

**The Complete Guide  
to Sharing Shabbat**

# **Friday Night**



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# The Complete Guide to Sharing Shabbat



All content has been adapted from the 'ShabbatUK Home Companion 2015' which was adapted from "Tribe Bench and Sing 2014" including the English translation by **Rabbi Lord Jonathan Sacks** (taken from the Authorised Daily Prayer Book) and the commentary by **Living and Learning** at the United Synagogue and **Rabbi Daniel Rowe**. The Companion was produced and published by **JAM Events**.

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# 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.

**בָּרוּךְ** *BARUCH*  
אַתָּה יְהוָה אֱלֹהֵינוּ *Atah Adonai Eloheinu*  
מֶלֶךְ הָעוֹלָם, אֲשֶׁר *Melech ha-olam, asher*  
קִדְּשָׁנוּ בְּמִצְוֹתָיו *kid'shanu b'mitzvotav*  
וְצִוָּנוּ, לְהַדְלִיק נֵיר *v'tzivanu l'hadlik neir*  
שֶׁל שַׁבָּת. *shel 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.



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.

## Some tips about lighting Shabbat Candles

- The time for lighting candles is approximately twenty minutes before sunset (check the weekly times published by your local synagogue. In the summer since sunset is very late, most communities bring Shabbat in much earlier.
- Usually, married women light two or more candles whilst some single women light just one candle. If no women are present, a man can light the Shabbat candles.
- The candles should be lit in the room where the Friday night meal will be eaten.
- After the candles are lit, the person lighting covers their eyes and makes the blessing. Once they have made the blessing, they are ready to look up and enjoy the beauty of their candles.

There is a beautiful and inspiring prayer, traditionally said by Jewish women across the world at this special and powerful moment.

יְהִי רָצוֹן לְפָנֶיךָ, יְהוָה אֱלֹהֵי וְאֵלֹהֵי אֲבוֹתַי,  
שֶׁתְּחַוֹּנוּ אוֹתִי (וְאֶת אִישִׁי, וְאֶת בְּנֵי, וְאֶת בְּנוֹתַי,  
וְאֶת אָבִי, וְאֶת אִמִּי) וְאֶת כָּל קְרוֹבִי; וְתֵתֵן לָנוּ  
וּלְכָל יִשְׂרָאֵל חַיִּים טוֹבִים וְאֲרוּכִים; וְתִזְכְּרֵנוּ  
בְּזִכְרוֹן טוֹבָה וּבִרְכָּה; וְתִפְקְדֵנוּ בְּפִקְדַת  
יְשׁוּעָה וִרְחָמִים; וְתִבְרַכְנוּ בְּרִכּוֹת גְּדוּלוֹת;  
וְתִשְׁלַם בְּתִינוּ; וְתִשְׁכַּן שְׁכִינְתְּךָ בֵּינֵינוּ.  
וְזִכְנִי לְגִדְל בָּנִים וּבָנִי חֲכָמִים  
וּנְבוֹנִים, אוֹהֲבֵי יְהוָה, יִרְאֵי אֱלֹהִים, אֲנָשִׁי אֱמֶת,  
זָרַע קֹדֶשׁ, בִּיהוּדָה דְּבָקִים, וּמֵאִירִים אֶת הָעוֹלָם  
בְּתוֹרָה וּבִמְעֻשִׁים טוֹבִים, וּבְכָל מְלָאכָת עֲבוֹדַת  
הַבּוֹרָא. אָנָּה שְׁמַע אֶת תַּחֲנוּנֵי בַּעֲת הַזֹּאת, בְּזִכּוֹת  
שָׂרָה וּרְבֵקָה, וְרַחֵל וְלֵאָה אֲמוֹתֵינוּ, וְהָאָר  
נִרְנוּ שֶׁל יִכְבֶּה לְעוֹלָם וָעֶד; וְהָאָר פָּנֶיךָ  
וְנוֹשְׁעָה. אָמֵן.

