

SHABBAT ACROSS CSK: LUNCH EDITION

This document contains texts and explanations from the following sources which we highly recommend:

Shiovitz, Jeffrey. B'kol Echad: In One Voice. New York, NY: United Synagogue of America, Dept. of Youth Activities, 1986. Print.

Wolfson, Ron. Shabbat: the Family Guide to Preparing for and Celebrating the Sabbath. Woodstock, VT: Jewish Lights Pub., 2002. Print.

Order of the Shabbat Lunch:

1. Kiddush

1. The Shabbat luncheon Kiddush has three parts.
2. V'Shamru – a selection from Exodus 31:16 – 17 that describes the keeping of the Shabbat as a sign of the covenant between God and the children of Israel and a reminder of the fact that God ceased from the work of creation on the seventh day.
3. Al Kein – the conclusion of Exodus 20:11, the fourth commandment which calls on us to “remember the Shabbat to keep it holy.” Some recite the entire paragraph Exodus 20:8 – 11.
4. Borei peri hagafen – the blessing over the fruit of the vine.

2. Netilat Yadayim/the ritual washing of the hands

1. Before breaking bread we symbolically wash our hands as part of the act of eating and say the blessing Netilat Yadayim.

3. Hamotzi

1. The blessing over bread. Two challot (or two “complete breads – small kiddush challot will do) should be used, the minimum required for each meal of Shabbat.

4. The Meal – Seudat Mitzvah

1. Meat or dairy may be served, although many prefer the lighter dairy meal.

5. Zemirot - Shabbat Table Songs

6. Birkat Hamazon - Blessings after food (the same as Friday night)¹

¹Wolfson, Ron. Shabbat: the Family Guide to Preparing for and Celebrating the Sabbath. Woodstock, VT: Jewish Lights Pub., 2002. Page 218

1. KIDDISH FOR SHABBAT DAY – קידוש ליום שבת (page 10 B'kol Ehad)

Exodus 31:16 - 17

The people Israel shall observe Shabbat, to maintain it as an everlasting covenant through all generations. It is a sign between Me and the people Israel for all time, that in six days Adonai made the heavens and the earth, and on the seventh day, ceased from work and rested

Exodus 20:8 – 11

Remember to make the day of Shabbat holy. Six days shall you labor and do all your work, but the seventh day is a Sabbath of Adonai your God; on it you shall not do any work – you, your son or your daughter, your male or female servant, your cattle, or the stranger who is among you – for in six days Adonai made the heavens, the earth and the sea, and all they contain, and rested on the seventh day.

Therefore Adonai blessed Shabbat and made it holy.

Blessing over wine:

Praised are You Adonai our God, who rules the universe, creating the fruit of the vine.

KIDDUSH FOR SHABBAT MORNING

V'shamru v'nei Yisrael et ha-Shabbat la-a-sot et ha-Shabbat l'dorotam b'rit olam. Beini u'vein b'nei Yisrael ot hi l'olam ki sheishet yamim asa Adonai et hashamayim v'et ha-aretz u'vayom hash'vi-i shavat va-yinafash.

Zachor et yom ha-Shabbat l'kad'sho. Sheishet yamim ta-avod v'asita kol m'lachtech. V'yom hashvi-i Shabbat Ladonai Elohecha lo ta-aseh chol m'lacha atah u-vin-cha u-vitecha avd'cha va-amat'cha uv-hemtecha v'geir-cha asher bisharecha. Ki sheishet yamim asa Adonai et hashamayim v'et ha-aretz et hayam v'et kol asher bam vayanach bayom hashvi-i. Al kein bei-rach Adonai et yom ha-Shabbat vay-kad'sheihu.

Baruch atah Adonai Eloheinu melech ha-olam, borei p'ri hagafen.

ושמרו בני ישראל את השבת, לעשות את השבת לדורתם ברית עולם. ביני ובין בני ישראל אות היא לעולם, כי ששת ימים עשה יי את השמים ואת הארץ, וכיום השביעי שבת וינפש.

זכור את יום השבת לקדשו. ששת ימים תעבוד ועשית כל מלאכתך. ויום השביעי שבת ליי אלהיך. לא תעשה כל מלאכה אמה ובנוך ובתך עבדך ואמתך ובהמתך וגורג אשר בשעריך. כי ששת ימים עשה יי את השמים ואת הארץ את הים ואת כל אשר גם ונח ביום השביעי, על כן ברך יי את יום השבת ויקדשהו.

ברוך אתה יי אלהינו מלך העולם, בורא פרי הגפן.



What is the Shabbat Table?

The Shabbat Table as Altar

The Talmudic Rabbis viewed the Shabbat table as a substitute for the altar in the Temple. For them, participants in the Shabbat Seder approached the meal as the high priests approached the altar. Thus, in the washing of hands and the breaking of bread, we see echoes of Temple times.

Neitilat Yadayim, washing of hands, is not an act of cleanliness. It is a ritual preparation. Just as the priests ritually cleansed their hands before beginning their duties in Temple (Exodus 20:20), we symbolically wash our hands before breaking bread. By doing so, we become celebrants in the holy act of eating.

After Kiddish, everyone gets up from the table heads to the sinks and does...

