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SHABBAT—A WEEKLY OASIS OF PEACE

IT has been said that more than the Jewish people have kept Shabbat, Shabbat has kept the Jewish people. Shabbat, the Sabbath, links us to the past, to all Jews who celebrated this weekly holiday in different countries at different times. Today, it ties us to Jews who speak a myriad of languages throughout the globe. It is a continuing Jewish link in time.

Shabbat, beginning each Friday evening at sunset and concluding Saturday evening at sundown, means different things to different people. For the most traditional in the Jewish community, it means the complete cessation of all ordinary work-related activities, such as driving, cooking, writing, building, buying, and selling. It is a day set aside to rest in specifically Jewish ways.

Others, more liberal in their definitions of work and rest, designate this weekly holiday by celebrating some of the traditions of home and synagogue observances, special meals, and also include social activities and unique recreational pastimes.

The origin of this holiday comes from Genesis, the first book of the Bible, in which God created the world in six days and rested on the seventh. In the Ten Commandments, found in the Book of Exodus, the fourth commandment is “to remember and to observe Shabbat, to keep it holy” (Exodus 20:8).

This statement—“remember Shabbat and keep it holy”—pinpoints the philosophical questions associated with Shabbat: What does it mean to remember a specific time each week? How is a sacred moment in time designated? What actions

demonstrate that Shabbat is a Jewish day of rest? How are some everyday actions differentiated to denote Shabbat as sacred?

These theoretical questions lead to the practical ones that all Jews experience: How do we celebrate Shabbat? How do we distinguish between work and rest for Shabbat? How do we make Shabbat relaxing and rejuvenating?

The importance of Shabbat is twofold. Not only is Shabbat central to the preservation of the Jewish people, it is also important as the model of a Jewish holiday. The concepts of rest and work developed for Shabbat are applied to other Jewish holy days. The rituals for each holiday remain the same, using candles, wine, bread, and spices. The community-based celebrations of meals, worship, and social experiences are carried over from Shabbat to other Jewish holidays as well.

GREETINGS

The words used to greet one another on Shabbat are “*Shabbat Shalom.*” When people say this, they wish their friends and family a “Sabbath day of peace.”

HOME TRADITIONS

Jewish holidays start before sunset and end after sundown the following day. This means that Shabbat is welcomed on Friday evening and bid farewell to each week on Saturday evening.

Friday Evening

Observance of Shabbat begins, as do all major holidays, by reciting the blessing over the candles. The custom of lighting two candles comes from the dual-concept phrase “to remember and to observe” Shabbat.

While two candles is the minimum, some people light one candle for each person in the household. Candles can be set on a mantelpiece, on the Shabbat table, or another central location. A tradition is to allow the candles to burn out on their own—a glowing candelabrum adds beauty and warmth to the home.

The candlesticks can be ordinary ones or they can be special candlesticks used only for Shabbat. Various materials such as silver, brass, stone, ivory, or crystal can be used. Shapes can vary from ultrastark and modern to ornate traditional European varieties.



THE WANDERING CANDELABRUM

My grandmother Fannie (for whom I'm named) always lit all seven candles in her seven-branched Shabbat candelabrum: one each for herself and her husband, one for each of her four children, and one for her mother, of blessed memory. When my grandmother died at a young age, my grandfather gave away the candelabrum to a synagogue in a small Southern Indiana town near his home.

Years later, when the synagogue disbanded, the candelabrum was miraculously returned to a great-aunt of mine. She sent it on to my uncle

and aunt.

My aunt kept it for several years until one day, unexpectedly, she sent it to me. She said at the time, "One never knows what will happen." A month later she learned she was dying of cancer. She had sent the candelabrum to me to ensure its place in our family.

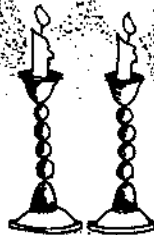
When our children were born, I began to use the candelabrum in her honor—a woman who sincerely cared for the preservation of our heritage.

—P.Z.M.



As a home-centered ritual, candle lighting has traditionally been done by women, although men can also light candles. Some people recite the blessing all together; in other households only the person lighting the candles recites the blessing.

