

ק"ק שיר תקווה

Congregation Shir Tikvah
Guide to
Erev Shabbat at Home

"We live in an age where family is being newly valued, and where the richness of Shabbat home liturgy is in greater demand than ever before."

- Rabbi Lawrence A. Hoffman, *Shabbat At Home*

Throughout Jewish history, the beginning of Shabbat has always been a moment which is ritually marked both personally and communally by the Jewish people. In ancient days our ancestors marked the start of Shabbat by ceasing from daily work, and by adding a pinch of aromatic spice to the oil lamps in the home. In the Temple, an extra sacrificial animal was dedicated to the holy day. Later, our ancestors who wandered in European exile celebrated Shabbat in ways that grew in cultural complexity and meaning. In the Middle Ages Jews knew the beginning of Shabbat as a time for the best meal of the week, in honor of the day; men would go to their small village's only synagogue, women and their daughters would light candles at home at sunset while the men were in shul with their sons. (*Kabbalat Shabbat*, the "welcoming of Shabbat", only began to develop the centrality it now has in our Friday evening prayers after the 16th century mystics of Tzfat created most of the rituals we associate with it today, such as the singing of *Lekha Dodi*.) It was when the men arrived home that Shabbat truly began, and all gathered around the table – with the guests that had been invited – to sing, to share stories of the week, to eat, and to hear at least one of the guests offer a few words about the *parashat hashavua*, the Torah portion of the week.

In the modern era, many of us lost our connection to the ritual of *Kabbalat Shabbat* at home as we found ourselves influenced by non-Jewish American rhythms of life. Distance and demands of work keep us from being able to experience both the communal welcoming of Shabbat in the synagogue, and the home celebration with family and friends. The two rituals developed together and were never meant to stand alone, but often we must choose between them.

This Shabbat At Home guide is meant to help us re-acquaint ourselves with the ritual of *kabbalat Shabbat* at home. It is not meant to encourage a return to pre-modernity, but an informed awareness of the ritual forms which gave meaning to our people's life, and still do in many communities. In our egalitarian congregation, we obviously do not expect that the women will cook and the men will lead the ritual – unless that is the agreement, freely arrived at! To be a Jew today is to learn of our past and thoughtfully to make choices regarding our own sense of Jewish identity, for ourselves and our families. This guide seeks to empower those who would learn more, through experience, of the rituals which give meaning to the holy day which is Shabbat.

Enjoy, and *Shabbat shalom!*

שבת שלום!

Kabbalat Shabbat – Welcoming the Shabbat

Every *erev* (eve of) Shabbat is welcomed by the ceremony of *Kabbalat Shabbat*, a ritual of blessings and song which helps us to make the transition from our busy work week to the spiritual peace of Shabbat. Starting with a simple song helps us to calm down and get ready to welcome Shabbat. Try an easy repetitive song: you can sing the words or la la them....

Bim bam, Shabbat Shalom!

בם בם, שבת שלום

סדר הדלקת הנרות

Ritual for Lighting the Shabbat Candles

On *erev* Shabbat:

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

*Barukh atah Adonai Eloheynu
melekh ha'olam asher kidshanu
b'mitzvotav v'tzivanu l'hadlik ner shel
Shabbat.*

Blessed is the Source of Life,
the holiness we touch through
the mitzvah of lighting the
Shabbat candles.

On *erev* Yom Tov (holiday):

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר
שֶׁל יוֹם טוֹב:

*Barukh atah Adonai Eloheynu
melekh ha'olam asher kidshanu
b'mitzvotav v'tzivanu l'hadlik ner shel
Yom Tov.*

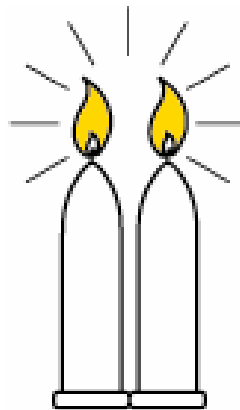
Blessed is the Source of Life,
the holiness we touch through
the mitzvah of lighting the holy
day candles.

On *erev* Yom Tov which falls on *erev*
Shabbat:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר
שֶׁל שַׁבָּת וְשֶׁל יוֹם טוֹב:

*Barukh atah Adonai Eloheynu
melekh ha'olam asher kidshanu
b'mitzvotav v'tzivanu l'hadlik ner shel
Shabbat v'Yom Tov.*

Blessed is the Source of Life,
the holiness we touch through
the mitzvah of lighting the
candles of Shabbat
and the holy day.



May God Protect You

blessing of the children – ברכת הבנים

It is traditional to bless the children after the candles are lit, before the meal.

For a boy:

יְשִׁימְךָ אֱלֹהִים כְּאֶפְרַיִם וְכַמְנַשֶּׁה:

Y'simkha Elohim k'Efrayim v'khi'Menashe.

