The Complete Guide to Sharing Shabbat

Friday Night

SHABBAT UK 01-02 MARCH 2019
Candle Lighting

On Shabbat, we step back from certain activities (called melachah in Jewish law) to help us appreciate what we have accomplished during the week and to provide a weekly reminder that God is the ultimate Creator in charge of the world. Lighting candles, which we do just prior to Shabbat starting, provides the perfect contrast between the week and Shabbat; we create light (a melachah) before Shabbat and then immediately benefit from that light on Shabbat. Savour the moment and the twinkling lights of Shabbat.

Blessed are You, Hashem our God, King of the Universe, who has made us holy with His commandments and commanded us to light the Shabbat light.

Atah Adonai Eloheinu
Melech ha-olam, asher
kid'shanu b'mitzvotav
v'tzivanu l'hadlik neir
shel Shabbat.

We welcome Shabbat into our homes through the act of lighting candles. When we walk into a dark room and switch on the light, we have not changed anything in the room, but we have changed our capacity to see what was already there. Shabbat is a day in which we look at the world in 'a different light'. Shabbat is a day to stop and marvel at the wonder of God’s magnificent creations and to focus on the depth and goodness of others. By lighting candles we therefore make a symbolic and physical differentiation between an ordinary day and Shabbat as well as a making powerful statement about what Shabbat is.

Candle-lighting has a particular historical resonance too. Another aim of lighting Shabbat candles is to cultivate shalom bayit (peace in the home), through light. Candle-lighting was first legislated by the Rabbis of the Mishnaic period in the Land of Israel, around 1,900 years ago. Providing light at night was difficult and relatively rare, so most nights were spent in darkness. Having Shabbat lights truly made Shabbat stand out from the rest of the week.

For thousands of years the Shabbat candles brought warmth and light. They offered a chance to see things anew, both literally and figuratively. To this day they usher in the peace, warmth, love and light of the precious day that is Shabbat.
There is a beautiful and inspiring prayer, traditionally said by Jewish women across the world at this special and powerful moment.

Yehi ratzon lefanecha Adonai Elohai velohei avosai, Shetcheonen oti [ve’et ishee, ve’et banai, ve’et benotai, ve’et Avi, ve’et imi] ve’et Kol krovai; Vetoten lanu ulechol yisrael chayim tovim va’arukim: Vetzikereinu bezichron tova overacha; Vetifkedeinu bifeikut yeshua verachamim: Utevarecheinu berachot gedolot; Vetashtlim bateinu; Vetasheken Shechinatecha beineinu. Vezakeini legadel banim uvenei banim chachamim unevonim, ohanvei Adonia, yirei Elohim, anshei emet zera kodesh B’Adonai dveikim, Ume’irim et ha’olam baTorah umaasim tovim, Uvechol melechet avodat haboreh. Ana Shema et techinati ba’eit hazot, bizechut Sara veRivka veRachel veLeah imoteinu, Veha’er neireinu shelo yichbeh le’olam va’ed, Veha’er paneha venivasheya. Amen

May it be Your will Lord, my G-d and G-d of my forefathers, that You show favour to me (my husband | my sons | my daughters | my father | my mother) and all of my relatives; and that You grant us and all Israel a good long life; 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 households complete; that You cause Your Presence to dwell among us. Privilege me to raise children and grand-children who are wise and understanding, who will love Hashem and fear G-d, people of truth, holy offspring attached to G-d, who will illuminate the world with Torah and good deeds and with every labour in the service of the Creator. Please, hear my supplication at this time, in the merit of Sarah, Rebecca, Rachel and Leah, our Mothers, and cause our light to illuminate that it be not extinguished forever, and let Your countenance shine so that we are saved. Amen.
Shalom Aleichem

malachei hashareit, malachei elyon, mimelech malchei ham’lachim, Hakadosh Baruch Hu.

Boachem l’shalom, malachei hashalom, malachei elyon, mimelech malchei ham’lachim, Hakadosh Baruch Hu.

Bar’chuni l’shalom, malachei hashalom, malachei elyon, mimelech malchei ham’lachim, Hakadosh Baruch Hu.