The kindling of light preparatory to the twenty-five hours of Shabbat separates the sacred Shabbat time from the workaday world. Some families who are not home by sunset light Shabbat candles just before they begin the Shabbat dinner. Shabbat candle lighting is the significant act that welcomes Shabbat into a Jewish home.





After candle lighting, it is customary for parents to bless their children, encouraging them to grow strong in the image of the biblical characters: Joseph's sons Ephraim and Menashe for boys, or the matriarchs Sarah, Rebecca, Rachel, and Leah for girls.

The Shabbat dinner is a festive meal. The table is set with a fine tablecloth and good dishes, silverware and glasses, and often fresh, seasonal flowers. As with many other Shabbat activities, this setting distinguishes the meal from the rest of the week's meals.

Everyone stands around the dinner table and begins with the singing of "Shalom Aleichem," the song that acknowledges the desire for Shabbat peace in every home. Some folks also sing "Shabbat Shalom," an upbeat, welcoming melody for Shabbat.

The ritual continues with the recitation of the *Kiddush*, the blessing over a full glass of wine (or grape juice). This is chanted with a melody that reflects the country in which one lives or from where one's family has come. In some homes the head of the household sings the Kiddush; in others, everyone chants the blessing together. Similarly, some households share one Kiddush cup, while others drink from individual cups.

The Kiddush declares the holiness of Shabbat. It highlights the dual thematic origins of Shabbat: God's rest after the creation of the world and the freedom experienced after Jewish liberation from Egyptian slavery.

Following Kiddush, an additional blessing is recited, this time over the *challah*, the special Shabbat twisted bread. Many families use two loaves of challah, symbolic of the double portion of *manna*, the "bread" miraculously given to the Jewish people for Shabbat while they wandered in the desert.

When reciting the blessing, some people hold two challahs together in the air, while others invite every person to touch the challahs that have been placed on the table. Some simply touch another person who's touching the challahs. One loaf is either cut or torn, depending on one's custom, and a piece is shared with everyone



at the table. Some households sprinkle salt over the challahs before distributing the pieces.



O EXCUSE ME!

A specially decorated cloth is used to cover the two loaves of challah until after the Kiddush is recited. Why, you ask?

Tradition has it that the challah is covered so that it will not be embarrassed when the wine is blessed first. After Kiddush, we uncover the challah and voilà! the challah alone becomes important in welcoming Shabbat.



The Shabbat evening meal should be one prepared with greater care than the weekday meals. Ashkenazic Jews—those from Russia, Poland, and other Eastern European countries—introduced the custom of serving chicken soup or gefilte fish for the first course, frequently followed by a chicken dish. Sephardic Jews—who come from Greece, Turkey, and other Middle Eastern countries—often serve spicy stuffed meats and rice dishes. Although it is traditional, chicken is not required for the Shabbat meal!

After dinner, it is time to sit back, enjoy the conversation, and sing a few Shabbat songs. We conclude by singing *Birkat Hamazon*, blessings of thanksgiving for the foods we have eaten, which can be found in Shabbat prayerbooks and songsters.

Saturday

On Saturday morning it is customary, after services, to serve a festive lunch. The meal begins with the blessings over the wine and challah. The meal is again followed by the singing of *Birkat Hamazon*.

Because traditionally no “work” is done on Shabbat, many people serve a cold lunch, while others have their own systems for keeping food hot. The *cholent* (recipe p. 25) of Eastern European heritage is a stew of meat and some form of carbohydrate (potatoes, rice, beans), which has cooked over a slow fire since before Shabbat began. Sephardic Jews have their own version of this called *adafina*.

Saturday afternoon is frequently a quiet time. Some folks cannot wait for their “Shabbat nap,” while others enjoy visiting friends and engaging in special activities.

Concluding Shabbat

At the close of Shabbat, *Havdalah* is performed. This special home ceremony bids farewell to the day of rest, using wine, sweet-smelling spices, and a special twisted candle. The memory of Shabbat is savored by smelling the spices, warming our hands over the candle, and tasting the sweet wine.

The ritual is a short service, which is usually sung, and is found in Shabbat prayerbooks. All lights are turned off in the house; only the twisted candle glows.

The spices can be a combination of cinnamon, cloves, and nutmeg. They can be simply held together, pushed into an orange, or combined in a formal spice box. When camping, it is fun to use pine needles and other sweet-smelling plants for Havdalah.