May God make you like Efrayim and Menashe.

For a girl:

יְשִׁימְךָ אֱלֹהִים כְּשָׂרָה רִבְקָה רַחֵל וְלֵאָה:

Y'simekh Elohim k'Sarah, Rivkah, Rakhel v'Leah.

May God make you like Sarah, Rebekah, Rakhel and Leah.

Alternative version:

הִי אֲשֶׁר תִּהְיֶה – וְהִי בְרוּכָה בְּאֲשֶׁר תִּהְיֶה

(for a girl) *hayee asher tihiyee – v'hayee b'rukha ba'asher tihiyee.*

הִיא אֲשֶׁר תִּהְיֶה – וְהִיא בְרוּכָה בְּאֲשֶׁר תִּהְיֶה

(for a boy) *heyeh asher tiheyeh – v'heyeh barukh ba'asher tiheyeh.*

Be who you are – and may you be blessed in all that you are

Following, for both:

יְבָרְכֶךָ יְהוָה וְיִשְׁמְרֶךָ:

Y'varekh'kha Adonai v'yish'marekha.

May God bless and guard you.

Yah-eyr Adonai panav eylekha vikhuneka.

May the presence of God be as a light before you.

יָאֵר יְהוָה פְּנֵי אֱלֹהֶיךָ וְיִחַנְךָ:

יִשָּׂא יְהוָה פְּנֵי אֱלֹהֶיךָ וְיִשֵּׂם לְךָ שְׁלוֹמִים. *Yisa Adonai panav eylekha v'yasem l'kha shalom.*

May you lift up your eyes to find God all around you, and so may you know peace.

blessing of the beloved – ברכת האהובים ואהובות

הַנֶּךְ יִפֶּה, רַעִיתִי, הַנֶּךְ יִפֶּה - הַנֶּךְ יִפֶּה, דּוּדִי, אֵף נַעִים

One partner:

How fine you are, my love, how fine you are.

The other partner:

How fine are you, my love, what joy is ours.

Together:

Mah yafit umah na'amt ahavah batah-ah-gunim –

Of all pleasure, the sweetest is the taste of love.

- from the Song of Songs

Shalom aleykhem malakhey
hashareyt malakhey elyon mimelekh
malakhey ham'lakhim hakadosh
barukh hu
Bo'akhem l'shalom, malakhey
hashalom, malakhey elyon
mimelekh malakhey ham'lakim
hakadosh baruch hu
Barkhuni l'shalom, malakhey
hashalom, malakhey elyon
mimelekh malakhey ham'lakim
hakadosh baruch hu
Tzeytkhem l'shalom, malakhey
hashalom, malakhey elyon
mimelekh malakhey ham'lakim
hakadosh baruch hu

Welcome to you, messengers of help, angels of the most high
From the great and mysterious source of life, the holy One, may it be blessed!
Come in peace, Bless me for peace, Go in peace, messengers of the Most High!

שלום עליכם מלכי השלום מלכי עליון
ממלך מלאכי המלכים הקדוש -
ברוך הוא -
בואכם לשלום מלכי השלום מלכי עליון
ממלך מלאכי המלכים הקדוש
ברוך הוא
ברכוני לשלום מלכי השלום מלכי עליון
ממלך מלאכי המלכים הקדוש
ברוך הוא
צאתכם לשלום מלכי השלום מלכי עליון
ממלך מלאכי המלכים הקדוש
ברוך הוא

We continue with the **Kiddush**, the blessing over wine

קידוש לליל שבת:

יום הששי. ויכלו השמים והארץ וכל
צבאם: ויכל אלהים ביום השביעי
Yom haShishi: vayakhulu hashamayim
v'ha'aretz, v'kol tzva'am, vay'khal Elohim
bayom hashvi'i

מכל מלאכתו אשר עשה: ויברך אל הים
את יום השביעי ויקדש אתו. כי בו
mikol m'lakhto asher asah, vay'varekh Elohim
et yom hashvi'i vay'kadeysh oto ki vo

שבת מכל מלאכתו אשר ברא אלהים
לעשות:
shavat mikol m'lakhto asher bara Elohim
la'asot.

ברוך אתה יי אל הינו מלך העולם בורא
פרי הגפן.
Barukh ata Adonai Eloheynu Melekh ha-olam
borey pree hagafen.

ברוך אתה יהוה אלהינו מלך העולם. אשר
קדשנו במצותיו ורצה בנו.
Barukh atah Adonai Eloheynu melekh
ha'olam, asher kidshanu b'mitzvotav v'ratza
vanu

ושבת קדשו באהבה וברצון הנחילנו. זכרון
למעשה בראשית. כי הוא יום
V'shabbat kodsho b'ahava uv'ratzon
hinkhaltanu, zikaron l'ma'aseh bereshit.