נטילת ידים



נטילת ידים

Ritual washing of the hands (B'kol Echad page 12)

The Blessing

There is an interesting point to make about the use of the word netilat in the berachah for washing hands. If you recall the Passover Seder, the leader symbolically washes hands at the beginning of the service. This is called rochtzah - the Hebrew word for 'washing.' We might expect, then, that the blessing for washing hands would read al rechizat yadain, not al netilat yadayim. Netilat literally means 'take' or 'life up.' The use of this term indicates that the hands are in fact 'lifted up' to a higher level by this symbolic cleansing, ready to participate in the breaking of bread.

(Laver – the special cup with two handles that is used for Netilat Yadayim)



As the Rabbis did in the days of the Temple, we ritually cleanse our hands in order to sanctify the act of eating. We cover our hands with water and recite:

Baruch atah Adonai,
Eloheinu melech ha-olam,
asher kid'shanu b'mitzvotav,
v'tzivanu al n'tilat yadayim.

ברוך אתה יי
אלהינו מלך העולם,
אשר קדשנו במצותיו
וצונו על נטילת ידים.

Praised are You, Lord our God, King of the universe, who has sanctified us with His commandments and has commanded us to wash our hands....Amen!

Almost time to eat something very delicious...

Then we bless the Challah by saying Hamotzi (B'kol Echad page 12)
Make sure they are covered with a cloth or napkin during Kiddish...this is so the Challah does not get jealous of the wine :)



The Hamotzi sequence is as follows:

1. Uncover the challot
2. Hold the Challah (Optional: nick the 'chosen' challah with a knife.)
3. Say the blessing
4. Tear or slice off a piece of challah
5. Sprinkle salt on that piece of challah
6. Eat the challah
7. Share the salted challah with the rest of the family and guests
8. Now you can talk!²

HAMOTZI

On Friday evening and Shabbat lunch,
two uncut loaves of challah are uncovered,
they are raised, and the following blessing
is recited.

Baruch atah Adonai,
Eloheinu melech ha-olam,
hamotzi lechem min
ha-aretz.

ברוך אתה יי,
אלהינו מלך העולם.
המוציא לחם מן הארץ.

Praised are You, Lord our God, King of the universe, who
brings forth bread from the earth.

To hear it read, go here:
<http://www.learnhebrewprayers.com/shabbat/hamotzi.html>

NOW IT'S TIME TO EAT!!! SEUDAT MITZVAH!

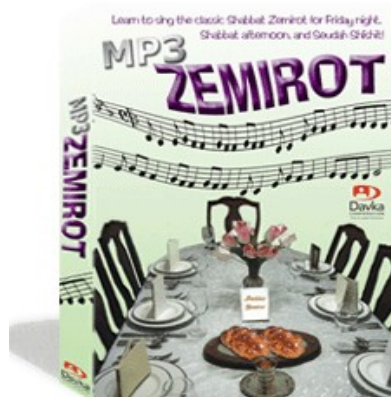
Se'udat Mitzvah

The Shabbat dinner meal is itself an integral part of the holiday celebration. Food has long been an important element of Jewish ritual, and the Rabbis urged Jews to mesh the performance of significant mitzvot with festive meals. This they called se'udat mitzvah, the meal in celebration of a mitzvah.



On Shabbat, we are commanded to eat three meals of this kind: Shabbat dinner, Shabbat lunch, and the third meal, se'udat shlishit, on Shabbat afternoon. Of the three, Friday night dinner is clearly the most elaborate. It involves special foods, special songs, and a special tone that makes it unlike any other meal of the week.

AFTER WE EAT, WE SING SONGS CALLED ZEMIROT (Pages 77 – 101 of B'khol Ehad)



Sometimes, people like to add words of Torah at the Shabbat table. For some words of Torah, or some guiding questions for the parashah, please download our Torah sparks from our Shabbat Across CSK webpage.

NOW WE END THE MEAL WITH BIRKHAT HAMAZON, THE BLESSINGS AFTER THE MEAL.

In common English the invitation asking that a meal be a special experience is called Grace. It is hoped that the participants experience a “state of grace” through the invocation and the meal. Christian traditions follow the logical pattern: “Grace” is said before the meal – God is thanked “for what we are about to receive.” Although Jews do praise God with the Hamotzi before the meal the Jewish parallel to grace takes place after eating.

In the book of Deuteronomy, just after Moses recalls the Exodus, the years in the wilderness and the giving of the 10 Commandments, he tells the people of Israel that God will bring them into a new land. This is a land where they will eat bread without shortage, a land of milk and honey. Then the Torah says, “When you have eaten and are satisfied, you shall bless Adonai your God for the good land which God has given you. Beware, lest you forget Adonai your God and fail to keep God's commandments... lest you will eat and be sated...you then forget Adonai your God.” (Deuteronomy 8:10 – 14). This passage is the source of *Birkat Hamazon*, the reason why the major blessing takes place after eating. First we *eat* and are *satisfied*, then we *bless*. We *eat* and are *sated*, and we *remember not to forget* the Lord.

The blessings after eating our safeguard; they direct us towards the Ultimate Source for sustenance, not letting us imagine that “my power and the might of my hand has won this wealth for me.” (Deuteronomy 8:17). We are instructed to say the blessings after the meal articulate gratitude to the true source of nourishment.³

Please turn to page 42 – 61 of your B'kol Echad for Birkhat HaMazon

³Wolfson, Ron. Shabbat: the Family Guide to Preparing for and Celebrating the Sabbath. Woodstock, VT: Jewish Lights Pub., 2002. Page 192