

SHABBAT & HAVDALAH

A COLLECTION
OF BLESSINGS,
SONGS AND
RECIPES THAT
BRING DELIGHT
TO THE DAY



The Jewish Federation
OF GREATER WASHINGTON

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HAVDALAH:
MARKING TRANSITIONS

We hear it
all the time...

- Wouldn't it be great if there was a time when our family could sit down to a meal together?
- I wish I had some time to relax without other obligations.
- When will I have more face time with my children without distractions?
- I feel that life is passing me by, and the days all blend into a blur.
- Give me a way to stop being a slave to my smartphone.



The Jewish Federation of Greater Washington is publishing this booklet to remind us that the solution to these problems can be found while rediscovering a piece of our heritage. Shabbat, a day we desist from the daily grind, is as old as creation. Indeed, the need for Shabbat is as old as the beginning of humankind; our work gains value when paired with rest.

The Zionist writer Ahad Ha'am famously said, "More than the Jewish people have kept the Sabbath, the Sabbath has kept the Jewish people." Ahad Ha'am's hope was that all types of Jews observing Shabbat, even in a minimal way, would provide a common platform for retaining Jewish identity. Shabbat gives people an opportunity to reflect and connect one day per week. Ahad Ha'am believed that from observing any form of communal Shabbat, a strong sense of Jewish identity, pride and a sense of peoplehood would develop.

The booklet in your hands can be a guide to imbuing Shabbat with new meaning. Generations have created religious rituals that mark and preserve the sacred nature of the day. Generations have also reinterpreted the Shabbat spirit in a cultural language that reflects changing Jewish life styles and sensibilities. We invite you to take the ideas expressed here and make them yours. You have a key role in the continuing development of Jewish life.

Our Shabbat activities should add to our humanity. And if we can share meaningful rest together, even with our diverse backgrounds, it should strengthen our resolve to do meaningful work together as a Jewish community.

SHABBAT SHALOM

Shabbat

WHAT'S IN A NAME?

The English word “Sabbath” is taken from the Hebrew “Shabbat.” Shabbat means “stop, cease work.”

YOM SHABBAT: A day we cease working

To express a longing for Shabbat, Jewish tradition adds to the 24-hour day by beginning Shabbat just before sunset on Friday and extending it an hour after sunset on Saturday night. It is a time when humans can declare, “The world can go on without me today.” It is a lesson in how to rest and how, with humility, to recognize one’s place in the cosmos.

SHABBAT SHALOM: A day of peace and wholeness

As a greeting, saying “Shabbat Shalom” is a wish that people be restored to wholeness on the Shabbat. (Shalom shares a root with the word *shalem*, Hebrew for wholeness.) Shabbat lets us rest with a purpose. It is a time to reflect on the past week’s activities, renew ourselves and find a way to rebuild the body and spirit. The description in Exodus states that on the seventh day God *shavat vayinafash* (ceased work and rested). But the word *vayinafash* comes from the root *nefesh* (soul). It may be accurate to say we both rest physically and get “re-souled” spiritually.

ONEG SHABBAT: A day of delight

We can make this day unique through activities that bring us delight. It should be a day of leisure, pleasure and reconnection to ourselves, our families, our friends and our community.

Many Jewish preschools celebrate Shabbat on Friday mornings as *Ta'am Shel Shabbat* (a taste of Shabbat), which emphasizes both the flavors of Shabbat as well as it being just a taste of the Shabbat-in-real-time experience with the family.



PREPARING FOR SHABBAT

An artist cannot be continually wielding his brush. He must stop at times in his painting to freshen his vision of the object, the meaning of which he wishes to express on his canvas. Living is also an art...Shabbat represents those moments when we pause in our brushwork to renew our vision of the object.

—Mordecai Kaplan, *The Meaning of God*

PREPARING FOR SHABBAT



If Shabbat is to be a day of rest, different in its agenda from the other days in the week, then the preparations made before Shabbat are key to enjoying the day. The elements of Shabbat preparation may also teach other important life skills:

Use checklists. Making to-do lists (e.g. things that need to be cleaned or homework that needs to be done to be able to relax on Shabbat) develops the ability to strategize tasks and organize time.

Divide tasks that involve sorting and organizing.

For example, grocery shopping, cleaning and menu planning all involve pre-planning, making lists and sharing responsibility.

Invite guests over. Have the whole family take part. Hosting helps sensitize us to the needs of others. Think about the foods, discussions and other activities that would make your guests feel comfortable.

Make it different. It could mean mixing up the order of the evening (e.g. a bath before dinner), eating in the dining room, using a special tablecloth or anything that sets it apart.

Make it easy on yourself. You don't need to roast a chicken to celebrate Shabbat. You can order in, but take the time to sit down and have a meal with family and/or friends.

**“According to the effort
is the reward.”**

—Ethics of the Sages, 5:26.



SHABBAT RECIPES

It is said that “those who prepare well on Friday will eat well on Shabbat.” Each of these recipes can be made in advance to make Shabbat more relaxing. Find more “recipes with a twist” at **JewishFoodExperience.com**.

SHABBAT RECIPES

CLASSIC CHALLAH

By Paula Shoyer

Ingredients

2 envelopes dry yeast
($\frac{1}{2}$ ounce total)
 $\frac{1}{3}$ cup warm water
 $\frac{1}{2}$ cup canola or vegetable oil, plus 1 teaspoon for greasing bowl
1 tablespoon salt
 $\frac{3}{4}$ cup plus 1 teaspoon sugar, divided
1 cup boiling water
 $\frac{1}{2}$ cup cold water
3 large eggs
6 $\frac{1}{2}$ -7 cups bread flour

Preparation

- In a measuring cup, dissolve the yeast in $\frac{1}{3}$ cup warm water and mix in a teaspoon of sugar. Let sit until thick and foamy, about 10 minutes.
- Pour oil, salt and $\frac{3}{4}$ cup sugar into a very large bowl. Mix with a whisk. Add the boiling water and whisk again to dissolve the sugar and salt. Add the cold water and mix again. Beat the eggs in a small bowl, reserving 1 tablespoon to brush on top of the loaves later, and add to the oil mixture.
- When the yeast mixture is thick and bubbly, add it to the bowl with the oil mixture and stir. Add 6 cups of the flour, one cup at a time, mixing well after each. Place dough on a floured surface and add the last cup of flour, $\frac{1}{4}$ cup at a time, kneading the flour in until smooth. You may not use all of the flour—just use enough until you can rub your hand across the loaf, and it is no longer sticky. Shape dough into a large ball. Place the reserved teaspoon of oil in a large clean bowl and rub it around the surfaces with your hands. Set the dough in the bowl, and rub your oiled hands around it. Cover with a clean dishtowel or plastic wrap. Let rise at room temperature for one hour.
- Shape as desired. Visit <http://ow.ly/IT6AO> for instructions on braiding a three-strand or four-strand challah illustration. Place on a baking sheet and let rise another 45 minutes.
- Preheat oven to 375°. Brush the top and sides of challah with the reserved egg mixed with 1-2 teaspoons water. Bake 30-40 minutes or until golden, rotating pans halfway through baking. Remove to a wire rack and let cool completely. If not eating that day, wrap in aluminum foil and freeze. Remove from freezer three hours before serving to thaw and then warm in the oven, covered with foil, until it feels hot and soft.

