



**SHABBAT ACROSS  
AMERICA & CANADA**

# FRIDAY NIGHT SHABBAT GUIDE



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# Welcome to SHABBAT ACROSS CANADA AT HOME

## What is SHABBAT ACROSS CANADA AT HOME?

The SHABBAT ACROSS CANADA campaign was launched in 1997 by the National Jewish Outreach Program (now known as NJOP). The goal of SHABBAT ACROSS CANADA is to unite Jews across North America through a shared Shabbat experience that takes place in synagogues and Jewish centers across North America. Jews participating in New Jersey can feel connected to Jews participating in New Mexico because they are both part of a larger program held at the same time at locations across the continent. Locations offer a Friday night explanatory service followed by a festive Shabbat dinner. All locations are provided with a step-by-step program guide for the event based on the hugely successful *Turn Friday Night Into Shabbos* program created by NJOP's Founder and Director, Rabbi Ephraim Z. Buchwald.

Twenty-three years have passed since the first SHABBAT ACROSS CANADA, and the world today is a very different place. Eighteen years ago, communities were defined by a shared location or space. Today, communities are globally connected by the internet. Relationships are often created from the network of one's friends.

SHABBAT ACROSS CANADA AT HOME is the next generation of SHABBAT ACROSS CANADA. It is the opportunity for every North American Jew to be a part of a larger Shabbat experience that will help strengthen the ties that link the Jewish people together.

## The SHABBAT ACROSS AMERICA AND CANADA AT HOME Guide

In order to help every SHABBAT ACROSS CANADA AT HOME participant to literally "stay on the same page," NJOP has created this Shabbat Guide. In it you will find the traditional elements of a Friday night dinner, each with a brief explanation, basic instructions and the actual words in Hebrew, English and transliteration. Please note that this guide is not meant to be comprehensive, but more of a road map to guide hosts and guests through the evening.

We hope that you enjoy your SHABBAT ACROSS CANADA AT HOME experience.

Please print a copy of this guide before Shabbat so that you can fully enjoy the experience of SHABBAT ACROSS CANADA AT HOME.

# **SHABBAT ACROSS AMERICA AT HOME**

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# An Introduction to Shabbat

## Why Shabbat Is Important

For six days G-d created the world and on the seventh day He rested. G-d rested because His work was complete. The Hebrew word for complete is *shaleim*--a word that shares the same three-letter root (*shin, lamed, mem*) as *shalom*, peace. One is at peace when one is complete.

Shabbat has been called an “oasis in time.” This heavenly gift, “Divine Therapy,” if you will, is a unique opportunity for spiritual and psychological renewal that comes every week--and it’s free! Contemporary observers often speak of the need for “quality time.” Shabbat teaches that there cannot be quality time without quantity time.

The Talmud (*Shabbat* 10b) states that Shabbat was G-d’s precious and guarded treasure, which was given to the Jews as a gift. It was His day of rest, which He shared with the Jewish people. Shabbat was the day to be dedicated to building a relationship with the Divine and reconnecting with the spiritual world after a week of toiling in the physical world.

One of the greatest benefits of Shabbat has always been the opportunity to meld with family and community. On Shabbat, people attend synagogue together, socialize with their neighbors, eat together and connect with each other. In the information age, the world has never needed Shabbat more. Our society desperately needs time to catch its breath, to look inward, not outward, to be introspective. We need more opportunities to hug our children, look our spouses in the eye and engage in true communication, without constant interruptions. All human beings and all families need “sacred time.” Shabbat provides just that, and much more. It has been said, “More than the Jews have kept the Sabbath--the Sabbath has kept the Jews” (Ahad Ha’am, Asher Ginsberg, poet and Zionist ideologue: 1856-1927). It is an elixir of life. It is G-d’s greatest gift to humanity.

*“The Holy One, Blessed be He, said to Moses: ‘Moses, I have a precious gift in My treasury, its name is Shabbat, and I want to give it to Israel. Go and tell them about it’”* (Shabbat 10b).

### Guard and Remember

The observance of Shabbat is the fourth of the Ten Commandments, which are listed in both Exodus and Deuteronomy. One would expect to find no difference in the wording of the Ten Commandments from one biblical book to the next. However, the wording of the different Fourth Commandments varies in two major ways.

In Exodus, the Jews are commanded: “Remember (*zachor*) the Sabbath day” because “in six days G-d created the heavens and the earth and on the seventh day He rested.” In Deuteronomy, they are instructed to “Guard (*shamor*) the Sabbath day” because “you were a slave in Egypt, and G-d brought you out of there with a strong hand and an outstretched arm.”

According to Jewish tradition, when G-d declared the Ten Commandments to the Jewish people, He spoke the words *zachor* and *shamor* at the same instant (*Rosh Hashanah* 27a), illustrating the fact that there are two important aspects to the observance of Shabbat.

*Zachor* (Remember) refers to the positive commandments: reciting *Kiddush* (the blessing over the wine), having three meals, lighting the candles, etc.

Guard the Sabbath, *Shamor*, refers to the prohibited acts which serve to ensure that the day remains holy. These are “creative labors” known as *m’la’chot*, which includes acts such as cooking, planting and writing.