Tzeit’chem l’shalom, malachei hashalom, malachei elyon, mimelech malchei ham’lachim, Hakadosh Baruch Hu.

Welcome, ministering angels, angels of the Most High, the supreme King of kings, the Holy One, blessed be He.

Enter in peace, angels of peace, angels of the Most High, the supreme King of kings, the Holy One, blessed be He.

Bless me with peace, angels of peace, angels of the Most High, the supreme King of kings, the Holy One, blessed be He.

Go in peace, angels of peace, angels of the Most High, the supreme King of kings, the Holy One, blessed be He.

Before eating, the custom is to sing ‘Shalom Aleichem’ – literally ‘welcome to you.’ The song welcomes in ‘malachim’ – special angels that accompany the Shabbat.

Angels are often depicted in painting and sculpture, from as far back as the 3rd century in the Catacomb of Priscilla, as male humans, typically with wings. Such depictions echo pictures of the Greek gods and goddesses. Needless to say, they are not the subject of this song of invitation.

The word ‘malach’ in Hebrew, means a messenger or communication mechanism. They are mentioned in Biblical, Midrashic and Kabalistic literature. The idea is that when God acts in the world ‘behind the scenes’ we feel as if it is God acting via a messenger or intermediary.

On Shabbat, there is a different atmosphere; a different set of messengers and messages.

For six days God created a home for man. To do so He had to withhold His Infinite Presence to make space for man. On the seventh day He rested; He stopped holding back. He let His presence re-emerge. The human acts in reverse. During the six days of each week, we step forward and fill the void God left for us. But on the Shabbat we step back. We invite God’s Presence – His message and messengers – to enter our homes, our families and our communities. We ask for His wisdom, love and guidance. We invite the blessings that Shabbat offers to enter our minds, our lives and our homes.
The final song we sing before starting the meal is ‘Eishet Chayil’, literally, ‘A woman of valour’. The words come from the final chapter of the book of Proverbs. Jewish tradition views Shabbat as the bride of the Jewish people, and the love song depicts our love of Shabbat (often referred to in Kabbalistic texts as a ‘Queen’).

Many also see it as an opportunity to stop, before eating the most important and lavish meal of the week, to appreciate those who worked so hard to make it so special. Throughout history, it was traditionally the mother of the family who laboured to prepare the meal. It is easy to appreciate those who make lots of money, or who have careers. It is far more difficult to properly value the day to day running of the most important institution in Judaism, and the most crucial institution in society: the home.

Some have the custom, after singing Eishet Chayil, for each child to tell their mother (in some families the father too) things they appreciated about them that week.

**Eishet Chayil**

mi yimtza, v’rachok mip’ninim michrah.
Batach bah leiv balah, v’shalal lo yechsar.
G’malat-hu tov v’lo ra, kol y’mei chayeha.
Dar’shah tzemer ufishtim, vata-as b’cheifetz kapeha.
Hay’tah ka-oniyot socheir, mimerchak tavi lachmah.
Vatakom b’od laylah, vatitein teref l’veitah,
V’chok l’na-aroteha.
Zam’mah sadeh vatikacheihu, mip’ri chapeha nat’ah karem.
Chag’rah v’oz mot’neha, vat’ameitz z’ro-oteha.
Ta-amah ki tov sachrah, lo yichbeh valaylah neirah.
Yadeha shil’chah vakishor, v’chapeha tam’chu falech.
Kapah par’sah le-ani, v’yadeha shil’chah la-evyon.
Lo tira l’veitah mishaleg, ki chol beitah lavush shanim.
Marvadim as’tah lah, sheish v’argaman l’vushah.
Noda bash’arim balah, b’shivto im ziknei aretz.
Sadin as’tah vatimkor, vachagor nat’nah lak’na-ani.
Oz v’hadar l’vushah, vatischak l’yom acharon.
Piha pat’chah v’choch’mah, v’torat chesed al l’shonah.
Tzofiyah halichot beitah, v’lechem atzlut lo tocheil.
Kamu vaneha vay’ash’ruha, balah vay’hal’lah.
Rabot banot asu chayil, v’at alit al kulalah.
Sheker hachein v’hevel hayofi, ishah yirat Adonai hi tithalal.
T’nu lah mip’ri yadeha, vihal’luha vasharim ma-aseha.
A woman of strength, who can find? Her worth is far beyond pearls.

