

Remembering the Seventh Day

An Excerpt from

Service From the Heart

Renewing the Ancient Path of Biblical Prayer and Service



E-book First Edition Oklahoma B'nai Noah Society

Rose, Oklahoma USA

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הנה הובאה לפני כמה רבנים הסידור שערכו כמה אנשים מבני גח וגם מבני ישראל ונמצא שסידור זה יכול לשמש כאוצר תפילות לכל מי שמבקש להתפלל אל ה'.הן לומר על פי סדר התפילות שבו והן לומר תפילות כפי נטיית לבו.

לכן ידינו לחזק את המוצאים לאור כי דבר גדול ונחמד הוא הסידור הזה ומברכים את כל מי שיתן ידו להדפים אותו.

Approbation of Siddur

This siddur for Bnei Noah was brought for a critical evaluation before a number of rabbis who are involved in guiding Bnei Noah. This siddur was developed by a number of Bnei Noah and Jews. It provides a collection of texts that will be useful to those who wish to pray to G-d. This is good both for those who will want to utilize the entire text and those who will prefer to pick and choose according to the inclination of their heart.

Therefore we wish to encourage its producers because this siddur is an important work and we bless any one who will help publish it.

Rabbi Yoel Schwartz, Chief rabbi of a special Beit Din for Bnei Noah. $\frac{1}{|k|^{l}}$

Rabbi Yechiel Sitzman.

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Foreword

By Rabbi Michael Katz Miami, Florida USA

The most basic principle of life is gratitude.

Obedience to Torah is our expression of love and gratitude for the One Who has given us this tremendous opportunity to deserve His bounty. How can one say that he loves GOD with all his heart, soul, and might if one ignores GOD's will and fails to obey His commandments?

A corollary of gratitude is the avoidance of taking anything that does not belong to us. The Talmud (Bavli Berachos 35a) poses a contradiction: one verse in the Tenach tells us that all of this world belongs to GOD (Psalm 24:1) while another verse tells us that the Heavens belong to GOD while the Earth was given to man (Psalm 115:16).

The Talmud resolves this apparent contradiction by stating that before one thanks GOD for His bounty, everything belongs to Him and it would be theft to take it. After expressing thanks to GOD, the bounty is released

and we are permitted to enjoy it. Simply put, GOD is telling us that we cannot have the fruit until we say, "Thank you."

But GOD is not only teaching us manners, He is commanding us to be grateful.

Prayer is not specifically commanded to B'nai No'ach but that is only because it is the most obvious requirement of man. Certainly we can look at the episode of Abraham and Avimelech (Genesis 20) to see that prayer is both for Abraham and his descendants as well as for everyone else. In his vision, Avimelech is told by GOD to return Sarah to Abraham and then Abraham will pray for the healing of Avimelech and his household.

We could apply the lesson taught in the passage from Talmud Berachos, quoted above. Although this passage from the Talmud is being addressed to Jews I do not see why it cannot be extended to include all of mankind. If it is wrong to enjoy the bounty provided by GOD without acknowledging His goodness, the obligation to express gratitude should apply to all. B'nai No'ach are not bound by the formulae created by the Sages for Jews, but they can find their own manner in which to express their thanks. It need not even be expressed verbally;

thinking grateful thoughts while enjoying a tasty snack would be adequate for B'nai No'ach. But, ultimately, none of that is necessary. Prayer is required of all mankind simply because to not pray to GOD is to insult Him. Not praying denies that GOD is the source of all that is good and has the power to provide all of our needs.

What form should prayer take? Here B'nai No'ach are given permission to give full expression to the depths of their gratitude. Let them give wings to their thoughts of love and reverence and find the words that most speak to their souls.

It is, however, a sign of the humility of the B'nai No'ach in our generation, that they are reluctant to compose their own prayers and, instead, they wish to turn to the traditional prayers composed by the Sages of old for the Jewish communities. This they can do with the proviso that they are careful not to utter any untruths. Thus, they must be careful not to imply that they are commanded to do activities that only Jews are commanded to do. They must be careful not to refer to the Patriarchs as their fathers since, in most cases, they are probably not.

The editors of this useful prayer book, a siddur for B'nai No'ach ("siddur" means "order" and refers to the orderly manner in which prayers are laid out) are to be commended for providing this means for B'nai No'ach to express their gratitude to God. Let this not be the final product but rather the foundation on which others will build and offer their own prayers that might speak better to their unique experiences.

