



**MOISHE
HOUSE**

Shabbatnik



Moishe House was founded in 2006 with a Shabbat dinner in Oakland, California, attended by 73 people. Since then, the vision has spread all over the globe, a vision of communities led BY young people FOR young people. At the heart of this vision is Shabbat, the Shabbat table, YOUR Shabbat table.

According to Jewish tradition, Shabbat is one of the most important holidays for the Jewish people. Every Friday night – week in and week out – Jews around the world light the candles and sit around their tables. We celebrate our week, traditions, communities, families, and the Mystery we call God.

It is our hope that this Shabbatnik will be a companion to you at your Shabbat table. We at Moishe House see the blessings and traditions as a means of helping to bring the Shabbat atmosphere into your homes. But in the end, the Shabbatnik is only a book; for Shabbat to come alive, you must welcome it in and make it yours.

May this Shabbatnik serve you and your Shabbat table for many years. May every page have many stains of wine, and may small pieces of food get stuck in the binding. May you find time at the end of your week to experience warmth and joy, family, and community. May this Shabbat, like every Shabbat, be the best day of your week.

Shabbat Shalom!

Your Moishe House family

Meditation

Shabbat is coming. Before you light the candles, take a moment to take a few deep breaths. *(Take 3 deep breaths)*

It's been a long week...a long week of work, or school, or simply of life. There has been so much going on, so many things to complete, so many emails to answer, so many Facebook statuses to update.

But, for the moment, let's just breathe... *(Take 2 deep breaths)*

Feel the weight of the week on your neck and shoulders. Stretch your neck and shoulders – the troubles, the problems, the stress, let them roll off you, even just a little bit. Imagine the burden lifting off your shoulders. Raise your arms in the air. See if you have become any lighter.

With your arms stretched high in the air, breathe. *(Take 2 deep breaths)*

Feel Shabbat lifting you up, nothing to weigh you down, the possibilities of the day as limitless as the sky. On your next exhale, lower your arms down to your sides.

Inhale altogether. Exhale altogether and *be prepared to fly.*

Candle Lighting

Shabbat traditionally begins about 18 minutes before sundown and many Jews bring in Shabbat with the light of the Shabbat candles. Some people light one or two candles and in some families, candles are lit for each member of the household. In many households, women light the Shabbat candles, but Jewish law dictates that everyone – of any gender – must ensure that candles are lit in their home as Shabbat begins.

The light of Shabbat candles permeates our soul. After you light the Shabbat candles and say the blessing, take a deep breath. Shabbat has arrived. The week has passed.

***The time has come for your
body and soul to rest.***



בָּרוּךְ אַתָּה ה'	<i>Baruch Atah Adonai</i>
אֱלֹהֵינוּ מֶלֶךְ	<i>Eloheinu Melech</i>
הָעוֹלָם אֲשֶׁר	<i>Ha-Olam Asher</i>
קִדְּשָׁנוּ בְּמִצְוֹתָיו	<i>Kidshanu B'mitzvotav</i>
וְצִוָּנוּ לְהַדְלִיק	<i>V'Tzivanu L'hadlik</i>
נֵר שֶׁל שַׁבָּת.	<i>Ner Shel Shabbat</i>

Blessed Are you, Source of Light,
mystery of the universe,
who has commanded us to light
the Shabbat candles.

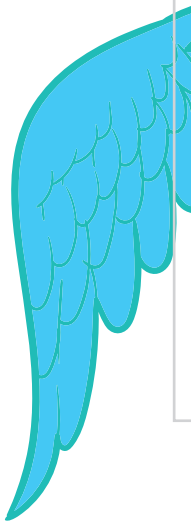
Shalom Aleichem

Shalom Aleichem is a song many sing as everyone gathers around the Shabbat table to begin the festive meal. It is meant to welcome the presence of Shabbat into our midst. As you sing this song and look around the table, may you be blessed that every Shabbat be equally as wonderful.

שְׁלוֹם עֲלֵיכֶם מְלָאכֵי הַשָּׁרֵת
מְלָאכֵי עֲלִיּוֹן, מִמְּלֶךְ מְלָכֵי
הַמְּלָכִים הַקְּדוֹשׁ בְּרוּךְ הוּא.
בּוֹאֲכֶם לְשֵׁלוֹם מְלָאכֵי הַשָּׁלוֹם
מְלָאכֵי עֲלִיּוֹן, מִמְּלֶךְ מְלָכֵי
הַמְּלָכִים הַקְּדוֹשׁ בְּרוּךְ הוּא.
בְּרַכּוּנֵי לְשֵׁלוֹם מְלָאכֵי הַשָּׁלוֹם
מְלָאכֵי עֲלִיּוֹן, מִמְּלֶךְ מְלָכֵי
הַמְּלָכִים הַקְּדוֹשׁ בְּרוּךְ הוּא.
צִאתְכֶם לְשֵׁלוֹם מְלָאכֵי הַשָּׁלוֹם
מְלָאכֵי עֲלִיּוֹן, מִמְּלֶךְ מְלָכֵי
הַמְּלָכִים הַקְּדוֹשׁ בְּרוּךְ הוּא.

*Shalom Aleichem Malachey Ha-Sharet
Malachey Elyon, Mi-melech Malachey
Hamlachim HaKadosh Baruch Hu*
*Boachem L'Shalom Malachey HaShalom
Malachey Elyon, Mi-melech Malachey
Hamlachim HaKadosh Baruch Hu*
*Barchuni L'Shalom Malachey HaShalom
Malachey Elyon, Mi-melech Malachey
Hamlachim Hakadosh Baruch Hu*
*Tzetchem L'Shalom Malachey HaShalom
Malachey Elyon, Mi-melech Malachey
Hamlachim HaKadosh Baruch Hu*

Peace be with you, divine angels, messengers of the Most High,
messengers of the Majesty of Majesties, The Holy Blessed One
Come in peace, messengers of peace, messengers of the Most High,
messengers of the Majesty of Majesties, The Holy Blessed One
Bless me with peace, messengers of peace, messengers of the Most High,
messengers of the Majesty of Majesties, The Holy Blessed One
Go in peace, messengers of peace, messengers of the Most High,
messengers of the Majesty of Majesties, The Holy Blessed One



As one goes home for Shabbat dinner, two angels follow, a bad angel and a good angel. When one arrives home, if the table is set, the candles are lit, and you are ready to welcome Shabbat into your house, then the good angel says, "May Every Shabbat be like this," and the bad angel is forced to answer "Amen." If, when one arrives home, the House is in a state of disarray – then the bad angel says, "May Every Shabbat be like this," and the Good Angel is forced to say "Amen."