Her husband’s heart trusts in her, and he has no lack of gain.

She brings him good, not harm, all the days of her life.

She seeks wool and linen, and works with willing hands.

She is like a ship laden with merchandise, bringing her food from afar.

She rises while it is still night, providing food for her household, portions for her maids.

She considers a field and buys it; from her earnings she plants a vineyard.

She girds herself with strength, and braces her arms for her tasks.

She sees that her business goes well; her lamp does not go out at night.

She holds the distaff in her hand, and grasps the spindle with her palms.

She reaches out her palm to the poor, and extends her hand to the needy.

She has no fear for her family when it snows, for all her household is clothed in crimson wool.

She makes elegant coverings; her clothing is fine linen and purple wool.

Her husband is well known in the gates, where he sits with the elders of the land.

She makes linen garments and sells them, and supplies merchants with sashes.

She is clothed with strength and dignity; she can laugh at the days to come.

She opens her mouth with wisdom, and the law of kindness is on her tongue.

She watches over the ways of her household, and never eats the bread of idleness.

Her children rise and call her happy; her husband also praises her:

“Many women have excelled, but you surpass them all.”

Charm is deceptive and beauty vain: it is the God-fearing woman who deserves praise.

Give her the reward she has earned; let her deeds bring her praise in the gates.
Blessing Children

There is a beautiful custom on Friday night for parents to bless their children. The act symbolises continuity, but also expresses a love and appreciation of each child in a tangible and moving way. When Jacob blessed his grandchildren, he said: ‘Israel will bless [their sons] through you, saying: May God make you like Ephraim and like Menashe’ (Bereishit 48:20).

The blessing for boys repeats Jacob’s phrase. The blessing for girls invokes the four ancestral mothers of the Jewish people: Sarah, Rebecca, Rachel and Leah. In both cases, this is followed by the priestly blessing.

Traditionally the parent stands with their hands on the child’s head whilst reciting the blessing, before kissing their child. Some take the opportunity to whisper a special message of appreciation unique for each child.

To sons, say:

May God make you like Ephraim and Manasseh.

To daughters, say:

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

Then, to both sons and daughters, say:

May the Lord bless you and protect you.

May the Lord make His face shine on you and be gracious to you.

May the Lord turn His face toward you and give you peace.

From the Gift of Rest by Senator Joe Lieberman

Of all the things that observant Jews do on the Sabbath, which anyone of any faith should do, I would put blessing your family high on the list. It is a moment of connection and love between parent and child. No matter what has happened during the past week, the parent feels blessed to have that child and asks for God’s blessing for that son or daughter. As a parent you know that weeks can go by when you think of your children as less than a blessing and more as a problem to be solved. Any parent knows what I’m talking about, no matter what the age of the child. Stopping to bless our children once a week makes us pause to appreciate how blessed we are to have them in the first place and reminds them of the love we feel for them. Our children are truly precious gifts from the Holy One.
One of the most familiar parts of a traditional Friday night meal is Kiddush, through which we introduce the meal.

The word ‘Kiddush’ literally means ‘sanctify’ or to separate the day. It tells us that we are entering something different to everything else that we do.

We use wine (or grape juice) as the fruit of a tree that can impact the human and alter our minds. Used well it can help us break down boundaries, achieve deeper connections and experience greater joy. Abused it can diminish the human to an animal or worse.

As such it stands as a symbol for the world as a whole. Life and its offerings are intrinsically neither good nor bad. They are tools, challenges and opportunities. It is our free will that can determine whether they are used to build or to destroy.

As Shabbat re-acquaints us with our better selves, the wine of Kiddush becomes a source of celebration.

Making Kiddush turns the ordinary into the extraordinary. It lifts the meal, transforms the atmosphere and converts Friday night into Shabbat.
And it was evening, and it was morning –

The sixth day.