*Yehi ratzon lefanecha Adonai Elohai velohei avosai,  
Shetechonen oti [ve'et ishee, ve'et banai, ve'et benotai,  
ve'et Avi, ve'et imi] ve'et Kol krovai; Vetiten lanu  
ulechol yisrael chayim tovim va'arukim: Vetizkereinu  
bezechron tova uveracha; Vetifkedeinu bifekudat  
yeshua verachamim: Utevarecheinu berachot gedolot;  
Vetashlim bateinu; Vetashken Shechinatcha beineinu.  
Vezakeini legadel banim uvene 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 panecha  
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.

# שְׁלוֹם עֲלֵיכֶם,

מְלָאכֵי הַשָּׁרֵת, מְלָאכֵי עֲלִיוֹן,  
מִמְלֶכֶת מַלְכֵי הַמְּלָכִים  
הַקְדוֹשׁ בְּרוּךְ הוּא.

## בּוֹאֲכֶם לְשָׁלוֹם,

מְלָאכֵי הַשָּׁלוֹם, מְלָאכֵי עֲלִיוֹן,  
מִמְלֶכֶת מַלְכֵי הַמְּלָכִים  
הַקְדוֹשׁ בְּרוּךְ הוּא.

## בְּרִכּוֹנִי לְשָׁלוֹם,

מְלָאכֵי הַשָּׁלוֹם, מְלָאכֵי עֲלִיוֹן,  
מִמְלֶכֶת מַלְכֵי הַמְּלָכִים  
הַקְדוֹשׁ בְּרוּךְ הוּא.

## צֵאתְכֶם לְשָׁלוֹם,

מְלָאכֵי הַשָּׁלוֹם, מְלָאכֵי עֲלִיוֹן,  
מִמְלֶכֶת מַלְכֵי הַמְּלָכִים  
הַקְדוֹשׁ בְּרוּךְ הוּא.

**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.

# 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.*

**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.

# Shalom Aleichem

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 Kabbalistic 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.

# Eishet Chayil

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.

**אִשֶּׁת חַיִּיל** מִי יִמְצָא, וְרָחֹק מִפְּנִינִים  
מְכָרָה.

בָּטַח בָּהּ לֵב בְּעֵלָהּ, וְשָׁלַל לֹא יִחְסֹר.  
גְּמַלְתָּהּ טוֹב וְלֹא רָע, כָּל יְמֵי חַיֶּיהָ.  
דָּרָשָׁה צֶמֶר וּפְשִׁתִּים, וְתַעֲשֶׂה בַּחֲפֵץ בְּכִיָּה.  
הֵיטָה כְּאֻנוּיֹת סוּחָר, מִמֶּרְחֶק תְּבִיא לַחֲמָה.  
וְתִקֶּם בְּעוֹד לַיְלָה, וְתִתֵּן טָרֶף לְבִיתָהּ,  
וְחָק לְנַעֲרוֹתֶיהָ.

זָמְמָה שָׂדֶה וְתִקְחָהּ, מִפָּרִי כִפִּיָּה  
נֹטְעָה כָרֶם.

חָגְרָה בְּעוֹז מְתֻנִּיָּה, וְתִאֲמַץ זְרוּעֶתֶיהָ.  
טָעַמָה כִּי־טוֹב סַחְרָה, לֹא יִכְבֶּה בְּלִילָה נֵירָה.  
יָדֶיהָ שָׁלַחַה בְּכִישׁוֹר, וּכְפִיָּה תִמְכּוּ פֶלֶךְ.  
כִּפָּה פָרְשָׁה לְעֵנִי, וְיָדֶיהָ שָׁלַחַה לְאַבְיוֹן.  
לֹא־תִירָא לְבִיתָהּ מִשָּׁלֶג, כִּי כָל־בֵּיתָהּ לִבֵּשׁ שָׁנִים.  
מִרְבָּדִים עָשְׂתָהּ לָהּ, שֵׁשׁ וְאַרְגָּמָן לְבוּשָׁה.  
נוֹדַע בְּשָׁעִרִים בְּעֵלָהּ, בְּשִׁבְתָּהּ עִם־זִקְנֵי־אַרְץ.  
סָדִין עָשְׂתָהּ וְתִמְכֹּר, וְחֹגֶר נָתַנָּה לְפָנַעֲנִי.  
עוֹז וְהָדָר לְבוּשָׁה, וְתִשָּׁחַק לְיוֹם אַחֲרוֹן.  
פִּיהָ פָתַחַה בְּחֻכְמָהּ, וְתוֹרַת־חֵסֶד עַל־שׁוֹנָה.  
צוּפִיָּה הִלְכוֹת בֵּיתָהּ, וְלֶחֶם עֲצָלוֹת לֹא תֹאכַל.  
קָמוּ בָנֶיהָ וַיֹּאשְׁרוּהָ, בְּעֵלָהּ וַיְהַלְלָהּ.  
רַבּוֹת בָּנוֹת עָשׂוּ חַיִּיל, וְאַתְּ עֲלִית עַל־כָּלֶנָּה.  
שָׁקַר הָחוּ וְהִבֵּל הִיפִי, אֲשֶׁה יִרְאֵת־יְהוָה  
הִיא תִתְהַלֵּל.

