



REFORM JUDAISM  
*Shabbat*

*23-24 October 2015*

*Shabbat Lech Lecha*



*Shabbat at Home*



All unattributed text in boxes  and  is from *Forms of Prayer Siddur* (Eighth Edition, Movement for Reform Judaism: London, 2008)

p.17 'You are beautiful...' - from Chana Bloch with Ariel Bloch, *The Song of Songs: A New Translation, Introduction and Commentary* (New York: Modern Library Classic Paperback, 2006)

p.18 'A Blessing' - from Danny Siegel, *Unlocked Doors, 1969-1983: the Selected Poems of Danny Siegel* (Spring Valley, NY: Town House Press, c1983)

p.39 'The first time we made Shabbos together' - from Merle Feld, *A Spiritual Life: Exploring the Heart and Jewish Tradition* (Albany, NY: SUNY Press, revised edition 2007)

p.47 'It is simply not possible...' - from Rabbi Dr Tony Bayfield, 'Rekindle the Light to the Nations', *Manna Magazine* 18, p.1 (1988)

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# Making Shabbat

Shabbat is a time of rest, of holiness, and of joy. It is a day to step away from the never-ending demands of our working lives and remember that we are people with souls that need nurturing.

Observing Shabbat is one of the Ten Commandments. As it says in Exodus: *Remember the Sabbath day, to keep it holy... For in six days God made heaven and earth, the sea, and all that is in them, and rested the seventh day; therefore God blessed the Sabbath day, and made it holy.* (Exodus 20:8-11) Notice the beginning and ending of this passage: Shabbat is not just about what we cannot do, but about the quality of the time. It is about resting from work and making the day holy, making it special and distinct from the rest of the week.

Perhaps for our ancestors this was possible simply by stopping work. For us, this now means getting away from distractions like technology, earning a living, from being concerned with what we can make or create. It means reconnecting with what is most important: with our families and friends, with ourselves, and with God. We speak of 'making Shabbat' for good reason: a true Shabbat does not just happen, but requires our preparation and participation.

For Reform Jews, observing Shabbat also means making decisions about what we will and will not do, about the traditions we keep and the *mitzvot* we take on. It is our privilege and our responsibility to choose what to do to make Shabbat an enriching part of our life.

Like a menu of available options, this booklet is here to help you make your own Shabbat. You will often find words like 'traditionally,' 'many people,' or 'you may like to' - because each community, each family, and each person has their own customs. If you already have a different custom to one listed here, please follow your custom; if you have not inherited a way or reason for doing any particular practice, then this booklet might help you to make one.

## **MEDITATION**

This is how it ends. The week is winding down. Tired limbs and minds wait for rest. What is done is done, for good or ill. What has gone has gone, though it lingers with us still. The achievements and disappointments of the week live on, but soon will fade from memory. New challenges, fears and hopes will take their place. But not just yet...

We are at the threshold. It is time to recall – then let go of – what we have done and what we have failed to do, the gains and mistakes we've made, our satisfactions and discontents. We stand at the threshold. We pause for a moment, to catch the last gasps and glimmers of the week that has passed...

And now it is time. Time to enter into the timeless, time for Shabbat, time for a glimpse of the world to come. We let go of the week that has passed and make space, and time, for something new to enter in.

This is how it ends. And this is how we begin again: let our lives be renewed at this sacred time, when the end and the beginning become One.

Rabbi Howard Cooper

## **Shabbat Solo (If you are alone for Shabbat)**

Like much of Jewish life, many Shabbat practices assume that we live with others, as a family and as members of a community. If you live independently, Shabbat is an ideal time to connect with others. Going to synagogue can be a simple way to be with other people; Shabbat is also a perfect excuse to invite friends for dinner or accept an invitation to join someone for lunch, or even to suggest that your community arrange a communal meal before or after services. (You may find yourself volunteering, which is another lovely way to be part of a group of people.)

If you find yourself alone for all or part of Shabbat, you have the opportunity to look inward and find the Shabbat observances that are most meaningful to you. You may like to look out for the meditations in this booklet (in highlighted boxes) and use them to enhance your Shabbat observance.

# Checklist

## Before Shabbat Arrives...

To make Shabbat a true day of rest, a little preparation is required!

You might like to check that you have:

- three meals ready to serve with minimal effort (it's a day of rest for cooks too!)
- two candles in holders where they can safely burn down
- two loaves of *challah* (or six, if you want two at each meal)
- a *challah* cover or cloth to go over the bread while the wine is blessed
- *Kiddush* wine or grape juice for each meal and for *Havdalah*
- a *Kiddush* cup, and small cups for each person
- a cup or jug for handwashing, and a large bowl if you prefer to wash at the table rather than at the sink
- a *Havdalah* candle and spices
- a table set ready for the Erev Shabbat meal, made as beautiful as you would for an honoured guest coming to dinner
- spare tablecloths for the second/third meal (someone is bound to spill something!)
- booklets for each person to say *Birkat HaMazon* (Grace After Meals)
- mobile phones put away or set to silent
- set some money aside for *tzedakah* (charity), to make this day a blessing for others too; some people empty their pockets of change just before lighting candles so that *tzedakah* is their last use of money before Shabbat

As with any recipe, read through this booklet before Shabbat so that you can check that you have all you need for your chosen Shabbat observances.

If you are not familiar with the Hebrew prayers here, this will give you chance to prepare them. If you do not read Hebrew, you can use the transliterations provided or read the English translations.

The internet is also a wonderful resource for recordings of any prayers or songs you don't yet know. You might find them on your own synagogue's website; alternatively you could search for specific prayers (eg. '*Havdalah*') or song titles (eg. '*Tzur mishelo*') on a site like Youtube.

# Lighting Candles

By lighting candles, we take an active part in bringing Shabbat to our homes. Traditionally it is the woman of the house who lights candles on Friday nights, but Reform practice invites anyone who wishes to participate in this mitzvah to do so. Candle-lighting times are published in the Jewish press and in many places online (check that you are looking at the time for your location, as times vary even between London and Glasgow or Bournemouth!). This is traditionally 18 minutes before sunset, although in summer many Jews choose to usher in Shabbat earlier so they can eat dinner early enough for the children.

Many Reform Jews do not follow the halakhic times but choose a time when all the family can begin Shabbat together and start their 25 hours of Shabbat from then.

*Before lighting candles, take a few moments to pause and focus on what you are about to do. Breathe! Reading this meditation may help:*

## MEDITATION

God, I prepare to honour the Sabbath, keeping faith with You and the generations that have gone before. I cast away any hatred or bitterness that lingers from the week that is past so that my spirit may be at rest, and I can truly speak Your name. I see those about me in the light of the Shabbat candles as You want me to see them, and thank You for family and friendship, loyalty and love. I make *kiddush*, and receive the gift of happiness, the peace that comes from holiness, the joy that comes from giving. As I eat the bread, I remember all I owe to others, and look forward to that great Sabbath when all shall find their joy and peace.

*Light the candles; wave your hands in a circular motion three times as if drawing the light into yourself, then cover or close your eyes and recite the blessing:*

Blessed are You, our Living God,  
Sovereign of the universe, whose  
commandments make us holy, and  
who commands us to light the  
Sabbath candles.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ  
הָעוֹלָם. אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו.  
וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל שַׁבָּת:

*Baruch attah Adonai eloheinu melech ha-olam, asher kidd'shanu b'mitsvotav,  
v'tsivanu l'hadleek ner shel Shabbat.*

*Open your eyes and see the flames: Shabbat is now with you. Wish the people near you "Shabbat shalom" or "Gut Shabbos"!*

Many people also make time here to offer private prayers for their family or to reflect on the week just passed.

*Then read one of the following:*

*I* God of might, light of the world, bless us with a perfect blessing in Your presence. Enlighten our eyes with Your light and Your truth, just as we light the Sabbath candles before You, and so make a spirit of trust and love dwell in our homes. Guide us with the light of Your presence, for in Your light we see light. Send Your blessing to every home of Israel and to the whole world, and set peace and eternal blessing upon them. Amen.

*II* We are invited to conduct our lives within God's time. Six days are available to work for our needs, one day is set aside for God. What was once a revolutionary event in the world is now a convention. So we need to rediscover the power and value in Shabbat in every generation, match our lives to this unchanging rhythm. At Erev Shabbat we mark the transition, as we separate ourselves from the week that is past and shed its burdens and achievements. It is not easy to set them aside. Their demands and their energy still hold us in thrall. Letting go needs time and space and commitment.

*Alternatively, you might prefer this meditation:*

## **MEDITATION**

### *Shabbat Alone*

Two candles, one person.  
I welcome this Shabbat alone  
and join myself to the community of Israel.

One candle for me.  
One candle for my people.

Together and alone  
we share our heritage,  
our future,  
our yearning

for the peace of Shabbat.

Rabbi Howard Cooper



# Shalom Aleichem

If you wish to pray the Erev Shabbat service but find yourself alone, it is traditional (but not essential) to follow the prayers at the same time as your community's service. You can find the prayers beginning on page 95 of Forms of Prayer, or pages 14-15 of the old siddur.

Some communities also stream services online for those unable to attend in person; please contact your community or Reform Judaism for help finding streamed services.

R. Jose son of R. Judah said: Two ministering angels accompany a man on the eve of the Sabbath from the synagogue to his home, one a good angel and one an evil one. And when he arrives home and finds the lamp burning, the table laid and the couch covered with a spread, the good angel exclaims, 'May it be like this on another Sabbath too,' and the evil angel unwillingly responds 'amen'. But if not, the evil angel exclaims, 'May it be like this on another Sabbath too,' and the good angel unwillingly responds, 'amen'. (Talmud, Shabbat 119b)

*On returning from the Erev Shabbat service in synagogue, you may choose to sing:*

Peace and welcome to you,  
servants of God,  
messengers of the Most High,  
Ruler above all earthly rulers,  
the Holy One of blessing.

Enter in peace,  
you servants of peace,  
messengers of the Most High,  
Ruler above all earthly rulers,  
the Holy One of blessing.

שְׁלוֹם עֲלֵיכֶם

מְלָאכֵי הַשָּׁרֵת מְלָאכֵי עֲלִיּוֹן  
[מ]מְלֶךְ מַלְכֵי הַמַּלְכִּים  
הַקְּדוֹשׁ בְּרוּךְ הוּא:

בּוֹאֲכֶם לְשָׁלוֹם מְלָאכֵי הַשָּׁלוֹם  
מְלָאכֵי עֲלִיּוֹן  
[מ]מְלֶךְ מַלְכֵי הַמַּלְכִּים  
הַקְּדוֹשׁ בְּרוּךְ הוּא:

*Shalom Aleichem mal'achei ha-shareit mal'achei elyon  
mimelech malchei ha-m'lachim ha-kadosh baruch hu.  
Bo'achem l'shalom mal'achei ha-shalom mal'achei elyon  
mimelech malchei ha-m'lachim ha-kadosh baruch hu.*

Bless me with peace,  
you servants of peace,  
messengers of the Most High,  
Ruler above all earthly rulers,  
the Holy One of blessing.

בְּרַכּוּנִי לְשָׁלוֹם מַלְאֲכֵי הַשָּׁלוֹם  
מַלְאֲכֵי עֲלִיּוֹן  
[מ]מְלָךְ מַלְכֵי הַמַּלְכִּים  
הַקְּדוֹשׁ בְּרוּךְ הוּא:

Go forth in peace,  
you servants of peace,  
messengers of the Most High,  
Ruler above all earthly rulers,  
the Holy One of blessing.

צֵאתְכֶם לְשָׁלוֹם מַלְאֲכֵי הַשָּׁלוֹם  
מַלְאֲכֵי עֲלִיּוֹן  
[מ]מְלָךְ מַלְכֵי הַמַּלְכִּים  
הַקְּדוֹשׁ בְּרוּךְ הוּא:

*Bar'chuni l'shalom mal'achei ha-shalom mal'achei elyon  
mimelech malchei ha-m'lachim ha-kadosh baruch hu.  
Tseit'chem l'shalom mal'achei ha-shalom mal'achei elyon  
mimelech malchei ha-m'lachim ha-kadosh baruch hu.*

## MEDITATION

*On the seventh day, God finished the work of creation...’ The rabbis asked: ‘What was the “work” that God did on the seventh day?’ They taught that God created m’nuchah, “rest.”*

We turn to You, Creator of work and rest. We seek to create Shabbat rest in our lives that is more than just an end to the working week. Let us dedicate a day to You alone, setting aside our busy-ness and our ambitions, our anxieties and our control.

May the rituals we take upon ourselves this day give our Shabbat form. May the Torah we study today give our Shabbat meaning. May the companionship we experience today give our Shabbat joy. Support us in all we do to create our Shabbat rest.

For these few precious hours may we experience ourselves once again as creatures in the presence of our Creator. May we celebrate the flow of life about us and within us. May we discover the rhythm of Shabbat and find the joy that comes from Your presence in our lives.

Just before the Blessing of the Children (or each other), this is a good opportunity to truly look at the other members of our household. Life gets busy; from day to day we often pass as ships in the night, speaking only for practical arrangements and taking each other for granted. Shabbat gives us time to remind ourselves to see each member of the family as a person: unique, containing Godliness within them, deserving our love and attention.

*If you are in a meditative mood, you may like to read one of the following reflections:*

**1**—God, I thank You for this time of prayer, when I become conscious of Your presence, and lay before You my desires, my hopes and my gratitude. This consciousness, this inner certainty of Your presence is my greatest blessing. My life would be empty if I did not have it, if I lost You in the maze of the world, and if I did not return to You from time to time, to be at one with You, certain of Your existence and Your love. It is good that You are with me in all my difficulties and troubles, and that I have in You a friend whose help is sure and whose love never changes.

**2**—We celebrate this weekly opportunity to pause, rest, and take stock; to cease the busy-ness that wears us down; to set aside, if only for a short while, the problems that pursue us during the working week and so appreciate each other's presence in our lives. May we enjoy this different rhythm, these different values, and this place of safety and renewal, time out of time, we who bless and are blessed.