As the candle is extinguished at the close of the ceremony, we hope that the Shabbat sweetness, found in the wine and the spices, adds to the richness of the week to come. Havdalah concludes with the hope that Shabbat peace will encourage peace for the whole world.

SYNAGOGUE TRADITIONS

Although the bulk of Shabbat liturgy follows the same pattern of prayers as weekday services, the Shabbat prayerbooks add special liturgy highlighting Shabbat values. Most synagogues have prayerbooks in Hebrew with English translations.

Evening

For the most traditional in the Jewish community, the men go to early Shabbat evening services prior to Shabbat dinner, then come home and enjoy a leisurely meal.

In modern times for many people it was often difficult to attend synagogue before dinner. Therefore, to encourage the awareness of Shabbat and to respond to those realities, many American synagogues in the late nineteenth century established the custom of late Friday evening services after dinner for everyone.

For Reform and Conservative synagogues this became the most popular Shabbat service. The innovation allowed the adults and children to celebrate Shabbat as a community and provided instruction through a sermon or discussion. Even today, this service encourages contact with the temple community even if one does not observe Shabbat throughout all of Saturday.

Morning

While the Friday evening service emphasizes the creation of the world in six days and rest on the seventh day, the Saturday morning service emphasizes God's revelation to the world. Each Shabbat, congregants read a particular portion of the *Torah*, the first five books of the Hebrew Bible. Along with the Torah reading, the *Haftarah* is sung. This is the accompanying passage from the books of the *Prophets*, which are the latter books of the Hebrew Bible.

A sermon or more informal talk is usually delivered by the rabbi. He or she may focus on the Shabbat Torah portion of the week, current events, ethical issues, or other topics appropriate for the congregation.

In most congregations, men cover their heads during prayer to remind them that God encompasses them. The traditional skullcap covering is known in Hebrew as a *kipah*, or a *yarmulke* in Yiddish. During Saturday services men usually wear a *tallit*, a unique shawl that designates the time for prayer. The guidelines of whether women cover their heads and wear a tallit vary according to the customs of each synagogue. Both *kipah* and *tallit* are frequently available in synagogues.



CHOREOGRAPHY OF THE SERVICE

When you go to synagogue services, you might be surprised to see how much movement—bending, standing, sitting, rising up on one's toes—occurs in Jewish services. Why all this action?

We move as a community to emphasize the importance of certain prayers and to show respect to the Torah. Just follow along. Don't worry, you'll catch on!



Many synagogues have special services on Saturday mornings for children, often called "junior congregation," to encourage them to participate. Parents can attend these services and have the opportunity to interact with their children. Some temples also have childcare for the very young to enable parents to attend services.

In some synagogues older children play a greater role in services than in others. It is not unusual for children to be called up to lead the closing song. Once a child has become a *Bar* or *Bat Mitzvah*—the Jewish ceremony symbolizing passage from childhood to adulthood at thirteen years old—he or she is considered an adult for

purposes of participation in synagogue ritual. Some synagogues especially encourage the participation of teenagers, and consequently teenagers feel their importance within the temple.

The concluding Shabbat service, Havdalah, can be conducted at the synagogue as well as at home.

INSIGHTS

Why Shabbat?

In many places in the world, religion is no longer an integral part of our lives. For Jews, Shabbat has suffered from the prevalence of this belief, resulting in a splintering of the Jewish community and a loss of a personal weekly oasis.

Reclaiming Shabbat is a voluntary act, an act that affirms the value of a Jewish day of rest that is different than the typical notion of weekend.

In the *Shabbat Manual*, published by KTAV Publishing House, Inc. (New York, 1972) for the Central Conference of American Rabbis and edited by Rabbi Gunther Plaut, the purposes of Shabbat observances are treated in contemporary terms. These themes underline the significance of Shabbat for our lives:

Shabbat is a day that heightens awareness of the natural world. It offers an opportunity to meditate on one's own role in the natural setting and one's response to the seasons of the year.

Shabbat is a day committed to freedom. The Jewish people were liberated from Egyptian slavery, and they celebrate that exodus with each Shabbat. The pressures of the workaday, secular world are lifted, and Shabbat becomes an opportunity to set aside homework, housework, and professional obligations. It is also an opportunity to be freed from the drive for materialism.

