

Celebrating Shabbat

Jewish Family Living – Holiday Celebrations at Home
Congregation Beth El ♦ Bethesda, MD



The Weekly Holy Day

זְכוֹר אֶת-יְוֹם הַשַּׁבָּת לְקַדְּשׁוֹ: כִּי שֵׁשֶׁת-יָמִים עָשָׂה יְהוָה אֶת-הַשָּׁמַיִם
וְאֶת-הָאָרֶץ אֶת-הַיָּם וְאֶת-כָּל-אֲשֶׁר-בָּם וַיָּנַח בַּיּוֹם הַשְּׁבִיעִי עַל-כֵּן
בֵּרַךְ יְהוָה אֶת-יְוֹם הַשַּׁבָּת וַיְקַדְּשֶׁהוּ:

“Remember the sabbath day and keep it holy...For in six days God made heaven and earth and sea, and all that is in them, and God rested on the seventh day; therefore God blessed the sabbath day and hallowed it.”
(Exodus 20:8, 11)

Shabbat is a 25-hour period of rest starting just before sundown on Friday evening and ending at nightfall on Saturday. It is the perfect balance to our hectic, busy daily lives, giving us a weekly space to reconnect with family and friends.

Home Guide for your Friday evening Shabbat celebration

The following is a step-by-step guide to leading a traditional Friday night home celebration. Feel free to start your family’s Shabbat experience with any one or all of these practices, making certain emphasis on the three in bold.

The Order of the Home Service/Ritual

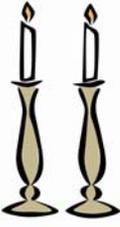
1. **Lighting Candles**
2. Singing Shalom Aleichem
3. Blessing the Family
4. **Reciting Kiddush** (sanctifying the day with a blessing over the wine)
5. Washing Hands
6. **Chanting Hamotzi** (a blessing over the bread)
7. The Meal (during which you may choose to discuss the weekly Torah portion)
8. After the Meal
 - a. Reciting Birchat HaMazon (the Grace After Meals)
 - b. Singing Zemirot (special songs for Shabbat)

1. Lighting Candles

The Ten Commandments appear twice in the Torah. In one wording it says to “remember” Shabbat and in another to “observe” it. Your Shabbat celebration begins with the lighting of candles (*hadlakat nerot*), symbolizing the transition between profane and sacred time. Candles should be lit eighteen minutes before sunset on Friday evening. Most families light two candles, although there are different traditions. It is customary to light the candles, which any family member can do, then cover your eyes as you recite the blessing. When you uncover your eyes and see the shining lights of the candles before you, the day of rest has begun.

One responds with Amen to a blessing which you hear another person say. You do not need to say Amen when you have recited the blessing yourself. Some families greet each other with kisses and wishes of Shabbat Shalom at the end of lighting the candles, while others wait until they have completed Hamotzi.

BLESSING OVER THE CANDLES



*Baruch atah Adonai, Eloheinu melech ha-olam,
Asher kidshanu b'mitzvotav,
V'tzivanu l'hadlik ner shel Shabbat.*

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְהַדְלִיק
וְצִוָּנוּ נֵר שֶׁל שַׁבָּת.

Praised are You, Adonai our God, Ruler of the Universe whose mitzvot add holiness to our lives and who gave us the mitzvah to kindle lights for Shabbat.

2. Singing Shalom Aleichem

This hymn is sung to welcome guests and angels alike to your Shabbat table.

1. שְׁלוֹם עֲלֵיכֶם, מִלְאַכֵי הַשָּׁרֵת, מִלְאַכֵי עֲלִיוֹן, מִמְלַךְ מַלְכֵי הַמַּלְאָכִים, הַקְדוֹשׁ בְּרוּךְ הוּא.	2. בּוֹאֲכֶם לְשָׁלוֹם, מִלְאַכֵי הַשָּׁלוֹם, מִלְאַכֵי עֲלִיוֹן, מִמְלַךְ מַלְכֵי הַמַּלְאָכִים, הַקְדוֹשׁ בְּרוּךְ הוּא.	3. בְּרִכּוֹנֵי לְשָׁלוֹם, מִלְאַכֵי הַשָּׁלוֹם, מִלְאַכֵי עֲלִיוֹן, מִמְלַךְ מַלְכֵי הַמַּלְאָכִים, הַקְדוֹשׁ בְּרוּךְ הוּא.	4. צִאתְכֶם עֲלֵיכֶם, מִלְאַכֵי הַשָּׁלוֹם, מִלְאַכֵי עֲלִיוֹן, מִמְלַךְ מַלְכֵי הַמַּלְאָכִים, הַקְדוֹשׁ בְּרוּךְ הוּא.
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3. Blessing the Family

If children are present, it is traditional for the parents to place their hands on the children's heads and recite the blessings below (followed by hugs and kisses).