**3**—We bless the God who conquers strife, who removes all hatred, and brings harmony to creation. We praise the God we cannot see, who binds together all creatures with unseen threads of service and of love. We honour the Creator who has brought us from ways of cruelty and shown us the ways of kindness. We bend low before the Majesty which teaches us humility and respect for the smallest things in creation. We glorify the Source of peace, for peace is the gate to our perfection, and in perfection is our rest. God, open our eyes to the beauty of the world and its goodness. Let us be the servants of Your peace which brings all life together: the love of parent and child, the loyalty of friends, and the companionship of animals and people. On this Shabbat day of rest, we know this harmony again and Your presence within it. With all creation we respond in praise, and unify Your name.

# Blessing the Children

One of the loveliest Shabbat customs is the blessing of the children. Exactly how you do it is up to you — whether it is one or both parents who offer the blessing, whether it is made over all children together or each child individually, whether you use the traditional blessing or add extra whispered words of your own. What matters is taking a moment for the special love of parent and child.

A simple vegetable meal on the Sabbath in a home where there is love between husband, wife and children is better than a fatted ox in a home where there is hatred.

A man should not plan to honour the Sabbath with delicacies while he knows that he will quarrel with his wife, or father, or mother.

Whether it be Sabbath or festival — ‘Better a dry morsel and quietness therewith, than a house full of feasting with strife’ (Proverbs 17:1).

One should honour the Sabbath by having no strife thereon. (Judah HeChasid)

*Parents may place their hands on the child’s head and recite the simple blessing; some also kiss their child before or after blessing.*

*To bless a girl:*

May the Eternal make you  
like Sarah, Rebecca, Rachel and Leah..

יְשִׁמַּךְ אֱלֹהִים  
כְּשָׂרָה רִבְקָה רָחֵל וְלֵאָה

*Y'simeich Elohim k'Sarah, Rivkah, Rachel, v'Leah.*

*To bless a boy:*

May the Eternal make you  
like Ephraim and Manasseh.

יְשִׁמַּךְ אֱלֹהִים  
כְּאֶפְרַיִם וְכַמְנַשֶּׁה

*Y'simcha Elohim k'Efrayim v'che-Menasheh.*

*To bless each child:*

May God bless you and keep you.  
May God's face shine upon you  
and be gracious to you.  
May God's face turn towards you  
and give you peace.

יְבָרְכֶךָ יְהוָה וַיִּשְׁמְרֶךָ.  
יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וְחַנּוּן.  
יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ  
וַיִּשֶׂם לְךָ שְׁלוֹם:

*Y'varechecha Adonai V'yish'm'recha.  
Ya'er Adonai panav eilecha vichuneka.  
Yisa Adonai panav eilecha v'yasem l'cha shalom.*

Some people have the beautiful custom of blessing each other even if there are no children present.

*Adults may feel more comfortable holding hands or simply facing each other directly. Either use the blessing as for a child, or the following blessing:*

May God bless us and keep us.  
May God's face shine upon us  
and be gracious to us.  
May God's face turn towards us  
and give us peace.

יְבָרְכֵנוּ יְהוָה וַיִּשְׁמְרֵנוּ.  
יָאֵר יְהוָה פָּנָיו אֵלֵינוּ וְיַחַנּוּנוּ.  
יִשָּׂא יְהוָה פָּנָיו אֵלֵינוּ  
וַיִּשֶׂם לָנוּ שְׁלוֹם:

*Y'var'cheinu Adonai v'yishm'reinu.  
Ya'eir Adonai panav eileinu vichunneinu.  
Yissa Adonai panav eileinu v'yaseim lanu shalom.*

*Alternatively, you may like to read this meditation:*

Teach me, God, to pray, to praise  
the splendour of ripe fruit, the wonder of a wrinkled leaf,  
the freedom to see, to feel to breathe,  
to know, to hope, and even to know grief.

Teach my lips blessing, song, and praise  
when You renew Your time each night, each dawn,  
so that my days will not repeat my yesterdays,  
to save my life from mere routine of all days gone.

Leah Goldberg

# Evening Kiddush

The table is set, the cup of wine filled, two *challot* waiting under a cloth, with family and friends gathered around — at this special time, our dining table becomes an altar and we the priests officiating. No animal sacrifices are needed, just dinner!

One who prays on Friday night and recites *Vay'chulu*... 'And the heavens and earth were finished,' is considered as a partner with God in the work of creation.  
(Talmud, Shabbat 119b)

*Kiddush* for Shabbat Eve begins with remembering the origins of this special day. This passage from the Book of Genesis (2:1-3) takes us back to the creation of the world, when God rested at the end of it.

Some people stand for *Kiddush*, as if welcoming in the Shabbat bride or standing to give evidence in a courtroom (because by reading *Vay'chulu* below we are acting as witnesses to God's creation). Some people sit for *Kiddush*, taking literally the Talmudic teaching that you should recite *Kiddush* in the same place as you will eat. Some people compromise by standing for *Vay'chulu*, the first paragraph, then sitting for the rest.

*Begin reading here:*

Heaven and earth were finished  
and all their host.

On the seventh day God finished  
the work that had been done, and  
ceased on the seventh day from all  
the work that had been done.

God blessed the seventh day, and  
made it holy, resting on it from all  
the work of creation that God had  
done.

וַיִּכְלֹוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צְבָאָם:  
וַיִּכְלֹוּ אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי  
מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבַּת בַּיּוֹם  
הַשְּׁבִיעִי מְכָל-מְלַאכְתּוֹ אֲשֶׁר  
עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם  
הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בּוֹ שָׁבַת  
מְכָל-מְלַאכְתּוֹ אֲשֶׁר-בָּרָא אֱלֹהִים  
לַעֲשׂוֹת:

*Vay'chulu ha-shamayim v'ha-arets v'chol ts'va'am. Vay'chal Elohim ba-yom ha-sh'vi'i, m'lachto asher asah, vayishbot ba-yom ha-sh'vi'i mikkol m'lachto asher asah. Vay'varech Elohim et yom ha-sh'vi'I vay'kaddesh oto, ki vo shavat mikkol m'lachto, asher bara Elohim la'asot.*

On Shabbat Eve we say two blessings before drinking the wine.

*Pick up the cup of wine (or grape juice) and say the blessing for the wine itself:*

Blessed are You, our Living God,  
Sovereign of the Universe, who  
creates the fruit of the vine.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ  
הָעוֹלָם. בּוֹרֵא פְּרֵי הַגֶּפֶן:

*Baruch attah Adonai eloheinu melech ha-olam, borei p'ri ha-gafen.*

*Next, while still holding the cup of wine, say the blessing for the day:*

Blessed are You, our Living God,  
Sovereign of the universe, whose  
commands make us holy, and who  
delights in us. Willingly and with  
love You give us Your holy Shabbat  
to inherit, for it recalls the act of  
creation. This is the first day of  
holy gatherings, a reminder of the  
exodus from Egypt. Because You  
chose us to be holy among all  
peoples, willingly and with love  
You gave us Your holy Shabbat to  
inherit. Blessed are You God, who  
makes the Shabbat holy.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ  
הָעוֹלָם. אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו  
וְרָצָה בָּנוּ. וְשִׁבַּת קִדְּשׁוֹ בְּאַהֲבָה  
וּבְרָצוֹן הִנְחִילָנוּ. זְכוֹרֹן לְמַעֲשֵׂה  
בְּרֵאשִׁית. כִּי הוּא יוֹם תְּחִלָּה  
לְמִקְרָאֵי קֹדֶשׁ. זְכוֹר לִיצִיאַת  
מִצְרַיִם: כִּי בָנוּ בְּחַרְתָּ וְאוֹתָנוּ  
קִדְּשָׁתָּ מִכָּל־הָעַמִּים. וְשִׁבַּת קִדְּשְׁךָ  
בְּאַהֲבָה וּבְרָצוֹן הִנְחַלְתָּנוּ: בְּרוּךְ  
אַתָּה יְהוָה. מְקַדֵּשׁ הַשַּׁבָּת:

*Baruch attah Adonai eloheinu melech ha-olam, asher kidd'shanu b'mitsvotav v'ratsah vanu, v'shabbat kodsho b'ahavah uv'ratson hinchilanu, zikkaron l'ma'aseih v'reishit, ki hu yom t'chillah l'mikra'ei kodesh, zeicher litsi'at mitsrayim, ki vanu vacharta v'otanu kiddashta mikkol ha-ammim, v'shabbat kodsh'cha b'ahava uv'ratson hinchaltanu. Baruch attah Adonai, m'kaddeish ha-shabbat.*

*Now you can drink the wine!*

*Only the person leading Kiddush has to drink, but it is nicer if everyone gets a taste. Many people pour a little wine from the Kiddush cup into smaller cups for each person, or you can pass the Kiddush cup around.*

If you choose to wash your hands, bring out a large bowl, or move to the sink. Using a cup or small jug of water, pour water first over the right hand and then over the left, all the way from your wrist bone to your fingers, then repeat another two times. (If you're left-handed, do it the other way round.)

Hold your hands in the air and say the blessing for hand-washing:

Blessed are You, our Living God,  
Sovereign of the universe, whose  
commands make us holy and who  
commands us concerning washing  
the hands.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ  
הָעוֹלָם. אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו  
וְצִוָּנוּ עַל נְטִילַת יָדַיִם:

*Baruch attah Adonai eloheinu melech ha-olam, asher kidd'shanu b'mitsvotav,  
v'tsivanu al n'tilat yadayim.*

Dry your hands (and return to the table if you had left it).

Many people have the tradition not to talk between the blessing for hand-washing and eating the bread, but if there are many people to wash you might like to hum a wordless tune or niggun to fill the time.

As in the wilderness there was a double portion of manna — as there was no manna on Shabbat so they didn't have to collect manna on Shabbat — so today we use two loaves of *challah* for *Kiddush* on Shabbat. Some also add salt to the bread, just as it was added to the Israelites' sacrifices when they were eaten.

Uncover the challot. Holding them together, lift them up for everyone to see, and say the blessing for bread:

Blessed are You, our Living God,  
Sovereign of the universe, who  
brings forth food out of the earth.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ  
הָעוֹלָם. הַמּוֹצֵא לֶחֶם מִן הָאָרֶץ:

*Baruch attah Adonai eloheinu melech ha-olam, ha-motzi lechem min ha-arets.*

Lower the challot and cut or tear pieces for each person present, sprinkling with or dipping each piece in salt. Now you can eat!



The Emperor asked R. Joshua b. Hanania, 'Why has the Sabbath dish such a fragrant odour?' 'We have a certain seasoning,' replied R. Joshua, 'called the Sabbath, which we put into it, and that gives it a fragrant odour.' 'Give us some of it,' demanded the Emperor. 'To him who keeps the Sabbath,' retorted R. Joshua, 'it is efficacious; but to him who does not keep the Sabbath it is of no use.' (Talmud, Shabbat 119b)

### **Eating this bread officially starts the meal, so now it's time for dinner!**

Some Sabbath laws:

It is written: 'Remember the Sabbath day to keep it holy', which means to remember daily the Sabbath day to keep it holy; thus on coming across a delicious food of a rare kind, and which is not liable to be spoilt through keeping it, it should be purchased in honour of the Sabbath...

It is mandatory upon all, even upon one having numerous domestics, to do something in honour of the Sabbath, thereby doing homage to it...

A man who eats ordinary bread on week-days, must surely take care to eat on the holy Sabbath *challah*...

One should prepare choice meat, fish, dessert and good wines, in accordance with his means... (Kitzur Shulchan Aruch)

**It is a lovely Shabbat custom to linger at the table to bring still more joy into the day. Many people sing *zemirot*, Shabbat songs, once they have finished their meal; you can find some examples on pages 18-20.**

**It is also traditional to discuss some Torah over the Shabbat dinner table.**

If three have eaten together and have shared words of Torah, it is as if they have eaten at God's table. (Pirkei Avot 3:4)

**On pages 15-17 you will find some readings and questions to get your conversations started. You can find more study passages in Forms of Prayer, or look up your own from another book or online.**

**When you have finished your meal, conclude with *Birkat HaMazon*, Grace After Meals; you can find this starting on page 21.**

# Bite of Torah (1)

*It is traditional to enhance Shabbat by discussing some Torah while we are gathered to share a meal. You could choose from the selections on these pages to help start a discussion, or find other readings or articles that speak to you to share with others.*

It is a Sephardic custom to read the Song of Songs on Erev Shabbat, because Shabbat is called a bride and the Song of Songs is a love song in which a man addresses a woman he sometimes calls his bride.

Despite the plain text, there is a long tradition of not taking the Song at its surface meaning but looking for a more spiritual interpretation, as some of it can get a bit racy!

This excerpt finds the man addressing his female beloved, describing her beauty. (The translation is by Chana and Ariel Bloch.)

<sup>4</sup> You are beautiful, my love, as Tirzah,  
majestic as Jerusalem,  
daunting

as the stars in their courses.

<sup>5</sup> Your eyes! Turn them away  
for they dazzle me.

Your hair is like a flock of goats  
bounding down Mount Gilead.

<sup>6</sup> Your teeth white ewes,  
all alike,  
that come up fresh from the pond.

<sup>7</sup> The curve of your cheek  
a pomegranate  
in your thicket of hair.

ד יָפֵה אֶת רְעִיתִי כְּתִרְצָה,  
נְאוּהַ כִּירוּשָׁלַם ; אֵימָה,  
כְּנֹדְגָלוֹת.

ה הַסְבִּי עֵינֶיךָ מִנְגְדֵי, שְׁהֵם  
הִרְהִיבֵנִי ; שְׁעָרְךָ כְּעֹדֵר  
הַעֲזִים, שְׁגָלְשׁוֹ מִן-הַגִּלְעָד.