-Talmud, Tractate Shabbat 119b

Ice Breaker

Look around the table at all the amazing people who have come to welcome Shabbat into this home. Take this opportunity to get to know everyone around your table. Have everyone introduce themselves. At a Shabbat meal, we should all feel like old friends, even if we just met.

This Shabbat, and every Shabbat, may you be surrounded by such amazing friends, new and old.

Shabbat Evening Kiddush

It is a Mitzvah to say (or hear!) Kiddush, the sacred prayer of Shabbat, over a cup of wine or grape juice. Some people say it standing up; others, sitting down. One person can hold the Kiddush cup, while everyone else can answer Amen, when appropriate.

It is during Kiddush that we fulfill the basic commandment of Shabbat – to remember the creation of the world and the Exodus from Egypt. Every week, we are thankful that we were given life, and every week, we celebrate our continued freedom to be who we are.

וַיְהִי עֶרֶב וַיְהִי בֹקֶר. יוֹם הַשִּׁשִּׁי׃
וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ
וְכָל צְבָאָם. וַיְכַל אֱלֹהִים
בַּיּוֹם הַשְּׁבִיעִי לַאֲשֶׁר עָשָׂה.
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל
מְלַאכְתּוֹ אֲשֶׁר עָשָׂה.
וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם
הַשְּׁבִיעִי וַיְקַדֵּשׁ אוֹתוֹ,
כִּי בּו שָׁבַת מִכָּל מְלַאכְתּוֹ
אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

*Vayehi Erev Vayehi Voker. Yom Hashishi.
Vayechulu Hashamayim V'ha'aretz
V'chol Tzeva'am. Vayechal Elohim
Beyom Hashviyi Melachto Asher Asa,
Vayishbot Beyom Hashviyi Mikol
Melachto Asher Asa.
Vayevarech Elohim Et Yom
Hashviyi Vayekadesh Oto.
Ki Vo Shabbat Mikol Melachto,
Asher Bara Elohim La'asot.*

It was evening and it was morning. The sixth day.
And the heavens and the earth and all they contain were completed. And on the seventh day God completed the labor performed, refrained on the seventh day from all the labor which God had performed. And God blessed the seventh day and made it unique, because on it God ceased from the work of creation.

סְבָרֵי חִבְרֵי:
בְּרוּךְ אַתָּה ה'
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
בוֹרֵא פְרֵי הַגֶּפֶן.

*Savri Chaverai:
Baruch Atah Adonai,
Eloheinu Melech Ha-Olam,
Borei Pri Hagafen.*

Permit me, honored friends: Blessed are you, Adonai our God, Mystery of the Universe, Creator of the fruit of the vine.

בְּרוּךְ אַתָּה ה'
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְרָצָה בָּנוּ וְשַׁבַּת קִדְּשׁוֹ
בְּאַהֲבָה וּבְרָצוֹן הַנְּחִילָנוּ,
זִכָּרוֹן לְמַעֲשֵׂה בְרָאשִׁית.
כִּי הוּא יוֹם תְּחִלָּה לְמִקְרָאֵי קִדְּשׁ,
זֵכֶר לִיצִיאַת מִצְרַיִם.
כִּי בָנוּ בְּחַרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ
מִכָּל הָעַמִּים, וְשַׁבַּת קִדְּשָׁתָּ
בְּאַהֲבָה וּבְרָצוֹן הַנְּחַלְתָּנוּ
בְּרוּךְ אַתָּה ה'
מִקְדֵּשׁ הַשַּׁבָּת.

*Baruch Atah Adonai,
Eloheinu Melech Ha-Olam,
Asher Kidshanu B'mitzvotav
V'ratzah Vanu. V'Shabbat Kadsho,
B'ahava Uvratzon Hinchilanu.
Zikaron L'ma'aseh, B'reishit.
Ki Hu Yom Techila, Lemikra'ey Kodesh.
Zecher Litziyat Mitzrayim.
Ki Vanu Vacharta V'otanu Kidashta
Mikol Ha'amim. V'Shabbat Kodshecha
B'ahava Uvratzon Hinchaltanu.
Baruch Atah Adonai,
M'kadesh Hashabbat. Amen.*

Praise to You, Adonai our God, Sovereign of the universe, who finding favor with us, sanctified us with mitzvot. In love and favor, You made the holy Shabbat our heritage as a reminder of the work of Creation. As first among our sacred days, it recalls the Exodus from Egypt. You chose us and made us unique. In love and favor, You have given us Your holy Shabbat as an inheritance. Blessed are You, Adonai our God, who sanctifies the Shabbat.

Shabbat Day Kiddush

On Friday night, we recite Kiddush, or the blessing over the wine, as a part of the commandment from the Torah to sanctify Shabbat. On Shabbat day, we are also commanded to sanctify Shabbat – but this time, the commandment comes from the Rabbis. In fact, many of our Mitzvot are separated between those that are Biblical (*D'orayta*) and those that are Rabbinic (*D'Rabanan*).

As you say or hear Kiddush, try to imagine your ancestors who came before you. See yourself as one who inherits the tradition and crafts the future. Allow yourself to be awed by the weight of the moment, and allow the beauty of this tradition to fill your cups with warmth.

וְשָׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת

הַשַּׁבָּת, לַעֲשׂוֹת אֶת

הַשַּׁבָּת לְדֹרוֹתָם בְּרִית עוֹלָם:

בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אֹת הִיא

לְעוֹלָם, כִּי שֵׁשֶׁת יָמִים עָשָׂה

ה' אֶת הַשָּׁמַיִם וְאֶת

הָאָרֶץ וּבְיוֹם הַשְּׁבִיעִי

שָׁבַת וַיִּנְפָשׁ.

