

## Havdalah Service

The **Havdalah** ("Separation") ceremony is a service employing our faculties of speech and hearing, sight, smell and taste to define the boundaries that G-d set in creation "between the sacred and the everyday." This act of separation is what connects Shabbat with the rest of the week. When the boundaries between the holy and the ordinary are blurred, the holy is no longer holy and the ordinary is left with nothing to uplift it.

By defining the separation of Shabbat from the workday week, the relationship between the two is also established -- a relationship in which Shabbat imparts its transcendent vision to the rest of the week, and the six days of daily life feed into, and are sublimated within, the sanctity of Shabbat.

The Havdalah is held after Shabbat ends with nightfall on Saturday evening. "Nightfall" is the point at which it grows dark enough for three medium-sized stars to become visible. Because making havdalah involves actions that are forbidden on Shabbat (e.g., lighting and putting out a flame) it is important not to do so until after Shabbat has ended.

One person can make havdalah for a group of people, as long as all listen attentively with the intention to fulfill the mitzvah. The person making havdalah should likewise intend to make the blessings for all the other participants as well.

### CEREMONY

We rise and face the torah and sing the *Shema* (Deuteronomy 6:4-9)

*Sh'ma Yis'ra'eil Adonai Elohaynu Adonai echad.*

*Barukh sheim k'vod malkhuto le'olam va'ed.*

**Hear, Israel, the Lord is our G-d, the Lord is One.**

**Blessed be the Name of His glorious kingdom for ever and ever.**

Normally a special Havdalah candle (multi-wicked candle), or two candles you can hold together creating one flame to represent the distinction between Shabbat and the weekday. (Traditionally a small child will light the Havdalah candle).

Recite (Isaiah 12:2-3): **Behold G-d is my deliverer; I trust him, I am not afraid. For the Lord is my strength and my stronghold, the source of my deliverance. With joy shall we draw water from the wells of salvation. The Lord brings deliverance, His blessing to the people. The Lord of Hosts is with us; the G-d of Jacob is our stronghold. O Lord of all the universe, happy is the one who trusts in you. Save us, O Lord, answer us, O King, when we call upon you. Give us light and joy, gladness and honor, as in the happiest days of Israel's past. (Psalm 116:13) Then we will lift up the cup to rejoice in your saving power, and call out your name in praise.**

For the Havdalah service, a cup or goblet is filled with wine or grape juice, with a plate or tray underneath, to overflowing as an expression of hope that the coming week will be a good one. Then we recite:

### **Blessing over the Wine**

*Barukh atah Adonai Elohaynu melekh ha'olam,  
borei p'ri hagafen (Amen)*

**Blessed are Thou, Lord our G-d, King of the universe,  
who creates the fruit of the vine Amen.**

### **Blessing over the Bread**

*Barukh atah Adonai Elohaynu melekh ha'olam,  
ha'motzi lechem min ha'aretz. (Amen)*

**Blessed are Thou, Lord, our G-d, King of the Universe,  
who brings forth bread from the earth. (Amen)**

A special spice box filled with fragrant herbs is used to represent the redolence of Shabbat and helps to illustrate the separation of the sacred from the secular (ordinary).

### **Blessing over the Spices**

*Barukh atah Adonai Elohaynu melekh ha'olam,  
borei minei b'samim (Amen)*

**Blessed are Thou, L-rd our G-d, King of the universe,  
who creates various kinds of spices Amen**

We hold our hand up to the flame in order to see the reflection of the flame on our fingernails or the shadow of your palm. This light represents the light by which we work with our hands in the world around us. Recite:

### **Blessing over the Flame**

*Barukh atah Adonai Elohaynu melekh ha'olam,  
borei m'orei ha'eish (Amen)*

**Blessed are Thou, Lord our G-d, King of the Universe,  
who creates the light of the fire Amen.**

## **THANKSGIVING**

**We give thanks for the Sabbath day that now is ending. We are grateful for its many blessings; for peace and joy, rest for the body, and refreshment for the soul. May something of its meaning and message remain with us as we enter the new week, lifting all that we do to a higher plane of holiness, and inspiring us to work with a new heart for the coming of the day when Elijah's spirit will herald our redemption from all sadness and every bondage.**

### **Final Blessing**

*Barukh atah Adonai Elohaynu melekh ha'olam,  
ha'mavdil bayn kodesh l'chol, bayn or l'choshekh,  
bayn yisrael la'amim, bayn yom hashvi'i l'shayshet ymay ha'ma'aseh.*

*Barukh atah Adonai ha'mavdil bayn Kodesh l'chol.*

**Blessed are You, Lord our God, King of the world,  
who separates the holy from the secular, between light from darkness,  
Israel from the nations, between the seventh day of rest from the six days of work.**

**Blessed are You, Lord, who separates the holy from the secular.**

After the Havdalah candle is extinguished in the wine, it is customary remind everyone that the Shabbat is Holy and bless one another with the words:

**"Shavu'a tov"**

**A GOOD WEEK AHEAD!**

We rise and face Jerusalem and say the priestly blessing (Numbers 6:24-26)

***Y'varekh'ka Adonai v'yishmerekha***

***Ya'er Adonai panav eleikha vichunekka***

***Yissa Adonai panav eleikha v'yasem l'kha shalom***

**The Lord bless you, and keep you**

**The Lord make His face shine upon you and be gracious toward you**

**The Lord lift up His countenance toward you and give you peace.**