תְּנוּלָה מִפָּרִי יָדֶיהָ, וַיְהַלְלוּהָ בְּשָׁעִרִים מַעֲשֶׂיהָ.

**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.  
Kapha par'sah le-ani, v'yadeha shil'chah la-evyon.  
Lo tira l'veitah mishaleg, ki chol beitha 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 beitha, v'lechem atzlut lo tocheil.  
Kamu vaneha vay'ash'ruha, balah vay'hal'lah.  
Rabot banot asu chayil, v'at alit al kulanah.  
Sheker hachein v'hevel hayofi, ishah yirat Adonai  
hi tithalah.  
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 Menasheh' (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:

יְשׁוּעָה אֱלֹהִים כְּאַפְרַיִם וְכַמְנַשֶּׁה. *Y'simcha Elohim k'Ephrayim v'chiM'nasheh.*

## To daughters, say:

יְשׁוּעָה אֱלֹהִים כְּסָרָה רִבְקָה רָחֵל וְלֵאָה. *Y'simeich Elohim k'Sara, Rivka, Rachel, v'Le'ah.*

## Then, to both sons and daughters, say:

יְבָרֶכֶךָ יְהוָה וְיִשְׁמְרֶךָ. *Y'varech'chah Adonai v'yishm'recha.*  
יֵאֵר אֲדֹנָי פָּנָיו אֵלֶיךָ וִיחַנֶּךָ. *Ya'er Adonai panav eilechah vichuneka.*  
יֵשָׁא אֲדֹנָי פָּנָיו אֵלֶיךָ, *Yisa Adonai panav eilecha,*  
וְיַשֵּׁעִם לְךָ שָׁלוֹם. *v'yaseim l'cha shalom.*

### To sons, say:

May God make you like  
Ephraim and Manasseh.

### To daughters, say:

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

### To both sons and daughters:

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.



וַיְהִי עֶרֶב וַיְהִי בֹקֶר

Vy'yehi erev vy'yehi voker

# יום הששי. Yom hashishi.

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צָבָאָם. וַיְכַל  
אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה, וַיִּשְׁבֹּת  
בַּיּוֹם הַשְּׁבִיעִי מִכָּל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיְבָרֶךְ  
אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ, כִּי בּו שְׁבַת  
מְכָל־מְלַאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹהִים, לַעֲשׂוֹת.

When saying Kiddush for others add the words in brackets:

(סַבְּרֵי מָרְנָן וְרַבָּנָן וְרַבּוֹתַי)

(Savri maranan, v'rabanen, v'rabotai)

בָּרוּךְ אַתָּה יְיָ הוֹדֵנוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי  
הַגֶּפֶן.

Baruch Atah Adonai Eloheinu Melech ha-olam, borei p'ri  
hagafen.

בָּרוּךְ אַתָּה יְיָ הוֹדֵנוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר  
קִדְּשָׁנוּ בְּמִצְוֹתָיו וְרָצָה בָּנוּ, וְשָׁבַת קֹדֶשׁ  
בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָנוּ, זָכְרוֹן לְמַעֲשֵׂה  
בְּרָאשִׁית. כִּי הוּא יוֹם תְּחִלָּה לְמִקְרָאֵי קֹדֶשׁ, זָכֹר  
לִיצִיאַת מִצְרַיִם. כִּי־בָנוּ בְּחֶרֶת, וְאוֹתָנוּ קִדְּשָׁתָּ,  
מִכָּל־הָעַמִּים. וְשָׁבַת קֹדֶשׁ בְּאַהֲבָה וּבְרָצוֹן  
הִנְחָלְתָּנוּ. בָּרוּךְ אַתָּה יְיָ, מְקַדֵּשׁ הַשְּׁבַת.