V'Shamru Venei Yisrael Et

Ha-Shabbat, La'asot Et

Ha-Shabbat L'Dorotam Brit Olam.

Beini U-Vein Benei Yisrael Ot Hee

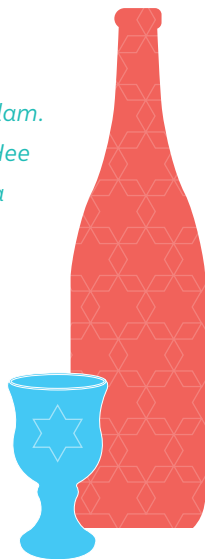
L'Olam, Ki Sheishet Yamim Asa

Adonai Et Ha-Shamayim V'Et

Ha-Aretz Uva-Yom Ha-Shevi'i

Shavat Va-Yinafash.

The children of Israel should keep Shabbat, observing Shabbat throughout their generations, as an everlasting agreement. It is a sign between Me and the people of Israel forever, that in six days God made the heavens and the earth, and that on the seventh day God rested and was renewed.



זְכוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ.
שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ כָּל
מְלַאכְתְּךָ יוֹם הַשְּׁבִיעִי
שַׁבָּת לַה' אֱלֹהֶיךָ, לֹא תַעֲשֶׂה
כָּל מְלָאכָה אַתָּה וּבְנֶךָ וּבִתֶּךָ
עַבְדְּךָ וְאֹמְתְךָ וּבְהֵמְתְךָ
וְגֵרְךָ אֲשֶׁר בְּשַׁעְרֶיךָ.
כִּי שֵׁשֶׁת יָמִים עָשָׂה ה' אֶת
הַשָּׁמַיִם וְאֶת הָאָרֶץ אֶת
הַיָּם וְאֶת כָּל אֲשֶׁר בָּם,
וַיִּנַּח בַּיּוֹם הַשְּׁבִיעִי
עַל כֹּן בֵּרַךְ ה' אֶת יוֹם
הַשַּׁבָּת וַיְקַדְּשֶׁהָ.

*Zachor Et Yom Ha-Shabbat Le-Kadsho.
Sheishet Yamim Ta'avod Ve-Asita Kol
Melach'techa. V'Yom Ha-Shevi'i
Shabbat La'Adonai Elohecha, Lo Ta'aseh
Chol Melacha Ata U-Vincha U-Vitecha
Avdecha Va-Amtecha Vehem'techa
Ve-Geirecha Asher Bi-She'arecha.
Ki Sheishet Yamim Asa Adonai Et
Ha-Shamayim V'Et Ha-Aretz Et
Ha-Yam V'Et Kol Asher Bam,
Va-Yanach Ba-Yom Ha-Shevi'i.
Al Kein Beirach Adonai Et Yom
Ha-Shabbat Va-Yekadisheihu.*

Remember Shabbat to keep it holy. You should labor for six days and do all your work, but the seventh day is Shabbat for Adonai your God. You may not do any creative work, neither you, your son, your daughter, your worker, your animal, nor the stranger who dwells among you. Because it was in six days that God made the heavens and the earth, the sea and all that they contain, and God rested on the seventh day.

סְבָרֵי חֲבֵרָי: בְּרוּךְ אַתָּה ה'
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
בוֹרֵא פְרֵי הַגֶּפֶן.

*Savri Chaverai: Baruch Ata Adonai,
Eloheinu Melech Ha-Olam,
Borei Pri Hagafen*

Permit me, honored friends: Blessed are you Adonai, Our God, Ruler of the Universe, who created the fruit of the vine.

Netilat Yadayim

After everyone has sipped from the wine/juice, many engage in Netilat Yadayim – the ritual washing of the hands. At the sink, use a cup to pour water over each hand at least two times before reciting the blessing below.

We wash our hands for both practical and spiritual purposes. Before this point, we had been using our hands for texting, for driving, for holding a Siddur or for opening a door.

Now, we signify that our hands are prepared to provide us with ***sustenance***.



It is customary to not speak after Netilat Yadayim, until one tastes the Challah. Some will sing wordless melodies, known as Niggunim, as a way of passing the time and enhancing the festive mood.



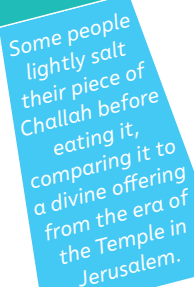
ברוך אתה ה'
אלהינו מלך העולם
אשר קדשנו
במצותיו וצונו
על נטילת ידים.
Baruch Atah Adonai
Eloheinu Melech Ha-Olam,
Asher Kidshanu
B'mitzvotav V'tzivanu,
Al Netillat Yadayim.

Blessed are you, Adonai our God, Ruler of the Universe, who sanctified us with God's commandments, and commanded us on the washing of the hands.

Hamotzi

Right before we begin Shabbat dinner, two uncut loaves of challah are uncovered. As they are raised, the following blessing is recited. After the blessing, the challot are cut or torn into pieces that are distributed to everyone present.

And now we eat!



Some people lightly salt their piece of Challah before eating it, comparing it to a divine offering from the era of the Temple in Jerusalem.

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
הַמוֹצִיא לֶחֶם מִן הָאָרֶץ.

*Baruch Atah Adonai
Eloheinu Melech Ha-Olam
Hamotzi Lechem Min Ha'aretz.*

Blessed are you, Source of Life,
who brings forth bread from the earth.



L'Chaim!

Take a minute to think about the week that has passed.

What was...

Good ?

Happy ?

Scary ?

Amazing ?

As you eat your meal, take the chance to have everyone at the table share one good thing that happened to them this past week. Shabbat is a time to reflect on the good in our lives, and to try and bring that goodness into the week to come.

L'chaim!



