

Shabbat Evening at Home

The שַׁבָּת (Sabbath) Candles

We begin שַׁבָּת at home by lighting candles. Though any adult can light the candles, It is customary for the mother of the household to light at least two candles. In addition, daughters usually light a candle of their own. Candles should be lit 18 minutes before sundown on Friday night but no later than sundown. You can find candle lighting time in Chai Lights, This Week at Temple Israel, or on the Temple Israel website. The following blessing should be said, and then the candles should be lit. However, many people first light the candles, then recite this blessing while covering their eyes.

Blessed are you God
our Lord, Ruler of the universe,
who sanctified us with your commandments,
and commanded us to kindle the candle of Sabbath.

*Baruch ata Adonay
Eloheinu Melech ha'olam
asher kid'deshanu b'mitsvotav,
v'tseevanu lhadlick neir shel shabbat*

ברוך אתה אֱד-ו'ני
א-להינו מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל שַׁבָּת.

שַׁבָּת Dinner

It is customary to celebrate שַׁבָּת by eating a festive meal. It is an ideal time for a family to come together and spend some time with each other. At the head of the table should be two loafs of bread (customarily challah). The bread should be covered with a cloth or a napkin until after Kiddush has been said. A cup is filled with grape wine or grape juice for Kiddush.

The Parents' Blessing

It is traditional for parents to bless their children - young and old - at the שַׁבָּת table. The parent(s) who recites the blessing places both hands on the head of the children. A distinct blessing is said for a boy or for a girl. Another blessing is said for all children.

For a Boy

May God make you Like Ephraim
and Menashe.

*Y'simcha Elohim K'Ephraim
V'chee'Mnashe.*

יְשִׁמְךָ אֱ-לֹהִים כְּאֶפְרַיִם וּכְמִנְשֵׁה.

For a Girl

May God make you like Sarah,
Rebecca, Rachel and Leah.

*Y'simaich Elohim K'Sara, Rivka,
Rachel, V'leya.*

יְשִׁמְךָ א-לֹהִים כְּשָׂרָה, רִבְקָה,
רַחֵל, וְלֵאָה.

For All Children

May God bless you and watch over
you.

*Y'Varechecha Adonay
v'yishmerecha.*

יְבָרְכֶךָ אֱד-ו'ני וְיִשְׁמְרֶךָ

May God Shine God's face on you
and be gracious to you.

*Ya'er Adonay panav eilecha
v'yechoonecka.*

יָאֵר אֱד-ו'ני פָּנָיו אֵלֶיךָ וַיְחַנֶּנֶךָ

May God raise God's face toward
you and make peace for you.

*Yeesa Adonay panav eilecha
v'yaseim lecha shalom.*

יִשָּׂא אֱד-ו'ני פָּנָיו אֵלֶיךָ, וַיִּשֶׂם לְךָ
שְׁלוֹם

A Woman of Valor - אִשְׁת חַיִל

After the parents bless their children, it is customary for a husband to recite the words of Proverbs 31:10-31 to his wife. This text speaks of an ideal person in the eyes of the biblical author. Not only does she care for her family, but she succeeds in business and is recognized for her acts of charity.

A woman of valour who can find? for her price is far above rubies. The heart of her husband trusts in her, and he has no lack of gain. She does him kindness and not evil all the days of her life. She seeks wool and flax, and enjoys working with her hands. She is like a merchant vessel, bringing food from afar. She rises while it is still dark, and gives sustenance to her household, and food to her maidens. She considers a field and acquires it, and plants vineyards with the fruit of her hands. She girds her loins with strenght, and her arms are strong. She realizes that her merchandise is good, her lamp does not go out at night. Her hand is set on the distaff, her palm supports the spindle. Her palm is spread out to the poor, and her hand is sent out to the destitute. She doesn't fear for her children from the snow, because her house is dressed in scarlet. She makes herself coverlets, linen and purple are her clothing. Her husband is known in the gates (the equivalent to town hall), where he sits amongst the elders of the land. She makes linen clothing and sells, and her girdles she sells to the merchants. Strength and dignity are her clothing, and she celebrates the future. She opens her mouth with wisdom, and the Torah of kindness is on her toungue. She anticipates the ways of her household, and does not eat of the bread of idleness. Her children rise and extol her, her husband [rises] and praises her. (saying) "Many women have done valiently, but you are above them all. Charm is deceit, beauty is vein; A God-fearing woman is praiseworthy. Give her of the fruit of her hand, and let her works praise her in the gates."

Kiddush For שַׁבָּת

The שַׁבָּת meal begins with grape juice or grape wine, which is the traditional way to begin a festive meal. The קידוש (*Kiddush*), which means "sanctification", is recited over the wine or juice. The first paragraph recounts the creation of the earth. We remember that God rested on the seventh day of creation. This is why we have the שַׁבָּת. The second paragraph of קידוש talks of how God made the Jewish people holy, and gave us שַׁבָּת. Hold the cup at least 6 inches off the table, and recite קידוש, drinking the wine after the completion of the קידוש.