GINGERED SWEET POTATO SOUP

By "Soupergirl" Sara Polon

Ingredients

2 teaspoons olive oil
(as needed)

1 medium leek, white part
only, cut in half lengthwise,
rinsed well and thinly sliced

1 medium carrot, chopped

2 pounds sweet potatoes,
peeled and cubed

One 1-inch piece of fresh
ginger root, peeled and
finely chopped; reserve
1 teaspoon

4 cups vegetable broth

Salt to taste

Cilantro for garnish

Preparation

- Heat the oil in soup pot over medium-high heat. Add the leeks and carrot and cook, stirring, until they begin to soften, 2 to 3 minutes.
- Stir in the sweet potatoes and chopped ginger root. Add the broth and bring to a boil. Cover the pot, reduce the heat to low and simmer until the sweet potatoes are soft, about 30 minutes.
- Using an immersion blender, puree until smooth. If it is too thick, add water.
- Add salt to taste.
- Before serving, add more fresh grated or finely chopped ginger for extra sharpness and top with fresh cilantro.



SHABBAT RECIPES

CHICKEN WITH PRESERVED LEMONS AND OLIVES

by Susan Barocas

Ingredients

1 medium onion, diced (about 1 cup), or more if you like
4-5 garlic cloves, chopped
1/4 cup olive oil
1/2 teaspoon turmeric
1/2 teaspoon ground ginger
1/2 teaspoon paprika
1/2 teaspoon freshly ground black pepper
8-10 boneless, skinless chicken thighs or breast pieces*
1-2 cups chicken stock
1 cup pitted green Mediterranean-style olives
1 preserved lemon, quartered
1/2 cup finely chopped fresh cilantro leaves
Salt to taste

Preparation

- In a heavy-bottomed pot, sauté the onion and garlic in oil over medium heat for about five minutes until softened and turning translucent. (See note if using chicken breasts.) Stir often so there is no browning. Add the turmeric, ginger and paprika, stirring briefly just to release the aromas. Add the pepper and chicken. Stir to coat the pieces with spices. Cook, uncovered, a few minutes on each side of chicken pieces.
- Add chicken stock and olives and stir, making sure to mix in all the bits stuck on the bottom of the pot. Add a little more chicken stock if needed to just barely cover the pieces. Lower heat to medium low, cover and simmer, stirring occasionally, for about 40 minutes so the flavors really blend, the chicken gets soft and the onions nearly melt into the sauce.
- Rinse the preserved lemon quarters very well under cold water. Remove most of the pulp and cut the rinds into thin strips. Add to the chicken along with most of the cilantro, reserving some for garnish. Taste to see if you need to add salt. You probably won't since the olives and lemons are salty. Cook, uncovered, for 15 to 20 minutes more, stirring occasionally as the sauce thickens naturally. Serve the chicken on a large platter with all the sauce poured over it and a sprinkling of chopped cilantro and some rice or couscous.

*Note: You can use chicken breasts with or without the thighs in this dish. To use breasts, cut each half into 2 equal pieces. Lightly brown the pieces quickly in the pot with the olive oil to seal the juices. Then remove the breast pieces and set aside. Scrape up all the bits in the pot and add to the breasts. To continue the recipe, sauté the onions and garlic in the pot, adding a little more olive oil if needed. Add the breasts to the pot after the thighs have had a chance to be in the spices and brown for a few minutes.



SAFTA RACHEL'S HAMIN (STEW)

By Julie Silverstein

This savory Moroccan-style *hamin* (stew) is perfect for your Shabbat lunch table or any time you need a hug from grandma. It's a forgiving dish, so feel free to use whatever kinds of potatoes or beans you like, or use meat, mushrooms or neither and adjust seasonings to your taste. *Hamim* derives from the Hebrew word *cham*, meaning "hot." The dish should be heated continuously until it is served.

Ingredients

- ¾ cup extra virgin olive oil
- 1 cup dried chickpeas
- 1 large Spanish or yellow onion, coarsely chopped
- 1½ pounds beef stew meat, cut in about 2-inch chunks
- 8 medium potatoes, peeled
- 4-ounce can roasted diced chilies
- 4 tablespoons paprika
- 1 tablespoon cumin
- 1 teaspoon turmeric (optional)
- 6 cloves garlic, crushed
- 1 tablespoon + 1 teaspoon salt
- 1 teaspoon pepper
- Hot water
- 4 large white eggs
- 1 cup wheat berries or farro
- Pinch of cinnamon

Preparation

- Lightly coat the bottom of your crockpot* with about ½ cup extra virgin olive oil, reserving the rest of oil for later. Pour in chickpeas to fully cover oil. Top with half of the onions. Add in layer of stew meat and scatter remaining onions on top. Distribute whole peeled potatoes across onions.
- To a large tempered glass measuring cup, add roasted diced chilies, 2 tablespoons paprika, cumin, turmeric, 3 cloves crushed garlic, 1 tablespoon salt and ½ teaspoon pepper. Cover with hot water and stir. Pour over the potatoes. Add more hot water through a gap in side (so as not to wash off seasonings) until potatoes are just covered.
- Rinse eggs in shells and place on top. If you would like, add additional eggs. The cooking process will hard-boil the eggs and allow the spices to seep into the shell.
- Pour the wheat berries or farro into a separate large bowl. Add ½ cup of extra virgin olive oil, 1 teaspoon salt, ½ teaspoon pepper, 2 tablespoons paprika, 3 cloves crushed garlic and a pinch of cinnamon.
- Stir in three cups of hot water. Pour wheat and spice mixture into a cooking bag. Grasp opening of bag and place gently in a pot above the eggs. Try to remove as much air as possible before closing the bag with a single knot. Cover with lid and turn crockpot on low for at least 12 hours. Serve hot.
- To serve, transfer wheat berries, peeled eggs and beans with gravy into separate heat safe bowls. Ladle the meat and potatoes onto a single platter. Pair the *hamin* with rice.