Shir Hama'alot



שִׁיר הַמַּעֲלוֹת, בְּשׁוּב ה' אֶת שִׁיבַת צִיּוֹן הָיִינוּ כְּחֹלְמִים.
אֲזַ וּמֵלֵא שְׁחֹק פִּינוּ וּלְשׁוֹנוֹ
רָנָה. אֲזַ יֵאָמְרוּ בַּגּוֹזִים הַגְּדִיל ה'
לַעֲשׂוֹת עִם אֵלֶּה. הַגְּדִיל ה'
לַעֲשׂוֹת עִמָּנוּ הָיִינוּ שְׂמֵחִים.
שׁוּבָה ה' אֶת שְׁבִיתֵנוּ כְּאֶפְיקִים
בְּנֶגֶב. הַזְרָעִים בְּדַמְעָה בְּרִנָּה
יִקְצְרוּ. הַלֶּחֶם יִלֶּךְ וּבִכֹּר
נִשְׂא מִשֶּׁף הַזֶּרַע בֹּא יָבֵא
בְרִנָּה נִשְׂא אֲלֻמֹּתָיו.

*Shir Hama'alot, B'shuv Adonai
Et Shivat Tziyon Hayinu K'chol'mim.
Az Y'male S'chok Pinu Ulshoneinu
Rina. Az Yom'ru Vagoyim Higdil Adonai
La'asot Im Eleh; Higdil Adonai
La'asot Imanu Hayinu S'meichim.
Shuva Adonai Et Shiviteinu Ka'afikim
Banegev. Hazor'im B'dimah B'rinah
Yiktzoru. Haloch Yelech Uvacho,
Noseh Meshech Hazarah, Bo Yavo
V'rinah Noseh Alumotav.*

When we returned to Israel, we were like dreamers. Then our mouths filled with laughter, and our tongues with praise. God has done great things for us; so we rejoiced! Bring back our captives, O God, as the streams in the Negev Desert. Those who sow in tears shall reap in joy. Though they go on their way weeping, bearing the store of seed, they shall come back with joy, bearing harvest.

Birkat Hamazon

After the meal is complete, many say the traditional grace after meals. Take this time to think about how grateful you are for the food you ate and the companionship you shared. We end the grace after meals with the song Oseh Shalom – a traditional prayer for peace – with the hope that all people will one day have meals as plentiful as the one we have just consumed.

חֲבֵרֵי נְבָרְךָ:
יְהִי שֵׁם ה' מְבָרְךָ מֵעַתָּה וְעַד עוֹלָם.

בְּרִשׁוֹת, חֲבֵרֵי נְבָרְךָ
(בְּעֵשְׂרָה: אֱלֹהֵינוּ) שְׂאֲכַלְנוּ מִשְׁלוֹ:

בְּרוּךְ (בְּעֵשְׂרָה: אֱלֹהֵינוּ) שְׂאֲכַלְנוּ
מִשְׁלוֹ וּבְטוֹבוֹ חַיֵּינוּ.

בְּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ.

LEADER: *Chaveirai N'vareich.*

GROUP (then Leader repeats): *Y'hi Shem
Adonai M'vorach Me'ata V'ad Olam*

LEADER: *Birshut Chaveirai N'vareich
(with a minyan of ten, add: Eloheinu)
She-Achalnu Mishelo*

GROUP (then Leader): *Baruch (with a
minyan of ten, add: Eloheinu) She-Achal-
nu Mishelo Uv-Tuvo Chayinu*

ALL: *Baruch Hu U-Varuch Sh'mo.*

Let us be grateful. Blessed is the Divine essence now and forever. With your permission, let us express gratitude for the food we have eaten. Blessed is the source whose food we have eaten and through whose goodness we live. Blessed is God and blessed is God's name.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם הַזֶּה אֶת הָעוֹלָם כֻּלּוֹ
בְּטוֹבוֹ בְּחַן בְּחֶסֶד וּבְרַחֲמִים,
הוּא נֹתֵן לָחֶם לְכָל־בָּשָׂר
כִּי לְעוֹלָם חֶסֶדּוֹ וּבְטוֹבוֹ הַגָּדוֹל
תָּמִיד לֹא חָסַר לָנוּ וְאֵל יַחְסַר לָנוּ
מִזֶּזֶן (תָּמִיד) לְעוֹלָם וָעֶד בְּעֶבְרוֹ שְׁמוֹ
הַגָּדוֹל כִּי הוּא אֵל זֶן וּמַפְרִיֵּס לְכָל
וּמְטִיב לְכָל וּמְכִין מִזֶּזֶן לְכָל־
בְּרִיּוֹתָיו אֲשֶׁר בָּרָא
בְּרוּךְ אַתָּה יְיָ הַזֶּה אֶת הַכֹּל

*Baruch atah Adonai, Eloheinu Melech
Ha-olam, Hazan et ha-olam kulo,
b'tu-vo, b'chein b'chesed uv'rachamim,
hu notein lechem l'chol basar,
ki l'olam chasdo. Uv'tuvo hagadol,
tamid lo chasar lanu, v'al yechar lanu,
mazon l'olam vaed. Ba-avur sh'mo
hagadol, ki hu Eil zan um'farneis lakol,
umeitiv lakol, umeichin ma-zon l'chol
b'riotav asher bara.
Baruch atah Adonai, hazan et hakol.*

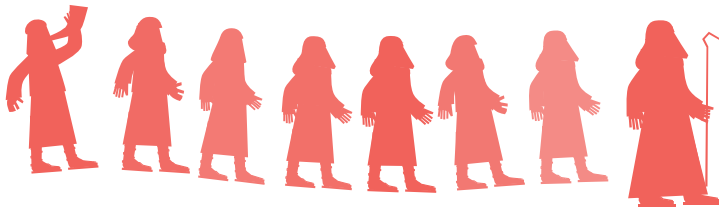
Blessed are You, Adonai our God, Ruler of the universe, Who, in goodness, provides sustenance for the entire world with grace, with kindness, and with mercy. God gives food to all flesh, for God's kindness is everlasting. Through God's continuous goodness, we do not lack [food], and may we never lack food, for the sake of God's great Name. For our benevolent God, provides nourishment and sustenance for all, does good to all, and prepares food for all the creatures God has created, as it is said: You open Your hand and satisfy the desire of every living thing. Blessed are You, Adonai, Who provides food for all.