Shabbat links the Jewish people, past and present, near and far. Jews use the same ancient rituals, perhaps in a new form, as their ancestors have done for generations. Shabbat also offers an opportunity to participate in a people with history, values, and future vision.

Shabbat strengthens personal lives. Through Shabbat rest, one can experience joy, contentment, and inner peace. Shabbat is a time to appreciate the special loving qualities of friendships and family.

Shabbat stresses commitment to peace. Peace in the world can be anticipated when peace is experienced at home. Jews do not try to change the world on Shabbat; rather, they experience the peace of Shabbat.

Definitions of Shabbat Rest

The basis of Shabbat as a day of rest comes from a biblical injunction:

Six days shall you labor, and do all your work; but the seventh day is a Shabbat of complete rest, holy to the Lord Your God. On it you should do no manner of work (Exodus 20: 9–10).

Through the ages the definitions of work have always been a challenge. This original biblical source for Shabbat does not specify what kinds of work are forbidden. In other biblical citations certain types of work were prohibited: kindling a flame (Exodus 35:3); plowing, harvesting (Exodus 34:21); gathering wood (Numbers 15: 32); baking, cooking (Exodus 16:22); carrying (Jeremiah 17:22); and buying and selling (Nehemiah 13:15–17).

Even with all these additional citations, prohibitions against work were still unclear. The rabbis who later compiled and edited the *Talmud*, the largest code of Jewish law, listed thirty-nine major categories of work. In addition, they noted other activities not in the spirit of Shabbat rest.

Abstinence from work is a major expression of Shabbat observance, yet it is no simple matter to define work today. Some activities that one person does for work, others do only for relaxation or personal expression. In general, one should refrain from one's normal, earning-a-living activities and engage in that which is enjoyable and relaxing.

Many contemporary writers have attempted to define work and rest for today's Shabbat. In Rabbi Abraham Joshua Heschel's beautiful book *The Sabbath: Its Meaning for Modern Man* (Farrar, Strauss and Young, New York, 1951), the author states:

Six days a week we wrestle with the world, wringing profit from the earth; on the Sabbath we especially care for the seed of eternity planted in the soul. The world has our hands, but our soul belongs to Someone Else. Six days a week we seek to dominate the world; on the seventh we try to dominate the self.

The essences of Shabbat are found in Heschel's thoughts. It is each Jew's challenge to find meaning in the customs and the enrichments of Shabbat life. How individuals define rest is less important than the fact that they choose to rest on the Shabbat day.

The four major American Jewish religious movements (Conservative, Orthodox, Reconstructionist, and Reform) have all interpreted and reinterpreted the notion of

work and rest in light of their individual philosophical viewpoints and today's changing technology. You can study the various religious viewpoints and choose a Shabbat observance level that enhances your own life.

ACTIVITIES

1. Shabbat can be an opportunity to enhance family life:

a. Candle lighting is an important ritual by which Shabbat is welcomed into the home. Do it together even if the whole family will not be together throughout the evening. It connects you to each other and to Shabbat.

b. Shabbat dinner may be the opportunity to share the best and the worst of the week's experiences. Each person can share, be comforted, or congratulated. Try different ways to enhance your experiences with Shabbat dinner.

The phone can be taken off the hook (there's always the answering machine to take messages), and total concentration can be given to each individual at the table.

Find out what the children are learning in school, discuss current events, share the frustrations and challenges of adult life.

c. Children can be responsible for sharing a short story or an art project each week. After dinner is a good time for children to "show and tell."

d. Board games are a terrific Friday night or Shabbat afternoon activity. There's actually enough time on Shabbat to finish a complete game of Monopoly.

e. Reading stories together with young and older children brings closeness. Enjoy reading and discussing the stories.

f. Playing ball, walking, talking, and enjoying each other's company without the rush of having to be somewhere else are unique Shabbat opportunities.

g. Some families especially enjoy a chance to play in the park or bike throughout the neighborhood. Others visit museums or art galleries as a Shabbat activity.

Because Shabbat occurs weekly, it offers a regular place and time for family life. No matter how hectic the rest of the week is, you can look ahead and know there is a time that adults and children will have for each other.

2. These communal times can be enhanced by ritual items that are greeted each week as visual symbols of this special time:

a. Parents and children may enjoy doing art projects to create home ritual items such as challah covers, spice boxes, wine cups, challah plates, and candelabra.