My blessings to all who find comfort and regeneration in the words contained within this volume. May you continue to grow in your worship of the One True God of Israel and may the words of Genesis 12:3 be fulfilled in you and in your descendants.

About This Book

This project began in 1996 due to the request of many Observant Noahides who wanted to know how to pray to their Creator in a proper way. In the beginning, we put prayers together in a very Jewish way, which the Rabbis were quick to correct. They explained that we could adapt some of the prayers from Jewish sources as long as we made them truthful for Noahides, as not all prayers are appropriate for non-Jews.

This Prayer book could not have been accomplished if it hadn't been for the dedicated patience of the Rabbis and many Observant Noahides who painstakingly researched, submitted, reviewed, and gave us feed back on each prayer.

Some of the prayers were written by Rabbi Michael Katz and Rabbi Yirmeyahu Bindman and included here with their permission. Others were written and/or rewritten and organized by Observant Noahides from around the globe.

Much of the order of our communal prayers was researched and submitted by Koh Gee Tek Francis.

Unfortunately, through the years there have been many, many computer crashes and information has been lost.

The Scriptural text is from the 1611 KJV version found at ebible.org, which is the only public domain English translation we had free access to. We did, however, replace the "Thees" and "Thous" and other archaic words and syntax. with more modern terms and structures to improve readability. For sentence consistency we've used the KJV system of numbering chapters and verses. Readers using the JPS or other Jewish translation will notice a few differences in the numbering system. So in some instances the references will be off a verse or so.

Because the Hebrew scriptural texts only provide us with the consonants of GOD's name—omitting the vowels—the correct pronunciation of GOD's name is unknown. So wherever the Divine Name would otherwise be pronounced, we have followed the centuries-long tradition of using "the LORD," "LORD" or "GOD." The words "Lord" and "God" are used when referring to titles or rank, such as "Lord of ..." or "God of ...," and are not referring to the Divine Name itself.

Words in *italics*, except those which are part of scripture quotations, are explanations or instructions and are not intended to be read aloud, although one may certainly choose to do so if he/she wishes.

We have made every effort to avoid copyright infringement. However, as with any work compiled from multiple sources, something may have been missed. We will certainly make the appropriate correction if an oversight is brought to our attention.

No person involved in this eleven-year work receives any personal compensation from the sale of this book. All proceeds help with future projects, build the Noahide Community world wide, provide charity funds, and provide a service fund for prison outreach.

We would like to acknowledge all of those who have helped on this project through the years, if we have forgotten anyone, please let us know and we will correct the error in future additions.

The list of those whom we can't thank enough!

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Frances Makarova for allowing us to reprint "The Seven Laws Revealed in Genesis" from www.geocities.com/rachav.

Rabbi Pliskin for permission to use material from Gateway to Self-Knowledge.

Rabbi Yoel Schwartz for permission to reprint the English translation of "Noahide Commandments" from his book *Atem Adai*.

Purpose

This prayer book is submitted for voluntary use by B'nai Noah first and foremost because there are many B'nai Noah who express concern that they do not know the proper way to pray to their Creator. For them, this book can be a guide to the proper approach to GOD through prayer—not an absolute requirement, but a tool to use as they determine the need. At the end of each section we have included pages for individuals to include additional information and personal notes.

Secondly, this book is submitted for B'nai Noah who have asked for communal prayers.

Having a liturgical tradition fills a spiritual need in man that cannot be filled any other way, for it brings opposing forces into unity without destroying the unique characteristics of those forces—and does so on many levels simultaneously.

On the most obvious level, it provides beautiful and eloquent words of faith, devotion, and understanding for those who find it difficult to find words of their own to express the stirrings in their hearts. In doing so, it frees them from their struggle with vocabulary so that they may concentrate on their worship and achieve a deeper spiritual experience.

Those whose command of language is eloquent and fluent, on the other hand, are freed from the need to be always creating new expressions of their faith, devotion, and understanding, so that the old can become familiar, sustaining friends, ready to be used when the heart is too filled with emotion to sort the words out.

A common liturgy brings the voices of the eloquent and the ineloquent together in one voice, erasing the differences between them as they share their words in worship, thus bringing them into unity. Once joined in verbal unity, they enter into a unity of identity.