You open Your hand and satisfy the desire of every living thing.

גִּדְדָה לְךָ יְהוָה אֱלֹהֵינוּ עַל
שֶׁהִנְחַלְתָּ לָּנוּ לְאַבְנֵינֵנוּ אֶרֶץ חֲמֹדָה
טוֹבָה וְרַחֲבָה וְעַל שֶׁהוֹצֵאתָנוּ
יְי אֱלֹהֵינוּ מֵאֶרֶץ מִצְרַיִם
וּפְדִיתָנוּ מִבֵּית עַבְדִּים וְעַל בְּרִיתְךָ
שֶׁחָתַמְתָּ בְּשָׂרֵנוּ
וְעַל תּוֹרַתְךָ שֶׁלִּמְדַתָּנוּ וְעַל
חֻקֶּיךָ שֶׁהוֹדַעְתָּנוּ
וְעַל חַיִּים חֵן וְחֶסֶד
שֶׁהוֹנַנְתָּנוּ, וְעַל אֲכִילַת מִזֵּן
שֶׁאַתָּה זֶן וּמִפְרֵנֶיךָ אוֹתָנוּ תָּמִיד,
בְּכֹל יוֹם וּבְכֹל עֵת וּבְכֹל שָׁעָה

*Nodeh l'cha Adonai Eloheinu, al
shehinchalta la-avoteinu eretz chemdah
tovah urchavah. V'al shehotzeitanu
Adonai Eloheinu mei-eretz mitzrayim,
ufditanu mi-beit avadim, v'al b'rit'cha
shechatamta bivsareinu,
v'al torat'cha shelimadtanu, v'al
chukecha shehodatanu,
v'al chaiyim chein vachesed
shechonantanu, v'al achilat mazon
sha-atah zan um'farneis otanu tamid,
b'chol yom uv'chol eit uv'chol sha-ah.*



We offer thanks to You, Adonai our God, for having given as a heritage to our ancestors a precious, good and spacious land; for having brought us out, Adonai our God, from the land of Egypt, and redeemed us from the house of bondage; for Your covenant which You have sealed in our flesh; for Your Torah which You have taught us; for Your statutes which You have made known to us; for the life, favor, and kindness which You have graciously bestowed upon us; and for the food we eat with which You constantly nourish and sustain us every day, at all times, and at every hour.

לחנכה ולפורים

על הנסים ועל הפךקן ועל הגבורות ועל התשועות ועל המלחמות שעשית לאבותינו בימים ההם בזמן הזה

לחנכה — בימי מתתיהו בן יוחנן כהן גדול חשמונאי ובניו כשעמדה מלכות יון הרשעה על עמך ישראל להשיכחם מתורתך ולהעבירם מחקי רצונך ואתה ברחמיך הרבים עמדת להם בעת צרתם רבת את ריבם דנת את דינם נקמת את נקמתם מסרת גבורים ביד חלשים ורבים ביד מעטים וטמאים ביד טהורים ורשעים ביד צדיקים וידים ביד עוסקי תורתך ולך עשית שם גדול וקדוש בעולמך ולעמך ישראל עשית תשועה גדולה ופרקן כהיום הזה ואחר כך באו בניד לדבר ביתך ופנו את היכלך וטהרו את מקדשך והדליקו נרות בתצרות קדשך וקבעו שמונת ימי חנכה אלו להודות ולהלל לשמך הגדול

לפורים — בימי מרדכי ואסתר בשושן הבירה כשעמד עליהם המן הרשע בקש להשמיד להרוג ולאבד את כל היהודים מנער ועד זקן טף ונשים ביום אחד בשלשה עשר לחדש שנים עשר הוא חדש אדר ושללם לבוז ואתה ברחמיך הרבים הפרת את עצתו וקלקלת את מחשבתו והשבותו ליל גמולו בראשו ותלו אותו ואת בניו על העץ ועשית עמהם נסים ונפלאות ונודה לשמך הגדול סלה

ועל הכל יי אלהינו אנהנו
מודיים לך ומברכים אותך,
יתברך שמך בפני כל חי תמיד
לעולם ועד, כפתיב: ואכלת ושבעת,
וברכת את יי אלהיך על
הארץ הטובה אשר נתן לך.
ברוך אתה יי,
על הארץ ועל המזון

*V'al hakol Adonai Eloheinu anachnu
modim lach, um'var'chim otach,
yitbareich shimcha b'fi chol chai tamid
l'olam va'ed. Kakatuv: v'achalta v'savata,
uveirachta et Adonai Elohecha, al
ha-aretz hatovah asher na-tan lach.
Baruch atah Adonai,
al ha-aretz v'al hamazon.*

For all this, Adonai our God, we give thanks to You and bless You. May Your Name be blessed by the mouth of every living being, constantly and forever, as it is written: When you have eaten and are satiated, you shall bless Adonai your God for the good land which God has given you. Blessed are You, Adonai, for the land and for the sustenance.

רַחֵם נָא יי אֱלֹהֵינוּ עַל יִשְׂרָאֵל
עַמְּךָ, וְעַל יְרוּשָׁלַיִם עִירְךָ, וְעַל
צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ, וְעַל מַלְכוּת
בֵּית דָּוִד מְשִׁיחֶךָ, וְעַל הַבַּיִת
הַגָּדוֹל וְהַקְּדוֹשׁ שֶׁנִּקְרָא שְׁמֶךָ
עָלֵינוּ. אֱלֹהֵינוּ, אָבִינוּ, רִעֵנוּ, זִוְגֵנוּ,
פֶּרְנִסֵנוּ וְכִלְכְּלֵנוּ וְהַרְוִיחֵנוּ,
וְהַרְחוּ לָנוּ יי אֱלֹהֵינוּ מִהֶרָה
מִכָּל צָרוֹתֵינוּ. וְנָא אַל תִּצְרִיכֵנוּ
יי אֱלֹהֵינוּ, לֹא לִיְדֵי מַתָּנַת בְּשָׂר
וְדָם וְלֹא לִיְדֵי הַלְוָאָתָם, כִּי אִם
לְיָדְךָ הַמְּלֶאכֶה הַפְּתוּחָה
הַקְּדוֹשָׁה וְהַרְחֵבָהּ, שְׁלֹא נִבּוֹשׁ
וְלֹא נִכְלָם לְעוֹלָם וָעֶד