*Note: If you don't have a crockpot, a large pot with at least 6 quarts volume will do. Add all ingredients as in the recipe above and bring to a boil. Reduce heat and simmer for three hours on a low flame. Before Shabbat, add water to cover ingredients by one inch and place in the oven at 180-200° or on a warming tray until it's time to eat.

SHABBAT RECIPES

Find more recipes at
JewishFoodExperience.com

KUBANA (YEMENITE “MONKEY BREAD”)

by Margalit Ozeri

Ingredients

7 cups flour
1½ teaspoons salt
5 tablespoons sugar
2 tablespoons dry yeast
1 cup lukewarm water
About 2 cups boiling water
About ¾ cup margarine
Oil for greasing bowl and pan



Preparation

- Mix the flour, salt and sugar in a large bowl. Stir the yeast into the lukewarm water and let sit until foamy, about 5 minutes. Add the water-yeast mixture to the flour mixture, stirring with a fork. Add the boiling water gradually, stirring and then kneading once the dough comes together more. You may not need all 2 cups of water—just add until you have a smooth, elastic dough that holds together.
- Form a ball with the dough, transfer to a lightly greased bowl, cover and let rise in a warm, draft-free spot until it has doubled in size. Once risen, punch it down, knead it and let it rise again until doubled.
- Grease and lightly flour a Dutch oven or medium-sized ovenproof pot with a lid. Divide the dough into 3 pieces. Roll each piece out until you get a flat rectangular “leaf.” Spread margarine on each leaf and roll it up. Layer the rolls in the pot, overlapping them to make them fit. Cover pot and let the dough rise again until it fills the pot and reaches the edges.
- Preheat oven to 350 degrees. When dough is done rising, bake until puffed up and golden, about 1¼ hours.



WELCOMING, SHABBAT

Shabbat is deliberately different from our lifestyle during the week at work and at home. If you would like to incorporate Shabbat into your lifestyle, choose what works for you.

WELCOMING SHABBAT

TURNING FRIDAY NIGHT INTO SHABBAT

Judaism offers numerous daily blessings. Before we partake in the riches of this world (e.g. food, drink, natural wonders), we express gratitude and wonder. We can think of them as speed bumps, a time to slow down and reflect, to stop and smell the roses (yes, there is actually a blessing for that!). These ideas may help us understand the phrase in Genesis 2:3, “God blessed the seventh day and declared it holy.” Shabbat can be a pause in our life, a time to express gratitude and appreciation for everything we have.

THOU SHALT NOT GO INTO SHABBAT ANGRY

One way to have a Shabbat Shalom (a truly peaceful and complete day of rest) is to leave arguments, jealousies and competitive spirit behind before the beginning of Shabbat. Make a pledge with yourself and those in your home and your friends never to go into Shabbat angry. Carve out time on Friday evenings to communicate, share feelings and try to heal any breaks in your relationships. You can agree to disagree, but pledge to do so with dignity and honor.

CIRCLE OF BLESSINGS

Make an appointment every Friday evening to gather (as family, roommates or invited guests) and stand face-to-face in a circle. In the first round, share one thing you did during the week that made you a blessing to someone. In the second round, thank someone in the circle who was a blessing to you. Have something sweet on hand (e.g. chocolate kisses, Israeli-made candy) to seal the sweetness of the moment.

FAMILY BLESSINGS

It is natural for parents and children to experience tension in their relationship. This makes it even more important to have a weekly opportunity to put everything aside and approach each other with love. Parents are even given the chance to reach out and caress the heads of their children while saying a blessing that links them to our biblical ancestors.

BLESSING FOR THE CHILDREN

(for boys)

*Y'sim-kha El-o-heem k'Eh-frah-yim
V'khi'M'nah-sheh*

May God make you like Efraim and Menashe.

(for girls)

*Y'si-mekh El-o-heem k-Sah-rah, Riv-kah,
Ra-hel v'Ley-ah.*

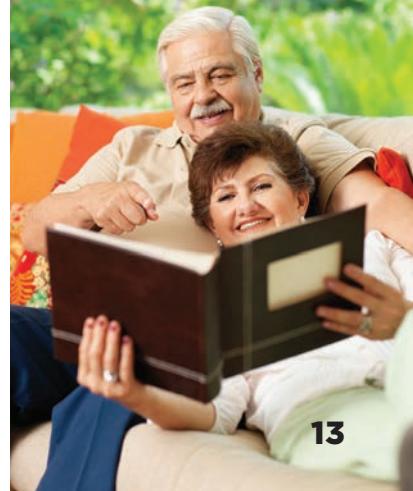
May God make you like Sarah, Rebecca,
Rachel and Leah.

Ephraim and Menashe, Joseph's sons, were the only brothers in the Bible who did not have a competitive relationship. We ask God to bless our daughters in the way God blessed Sarah, Rebecca, Rachel and Leah, foremothers who possessed qualities of strength and softness, modesty and conviction.

The second part of the blessing is from the priestly blessing in the Bible:

Ye've-rekh'eh-kha Ah-do-nai vey'yeesh'meh-re-khah. Yah-er Ah-do-nai pah-nav eh-le-khah vee-khoo-neh-ka. Yee-sah Ah-do-nai pah-nav eh-le-khah, v'yah-seem l'kha sha-lom.

May God bless you and protect you. May God's face shine toward you and show you favor. May God look favorably upon you and grant you peace.



WELCOMING SHABBAT

If “God-language” is distancing for you, try using the passive form, “May you be blessed and guarded, etc.” Machar, a Humanist congregation, suggests:

I/we bless you and watch over you with my/our love and I/we hope that your learning and good deeds bring you joy and long life.

May you help others and be an example to all, just as others help you and show you the paths of goodness.

May the best within you shine forth with compassion and may you always lift up your face to meet others in peace

Dasee Berkowitz on Kveller.com suggests offering a personal prayer that reflects your own special relationship with your child. “Judaism recognizes the need for fixed prayer (*keva*) and prayers that also have personal meaning and intentionality (*kavannah*). When inspired, I add a spontaneous blessing, one that notes milestones in his life from the past week and anything else that moves me about my relationship with him.”

