

בְּרָכוֹת לְעֶרֶב שַׁבָּת בְּבֵית Blessings for Shabbat Evening at Home

Candlelighting for Shabbat Evening

Traditional:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל שַׁבָּת.

Baruch atah Adonay Eloheynu melech ha-olam, asher kidshanu b'mitzvotav vitzivanu l'hadlik ner shel Shabbat.

You are blessed, Adonay our God, Majesty of the universe, who makes us holy through commandments, and has commanded us to light Shabbat lights.

Feminine alternative:

נְבָרְךָ יְהוָה שְׁכִינָה רוּחַ הָעוֹלָם, אֲשֶׁר קִדְּשָׁתָנוּ בְּמִצְוֹתֶיהָ, וְצִוָּתָנוּ לְהַדְלִיק נֵר שֶׁל (שַׁבָּת וְשֶׁל) יוֹם טוֹב.

Ne'varech Yah Shekhinah, Ruach ha-olam, asher kidshatnu b'mitzvotaiha, v'tzivatnu l'hadlik ner shel Shabbat.

Let us bless Yah, Divine Presence, Life's Breath of the universe, who makes us holy through commandments, and has commanded us to light Shabbat lights.

Shalom Aleichem

שְׁלוֹם עֲלֵיכֶם, Shalom aleychem,
מְלֶאכֵי הַשָּׁרֵת, malachey hasharet,
מְלֶאכֵי עֲלִיּוֹן, Malachey elyon,
מִמְלֶךְ מַלְכֵי הַמְּלָכִים, Mimelech mal'chey hamlachim,
הַקְּדוֹשׁ בְּרוּךְ הוּא. Hakadosh baruch hu.

בּוֹאֲכֶם לְשָׁלוֹם, Bo-achem l'shalom,
מְלֶאכֵי הַשָּׁלוֹם, malachey hashalom,
מְלֶאכֵי עֲלִיּוֹן, Malachey elyon,
מִמְלֶךְ מַלְכֵי הַמְּלָכִים, Mimelech mal'chey hamlachim,
הַקְּדוֹשׁ בְּרוּךְ הוּא. Hakadosh baruch hu.

בְּרַכּוּנֵי לְשָׁלוֹם, Barchuni l'shalom,
מְלֶאכֵי הַשָּׁלוֹם, malachey hashalom,
מְלֶאכֵי עֲלִיּוֹן, Malachey elyon,
מִמְלֶךְ מַלְכֵי הַמְּלָכִים, Mimelech mal'chey hamlachim,
הַקְּדוֹשׁ בְּרוּךְ הוּא. Hakadosh baruch hu.

צֵאֲתֶכֶם לְשָׁלוֹם, Tseitchem l'shalom,
מְלֶאכֵי הַשָּׁלוֹם, malachey hashalom,
מְלֶאכֵי עֲלִיּוֹן, Malachey elyon,
מִמְלֶךְ מַלְכֵי הַמְּלָכִים, Mimelech mal'chey hamlachim,
הַקְּדוֹשׁ בְּרוּךְ הוּא. Hakadosh baruch hu.

Peace to you, ministering angels, angels on high,
Who is the Sovereign of the sovereign of sovereigns?
The Holy One, Blessed is S/he.

Come in peace, angels of peace,
Bless me, angels of peace,
Go in peace, angels of peace.

Kiddush for Shabbat Evening

Introductory paragraph:

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 וַיְקַדְּשׁ אֹתוֹ, כִּי בּוֹ
שָׁבַת מְכֹל מְלַאכְתּוֹ, אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת:

"Vay'hi erev, vay'hi voker, yom hashishi.
Vaychulu hashamayim v'ha-aretz
v'chol tz'va-am
vaychal Elohim bayom hash'vi'i
m'lachto asher asah.
Vayishbot bayom hash'vi'i
mikol m'lachto asher asah.
Vayvarech Elohim et yom hash'vi'i
vaykadesh oto
ki vo shavat mikol m'lachto
asher bara Elohim la-asot."

"And there was evening and there was morning: the sixth day. Heaven, earth, and all their beings were finished. God completed on the seventh day the work that had been done, and ceased upon the seventh day from all the work that had been done. God blessed the seventh day and set it apart. For on it God had ceased from all the work that had been done in carrying out Creation."

—Genesis 2:1-3

Leader says:

סַבְרֵי חֲבֵרַי

Sav'ri chaveray:

With the permission of this company:

the traditional response is: "L'chaim!"

Choose one of:

Traditional/Masculine:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן.

Baruch atah Adonai, Eloheynu Melech ha-olam, borey p'ri hagafen.

Blessed are You, Adonai our God, Sovereign of all, Creator of the fruit of the vine

or

Feminine:

נְבָרֶךְ יְהִי שְׁכִינָהּ רוּחַ הָעוֹלָם, בּוֹרֵאת פְּרֵי הַגֶּפֶן.

N'varech Yah Shekhinah, Ruach ha-olam boreit p'ri hagafen.

We praise Yah, Divine Presence, Life's Breath of the Universe, Creator of the fruit of the vine.

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בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְרָצָה בָּנוּ, וְשַׁבַּת קִדְּשׁוֹ בְּאַהֲבָה
וּבְרָצוֹן הִנְחִילָנוּ זְכוֹר לְמַעֲשֵׂה בְּרֵאשִׁית, כִּי הוּא יוֹם תְּחִלָּה לְמִקְרָאֵי קִדְּשׁ, זְכוֹר לִיצִיאַת
מִצְרַיִם,

Baruch Atah Adonay Eloheynu Melech ha-olam asher kid'shanu b'mitzvotav, v'ratzah vanu v'shabbat kodsho b'ahavah uvratzon hinchilanu zikaron l'ma-aseh v'reshit. Ki hu yom t'chilah l'mikra-ey kodesh zecher litzi-at Mitzrayim.