Baruch Atah Adonai Eloheinu Melech ha-olam, asher  
kid'shanu b'mitzvotav v'ratzah vanu, v'Shabbat kod'sho  
b'ahavah uvratzon hinchilanu, zikaron l'ma-aseih  
v'reishit, ki hu yom t'chilah l'mikra-ei kodesh, zeicher  
litziyat mitzrayim, ki vanu vacharta, v'otanu kidashta  
mikol ha-amim, v'Shabbat kodsh'cha b'ahavah uv'ratzon  
hinchaltanu. Baruch Atah Adonai, m'kadeish haShabbat.

## Friday Night Kiddush

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 to '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.

## 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.

And it was evening, and it was morning –

## The sixth day.

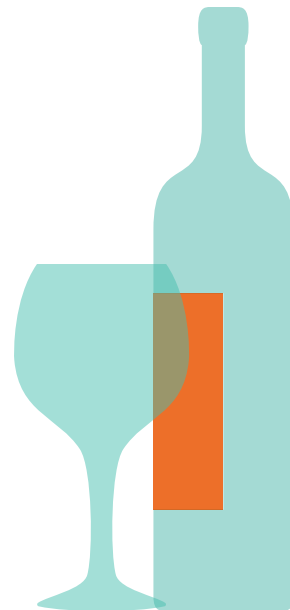
Then the heavens and the earth were completed, and all their array. With the seventh day, God completed the work He had done. He ceased on the seventh day from all the work He had done. God blessed the seventh day and declared it holy, because on it He ceased from all His work He had created to do.

**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.



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'**

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.)

## ברוך *BARUCH*

אַתָּה יְהוָה אֱלֹהֵינוּ *Atah Adonai Eloheinu*  
מֶלֶךְ הָעוֹלָם, אֲשֶׁר *Melech ha-olam, asher*  
קִדְּשָׁנוּ בְּמִצְוֹתָיו, *kid'shanu b'mitzvotav*  
וְצִוָּנוּ עַל נְטִילַת יָדַיִם. *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.

## 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.

“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.”

## 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.

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.

בָּרוּךְ **BARUCH**

אַתָּה יְהוָה אֱלֹהֵינוּ

*Atah Adonai Eloheinu*

מֶלֶךְ הָעוֹלָם,

*Melech ha-olam,*

הַמּוֹצִיא לֶחֶם מִן הָאָרֶץ.

*hamotzi lechem min ha'aretz.*



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

## 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.

## יום זה לישראל Yom zeh le-Yisrael

אורה ושמחה, שבת מנוחה.

*orah vesimchah, Shabbat menuchah.*

צוית פקודים במעמד הר סיני,

*Tzivita pikudim, bema'amad har Sinai.*

שבת ומועדים לשמור בכל שני,

*Shabbat umo'adim, lishmor bechol shanai.*

לערך לפני משאת וארוחה, שבת מנוחה.

*La-aroch lefanai, maseit va'arucha, Shabbat menuchah.*

יום זה לישראל אורה ושמחה, שבת מנוחה.

*Yom zeh le-Yisrael orah vesimchah, Shabbat menuchah.*

חמדת הלבבות לאמה שבורה,

*Chemdat hal'avot l'umah sh'vurah,*

לנפשות נכאבות נשמה יתרה,

*Linfashot nichavot neshamah yeteirah,*

לנפש מצרה יסיר אנחה, שבת מנוחה.

*L'nefesh m'tzeirah yasir anachah, Shabbat menuchah.*

יום זה לישראל אורה ושמחה, שבת מנוחה.

*Yom zeh le-Yisrael orah vesimchah, Shabbat menuchah.*

קדשת ברכת אותו מקל ימים,

*Kidashta beirachta, oto mikol yamim.*

בששת כלית מלאכת עולמים,

*B'sheishet kilita m'lechet olamim.*

בו מצאו עגומים השקט ובטחה, שבת מנוחה.