Adults may also share blessings. The traditional text for a husband to a wife is the poem “A Woman of Valor,” from Proverbs 31. A new blessing for parents or partners is suggested by poet Alden Solovy:

BLESSING FOR A SPOUSE/PARTNER

Holiness walks with you, my beloved.
Your face glows, your eyes shine,
And beauty surrounds you.
Let the glory of heaven light your path.

You sparkle with joy and hope.
Your countenance shimmers with the wonder of creation.
You bless the hours and the days.

May you know the secrets of your heartbeat
And the wisdom of your hands.
May you know God’s blessing and God’s shelter,
Even as you fill our lives with strength and purpose,
With Torah and Mitzvot, with Shabbat and holy days,
With your radiance and with your love.



TZEDAKAH: Justice and Charity

One way to show gratitude for what you have is to share your blessings with others.

Before candle lighting, set some money aside for donations to local non-profit charities agreed upon as a family. As you place the money in the *pushke* (Yiddish for “*tzedakah* box”), meditate on how your hands are the hands of God by saying,

“As the last day of creation fades with sunset, I realize that the world will never be completed without my help. I place some money aside to continue building the world next week; if people need work, let me help them, if people need rest, let me help them. Every human is created in God’s image and is due the honor and dignity of that stature, no matter their current circumstance. I do this not as an act of mercy but as an imperative to bring justice to the world.”

CANDLE LIGHTING

Some commentaries see the act of lighting as our giving back the sparks of creation and industrious work. We let them burn out but get them back as we light the Havdalah candle that signals the transition back to the work week (see pg. 30). Many people take a moment to close their eyes in a private thanksgiving for family and friends or to make a personal petition for health and welfare.

**ברוך אתה ייִהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קָדַשְׁנוּ בְמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל שַׁבָּת.**

*Bah-rukh ah-tah Ah-do-nai El-o-hay-nu meh-lekh ha'o-lam ah-share
kid'shah-nu b'mitz-vo-tahv v'tzee-vah-nu l'hahd-leek nare shel Shab-bat.*

Blessed are you, Adonai our God, Sovereign of the universe, who hallows us with *mitzvot*, commanding us to kindle the light of Shabbat.



WELCOMING SHABBAT

THE FRIDAY EVENING KIDDUSH: A Toast with Two Lessons

The word *kiddush* comes from the Hebrew word for sacred, *kadosh*. One of the ways that we can make something sacred is to separate it and dedicate it to a special cause. The *kiddush* is a toast using wine (or grape juice) as a way to declare the start of sacred time.

The blessing over wine (or grape juice) is:

ברוך אתה ר' אלְהַיָּנוּ מֶלֶךְ הָעוֹלָם, בּוֹרָא פַּרְיֵי הַגַּפֵּן

Bah-rukh ah-tah Ah-do-nai El-o-hay-nu meh-lekh ha'o-lam boray p'ree hah-gah-fen.

Blessed are You, Lord our God, Ruler of the universe, who creates the fruit of the vine.

A longer text surrounding the blessing over wine highlights two themes. The first is Shabbat as a remembrance of creation. In the biblical narrative of creation, God declares that light be created, then evaluates the light as good, and finally, sets boundaries that distinguish the light and the darkness. Humans partner with the divine when they set goals for their labor, evaluate their work and set boundaries that distinguish between work and rest.

The second theme is Shabbat as a remembrance of the exodus from Egypt. Being redeemed from slavery must not be seen as a one-time historical event. We must make sure that we do not enslave others, through the use of misplaced power, unjust laws or unreasonable expectations.



BREAD AND SUSTENANCE

The bible calls bread “the staff of life,” and its presence on a table denotes a formal or special meal. Here is the blessing over the challah:

**ברוך אתה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
המוציא לחם מן הארץ**

*Bah-rukh ah-tah Ah-do-nai El-o-hay-nu
meh-lekh ha'o-lam, hah-mo-tzee leh-khem
meen hah'ah-retz.*

Our praise to You, Eternal our God,
Sovereign of the universe, who brings
forth bread from the earth.

One way not to take our food for granted is to go around the table and as the challah is shared, take turns thanking all who had a part in getting the food from farm to our table (i.e. farmer, planters and harvesters; rain and sun; truckers, processors and shopkeepers).

BLESSINGS SURROUNDING OUR MEAL

Having a relaxed dinner together with family or friends may be a rare occasion. One way to turn Friday night into Shabbat is to linger over good food, have a discussion about relevant topics and pause for words of thanksgiving. Blessings before eating help elevate the moment and make that action sacred. There are also blessings after eating to help reflect on the wonder of having food. The biblical source for what became known as “Grace after Meals” is from Deuteronomy 8:10, “When you have eaten and are satisfied, you shall bless the Lord your God for the good land which God gave you.”

- How can time be blessed? How can it also be a blessing for us?
- Did you know that 49 million Americans are hungry, including 17 million children and 4.8 million seniors? How can you be a partner with God in sustaining life through food distribution?
- “When you reap the harvest of your land, you shall not reap all the way to the edges of your field or gather the gleanings of your harvest. You shall not pick your vineyard bare...you shall leave them for the poor and the strangers” (Leviticus 19:9-10). How may this biblical imperative be applied today in farming, shopping and cooking?





MAKING IT SPECIAL (SANCTIFYING)

“Our goal should be to live life in radical amazement... get up in the morning and look at the world in a way that takes nothing for granted. Everything is phenomenal; everything is incredible; never treat life casually. To be spiritual is to be amazed.”

—Rabbi Abraham Joshua Heschel

MAKING IT SPECIAL (SANCTIFYING)

PACE YOURSELF ON YOUR SHABBAT JOURNEY

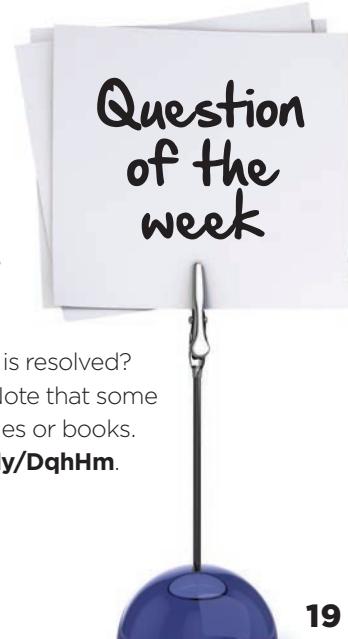
Try to choose your Shabbat activities to be in alignment with the Shabbat themes of cessation of work, recapturing the wholeness of body and soul, and doing things that delight you. Considering things to add to your celebration of Shabbat and things to avoid on Shabbat already makes the day different. You will no doubt re-evaluate your decisions as you and your family change and grow Jewishly.