Then the heavens and the earth were completed, and all their array. With the seventh day, God completed the work He had done. He ceased on the seventh day from all the work He had done. God blessed the seventh day and declared it holy, because on it He ceased from all His work He had created to do.

When saying Kiddush for others add the words in brackets:
(Please pay attention, my teachers, colleagues and friends:)

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

Blessed are You, Lord our God, King of the Universe, Who has made us holy through His commandments, who has favoured us, and in love and favour He gave us His holy Sabbath as a heritage, a remembrance of the work of creation. It is the first among the holy days of assembly, a remembrance of the exodus from Egypt. For You chose us and sanctified us from all the peoples, and in love and favour gave us Your holy Sabbath as a heritage. Blessed are You, Lord, Who sanctifies the Sabbath.

Some Tips for Kiddush making

• Ideally, one should make Kiddush immediately on returning from Shul.
• One should make Kiddush over good wine. It does not have to be special Kiddush wine or grape juice, but it should be certified as kosher.
• A Kiddush cup should be large and beautiful and filled to the brim
• There are different customs about standing and sitting for Kiddush. This is because Kiddush fulfils two roles. It is the time when we testify to God’s creation of the world, so like witnesses in courts of law, we should stand for it. But Kiddush is also a moment when we designate the table at which we will eat our meal and for that it makes sense to sit. Different communities have their own practices regarding this. A common practice is to stand from the beginning of Kiddush and to sit just before making the blessing for wine or just before drinking the wine. The predominant British-Jewish custom is to stand all the way through.
• The person making Kiddush should drink a large mouthful of wine immediately after he makes Kiddush. It is not essential for everyone present to drink some wine, though it is nice if they can.

My father, Moshe Ben Aaron of Blessed Memory, had sent me 10 years previously a kilo of raisins. This was during the interrogation period and it was permitted to receive raisins. After the trial it was no longer permitted to receive anything like this. I had saved the raisins during these years, I only used them for Kiddush. Although one needed the fruit of the vine — wine, but out of ignorance I decided that raisins were also fruit of the vine. Every Shabbat we would gather in another hut and I would make Kiddush over two raisins. By the tenth year there only remained to me a few handfuls of the raisins, but this was enough to make wine. And there was more. Every day a prisoner would receive a spoonful of sugar. People at once ate the sugar. But I decided to collect it. Every day I added another spoonful and another. After a month I had enough sugar. I poured the sugar, raisins and hot water into the water-bottle and hid it underneath the bed. Although I was afraid that there might be a sudden search and they would discover my wine, but I had no choice…

Yosef Mendelevich, on one of his experiences as a Jewish ‘Prisoner of Zion’ in the former Soviet Union. Extracted from his book ‘From the Edge of the Heavens’
Washing of the Hands

Sometimes, the simplest of actions can carry profound messages. After sanctifying the day by making Kiddush, we perform 'netilat yadayim', literally ‘the elevating of the hands’, pouring water over each hand once, twice or three times according to your practice, starting. We then recite the appropriate b'racha (blessing) and dry our hands.

‘Elevating our hands’ takes us back to the Temple in Jerusalem, where it was a significant part of the service in the Temples. But its message has profound relevance for us today.

The act of eating can be an animalistic act. Herbivores devour the plants around them, carnivores devour the herbivores, and humans devour anything their hands, knives and forks can get themselves into. Alternatively eating can be an elevated act. The food we absorb provides the energy that we can use to help others, and to do ‘mitzvot’ over the coming hours.

Following the Kiddush with its emphasis on transforming the day as a whole, the washing of the hands focuses on the meal itself. Our hands are the tools that will be doing the eating. As such we seek to ‘elevate’ them, in the way that the Kohen would elevate his hands before serving in the Temple. The water we pour over the hands is not merely an act of physical cleanliness, but an act of conscious preparation to transform the act of eating into one that is enjoyable, meaningful and elevating all at once.

Before we eat bread, we wash our hands by filling a cup and pouring water over each hand once, twice or three times according to your practice. Then we say the following b'rachah. (We do not speak from the time we say this b'rachah until we have eaten our first mouthful of bread, except to say Amen.)