In praying together, we agree in word and spirit, publicly announcing our agreement through voiced unity. We become one people—a whole made up of individuals. No voice stands before the others, for each voice is absorbed by the next, adding its own life, then sending it forth to be added to another until each is a part of all, inseparable and indistinguishable from the others. The individual, thus bonded to other worshipers, is supported and freed from the pressures and vexations that are

unique to him—freed to rest in the awareness that no man stands alone against the world so long as he can enter in the united identity of B'nai Noah.

United identity achieved through common liturgy is not limited to the time, space, or people sharing its immediate experience; it bonds each worshipper to every other who has stood, or will stand, before GOD proclaiming "Hear, O Israel, the LORD our God, the LORD is One," renewing our covenant again on an individual basis. Even though each worshipper brings a different knowledge of time, space, and experience to collective worship, they become united in voice, in identity, in covenantal relationship with GOD through the simple act of speaking words of worship together.

In time, the B'nai Noah community will develop other prayer books. May this volume be but the beginning....

Introduction to Noahide Prayers

Excerpted from "Noahide Commandments"
(Rabbi Yoel Schwartz, *Atem Adai*)
Translated by Yitzhak A. Oked Sechter
Reviewed and corrected by Rabbi Yechiel Sitzman
in consultation with Rabbi Yoel Schwartz

The basis of all commandments is the belief that GOD, who is the creator of all things, and capable of doing everything, has commanded us to fulfill them. Habakkuk summed it up by stating that a righteous person shall live through his belief. Also in Chapter 9:23 of Jeremiah it is stated: "But let he who glories, glory in this, that he understands and knows Me, that I am the LORD who exercises loving kindness, judgment and righteousness in the world: for it is these things that I desire, says the LORD."

The Gaon, Rabbi Shmuel Ben Hafni, stated that the important commandment for the people of other nations is the belief that the LORD our God is the Creator and director of the world, that He is actively involved in the lives of every person, and that He is One.

The Rambam writing to Rav Hasdai stated: "Quoting from our sages, the righteous people from other nations have a place in the world to come, if they have acquired what they should learn about the Creator."

In the category of the belief in the one true God, the seven commandments to the children of Noah include the prohibitions against worshiping other gods and against blasphemy (which includes professing atheism). There are, of course, many commandments connected with the belief in the one true God. They include:

- A. Loving GOD
- B. **Praying to Him** [bold is Editor's emphasis]
- C. Thanking Him for His generosity
- D. Trusting Him
- E. Honoring Him
- F. Sanctifying His Holy Name
- G. Prohibiting the desecration of His Holy Name
- H. Moving away from those who do not believe in Him such as atheists, infidels and impious people
- I. Having a direct relationship with Him, not through any intermediaries. This is why it is forbidden to pray among others to any angels or to the dead or to any person past, present or future!

A. Loving GOD: Inasmuch as the Israelites were commanded not only to love GOD, but that they should also teach all mankind to love GOD, we see that all people are supposed to love Him. One of the first to do so was Abraham the Patriarch (Sifri Vetchanan), and in the Sefer Mitzvot it says, "This mitzvah [loving GOD] includes that we should call every human being to believe in Him and worship only Him... See to it that you make Him beloved to your fellow men just as your forefather Abraham did."

B. Praying to GOD: Noah was punished for not praying so that his fellow men might be saved from the flood. According to the sages (Zohar Leviticus p15b), this is the reason that the flood is named after Noah. However, the destruction of Sodom is another case. This event is not named after Abraham because he did pray to save the people of Sodom before it was destroyed. One type of prayer is a request by a human being to GOD. There is also a thanksgiving prayer that is an important obligation from a person for all the things for which he is thankful such as: his occupation that gives him a livelihood, health, family, etc. and especially if something good has occurred to him personally. This brings us to thanksgiving.

C. Thanking GOD for His generosity: Again the best example is from Abraham. In the Gemara Sota: 10,

Abraham in Beersheva would invite people to eat and drink with him. At the end of the meal he would request from them that they should bless and thank GOD for His generosity.

For a complete copy of Rabbi Yoel Schwartz's "Noahide Commandments" see okbns.org.

REMINDER: This Prayer Book is intended to be a guide for those who wish to utilize it. It should be clearly understood that we do not in any way attempt or intend to say that Non-Jews are commanded to use these particular prayers.

A Few Notes on Praying and Prayer

By Pam Rogers

Prayers should always be directed to GOD, Creator of the Universe, without Whom all things would cease to exist, and to Him alone, and not to an intermediary.