*Racheim na Adonai Eloheinu al Yisrael
amecha, v'al Y'rushalayim irecha, v'al
Tziyon mishkan k'vodecha, v'al malchut
beit David m'shichecha, v'al habayit
hagadol v'hakadosh shenikra shimcha
alav. Eloheinu Avinu r'einu zoneinu
parn'seinu v'chalk'leinu v'harvicheinu,
v'harvach lanu Adonai Eloheinu m'heirah
mikol tzaroteinu. V'na al tatzricheinu
Adonai Eloheinu, lo lidei mat'nat basar
v'dam, v'lo lidei halva-atam, ki im
l'yad'cha ham'leiah hap'tuchah
hak'doshah v'har'chavah, shelo neivosh
v'lo nikaleim l'olam va'ed.*

Have mercy, Adonai our God, upon Israel Your people, upon Jerusalem Your city, upon Zion the abode of Your glory, upon the kingship of the house of David the anointed one, and upon the great and holy house over which Your Name was proclaimed. Our God, our Parent, tend us, (On Shabbat and festivals: our Shepherd,) nourish us, sustain us, feed us, and provide us with plenty; and speedily, Adonai our God, grant us relief from all our afflictions. Adonai our God, please do not make us dependent upon the gifts of mortal men nor upon their loans, but only upon Your full, open, holy, and generous hand, that we may never be shamed or disgraced.

בשבת

רְצֵה וְהַחֲלִיטֵנוּ יְיָ אֱלֹהֵינוּ
בְּמִצְוֹתֶיךָ וּבְמִצְוֹת יוֹם הַשְּׁבִיעִי
הַשֶּׁבֶת הַגָּדוֹל וְהַקְּדוֹשׁ הַזֶּה.
כִּי יוֹם זֶה גָּדוֹל וְקְדוֹשׁ הוּא לְפָנֶיךָ
לְשַׁבֵּת בוֹ וּלְנוּחַ בוֹ בְּאַהֲבָה
כְּמִצְוֹת רְצוֹנֶךָ. וּבְרַצוֹנֶךָ
הַנִּחִיחַ לָנוּ יְיָ אֱלֹהֵינוּ שְׁלֹא
תִּהְיֶה צָרָה וְיָגוֹן וְאַנְחָה בְּיוֹם
מְנוּחָתֵנוּ. וְהִרְאַנוּ יְיָ אֱלֹהֵינוּ
בְּנִחְמַת צִיּוֹן עִירֶךָ וּבְבִנְיַן
יְרוּשָׁלַיִם עִיר קְדֻשְׁךָ כִּי אַתָּה הוּא
בֹּעֵל הַיְשׁוּעוֹת וּבֹעֵל הַנְּחָמוֹת

On Shabbat insert:

*R'tsei v'ha-chalitseinu Adonai Eloheinu
b'mitsvotcha, uv'mitsvat yom ha-sh'vi-i
ha-shabbat ha-gadol v'ha-kadosh ha-zeh,
ki yom zeh gadol v'kadosh hu l'fanecha,
lishbot bo v'lanuach bo b'ahavah
k'mitsvat r'tsonecha, u'virtson'cha
haniach lanu Adonai Eloheinu, shelo
t'hei tsarah v'yagon va-anachah b'yom
m'nuchateinu, v'hareinu Adonai Eloheinu
b'nechemat Tsiyon irecha, uv'vinyan
Y'rushalayim ir kodshecha, ki atah hu
ba'al ha-y'shuot uva'al hanechamot.*

On Shabbat:

May it please You, Adonai our God, to strengthen us through Your mitzvot, and through the mitzvah of the Seventh Day, this great and holy Shabbat. For this day is great and holy before You, to refrain from work and to rest thereon with love, in accordance with the commandment of Your will. In Your good will, Adonai our God, bestow upon us tranquility, that there shall be no distress, sadness, or sorrow on the day of our rest. Adonai our God, let us see the consolation of Zion Your city, and the rebuilding of Jerusalem Your holy city, for You are the Master of deliverance and the Master of consolation.



בראש-חודש ובמועדים :

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֵא נִגְיַע יִרְאָה וְיִרְצָה יִשְׁמַע יִפְקֹד וְיִזְכֵּר זְכוּרֵנוּ וְזְכוּרֵי אֲבוֹתֵינוּ, וְזָכוּן מְשִׁיחַ בֶּן דָּוִד עַבְדְּךָ, וְזָכוּן כָּל-עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפִלְטָה לְטוֹבָה לְחַן לְחֶסֶד וּלְרַחֲמִים לְחַיִּים וּלְשָׁלוֹם בְּיוֹם...

בפסח: חג המצות
בשמיני עצרת: שְׁמִינֵי עֶצְרַת הַחֹג
בראש השנה: הַזְּכוּרֵן

בראש חודש: ראש החודש
בסוכות: חג הסוכות
בשבועות: חג השבועות

הַזֶּה, זְכוּרֵנוּ יְהוָה אֱלֹהֵינוּ בּוֹ לְטוֹבָה, וּפְקֻדָּנוּ בּוֹ לְכָרְכָה, וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים, בְּדַבָּר יְשׁוּעָה וּרְחֻמִּים; חוֹס וְחֹנֵנֵנוּ, וְרַחֵם עָלֵינוּ, וְהוֹשִׁיעֵנוּ כִּי אֱלֹהֵי עֵינֵינוּ, כִּי אֵל מִלְּךָ חַנוּן וְרַחוּם אֲתָהּ

וּבִנְיַהּ יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ
בְּמַהֲרָה בְּיָמֵינוּ.
בְּרוּךְ אַתָּה יְיָ,
בוֹנֵה בְּרַחֲמָיו יְרוּשָׁלַיִם. אָמֵן