*Bo matz'u agumim, hashkeit uvitchah, Shabbat menuchah.*

יום זה לישראל אורה ושמחה, שבת מנוחה.

*Yom zeh le-Yisrael orah vesimchah, Shabbat menuchah.*

## Friday Night Songs Letting our spirits soar

The meal is in full swing. Good food and drink has warmed our hearts, the table is filled with conversations and laughter. As spirits soar, many feel moved to give voice to this wonderful repose by singing zemirot – the traditional songs of Shabbat.

Singing at the Shabbat meal certainly is not obligatory (many of us simply aren't, and never will be, inclined to sing!). Nevertheless, the zemirot do indeed invoke the full Shabbat experience in all its colour and variety, from the loftiest kabbalistic sentiments, to a celebration of earthly pleasures of rest and culinary delights, to the wordless tunes that allow us to express so much. The melodies are uplifting; the words, if they are understood, still more so. Put simply, the zemirot are a celebration of being alive; of feeling connected to our families, friends, to God and to the Jewish people.

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.

לְאִסּוּר מְלָאכָה צִוִּיתָנוּ נוֹרָא,  
אֶזְכֶּה הוּד מְלוּכָה אִם שַׁבַּת אֶשְׁמְרָה,  
אֶקְרִיב שֵׁי לַמּוֹרָא, מִנְחָה מֶרְקָכָה, שַׁבַּת מְנוּחָה.  
יוֹם זֶה לְיִשְׂרָאֵל אוֹרָה וְשִׁמְחָה, שַׁבַּת מְנוּחָה.

חֲדָשׁ מִקְדָּשֵׁינוּ, זָכְרָה נִחְרַבְתָּ,  
טוֹבְךָ, מוֹשִׁיעֵנוּ, תִּנְהַל לְנַעֲצָבְתָּ,  
בְּשַׁבַּת יוֹשֶׁבֶת בְּזֶמֶר וּשְׂבָחָה, שַׁבַּת מְנוּחָה.  
יוֹם זֶה לְיִשְׂרָאֵל אוֹרָה וְשִׁמְחָה, שַׁבַּת מְנוּחָה.

*L'isur melachah, tzivitanu nora.*

*Ezkeh hod melucha, im shabbat eshmorah.*

*Akriv shai lamora, mincha merkacha, Shabbat menucha.*

*Yom zeh le-Yisrael orah vesimchah, Shabbat menuchah.*

*Chadeish mikdasheinu zochra necherevet.*

*Tuv'cha moshi-einu t'na lane-etzevet.*

*B'shabbat yoshevet, b'zemer u'shvacha, Shabbat menuchah.*

*Yom zeh le-Yisrael orah vesimchah, Shabbat menuchah.*

## 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.

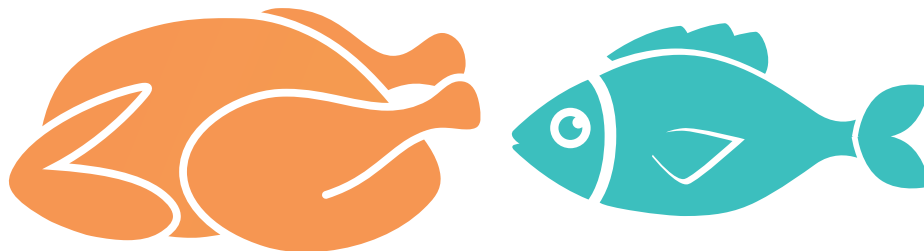
**This day for Israel is light and joy, a Sabbath of serenity.**

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 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.



## מה ידידות

מנוחתך, את שבת המלכה,  
בכך נרוץ לקראתך, בואי כלה נסוכה,  
לבוש בגדי חמודות, להדליק נר בברכה,  
ותכל כל העבודות, לא תעשו מלאכה.  
להתענג בתענוגים בבורים ושל ודגים.

מערב מזמינים, כל מיני מטעמים,  
מבעוד יום מוכנים, תרגולים מפטמים,  
ולערך בו כמה מינים, שותות יינות מבשמים,  
ותפנקי מדנים, בכל שלש פעמים.  
להתענג בתענוגים בבורים ושל ודגים.