By wearing nice clothing, drinking wine, eating full sit-down meals, inviting guests, etc., as well as refraining from business and acts of creative labor, Jews around the world transform the seventh day into Shabbat on a weekly basis.

## Candle Lighting

# Lighting the Way to Peace

The most visible means of bringing Shabbat into the home is the lighting of the Shabbat candles. While this mitzvah is considered one of the three primary mitzvot of a Jewish woman, Shabbat candles may also be lit by a man.

Shabbat candles have long been the symbol of Shabbat. Why are they so important, especially if the mitzvah of lighting candles is performed before Shabbat actually begins? The candles are lit just before Shabbat because one may not kindle a flame on Shabbat, since kindling is considered “creative work.” The actual candles, however, must burn well into Shabbat evening, since the light of the Shabbat candles is perceived as a critical part of creating *oneg* Shabbat -- an enjoyable Shabbat atmosphere.

One is supposed to enjoy Shabbat, and stumbling about in a dark house is hardly a way to experience enjoyment. Today, when every house is filled with electric light, it may be difficult to grasp the importance of candles. It should be recalled, however, that electric light came into use only at the beginning of the last century. The burning Shabbat candles, often placed on or near the dining room table, ensure *Shalom Bayit*, peace in the home, for Shabbat evening. Even today, in rooms filled with electric light, there is a special soothing feeling when watching the flickering flames of the candles cast playful shadows as they add a glow of sanctity to the Shabbat setting.

### CANDLE LIGHTING HOW-TO:

The Shabbat candles are generally lit 18 minutes before sunset on Friday evening to ensure that they are not lit on Shabbat. To know what time to light candles visit <http://hebc.com> and search by zip code for your local candle lighting times.



Two candles are lit.



Both hands are waved towards the face, symbolically drawing in the light of the candles and the sanctity of Shabbat.



The eyes are then covered and the blessing is recited:

בְּרוּךְ אַתָּה ה' אֱ-לֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְהַדְלִיק נֵר שַׁבָּת.

*Ba'ruch ah'tah Ah'doh'nai, Eh'lo'hay'nu melech ha'o'lam, ah'sher kidishanu b'mitz'vo'tav v'tzee'vanu l'hahd'leek naysr shel Shabbat.*

Blessed are you L-rd, our G-d, Ruler of the world, Who sanctified us through His commandments and commanded us, to kindle the lights of the Sabbath.

*You can also add your own prayer -- ask G-d for whatever you wish. Now, uncover your eyes, enjoy the soft light of the candles, and feel the holiness of Shabbat descend upon you and your household.*

## Shalom Aleichem

# Welcoming the Shabbat Angels

In the Talmud (*Shabbat* 119b), Rabbi Josi the son of Judah is quoted as saying:

On the eve of Shabbat, two ministering angels accompany a person home from the synagogue. One angel represents the positive forces and one angel represents the negative forces. When the person arrives home and finds the candles lit, the table set and the house in proper order -- in other words, a house prepared for Shabbat -- then the positive angel says, "May it be thus for another Shabbat!" The negative angel must affirm this and say, "Amen." If, however, the house is not ready for Shabbat, the negative angel says, "May it be thus for another Shabbat!" The positive angel must affirm this and say, "Amen."

The positive angel and the negative angel who accompany us home from the synagogue are the angels to whom we sing *Shalom Aleichem*. These two angels remind us of the importance of the Shabbat atmosphere. Shabbat is more than just a day of resting from work, it is a day infused with holiness.

Throughout rabbinic literature, one finds Shabbat referred to as both the "Shabbat Queen" and the "Shabbat Bride." The accompanying angels are like royal servants who have come to make certain that everything is prepared for the arrival of the Queen. So grand is the arrival of Shabbat that even preparing for its arrival brings extra blessings to one's home.

There are a number of popular tunes for *Shalom Aleichem*.

שְׁלוֹם עֲלֵיכֶם, מַלְאָכֵי הַשָּׁרַת, מַלְאָכֵי עֲלִיּוֹן,  
מִמְלַךְ מַלְכֵי הַמְּלָכִים, הַקְּדוֹשׁ בְּרוּךְ הוּא:

**Peace be unto you, ministering angels, messengers of the Most High,  
the King of kings, the Holy One, Blessed be He.**

*Shalom aleichem, malachei ha'sharayt, malachei elyon,  
mi'melech malchei ha'mlachim, HaKadosh Baruch Hoo:*

בּוֹאֲכֶם לְשָׁלוֹם, מַלְאָכֵי הַשָּׁלוֹם, מַלְאָכֵי עֲלִיּוֹן,  
מִמְלַךְ מַלְכֵי הַמְּלָכִים, הַקְּדוֹשׁ בְּרוּךְ הוּא:

**May your coming be in peace, messengers of peace, messengers of the Most  
High, the King of kings, the Holy One, Blessed be He.**

*Bo'achem l'shalom, malachei ha'shalom, malachei elyon,  
mi'melech malchei ha'mlachim, HaKadosh Baruch Hoo:*