If you are interested in exploring a synagogue service, visit **Jconnect.org/shabbat** for locations and descriptions.

TABLE TALK

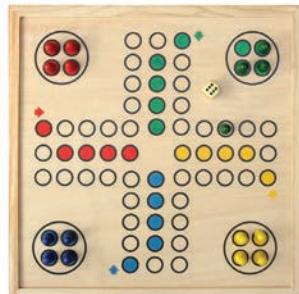
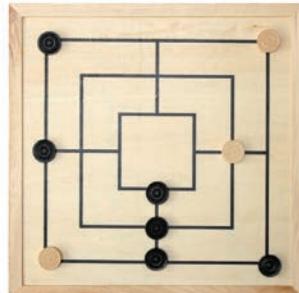
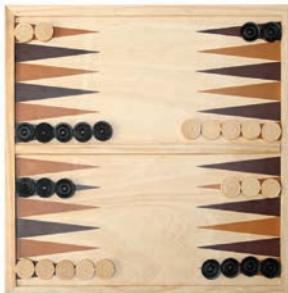
The sages of the Talmud compared the family dining table to the altar in the ancient Jerusalem Temple. Each of our homes is a small sanctuary, and our tables should be a focal point for encounters with important concepts.

- Try declaring your Shabbat table a “No Gossip Zone” and/or a “No Phone Zone.”
- Think about making place cards which have names on the front and a discussion question on the back. Topics may include: What is your favorite accomplishment? What is your favorite thing to do during a work break/at recess? What would you most like to change in the world? What was your favorite family vacation? What would you do for fun if you had to give up TV and video games? What are your favorite books to read? Does your life feel too busy or not busy enough? Who in the world would you most like to “chill” with?
- Many families have started a tradition of discussing the weekly Torah portion. In **Torah With Love**, David Epstein and Suzanne Stutman provide 10 universal questions to be used with any Torah portion. Among them: What is the predicament? Who is in the predicament? What is the relationship between people? How is God involved? How is the predicament resolved? What ethical principles are posed by the manner in which the predicament occurs or is resolved? Does the predicament illuminate our contemporary life? Note that some of these questions can be used to discuss TV shows, movies or books. Learn more about the weekly Torah portion at <http://ow.ly/DqhHm>.



Question
of the
week

MAKING IT SPECIAL (SANCTIFYING)



GAME BREAK

There is nothing like a board game to facilitate face-to-face interaction. So unplug the Wii and gather the “we” to sit around a puzzle or classic board game. Children can benefit from game playing since it encourages them to:

- Consider the concept of rules and practice following them;
- Win or lose with good humor;
- Reason about moral dilemmas;
- Plan ahead;
- Predict the outcomes of alternative moves; and
- Learn from experience.

Pick games that are right for your family's ages and interest levels. Some games, like Apples to Apples, even have Jewish editions.



SHABBAT SNACKS

While we all need to be cognizant of the nutritional value of our food, Shabbat can be special as a time for unique snacks. An afternoon Oneg Shabbat (in this use, a “delightful Shabbat snack”) could be a way to feature each person’s guilty pleasure. Take turns planning the food selection and preparing the table.

MORE WAYS TO MAKE SHABBAT YOURS

In your home, you can honor the mitzvah of *hachnassat orchim* (welcoming guests) by inviting another family, Jewish or non-Jewish, to join you for a Shabbat dinner or lunch.

Make it a theme Shabbat, with costumes or something a little different (e.g. Zoo Shabbat or Silly Hat Shabbat or Pajama Shabbat where you stay home in PJs all day). These can be old costumes, found items from the closet or props that your family can wear.

Instead of reading the weekly Torah portion, try acting it out (this may take some advance planning) or doing it improv-style, with family members taking cues from the reader on how to act.

Reserve something special—a treat, a tablecloth, a book, a ritual—just for Shabbat. The idea is that Shabbat is different from all the other days. So do what you normally wouldn’t do or allow.

For Shabbat ritual items, mix and match family heirlooms, purchased items and home- or school-made challah covers, Kiddush cups, candlesticks and *tzedakah* boxes.

When initiating a conversation about the week, try to go beyond “information-gathering” and deeper into speculation about why something might be or how someone felt.

Remember: the idea of Shabbat is that it’s special. Make Shabbat different, make it yours, make it a family memory, by making a commitment to spending time together.





A photograph of three people singing together. On the left, a young woman with long dark hair is laughing heartily. In the center, a young child with dark hair and a yellow hair clip is singing with an open mouth. On the right, an older woman with short dark hair and a necklace is singing. The central figure is wearing a bright red long-sleeved shirt.

SHABBAT SONGS



HAMOTZI

*Song to go with the challah blessing
on page 17*

Hah-mo-tzee leh-khem meen hah'ah-retz
We give thanks to God for bread
Let our voices rise to-o-gether
As our joyful prayer is said!

SHABBAT IS HERE

Shabbat is here, Shabbat is here,
I'm so glad that Shabbat is here,
Candles burning bright,
It's Friday night,
I'm so glad that Shabbat is here.



SHABBAT SONGS

SHABBAT ANIMALS

I was on my way to *shul* one day
Not very far from home.
And on my way I saw a _____. (animal)
We said Shabbat Shalom!

_____, _____, _____
(animal noise, i.e.: moo, moo, moo)
We said Shabbat Shalom.

_____, _____, _____
(animal noise).
We said Shabbat Shalom!

TWO LITTLE SHABBAT CANDLES

tune: "10 Little Indians"

One little, two little Shabbat candles
One little, two little Shabbat candles
One little, two little Shabbat candles
On my Shabbat table

Glow little, glow little, glow little candles
(3x)
On my Shabbat table

Dance, Melt, Grow, Spin, etc.

THE DINOSAUR SONG

There's a dinosaur knocking at my door,
knocking one, two, three.

There's a dinosaur knocking at my door,
and he wants to spend Shabbat with me.
He wants to light the candles, and he wants
to taste the wine,

He wants to eat the challah, 'cause it
ALWAYS TASTES SO FINE!

Repeat first two lines.

SHABBAT SHALOM (BIM BAM)

Have a peaceful shabbos

Bim bam bim bim bim bam
Bim bim bim bim bim bam
(repeat 2x)

Chorus:

Shabbat shalom - Hey!
Shabbat shalom - Hey!
Shabbat Shabbat Shabbat
Shabbat shalom - Hey!