נחלת יעקב יירש, בלי מצרים נחלה,  
ויכבדוהו עשיר ירש, ותזכו לגאולה,  
יום שבת אם תשמרו, והייתם לי סגולה,  
ששת ימים תעבדו, ובשביעי נגילה.  
להתענג בתענוגים בבורים ושל ודגים.

## Mah Yedidut

*m'nuchateich, at Shabbat hamalkah.*

*B'chein narutz likrateich. Bo'ee, challah n'suchah,  
L'vush bigdei chamudot, lehadlik ner bivracha,  
vateichel kol ha'avodot lo ta'asu m'lacha.*

***L'hit'aneig b'ta-anugim, barburim uslav v'dagim.***

*Mei'erev mazminim kol minei mat'amim,  
mib'od yom muchanim tarnegolim mefutamim,  
V'la-aroch bo kamah minim, sh'tot yeynot mevusamim,  
v'tafnukei ma'adanim b'chol shalosh p'amim.*

***L'hit'aneig b'ta-anugim, barburim uslav v'dagim.***

*Nachalat Ya'akov yirash b'li m'tzarim nachalah,  
vichab'duhu ashir varash v'tizku lig'ula.  
Yom Shabbat im tishmoru, vih-yitem li s'gulah,  
sheshet yamim ta'avodu uvash'vi'i nagila.*

***L'hit'aneig b'ta-anugim, barburim uslav v'dagim.***

# Zemirot

Friday Night Songs  
Letting our spirits soar

חֶפְצֶיךָ בּוֹ אֲסוּרִים, וְגַם לַחֲשֵׁב חֲשׁוֹנוֹת,  
הִרְהוּרִים מִתְרִים, וּלְשַׁדֵּךְ הַבָּנוֹת,  
וְתִינוּק לְלִמְדוֹ סֵפֶר, לְמִנְצַח בְּנִינּוֹת,  
וּלְהַגִּיתָ בְּאִמְרֵי שֹׁפֶר, בְּכָל פְּנוֹת וּמַחֲנוֹת.  
לְהִתְעַנֵּג בְּתַעֲנוּגִים בְּרַבּוּרִים וּשְׁלוֹ וְדָגִים.

הַלּוֹכֶךָ תִּהְיָ בְּנַחַת, עֹנֵג קָרָא לַשַּׁבָּת,  
וְהַשְׁנָה מִשְׁבַּחַת, כְּדַת נֶפֶשׁ מְשִׁיבַת,  
בְּכֵן נֶפֶשׁ לֶךְ עֶרְגָּה, וְלִנּוּחַ בְּחִבַּת,  
כְּשׁוֹשָׁנִים סוּגָה, בּוֹ יְנוּחוֹ בֵּן וּבַת.  
לְהִתְעַנֵּג בְּתַעֲנוּגִים בְּרַבּוּרִים וּשְׁלוֹ וְדָגִים.

מַעֲיִן עוֹלָם הָבָא, יוֹם שַׁבַּת מְנוּחָה,  
כָּל הַמִּתְעַנֵּגִים בָּהּ, יִזְכּוּ לִרְבִּי שְׂמִיחָה,  
מִחְבְּלֵי מְשִׁיחַ, יִצְּלוּ לִירוּחָה,  
פְּדוּתֵנוּ תַצְמִיחַ, וְכֵס יִגוֹן וְאַנְחָה.  
לְהִתְעַנֵּג בְּתַעֲנוּגִים בְּרַבּוּרִים וּשְׁלוֹ וְדָגִים.

*Chafatzecha bo asurim v'gam lachashov cheshbonot,  
hirkhurim mutarim ul-shadeich habanot.  
V'tinok l'lam'do sefer, lam'natzeach binginat,  
v'lahagot b'imrei shefer b'chol pinot umachanot.  
L'hit'aneig b'ta-anugim, barburim ulav v'dagim.*

*Hiluchach t'hei b'nachat, oneg k'ra laShabbat,  
v'hasheina m'shubachat k'dat nefesh m'shivat.  
B'chen nafshi l'cha orgah, v'lanuach b'chibat,  
kashoshanim sugah, bo yanuchu bein uvat.  
L'hit'aneig b'ta-anugim, barburim ulav v'dagim.*

*Mei'ein olam haba yom Shabbat m'nuchah,  
kol hamit'an'gim bah yizku l'rov simchah.  
Mei'chev'lei mashiach yutzalu l'irvachah,  
p'duteinu tatzmiach v'has yagon v'anachah.  
L'hit'aneig b'ta-anugim, barburim ulav v'dagim.*

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 benschng. 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 benschng on Shabbat, Yom Tov and at s'machot (celebrations).