Cloth for a challah cover can be cut from any type of appropriate material as long as it is large enough to cover the two loaves—it might be 15" × 20". Either fringe or hem the edges of the cloth.

The cloth can be decorated with realistic or abstract art. Young children can use fabric paint to create designs on the cover. Older children can draw with permanent markers, or glue appliqué designs on the fabric. Needlepoint or embroidery can be used to create designs of the challah itself, intertwined with representations from nature or flanked by the Shabbat candlesticks and wine in the Kiddush cup. Feel free to utilize the illustrations found within this book for decoration ideas.

Each week the challah cover is welcomed to the table. The “beauty” of the visitor adds to the specialness of the occasion. These treasures become precious heirlooms.

3. What other ways can you make time special? Rabbi Abraham J. Heschel noted that Shabbat is a “palace in time.” He tried to convey the timelessness and beauty associated with Shabbat. Consider this concept and brainstorm ways that it can come alive for you and your household.

4. Shabbat is traditionally a time of hospitality. Some synagogues have a committee that arranges for visitors to have Friday evening dinner or Saturday lunch with a host. Frequently synagogues organize community Shabbat dinners or lunches for parents with young children, single adults, or newcomers to the temple.

But don’t wait for an invitation. Do the inviting yourself and encourage people to share their Shabbat experiences in your home as well. Make a simple meal or do a potluck. Everyone will enjoy being together for Shabbat.



JEWISH HOSPITALITY AROUND THE WORLD

In August of 1979 on the island of Contadora, off the west coast of Panama, my husband and I had a surprising Shabbat hospitality experience.

When we had arrived at the resort hotel we found that our assigned room did not face the ocean. Mustering my courage, I asked for a room facing the ocean, and we were moved accordingly.

On Friday, we prepared for Shabbat and we lit candles before sunset. As we looked at our

meager meal of “traveling food,” we heard the sounds of people overhead singing the welcoming melodies for Shabbat. At first we couldn’t believe our ears, but my husband went upstairs to explore. Sure enough, he saw Shabbat candles glowing through the window.

Together we went upstairs and knocked on the door. We were invited inside for a wonderful Shabbat meal with a Jewish Panamanian family. Amazing!!

—P.Z.M.



5. It is customary to give *tzedakah*, a gift of charity, each week prior to Shabbat. Some

people put coins in a tzedakah box each week and when it is full give it to the synagogue or a specific social service agency. Other opportunities for weekly tzedakah include: giving food to a local food pantry, volunteering at a school, soup kitchen, hospital, or visiting the sick or elderly. Think of other activities and integrate tzedakah into your life.

6. The break from the workweek offers individuals the opportunity to catch up on their quiet time away from the rush of modern life. It is common to hear people say, “Only two more days until Shabbat” or, “I’m so glad tomorrow is Shabbat.”

Some people find Shabbat a good time to augment their spiritual, intellectual, and physical life. Meditation, reading, study, and exercise can all be activities that are separate from the workaday world. You may find these enriching as you celebrate Shabbat.

7. Extended family—that is, extend your self to distant cousins and friends and welcome them into your circle for Shabbat. If they see it is fun and meaningful for you, they might try it themselves and even invite you to their home!

8. Feel free to make your own customs for Shabbat that are unique to your household. Is there a special type of art that you are interested in? Explore it each Shabbat. Is hiking your thing? Include it in your family Shabbat experiences. Bring along challah and wine, recite the blessings under the trees. Bring Shabbat into your life, and Shabbat will enhance you.



IF YOU LIVE IN THE HINTERLANDS . . .

Although the vast majority of Jews in America live in major metropolitan areas with access to synagogues and other Jewish institutions, many Jews also live in small towns and other places isolated from the mainstream of American Jewish life. How can those of you in such places create a sense of Shabbat with few Jews and few resources?

Jewish people are a creative sort. So, often in far-flung places, Jews have created small synagogues, meeting in someone’s home or a public building. A rabbi is not needed for services, and often people rotate leadership roles.

We know of a small mountain community in which one couple placed an advertisement in the local newspaper to locate Jewish neighbors. They began with a Hanukkah party, which drew people in beyond expectation, followed by home Shabbat dinners. At a Havdalah ceremony, one member baked a special cake decorated with the inscription: “I don’t feel so lonely anymore.”