We should never say what is not in our heart; GOD doesn't want us to merely read words on a page; He wants us to draw close to Him.

As Rabbi Schwartz points out above "There are several types of prayers: requests, recognition of GOD's grandeur, thanksgiving to Him for good things that He has done for a person, and strengthening one's faith." There are also emergencies, health issues, etc. Of course, GOD knows all of these things, but if we don't talk to Him and include Him in our daily existence, then we are in fact denying His existence and our need for Him as the Creator and Orchestrater of our lives.

He wants us to talk to Him and tell Him about everything, not because He needs it, but because we do. We need to remember that GOD is in control. We need to ...

receive comfort from knowing that He is orchestrating all that exists. We need to remember that He is in charge, and that we should choose life by following after His guidance. Without His help and guidance, we are in essence grappling through the dark and are unable to reach our true and full potential.

Another important thing to remember is that we have free choice. That means that GOD will not force Himself on us. We must freely choose the serve Him. In part that is what our prayers do. They show our choice to accept GOD's help and guidance in our lives.

On another note, while we are praying, we should remember that we are addressing GOD, Creator of the Universe and that we should show Him more respect than we would a President or earthly king, It is the King of all kings whom we are, in fact, talking to.

We would never, for instance, greet an earthly dignitary without being properly clothed. Or greet a king in the bathroom where we take care of our bodily needs. So we should not address our GOD in such a manner either.

About bowing

A friend of mine reminded me that when Jews bow they also bend their knees. So I looked into the Tanakh and found this scripture:

Isaiah 45:20-24

Assemble yourselves and come; draw near together, you *that are* escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god *that* cannot save.

Tell you, and bring *them* near; yes, let them take counsel together: Who has declared this from ancient time? *Who* has told it from that time? *Have* not I the LORD? And *there is* no God else beside Me; a just God and a Savior; *there is* none beside Me.

Look unto Me, and be you saved, all the ends of the earth: for I *am* GOD, and *there is* none else. I have sworn by Myself, the word is gone out of My mouth *in* righteousness, and shall not return, That unto Me every knee shall bow, every tongue shall swear.

Surely, shall *one* say, in the LORD have I righteousness and strength: *even* to Him shall *men* come; and all that are incensed against Him shall be ashamed.

So we would like to suggest that when a bow or bowing is suggested in the text that in fulfillment of this scripture we bend the knees, bow forward at the waist, bow at the head then rise up and straighten the legs.

Remembering the Seventh Day

Remembering the Seventh Day

Lighting the Candles

To make a distinction between B'nai Noah and B'nai Israel, we light the candles in honor of the Seventh Day after sundown.

Prayer

Traditionally, this prayer is said by the Woman of the House, but may be said by any member of the household in her absence.

You are blessed and praised LORD Our God, Ruler of the Universe, Who enlightens the world and makes it holy by providing commandments to guide and elevate mankind.

May it be Your will, LORD God, that the light of Your commandments will enlighten the whole world and Your Tabernacle be rebuilt soon in our time, and that all the world comes to Your

Torah, that we may serve You there reverently.

May it be Your will, GOD, Creator of the universe and God of all Humanity, that You show favor to all your servants and in particular to me [my husband, my sons, my daughters, my father, my mother] and all my relatives; and that You grant us a long and good life in service to You; that You remember us with beneficent memory and blessing; that You consider us with a consideration of salvation and compassion; that You bless us with great blessings; that You make our household complete; and that You cause Your Presence to dwell among us.

Privilege me/us to raise children and grandchildren who are wise and understanding, who love and fear You, GOD, that they may grow up to be people of truth, attached to You, GOD our God and Redeemer, that they may illuminate the world with good and righteous deeds, and

that each of their labors be in service of You, our God, Creator of the universe.

Please hear our supplications at this time and let Your countenance shine on us all.

Psalm 1

Blessed *is* the man that walks not in the counsel of the ungodly, nor stands in the way of sinners, nor sits in the seat of the scornful.

But his delight *is* in the Law of the LORD; and in his law does he meditate day and night.

And he shall be like a tree planted by the rivers of water, that brings forth his fruit in his season; his leaf also shall not wither; and whatsoever he does shall prosper.

The ungodly are not so: but are like the chaff which the wind drives away.

Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

For the LORD knows the way of the righteous: but the way of the ungodly shall perish.