ו שְׁנִיךָ כְּעֹדֵר הָרְחֵלִים, שְׁעָלוּ  
מִן-הָרְחֵצָה : שְׁכָלָם,  
מִתְאִימוֹת, וְשִׁכְלָה, אֵין  
בָּהֶם.

ז כְּפָלַח הָרְמוֹן רִקְתֶּךָ, מִבַּעַד  
לְצִמְתֶּךָ.

How does the singer show their love for their beloved?

Does this imagery speak to you as it is? How do you visualise this beloved person?

How do you feel on reading love poetry from the Bible?

How could you read this as a love song between God and the people of Israel?

The traditional blessing of the children on Friday night is very short. Inspired by a blessing created by the Rabbis of the Talmud, the poet Danny Siegel wrote this longer blessing. (You can find the text of the Talmud passage, Berachot 17a, on page 351 of Forms of Prayer if you want to compare the two.)

*Read it once silently and then once aloud before discussing it; the questions below may help you to get started.*

### A Blessing

May your eyes sparkle with the light of Torah,  
And your ears hear the music of its words.  
May the space between each letter of the scrolls  
Bring warmth and comfort to your soul.  
May the syllables draw holiness from your heart,  
And may this holiness be gentle and soothing to the world.  
May your study be passionate,  
And meanings bear more meanings  
Until life itself arrays itself to you  
As a dazzling wedding feast.  
And may your conversation,  
Even of the commonplace,  
Be a blessing to all who listen to your words  
And see the Torah glowing on your face.

Danny Siegel

How many different blessings can you find within 'A Blessing'?

When could you imagine using this blessing? For whom?

If you had to pick one, which blessing would you most like someone to give to you?

If you were to write your own blessing — for your children, for your partner, or for yourself — what would it say?

## Passages for Responsive Reading, Study or Reflection

### ON THE LAWS OF LIFE

*Let us learn the laws of life and the ways of peace.*

O humanity, God has told you what is good and what the Eternal asks of you. Is it not to do justice, to love mercy, and to walk humbly with your God!

*Micah 6:8*

*Let us learn that the more we give, the more we have.*

Giving changes a person's impulse to cruelty into kindness of heart. This is the chief service of giving.

*Nachman of Bratslav*

*Let us learn that in order to change the world, we must also change ourselves.*

Those whom you strengthen in their service to God will love you. The way to strengthen them is to love them.

*Nachman of Bratslav*

*Let us learn to accept our human limitations.*

It is of great advantage that we shall know our place, and not imagine that the whole universe exists for us alone.

*Maimonides*

*Let us learn to accept our human responsibility.*

Everyone in Israel should know and consider that they are unique in the world ... and that they are called upon to fulfil their particular task.

*Chasidic*

*Let us learn that within each problem we meet, God has set an answer.*

There is no stumbling block one cannot push aside, for the stumbling block is only there for the sake of the will, and there actually are no stumbling blocks save in the spirit.

*Chasidic*

*Let us learn that love is a giving and not a taking.*

If love depends on some selfish cause, when the cause disappears, love disappears; but if love does not depend on a selfish cause, it will never disappear.

*Pirkei Avot/Sayings of the Fathers*

# Shabbat Songs

Another way to bring joy into Shabbat is to sing. Whether you sing traditional songs, like the songs on these pages, or something else that takes your fancy, singing together is a simple and effective way to bond with other people. And if you're alone for Shabbat, sing anyway — as if no-one's listening!

This day for Israel  
is light and is joy ...  
a Shabbat of rest.

You commanded our ancestors  
standing at Sinai  
to keep Shabbat and seasons  
for all of our years,  
to share at our table  
the choicest of foods,  
a Shabbat of rest. This day ...

Treasure for the hearts of  
a wounded people,  
for souls that have suffered,  
an additional soul,  
to soothe away sighs  
from a soul that is bound,  
a Shabbat of rest. This day...

You have made this the holy,  
most blessed of days.  
In six days You finished  
the work of the worlds,  
this day the saddest  
find safety and peace,  
a Shabbat of rest. This day ...

יוֹם זֶה לְיִשְׂרָאֵל

אוֹרָה וְשִׂמְחָה. שַׁבַּת מְנוּחָה:

צִוִּיתָ פְּקוּדִים בְּמַעַמַּד סִינַי.  
שַׁבַּת וּמוֹעֲדִים לְשִׁמּוֹר בְּכֹל־שָׁנָי.  
לְעֶרוֹךְ לְפָנַי מִשָּׂאת וְאֲרוּחָה.  
שַׁבַּת מְנוּחָה:  
יוֹם זֶה...

חֶמְדַּת הַלְּבָבוֹת לְאֵמָה שְׁבוּרָה.  
לְנַפְשׁוֹת נִכְאָבוֹת נִשְׁמָה יִתְרָה.  
לְנַפֵּשׁ מִצָּרָה יִסִּיר אֲנַחָה.  
שַׁבַּת מְנוּחָה:  
יוֹם זֶה...

קִדְשָׁתָּ בְּרַכְתָּ אוֹתוֹ מִכָּל־יָמִים.  
בְּשֵׁשֶׁת כְּלִיתָ מְלָאכַת עוֹלָמִים.  
בוֹ מָצְאוּ עֲגוּמִים הַשְּׁקֵט וּבִטְחָה.  
שַׁבַּת מְנוּחָה:  
יוֹם זֶה...

*Yom zeh l'yisra'el orah v'simchah, shabbat m'nuchah.  
Tsivita pikkudim b'ma'amad sinai, shabbat umo'adim lishmor b'chol shanai,  
la'aroch l'fanai mas'eit va'aruchah, shabbat m'nuchah. Yom zeh...  
Chemdat hal'avot l'ummah sh'vurah, linfashot nich'avot n'shamah y'teirah,  
l'nefesh m'tseirah yasir anachah, shabbat m'nuchah. Yom zeh...  
Kiddashta beirachta oto mikkol yamim, b'sheishet killita m'lechet olamim,  
bo matz'u agumim hashkeit uvitchah, shabbat m'nuchah. Yom zeh...*

Rock by whose gift we eat,  
 bless God, my faithful ones,  
 for we have been satisfied  
 and food is left over,  
 as was the word of God.

God feeds all the world,  
 our shepherd, our father.  
 We have eaten Your bread,  
 we have drunk of Your wine,  
 now therefore we thank You  
 and praise with our mouths;  
 we say and we sing  
 none is holy as God.

Rock by whose gift we eat...

With song and thanksgiving  
 let us now bless our God  
 for the plentiful land  
 which our ancestors received.  
 God has given us food  
 for our bodies and souls.  
 God's mercy protects us,  
 ever true is our God.

Rock by whose gift we eat...

צור מַשְׁלוֹ אֶכְלָנוּ.  
 בָּרְכוּ אֱמוּנַי.  
 שָׂבַעְנוּ וְהוֹתַרְנוּ.  
 כְּדַבַּר יְהוָה:

הִזַּן אֶת-עוֹלָמוֹ.  
 רוֹעֵנוּ אָבִינוּ.  
 אֶכְלָנוּ אֶת-לֶחֶמוֹ.  
 וַיִּינוּ שְׁתִּינוּ.  
 עַל-כֵּן נוֹדָה לְשִׁמוֹ.  
 וְנִהְלָלוּ בְּפִינוּ.  
 אִמְרָנוּ וְעַנָּנוּ

אֵין-קָדוֹשׁ כִּיהוָה:

צור מַשְׁלוֹ אֶכְלָנוּ...  
 בְּשִׁיר וְקוֹל תּוֹדָה.  
 נְבָרְךָ אֱלֹהֵינוּ.  
 עַל אֶרֶץ חֶמְדָּה.  
 שֶׁהִנְחִיל לְאַבוֹתֵינוּ.  
 מִזֶּן וְצִדָּה.  
 הַשֶּׁבִיעַ לְנַפְשָׁנוּ.  
 חֲסִדוֹ גָּבַר עָלֵינוּ.  
 וְאֵמֶת יְהוָה:

צור מַשְׁלוֹ אֶכְלָנוּ...

*Tsur mishello achalnu, bar'chu emunai, sava'nu v'hotarnu, kidvar Adonai.  
 Hazan et olamo, ro'einu avinu, achalnu et lachmo, v'yeino shatinu,  
 al kein nodeh lishmo, un'hal'lo b'finu, amarnu v'aninu ein kadosh kardonai.  
 Tsur mishello achalnu, bar'chu emunai, sava'nu v'hotarnu, kidvar Adonai.  
 B'shir v'kol todah, n'vareich eloheinu, al erets chemdah, shehinchil la'avoteinu,  
 mazon v'tseidah, hisbi'a l'nafsheinu, chasdo gavar aleinu, ve'emet Adonai.  
 Tsur mishello achalnu, bar'chu emunai, sava'nu v'hotarnu, kidvar Adonai.*

The two songs below are not strictly Shabbat *zemirot*—but they might be familiar enough to help you get the singing started. Both are appropriate to Shabbat themes of peace and shared happiness.

If you're feeling ambitious, one popular tune to *Hinei mah tov* works well sung as a round!

<p>How good it is and how pleasant when brothers live in unity together.</p>	<p>הִנֵּה מַה־טוֹב וּמַה־נְּעִים שֶׁבֶת אַחִים גַּם־יַחַד:</p>
--	--

*Hinei mah tov u'mah na'im  
shevet achim gam yachad.*

<p>Peace will come to us, peace will yet come to us, Peace will come to us, and everyone. Salaam, peace for us and for all the world, peace, peace.</p>	<p>עוֹד יָבוֹא שְׁלוֹם עֲלֵינוּ וְעַל כָּל־: סְלָאָם. עֲלֵינוּ וְעַל־כָּל־הָעוֹלָם. סְלָאָם סְלָאָם:</p>
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*Moshe ben Ari*

*Od yavo shalom aleinu, od yavo shalom aleinu,  
od yavo shalom aleinu, v'al kulam.  
Salaam, aleinu v'al kol haolam,  
salaam, salaam.  
Salaam, aleinu v'al kol haolam,  
salaam, salaam.*

*Od yavo shalom aleinu, od yavo shalom aleinu, od yavo shalom aleinu, v'al kulam.*

# Grace After Meals

Just as you would thank the cook after eating a meal, we also take a few minutes to express gratitude to God, the ultimate source of our food. On Shabbat we begin our thanks to God for the food that we have enjoyed with a Psalm.

Some people perform another ritual handwashing before reciting *Birkat HaMazon* (Grace After Meals), but without the blessing that was said before the meal.

*Psalm 126*

<sup>1</sup>A pilgrim song.

When God brought back  
the captives to Zion  
we felt as if in a dream.

<sup>2</sup>Then our mouths  
were filled with laughter,  
and our tongues with song.  
Even among the nations they said:  
'What great things  
God has done with them!'

<sup>3</sup>Indeed God has done  
great things with us!  
How we rejoiced!

<sup>4</sup>God, bring back those  
who cannot return,  
like streams in a dry land;

<sup>5</sup>that those who sow in tears  
may reap in joy.

<sup>6</sup>Whoever goes out weeping  
carrying seed to sow;  
shall come back singing  
carrying sheaves.

שִׁיר הַמַּעֲלוֹת<sup>א</sup>

בְּשׁוּב יְהוָה אֶת־שִׁיבַת צִיּוֹן

הָיִינוּ כְּחֹלְמִים:

אֲזַי מָלְא שְׂחֹק פִּינוּ

וּלְשׁוֹנֵנוּ רִנָּה

אֲזַי אָמְרוּ בַגּוֹיִם

הַגְּדִיל יְהוָה לַעֲשׂוֹת עִם־אֱלֹהֵי:

הַגְּדִיל יְהוָה לַעֲשׂוֹת עִמָּנוּ

הָיִינוּ שְׂמֵחִים:

שׁוּבָה יְהוָה אֶת־שְׁבִיתֵנוּ

כְּאֶפְיָקִים בְּנֶגְבִּ:

הַזְרְעִים בְּדִמְעָה

בְּרִנָּה יִקְצְרוּ:

הַלֹּוֹךְ יִלֵּךְ וּבָכָה

נֹשֵׂא מִשֶּׁךְ־הַזֶּרַע

בָּא־יבֹא בְרִנָּה

נֹשֵׂא אֲלֻמֹּתָיו:

<sup>1</sup> Shir hama'alot. B'shuv Adonai et shivat tsiyyon hayinu k'chol'mim.

<sup>2</sup> Az y'malei s'chok pinu ul'shoneinu rinnah. Az yom'ru vagoyim higdil Adonai la'asot im eileh. <sup>3</sup> Higdil Adonai la'asot immanu hayinu s'meichim.

<sup>4</sup> Shuvah Adonai et sh'viteinu ka'afikim banegev. <sup>5</sup> Hazor'im b'dim'ah b'rinnah yiktsoru. <sup>6</sup> Haloch yeleich uvachoh nosei meshech hazara'bo yavo v'rinnah nosei alumotav.



*The leader*  
Friends, let us bless.

*All reply*  
Blessed be the name of  
the Creator from now and forever.

*The leader*  
Blessed be the name of  
the Creator from now and forever.  
With your permission, friends, let us  
bless [in a community: our God] the One  
whose food we have eaten.

*All reply*  
Blessed be (our God) the One  
whose food we have eaten,  
and through whose goodness we live.

*The leader*  
Blessed be (our God) the One  
whose food we have eaten, and through  
whose goodness we live.  
Blessed be God,  
and blessed be God's name.

*The leader*

חֲבֵרֵי נְבָרְךָ:

*All reply*

יְהִי שֵׁם יְהוָה מְבָרָךְ  
מֵעַתָּה וְעַד עוֹלָם:

*The leader*

יְהִי שֵׁם יְהוָה מְבָרָךְ  
מֵעַתָּה וְעַד עוֹלָם:  
בְּרִשׁוֹת חֲבֵרֵי. נְבָרְךָ  
(אֱלֹהֵינוּ) שֶׁאֲכַלְנוּ מִשְּׁלֹךְ:

*All reply*

בָּרוּךְ (אֱלֹהֵינוּ)  
שֶׁאֲכַלְנוּ מִשְּׁלֹךְ  
וּבְטוֹבוֹ חַיֵּינוּ.