Do not hesitate to create what you need. You do not have to have formal Jewish training. Gather books, catalogues, videos, and musical tapes as resources. See references throughout this book and go for it!



RECIPES

Preparations

Because work is traditionally not done on Shabbat, Fridays are often a hectic time in Jewish households as enough food is prepared to last throughout Shabbat. Many people flock to bakeries on Friday mornings to buy their challah and Shabbat desserts. But if you like to avoid lines, you can always buy these items ahead of time, enough even for several weeks, and freeze them.

Nowadays, with the proliferation of two-career families, there is more and more “convenience” food. In major Jewish areas you can often buy prepared Shabbat food from a caterer, or buy frozen items in your local grocery store.

But if you are one of those people who like to cook, here are several basic Shabbat recipes. Plan ahead and enjoy!



MICKEY'S CHALLAH

2 pkg. Quick Rising Yeast

1 cup lukewarm water

2 Tbsp. honey

¼ cup margarine (stick softened to room temperature)

4 large eggs, beaten (set aside 3 Tbsp. of beaten egg for brushing loaves)

1 tsp. salt

6–7 cups unbleached white flour

Combine water and yeast. Let the yeast dissolve for 5 minutes. Add honey and eggs. Let stand 10–15 minutes until mixture forms bubbles on surface. Beat in salt and margarine and 2 cups of flour. Gradually add remaining flour into mix.

If kneading by hand, knead 10–15 minutes until the dough is uniformly smooth and sticky. If using a dough hook, keep mixing until dough wraps around hook. Place the dough in an oiled bowl and cover with a towel.

Store in a warm place until doubled in bulk. Punch down and let rise again. When doubled in bulk a second time, punch down and turn out to knead.

Divide dough into three sections and knead. Roll into snakes and then braid the

three snakes together. Once challah is braided, set aside until doubled. Brush with the remaining egg. Bake at 375 degrees for 30–45 minutes.

CHICKEN SOUP

whole chicken, cut into 8ths
3 onions
5–6 carrots
5–6 celery stalks

1 parsnip
1 tsp. fresh dill
3 quarts water
salt, pepper, and garlic to taste

Put all ingredients in the pot and bring to a boil. Lower heat and simmer for 30 minutes, then skim fat from the soup. Simmer again for an hour. You can strain the chicken and vegetables out of the soup to be used for another dish, or leave it in the soup. You can add noodles, matzah balls, rice, or potatoes to the soup, and enjoy!

VEGGIE CHOLENT

Traditionally made with meat, this cholent is a healthy stew of mixed vegetables and starches that is slowly cooked overnight, making a warm, comforting Shabbat lunch.

1¼ cups kidney beans
1 cup lentils
water
2 medium sliced onions
2–3 cloves garlic
½ cup sliced mushrooms
¼ cup olive oil
½ cup barley

1 tsp. dill weed
salt, pepper to taste
3 sliced carrots
3 sliced celery stalks
5 large quartered potatoes
1 cup dry red wine
2 Tbsp. soy sauce
vegetable stock

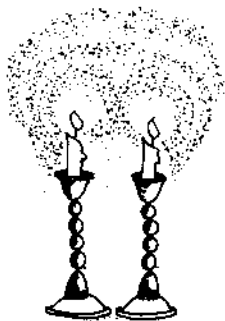
If beans have not presoaked, wash them and cover with water. Bring to a boil. Remove from heat and soak for 90 minutes.

Sauté onions, garlic, and mushrooms with oil in large pot. Add beans, barley, herbs, and spices. Add carrots, celery, potatoes, soy, and wine. Add vegetable stock to cover about 1 inch above the dry foods.

Before Shabbat, cover the pot tightly and place in the oven at 250 degrees. Let it simmer all night until lunch. Easy and good.



SHABBAT BLESSINGS



If Shabbat and a holiday coincide on a Friday night, turn to the specific holiday blessings and follow those instructions.

Introductory meditation to be recited together before candle lighting:

Today we gather to thank God for all the goodness in our lives, for the beauty of nature, for the love we feel for one another, for the Shabbat tradition which we share. May our celebration increase our awareness of your ongoing gifts, O God.

