



Seed
SHABBAT
BRING IT HOME

YOUR SHABBAT HOW TO GUIDE

The
Shabbat
Project

KEEPING IT TOGETHER

*Feeling the joy of Shabbos together.
'Ivdu es Hashem b'simcha - Serve G-d with Joy' (Psalms 100:2)*

Candle lighting

We welcome Shabbat into our homes through the act of lighting candles. When we walk into a dark room and switch on the light, we have not changed anything in the room, but we have changed our capacity to see what was already there. Shabbat is a day in which we look at the world in 'a different light'. It is a time to connect to the deeper, more meaningful aspects of our lives.

HOW TO GUIDE

The time for lighting candles is approximately twenty minutes before sunset (check the weekly times or candle lighting here: <https://www.theus.org.uk/shabbattimes>)

1. Light the candles
2. Draw your hands around the candles and towards your face three times.
3. Cover your eyes with your hands and say the blessing on the next page.
4. Before you uncover your eyes, use this time to pray. Pray for all the things you desire, pray for even the things you think can never happen, because you will be tapping into the merits of all those women who light their candles as well.
5. Uncover your eyes, look at the candles first and say "Good Shabbos!"

Candle lighting for Shabbat

Light the candles and say the bracha

בְּרוּךְ אַתָּה יי אֱ-לֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר
קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל שַׁבָּת

**Baruch Ata Hashem, Elokenu Melech Haolam, asher
kideshanu bemitzvotav vetzivanu lehadlik ner shel Shabbat.**

You are the source of blessing Hashem, our God, King of the universe who has made us holy with his Mitzvot and commanded us to light the candle of Shabbat.

After you have lit the candles and said the bracha say the following prayer:

Special prayer for our families

May it be Your will Hashem, my God and God of my forefathers, that You show favour to me (my husband, my sons, my daughters, my father, my mother) and all of my relatives; and that You grant us and all Israel a good long life; that You remember us with beneficent memory and blessing; that You consider us with a consideration of salvation and compassion; that you bless us with great blessings, that You make our households complete; that You cause Your Presence to dwell among us.

Privilege me to raise children and grandchildren who are wise and understanding, who will love Hashem and fear God, people of truth, holy offspring attached to Hashem who will illuminate the world with Torah and good deeds and with every labor in the service of the Creator.

Please hear my supplication at this time

In the merit of Sarah, Rebecca, Rachel and Leah our mothers,
and cause our light to illuminate that it be not extinguished forever,
and let our countenance shine so that we are saved. Amen.

Shabbat Shalom!



Blessing the children

There is a beautiful custom on Friday night for parents to bless their children. The act symbolises continuity, but also expresses a love and appreciation of each child in a tangible and moving way.

HOW TO GUIDE

1. There are different customs in different homes. Some people get up and go to their children's place, others have the children come to them.
2. In either case, a hand is placed on the child's head and the blessing on the next page is recited.
3. Afterwards, it's nice to whisper something personal into the child's ear, praising some accomplishment in his or her week. This could be praising a good mark on a test or playing nicely with a sibling.

It's your special moment with your child – use it as a way of connecting in your own personal way.

Blessing the Children

For a son:

יְשִׁמְךָ אֱלֹהִים Ye'simcha Elohim

כְּאֶפְרַיִם וְכִמְנַשֶּׁה: ke-Ephraim ve'chi-Menashe

May God make you like Ephraim and Menashe.

For a daughter:

יְשִׁמְךָ אֱלֹהִים Ye'simech Elohim

כְּסָרָה רִבְקָה רָחֵל וְלֵאָה: ke-Sarah, Rivka, Rachel ve-Leah

May God make you like Sarah, Rebecca, Rachel and Leah.

Then continue, for both boys and girls:

יְבָרְכֶךָ יי וְיִשְׁמְרֶךָ: Ye'varech'echa Adonoy ve-yish'merecha.