*The leader*

בָּרוּךְ (אֱלֹהֵינוּ)  
שֶׁאֲכַלְנוּ מִשְּׁלֹךְ  
וּבְטוֹבוֹ חַיֵּינוּ.  
בָּרוּךְ הוּא וּבְרֹךְ שְׁמוֹ:

The leader: *Chaveirai n'vareich.*

All reply: *Y'hi sheim Adonai m'vorach mei'attah v'ad olam.*

The leader: *Y'hi sheim Adonai m'vorach mei'attah v'ad olam.  
Birshut chaveirai, n'vareich (eloheinu) she'achalnu mishelo.*

All reply: *Baruch (eloheinu) she'achalnu mishelo uv'tuvo chayinu.*

The leader: *Baruch (eloheinu) she'achalnu mishelo uv'tuvo chayinu.  
Baruch hu uvaruch sh'mo.*

Blessed are You, our Living God, Sovereign of the universe. You feed the whole world through Your goodness, with grace, kindness and mercy. You make it possible for all to have food, for Your love is forever. Through Your great goodness food has never failed us, and may we never fail to share food for the sake of Your great reputation; for You feed and provide for all and do good to all, and make us the agents through whom all Your creatures may have food. Blessed are You God, providing enough food for all.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ  
מֶלֶךְ הָעוֹלָם. הִזַּן אֶת-  
הָעוֹלָם כֻּלּוֹ בְּטוֹבוֹ בְּחֵן בְּחֶסֶד  
וּבְרַחֲמִים. הוּא נוֹתֵן לָהֶם  
לְכֹל-בָּשָׂר. כִּי לְעוֹלָם חֶסֶדּוֹ:  
וּבְטוֹבוֹ הַגָּדוֹל תָּמִיד לֹא-חָסַר  
לָנוּ. וְאֵל יִחְסַר-לָנוּ מִזֶּזֶן לְעוֹלָם  
וְעַד בַּעֲבוּר שְׁמוֹ הַגָּדוֹל. כִּי  
הוּא זֵן וּמְפַרְנֵס לְכֹל וּמְטִיב  
לְכֹל וּמַכִּין מִזֶּזֶן לְכֹל-בְּרִיּוֹתָיו  
אֲשֶׁר בָּרָא: בָּרוּךְ אַתָּה יְהוָה.  
הִזַּן אֶת הַכֹּל:

*Baruch attah Adonai eloheinu melech haolam, hazan et haolam kullo b'tuvo b'chein b'chesed uv'rachamim, hu notein lechem l'chol basar ki l'olam chasdo. Uv'tuvo hagadol tamid lo chasar lanu, v'al yechar lanu mazon l'olam va'ed ba'avur sh'mo hagadol, ki hu zan um'farneis lakol umeitiv lakol umeichin mazon l'chol b'ri'otav asher bara. Baruch attah Adonai hazan et hakol.*

We thank You, our Living God, for giving our ancestors the heritage of a desirable, good and ample land, for bringing us out of the land of Egypt, redeeming us from the camp of slavery, and for Your covenant that You sealed in our flesh and in our hearts, and for Your Torah that You taught us, and for the laws of life You helped us understand, and for the life, grace and love You graciously gave us, and the food that you provide to support us always, everyday, every hour and every moment.

נוֹדֶה לְךָ יְהוָה אֱלֹהֵינוּ עַל  
 שֶׁהִנְחַלְתָּ לְאַבוֹתֵינוּ  
 אֶרֶץ חֲמֻדָּה טוֹבָה וְרַחֲבָה. וְעַל  
 שֶׁהוֹצַאתָנוּ יְהוָה אֱלֹהֵינוּ מֵאֶרֶץ  
 מִצְרַיִם. וּפְדִיתָנוּ מִבַּיִת עֲבָדִים.  
 וְעַל בְּרִיתְךָ שֶׁחַתַּמְתָּ בְּבָשָׂרֵנוּ  
 וּבְלִבָּבֵנוּ. וְעַל תּוֹרַתְךָ שֶׁלְמַדְתָּנוּ.  
 וְעַל חֻקֶיךָ שֶׁהוֹדַעְתָּנוּ. וְעַל  
 חַיִּים חַן וְחֶסֶד שֶׁחֻנַּנְתָּנוּ. וְעַל  
 אֲכִילַת מְזוֹן שֶׁאַתָּה זָן וּמְפָרֵס  
 אוֹתָנוּ תָּמִיד בְּכָל־יוֹם וּבְכָל־עֵת  
 וּבְכָל־שָׁעָה:

*Nodeh l'cha Adonai eloheinu al shehinchalta la'avoteinu erets chemdah tovah ur'chavah, v'al she'hotseitenu Adonai eloheinu mei'erets mitsrayim, uf'ditanu mibbeit avadim, v'al b'rit'cha shechatamta bivsareinu uvilvaveinu, v'al torat'cha shelimmadtanu, v'al chukkecha shehoda'tanu, v'al chayyim chein vachessed shechonantanu, v'al achilat mazon sha'attah zan um'farneis otanu tamid b'chol yom uv'chol eit uv'chol sha'ah.*

And for all this, our Living God, we thank and bless You; may Your name be blessed in the mouth of all living always and at all times, as it is written in the Torah: 'And you shall eat and be satisfied and bless the Eternal your God for the good land which God has given you'. Blessed are You God, for the land and for the food.

וְעַל הַכֹּל יְהוָה אֱלֹהֵינוּ אֲנַחְנוּ  
 מוֹדִים לְךָ וּמְבָרְכִים אוֹתְךָ.  
 יִתְבָּרַךְ שְׁמֶךָ בְּפִי כָל־חַי תָּמִיד  
 לְעוֹלָם וָעֵד: כִּפְתוּב. וְאֲכַלְתָּ  
 וּשְׂבַעְתָּ וּבֵרַכְתָּ אֶת־יְהוָה אֱלֹהֶיךָ  
 עַל־הָאָרֶץ הַטֹּבָה אֲשֶׁר נָתַן־לְךָ.  
 בָּרוּךְ אַתָּה יְהוָה. עַל־הָאָרֶץ  
 וְעַל־הַמְּזוֹן:

*V'al hakol Adonai eloheinu anachnu modim lach um'var'chim otach, yitbarach shimcha b'fi kol chai tamid l'olam va'ed. Kakatuv, v'achalta v'sava'ta uveirachta et Adonai elohecha al haarets hatovah asher natan lach. Baruch attah Adonai, al haarets v'al hamazon.*

Our Living God, be merciful to Israel Your people, to Jerusalem Your city, and to Zion where Your glory appeared, and bring the reign of goodness promised in the name of the house of David, when all shall worship together in the place dedicated to Your holy name. Our God, giver of life, be our shepherd and feed us, provide for us, sustain us and support us, and relieve us speedily from all our troubles. Let us never be in need of the charity of others nor their loans, but dependent on Your hand alone which is full, open, holy and ample; so shall we never lose our self-respect nor be put to shame.

רַחֵם יְהוָה אֱלֹהֵינוּ עַל-יִשְׂרָאֵל  
עַמֶּךָ. וְעַל יְרוּשָׁלַיִם עִירְךָ.  
וְעַל צִיּוֹן מְשֻׁכָן כְּבוֹדְךָ. וְעַל  
מַלְכוּת בֵּית דָּוִד מְשִׁיחֶךָ. וְעַל  
הַבַּיִת הַגָּדוֹל וְהַקְּדוֹשׁ שֶׁנִּקְרָא  
שִׁמְךָ עָלָיו: אֱלֹהֵינוּ אָבִינוּ רְעֵנוּ  
זוּגְנוּ פָּרְנָסְנוּ וְכֻלְּכֵנוּ וְהַרְוִיחֵנוּ  
וְהַרְוֵחַ-לָנוּ יְהוָה אֱלֹהֵינוּ מְהֵרָה  
מִכָּל-צָרוֹתֵינוּ: וְנָא אֵל תִּצְרִיכֵנוּ  
יְהוָה אֱלֹהֵינוּ. לֹא לַיָּדַי מִתַּנַּת בָּשָׂר  
וְדָם וְלֹא לַיָּדַי הַלְוָאֲתָם. כִּי אִם  
לְיָדְךָ הַמְּלֵאָה הַפְּתוּחָה הַקְּדוּשָׁה  
וְהַרְחֲבָהּ. שֶׁלֹּא נִבּוֹשׁ וְלֹא נִכָּלֵם  
לְעוֹלָם וָעֶד:

*Racheim Adonai eloheinu al yisra'el ammecha, v'al y'rushalayim irecha, v'al tsiyyon mishkan k'vodecha, v'al malchut beit david m'shichecha, v'al habayit hagadol v'hakadosh shenikra shimcha alav. Eloheinu avinu r'einu zuneinu parn'seinu v'chalk'leinu v'harvicheinu v'harvach lanu Adonai eloheinu m'heirah mikkol tsaroteinu. V'na al tatsricheinu Adonai eloheinu, lo lidei matnat basar vadam v'lo lidei halva'atam, ki im l'yad'cha ham'lei'ah hap'tuchah hak'doshah v'har'chavah, she'lo neivosh v'lo nikkaleim l'olam va'ed.*

*On Shabbat add:*

*On Shabbat add:*

Our Living God, strengthen us by Your commandments and by the commandment of the seventh day, this great and holy Sabbath; for You this day is a great and holy one to cease from work and be at rest according to Your will in love. Give us rest so that there shall be no trouble, grief or crying on our day of rest; and show us the consolation of Zion, Your city, and the building of Jerusalem, city of Your holiness, for You are the source of salvation and consolation.

רְצֵה וְהַחֲלִיצֵנוּ יְהוָה אֱלֹהֵינוּ  
בְּמִצְוֹתֶיךָ וּבְמִצְוֹת יוֹם הַשְּׁבִיעִי  
הַשֶּׁבֶת הַגָּדוֹל וְהַקָּדוֹשׁ הַזֶּה. כִּי  
יוֹם זֶה גָּדוֹל וְקָדוֹשׁ הוּא לְפָנֶיךָ.  
לְשֶׁבֶת-בוֹ וּלְנוּחַ בוֹ בְּאַהֲבָה  
כְּמִצְוֹת רְצוֹנְךָ. וּבְרְצוֹנְךָ הִנֵּיחַ  
לָנוּ יְהוָה אֱלֹהֵינוּ שְׁלָא תְהִי צָרָה  
וַיִּגּוֹן וְאֲנַחָה בְיוֹם מְנוּחָתָנוּ.  
וְהִרְאֵנוּ יְהוָה אֱלֹהֵינוּ בְּנִחְמַת  
צִיּוֹן עִירְךָ. וּבְבִנְיַן יְרוּשָׁלַיִם עִיר  
קֹדְשְׁךָ. כִּי אַתָּה הוּא בַעַל  
הַיְשׁוּעוֹת וּבַעַל הַנְּחָמוֹת:

*R'tseih v'hachalitseinu Adonai eloheinu b'mitsvotcha uv'mitsvat yom hash'vi'i hashabbat hagadol v'hakadosh hazeh, ki yom zeh gadol v'kadosh hu l'fanecha, lishbot bo v'lanu'ach bo b'ahavah k'mitsvat r'tsonecha, uvirtson'cha hani'ach lanu Adonai eloheinu shello t'hi tsarah v'yagon va'anacha b'yom m'nuchateinu, v'har'einu Adonai eloheinu b'nechemat tsiyyon irecha, uv'vinyan y'rushalayim ir kodshecha, ki attah hu ba'al hay'shu'ot uva'al hanechamot.*

And build Jerusalem,  
as a city that can truly be called holy,  
soon in our days.  
Blessed are You God.  
Help us build Jerusalem,  
true to Your compassion. Amen.

וּבְנֵה יְרוּשָׁלַיִם  
עִיר הַקֹּדֶשׁ בְּמַהֲרָה בְּיָמֵינוּ:  
בָּרוּךְ אַתָּה יְהוָה.  
בוֹנֵה בְּרַחֲמָיו יְרוּשָׁלַיִם. אָמֵן

*Uv'neih y'rushalayim ir hakodesh bimheirah v'yameinu.  
Baruch attah Adonai boneh v'rachamav y'rushalayim, Amen.*

Blessed are You, our Living God, Sovereign of the universe; the God who is our parent, our Sovereign, our source of power, our creator, our redeemer, our maker, our Holy One, the Holy One of Jacob; our shepherd, the shepherd of Israel, the good Sovereign who does good to all. Every day You have done good, do good and will do good for us. Generously You have provided for us, You do provide for us and always will provide for us grace, kindness, mercy and relief, deliverance and prosperity, blessing and salvation, consolation, provision and support, mercy, life, peace and all good. Let us never be in want of any goodness.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ  
הָעוֹלָם. הָאֵל אָבִינוּ מִלְכֵנוּ  
אֲדִירָנוּ בּוֹרְאָנוּ גּוֹאֲלָנוּ יּוֹצֵרָנוּ  
קְדוֹשָׁנוּ קְדוֹשׁ יַעֲקֹב. רוֹעֵנוּ  
רוֹעֵה יִשְׂרָאֵל. הַמֶּלֶךְ הַטּוֹב  
וְהַמְּטִיב לְכָל שֶׁבְּכָל-יוֹם וְיוֹם  
הוּא הַטֵּיב. הוּא מְטִיב. הוּא  
יֵיטִיב לָנוּ: הוּא גִמְלָנוּ. הוּא  
גּוֹמְלָנוּ. הוּא יְגַמְלָנוּ לְעַד. לְחֵן  
וְלַחֶסֶד וְלִרְחָמִים וְלִרְוַח הַצְּלָה  
וְהַצְּלָחָה בְּרָכָה וְיִשׁוּעָה. נְחָמָה  
פְּרִנְסָה וְכֹלְכָלָה. וְרַחֲמִים וְחַיִּים  
וְשָׁלוֹם וְכָל-טוֹב. וּמְכָל-טוֹב  
לְעוֹלָם אֵל יַחְסְרָנוּ:

*Baruch attah Adonai eloheinu melech haolam, haeil avinu malkeinu adireinu bor'einu go'aleinu yots'reinu k'dosheinu k'dosh ya'akov, ro'einu ro'eih yisra'el, hamelech hatov v'hameitiv lakol sheb'chol yom vayom hu heitiv hu meitiv hu yeitiv lanu. Hu g'malanu, hu gom'leinu, hu yigm'leinu la'ad, l'chein ul'chesed ul'rachamim ul'revach hatsalah v'hatslachah b'rachah vishu'ah, nechamah parnasah v'chalkalah, v'rachamim v'chayyim v'shalom v'chol tov, umikkol tuv l'olam al y'chass'reinu.*

The **All-merciful**, may You rule over us forever and ever.