Blessed are you, SOURCE OF LIFE, our God, sovereign of all worlds, who has made us holy with your mitzvot and taken pleasure in us, and the holy Shabbat with love and favor made our possession, a remembrance of the work of Creation. For it is the first of all the holy days proclaimed, a remembrance of the Exodus from Egypt.

*כִּי אֵלֵינוּ קָרָאתָ וְאוֹתָנוּ קִדְּשָׁתָ לְעִבּוֹדְתְךָ, וְשַׁבַּת קִדְּשְׁךָ בְּאַהֲבָה וּבְרָצוֹן הִנְחַלְתָּנוּ.

Ki eleynu karata v'otanu kidashta la-avodatecha v'shabbat kodsh'cha b'ahavah uvratzon hinchaltanu.
For you have called to us and made us holy to your service, and given us to keep, in love and favor, your holy Shabbat.

*** note that this phrase of the Kiddush is different from the traditional Kiddush; this is the Reconstructionist version.**

To conclude, choose one of:

Traditional/Masculine:

בְּרוּךְ אַתָּה יְיָ מְקַדֵּשׁ הַשַּׁבָּת:

Baruch atah Adonai, m'kadesh hashabbat
Blessed are You, Adonai, who makes Shabbat holy.

or

Feminine:

נְבָרְךָ יְהוָה שְׂכִינָה מְקַדֶּשֶׁת הַשַּׁבָּת:

Ne'varech Yah Shekhinah, me'kadesh hashabbat.
We praise Yah, Divine Presence, who makes Shabbat holy.

Traditionally, people ritually wash their hands after Kiddush, and before hamotzi. If you wish to do so, the blessing is:

Choose one of:

Traditional/Masculine:

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל נְטִילַת יָדַיִם.

Baruch Atah Adonai, Eloheinu Melech ha-olam, asher kidshanu b'mitzvotav, v'tzivanu al n'tilat yadayim.

You are blessed, Adonay our God, Majesty of the universe, who makes us holy through commandments, and has commanded us concerning hand-washing.

Feminine alternative:

נְבָרְךָ יְהוָה שְׁכִינָה רוּחַ הָעוֹלָם, אֲשֶׁר קִדְּשָׁתָנוּ בְּמִצְוֹתֶיהָ, וְצִוָּתָנוּ עַל נְטִילַת יָדַיִם.

Ne'varech Yah Shekhinah, Ruach ha-olam, asher kidshatnu b'mitzvotaiha, v'tzivatnu al n'tilat yadayim.

Let us bless Yah, Divine Presence, Life's Breath of the universe, who makes us holy through commandments, and has commanded us concerning hand-washing.

There are several traditions around the loaves of bread on a Shabbat table. One is that there are two loaves, representing the two commands of Shabbat: "Remember the Sabbath" and "Keep the Sabbath." Another is that the loaves are kept whole until after the blessing is said, because to the "little altar" that is our Shabbat table we bring whole offerings. A final tradition is that the loaves are salted as the blessing is said, commemorating the salting of the sacrifices in the Temple.

Hamotzi (blessing over bread):

Choose one of:

Traditional/Masculine:

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמּוֹצִיא לֶחֶם מִן הָאָרֶץ.

Baruch atah Adonai, Eloheynu Melech ha-olam, hamotzi lechem min ha-aretz.

Blessed are You, Adonai our God, Sovereign of all, Who brings forth bread from the earth.

or

Feminine alternative:

נְבָרְךָ יְהוָה שְׁכִינָה רוּחַ הָעוֹלָם, הַמּוֹצִיָּא לֶחֶם מִן הָאָרֶץ.

N'varech Yah Shekhinah, Ruach ha-olam hamotziyah lechem min ha-aretz.

We praise Yah, Divine Presence, Life's Breath of the Universe, Who brings forth bread from the earth.

Blessings after Eating: two short versions

Birkat Hamazon I

וְאָכַלְתָּ וְשָׂבַעְתָּ וּבֵרַכְתָּ אֶת־יְהוָה אֱלֹהֶיךָ

V'achalta, v'savata, uverachta et Adonai Elohecha

And you shall eat, and be filled, and you shall bless Adonai your God.

-- Deuteronomy 8:10

Chorus:

וְאָכַלְתָּ וְשָׂבַעְתָּ וּבֵרַכְתָּ/Achalta, v'savata, u'verachta

וְאָכַלְתָּ וְשָׂבַעְתָּ וּבֵרַכְתָּ/Achalta, v'savata, u'verachta

Verses:

We ate when we were hungry, and now we're satisfied,
We thank the Source of Blessing, for all that S/He provides.

Hunger is a yearning in body and soul—
Earth, air, fire, water and Spirit make us whole.

Given and receiving, we open up our hands:
from seed time to harvest we're partners with the land.

We share in a vision of wholeness and release,
where every child is nourished and we all live in peace.
—by Hanna Tiferet Siegal

Birkat Hamazon II

בְּרִיךְ רַחֲמָנָא מַלְכָּא דְעֵלְמָא מְרִיחַ דְּהַאי פִּיתָא

B'rich rachamana, Malka d'alma, Marey d'hai pita

Blessed is the Merciful, Ruler of everything, who gives us bread to eat.

*You are the Source of life for all that is
and Your blessing flows through me.*