יֵאָר יי פָּנָיו אֵלֶיךָ וַיְחַנְּךָ: Ya'eir Adonoy panav eilecha viy-chuneka.

יֵשָׂא יי פָּנָיו אֵלֶיךָ Yisa Adonoy panav eilecha,

וַיִּשֶׂם לְךָ שְׁלוֹם: ve-yaseim lecha shalom.

May God bless you and watch over you.

May God shine His face toward you and show you favor.

May God be favorably disposed toward you,

and may He grant you peace.

Shabbat Shalom!

Kiddush

One of the most familiar parts of a traditional Friday night meal is Kiddush, through which we introduce the meal. The word 'Kiddush' literally means to 'sanctify' or to separate the day. It tells us that we are entering something different to everything else that we do.

As we make Kiddush, we take a moment to recognise the distinction between the mundane of our daily routine and the sanctity of our relationship with Hashem. By reflecting on this it elevates our meal, transforms the atmosphere and converts Friday night into Shabbat!

HOW TO GUIDE

1. Fill the Kiddush cup to the top with wine or grape juice.
2. There are different customs about standing and sitting during Kiddush. The predominant custom in England is to stand for the entirety of Kiddush.
3. Pick up the cup with 2 hands and then hold it in your right hand
4. Say the Kiddush on the next page.
5. When the blessings are complete, the one who led the blessings should drink at least 2oz (a large mouthful) of the wine or grape juice. The rest of the Kiddush wine or grape juice is then distributed to everyone else to taste.

Kiddush

We usher in Shabbat on Friday night by reciting Kiddush over a cup of wine.

The word Kiddush is often translated as sanctification, but a more fitting definition is the act of designation or setting aside. Most of our lives are spent working towards our goals, hoping to accomplish, achieve and succeed. Shabbat is an opportunity for us to set aside time to appreciate those personal successes and to recalibrate our aspirations in preparation for another week of growth. When we pick up the Kiddush cup and recite the words "Va-ye'chulu ha-shamayim ve-ha-aretz - and the Heavens and the Earth were completed", it is a time to appreciate this great gift of Shabbat.

Pick up a full cup of wine and say:

וְיִהְיֶה עֶרֶב וַיְהִי בֹקֶר, יּוֹם הַשְּׁשִׁי.	Va-ye'hi erev va-ye'hi voker, Yom ha-shishi.
וַיִּכְלוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם, וַיִּכַּל אֱ-לֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר אָשָׂה,	Va-ye'chulu ha-shamayim ve-ha-aretz ve-chol tze'va'am, Va-ye'chal E-lohim ba-yom ha-she'vi'i me'lachto asher asah,
וַיִּשְׁבַּח בַּיּוֹם הַשְּׁבִיעִי מִכָּל מְלַאכְתּוֹ אֲשֶׁר אָשָׂה,	Va-yishbot ba-yom ha-she'vi'i mi-kol me'lachto asher asah,
וַיְבָרֵךְ אֱ-לֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ,	Va-yevarech E-lohim et yom ha-she'vi'i va-ye'kadeish oto,
כִּי בּו שָׁבַת מְכַל מְלַאכְתּוֹ, אֲשֶׁר בָּרָא אֱ-לֹהִים לַעֲשׂוֹת.	Ki vo shavat mi-kol me'lachto, Asher bara E-lohim la-asot.
סְבִרֵי מָרָנָן וְרַבְּנָן וְרַבּוֹתֵי בְרוּךְ אַתָּה יְיָ אֱ-לֹהֵינוּ מֶלֶךְ הָעוֹלָם, בוֹרֵא פְרֵי הַגֶּפֶן.	Savri maranan ve-rabanen ve-rabotai. Baruch Atah A-donai E-loheinu Melech ha-olam, borei pri ha-gafen.
בְרוּךְ אַתָּה יְיָ אֱ-לֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְרָצָה בָּנוּ, וְשָׁבַת קִדְּשׁוֹ בְּאַהֲבָה וּבְרָצוֹן הַנְּחִילָנוּ, זִכְרוֹן לַמַּעֲשֵׂה בְרָאשִׁית, כִּי הוּא יוֹם תְּחִלָּה לְמִקְרָאֵי קִדְּשׁ, זֵכֶר לִיצִיאַת מִצְרַיִם, כִּי בָנוּ בְּחַרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל הָעַמִּים, וְשָׁבַת קִדְּשָׁךְ בְּאַהֲבָה וּבְרָצוֹן הַנְּחַלְתָּנוּ. בְרוּךְ אַתָּה יְיָ מְקַדֵּשׁ הַשְּׁבִיעִי	Baruch Atah A-donai E-loheinu Melech ha-olam, Asher kid'shanu be-mitzvotav ve-ratzah vanu, Ve-Shabbat kodsho be-ahavah u-ve-ratzon hinchilanu, Zikaron le-ma'asei ve'reishit, Ki hu yom te'chilah le-mikra'ei kodesh, Zeicher li-ye'tziyat Mitzrayim, Ki vanu vacharta ve-otanu kidashta mi-kol ha-amim, Ve-Shabbat kodshecha be-ahavah u-ve-ratzon hinchaltanu. Baruch Atah A-donai me'kadeish ha-Shabbat.

