָעוֹלָם עוֹמֵד: עַל הַתּוֹרָה וְעַל הָעֲבוּדָה וְעַל
גְּמִילוּת חַסְדִּים:

Al sheloshah devarim ha'olam omed.

Al hatorah ve'al ha'avodah ve'al gemilut ḥasadim.

On three things the world stands—

on Torah, on worship, and on caring deeds. (Pirkey Avot 1.2)



שִׂישׂוּ אֶת־יְרוּשָׁלַיִם גִּילוּ בָּהּ כָּל־אוֹהֲבֶיהָ:

עַל חוֹמוֹתֶיהָ עִיר דָּוִד הַפְּקֻדְתִּי שׁוֹמְרִים כָּל־הַיּוֹם וְכָל־הַלַּיְלָה:

Sisu et yerushalayim gilu vah kol ohaveha

Al ḥomotayih ir david hifkadti shomrim kol hayom vehol

halaylah.

Rejoice with Jerusalem, and be glad with her all who love her.

City of David, on your walls stand guards day and night.

(from Isaiah 66:10 and 62.6)



הִבְּאֵנוּ שְׁלוֹם אֲלֵיכֶם:

Hevenu shalom aleyhem.

Let there be shalom for you!