More than the Jews have kept Shabbat, Shabbat has kept the Jews.

-Ahad Ha’am
Candle Lighting

Kavanna
It is taught that on Shabbat, each of us receives a “neshama yeteira,” an extra soul. Where does this soul live? Some say it lives in our expanded hearts, which widen to make room. Others say it lives in the space between the flames of the two candles we light to formally begin this sanctified day. Wherever your extra soul will reside, take a moment to invite it in. Ask yourself - what do I need more of for this day? What do I need to make space for?

Practice
Light the two candles, then draw your hands around the candles toward your face three times. Cover your eyes and say the blessing. After reciting the blessing, take a deep breath - breathe out the week, and breathe in Shabbat.

Blessing
Baruch ata Adonai, Eloheinu Melech ha-olam, asher kidshanu b’mitzvotav vitzivanu l’hadlik ner shel Shabbat.
Blessed are You, God, Ruler of the universe, who sanctified us with the commandment of lighting Shabbat candles.
Kavanna
The Talmud imagines that two angels follow us into our homes on erev Shabbat - a good angel and a bad angel. If the angels enter a home and see a lamp burning, a table set and the bed made, the good angel says “May it be God’s will that it shall be like this for another Shabbat,” to which the bad angel must answer “Amen.” Tonight is a night of blessing - a night of joy and relationship and shared food and company. At this moment, we pause to welcome in the good angels, and to wish their blessings upon all present for tonight and all weeks to come.

Practice
Sing, hum or take a moment to see the angelic Divine Presence in all those gathered around this table.

Blessing
Peace be with you, ministering angels, messengers of the Most High, Messengers of the King of Kings, the Holy One, Blessed be God.

Come in peace, messengers of peace, messengers of the Most High, Messengers of the King of Kings, the Holy One, Blessed be God.

Bless me with peace, messengers of peace, messengers of the Most High, Messengers of the King of Kings, the Holy One, Blessed be God.

Go in peace, messengers of peace, messengers of the Most High, Messengers of the King of Kings, the Holy One, Blessed be God.
Blessing Those At Our Table

Kavanna
Our Shabbat tables are not only about God - they are also about one another. We take a moment to offer blessing and appreciation for those with whom who we are sharing this sacred meal.

Practice
Some like to offer blessings to partners or children who are present. This moment can also be about sending well wishes to and gratitude for whoever is at your meal, either aloud or in your heart.

Blessing
For boys, the introductory line is:

יְשִׂימְךָ אֱלֹהיִם כְּאֶפְרַיְם וְכִמְנַשֶּׁה
Yismech Elohim k’Ephraim v’chi-Menashe.
May you be like Ephraim and Menashe.

For girls, the introductory line is:

יְשִׂימֵךְ אֱלֹהיִם כְּשָׂרָה רִבְקָה רָחֵל וְלֵאָה
Yesimech Elohim k’Sarah Rivka Rachel v’Leah
May you be like Sarah, Rebecca, Rachel, and Leah.

For all children:

יבִּינָכָּכֶם יְהוָה יִשְׂמֵרֵךְ
Yivarechecha Adonai v’yishmerecha
Ya’er Adonai panav eilecha vichuneka
Yisa Adonai panav eilecha v’yasem lecha shalom
May God bless and protect you.
May God show you favor and be gracious to you.
May God show you kindness and grant you peace.
Kiddush

Kavanna
Kiddush is not about sanctifying wine - it is about sanctifying this moment, distinguishing the 25 hours of Shabbat from the rest of the week. Rabbi Abraham Joshua Heschel called Shabbat an “island in time” - a day that exists separate and apart from the regular rhythms of our everyday lives. As we sanctify this day, think about (and maybe share!) that is it from this past week that you want to leave behind as you enter Shabbat, and what experience or energy you want to bring with you onto this island in time.

Practice
The leader will hold the kiddush cup and recite the blessing. Participants can sit or stand, join in or offer a hearty “amen” at the end, as is the custom of the home.

Blessing

And there was evening and there was morning, the sixth day. The heaven and the earth were finished, and all their array. On the seventh day God finished the work that God had been doing, and God ceased on the seventh day from all the work that God had done. And God blessed the seventh day and declared it holy, because on it God ceased from all the work of creation that God had done.

Blessed are You, Adonai our God, Sovereign of all, Creator of the fruit of the vine.
Hand-Washing

**Kavanna**
On Friday evenings, our homes are not just homes, and our tables are not just tables. Our homes become mini-sanctuaries, with our tables at the center as the altar. Before engaging with the holy objects on our table, we perform an act of symbolic preparation and sanctification through the ritual washing of the hands.

**Practice**
It is customary to pour water from a vessel over each hand two or three times. Some maintain silence between this blessing and Hamotzi, highlighting the interconnection between this act of cleansing and the meal.

**Blessing**
ברוך אתה אדוני אלהינו מלך העולם אשר קדשנו במצוותיו וציוון על

וגימלה יד

Baruch ata Adonai, Eloheinu Melech ha-olam, asher kidshanu b’mitzvotav vitzivanu al n’tilat yadayim.
Blessed are You, Lord our God, King of the universe, who has sanctified us with Your commandments, and command us concerning the washing of the hands.

Hamotzi

**Kavanna**
On Shabbat, we bless two whole loaves of bread, commemorating the double portion of manna that the Torah describes fell on Fridays in the wilderness. Shabbat is about creating a taste of abundance - we enter into the day with the home already prepared, the food already cooked. We give ourselves the experience of having enough. Take a pause, and ask - where else in your life can you look at and say, with gratitude, “I have enough,” and then offer blessing?