Shabbat Shalom!

Blessing over Challah - Hamotzi

Sometimes, the simplest of actions can carry profound messages. After sanctifying the day by making Kiddush, we perform 'netilat yadayim', literally 'the elevating of the hands' before we start our meal with our two challahs.

Our hands are the tools that we'll use for eating. As such we seek to 'elevate' them, in the way that the Kohen would elevate his hands before serving in the Temple. The water we pour over the hands is not merely an act of physical cleanliness, but an act of conscious preparation to transform the act of eating into one that is enjoyable, meaningful and elevating all at once.

HOW TO GUIDE

Washing hands

1. Fill a large cup with water.
2. Pour it twice over the right hand and then twice over the left hand.
3. Before you dry your hands make the bracha on the next page.
4. Try to remain focused and not talk until you have heard Hamotzi and eaten some challah.

Hamotzi

1. Keep the loaves covered until the recitation of the blessing on the next page.
2. After all of the assembled have washed their hands and are ready, mark the challah with the knife.
3. Hold both challahs with the bottom challah a little closer to you and make the bracha on the next page.
4. Cut a piece and eat it after dipping it in salt.
5. Cut the bread up for the assembled to eat and pass around for everyone. (Each piece should be dipped in salt first.)

Blessing over Challah

Bracha for washing hands

בְּרוּךְ אַתָּה יי אֱ-לֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל נְטִילַת יָדַיִם

**Baruch atah A-donay, Elo-heinu Melech Ha'Olam, asher
kideshanu bemitzvotav vetzivanu al netilat yadayim.**

You are the source of blessing Hashem, our God, King of
the universe who has made us holy with his Mitzvot and
commanded us on the washing of the hands.

Hamotzi

בְּרוּךְ אַתָּה יי אֱ-לֹהֵינוּ מֶלֶךְ
הָעוֹלָם הַמוֹצִיא לֶחֶם מִן הָאָרֶץ

**Baruch atoh, Adonia Eloheinu, Melech
haolom, hamotzi lechem min haaretz.**

You are the source of blessing Hashem, our God, King of the universe
Who brings forth bread from the earth.

Shabbat Shalom!

Havdalah

“Havdalah” literally means “separation”. In a world with so much confusion, we often struggle to differentiate, separate and prioritize. Ultimately, this wisdom to differentiate between right and wrong, between the important and unimportant, elevates and refines us. It is a skill that we strive to incorporate into our upcoming week as we leave the serenity of Shabbat. May we sanctify our week through Havdalah. Kiddush sanctifies Shabbat. Havdalah sanctifies the week.