BLESSING OVER THE CHILDREN

for sons:

May God bless you as
He blessed Ephraim and
Menashe.

יְשִׁמְךָ אֱלֹהִים
כְּאַפְרַיִם וְכַמְנַשֶּׁה.

Y'simcha Elohim k'Efrayim v'chi-M'nashe.

for daughters:

May God bless you as
He blessed Sarah,
Rebecca, Rachel, and
Leah

יְשִׁמְךָ אֱלֹהִים
כְּשָׂרָה, רִבְקָה,
רָחֵל, וְלֵאָה.

Y'simeich Elohim k'Sarah, Rivka, Rachel, v'Leah.

For all children, conclude with the threefold blessing.

*Y'varech'cha Adonai v'yish-m'recha.
Ya-eir Adonai panav eilecha vi-chuneka.
Yisa Adonai panav eilecha v'yaseim l'cha shalom.*

יְבָרְכֶךָ יְיָ וַיְשִׁמְרֶךָ.
יְאֵר יְיָ פָּנָיו אֵלֶיךָ וַיַּחֲנֶךָ.
יִשָּׂא יְיָ פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שָׁלוֹם.

May God bless you and keep you.
May God cause God's spirit to shine upon you and be gracious unto you.
May God turn God's spirit unto you and grant you peace.

Husbands then recite a section of Proverbs called Eishet Chayil (A Woman of Valor) to their wives. In the new version, women can read the section beginning “a good man who can find him...” to their husbands.

EISHET CHAYIL

Proverbs 31

A New Version by Susan Grossman

A Good Woman

A good woman who can find her? She is worth far more than rubies. She brings good and not harm all the days of her life. She girds herself with strength and finds her trades profitable. Wise counsel is on her tongue and her home never suffers for warmth. She stretches her hand to the poor, reaches her arms to the needy, all her friends praise her, her family blesses her. She is known at the gates as she sits with the elders. Dignity, honor are her garb. She smiles at the future.

A Good Man

A good man who can find him? He is worth far more than rubies. All who trust in him never lack for gain. He shares the household duties and sets a goodly example. He seeks a satisfying job and braces his arms for work. He opens his mouth with wisdom. He speaks with love and kindness. His justice brings him praises. He raises the poor, lowers the haughty. These two indeed do worthily true leaders of Zion. Give them their due credit. Let their works praise them at the gates.