*Uv'nei Y'rushalayim ir hakodesh
bimheirah v'yameinu.
Baruch atah Adonai,
bonei b'rachamav Y'rushalayim.*

And rebuild Jerusalem the holy city speedily in our days.
Blessed are You, Adonai, Who in mercy rebuilds Jerusalem. Amen.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ, מֶלֶךְ
הָעוֹלָם, הָאֵל אֲבִינוּ,
מְלַכְנוּ, אֲדִירֵנוּ, בּוֹרְאֵנוּ, גֹּאֲלֵנוּ,
יוֹצְרֵנוּ, קְדוֹשֵׁנוּ קְדוֹשׁ יַעֲקֹב,
רוֹעֵנוּ רוֹעֵה יִשְׂרָאֵל, הַמֶּלֶךְ הַטּוֹב
וְהַמֵּיטִיב לְכֹל, שֶׁבְכֹל יוֹם
וְיוֹם הוּא הַיְטִיב, הוּא מֵיטִיב,
הוּא יֵיטִיב לָנוּ, הוּא גְמַלְנוּ,
הוּא גּוֹמְלֵנוּ, הוּא יְגַמְלֵנוּ לְעַד,
לְחַן וּלְחֶסֶד וּלְרַחֲמִים
וּלְרוּחַ הַצְּלָה וְהַצְּלָחָה,
בְּרָכָה וְיִשׁוּעָה, נְחָמָה פְּרִיָסָה
וְכִלְכֻלָּה וְרַחֲמִים וְחַיִּים
וְשָׁלוֹם, וְכֹל טוֹב; וּמְכַל טוֹב
לְעוֹלָם אֵל יַחֲסִירֵנוּ

*Baruch atah Adonai, Eloheinu
Melech Ha-olam, ha-Eil avinu
malkeinu adireinu boreinu goaleinu
yotsreinu k'dosheinu k'dosh Ya'akov,
roeinu, roei Yisraeil, hamelech hatov
v'hameitiv lakol, shebechol yom
vayom hu heitiv, hu meitiv,
hu yeitiv lanu. Hu g'malanu,
hu gomleinu, hu yigm'leinu la-ad,
l'chein ul'chesed ul'rachamim
ulrevach, hatsalah v'hatslachah,
b'racha vishuah, nechamah parnasah
v'chalkalah, v'rachamim v'chayim
v'shalom v'chol tov, u-mikol tuv
l'olam al y'chasreinu.*

Blessed are You, Adonai our God, Ruler of the universe, benevolent God, our Parent, our Sovereign, our Strength, our Creator, our Redeemer, our Maker, our Holy One, the Holy One of Jacob, our Shepherd, the Shepherd of Israel, the Ruler who is good and does good to all, each and every day. God has done good for us, does good for us, and will do good for us; God has bestowed, bestows, and will forever bestow upon us grace, kindness, and mercy; relief, salvation and success; blessing and deliverance; consolation, livelihood and sustenance; compassion, life, peace, and all goodness; and may God never cause us to lack any good.

הַרְחַמְנוּ הוּא יִמְלוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד. הַרְחַמְנוּ הוּא יִתְבַּרַךְ בְּשָׁמַיִם וּבָאָרֶץ. הַרְחַמְנוּ הוּא יִשְׁתַּבַּח לְדוֹר דּוֹרִים, וְיִתְפָּאֵר בְּנוֹ לְעַד וּלְנִצְחָה נְצִיחִים, וְיִתְהַדָּר בְּנוֹ לְעַד וּלְעוֹלָמֵי עוֹלָמִים הַרְחַמְנוּ הוּא יִפְרֹנְסֵנוּ בְּכַבֹּד. הַרְחַמְנוּ הוּא יִשְׁבֹּר עֲלֵנוּ מֵעַל צָוָאֲרָנוּ, וְהוּא יוֹלִיכֵנוּ קוֹמָמִיּוֹת לְאָרְצֵנוּ. הַרְחַמְנוּ הוּא יִשְׁלַח לָנוּ בְּרָכָה מְרֻבָּה בְּבֵית הַזֶּה, וְעַל שְׁלֹחַן זֶה שְׂאֻכְלָנוּ עָלָיו. הַרְחַמְנוּ הוּא יִשְׁלַח לָנוּ אֶת אֱלֹהֵינוּ הַנְּבִיא זְכוֹר לְטוֹב, וְיִבְשֵׁר לָנוּ בְּשׁוֹרוֹת טוֹבוֹת יְשׁוּעוֹת וְנִחְמוֹת בְּבֵית אָבִיו אֹמֵר הַרְחַמְנוּ הוּא יִבְרַךְ אֶת אָבִי מוֹרֵי בַעַל הַבַּיִת הַזֶּה, וְאֶת אִמִּי מוֹרְתִי בַעַלֵּת הַבַּיִת הַזֶּה אוֹתָם וְאֶת בֵּיתָם וְאֶת זְרַעָם וְאֶת כָּל אֲשֶׁר לָהֶם, אוֹתָנוּ וְאֶת כָּל אֲשֶׁר לָנוּ, כְּמוֹ שֶׁנִּתְבָּרַכוּ אֲבוֹתֵינוּ אֲבֹרָהּ יִצְחָק וְיַעֲקֹב בְּכָל מַכְלָל כָּל – כֵּן יִבְרַךְ אוֹתָנוּ כְּלָנוּ יַחַד בְּבְרָכָה שְׁלֵמָה. וְנֹאמַר: אָמֵן בְּמִרוֹם יִלְמְדוּ עֲלֵיהֶם וְעָלֵינוּ זְכוֹת שְׁתֵּהָא לְמַשְׁמַרְתָּ שְׁלוֹם. וְנִשְׂא בְּרָכָה מֵאֵת יי, וְצִדְקָה מֵאֱלֹהֵי יִשְׂרָאֵל, וְנִמְצָא חוֹן וְשִׂכָּל טוֹב בְּעֵינֵי אֱלֹהִים וְאָדָם