(Quietly - And it was evening and it was morning)
The sixth day. And the sky and the earths and all their array were finished. And on the seventh day God finished all God's work that God had done. And God rested on the seventh day from all his work the God had done. And God blessed the seventh day and made it holy, for in it God rested for all his work which God had created and made.

(Quietly- *Vayehee erev, vayehee boker*)
Yom Hashishi. Vayechulu hashamayim vecha-arets vchol tsva'am. Vayechal elohim bayom hasheviyee melachto asher asa, vayishbot bayom hasheviyi meechol melachto asher asah. Va'yevarech elohim et yom hasheviyi vayekadesh o-to, kee bo shabat meckol melachto asher bara elohim la'asot.

(Quietly- וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם הַשְּׁשִׁי. וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם. וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה, וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מְכַל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ. כִּי בּו שַׁבָּת מְכַל מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

Blessed are you God our Lord, King of the universe, who created the fruit of the vine.

Baruch ata adonay eloheinu melech ha'olam, borey peri hagafen.

בָּרוּךְ אַתָּה אֲדֹנָי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְרֵי הַגֶּפֶן.

Blessed are you God our Lord, King of the universe, who has made us holy through his commandments, and took pleasure in us, and God's holy Sabbath with love and favor you gave us. A reminder of creation. For it is the day of the beginning of the holy occurrences, a reminder of the exodus from Egypt. Because you chose us, and separated us from the other nations. And in love and favor you gave us your holy Sabbath. Blessed are you God, who makes the Sabbath holy.

Baruch ata adonay eloheinu melech ha'olam, asher keedshanu b'mitsvotav, ve'ratsa banoo, veshabat kodsho be'ahavah oob'ratson hincheelanu, zeekaron l'maase b'reishit. Kee hoo yom t'chilah l'mikra'ey kodesh, zecher l'yetsiyat mitsrayim. Kee vanoo bacharta, veotanoo keedashta, mechol ha'amim. Ve'shabat Kodshecha be'hava oovratson hinchaltanoo. Baruch Ata Adonay, mekadash hashabat.

בָּרוּךְ אַתָּה אֲדֹנָי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתַי וְרָצָה בָנוּ. וְשַׁבַּת קִדְּשׁוֹ בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָנוּ. זְכוֹר לְמַעֲשֵׂה בְרֵאשִׁית. כִּי הוּא יוֹם תְּחִלַּת לְמִקְרָאֵי קִדְּשׁ. זְכוֹר לִיצִיאַת מִצְרַיִם. כִּי בָנוּ בְּחַרְתָּ. וְאוֹתָנוּ קִדְּשָׁתָּ, מְכַל הַעֲמִים. וְשַׁבַּת קִדְּשָׁךְ בְּאַהֲבָה וּבְרָצוֹן הִנְחַלְתָּנוּ. בָּרוּךְ אַתָּה אֲדֹנָי, מְקַדֵּשׁ הַשַּׁבָּת

Hand Washing נְטִילַת יָדַיִם

In Jewish law, one is required to ritually wash one's hands prior to eating bread. One's hands should be completely physically clean before the ritual washing. Take a cup with at least 6 ounces of water. Say the blessing below, and then pour the water onto each hand, getting the water to come in contact with the entire hand (at least the whole of the fingers). Dry hands thoroughly. There are different customs as to how many times to pour the water on to each hand and in what order. Also, most people delay the blessing until they begin drying their hands. I prefer to say the blessing before pouring the water.

Blessed are you God our Lord, Ruler of the universe, who sanctified us with your commandments, and commanded regarding the washing of hands.

Baruch ata Adonay Eloheinu Melech ha'olam asher kid'deshanu b'mitsvotav, v'tsevanu al netilat yadayim.

בָּרוּךְ אַתָּה אֲדֹנָי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתַי, וְצִוָּנוּ עַל נְטִילַת יָדַיִם

Hamotsee הַמוֹצֵיא

After Kiddush, we say *Hamotsee* on two loaves of bread. Traditionally, we use Challah for that bread. We have two loaves of bread to symbolize the double portion of manna that God provided for the Children of Israel on Friday, so that they would not have to gather manna on שַׁבָּת. We say the following blessing, and then a piece of one of the loaves is given to everyone at the שַׁבָּת table.

Blessed are you God our Lord, Ruler of the universe, who brings forth bread from the Earth.

Baruch ata adonay eloheinu melech ha'olam, hamotsee lechem meen ha'arets.

בָּרוּךְ אַתָּה אֲדֹנָי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצֵיא לֶחֶם מִן הָאָרֶץ.

Grace After Meals בְּרַכַּת הַמְּזוֹן

The Grace After Meals is said after any meal including bread. It can be found in any sidur.