תחלה למקראי קדש זכר ליציאת מצרים. כי
בנו בחרת ואותנו קדשת מכל

Ki hu yom tehilah
l'mikra'ey kodesh, zekher
l'tzi'at mitzrayim. Ki vanu
vakharta v'otanu kidashta
mikol

העמים ושבת קדשך
באהבה וברצון הנחלתנו:
ברוך אתה יהוה. מקדש
השבת:

ha'amim v'shabbat
kod'sheh-kha b'ahava
uv'ratzon hinkhaltanu.
Barukh atah Adonai
m'kadeysh haShabbat.



We give thanks for the awesome, mysterious power of the universe which causes vines to grow and grapes to ripen, making our ritual a symbol of freedom as we remember the Exodus from Egypt. We give thanks for the *mitzvot* of our relationship with God, for the Shabbat, for love and learning, and for memory. This is our day, the most holy of all days, a reminder of the Exodus from Egypt, and on it we give thanks for the gift of our Jewish heritage. Blessed is the Shabbat, for this chance to make our lives holy.

Traditionally one pauses here to ritually wash the hands, while saying the following blessing:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת יָדַיִם.
Barukh atah Adonai Eloheynu melekh ha'olam asher kidshanu b'mitzvotav v'tzivanu al netilat yadayim.

Blessed is the source of Holiness which we touch through mitzvot such as washing of the hands.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הַמוֹצִיא לֶחֶם מִן הָאָרֶץ.
Barukh atah Adonai Eloheynu melekh ha'olam hamotzi lekhem min ha'aretz.

Blessed is the source of Life which causes grain to grow and inspires the labor which turns it into bread.

The Meal is Served

ברכת המזון – Birkat haMazon, the Grace after Meals

It is a two-thousand year old tradition to give thanks after eating with the following prayer:

When God returned the exiles to Zion we were as dreamers, full of joyful laughter. They said among the nations, "God has done great things for them!" Yes, God has done great things for us. O God, return all our exiles, let them come home as great floods in the Negev – may those who went out to sow in tears come home bearing their sheaves in joy.

שִׁיר הַמַּעֲלוֹת. בָּשׁוּב יְהוָה אֶת שִׁיבַת צִיּוֹן
הֵינּוּ כַח לְמִיָּם: אֲזַי מֵלֵא שְׁחֹק פִּינוּ וּלְשׁוֹנֵנוּ רָנָה.
אֲזַי אָמְרוּ בְּגוֹיִם הַגְּדִיל יְהוָה לַעֲשׂוֹת עִם אֱלֹהֵי:
הַגְּדִיל יְהוָה לַעֲשׂוֹת עִמָּנוּ. הֵינּוּ שְׂמֵחִים:
שׁוֹבָה יְהוָה אֶת שְׁבִיתֵנוּ כְּאֶפְיָקִים בְּנֶגֶב:
הַזְרַעִים בְּדַמְעָה בְּרָנָה יִקְצְרוּ:
הַלֹּךְ יֵלֵךְ וּבְכֹה נִשְׂא מִשְׁךְ הַזֶּרַע.
בֹּא יְבֹא אֶבְרָהָה. נִשְׂא אֶלְמֹתָיו:

Shir hama'alot: b'shuv Adonai et shivat Tziyon hayinu k'kholmim, az y'maleh skhok pinu ul'shoneynu rinah. Az yomru vagoyim higdil Adonai la'asot im aleh, higdil Adonai la'aot imanu hayinu s'meykhim. Shuvah Adonai et shiviteynu ka'afikim baNegev! Hazorim b'dimah b'rinah yiktzoru. Halokh yelekh uvakhoh, nosey meshekh hazara, bo yavo v'rinah noseh alumotav.

חברי נְבָרְךָ: *khaverai, nevarekh!*
יהי שם יְהוָה מְבָרַךְ מֵעַתָּה וְעַד עוֹלָם:
May the name of God be blessed forever! *yehi shem Adonai m'vorakh m'atah v'ad olam*

ברשות חברי נְבָרְךָ אֱלֹהֵינוּ שְׂאֲכָלְנוּ מִשְׁלוֹ:
Let us thank the Source of Life for life. *birshut khaverai nevarakh Eloheynu she'akhalnu mishelo*

בְּרוּךְ אֱלֹהֵינוּ שְׂאֲכָלְנוּ מִשְׁלוֹ וּבְטוֹבוֹ חֵיִינוּ: *barukh Eloheynu she'akhalnu mishelo uv'tuvo khayinu*

בְּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ: *barukh hu uvarukh shemo*