הַרְחַמֵּן. הוּא יִמְלֹךְ עָלֵינוּ  
לְעוֹלָם וָעֶד:

The **All-merciful**, may You be blessed in heaven and on earth.

הַרְחַמֵּן. הוּא יִתְבָּרֵךְ  
בַּשָּׁמַיִם וּבָאָרֶץ:

The **All-merciful**, may You be praised through all generations, glorified among us for eternity, and honoured among us forever.

הַרְחַמֵּן. הוּא יִשְׁתַּבַּח לְדוֹר דּוֹרִים.  
וַיִּתְפָּאֵר בָּנוּ לְעֵד וּלְנֶצַח נְצָחִים.  
וַיִּתְהַדָּר בָּנוּ לְעֵד וּלְעוֹלָמֵי עוֹלָמִים:

The **All-merciful**, may You give us an honourable livelihood.

הַרְחַמֵּן. הוּא יִפְרֹנְסֵנוּ בְּכָבוֹד:

The **All-merciful**, may You break off any yoke from our neck, and lead us with uprightness to our land.

הַרְחַמֵּן. הוּא יִשְׁבֹּר עֲלֵנוּ  
מֵעַל צְוֹאֲרֵנוּ.  
וְהוּא יוֹלִיכֵנוּ קוֹמְמִיּוֹת לְאֶרְצֵנוּ:

The **All-merciful**, may You send a plentiful blessing on this house, and on this table at which we have eaten.

הַרְחַמֵּן. הוּא יִשְׁלַח לָנוּ  
בְּרָכָה מְרֻבָּה בַּבַּיִת הַזֶּה.  
וְעַל שְׁלֻחָן זֶה שֶׁאֲכַלְנוּ עָלָיו:

The **All-merciful**, may You send us Elijah the prophet may he be remembered for good! who will bring us good news of salvation and comfort.

הַרְחַמֵּן. הוּא יִשְׁלַח לָנוּ  
אֶת אֱלִיָּהוּ הַנָּבִיא זְכוּר לְטוֹב.  
וַיְבַשֶּׁר-לָנוּ בְּשׂוֹרוֹת טוֹבוֹת  
יְשׁוּעוֹת וְנַחֲמוֹת:

*Harachaman, hu yimloch aleinu l'olam va'ed. Harachaman, hu yitbarach bashamayim uvaarets. Harachaman, hu yishtabbach l'dor dorim, v'yitpa'ar banu la'ad ul'neitsach n'tsachim, v'yithadar banu la'ad ul'ol'mei olamim. Harachaman, hu y'farn'seinu b'chavod. Harachaman, hu yishbor ulleinu mei'al tsavareinu, v'hu yolicheinu kom'miyut l'artseinu. Harachaman, hu yishlach lanu b'rachah m'rubbah babayit hazeh, v'al shulchan zeh she'achalnu alav. Harachaman, hu yishlach lanu et eliyahu hanavi zachur latov, vivasser lanu b'sorot tovot y'shu'ot v'nechamot.*

The **All-merciful**, may You bless (the master of this house, the mistress of this house, them and all that is theirs and) all who are seated here, us and all that is ours, as our mothers Sarah, Rebecca, Rachel and Leah were each of them blessed with ‘good’ and as our fathers Abraham, Isaac and Jacob were each of them blessed with ‘everything’, so may You bless all of us together with a perfect blessing. Amen.

הַרְחֵמֵן. הוּא יְבָרֵךְ (אֶת-בְּעַל  
הַבַּיִת הַזֶּה. וְאֶת-בְּעֵלַת הַבַּיִת הַזֶּה.  
אוֹתָם וְאֶת-כָּל-אֲשֶׁר לָהֶם. וְ)  
אֶת-כָּל-הַמְּסֻבִּין כָּאֵן.  
אוֹתָנוּ וְאֶת-כָּל-אֲשֶׁר לָנוּ.  
כְּמוֹ שֶׁנִּתְבָּרְכוּ אִמּוֹתֵינוּ  
שָׂרָה רִבְקָה רָחֵל וְלֵאָה.  
הַיְטִיב. טַבַּת. טוֹב. טוֹב.  
וְכְמוֹ שֶׁנִּתְבָּרְכוּ אֲבוֹתֵינוּ.  
אַבְרָהָם יִצְחָק וְיַעֲקֹב.  
בְּכֹל. מִכְּל. כֹּל.  
כֵּן יְבָרֵךְ אוֹתָנוּ כְּלָנוּ יַחַד.  
בְּבִרְכָה שְׁלֵמָה. וְנֹאמַר אָמֵן:

*Harachaman, hu y'vareich [et ba'al habayit hazeh, v'et ba'alat habayit hazeh, otam v'et kol asher lahem, v']et kol ham'subbin kan, otanu v'et kol asher lanu, k'mo shenitbar'chu immoteinu, sarah, rivkah, rachel v'le'ah heitiv tovat tov, uch'mo shenitbar'chu avoteinu, avraham, yitschak v'ya'akov, bakol, mikkol, kol, kein y'vareich otanu kullanu yachad, bivrachah sh'leimah, v'nomar amen.*

On high may they plead for them and for us, so that we merit a lasting peace, and may gain a blessing from the Creator, and vindication from the God of our salvation. May we find grace and understanding in the sight of God and all people.

בְּמָרוֹם יִלְמְדוּ עֲלֵיהֶם וְעָלֵינוּ  
זְכוּת שֶׁתְּהִי לְמִשְׁמֶרֶת שָׁלוֹם.  
וְנִשָּׂא בְּרָכָה מֵאֵת יְהוָה וְצַדִּיקָה  
מֵאֱלֹהֵי יִשְׁעָנוּ. וְנִמְצָא חֵן וְשִׂכָּל  
טוֹב בְּעֵינֵי אֱלֹהִים וְאָדָם:

*Bamarom y'lamm'du aleihem v'aleinu z'chut shet'hi l'mishmeret shalom, v'nissa v'rachah mei'eit Adonai uts'dakah mei'elohei yisheinu, v'nimtsa chein v'seichel tov b'einei elohim v'adam.*



*On Shabbat add:*

The **All-merciful**, may You let us inherit a day that shall be wholly a Sabbath and rest in life everlasting.

*For Israel:*

The **All-merciful**, may You bless the State of Israel and all who live there.

The **All-merciful**, may you create a bond of friendship between the descendants of Sarah and the descendants of Hagar.

*For people in need:*

The **All-merciful**, may You bless all those who are in distress and bring them out of darkness into the light.

*Personal petitions may be added at this point:*

The **All-merciful**...

The **All-merciful**, may You make us worthy of the messianic days and the life of the world to come.

*On Shabbat add:*

הַרְחֵמֵן. הוּא יִנְחִילֵנוּ יוֹם שְׁכָלוֹ  
שִׁבְתָּ וּמְנוּחָה לְחַיֵּי הָעוֹלָמִים:

*For Israel:*

הַרְחֵמֵן. הוּא יְבָרֵךְ אֶת מְדִינַת  
יִשְׂרָאֵל וְאֶת-כָּל-יְשׁוּבֵיהָ:

הַרְחֵמֵן הוּא יִתֵּן אַחֻוּה בֵּין  
בְּנֵי שָׂרָה וּבֵין בְּנֵי הָגָר:

*For people in need:*

הַרְחֵמֵן. הוּא יְבָרֵךְ  
אֶת-כָּל-בְּנֵי-אָדָם  
הַנִּתְּוֹנִים בַּצָּרָה  
וְיוֹצִיאֵם מֵאֲפֵלָה לְאוֹרָה:

... הַרְחֵמֵן

הַרְחֵמֵן. הוּא יְזַכְּנוּ לְיָמֹת  
הַמְּשִׁיחַ וּלְחַיֵּי הָעוֹלָם הַבָּא:

On Shabbat add: **Harachaman**, hu yanchileinu yom shekullo shabbat um 'nuchah l'chayyei haolamim.

For Israel: **Harachaman**, hu y'vareich et m'dinat yisra'el v'et kol yosh'veha. **Harachaman**, hu yittein achavah bein b'nei sarah uvein b'nei hagar. **Harachaman**, hu y'varech et kol b'nei adam, han'tunim batsarah, v'yotsi'eim mei'afeilah l'orah.

Personal petitions may be added at this point: **Harachaman**...

**Harachaman**, hu y'zakkeinu limot hamashi'ach ul'chayyei haolam haba.

*On Shabbat and festivals:*  
 God is a tower of strength to  
 the earthly king,  
 (*On weekdays:* God gives great salvation  
 to the earthly king,)  
 and shows love and kindness to God's  
 anointed, to David and his seed forever.

*On Shabbat and festivals:*  
 מִגְדוֹל  
 (*On weekdays:* מַגְדִּיל)  
 יִשׁוּעוֹת מִלְכוֹ.  
 וְעָשָׂה חֶסֶד לְמַשִּׁיחוֹ  
 לְדָוִד וּלְזַרְעוֹ עַד עוֹלָם:

*On Shabbat and festivals: Migdol      On weekdays: Magdil*  
*y'shu'ot malko, v'oseh chesed limshicho l'david ul'zar'o ad olam.*

May the One  
 who makes peace in the highest  
 bring this peace  
 upon us and upon all Israel,  
 and upon all the world. Amen.

עֹשֶׂה שָׁלוֹם בְּמְרוֹמָיו.  
 הוּא יַעֲשֶׂה שָׁלוֹם.  
 עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל  
 וְעַל כָּל־הָעוֹלָם. וְאָמְרוּ אָמֵן:

*Oseh shalom bimromav hu ya'aseh shalom*  
*aleinu v'al kol ysra'el, v'al kol ha'olam, v'imru amen.*

Be in awe of God, You who seek holiness, for those who fear God lack nothing. Young lions may be in want and hungry, but those who seek God lack no good thing. Give thanks to the Living God who is good, whose love is everlasting. You open up Your hand and satisfy the needs of all living beings. Blessed is the one who trusts in God and whose trust is God alone.

I was young and have grown old and was never willing to see the innocent forsaken and their children begging for bread.

יִרְאוּ אֶת יְהוָה קְדוֹשֵׁיו כִּי אֵין  
מַחְסוֹר לִירְאָיו: כְּפִירִים רָשׁוּ  
וְרַעֲבוּ וְדוֹרְשֵׁי יְהוָה לֹא יַחְסְרוּ  
כָּל-טוֹב: הוֹדוּ לַיהוָה כִּי טוֹב כִּי  
לְעוֹלָם חֶסֶדוֹ: פִּוְתַח אֶת-יָדְךָ  
וּמִשְׁבִּיעַ לְכָל-חַי רָצוֹן: בְּרוּךְ  
הַגֹּבֵר אֲשֶׁר יִבְטַח בִּיהוָה וְהָיָה  
יְהוָה מִבְּטָחוֹ:

נָעַר הָיִיתִי גַם זָקַנְתִּי וְלֹא רָצִיתִי  
צָדִיק נֶעְזָב וְזָרְעוֹ מִבְּקֵשׁ לֶחֶם:

*Y'ru et Adonai k'doshav ki ein machsor lirei'av. K'firim rashu v'ra'eivu v'dor'shei Adonai lo yachs'ru chol tov. Hodu ladonai ki tov ki l'olam chasdo. Potei'ach et yadecha umasbi'a l'chol chai ratson. Baruch hagever asher yivtach badonai v'hayah Adonai mitvacho. (Na'ar hayiti gam zakanti v'lo ratsiti tsaddik ne'ezav v'zar'o m'vakkeish lachem.)*

We have eaten and been satisfied. May we not turn aside from the needs of others, nor ignore their cry for food. Open our eyes and our hearts and our hands so that we may share Your gifts, and help to remove hunger and want from our world.

אָכַלְנוּ וְשָׂבַעְנוּ. אֶל-נָא נִתְעַלֵּם  
מִצָּרֵי-רַעֲנוּ וְאֶל-תֵּאֲטַמְנָה אֲזַנֵּינוּ  
מִצַּעֲקָתָם לְמִזוֹן: פָּקַח אֶת-עֵינֵינוּ  
וּפְתַח אֶת-לִבֵּנוּ וְאֶת-יָדֵינוּ  
וְנִתְחַלְקָה בְּמַתְנוּתֶיךָ לְמַעַן חֶסֶד-  
הָרַעַב וְהַמַּחְסוֹר מֵעוֹלָמֵנוּ:

*Achalnu v'sava'nu, al na nit'alleim mitsorchei rei'einu v'al tei'atamnah ozneinu mitsa'akatam l'mazon. P'kach eineinu uf'tach l'vaveinu v'yadeinu v'nitchall'kah b'matnotecha l'ma'an chissul hara'av v'hamachsor mei'olameinu.*

God give strength to Your people, and bless Your people with peace.