(repeat 2x)

Shabbat, Shabbat, Shabbat,
Shabbat shalom!
Shabbat, Shabbat, Shabbat,
Shabbat shalom!

SHABBAT CDS BY PJ LIBRARY® ARTISTS:

It's All Challah to Me! by Sheldon Low

Shabbat Alive! by Rick Recht

ShirLaLa Shabbat!
Sing Shabbat with Shira Kline

For videos of these and other songs,
check out the PJ Library playlist:

<http://ow.ly/yIknY>





RELAX, REJUVENATE & READ

By the seventh day God had finished the work he had been doing; so on the seventh day, he rested from all his work.

—Genisis 2:2

RELAX, REJUVENATE & READ

SHABBAT IS OUR “REST ETHIC” THAT INFORMS OUR “WORK ETHIC”

Senator Joe Lieberman wrote **The Gift of Rest**, a book about Shabbat. He makes the point that the purpose of “the gift of rest” is not “to recharge our batteries so we can work harder, but to recharge our souls so we can live better.” He shows from many Jewish sources that work and rest are yin-and-yang segments forming a whole. “Six days a week, we work to improve our world; on the seventh day, we rest to improve ourselves.” Another way to say it: *tikkun atzmi* (repairing the self) is the proper foundation for continuing with *tikkun olam*, repairing the world. A Shabbat reflection may include:

- What issues do I care about enough to volunteer and get involved?
- What are the strengths and skills that I could share with others?
- How may I best prepare myself to be of service in my community?
- Is my life in balance? Does how I spend my time reflect what I value most?
- How can I use my rest time to rediscover the things I enjoy doing outside of work?
- If I partner with God the Creator during the week, “tilling and tending the garden” (the Genesis way of saying protecting the environment), how may I partner with the God who rested on the seventh day on Shabbat?

Some ways to avoid work are to go unplugged: turn off your electronic devices (have a family Shabbat box that holds your devices for the day), pay no attention to social media and/or put your business affairs on the back burner.



RELAX, REJUVENATE & READ

TAKE A [SHABBAT] WALK ON THE WILD SIDE

A Shabbat activity that can benefit your body and soul is a nature walk. Judaism values mindfulness, *kavanna*. It is one aspect of prayer but may also apply to being in the moment during any experience. Walking meditation is a great way to bring more mindfulness into your Shabbat walk. In this calming practice, we develop greater mindfulness of the body, but we also become more aware of our thought patterns, our emotions and even of the outside world.

You may want to start your walk by reciting Cat Stevens song “Morning Has Broken” (lyrics by Eleanor Farjeon). It follows the theme of a Shabbat morning prayer, “In Your goodness, day after day, You renew creation.”

MORNING HAS BROKEN

(lyrics by Eleanor Farjeon)

Morning has broken, like the first morning.

Blackbird has spoken, like the first bird.

Praise for the singing, praise for the morning,

Praise for them springing fresh from the Word.

Sweet the rain's new fall, sunlight from heaven.

Like the first dewfall, on the first grass.

Praise for the sweetness of the wet garden,

Sprung in completeness where our feet pass.

Mine is the sunlight, mine is the morning.

Born of the one light Eden saw play.

Praise with elation, praise every morning;

God's re-creation of the new day.

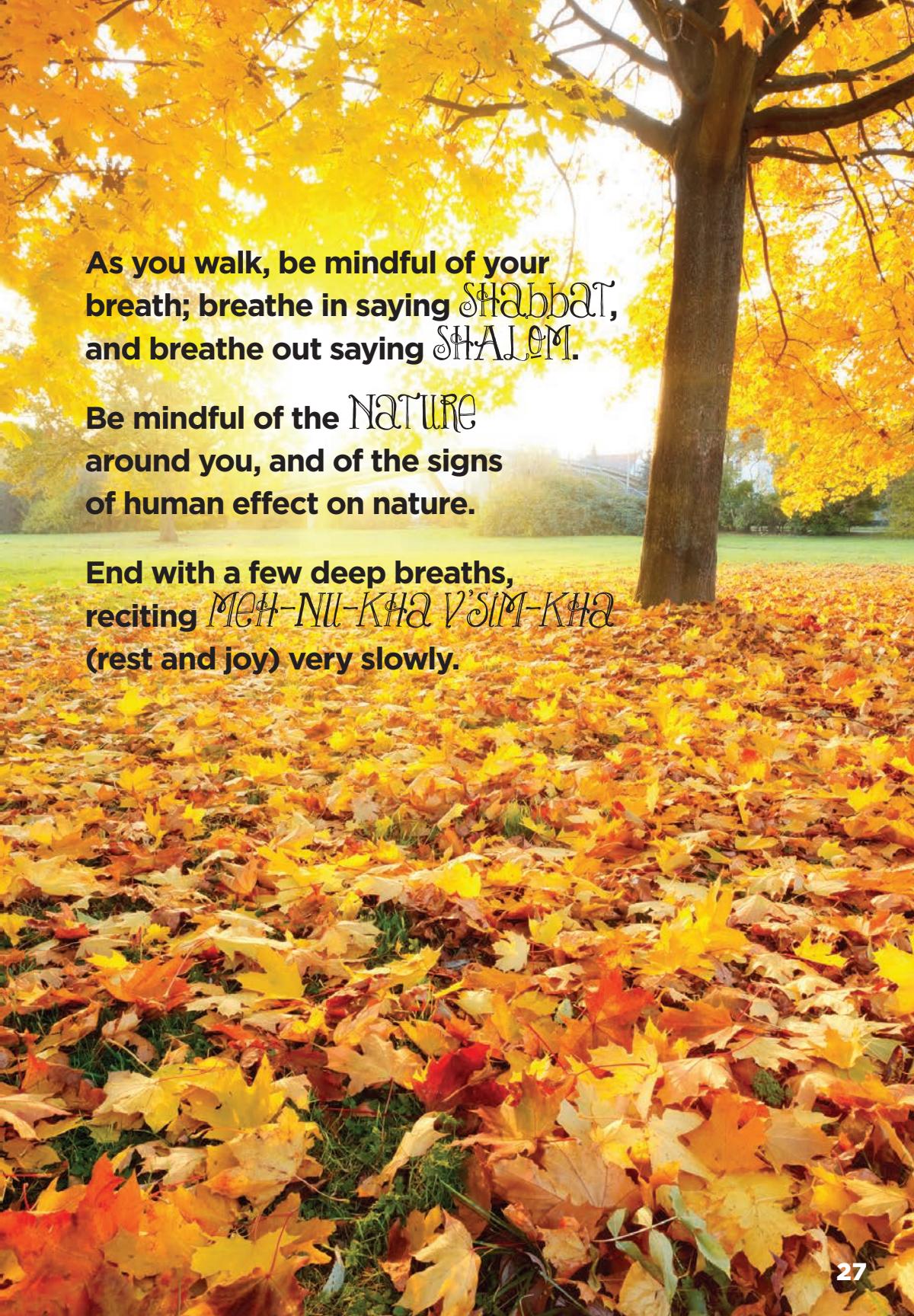
Morning has broken, like the first morning.