אִשֶּׁת חַיִּיל מִי יִמְצָא. וְרַחֵק מִפְּגַמִּים מִכְרָה:
 בָּטַח בָּהּ לֵב בַּעֲלָהּ. וְשָׁלָל לֹא יִחְסַר:
 גִּמְלָתָהּ טוֹב וְלֹא רָע. כֹּל יָמֵי חַיֶּיהָ:
 דְּרֹשָׁה צְמֹר וּפְשֻׁתִים. וְתַעֲשֶׂה בְחָפְזָה כְּפִיָּה:
 הִיטָה כְּאֵנוּיֹת טוֹחָה. מִמְּרוֹחַק תָּבִיא לְחֶמְדָּה:
 וְתִקֶּם בַּעֲוֹד לַיְלָה. וְתִתֵּן טָרֶף לְבִיתָהּ וְחֵק לְנַעֲרֹתֶיהָ:
 זָמְמָה שְׂדֵה וְתִקְחֶהּ. מִפְּרֵי כְּפִיָּה נִטְעָה כֶּרֶם:
 חִגְרָה בַּעֲזוֹ מְתַנְיָהּ. וְתִאֲמֹץ זְרוּעֹתֶיהָ:
 טָעַמָה כִּי טוֹב סְחָרָה. לֹא יִכְבֶּה בַּלְיָלָה נֶרָה:
 יָדֶיהָ שְׁלֹחַה בְּכִישׁוֹר. וְכַפֶּיהָ תִּמְכּוּ פְלִיָּה:
 כַּפָּה פְּרֹשָׁה לַעֲנִי. וְיָדֶיהָ שְׁלֹחַה לְאֲבִיו:
 לֹא תִירָא לְבִיתָהּ מִשָּׁלֵג. כִּי כָל בִּיטָהּ לְבָשׁ שָׁנִים:
 מִכְרָבִים עֲשֻׂתָהּ לָהּ. שֵׁשׁ וְאַרְגָּמָן לְבוּשָׁהּ:
 נוֹדַע בְּשַׁעְרִים בַּעֲלָהּ. בְּשִׁבְתָּהּ עִם זְקֵנֵי אֶרֶץ:
 סָדִין עֲשֻׂתָהּ וְתִמְכֹר. וְחַגּוֹר נִתְּנָה לְכַנְעָנִי:
 עֵז וְהָדָר לְבוּשָׁהּ. וְתִשְׁחַק לְיוֹם אֲחֻרוֹ:
 פִּיָּה פְּתוּחָה בְּחֻקְמָה. וְתוֹרַת חֹסֵד עַל לְשׁוֹנָהּ:
 צוֹפְיָה הַלִּיכּוֹת בֵּיתָהּ. וְלֶחֶם עֲצֻלוֹת לֹא תֹאכַל:
 קָמוּ בְּנֵיהָ וְיִאֲשְׁרוּהָ. בַּעֲלָהּ וְיִהְיֶלְהָ:
 רַבּוֹת בְּנוֹת עֲשׂוּ חַיִּיל. וְאַתְּ עֲלִית עַל כָּלֶנָה:
 שָׁקֵר הַחַם וְהַבֵּל הַלֵּפִי אִשָּׁה יִרְאֵת יְיָ הִיא תִתְהַלַּל:
 תִּנוּ לָהּ מִפְּרֵי יָדֶיהָ. וְיִהְלֹלוּהָ בְּשַׁעְרִים מַעֲשֵׂיהָ:

4. Reciting Kiddush (sanctifying the day with a blessing over the wine)

A glass is raised, which may be a special kiddush cup, and three parts are recited. The first paragraph, called Va-y'chulu, comes from the Torah. The next part is the every day blessing over the wine. The third piece, the Kiddush, is the longer blessing sanctifying the Shabbat and reminding us of creation and the Exodus from Egypt, where as slaves we were not free to rest when we chose.

VA-Y'CHULU

The sixth day –
 The heavens and the earth, and all within them, were finished.
 By the seventh day God had completed the work which God had been doing; and so God rested for all God's work. Then God blessed the seventh day and sanctified it because on it God rested from all the work of creation.

וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם הַשֵּׁשִׁי.

וַיִּכְלוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צְבָאָם. וַיִּכַּל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיִּשְׁבַּת בַּיּוֹם הַשְּׁבִיעִי מְכַל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בּוֹ שָׁבַת מְכַל־מְלַאכְתּוֹ אֲשֶׁר בְּרָא אֱלֹהִים לַעֲשׂוֹת.



BLESSING OVER THE WINE

*Baruch atah Adonai Eloheinu melech ha-olam,
 Borei p'ri hagafen.*

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
 בּוֹרֵא פְרֵי הַגָּפֶן.

Praised are You, Adonai our God, Ruler of the Universe, who creates fruit of the vine.