יְהוָה עֲזֹ לְעַמּוֹ יִתֵּן יְהוָה יְבָרֶךְ  
אֶת עַמּוֹ בְּשָׁלוֹם:

*Adonai oz l'ammo yittein, Adonai y'vareich et ammo vashalom.*

# Oneg Shabbat

***Oneg Shabbat*** — making Shabbat a delight — is a mitzvah, as it says in the Book of Isaiah (58:13): *...and you shall call the Sabbath a delight.*

**Shabbat is a brilliant opportunity for learning and Torah study — but that's not the only way to enhance your Shabbat pleasure. These are some ideas to get you started; exercise your creativity and come up with your own!**

- Dig out the family photo box or album; you may know who all those people are in your wedding photos or those family holiday snaps, but do your children? What memories had been forgotten until a photo reminded you?
- Have a real conversation with your partner or family. Talk about anything you like — what's going on in your lives, what's in the news, or the meaning of life — but take time to listen to each other and respond thoughtfully.
- Sit down with that book or magazine you've been meaning to read.
- Sleep! Go to bed early after Friday night dinner, or take an afternoon nap after lunch — it's a Shabbat tradition, so enjoy getting some guilt-free rest.
- Go outside, look up and marvel at the stars. It's easier if you live outside a city, but even in London you can usually see something.
- Play Scrabble or other board games. Those who do not write on Shabbat can use bookmarks to keep track of scores as page numbers, or make this a non-competitive game and simply see who can come up with the most unusual words.
- Tell your children a bedtime story. Reduce your children to helpless giggles by adding silly voices as you read a book or soothe them to sleep with a comforting story made up on the spot, but create the kind of time you want your children to remember spending with you.
- Go for a walk somewhere green and engage all your senses. Open your eyes to all the different colours and movements; breathe in and smell how the air changes; listen to the sounds of life all around you; be like a child again and let yourself touch the different textures of leaves or tree bark. (Take care when engaging your tastebuds by picking berries or other fruits!)

# Morning Kiddush

There can be no rejoicing before God without wine, because wine gladdens the heart of humanity. (Talmud, Pesachim 109a)

*Kiddush* is usually made in synagogue after the morning service. If not everyone was present for that or if you are spending Shabbat at home, then start *Kiddush* here; if everyone heard *Kiddush* at synagogue, go straight to handwashing and *hamotzi* on page 36.

Some people have the custom of drinking whisky for *Kiddush* instead of wine, because it too gladdens the heart. If this is your custom, you will need the following blessing—and remember to drink in moderation!

Blessed are You, our Living God, Sovereign of the universe, by whose word all things exist.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ  
הָעוֹלָם. שֶׁהַכֹּל נִהְיָה בְּדַבְּרוֹ:

*Baruch attah Adonai eloheinu melech haolam, shehakol ni'yeh bid'varo.*

*Kiddush* for Shabbat morning begins with two passages from the Book of Exodus, again reminding us of the connection between Creation and Shabbat.

*Begin reading here:*

The children of Israel shall keep the Shabbat, observing the Shabbat as a timeless covenant for all generations. It is a sign between Me and the children of Israel forever. For in six days the Creator made heaven and earth and on the seventh day ceased from work and was at rest.

וְשָׁמְרוּ בְּנֵי־יִשְׂרָאֵל אֶת־  
הַשַּׁבָּת לַעֲשׂוֹת  
אֶת־הַשַּׁבָּת לְדֹרוֹתָם בְּרִית עוֹלָם:  
בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אֹת הִיא  
לְעֹלָם כִּי־שֵׁשֶׁת יָמִים עָשָׂה יְהוָה  
אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ וּבַיּוֹם  
הַשְּׁבִיעִי שָׁבַת וַיִּנְפַּשׁ:

*V'sham'ru v'nei yisra'el et hashabbat, la'asot et hashabbat l'dorotam b'rit olam.  
Beini uvein b'nei yisra'el ot hi l'olam, ki sheishet yamim asah Adonai et  
hashamayim v'et haarets, uvayom hash'vi'i shavat vayinnafash.*

Remember the Shabbat day and keep it holy. You have six days to labour and do all your work, but the seventh shall be a Shabbat for the Eternal your God. That day you shall do no work neither you, nor your son, nor your daughter, nor your servant, man or woman, nor your cattle, nor the stranger who lives in your home. For in six days the Creator made heaven and earth, the seas and all that is in them, and rested on the seventh day. Therefore, God blessed the Shabbat day and made it holy.

זְכוֹר אֶת-יּוֹם הַשַּׁבָּת לְקַדְּשׁוֹ:  
 שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ  
 כָּל-מְלַאכְתֶּךָ: וַיּוֹם הַשְּׁבִיעִי  
 שָׁבַת לַיהוָה אֱלֹהֶיךָ לֹא-תַעֲשֶׂה  
 כָּל-מְלָאכָה אַתָּה וּבִנְךָ וּבִתֶּךָ  
 עַבְדְּךָ וְאִמְתֶּךָ וּבְהֵמְתֶךָ וְגֵרְךָ  
 אֲשֶׁר בְּשַׁעֲרֶיךָ: כִּי שֵׁשֶׁת-יָמִים  
 עָשָׂה יְהוָה אֶת-הַשָּׁמַיִם וְאֶת-  
 הָאָרֶץ אֶת-הַיָּם וְאֶת-כָּל-אֲשֶׁר-  
 בָּם וַיִּנַּח בַּיּוֹם הַשְּׁבִיעִי עַל-כֵּן  
 בֵּרַךְ יְהוָה אֶת-יּוֹם הַשַּׁבָּת  
 וַיְקַדְּשֶׁהוּ:

*Zachor et yom hashabbat l'kadd'sho. Sheishet yamim ta'avod v'asita kol m'lachtecha. V'yom hash'vi'i shabbat ladonai elohecha, lo ta'aseh chol m'lachah, atah uvincha uvittecha, avd'cha va'amat'cha uv'hemtecha, v'geir'cha asher bish'arecha. Ki sheishet yamim asah Adonai et hashamayim v'et haarets, et hayam v'et kol asher bam, vayyanach bayom hash'vi'i; al kein beirach Adonai et yom hashabbat vay'kadd'sheihu.*

On Shabbat morning you don't have to wait so long before drinking wine!  
 Pick up the cup of wine (or grape juice) and say the blessing for the wine itself:

Blessed are You, our Living God,  
 Sovereign of the Universe, who  
 creates the fruit of the vine.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ  
 הָעוֹלָם. בּוֹרֵא פְּרֵי הַגֶּפֶן:

*Baruch attah Adonai eloheinu melech haolam, borei p'ri hagafen.*

Now you can drink the wine! Only the person leading Kiddush has to drink, but it is nicer if everyone gets a taste. Many people pour a little wine from the Kiddush cup into smaller cups for each person, or you can pass the Kiddush cup around.

If you choose to wash your hands, bring out a large bowl, or move to the sink. Using a cup or small jug of water, pour water first over the right hand and then over the left, all the way from your wrist bone to your fingers, then repeat another two times. (If you're left-handed, do it the other way round.)

Hold your hands in the air and say the blessing for hand-washing:

Blessed are You, our Living God,  
Sovereign of the universe, whose  
commands make us holy and who  
commands us concerning washing  
the hands.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ  
הָעוֹלָם. אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו  
וְצִוָּנוּ עַל נְטִילַת יָדַיִם:

*Baruch attah Adonai eloheinu melech haolam, asher kidd'shanu b'mitsvotav  
v'tsivvanu al n'tilat yadayim.*

Dry your hands (and return to the table if you had left it). Many people have the tradition not to talk between the blessing for hand-washing and eating the bread, but if there are many people to wash you might like to hum a wordless tune or niggun to fill the time.

As in the wilderness there was a double portion of manna — as there was no manna on Shabbat so they didn't have to collect manna on Shabbat — so today we use two loaves of *challah* for *Kiddush* on Shabbat. Some also add salt to the bread, just as it was added to the Israelites' sacrifices when they were eaten.

Uncover the challot. Holding them together, lift them up for everyone to see, and say the blessing for bread:

Blessed are You, our Living God,  
Sovereign of the universe, who  
brings forth food out of the earth.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ  
הָעוֹלָם. הַמוֹצֵיא לֶחֶם מִן הָאָרֶץ:

*Baruch attah Adonai eloheinu melech haolam, ha-motzi lechem min ha-arets.*

Lower the challot and cut or tear pieces for each person present, sprinkling with or dipping each piece in salt. (Now eat!)

Eating this bread officially starts the meal, so now it's time for lunch!

As on Friday night, food can be followed by some Torah study (see page 37), a little singing (page 40) and Grace After Meals (page 21).

# Bite of Torah (2)

*It is traditional to enhance Shabbat by discussing some Torah while we are gathered to share a meal. You could choose from the selections on these pages to help start a discussion, or find other readings or articles that speak to you to share with others.*

Many people have the custom to study part of the collection of Jewish wisdom known as *Pirkei Avot*, the Ethics or Sayings of the Fathers, on Shabbat afternoons. (You can find it in pretty much any *siddur*.) Most of the sayings are short and pithy but packed full of meaning.

*Read the excerpt below once silently and then once aloud before discussing it; the questions below may help you to get started.*

*Pirkei Avot 4:1 Ben Zoma says: Who is wise? One who learns from everyone, as it is said: **From all my teachers I have grown wise, for Your testimonials are my meditation.** (Psalms 119:99)*

*Who is mighty? One who controls his (or her) passions. As is stated: **Better one who is slow to anger than one with might, one who rules his spirit than the captor of a city.** (Proverbs 16:32)*

*Who is rich? One who is happy with what they have. As is stated: **If you eat of the labour of your hands, fortunate are you, and good is to you...** (Psalms 128:2); "fortunate are you" in this world, "and good is to you" in the World to Come.*

*Who is honourable? One who honours others. As is stated: **For to those who honour me, I accord honour; those who scorn me shall be demeaned.** (1 Samuel 2:30)*

Is there anything unexpected about Ben Zoma's answers to each question?

How does Ben Zoma arrive at his description of each characteristic?

Are these natural characteristics or learned behaviours?



Shabbat is often a time that evokes strong memories—of people, of times and places. The poet Merle Feld reflects here on one particularly memorable Shabbat:

### **The first time we made Shabbos together**

The first time we made Shabbos together  
in our own home—  
it wasn't really "our home"  
it was your third floor walk-up  
and we weren't even engaged yet—  
I had cooked chicken,  
my first chicken,  
with a whole bulb of garlic—  
my mother never used garlic—  
and we sat down at that second-hand chrome table  
in the kitchen.

It was all so ugly that we turned out the lights.  
Only the Shabbos candles flickered.

And then you made kiddush.

I sat there and wept—  
Oh God, you have been so good to me!  
Finally, for the first time in my life,  
you gave me something I wanted.  
This man, whose soul is the soul of Ein Gedi.  
We will be silent together,  
we will open our flowers in each other's presence.

And indeed we have bloomed through the years.

Merle Feld

Do you remember the first time you made Shabbat in your own home? What made it special?

What smells and tastes mean Shabbat to you?

Who do you think of when you think of Shabbat?

What memories would you like your children to have of Shabbat? What are you doing to make those memories?

## ON THE CHALLENGES OF LIFE

*Let us learn to see more than outward things, and to trust God's voice within us.*

Prefer the truth and right by which you seem to lose to the falsehood and wrong by which you seem to gain.

*Maimonides*

*Let us learn to have the courage to stand alone and walk before God.*

Let us do good deeds and then ask Torah from God. Let us do righteous and fitting deeds, and then ask wisdom from God. Let us take the way of humility, and then ask understanding from God.

*Seder Eliyahu Rabbah*

*Let us learn that we have the right to do the work, but the results are in God's hand.*

One may do much or one may do little; it is all one, provided we direct our heart to heaven.

*Berachot*

*Let us learn that it is not for us to complete the work, but neither may we desist from it.*

Do God's will as if it were your will so that God may do your will as if it were God's will.

*Pirkei Avot/Sayings of the Fathers*

*Let us learn that this world is not the measure of all things.*

Plan for this world as if you were to live forever; plan for the world to come as if you were to die tomorrow.

*Ibn Gabirol*

*Let us learn to see in every ending a new beginning.*

The world is like a corridor to the world to come. Prepare yourself in the corridor so that you may enter the inner chamber.

*Pirkei Avot/Sayings of the Fathers*

*Let us learn to consider the mystery of life and death.*

One hour of repentance and good deeds in this world is better than all the life of the world to come; and one hour of calmness of spirit in the world to come is better than all the life of this world.

*Pirkei Avot/Sayings of the Fathers*

# Shabbat Songs

Singing doesn't just bring joy on Shabbat—it's also good for you! Singing helps you to control breathing and heart rates, much like yoga, and has been linked with several health benefits: boosting immune systems, reducing stress levels, and even helping to cope with chronic pain.

And if all that doesn't add to your joy...

As Cervantes wrote: "He who sings scares away his woes."

As Rabbi Nachman of Bratslav taught: "Even if you can't sing well, sing.

Sing to yourself. Sing in the privacy of your home. But sing."

As Ella Fitzgerald said: "The only thing better than singing is more singing."

This song, *El Adon*, is a traditional choice for this time of day; you can find other options in Forms of Prayer, or substitute another song that brings you joy.

God, governing all creation,  
blessed by all that draws breath,  
whose greatness and goodness  
fill the universe,  
is surrounded by  
knowledge and wisdom.  
Holy above all the forces of life,  
glorious beyond  
every mystic vision,  
purity and integrity  
stand before Your throne,  
love and mercy  
in the presence of Your glory.