Blackbird has spoken, like the first bird.

Praise for the singing, praise for the morning,

Praise for them springing fresh from the Word.



A photograph of a large tree with vibrant yellow autumn leaves. The tree is positioned on the right side of the frame, its trunk and branches reaching upwards. The ground in the foreground is covered with a thick layer of fallen yellow leaves. In the background, there's a grassy field and some buildings under a clear sky.

As you walk, be mindful of your breath; breathe in saying SHABBAT, and breathe out saying SHALOM.

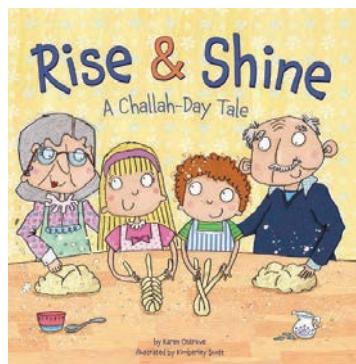
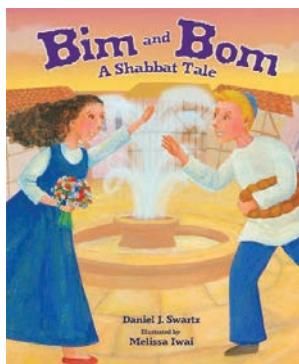
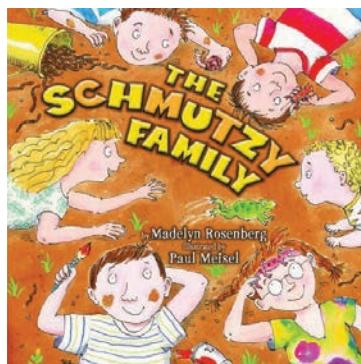
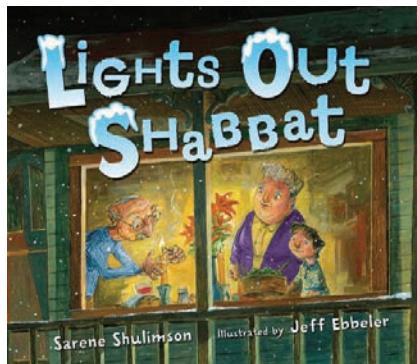
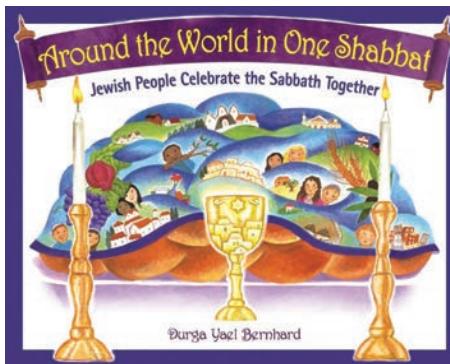
Be mindful of the NATURE around you, and of the signs of human effect on nature.

End with a few deep breaths, reciting MEH-NIIL-KHA V'SIM-KHA (rest and joy) very slowly.

RELAX, REJUVENATE & READ

SHABBAT BOOKS

Taking the time to read with a child—even when they've grown old enough to read on their own—has lasting benefits. In addition to the memories made of reading while snuggled together, distraction-free, reading aloud impacts brain development. This time together results in increased vocabulary and communications skills, a love of reading and greater curiosity about the world.



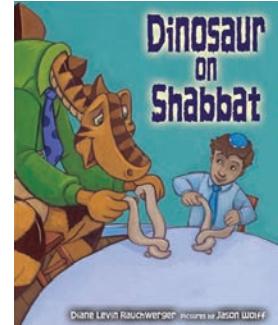
BABY & TODDLER

(6 months–2 years old)

Bim! Sings the Baby by Linda Glaser, illustrated by Estelle Corke

Braid the Challah by Beily Paluch, illustrated by Patti Argoff

Dinosaur on Shabbat* by Diane Rauchwerger,
illustrated by Jason Wolff



PRESCHOOL & KINDERGARTEN

(3–5 years old)

Bim and Bom: A Shabbat Tale by Daniel J. Swartz, illustrated by Melissa Iwai

Lights Out Shabbat* by Sarene Shulimson, illustrated by Jeff Ebbeler

Rise and Shine: A Challah-Day Tale by Karen Ostrove, illustrated by Kimberly Scott

The Schmutzy Family by Madelyn Rosenberg, illustrated by Paul Meisel

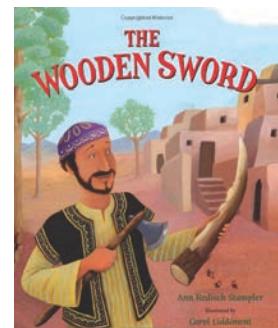
EARLY ELEMENTARY

(6–8 years old)

Baxter, the Pig Who Wanted to Be Kosher by Laurel Snyder,
illustrated by David Goldin

The Sabbath Lion* by Howard Schwartz and Barbara Rush,
illustrated by Stephen Fieser

The Wooden Sword by Ann Redish Stampler,
illustrated by Carol Liddiment



OLDER CHILDREN AND ADULTS

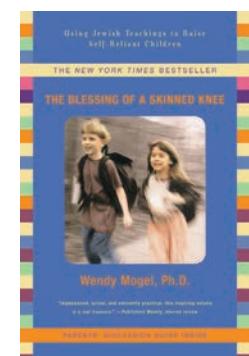
Shabbat Seder: A Booklet of Blessings and Songs
by Dr. Ron Wolfson

The Complete Shabbat Table Companion Guide Book
by Rabbi Zalman Goldstein

**Around the World in One Shabbat: Jewish People Celebrate
the Sabbath Together** by Durga Yael Berghard

Shabbat Shalom: A Renewed Encounter With the Sabbath
by Pinchas H. Pel

The Blessing of a Skinned Knee by Wendy Mogel



For more book ideas, visit PJLibrary.org

* Discusses Havdalah, too

Havdalah:

MARKING TRANSITIONS



Havdalah means “separation,” and it is a ceremonial way to mark the end of Shabbat and the start of the new week. It’s a time to reflect and to take time to smell the spices. You can bring this into your home with three items: a braided candle, a cup of grape juice or wine and a small box of fragrant spices (e.g. a mix of cinnamon, cloves, allspice, bay leaves or rosemary). Havdalah begins after the first three stars appear in the night sky.