Baruch Atah Adonai Eloheinu Melech ha-olam, asher kid'shanu b'mitzvotav v'tzivanu al netilat yadayim.

Blessed are You, Lord our God, King of the Universe, who has made us holy through His commandments, and has commanded us about washing hands.
Tips for hand washing

• Washing hands for religious purposes is done by pouring water from a cup over both one’s hands. That way it is a purposeful act rather than just allowing the water to flow from a tap or even poured from a jug.

• Since nothing should come between one’s hands and the water, all rings should be removed before washing. A person wearing a plaster or cast which cannot be removed should simply wash the rest of his/her hands.

• It is customary to take the cup in the right hand and pour water over the left, then pouring water over each hand once, twice or three times according to your practice, with water reaching up to the wrist.

• After washing hands, one should shake off the excess water, make the blessing and dry the hands.

Rabbi Akiva was one of our greatest scholars, who was executed by the Romans during the Hadrianic persecutions (c. 135 CE). In a fascinating passage, the Talmud (the main work of Rabbinic law, lore and ethics), describes the commitment made by Rabbi Akiva to netilat yadayim. Whilst languishing in a cruel Roman prison, his students managed to bring him some water to quench his thirst. Yet their Rabbi insisted on using some of it to do netilat yadayim rather than drink it all. At that time of Roman tyranny, less than 70 years after the Romans had destroyed the second Temple, Rabbi Akiva’s dedication to netilat yadayim and Jewish practice in general must have inspired those around him, especially in the prison. It made enough of an impression on his students to be recorded for posterity in the Talmud.
After washing our hands, we remain silent until we say the b’rachah for the bread, and the meal starts. On Shabbat, the host of the meal will say the b’rachah over two large loaves, known as challot (challah in the singular). Answer ‘Amen’ after the b’rachah.

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

Atah Adonai Eloheinu Melech ha-olam, hamotzi lechem min ha’aretz.

Making Hamotzi and eating Challah

Eating ‘challah’ as the special Shabbat loaves are called, or an appropriate dietary substitute such as oats, is one of the most popular Shabbat observances. Without it, there would be no Great Challah Make or any of the wonderful challot (plural) available from certified kosher bakeries in many Jewish communities and supplied from those bakeries to some supermarkets.

The two loaves represent the double portion of manna that the Children of Israel gathered on Fridays during their 40 years in the desert, after having left Egypt.

It is easy to appreciate an open miracle. But Judaism trains us to appreciate the regular as well. By making a blessing we recognise that we cannot just take things for granted. Appreciation is a deep theme of Shabbat (see words of Torah). In making a public blessing on the bread, we take a moment to appreciate the panoply of pleasures – physical, emotional and spiritual – that we are about to receive during the meal.

The bread is traditionally dipped in salt, commemorating the Temple offerings that were all salted. The Temple was a place where man could experience transcendence directly. Salt is a preservative. Its symbolism in the Temple was that inspired moments should be preserved and not spoiled.

Whilst we may not have a Temple in space, we have its equivalent in time: Shabbat. The salt tells us that the joy, connection and inspiration of its meals should be cherished and preserved.
Friday Night Meal

One of the mitzvot of Shabbat is ‘oneg’ – to have pleasure. Food is part of the Shabbat joyfulness and celebration. Meals are a highlight of the whole Shabbat experience, and our mitzvah is to enjoy them!

There are many traditional foods and many customs that have evolved in different communities across the world. To fulfil the mitzvah of ‘oneg’ – literally ‘taking pleasure’ – requires really appreciating the food that we eat, and the enormous effort that went into every aspect of its preparation.

The meals are especially enjoyable, being free from interruption and distraction. Shabbat meals are pure quality time: bonding through singing, talking, eating and sharing words of Torah.

Tips when eating Challah

- The meals of Shabbat, both Friday night and Shabbat lunch, should start with a blessing on two complete loaves of bread. It is preferable to have two loaves at Seudah Sh’lishit (the ‘third meal’) too.

- One person may make the blessing on behalf of all those gathered to eat. Ideally, the loaf should be whole, it should not be sliced. Where no fresh bread is available, one may use a frozen loaf or matzot.