Woman of Valor

Proverbs 31:10-31

Who can find a virtuous woman? for her price *is* far above rubies.

The heart of her husband safely trusts in her, so that he shall have no need of spoil.

She will do him good and not evil all the days of her life.

She seeks wool, and flax, and works willingly with her hands.

She is like the merchants' ships; she brings her food from afar.

She rises also while it is yet night, and gives meat to her household, and a portion to her maidens.

She considers a field, and buys it: with the fruit of her hands she plants a vineyard.

She girds her loins with strength, and strengthens her arms.

She perceives that her merchandise *is* good: her candle goes not out by night.

She lays her hands to the spindle, and her hands hold the distaff.

She stretches out her hand to the poor; yes, she reaches forth her hands to the needy.

She is not afraid of the snow for her household: for all her household are clothed with scarlet.

She makes herself coverings of tapestry; her clothing *is* silk and purple.

Her husband is known in the gates, when he sits among the elders of the land.

She makes fine linen, and sells *it;* and delivers girdles unto the merchant.

Strength and honor *are* her clothing; and she shall rejoice in time to come.

She opens her mouth with wisdom; and in her tongue *is* the law of kindness.

She looks well to the ways of her household, and eats not the bread of idleness.

Her children arise up, and call her blessed; her husband *also*, and he praises her.

Many daughters have done virtuously, but you excel them all.

Favor *is* deceitful, and beauty *is* vain: *but* a woman *that* fears the LORD, she shall be praised.

Give her of the fruit of her hands;

and let her own works praise her in the gates.

Blessing of the Children

Many authorities maintain that only a Kohen (Priest) is permitted to use both hands. The concern is that a layman may be confused with a Kohen when he utters this Priestly blessing. Hence, there needs to be a distinction and the practice is that someone other than a Kohen places only one hand on the child's head. (Rabbi Michael Katz)

Parent places right hand on child's head and says

May GOD, the Most High God, Maker of Heaven and Earth bless you, [child's name], to walk with Him among the Righteous of the Nations, May GOD watch over you, shine His face toward you, show you favor, and grant you peace both now and forever more.

Blessing of the Wine

Recited over a full cup of wine or grape juice.

And on the Seventh Day GOD ended His work which He had made; and He rested on the Seventh Day from all His work which He had made.

And GOD blessed the Seventh Day, and sanctified it: because that in it He had rested from all His work which GOD created and made. (Genesis 2:2-3)

Blessed are You O LORD our God, King of the Universe, Who Creates the fruit of the vine.

We praise You GOD for the covenant that You made with Noah after the flood of the earth. We regret and admit that it is You who has been faithful to remember the covenant and us who have forgotten. You are blessed, LORD God, the Sovereign of the Universe, Who remembers the covenant, fulfills His pledge and keeps His word.

Washing of the Hands

The only reason to ask a Ben Noah to wash his/her hands is out of respect for prayers and as a reminder that every person should have hands that are clean from wrong doing toward his fellow man. For these purposes any method of washing hands should suffice. (Rabbi Yoel Schwartz)

Suggested meditation:

Psalm 24:3-5

Who shall ascend into the hill of the LORD? or who shall stand in His holy place?

He that has clean hands, and a pure heart; who has not lifted up his soul unto vanity, nor sworn deceitfully.

He shall receive the blessing from the LORD, and righteousness from the God of his salvation.

Blessing of the Bread

Blessed are you LORD our God, King of the Universe Who brings forth bread from the earth.

Pass the bread and let everyone break off a piece and eat it.

Eat the Seventh Day Meal

During the Meal

It is good to discuss Torah between courses: for instance, some discuss the weekly Torah Portion. Songs can also be sung. (See the song section.)

Suggestion: Type up some questions and create little "Torah" scrolls with them prior to the Seventh Day. Each person at the table takes a scroll and reads the question on it.

One person may answer or the group may discuss the question.

After the Meal

Psalm 92

A Sabbath Psalm

It is a good thing to give thanks unto the LORD, and to sing praises unto Your name, O Most High:

To show forth Your lovingkindness in the morning, and Your faithfulness every night,

Upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound.

For You, LORD, have made me glad through Your work: I will triumph in the works of Your hands.

O LORD, how great are Your works! *and* Your thoughts are very deep.

A brutish man knows not; neither does a fool understand this.

When the wicked spring as the grass, and when all the workers of iniquity do flourish; *it is* that they shall be destroyed for ever:

But You, LORD, *are most* high for evermore.