Candle lighting:

(On Shabbat, light the candles first, then recite the blessing.)

Baruch Ata Adonai Elohaynu Melech Haolam, asher keedshanu b'mitzvotav v'tzivanu l'hadleek ner shel Shabbat.

Blessed are You Adonai, Eternal One, Who enables us to welcome Shabbat by kindling these lights.

Parents' blessing for their children:

(Place hands on children and recite.)

FOR BOYS:

May God touch you as you strive to live in the image of Ephraim and Menashe, leaders who carried on our traditions with pride.

FOR GIRLS:

May God touch you as you strive to live in the image of Sarah and Rebecca, Rachel and Leah, leaders who carried on our traditions with pride.

CONTINUE SAYING FOR BOTH:

May the Eternal bless you and keep you.

May the Eternal bring you warmth and protect you.

May the Eternal embrace you and grant you peace. Amen.

Evening Kiddush:

(Raise wine cups and recite. Then drink the wine.)

We praise God with this symbol of fullness, and give thanks for the opportunities we have to share life's blessings.

Baruch Ata Adonai Elohaynu Melech Haolam, boray p'ree hagafen.
Blessed are You Adonai, Eternal One, Who creates fruit from the vine.

Baruch Ata Adonai Elohaynu Melech Haolam, asher keedshanu b'meeztvotav v'rah-zah banu, v'Shabbat kodsho b'ahavah oov'rahzon heen'heelanu, zeekahron l'maasay b'raysheet. Kee hoo yom t'heela l'meekrah-ay kodesh, zaycher l'tzeat meetzraheem. Kee vanu vacharta ohtanu keedashta meekol ha-ahmeem v'Shabbat kodshecha b'ahavah oov'ratzon heenaltanu. Baruch Ata Adonai M'kadesh HaShabbat.

Blessed are You Adonai, Eternal One, Who sanctifies us with holy acts, and gives us special times and seasons for rejoicing. Shabbats remind us of the times for celebration, recalling the days of creation of the world and rest from that work. Shabbat is also a liberating time, reminding us of the exodus from Egyptian slavery. You have distinguished us from all people, and have given us the Shabbat full of joy and inspiration. Blessed are You Adonai, Eternal One, Who sanctifies the Shabbat.

Saturday Lunch Kiddush:

(Raise wine cups and recite. Then drink the wine.)

Al ken bayrah Adonai et Yom Hashabbat v'kodsho.
Baruch Ata Adonai Elohaynu Melech Haolam, boray p'ree hagafen.
Behold, the Eternal blessed the seventh day and called it a holy time.
Blessed are You Adonai, Eternal One, Who creates fruit from the vine.



Blessing over the challah:

(Remove challah cover and recite. Then give each person a piece of bread.)

Baruch Ata Adonai Elohaynu Melech Haolam, hamotzi lechem meen ha-aretz.

Blessed are You Adonai, Eternal One, Who creates bread from the earth.

2. Additional Holidays—The Minor Ones

Several minor holidays have not thus far been described in this book. These include:

- a. Rosh Hodesh—First day of each Jewish month; sometimes celebrated as a women’s holiday.
- b. Lag B’Omer—33rd day of the counting of the days between Pesach and Shavuot; sometimes celebrated as a picnic day.
- c. Tisha B’Av—9th of Av; a fast day in July or August; the destructions of Jerusalem are remembered.
- d. Yom HaShoah—Holocaust Remembrance Day, marked shortly after Pesach; those who were murdered under the Nazi regime are remembered.
- e. Yom HaAtzmaut—Israeli Independence Day celebrated on May 14; the importance of the State of Israel is emphasized.

3. Ritual Hand Washing for Shabbat and Holidays

After the Kiddush blessing and drinking of the wine, some Jews ritually wash their hands. The custom is to use a special cup filled with water and pour the water over the right hand and then the left.

It is also the custom in many homes not to talk between the hand washing blessing and the blessing over the challah (or matzah for Pesach).

The following blessing is said before drying the hands on a towel:

Baruch Ata Adonai Elohaynu Melech Haolam, asher keedshanu b’mitzvotav v’tzivanu al netilat yadayim.

Blessed are You Adonai, Eternal One, Who has sanctified us with commandments and commanded us concerning the washing of our hands.