- The loaves should be covered with an attractive cloth.

- It is best to hold the loaves up whilst making the blessing.

- On Shabbat, we make our blessing over two complete loaves bread / bread rolls. Once the blessing has been made, we cut the loaf and the person who made the blessing eats some challah first before distributing pieces to others.

- The bread should be dipped in salt before it is eaten. Some people sprinkle the salt on another plate before making hamotzi.

- Since at a mourner’s meal, we hand bread to the mourner, the tradition is not to do so at other times, and so it is customary to pass the cut bread on a plate allowing each person to help themselves.
Zemirot

Zemirot are the special songs we sing at Shabbat meals. They are a mixture of poems and prayers that were written by Rabbis and poets throughout the ages. They describe the wonderful atmosphere that Shabbat brings.

This song is believed to have been written by Rabbi Yitzchak Luria, who was one of the most influential Rabbis in the field of kabbalah, mysticism. He lived in sixteenth century Tsefat, in Israel. The first letters of the stanzas spell his name. However, some of the stanzas have historic roots and this song may be based on an older version.

Yo’m zeh le-’Israil
orah vesimchah, Shabbat menuchah.

Tzivita pikudim, bema’amad har Sinai.
Shabbat umo’adim, lishmor bechol shanai.
La-aroch lefanai, maseit va’arucha, Shabbat menuchah.

Chemdat hal’vavot l’umah sh’vurah,
Linfashot nichavot neshamah yeteirah,
L’nefesh m’tzeirah yasir anachah, Shabbat menuchah.

Kidashta beirachta, oto mikol yamim.
B’sheishet kilita m’lechet olamim.
Bo matz’u agumim, hashekei kvitach, Shabbat menuchah.

Zemirot or other songs are ideal to sing in between courses or when there is a break in between conversations. You can prepare for the Shabbat by listening to some of the most common zemirot in advance online (just google ‘Shabbat zemirot’!) and sharing them with guests who will be coming. Other popular songs can be found on pages 52-61.
This day for Israel
is light and joy, a Sabbath of serenity.

At the assembly at Sinai You decreed the laws, Sabbath and the festivals – to keep them all My years; Setting a table before Me with courses of fine food – A Sabbath of serenity. **This day for Israel is light and joy, a Sabbath of serenity.**

Heart’s delight to a shattered people, To suffering spirits, an extra soul. From troubled hearts may it banish sighs – A Sabbath of serenity. **This day for Israel is light and joy, a Sabbath of serenity.**

You sanctified and blessed it above all other days. In six days You finished the making of all worlds. On it sad souls find quiet and safety – A Sabbath of serenity. **This day for Israel is light and joy, a Sabbath of serenity.**

All work is forbidden by the revered One’s commandment. I will merit royal glory if I keep the Sabbath day, Bringing the awesome One a sweetly scented gift –A Sabbath of serenity. **This day for Israel is light and joy, a Sabbath of serenity.**

Renew our Sanctuary, remember the ruined city. Bestow Your goodness, Saviour, on one who is sad, Yet still she spends the Sabbath in song and praise – A Sabbath of serenity. **This day for Israel is light and joy, a Sabbath of serenity.**
Mah Yedidut

מַה יְּדִידוּת, אַתְּ שַׁבָּת הַמַּלְכָּה,
בְּכֵן נָרוּץ לִקְרָאתֵךְ, בּֽוֹאִי כַּלָּה נְסוּכָה,
לְבוּשׁ בִּגְדֵי חֲמוּדוֹת, לְהַדְלִיק נֵר בִּבְרָכָה,
וַתֵּֽכֶל כָּל הָעֲבוֹדוֹת, לֹא תַעֲשׂוּ מְלָאכָה.

לְהִתְעַנֵּג בְּתַעֲנוּגִים בַּרְבּוּרִים וּשְׂלָו וְדָגִים.
מֵעֶֽרֶב מַזְמִינִים, כָּל מִינֵי מַטְעַמִּים,
מִבְּעוֹד יוֹם מֻכָּנִים, תַּרְנְגוֹלִים מְפֻטָּמִים,
וְלַעֲרֹךְ בּוֹ כַּמָּה מִינִים, שְׁתוֹת יֵינוֹת מְבֻשָּׂמִים,
וְתַפְנוּקֵי מַעֲדַנִּים, בְּכָל שָׁלֹשׁ פְּעָמִים.