Havdalah: MARKING TRANSITIONS

EASING BACK INTO THE WORK WEEK

Many people have a difficult time with transitions. And it can be difficult to go from the relaxed Shabbat atmosphere back to our hurried, over-programmed lives. It may be a sign that you have done Shabbat well! The ritual that helps close out Shabbat and open our new week of creativity is called Havdalah. The word means “separate or distinct.” It is also the word used in Genesis to describe the act of Creation (e.g. God divided light and dark, day and night, water from dry land). The value expressed here is that when things have clear boundaries, we have order and distinctiveness. It is also true for distinguishing an abstract concept such as time. Shabbat time is bookended by candles and wine on Friday night and by the braided candle and wine on Saturday night. And then, to help our rejuvenated spirit get ready for the challenges of the week, we add the smell of spices, smelling salts for our faint souls. At the end, we say, “Shah-voo-ah tove” (have a good week).

HAVDALAH BLESSINGS

Sing the blessings together. Listen to the Debbie Friedman version at <http://ow.ly/KimPq>.

THE BLESSING OVER WINE OR GRAPE JUICE

ברוך אתה ייְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בָּרוּךְ פַּרְעִי הַגָּפָן.

*Bah-rukh ah-tah, Ah-do-nai, El-o-hay-nu meh-lekh ha'o-lam, boray pree
hah-gah-fen.*

Blessed are You, Adonai our God, Sovereign of the universe, Creator of the fruit of the vine.

THE BLESSING OVER SPICES

ברוך אתה ייְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בָּרוּךְ מֵינִי בְשָׂמִים.

*Bah-rukh ah-tah, Ah-do-nai, El-o-hay-nu meh-lekh ha'o-lam, boray mee-nay
ve'sah-meem.*

Blessed are You, Adonai our God, Sovereign of the universe, Creator of the different spices.

The second blessing is recited over fragrant spices. The spices represent a compensation for the loss of the special Shabbat spirit. The spices are commonly kept in a special decorated holder called a *b'samim* box, or you could make a spice sachet or just use a jar of cinnamon.

HAVDALAH: MARKING TRANSITIONS

THE BLESSING OVER THE CANDLE

ברוך אתה ייִ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בָּרוּךְ מַאֲוִירֵי הַאֲשָׁר.

Bah-rukh ah-tah, Ah-do-nai, El-o-hay-nu meh-lekh ha'o-lam,
boray m'oh'ray hah'aysh.

Blessed are You, Adonai our God, Sovereign of the universe,
Creator of the fire's lights.

The third blessing is recited over the special, multi-wicked Havdalah candle. There are at least two wicks on a Havdalah candle representing the brighter light that comes from the unity of the Jewish people. Lighting a flame is a vivid way of marking the distinction between the Shabbat and the weekday, because traditionally flames are not kindled on Shabbat. After the blessing is recited, hold your hands up to the flame with curved fingers, so you can see the shadow of your fingers on your palms or the light reflecting off your fingernails. This is done because it would be improper to recite a blessing for something and then not use it.

THE BLESSING OVER HAVDALAH

**ברוך אתה ייִ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְבָדֵיל בֵּין קָדְשׁוֹ לְחַולָּה,
בֵּין אָוֹר לְחַשָּׁה, בֵּין יִשְׂרָאֵל לְעָמִים, בֵּין יוֹם הַשְׁבִּיעִי לְשֶׁבֶת יְמִי
הַמְעָשָׂה. ברוך אתה ייִ, הַמְבָדֵיל בֵּין קָדְשׁוֹ לְחַולָּה.**

Bah-rukh ah-tah, Ah-do-nai, El-o-hay-nu meh-lekh ha'o-lam, hah-mav-deel
bain koh-desh leh-khol bain or le-kho-shekh bain yis-rah-el lah'ah-meem
bain yome hahsh-ehv-ee'ee le-shay-shet yeh-may hah-ma'ah-seh. Bah-rukh
ah-tah Ah-do-nai hah-mahv-deel bain ko-desh leh-khol.

Blessed are You, God, our Lord, Ruler of the universe, who separates between the holy and the profane; between the light and dark; between Israel and the other nations; between the seventh day and the six days of the week. Blessed are You, God, who separates between the holy and the profane.

The final blessing is the Havdalah blessing itself, the blessing over the separation of different things. The blessing is recited over the wine. After the blessing is complete, drink some of the wine and then use the remainder to extinguish the flame from the candle.

SHAVUA TOV

Have a good week

*Shavua tov, may you have a good week
May you find the happiness you seek*

*Shavua tov, may your week be fine
May it be as sweet as the Sabbath wi-i-ine
Shavua tov*

DAVID MELECH YISRA'EL

*David, King of Israel, lives and endures
(hand motions: hand jive)*

*Dah-veed meh-lekh yis-ra-ehl
chai chai v'ka-yahm*

*Dah-veed meh-lekh yis-rye-ehl
chai chai v'ka-yahm*

*Dah-veed meh-lekh yis-rye-ehl
chai chai v'ka-yahm*

AM YISRAEL CHAI

The People of Israel Live

*Ahm yis-rah-ehl chai (6x)
Ohd ah-vee-nu (3x) chai*

ELIYAHU HANAVI

Elijah the Prophet

*Ehlee-yah-hu hah-nah-vee
Ehlee-yah-hu hah-teesh-bee,
Ehlee-yah-hu hah-gee-lah-dee
Bim'hay-rah yah-vo eh-lay-nu,
im mah-she-akh ben Dah-veed. (x2)*

Translation:

Elijah the prophet
Elijah the returning,
Elijah from Gilead,
May he soon come to us,
with the messiah son of David.

START PREPARING FOR NEXT SHABBAT

After Havdalah, post the new To-Do list for next Shabbat on the fridge. If you have a house chore-wheel, dial it to the next week's assignments. Then repeat the cycle started on page 3.



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Washington, DC