אֵל אֲדוֹן עַל כָּל-הַמַּעֲשִׂים.  
בָּרוּךְ וּמְבֹרָךְ בְּפִי כָל-נִשְׁמָה:  
גָּדְלוֹ וְטוּבוֹ מְלֵא עוֹלָם.  
דַּעַת וְתְבוּנָה סְבִיבֵי אוֹתוֹ:  
הַמְתַּגָּאָה עַל חַיּוֹת הַקֹּדֶשׁ.  
וְנִהְדָּר בְּכָבוֹד עַל הַמְרַכְבֵּה:  
זְכוּת וּמִישׁוֹר לְפָנָי כְּסָאוֹ.  
חֶסֶד וְרַחֲמִים לְפָנָי כְּבוֹדוֹ:

*Eil adon al kol hama'asim, baruch um'vorach b'fi kol n'shamah.*

*Godlo v'tuvo malei olam, da'at ut'vunah sov'vim oto.*

*Hamitga'eh al chayot hakodesh, v'nehdar b'chavod al hamerkavah.*

*Z'chut umishor lifnei chis'o, chesed v'rachamim lifnei ch'vodo.*

Splendid are the lights  
 You created,  
 fashioned with knowledge,  
 wisdom and reason,  
 setting within them  
 strength and power  
 to govern our world.  
 Radiant and glowing with light,  
 their beauty  
 transforms the world.  
 They rejoice in their rising,  
 exult in their setting,  
 fulfilling with wonder  
 the will of their Maker.  
 Honour and glory  
 they bring to God's name  
 whose rule they acclaim  
 with exultation and joy.  
 God called to the sun  
 and it sent out light,  
 then looked and fashioned  
 the cycle of the moon.  
 All hosts on high  
 sing praise to God.  
 Worlds unseen  
 give God glory and greatness.

טוֹבִים מְאֹרֹת שֶׁבָּרָא אֱלֹהֵינוּ.  
 יִצְרָם בְּדַעַת בְּבִינָה וּבְהַשְׂכֵּל.  
 כֹּחַ וּגְבוּרָה נָתַן בָּהֶם.  
 לְהִיּוֹת מוֹשְׁלִים בְּקָרֵב תִּבְלִ:  
 מְלֵאִים זִיּוֹ וּמְפִיקִים נֹגֵה.  
 נִאֶה זִיּוֹם בְּכֹל־הָעוֹלָם.  
 שְׂמֵחִים בְּצֵאתָם וְשֹׁשְׁבִים בְּבוֹאָם.  
 עֹשִׂים בְּאֵימָה רִצּוֹן קוֹנָם:  
 פֶּאֶר וְכָבוֹד נוֹתְנִים לְשִׁמּוֹ.  
 צִהָּלָה וְרָנָה לְזִכָּר מַלְכוּתוֹ.  
 קָרָא לְשֶׁמֶשׁ וַיִּזְרַח אוֹר.  
 רָאָה וְהִתְקִין צוּרַת הַלְּבָנָה:  
 שִׁבַּח נוֹתְנִים לוֹ כָּל־צָבָא מְרוֹם.  
 תִּפְאָרַת וּגְדֻלָּה שְׂרָפִים וְאוֹפָנִים  
 וְחַיּוֹת הַקֹּדֶשׁ:

*Tovim m'orot shebara eloheinu, y'tsaram b'da'at b'vinah uv'haskeil.  
 Ko'ach ug'vurah natan bahem, lihyot mosh'lim b'kerev teiveil.  
 M'lei'im ziv um'fikim nogah, na'eh zivam b'chol haolam,  
 s'meichim b'tseitam v'sasim b'vo'am, osim b'eimah r'tson konam.  
 P'eir v'chavod not'nim lishmo, tsoholah v'rinnah l'zeicher malchuto,  
 kara lashemesh vayizrach or, ra'ah v'hitkin tsurat hal'vanah.  
 Shevach not'nim lo kol ts'va marom, tif'eret ug'dullah s'rafim v'ofannim  
 v'chayot hakodesh.*

As well as being a beautiful liturgical poem, *Adon Olam* can be sung to a huge variety of tunes, both traditional and adapted modern secular songs—which is why it has been borrowed here from the synagogue service, to help you get the singing started. Use your own tune or find a new one online!

בְּטֶרֶם כָּל־יִצִּיר נִבְרָא:

אֲזֵי מֶלֶךְ שְׁמוֹ נִקְרָא:

לְבַדּוֹ יִמְלֹךְ נֹרָא:

וְהוּא יְהִיָּה בְּתַפְאָרָה:

לְהַמְשִׁיל לּוֹ לְהַחְבִּירָה:

וְלוֹ הָעוֹז וְהַמְשָׁרָה:

וְצוּר חֲבֵלֵי בְיוֹם צָרָה:

מִנַּת כּוֹסֵי בְיוֹם אֶקְרָא:

בְּעֵת אִישָׁן וְאֶעִירָה:

אֲדַנִּי לִי וְלֹא אִירָא:

Eternal God who ruled alone  
at whose desire all began  
Who, after everything shall end  
who was and is for evermore,  
Unique and One, no other is  
neither before, nor following,  
This is my God, who saves my life,  
the flag I wave, the place I hide,  
In my Maker's hand I lay my soul  
and with my soul my body too,

אֲדוֹן עוֹלָם אֲשֶׁר מֶלֶךְ

לְעֵת נַעֲשֶׂה כְּחֶפְצוֹ כָּל.

וְאַחֲרֵי כְּכֹלֹת הַכֹּל.

וְהוּא הָיָה. וְהוּא הוֹה.

וְהוּא אֶחָד וְאֵין שְׁנֵי

בְּלִי רֵאשִׁית בְּלִי תַכְלִית.

וְהוּא אֵלֵי וְחֵי גְאֵלֵי.

וְהוּא נְסִי וּמְנוּסִי.

בְּיָדוֹ אֶפְקִיד רוּחֵי.

וְעַם רוּחֵי גְוִיָּתִי.

before creation of all forms,  
and as the Sovereign was proclaimed.  
alone, in awe, will ever reign,  
the glory that will never change.  
to be compared, to stand beside,  
alone the source of power and might.  
the rock I grasp in deep despair,  
who shares my cup the day I call.  
both when I sleep and when I wake,  
my God is close, I shall not fear.

*Adon olam asher malach, b'terem kol y'tsir nivra. L'eit na'asah k'cheftso kol,  
azai melech sh'mo nikra.*

*V'acharei kichlot hakol, l'vaddo yimloch nora. V'hu hayah v'hu hoveh, v'hu yihyeh b'tif'arah.  
V'hu echad v'ein sheini, l'hamshil lo l'hachbirah. B'li reishit b'li tachlit,  
v'lo haoz v'hamisrah.*

*V'hu eili v'chai go'ali, v'tsur chevli b'yom tsarah. V'hu nissi umani, m'nat kosi b'yom ekra.*

*B'yado afkid ruchi, b'eit ishan v'a'irah. V'im ruchi g'vi'ati, Adonai li v'lo ira.*

# Seudah Shlishit

Rab Judah said in Rab's name: He who delights in the Sabbath is granted his heart's desires, for it is said, *Delight thyself also in the Eternal; And God shall give thee the desires of thine heart* (Psalm 37:3). Now, I do not know what this 'delight' refers to; but when it is said, *and thou shalt call the Sabbath a delight* (Isaiah 58:13), you must say that it refers to the delight of the Sabbath. (Talmud, Shabbat 118b)

*Seudah Shlishit*, the Third Meal on Shabbat, is eaten in the late afternoon (after Minchah prayers). This meal has no special preamble.

Some people wash their hands with a blessing and say *Hamotzi* over two loaves of *challah* (see page 36). Other people make *Seudah Shlishit* a lighter meal of tea/coffee and cakes. It is part of *oneg Shabbat*, Shabbat delight, and so enjoying whatever is eaten is perhaps more important than eating a full meal.

When you call Me and come and pray to Me, I will hear you.

When you seek Me, you will find Me, if you search for Me with all your heart.

I shall let you find Me, says God.

(Jeremiah 29:12-14)

*Seudah Shlishit* is often seen as a rather mystical time, a time for deep contemplation and when prayer is especially likely to be heard.

The songs sung at this time include the kabbalah-influenced love poem *Y'did Nefesh*, as well as Psalm 23 with its quiet intimacy.

Beloved of the soul,  
source of mercy,  
draw Your servant  
to do Your will,  
to run to You swift as a hart,  
to bow down low  
before Your majesty,  
finding Your love  
sweeter than the honeycomb  
and every tempting savour.

אֵיִךְ יִדֵּי נֶפֶשׁ  
אָב הַרְחָמִן  
מְשׁוֹךְ עַבְדְּךָ אֶל רְצוֹנְךָ.  
יְרוּץ עַבְדְּךָ כְּמוֹ אֵיל  
יִשְׁתַּחֲוֶה אֶל מוֹל הַדָּרֶךְ.  
יַעֲרַב לוֹ יְדִידוֹתֶיךָ  
מִנְּפֶת צוּף וְכֹל־טַעַם:

<sup>1</sup>*Y'did nefesh av harachaman, m'shoch avd'cha el r'tson'cha.  
Yaruts avd'cha k'mo ayal, yishtachaveh el mul hadar'cha,  
ye'erav lo y'didotecha, minofet tsuf v'chol ta'am.*

<sup>2</sup>Exquisitely beautiful  
is the splendour of the world.  
My soul pines for Your love.  
O God, heal it, I pray You,  
by showing it  
the delight of Your splendour,  
then will it grow strong and be healed  
and rejoice evermore.

<sup>3</sup>O mighty One! Manifest Your mercies  
and have compassion  
upon Your beloved child.  
For oh how long  
have I been consumed with longing  
to behold the triumph of Your might!  
These things my heart desires,  
take pity and hide not Yourself.

<sup>4</sup>Reveal Yourself, O adored One,  
and spread over me  
the tent of Your peace.  
May the earth be illumined  
with Your glory  
and let us be glad and rejoice in You.  
Hasten to show Your love;  
and be gracious to us  
as in the days gone by.

הַדּוֹר נָאָה זִיו הָעוֹלָם  
נִפְשֵׁי חוֹלַת אֲהַבְתָּךְ.  
אָנָּה אֵל נָא רַפָּא נָא לָהּ  
בְּהִרְאוֹת לָהּ נְעִם זִיּוֹךְ.  
אֲז תִּתְחַזֵּק וְתִתְרַפָּא  
וְהִיְתָה לָהּ שִׂמְחַת עוֹלָם:

וְתִיק יְהֵמוּ נָא רַחֲמֶיךָ  
וְחוּסָה נָא עַל בֶּן אֲהוּבֶיךָ.  
כִּי זֶה כַּמָּה נְכֻסוֹף נְכֻסְפָתִי  
לְרְאוֹת בְּתַפְאֶרֶת עֲזֶיךָ.  
אֵלֶּה חֲמֻדָּה לְבִי  
וְחוּסָה נָא וְאַל תִּתְעַלֵּם:

הַגְּלֵה נָא וּפְרוֹס חֲבִיבִי עָלַי  
אֶת־סֶכֶת שְׁלוֹמְךָ.  
תְּאִיר אֶרֶץ מְכַבֹּדֶיךָ  
נְגִילָה וְנִשְׂמָחָה בְּךָ.  
מֵהֵר אֲהוּב כִּי בָּא מוֹעֵד  
וְחִנְנוּ כִּימֵי עוֹלָם:

<sup>2</sup>Hadur na'eh ziv haolam, nafshi cholat ahavat'cha.  
Anna eil na r'fa na lah, b'har'ot lah no'am ziv'cha.  
Az titchazeik v'titrappei, v'hay'tah lah simchat olam.

<sup>3</sup>Vatik yehemu na rachamecha, v'chusah na al bein ahuv'cha,  
ki zeh kammah nichsof nichsafti, lir'ot b'tif'eret uzz'cha.

Eilleh cham'dah libbi, v'chusah na v'al tit'alleim.

<sup>4</sup>Higgaleih na uf'ros chavivi alai et sukkat sh'lom'cha.

Ta'ir erets mik'vod'cha, nagilah v'nism'cha bach.

Maheir ehov ki va mo'eid, v'chonneinu kimei olam.

Psalm 23

<sup>1</sup>A psalm of David  
God is my shepherd,  
I shall not want.

<sup>2</sup>In green fields God lets me lie,  
leading me by quiet streams,  
<sup>3</sup>restoring my soul.  
guiding me  
in paths of truth  
for such is God's name.

<sup>4</sup>Though I walk through  
the valley of the shadow of death  
I fear no harm  
for You are beside me;  
Your rod and staff  
they comfort me.

<sup>5</sup>You spread a table before me  
in front of my enemies.  
You soothe my head with oil;  
my cup runs over.

<sup>6</sup>Surely goodness and mercy seek me  
all the days of my life  
and I shall dwell  
in the house of God forever.

מִזְמוֹר לְדָוִד<sup>א</sup>

יְהוָה רֹעִי לֹא אֶחְסָר:

בְּנֵאֹת דְּשֵׁא יֵרְבִיצָנִי  
עַל־מֵי מְנַחֹת יְנַהֲלֵנִי:

גַּנְפְּשִׁי יִשׁוּבֵב  
יְנַחֲנֵי בְּמַעְגְּלֵי־צֶדֶק  
לְמַעַן שְׁמוֹ:

גַּם כִּי־אֵלֶךְ בְּגִיא צְלָמוֹת  
לֹא־אִירָא רָע  
כִּי־אַתָּה עִמָּדִי

שִׁבְטְךָ וּמִשְׁעַנְתְּךָ הֵמָּה יְנַחֲמֵנִי:

הִתְעַרְךָ לְפָנַי שְׁלַחַן נֶגֶד צָרָרִי  
דִּשְׁנַת בְּשֶׁמֶן רֹאשִׁי כּוֹסֵי רוּיָה:

אֵךְ טוֹב וְחֶסֶד יִרְדְּפוּנִי  
כָּל־יְמֵי חַיִּי

וְשִׁבְתִּי בְּבַיִת־יְהוָה לְאָרְךָ יָמִים:

<sup>1</sup> Mizmor l'David. Adonai roi, lo echsar.

<sup>2</sup> Binot desheh yarbitzeini, al mei m'nuchot y'nahaleini.

<sup>3</sup> Nafshi y'shoveiv, yancheini v'ma-g'lei tzedek l'ma-an sh'mo.