HOW TO GUIDE

You will need:

- ▶ Double-wicked candle (or two candles held with flames together).
- ▶ Cup of wine or grape juice.
- ▶ Spices (cloves or cinnamon work well).
- ▶ Piece of foil (or plate) for dripping the candle on, and extinguishing the flame.

1. Fill up the cup of wine or grape juice.
The tradition is to fill it until it overflows symbolising the blessings of Shabbat overflowing into our lives.
2. Light the candle.
3. The person saying Havdalah holds the cup in their right hand and the candle in their left.
4. Follow the instructions on the next page.

Havdalah

At the close of Shabbat, we again recite prayers over a cup of wine. This time, however, our making Havdalah is an act of separation or differentiation. Within the daily rigmarole of life, everything has the risk of becoming mundane. The best way to maintain an appreciation of the activities that we enjoy, the people that we love and the good times to be had, is through recognising that they are special, unique and different. After Shabbat, before reentering the world of the mundane, we symbolically use all five of our senses to remind us of just how fortunate we are.

Hold the cup of wine and candle while reciting the this paragraph

הנה א-ל ישועתי, אבטח ולא אפחד. כ עזי וזמרת י-ה יי, ויהי לי ליטועה. ונשאבתם מים בששון ממעיני היטועה. ליי היטועה, על עמך ברכתך סלה. יי צ-באות עמנו משגב לנו א-להי יעקב, סלה. יי צ-באות, אשרי אדם בטח בך. יי הושיעה, המלך יעננו ביום קראנו. ליהודים היתה אורה ושמחה וששון ויקר כן תהיה לנו. כוס ישועות אשא ובשם יי אקרא.	Hinei E-il ye'shu'ati, evtach ve-lo efchad. Ki azi ve-zimrat Y-ah A-donai, va-ye'hi li li-ye'shu'ah. U-she'avtem mayim be-sason mi-ma'aye'nei ha-ye'shu'ah. La-A-donai ha-ye'shu'ah, al amcha virchatecha selah. A-donai Tze'va'ot imanu misgav lanu E-lohei Ya'akov, selah. A-donai Tze'va'ot, ashrei adam botei'ach bach. A-donai hoshi'ah, ha-Melech ya'aneinu ve-yom kor'einu. La-ye'hudim haytah orah ve-simchah ve-sason vi-ye'kar, kein ti'hi'yeh lanu. Kos yeshu'ot esa u-ve-sheim A-donai ekra.
ברוך אתה יי א-להינו מלך העולם, בורא פרי הגפן.	Baruch Atah A-donai E-loheinu Melech ha-olam, Borei pe'ri ha-gafen.

Put the cup down and lift the spices

ברוך אתה יי א-להינו מלך העולם, בורא מיני בשמים.	Baruch Atah A-donai E-loheinu Melech ha-olam, Borei minei ve-samim.
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The leader smells the spices and passes them to everyone to smell

ברוך אתה יי א-להינו מלך העולם, בורא מאורי האש.	Baruch Atah A-donai E-loheinu Melech ha-olam, Borei me'orei ha-eish.
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Lift up the candle. Those in attendance put their hands up to it so that they can see the light reflected on their fingernails

Lift the cup again and recite this bracha

ברוך אתה יי א-להינו מלך העולם, המבדיל בין קדש לחול, בין אור לחשך, בין ישראל לעמים, בין יום השביעי לששת ימי המעשה. ברוך אתה יי, המבדיל בין קדש לחול.	Baruch Atah A-donai E-loheinu Melech ha-olam, Ha-mavdil bein kodesh le-chol, Bein or le-choshech, bein Yisra'el la-amim, Bein yom ha-she'vi'i le-sheishet ye'mei ha-ma'aseh. Baruch Atah A-donai, ha-mavdil bein kodesh le-chol.
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Drink most of the wine, then pour the remaining drops on the candle to extinguish the flame

Shavuah Tov!



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