לְהִתְעַנֵּג בְּתַעֲנוּגִים בַּרְבּוּרִים וּשְׂלָו וְדָגִים.

נַחֲלַת יַעֲקֹב יִירָשׁ, בְּלִי מְצָרִים נַחֲלָה,
וִיכַבְּדֽוּהוּ עָשִׁיר וָרָשׁ, וְתִזְכּוּ לִגְאֻלָּה,
יוֹם שַׁבָּת אִם תִּשְׁמֹֽרוּ, וִהְיִיתֶם לִי סְגֻלָּה,
שֵֽׁשֶׁת יָמִים תַּעֲבֹֽדוּ, וּבַשְּׁבִיעִי נָגִֽילָה.

לְהִתְעַנֵּג בְּתַעֲנוּגִים בַּרְבּוּרִים וּשְׂלָו וְדָגִים.

Mah Yedidut is a much-loved Shabbat song with many exciting and varied tunes. This song speaks of the great excitement we have to prepare for Shabbat, its obligations and the wonderful rewards of celebrating Shabbat and keeping it holy.
How beloved is your contentment, you Sabbath Queen! So we run to greet you: Come, anointed bride! Dressed in beautiful garments to kindle the flame with blessing. And all labour has ceased, “You shall not do work.”

To delight in pleasures: fatted fowl, quail and fish.

From the day before, they prepare all kinds of delicacies. While still day fattened chickens are made ready; And setting up diverse kinds, drinking wines; all sweet-smelling. And we enjoy luxurious delicacies at all three occasions.

To delight in pleasures: fatted fowl, quail and fish.

The heritage of Jacob shall they inherit; an inheritance without constraints. Both rich and poor shall honour it and [thereby] merit redemption. If you observe the Sabbath Day “You shall be for Me a treasure.” “Six days you shall do your work” but on the seventh we will rejoice.

To delight in pleasures: fatted fowl, quail and fish.

Your mundane matters are forbidden, and even figuring accounts. Contemplation is permissible, and arranging marriages and to arrange for a child to be taught a holy book and how to chant and to engage in beautiful words in all corners and gathering places.

To delight in pleasures: fatted fowl, quail and fish.

Your walk be slow; call the Sabbath a delight. Sleeping is praiseworthy when for restoring the soul. Therefore my soul for you is longing, to be content in love. Fenced in like roses; on it shall son and daughter rest.

To delight in pleasures: fatted fowl, quail and fish.

A foretaste of the World to Come is the Sabbath day of contentment. All who delight in it shall merit much joy. From the suffering preceding the coming of the Messiah they shall be rescued to relief. May our redemption flourish and grief and sighing flee.

To delight in pleasures: fatted fowl, quail and fish.
This song is usually sung on Friday nights towards the end of the meal. Each of its four verses correspond to the four blessings we recite in bensching. It has no known author, but it was most likely written in northern France during the fourteenth century. Tzur Mishelo was probably originally sung just before bensching on Shabbat, Yom Tov and at s’machot (celebrations).

Tzur Mishelo

achalnu, bar’chu emunai, sa-vanu vehotarnu kidvar Adonai.

Hazar et olam ro-einu, achalnu et lachmo v’yeino shatinu, al kein nodeh lishmo unha’lo b’finu amarnu v’aninu ein kadosh ka-adonai.

Tzur Mishelo achalnu, bar’chu emunai, sa-vanu vehotarnu kidvar Adonai.

B’shir v’kol todah n’vareich leiloheinu, al eretz chemdah tovah shehinichil la-avoteinu. Mazon v’zeidah hisbia l’nafsho, chasdo gavar aleinu v’emet Adonai.

Tzur Mishelo achalnu, bar’chu emunai, sa-vanu vehotarnu kidvar Adonai.

Racheim b’chasdecha al am’cha Tzureinu, al Tzion mishkan k’vodecha z’vul beit tifaretenu. Ben David avdecha yavo v’yig’aleinu, ruach apeinu m’shiach Adonai.