**Practice**
Uncover the challah, and lift up the two loaves. Some have the practice to add salt (or, in a house of celebration, honey!) to the challah after blessing before distributing.

**Blessing**
ברוך אתה אדוני אלהינו מלך העולם המוציא לחם ממאحرم

Baruch ata Adonai, Eloheinu Melech ha-olam, hamotzi lechem min ha’aretz.
Blessed are You, Lord our God, King of the universe, who has brought forth bread from the earth.
Kavanna
Rabbi Moses ben Jacob Cordovero taught, “to converse with a beloved friend on Friday evening, talking about what happened over the course of the week, is what brings about receiving God’s presence. Take this opportunity to catch up, to hear about one another’s lives, and to enjoy being together.

Practice

Birkat Hamazon

Kavanna
The obligation to offer blessing before a meal does not show up in the Torah - it was a later rabbinic construction. What the Torah does demand is that once we have eaten, and we are satiated, that we offer gratitude for the blessings we have received.

Practice
Offer the traditional birkat hamazon, or take a moment to appreciate what you have eaten, where it came from, and who you enjoyed it with.

Blessings (Excerpt)
שִׁיר הַמַּעֲלוֹת בְּשׁוּב יְהוָה אֶת שִׁיבַת צִיּוֹן הָיִינוּ כְּחֹלְמִים.

Leader:
Chaverai, nevarekh.
Let us praise God!

Group:
Y’hi shem Adonai m’vorach mei-atah v’ad olam
Praised be the name of God, now and forever.

Leader:
Y’hi shem Adonai m’vorach mei-atah v’ad olam
Praised be the name of God, now and forever

Group:
Baruch Eloheinu she-achalnu mishelo uv’tuvo chayinu.
Praised be our God, of whose abundance we have eaten.

Leader:
Baruch Eloheinu she-achalnu mishelo uv’tuvo chayinu.
Praised be our God, of whose abundance we have eaten, and by whose goodness we live.

ALL:
Baruch ata Adonai Malchato ha-kadosh ve-enu et hayom va-’atar l’chayei shmo u-l’chayei ish ve-ishei solom, u-l’miov titam, u-l’miov meir, u-l’miov yoshevet.”

Leader:
Baruch ata Adonai Malchato ha-kadosh ve-enu et hayom va-’atar l’chayei shmo ve-hakol ve-enu et hayom va-’atar l’chayei ish ve-ishei solom, u-l’miov titam, u-l’miov meir, u-l’miov yoshevet.”

Group:
Baruch Eloheinu she-achalnu mishelo uv’tuvo chayinu.
Praised be our God, of whose abundance we have eaten, and by whose goodness we live.

ALL:
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Group:
Baruch Eloheinu she-achalnu mishelo uv’tuvo chayinu.
Praised be our God, of whose abundance we have eaten, and by whose goodness we live.

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Praised be our God, of whose abundance we have eaten, and by whose goodness we live.

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Leader:
Baruch ata Adonai Malchato ha-kadosh ve-enu et hayom va-’atar l’chayei shmo ve-hakol ve-enu et hayom va-’atar l’chayei ish ve-ishei solom, u-l’miov titam, u-l’revamshi ve-enu et hayom va-’atar l’chayei ish ve-ishei solom, u-l’miov titam, u-l’miov meir, u-l’miov yoshevet.”

Group:
Baruch Eloheinu she-achalnu mishelo uv’tuvo chayinu.
Praised be our God, of whose abundance we have eaten, and by whose goodness we live.

ALL:
Baruch ata Adonai Malchato ha-kadosh ve-enu et hayom va-’atar l’chayei shmo ve-hakol ve-enu et hayom va-’atar l’chayei ish ve-ishei solom, u-l’miov titam, u-l’revamshi ve-enu et hayom va-’atar l’chayei ish ve-ishei solom, u-l’miov titam, u-l’miov meir, u-l’miov yoshevet.”

Sovereign God of the universe, we praise You: Your goodness sustains the world. You are the God of grace, love, and compassion, the Source of bread for all who live; for Your love is everlasting. In Your great goodness we need never lack for food; You provide food enough for all. We praise You, O God, Source of food for all who live.


As it is written: When you have eaten and are satisfied, give praise to your God who has given you this good earth. We praise You, O God, for the earth and for its sustenance.

On Shabbat:

Be pleased, O Lord our God, to fortify us with your commandments, and especially the commandment of the seventh day, this great and holy Shabbat, since this day is great and holy before You, that we may rest and relax in love and in accordance with Your will. In Your favor, Adonai our God, grand us such rest that there be no trouble, grief or lamenting. Let us, Adonai our God, behold the consolation of Zion Your City, and the rebuilding of Jerusalem Your holy city, for You are God of redemption and consolation.

HaRachaman, hu yishlah lanu Eliezer haNavi, Zachir latov, vishorer lanu b'sorot tovot, yeshuot v'nechamot.

Merciful One, send us tidings of Elijah, glimpses of good to come, redemption and consolation.

HaRachaman, hu yishlah b'rachah m'rubah babayit hazeh, v'al shulchan zeh she-achalu alav. HaRachaman, hu yishlah lanu et Eliyahu HaNavi, zarchur latov, vivaser lanu b'sorot tovot, y'shuot v'nechamot.

Merciful One, bless this house, this table at which we have eaten. Merciful One, bless our people with peace.
Due to the sacred text that appears in this booklet, it is preferable that you carefully recycle it, as opposed to throwing it in the trash.