בשבת—הַרְחַמְנוּ הוּא יִנְחִילָנוּ יוֹם שְׂכָלוֹ שֶׁבֶת וּמְנוּחָה לְחַיֵּי הָעוֹלָמִים

ביום טוב—הַרְחַמְנוּ הוּא יִנְחִילָנוּ יוֹם שְׂכָלוֹ טוֹב

בראש חודש—הַרְחַמְנוּ הוּא יַחְדָּשׁ עָלֵינוּ אֶת הַחֹדֶשׁ הַזֶּה לְטוֹבָה וּלְבְרָכָה

בראש השנה—הַרְחַמְנוּ הוּא יַחְדָּשׁ עָלֵינוּ אֶת הַשָּׁנָה הַזֹּאת לְטוֹבָה וּלְבְרָכָה

בסוכות—הַרְחַמְנוּ הוּא יָקִים לָנוּ אֶת סֶכֶת דָּוִד הַנוֹפֶלֶת

הַרְחַמְנוּ הוּא יִזְכְּנוּ לַיְמֹת הַמְּשִׁיחַ וְלְחַיֵּי הָעוֹלָם הַבָּא. מְגִדִיל (בַּיּוֹם שֶׁמֵתַפְלִילִים בּו מוֹסֵף וּבַמְלוּה מַלְכָּה—מְגִדוֹל) יְשׁוּעוֹת מְלִכּוֹ, וְעֵשָׂה חֶסֶד לְמְשִׁיחוֹ, לְדָוִד וּלְזֶרְעוֹ עַד עוֹלָם.

עֵשָׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל. וְאָמַר: אָמֵן

יִרְאוּ אֶת יי קֹדְשָׁיו, כִּי אֵין מִחְסוֹר לִירְאָיו. כְּפִירִים רָשׁוּ וְרַעֲבוּ, וְדָרְשׁוּ יי לֹא יַחְסְרוּ כָּל

טוֹב. הוֹדוּ לַיי כִּי טוֹב, כִּי לְעוֹלָם חֶסֶד. פּוֹתַח אֶת יָדָהּ, וּמִשְׁבִּיעַ לְכָל חַי רְצוֹן. בְּרוּךְ הַגֹּבֵר

אֲשֶׁר יִבְטַח בָּיִי, וְהָיָה יי מְבֹטָחוֹ. נַעַר הֵייתִי גַם זְמַנְתִּי, וְלֹא רָאִיתִי צָדִיק נֶעְזֵב, וְחָרְעוּ מִבְּקֶשׁ

לְחַס. יי עַז לְעַמּוֹ יִתּוֹ, יי יִבְרַךְ אֶת עַמּוֹ בְּשְׁלוֹם

Havdallah

While Havdallah marks the end of Shabbat, it does not end Shabbat. Shabbat finishes all by itself. The holiness of the day enters our midst, and then it leaves. And just like when someone we care about leaves us too soon or too quickly, a post-Shabbat sadness can often linger.

Havdallah is a ceremony of transition, filled with symbols that overwhelm the senses. It helps us to find joy in the face of sorrow, light in the face of darkness. Through Havdallah we prepare ourselves for the week ahead and remind ourselves that another Shabbat is only a week away.



Think of one thing you are looking forward to in the week ahead. Now, allow the Havdallah ceremony to make you emotionally and spiritually prepared to make all your hopes into reality.

The Havdallah Candle is lit and then we sing or chant:

הנה אל ישועתי אבטח ולא אפחד.
כ עזי וזמרת יה ה', ויהי לי
לישועה. ושאתם מים בששון
ממעייני ה'ישועה. לה'
ה'ישועה, על עמך ברכתך סלה.
ה' צבאות עמו, משגב לנו
אלהי יעקב סלה. ה' צבאות
אשרי אדם בטח בך. ה'
ה'ישועה, המלך יעגנו ביום קראנו.

*Hinei Eil Y'shu'ati Evtach V'lo Efchad,
Ki Ozi V'zimrat Yah Adonai, Vay'hi Li
Lishu'a. Ush'avtem Mayim B'sason,
Mima'ai'nei Hay'shu'a. L'Adonai
Hay'shu'a, Al Amcha Virchatecha Sela.
Adonai Tz'va'ot Imanu, Misgav Lanu
Elohei Ya'akov, Sela. Adonai Tz'va'ot,
Ashrei Adam Botei'ach Bach. Adonai
Hoshia, Hamelech Ya'aneinu V'yom Koreinu.*

We praise You, Eternal God, Sovereign of the universe:
Creator of the world's spices.

As the Havdallah candle is raised, we hold out our hands to see the reflection of the light in our fingernails, and to see the shadows that our fingers cast on the palms of your hands. By doing this, we take in a little bit of the light of Shabbat, and see the distinction between light and dark.

בָּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם בּוֹרֵא מְאוֹרֵי הָאֵשׁ.
*Baruch Ata Adonai, Eloheinu Melech
Ha'olam, Borei M'orei Ha'eish.*

We praise You, Eternal God, Sovereign of the universe:
Creator of fire.

This final blessing of Havdallah reminds us of the many separations in the world around us:

בָּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, הַמְבַדִּיל בֵּין קֹדֶשׁ
לְחוֹל, בֵּין אוֹר לְחֹשֶׁךְ, בֵּין
יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי
לְשֵׁשֶׁת יְמֵי הַמַּעֲשֵׂה.
בָּרוּךְ אַתָּה ה',
הַמְבַדִּיל בֵּין קֹדֶשׁ לְחוֹל.
*Baruch Ata Adonai, Eloheinu Melech
Ha'olam, Hamavdil Bein Kodesh
L'chol, Bein Or L'choshech, Bein
Yisrael La'amim, Bein Yom Hash'vi'i
L'sheishet Y'mei Ha-ma'aseh.
Baruch Ata Adonai,
Hamavdil Bein Kodesh L'chol.*

We praise You, Eternal God, Sovereign of the universe: You make distinctions, teaching us to separate between the commonplace and the holy; You create light and darkness, Israel and the nations, the seventh day of rest and the six days of labor. We praise You, O God; You call us to distinguish the commonplace from the holy.



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