For, lo, Your enemies, O LORD, for, lo, Your enemies shall perish; all the workers of iniquity shall be scattered.

But my horn shall You exalt like *the horn of* an unicorn: I shall be anointed with fresh oil.

My eye also shall see *my desire* on my enemies, *and* my ears shall hear *my desire* of the wicked that rise up against me.

The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon.

Those that are planted in the House of the LORD shall flourish in the courts of our God.

They shall still bring forth fruit in old age; they shall be fat and flourishing;

To show that the LORD is upright: He is my rock, and there is no unrighteousness in Him.

Blessing after the Meal

Blessed are You, LORD our GOD, King of the Universe, Who feeds the whole world with His goodness, pleasantness, grace and mercy.

He gives bread to all flesh and the world is full of His Mercy.

Due to His great goodness, we have never lacked and will never be in need of food forever.

His great Name feeds and gives everyone his livelihood, does good to everyone, and prepares food for all those that He has created.

Seventh Day Noon Meal

Seventh Day Noon Meal

Blessing of the Wine

Recited over a full cup of wine or grape juice.

And the evening and the morning were the sixth day. Thus the heavens and the earth were finished, and all the host of them. And on the Seventh Day GOD ended His work which He had made; and He rested on the Seventh Day from all His work which He had made. And GOD blessed the Seventh Day, and sanctified it: because that in it He had rested from all His work which GOD created and made. (Genesis 1:31-2:3)

Blessed are You O LORD our God, King of the Universe, Who Creates the fruit of the vine. We praise You GOD for the covenant that You made with Noah after the flood of the earth. We regret and admit that it is You who has been faithful to remember the covenant and us who have forgotten. You are blessed, LORD God, the Sovereign of the Universe, who remembers the covenant, fulfills His pledge, and keeps His word.

Washing of the Hands

Suggested meditation

Psalm 24:3-5

Who shall ascend into the hill of the LORD? Or who shall stand in His holy place?

He that has clean hands, and a pure heart; who has not lifted up his soul unto vanity, nor sworn deceitfully.

He shall receive the blessing from the LORD, and righteousness from the God of his salvation.

Blessing of the Bread

Blessed are You, LORD our God, King of the Universe Who brings forth bread from the earth.

Pass the bread and let everyone break off a piece and eat it.

Eat the Seventh Day Noon Meal

Seventh Day Evening Meal

Seventh Day Evening Meal

Blessing of the Wine

Recited over a full cup of wine or grape juice.

And the evening and the morning were the sixth day. Thus the heavens and the earth were finished, and all the host of them. And on the Seventh Day GOD ended His work which He had made; and He rested on the Seventh Day from all His work which He had made. And GOD blessed the Seventh Day, and sanctified it: because that in it He had rested from all His work which GOD created and made. (Genesis 1:31-2:3)

Blessed are You O LORD our God, King of the Universe, Who Creates the fruit of the vine. We praise You GOD for the covenant that You made with Noah after the flood of the earth. We regret and admit that it is You who has been faithful to remember the covenant and us who have forgotten. You are blessed, LORD God, the Sovereign of the Universe, Who remembers the covenant, fulfils His pledge and keeps His word.

Washing of the Hands

Suggested meditation:

Psalm 24:3-5

Who shall ascend into the hill of the LORD? Or who shall stand in His holy place?

He that has clean hands, and a pure heart; who has not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the LORD, and righteousness from the God of his salvation.

Blessing of the Bread

Blessed are You LORD our God, King of the Universe, Who brings forth bread from the earth.

Pass the bread and let everyone break off a piece and eat it.