Blessed is God, Source of All Life, sustainer of All the World – in compassion and mercy we find God's sustaining care extended to all creation, for God's mercy never fails. It is a miracle of unlimited goodness that we constantly find that we have all we need, sustaining our bodies and our souls. We give thanks for all that sustains us.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.
הֲזֵן אֶת הָעוֹלָם כְּלוֹ. בְּטוֹבוֹ בְּחֵן בְּחֶסֶד וּבְרַחֲמֵי
הוּא נוֹתֵן לֶחֶם לְכָל בֶּשֶׂר. כִּי לְעוֹלָם חֶסֶד:
וּבְטוֹבוֹ הַגְּדוֹל תַּמִּיד לֹא חָסַר לָנוּ וְאֵל יַחְסֹר לָנוּ
מִזֶּן לְעוֹלָם וָעֶד. בְּעֵבוֹר שְׁמוֹ הַגְּדוֹל. כִּי הוּא אֵל
זָן וּמְפָרֵס לֶכֶּל וּמְטִיב לֶכֶּל וּמְכִין מִזֶּן לְכָל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא:
בְּרוּךְ אַתָּה יְהוָה. הֲזֵן אֶת הַכֹּל:

Barukh atah Adonai Eloheynu melekh ha'olam hazan et ha'olam kulo b'tuvo b'khen b'khesed uv'rakhmim. Hu noten lekhem l'kol basar ki l'olam khasdo, uv'tuvo hagadol tamid lo khasar

lanu v'al yekhsar lanu mazon l'olam va'ed. Ba'avur shemo hagadol ki hu El zan umfarnes hakol umeytiv lakol umeykhin mazon l'khol briotav asher bara. Barukh atah Adonai haZan et hakol.

For everything, our God, we give thanks and blessing.
May God's name be blessed in the mouths of all the living, for ever!

וְעַל הַכֹּל יְהוָה אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לְךָ
וּמְבָרְכִים אוֹתְךָ. יִתְבָּרַךְ שְׁמֶךָ בְּפִי כָל חַי
תְּמִיד לְעוֹלָם וָעֶד:

V'al hakol Adonai Eloheynu anakhnu modem lakh uvarkhim otakh yitbarakh shimkha b'fee kol khai l'olam va'ed.

As it is written: "When you have eaten and been satisfied, you shall bless Adonai your God for the good land that you have been given." (Deut. 8.10) Blessed is God for the land and the sustenance it gives.

כַּכְתוּב. וְאָכַלְתָּ וְשָׂבַעְתָּ וּבֵרַכְתָּ אֶת
יְהוָה אֱלֹהֵיךָ עַל הָאָרֶץ הַטּוֹבָה אֲשֶׁר נָתַן לְךָ:
בְּרוּךְ אַתָּה יְהוָה. עַל הָאָרֶץ וְעַל הַמְּזוֹן:

Kakatuv v'akhalta v'savatah uveyrakhta et Adonai Elohekha al ha'aretz hatovah asher natan lakh. Barukh atah Adonai al ha'aretz v'al hamazon.

May Jerusalem be completely rebuilt speedily and in our days. Blessed is God, the compassionate spirit behind the rebuilding of

*Jerusalem
Uvney Yerushalayim, ir hakodeskh bim'herah v'yameynu. Barukh atah Adonai boneh b'rakhamav Yerushalayim Amen!*

May the Compassionate One send blessing upon this house and this table at which we have eaten. May the Compassionate One send Elijah the Prophet, may his memory be a blessing, to bring us good news of redemption and consolation.

וּבְנֵה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַהֲרָה בְּיָמֵינוּ.
בְּרוּךְ אַתָּה יְהוָה. בּוֹנֵה בְּרַחֲמָיו יְרוּשָׁלַיִם:
אָמֵן:

הַרְחֵמֵן הוּא יִשְׁלַח לָנוּ בְּרָכָה מְרֻבָּה בְּבֵית הַזֶּה
וְעַל שְׁלַחַן זֶה שְׂאֲכָלְנוּ עֲלָיו:
הַרְחֵמֵן הוּא יִשְׁלַח לָנוּ אֶת אֵלֵיהֶוּ הַנְּבִיא
זְכוּר לְטוֹב וּיְבַשֵּׁר לָנוּ בְּשׂוֹרוֹת טוֹבוֹת יְשׁוּעוֹת
וּנְחָמוֹת:

haRakhaman hu yishlakh lanu brakhah m'ruba babayit hazeh v'al shulkhan zeh she'akalnu alav. haRakhaman hu yishlakh lanu et Eliyahu haNavi zakhur latov vivaser lanu b'sorot tovt y'shuot vnekhmot.

May the source of peace be an inspiration for peace among us and among all Israel, and let us say Amen!
Oseh Shalom b'mromav hu ya'aseh shalom aleynu v'al kol Yisrael, v'imru Amen.

עֹשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן:



Shabbat shalom umevorakh! – שַׁבַּת שְׁלוֹם וּמְבוֹרָךְ –
May it be a Shabbat of Peace and Blessing!