## צור משלו *Tzur Mishelo*

אֶכְלֵנוּ בָּרְכוּ אֱמוּנִי, שְׁבַעְנוּ וְהוֹתַרְנוּ כְּדָבָר יְהוָה.

הֵזֵן אֶת עוֹלָמּוֹ רוֹעֵנוּ אֲבִינוּ, אֶכְלֵנוּ אֶת לַחֲמֹ וַיִּינֵנו  
שְׁתִּינֵנו, עַל כֵּן נֹדֵה לְשִׁמּוֹ וְנִהְלָלוּ בְּפִינוּ, אֲמַרְנוּ  
וְעִנֵּינוּ אֵין קָדוֹשׁ כִּיהוָה.

צור משלו אכלנו ברכו אמוני, שבענו  
והותרנו כדבר יהוה.

בְּשִׁיר וְקוֹל תְּנוּדָה נִבְרַךְ לֵאלֹהֵינוּ, עַל אֶרֶץ חֲמֵדָה  
טוֹבָה שֶׁהִנְחִיל לְאַבְרָהָמֵינוּ, מִזֶּזֶן וְצִדָּה הַשְׁבִּיעַ  
לְנִפְשָׁנוּ, חֲסִדּוֹ גָּבַר עָלֵינוּ וְאַמַּת יְהוָה.

צור משלו אכלנו ברכו אמוני, שבענו  
והותרנו כדבר יהוה.

רַחֵם בְּחֶסֶדְךָ עַל עַמְּךָ צוּרֵנוּ, עַל צִיּוֹן מִשְׁכַּן  
כְּבוֹדְךָ זָכוֹל בֵּית הַתְּפִאֲרוֹתֵינוּ, בֶּן דָּוִד עֲבָדְךָ יָבוֹא  
וַיְגַאֲלֵנוּ, רוּחַ אֲפִינוּ מְשִׁיחַ יְהוָה.

צור משלו אכלנו ברכו אמוני, שבענו  
והותרנו כדבר יהוה.

יִבְנֶה הַמִּקְדָּשׁ עִיר צִיּוֹן תְּמַלֵּא, וְשֵׁם נְשִׁיר שִׁיר  
חֲדָשׁ וּבִרְנָנָה נַעֲלֶה, הֶרְחַמֵּן הַנִּקְדָּשׁ יִתְבָּרַךְ  
וַיַּתְעֲלֶה, עַל כּוֹס יַיִן מְלֵא כְּבִרְפַּת יְהוָה.

צור משלו אכלנו ברכו אמוני, שבענו  
והותרנו כדבר יהוה.

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

*Hazan et olamo ro-einu avinu, achalnu et lachmo v'yeino  
shatinu, al kein nodeh lishmo unhal'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  
shehinchil la-avoteinu. Mazon v'tzeidah hisbia l'nafsheinu,  
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 tifarteinu. 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 nashir shir  
chadash uvirnanah 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.***

# Zemirot

## Friday Night Songs Letting our spirits soar

M'nucha V'Simcha 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.

## מְנוּחָה וְשִׂמְחָה M'nucha V'Simchah

אור לַיהוּדִים, יוֹם שַׁבָּתוֹן יוֹם מַחְמָדִים, שׁוֹמְרֵי  
זוֹכְרֵי הַמָּה מַעֲדִים, כִּי לְשֵׁשֶׁה כֹּל  
בְּרוּאִים וְעוֹמְדִים.

or la-y'hudim, Yom Shabbaton yom machamadim.  
Shom'rav v'zoch'rav heima m'idim Ki l'shishah kol  
b'ru'im v'om'dim.

שְׁמֵי שָׁמַיִם אֶרֶץ וַיָּמִים, כָּל צָבָא מְרוֹם  
גְּבוּהִים וְרָמִים, תִּנְיִן וְאָדָם וְחַיֵּית רְאֵמִים, כִּי  
בֵּיהּ יְהוָה צוּר עוֹלָמִים.