Eat the Seventh Day Evening Meal

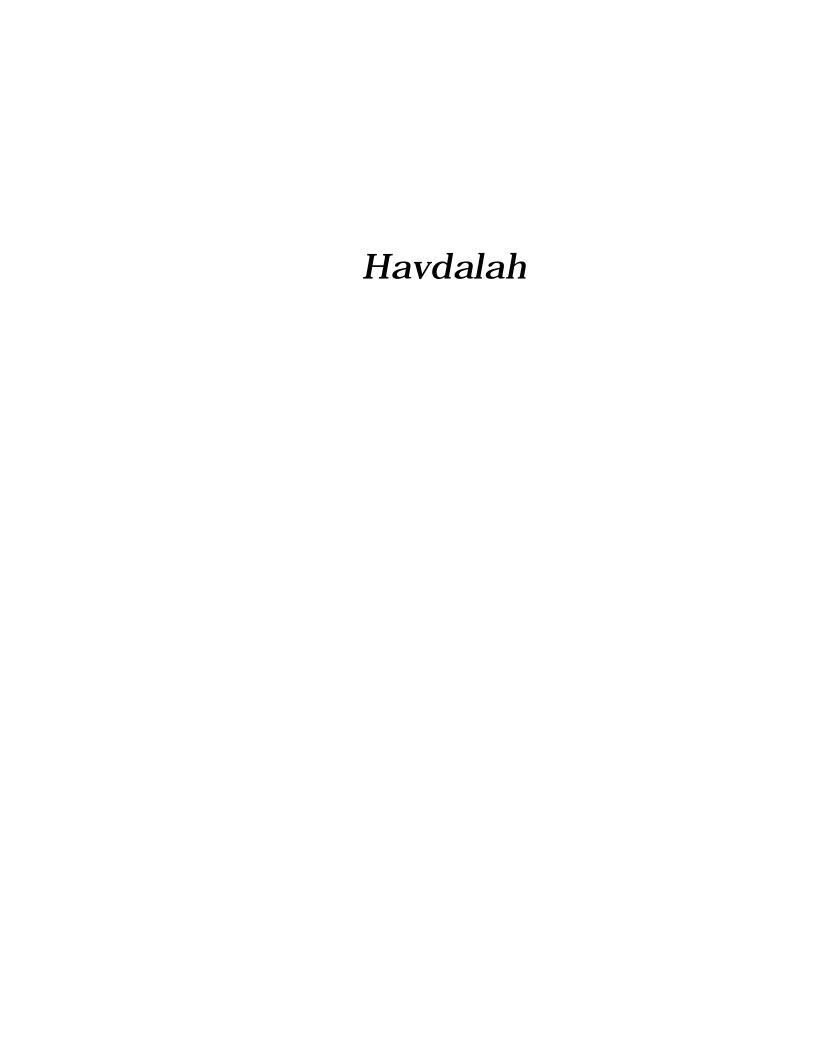
Blessing after the Meal

Blessed are You, LORD our God, King of the Universe, Who feeds the whole world with His goodness, pleasantness, grace and mercy.

He gives bread to all flesh and the world is full of His Mercy.

Due to His great goodness, we have never lacked and will never be in need of food forever.

His great Name feeds and gives everyone his livelihood, does good to everyone, and prepares food for all those that He has created.



Havdalah

At the Close of the Seventh Day, after Sundown

Behold, GOD *is* my salvation; I will trust, and not be afraid: for the LORD God *is* my strength and *my* song; He also is become my salvation. Therefore with joy shall you draw water out of the wells of salvation. (Isaiah 12:2-3)

Salvation belongs to the LORD. (Psalm 3:8) May Your blessings be upon those who believe in You.

Whoso trusts in the LORD, happy *is* he. (Proverbs 16:20) I will take the cup of salvation, and call upon the name of the LORD. (Psalm 116:13)

Blessing of the Wine

Recited over a full cup of wine or grape juice.

Blessed are You, O LORD our God, King of the Universe, Who creates the fruit of the vine.

Sweet Smelling Spices

Because we feel saddened at the departure of the Seventh Day, we indicate our need to revive our spirits by enjoying aromatic spices.

Blessed are You, O LORD our God, King of the Universe, Creator of various kinds of spices.

For the Flames

Use multi-wick candle. If possible, a candle with seven wicks, one to represent each of the seven Laws of Noah.

Blessed are You, O LORD our God, King of the Universe, Creator of the lights of fire. Blessed are You, LORD our God, King of the Universe, Creator of the lights of fire, Who taught Adam how to make fire, which is the source of all energy that enables man to make changes in this world.

Blessed are You, O LORD our God, King of the Universe, Who makes a distinction between the Seventh Day and the regular days of the week, between light and darkness, between Israel and the Nations of the world, and between Jew and Gentile, who together are partners in one Holy objective, to make Your Name One throughout the world.

You are blessed LORD, who makes a distinction between the sacred and the secular. Amen.

(The Remembering the Seventh Day, Seventh Day Noon Meal, Seventh Day Evening Meal, and Havdalah sections constitute a full reprint of *Shabbat: a Celebration for the Non-*

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