KIDDUSH



*Baruch atah Adonai Eloheinu melech ha-olam,
asher kid'shanu b'mitzvotav v'ratza vanu,
v'Shabbat kodsho b'ahava uv-ratzon hin-
chilanu zikaron l'ma-asei v'reishit. Ki hu yom
t'chila l'mikra-ei kodesh zeicher litzi-at mitzra-
yim. Ki vanu vacharta v'otanu kidashta mikol
ha'amim, v'Shabbat kod-sh'cha b'ahava
uvratzon hinchaltanu. Baruch atah Adonai,
m'kadeish haShabbat.*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר וְקִדְּשָׁנוּ בְּמִצְוֹתַי וְרָצָה בְּנוּ,
וְשַׁבַּת קִדְּשׁוּ בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָנוּ,
זְכָרוֹן לְמַעֲשֵׂה בְּרֵאשִׁית.
כִּי חוּא יוֹם תְּחִלָּה לְמִקְרָאֵי קִדְּשׁ,
זְכָר לִיציאת מִצְרָם.
כִּי בָנוּ בְּחֵרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ
מִכָּל-הָעַמִּים, וְשַׁבַּת קִדְּשָׁתָּ
בְּאַהֲבָה וּבְרָצוֹן הִנְחַלְתָּנוּ.
בְּרוּךְ אַתָּה יי, מְקִדֵּשׁ הַשַּׁבָּת.

Praised are You, Adonai our God, Ruler of the Universe who has chosen and distinguished us by sanctifying our lives with Commandments. Lovingly You have favored us with the gift of Your holy Shabbat as our inheritance, a reminder of creation, first among the sacred days which recall the Exodus from Egypt. You have chosen us of all peoples for Your service, and You have given us a sacred purpose in life. In loving favor, You have given us Your holy Shabbat as a heritage. Praised are You, O God, who hallows the Shabbat.

5. Washing Hands

The ritual washing of hands has nothing to do with physical cleanliness. While the hands are obviously to be clean of dirt before food is eaten, even hands that are physically clean should be ritually washed before sitting down to eat.

Fill a cup or pitcher at the sink or over a bowl at the table. Put the cup in one hand and pour the water over the other hand, then switch hands. Some people repeat this three times. Next raise your hands and recite the blessing. Dry your hands after saying the blessing. Here is a challenging step – no one should say a word before hamotzi is recited and a piece of bread is eaten.

BLESSING FOR WASHING THE HANDS



*Baruch atah Adonai Eloheinu melech
ha-olam, asher kid'shanu b'mitzvotav
vtzvivanu al n'tilat yadayim.*

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר וְקִדְּשָׁנוּ בְּמִצְוֹתַי וְצִוָּנוּ עַל
נְטִילַת יָדַיִם.

Praised are You, Adonai our God, Ruler of the Universe,
who has sanctified us with commandments and has commanded us to wash our hands.

6. Chanting HaMotzi (The Blessing over the Bread)

Before eating dinner we recite *HaMotzi*, the blessing over bread. There are traditionally two loaves of challah on the table to represent the double portion of manna, which the Israelites received on Fridays while wandering in the Sinai desert. The loaves are covered with a fancy cloth or a paper napkin. There are many explanations for this tradition, one of which is so the challah won't be jealous of the candles and wine, which are blessed first.

In this step, uncover the challah and hold it while reciting the blessing. Next, tear or slice off a piece for each person at the table and sprinkle some salt on it. Salting the challah reminds us of the same practice done to Temple sacrifices. Now eat and talk!



HAMOTZI



*Baruch atah Adonai Eloheinu melech ha-olam,
Hamotzi lechem min ha-aretz*

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַמוֹצִיא לֶחֶם מִן הָאָרֶץ.

Praised are You, Adonai our God, Ruler of the Universe,
Who brings forth bread from the earth.

7. The Meal

One may wish to partake of traditional Shabbat foods and engage in a discussion of the weekly Torah portion. For the weekly portion and discussion questions, check out the Family Education Blog – Jewish Family Living (<http://jewishfamilyliving.blogspot.com>)

8. After the Meal

a. Saying Grace

After dinner is finished you may choose to recite *Birkat HaMazon*, the grace after meals, which can be found in Siddur Sim Shalom beginning on page 754. A line from Torah included in the grace explains why it is said: “You shall eat and be satisfied and (then) praise Adonai, your God for the good land God has given you.”

b. Singing Z'mirot

Many families enjoy staying around the table to sing traditional songs.

c. Keep that Shabbat feeling

Try making this night different and a special time for togetherness. Some families play games, read stories, or look through photo albums.

This guide was prepared by Congregation Beth El, with help from: www.myjewishlearning.com and Teaching Jewish Holidays by Robert Goodman. Prayer excerpts are from Siddur Sim Shalom and B'kol Echad, published by the United Synagogue of Conservative Judaism.