<sup>4</sup> Gam ki eileich b'gei tzalmavet lo ira ra ki atah imadi, shivt'cha umish-antecha, heimah y'nachamuni.

<sup>5</sup> Ta-aroch l'fanai shulchan, neged tzor'rai, dishantah vashemen roshi, kosi r'vei'ah.

<sup>6</sup> Ach tov vachessed yird'funi kol y'mei chayai, v'shavti b'veit Adonai l'orech yamim.



# Bite of Torah (3)

*It is traditional to enhance Shabbat by discussing some Torah while we are gathered to share a meal. You could choose from the selections on these pages to help start a discussion, or find other readings or articles that speak to you to share with others.*

The three meals of Shabbat are opportunities for us to imitate Abraham's famous hospitality — but in their midrashic elaborations on Torah, the Rabbis imagined Abraham doing something more than providing food for those who came his way.

*Read each paragraph below once silently and then once aloud before discussing it; the questions below may help you to get started.*

*And he called in the name of God (Genesis 12:8) Said Resh Lakish: Do not read “and [Abraham] called (*vayikra*)” but “and he made others call (*vayakrei*).” This is to teach us that Abraham caused God's name to be spoken by the mouth of every passer-by. How so? After they ate and drank [in his home], they made to bless him. Said he to them: “Have you eaten of mine? What you ate has been provided by the God of the Universe! Thank, praise and bless The One who spoke the world into being!”* (Talmud, Sotah 10a-b)

If they refused, Abraham would demand payment for the food they had eaten. “How much do I owe you?” they would ask. “A jug of wine is one *furlin*,” Abraham would say; “a pound of meat, one *furlin*; a loaf of bread, one *furlin*.”

When the guest would protest these exorbitant prices, Abraham would counter: “Who supplies you with wine in the middle of the desert? Who supplies you with meat in the desert? Who supplies you with bread in the desert?” When the guest would realise the predicament he was in he would relent and proclaim: “Blessed be the God of the world, from whose providence we have eaten.”

(Midrash Rabbah; Tosafot Shantz on Sotah 10)

In these stories, how do the Rabbis imagine Abraham winning the people around him over to faith in the one God? (How effective do you think it really was?)

What effect do these stories have on how you see *Birkat HaMazon* (Grace After Meals)? How do you ‘thank, praise and bless’?

Does it make a difference to be aware of food as a gift from God, the Creator of the World?

How can blessings transform our eating and drinking from a simple physical need to an opportunity for remembering the Divine spark within us?

*Havdalah* will soon be here, and so we can take this opportunity to consider how we will take the lessons of this time of reflection back out into the world. Rabbi Tony Bayfield addresses the Ethics of Action and how religion obliges us to take action:

It is simply not possible for a Jew, rooted in tradition, to ignore blatant inequalities within society and the suffering of the weak, to turn away from the implications of unemployment, homelessness and poverty. It is inconceivable that believing Jews should see starvation and famine abroad and shrug. To disregard issues of war and peace, or our treatment of the environment, of racial and religious oppression is to disregard the very core of how Judaism conceives of religion. To be sure these are political issues but they are also religious issues. Religion may indeed be about our solitariness but if it is only about our solitariness, it is an indulgence that humanity cannot afford and God cannot bear.

How to eradicate famine will confront us with a number of possible strategies; how to combat oppression will lead us to the choices offered by opposing political parties. Religion does not always tell us which course of action will be the most effective, but religion does demand that we act. Judaism would be ill-advised to wed itself too closely to any one party political programme but Judaism is, inevitably, political, since politics deals with how people organize themselves in society – justly or unjustly, oppressively or in a manner which liberates.

Judaism demands social action, not social isolation. The proponents of a particular course of action may sometimes confuse their particular strategy as the only strategy. At least as great a danger are the excuses and rationalisations many more offer for inaction. All the grain we send to Ethiopia may well not get through to the starving, but to send no grain at all is to pronounce the most terrible of verdicts. Religion defines the goals and values; the strategies are for discussion. But only a murderer could have asked ‘Am I my brother’s keeper?’ Religion without inwardness will be fake. Religion which is only inwardness, which shrinks from the inevitable political implications, renounces the very essence of Jewish tradition.

Rabbi Tony Bayfield, ‘Rekindle the Light to the Nations’

How does Rabbi Bayfield relate religion and politics?

What does he see as required of us by Judaism?

What are your goals and values? What strategies do you use to pursue them?

## Passages for Responsive Reading, Study or Reflection

### ON OUR RESPONSIBILITIES

*We are asked to help the poor because our ancestors ate the bread of poverty.*

Happy are those who care for the poor. God will help them in their time of need.

*Psalm 41:2*

*We are asked to welcome the stranger, for we have been homeless many times.*

Share your food with the hungry; bring the homeless into your home.

*Isaiah 58:7*

*We are asked to protect the weak, for we, too, are weak and pray for God's protection.*

Rob not the poor because they are poor, nor use the law to crush the weak.

*Proverbs 22:22*

*We are asked to transform enmity, for we are often our own worst enemy.*

Who is mighty among the mighty? Those who control their passion and make their enemy their friend.

*Avot d'Rabbi Natan*

*We are asked to understand those who are sick in mind, for who among us knows all reality?*

Hold no people insignificant and nothing improbable, for there are none that do not have their hour and no thing that does not have its place.

*Pirkei Avot/Sayings of the Fathers*

*We are asked to seek out the lonely, for this is the meaning of community.*

You stand this day all of you before the Lord, all of you are pledges one for the other.

*Tanchuma*

*We are asked to strengthen ourselves, for the task God has given us needs all the strength we possess.*

Love the Eternal, your God, with all your heart and all your soul and all your might.

*Deuteronomy 6:5*

# Havdalah

On the second day, the Divine said: “Let there be an expanse in the midst of the water, and let it divide between water and water.” (Genesis 1:6) And the Divine performed over the waters a *Havdalah* (separation), as it is said: “that it may separate water from water.” (Midrash Tanhuma, Pekudei 2)

Just as we welcomed Shabbat in with special blessings and rituals, so too we see Shabbat out with a short but special ceremony. (If you're unfamiliar with tunes, you may find it helpful to look up recordings of prayers and songs on the internet.) *Havdalah*, meaning ‘separation’ or ‘division’, gives new meaning to the same symbols (wine and candles) we used 25 hours ago to begin Shabbat.

Tradition teaches that the prophet Elijah is present at *Havdalah*, reminding us that as Shabbat ends it is once again up to us to work to bring the Messianic Age nearer.

The Talmud encourages us to usher in Shabbat as soon as possible and delay *Havdalah* for as long as possible, to show our love of Shabbat. Even before starting on the blessings that will conclude Shabbat, we linger a little longer with this prayer — made up of lots of different Biblical quotations:

See how God is my salvation!  
I trust and shall not fear,  
for God the Eternal  
is my strength and song,  
and has become my salvation!  
And you shall draw water with joy  
from the wells of salvation.  
Deliverance comes from the Eternal;  
Your blessing on Your people!  
The God of all creation is with us,  
the God of Jacob is our refuge.

הִנֵּה אֵל יְשׁוּעָתִי  
אֲבִטָּח וְלֹא אֶפְחָד.  
כִּי עֲזִי וְזִמְרַת יְהוָה  
וַיְהִי לִי לְיִשׁוּעָה:  
וּשְׁאֲבַתֶּם מַיִם בְּשִׂשׁוֹן  
מִמַּעַיְנֵי הַיְשׁוּעָה:  
לַיהוָה הַיְשׁוּעָה  
עַל עַמּוֹךְ בְּרִכְתּוֹךְ סֵלָה:  
יְהוָה צְבָאוֹת עִמָּנוּ  
מִשְׁגֵּב לָנוּ אֱלֹהֵי יַעֲקֹב סֵלָה:

*Hinneih eil y'shu'ati evtach v'lo efchad, ki ozzi v'zimrat yah Adonai vay'hi li lishu'ah.  
Ush'avtem mayim b'sason mima'y'nei hay'shu'ah. Ladonai hay'shu'ah al amm'cha  
virchatecha selah. Adonai ts'va'ot immanu misgav lanu elohei ya'akov selah.*

The God of all creation,  
 happy the person who trusts in You.  
 God, deliver us;  
 Sovereign, answer us  
 on the day we call.  
 The Jews had light and joy,  
 gladness and honour  
 so may it be with us!  
 I lift the cup of salvation  
 and call in the name of God.

יהוה צְבָאוֹת  
 אֲשֶׁרִי אָדָם בִּטְחָה בְּךָ:  
 יהוה הוֹשִׁיעָה  
 הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם קְרָאֵנוּ:  
 לַיהוּדִים הַיְתָה  
 אוֹרָה וְשִׂמְחָה  
 וְשָׂשׂוֹן וְיִקָּר:  
 כֵּן תְּהִיָּה לָנוּ:  
 כּוֹס יְשׁוּעוֹת אֲשָׁא  
 וּבְשֵׁם יְהוָה אֶקְרָא:

*Adonai ts'va'ot ashrei adam botei'ach bach. Adonai hoshi'ah hamelech ya'aneinu v'yom kor'einu. Lay'hudim hay'tah orah v'simchah v'sason vikar, kein tihyeh lanu. Kos y'shu'ot essa uv'sheim Adonai ekra.*

*Pick up the cup of wine (or grape juice) and say the blessing for wine:*

Blessed are You, our Living God,  
 Sovereign of the Universe, who  
 creates the fruit of the vine.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ  
 הָעוֹלָם. בּוֹרֵא פְּרִי הַגָּפֶן:

*Baruch attah Adonai eloheinu melech haolam, borei p'ri hagafen.*

*Don't drink yet! (You may need to put the cup down to have hands free for the next blessings.)*

*Pick up the spices, say the blessing and then give everyone a chance to smell them.*

Blessed are You, our Living God,  
 Sovereign of the Universe, who  
 creates different kinds of spices.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ  
 הָעוֹלָם. בּוֹרֵא מִיְּנֵי בְשָׂמִים:

*Baruch attah Adonai eloheinu melech haolam, borei minei v'samim.*

As we leave Shabbat behind, we hold our hands up towards the *Havdalah* candle to make use of the light. Some people examine their fingernails, which are a reminder to us to keep growing spiritually just as our nails keep growing; others look at the shadows that the fingers cast on the palm and reflect on the contrast between darkness and light.

*Spread your hands out towards the light and recite the blessing for the flames:*

Blessed are You, our Living God,  
Sovereign of the Universe, who  
creates the lights of the fire.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ  
הָעוֹלָם. בּוֹרֵא מְאוּרֵי הָאֵשׁ:

*Baruch attah Adonai eloheinu melech haolam, borei m'orei ha-eish.*

At the end of the Sabbath, the Holy One gave Adam knowledge of the heavenly patterns. Adam brought two stones and struck them against one another, and fire came forth from them... and over the flame Adam spoke the blessing: “who creates the lights of the fire.”  
(Talmud, Pesachim 54a)

*Hold up the cup of wine and recite the final blessing of Havdalah:*

Blessed are You, our Living God,  
Sovereign of the universe, who  
makes distinctions between the holy  
and the everyday, between light and  
darkness, between Israel and other  
peoples, between the seventh day and  
the six working days. Blessed are You  
God, who distinguishes between the  
holy and the everyday.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ  
הָעוֹלָם. הַמְבַדִּיל בֵּין קֹדֶשׁ  
לְחוֹל. בֵּין אֹר לְחֹשֶׁךְ. בֵּין  
יִשְׂרָאֵל לְעַמִּים. בֵּין יוֹם  
הַשְּׁבִיעִי לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה:  
בָּרוּךְ אַתָּה יְהוָה הַמְבַדִּיל בֵּין  
קֹדֶשׁ לְחוֹל:

*Baruch attah Adonai eloheinu melech haolam, hamavdil bein kodesh l'chol bein or l'choshech bein yisra'el laammim, bein yom hash'vi'i l'sheishet y'mei hama'aseh.  
Baruch attah Adonai hamavdil bein kodesh l'chol.*

*Drink a good sip of the wine, then use the remainder to extinguish the candle.  
Remember to listen for the hiss as the flames are put out.*

Some people like to sing a final song or two before moving completely back into the working week. Try these songs, or find more on page 460 of Forms of Prayer.

## אֱלִיָּהוּ הַנָּבִיא.

Elijah the prophet,  
Elijah the Tishbite,  
Elijah the man of Gilead

may he come to us soon,  
with the Messiah, son of David.

אֱלִיָּהוּ הַתִּשְׁבִּי.

אֱלִיָּהוּ הַגִּלְעָדִי.

בְּמַהֲרָה יָבֵא אֱלֵינוּ

עִם מָשִׁיחַ בֶּן־דָּוִד:

*Eliyahu hanavi, eliyahu hatishbi, eliyahu hagil'adi,  
bimheirah yavo eileinu im mashi'ach ben david.*

## מִרְיָם הַנְּבִיאָה.

Miriam the prophetess,  
strength and song are in her hand.  
Miriam will dance with us  
to strengthen the song of the world.  
Miriam will dance with us  
to repair the world.  
Soon, in our time, may she bring us  
to the waters of redemption.

עֵז וְזִמְרָה בְּיָדָהּ:

מִרְיָם תִּרְקֹד אִתָּנוּ

לְהַגְדִּיל זְמֶרֶת עוֹלָם:

מִרְיָם תִּרְקֹד אִתָּנוּ

לְתַקֵּן אֶת הָעוֹלָם:

בְּמַהֲרָה בְּיָמֵינוּ הִיא תְּבִיאֵנוּ

אֶל מֵי הַיְשׁוּעָה:

*Miriam ha-n'vi'ah oz v'zimrah b'yadah. Miriam tirkod itanu l'taken et ha-olam.  
Bimheirah v'yameinu hi t'vi'einu El mei ha-y'shuah (2x)*

Before heading off to bed or to do other things, wish each other:

A good week. **שָׁבוּעַ טוֹב:**

*Shavua tov.*



REFORM JUDAISM  
*Shabbat*