Sh'mei shamayim, eretz v'yamim, Kol tz'va marom  
g'vohim v'ramim, Tanin v'adam v'chayat r'eimim, Ki  
b'Yah Adonai Tzur olamim.

הוא אֲשֶׁר דִּבֶּר לַעַם סִגְלָתוֹ, שְׁמוֹר לְקִדְשׁוֹ  
מְבוֹאוֹ וְעַד צֵאתוֹ, שַׁבָּת קִדְשׁ יוֹם חֲמֻדָּתוֹ,  
כִּי בּוֹ שַׁבָּת אֵל מִכֹּל מְלֹאכָתוֹ.

Hu asher diber l'am s'gulato, Shamor l'kad'sho  
mibo'o v'ad tzeitto. Shabbat kodesh, yom chemdato,  
Ki vo shavat eil mikol m'lachto.

בְּמִצְוֹת שַׁבָּת אֵל יַחֲלִיצֶךָ, קוּם קְרָא אֱלֹהֵי  
יַחֲישׁ לְאַמְצֶךָ, נְשִׁמָּת כָּל חַי וְגִם נַעֲרִיצֶךָ,  
אֲכֹל בְּשִׂמְחָה כִּי כָבֵד רָצֶךָ.

B'mitzvat shabbat eil yachalitzach. Kum k'ra eilav  
yachish l'am'tsach Nishmat kol chai v'gam na-aritzach,  
Echol b'simchah ki ch'var ratzach.

בְּמִשְׁנֵה לֶחֶם וְקִדּוּשׁ רַבָּהּ, בְּרֵב מְטַעֲמִים  
וְרוּחַ נְדִיבָהּ, יִזְכּוּ לְרֵב טוֹב הַמִּתְעַנְּגִים בָּהּ,  
בְּבִיאַת גּוֹאֵל לְחַיֵּי הָעוֹלָם הַבָּא.

B'mishneh lechem v'kiddush rabba, B'rov mat-amim  
v'ruach n'divah, Yizku l'rav tuv hamit'an'gim bah  
B'viat go'eil l'chayei ha'olam haba.

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

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.

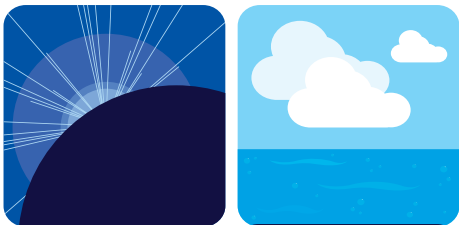
**The Rock from whom we have eaten: Bless Him, my faithful friends; we have sufficed, we have left over, just as the Lord said.**

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.

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

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.

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

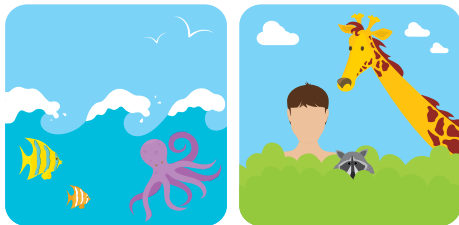


Rest and joy, light for all Jews,  
Is the Shabbat day, day of delights;  
Those who keep and recall it bear witness  
That in six days all creation was made.



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.



# Zemirot

## Friday Night Songs Letting our spirits soar

# Bendigamos

Spanish and Portugese communities have a custom to sing this

*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.*

*Bendigamos al Altísimo,  
Por su Ley primeramente,  
Que liga a nuestra raza  
Con el cielo continuamente,*

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

*Bendigamos al Altísimo,  
Por el pan segundamente,  
Y también por los manjares  
Que comimos juntamente.*

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

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

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

הודו לה' כִּי־טוֹב, כִּי לַעֲוֹלָם הַסֶּדֶד!  
הודו לה' כִּי־טוֹב, כִּי לַעֲוֹלָם הַסֶּדֶד!

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.

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.

Blessed be this house,  
The home of His presence,  
Where we keep His feast,  
With happiness and steadfastness.

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.  
Praise the Lord, for He is good,  
For His mercy is everlasting.

# The Complete Guide to Sharing Shabbat