Tzur Mishelo achalnu, bar’chu emunai, sa-vanu vehotarnu kidvar Adonai.

Yibaneh hamikdash ir tzion t’maleih, visham mashir shir chadash uvirmanah na-aleh. Harachaman hanikdash yitbarach v’yitaleh al kos yayin malei k’virkat Adonai.

Tzur Mishelo achalnu, bar’chu emunai, sa-vanu vehotarnu kidvar Adonai.
M’nucha V’Simchah

M’nucha V’SIMCHAH

The Rock from whom we have eaten: Bless Him, my faithful friends; we have sufficed, we have left over, just as the Lord said.

He feeds His world – our Shepherd, our Father, we have eaten of His bread, His wine we have drunk. So let us thank His name, let us praise Him with our mouths, saying, singing: None is holy like the Lord.

With song and sound of thanks, we shall bless our God, for the gift He gave our fathers: A good and lovely land. With food and sustenance He has satisfied our souls. His kindness overwhelms us: True is the Lord.

Have compassion in Your love for Your people, our Rock, for Zion, Your home of glory, Temple of our splendour. The son of David Your servant: may he come and redeem us, breath of our life, anointed of the Lord.

May the Temple be rebuilt, Zion’s city full again; there we will sing a new song as we go up in joy, to the Compassionate, the Holy One – may He be blessed and raised on high – with a full cup of wine, sign of the blessing of the Lord.

M’nucha V’Simchah means ‘rest and joy’ and encapsulates an important element of Shabbat – to relax and experience Shabbat with family and friends. We do not know who wrote this song, but we think the author was called Moshe as the first letter of each of the first three stanzas spells his name. The song tells of how wonderful it is to celebrate Shabbat and how it is a testament to the creation of the world, because just as God rested on the seventh day, so do we.
Rest and joy, light for all Jews, 
Is the Shabbat day, day of delights; 
Those who keep and recall it bear witness 
That in six days all creation was made.

The highest heavens, land and seas, 
The hosts of heaven, high and sublime; 
Sea monsters, humans and all wild beasts, 
Were created by Lord God, He who formed worlds.

It was He who spoke to His treasured people: 
“Keep it to make it holy from beginning to end”. 
The holy Sabbath is His day of delight, 
For on it God rested from all His work.

Through the Shabbat commandment God will give you strength, 
Rise, pray to Him, and He will invigorate you. 
Recite the Nishmat prayer, and the Kedushah, 
Then eat with joy, for He is pleased with you.

With twin loaves, and wine for the Kiddush, 
With many delicacies and a willing spirit; 
Those who delight in it shall merit great reward: 
The coming of the Redeemer, and life in the World to Come.
Bendigamos al Altísimo
Al Señor que nos crió,
Démosle agradecimiento
Por los bienes que nos dió.

Alabado sea su Santo Nombre,
Porque siempre nos apiadó.
Load al Señor que es bueno,
Que para siempre su merced.

Let us bless the Most High,
The Lord who created us,
Let us give Him thanks
For the good things He has given us.

Praised be His Holy Name,
For He has always taken pity on us.
Praise the Lord, for He is good,
For His mercy is everlasting.

Let us bless the Most High,
First, for His Law,
Which connects our people,
With heaven, continuously.

Praised be His Holy Name,
For He has always taken pity on us.
Praise the Lord, for He is good,
For His mercy is everlasting.

Bendita sea la casa esta,
El hogar de su presencia,
Donde guardamos su fiesta,
Con alegría y permanencia.

Fue comimos y bebimos
alegremente
Su merced nunca nos faltó.
Load al Señor que es bueno,
Que para siempre su merced.

Let us bless the Most High,
Second, for the bread
And also for these foods
Which we have eaten together.

For we have eaten and drunk happily,
His mercy has never failed us.
Praise the Lord, for He is good,
For His mercy is everlasting.

Praised be His Holy Name,
For He has always taken pity on us.
Praise the Lord, for He is good,
For His mercy is everlasting.
The Complete Guide to Sharing Shabbat

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