

Lighting The Shabbat Candles

The Shabbat candles have ushered the holiness of Shabbat into the Jewish home for thousands of years -- ever since the matriarch Sarah illuminated her tent with her Friday night lights.

The primary function of the Shabbat candles is to bring peace and tranquility into the home and to enhance our enjoyment of the Shabbat meal. The candles also serve to remind us of the spiritual dimensions of Shabbat: just as a physical candle reveals the otherwise unseen contents of a room, so, too, in a spiritual sense, the Shabbat candles reveal the unseen and intangible G-dly energy which permeates our existence.

The Shabbat candles are lit Friday evening, eighteen minutes before sunset and latest at sunset

With your eyes covered, recite the blessing.

Boruch A-toh Ado-noi E-lo-hei-nu Me-lech Ho-olom
A-sher Ki-de-sha-nu Be-mitz-vo-tav Vi-tzi-vo-nu
Le-had-lik Ner Shel Sha-bat



Blessed are You, Lord our G-d, King of the universe,
who has sanctified us with His commandments,
and commanded us to kindle the light of the holy Shabbat.

The time of candle lighting is an especially auspicious time for private prayer. From behind covered eyes, women throughout history have whispered prayers for health and happiness, and for children who will illuminate the world with Torah. Take a few moments to whisper your own prayers, allowing the unique holiness of the time to permeate your prayers and convey them on high.

Finally, uncover your eyes and gaze at the Shabbat lights. Turn to your loved ones and wish them "Shabbat Shalom". Embrace the light, peace and joy you have generated, and welcome the Shabbat into your home.

Grace After Meals

At the end of the meal with bread,
we conclude with birchat hamazon,
the grace after meals.
(Abbreviated version)



Blessed are You, L-rd our G-d, King of the universe, who, in His goodness, provides sustenance for the entire world with grace, with kindness, and with mercy. He gives food to all flesh, for His kindness is everlasting. Through His great goodness to us continuously we do not lack [food], and may we never lack food, for the sake of His great Name. For He, benevolent G-d, provides nourishment and sustenance for all, does good to all, and prepares food for all His creatures whom He has created, as it is said: You open Your hand and satisfy the desire of every living thing. Blessed are You, L-rd, who provides food for all.

Have mercy, L-rd our G-d, upon Israel Your people, upon Jerusalem Your city, upon Zion the abode of Your glory, upon the kingship of the house of David Your anointed, and upon the great and holy House over which Your Name was proclaimed. Our G-d, our Father, our Shepherd, nourish us, sustain us, feed us, and provide us with plenty; and speedily, L-rd our G-d, grant us relief from all our afflictions. L-rd our G-d, please do not make us dependent upon the gifts of mortal men nor upon their loans, but only upon Your full, open, holy, and generous hand, that we may never be shamed or disgraced.

May the Merciful One let us inherit that day which will be all Shabbat and rest for life everlasting.

Fear the L-rd, you His holy ones, for those who fear Him suffer no want. Young lions are in need and go hungry, but those who seek the L-rd shall not lack any good. Give thanks to the L-rd for He is good, for His kindness is everlasting. You open Your hand and satisfy the desire of every living thing. Blessed is the man who trusts in the L-rd, and the L-rd will be his security.

Shabat Eve Kiddush

יום הששי *The sixth day.* Thus the heavens and earth were finished, and all their array. On the seventh day God completed His work which He had done, and He abstained on the seventh day from all His work which He had done. God blessed the seventh day and hallowed it, because on it He abstained from all His work which God created to make.¹*

By your leave, my masters, rabbis and teachers,

ברוך *Blessed are You, our God, King of the universe, Who creates the fruit of the vine. (All present respond—Amen.)*

ברוך *Blessed are You, HASHEM, our God, King of the universe, Who has sanctified us with His commandments, took pleasure in us, and with love and favor gave us His holy Sabbath as a heritage, a remembrance of creation. For that day is the prologue to the holy convocations,* a memorial of the Exodus from Egypt.* For us did You choose and us did You sanctify from all the nations. And Your holy Sabbath, with love and favor did You give us as a heritage. Blessed are You, HASHEM, Who sanctifies the Sabbath.* (All present respond—Amen.)*

It is customary to give each person present some wine from the Kiddush cup. All present wash their hands in the ritual manner and the head of the household recites the blessing for bread over two challahs and distributes a piece to each person.

(1) Genesis 1:31-2:3.

Ritual Washing of the Hands (NETILAT YADAIM)

Before we eat a meal with bread, we wash our hands and make a special blessing. So immediately after Kiddush we perform the ritual washing for bread. Go to the kitchen, or the nearest sink in the house. Fill a large cup with water. Pass the cup to your left hand and pour three times over your right hand. Repeat by pouring on your left hand. As you wipe your hands recite the blessing:

Baruch atah A-donoy, Elo-heinu Melech HaO'lam, asher kidshanu bemitzvotav vetzivanu al netilat yadayim.

Blessed are You, HASHEM, our God, King of the universe, Who has sanctified us with His commandments, and commanded us regarding washing the hands.

Blessing over the Bread (Challah)

Return to the table. When everyone is seated at the table, raise the two challah loaves (representing the double portion of manna we received on Friday in honor of the Shabbat) and recite the Hamotzi blessing .

Baruch atah A-donoy, Elo-heinu Melech HoO'lam, hamotzi lechem min ha'aretz

Blessed art Thou, O Lord, our God, King of the universe, who bringest forth bread from the earth.

Cut the challah, dip it in salt, and have a bite. Pass around pieces and make sure everyone does the same.

Shabbat Shalom



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