בְּרַכּוּנֵי לְשָׁלוֹם, מַלְאָכֵי הַשָּׁלוֹם, מַלְאָכֵי עֲלִיּוֹן,  
מִמְלַךְ מַלְכֵי הַמְּלָכִים, הַקְּדוֹשׁ בְּרוּךְ הוּא:

**Bless me with peace, messengers of peace, messengers of the  
Most High, the King of kings, the Holy One, Blessed be He.**

*Barchunee l'shalom, malachei ha'shalom, malachei elyon,  
mi'melech malchei ha'mlachim, HaKadosh Baruch Hoo:*

צֵאתְכֶם לְשָׁלוֹם, מַלְאָכֵי הַשָּׁלוֹם, מַלְאָכֵי עֲלִיּוֹן,  
מִמְלַךְ מַלְכֵי הַמְּלָכִים, הַקְּדוֹשׁ בְּרוּךְ הוּא:

**May your departure be in peace, messengers of peace, messengers  
of the Most High, the King of kings, the Holy One, Blessed be He.**

*Tzaytchem l'shalom, malachei ha'shalom, malachei elyon,  
mi'melech malchei ha'mlachim, HaKadosh Baruch Hoo:*

# Singing about the “Woman of Valor”

*Aishet Chayil*, “The Woman of Valor,” which is traditionally sung at the Shabbat table on Friday nights, is the last 21 verses of the Book of Proverbs (31:10-31) written by King Solomon.

Many commentaries have been suggested as to how best to understand these verses. It has been speculated that Solomon wrote these verses either as “provincial wisdom” on the ideal qualities of a wife, or as a tribute to his mother, Batsheva. Others have suggested that *Aishet Chayil* is a transcription of Abraham’s eulogy for Sarah.

As with all of the books of the Bible, Proverbs reflects a deeper understanding of the relationship between the Jewish people and G-d. Some commentaries, therefore, interpret the verses of *Aishet Chayil* as descriptions of the Torah, Shabbat, and the soul, all of which have feminine names in Hebrew and thus assume some feminine attributes.

Why is *Aishet Chayil* recited on Friday night? The Midrash (*Bereishit Rabbah* 11) cites one esoteric reason: The Sabbath declared: “Master of the Universe, every day of the week has a partner except for me!” The Almighty answered: “The People of Israel will be your partner.” While this is an obvious metaphor, it represents the deeper understanding that the relationship of the Jewish people and G-d is a relationship of holiness, which is best celebrated on Shabbat, the day that is unique in its holiness.

*Aishet Chayil* is often sung following *Shalom Aleichem*.

אִשֶּׁת חַיִּיל מִי יִמְצָא וְרָחֵק מִפְּנִינִים מְכָרָהּ: בָּטַח בָּהּ לֵב בַּעֲלָהּ וְשָׁלַל לֹא יִחָסֵר:

**Who can find a woman of valour? Her worth is more precious than pearls.  
His heart trusts in her and lacks no treasure.**

*Aishet chayil mi yimta v'rachok mipninim mich'rah. Batach ba lev ba'alah v'shalal lo yechsar.*

גַּמְלָתָהּ טוֹב וְלֹא רָע כָּל יְמֵי חַיֶּיהָ: דֹּרְשָׁה צֹמֶר וּפְשִׁיטִים וַתַּעַשׂ בְּחִפְזָהּ כַּפְּיָהּ:

**She does him good, never bad, all the days of her life.  
She seeks out wool and linen, and her hands work willingly.**

*G'malat'hu tov v' lo rah kol yimay chai'yeha. Darsha tzemer u'phishtim va'ta'as b'chay'fetz capeha.*

הַיְתָה כְּאֶנְיֹת סוֹחֵר מִמֶּרְחָק תָּבִיא לַחֲמָהּ: וַתָּקֵם בְּעוֹר לַיְלָה וַתִּתֵּן טָרֶף לְבֵיתָהּ וְחֵק לְנִעֲרֹתֶיהָ:

**She is like a merchant's ship, bringing her food from afar. She rises while it is yet night-time, and gives food to her household, the daily fare of her maidens.**

*Hayta ka'aniyot socher mimerchak tavi lachmah.  
Va'takam b'od lie'lah va'titen teref l'vayta v'chok l'na'aroteh'ah.*

זָמְמָה שָׂדֶה וַתִּקְחָהּ מִפְּרֵי כַּפְּיָהּ נִטְעָה כָּרֶם: חָגְרָה בְּעוֹז מְתַנְיָהּ וַתֹּאמֵץ זְרוּעֶתֶיהָ:

**She envisions a field and acquires it, from the fruit of her handiwork  
she plants a vineyard. She girds herself with strength, and invigorates her arms.**

*Zam'ma sadeh va'tikachayhu mipri chapeh'ha natah karem.  
Chagra b'oz matneh'hah va't'ameytz ziro'o'teha.*

טָעָמָה כִּי טוֹב סַחְרָהּ לֹא יִכָּבֵהּ בְּלַיְלָה נִרְהָ: יָדֶיהָ שְׁלָחָה בְּפִישׁוֹר וְכַפְּיָהּ תִּמְכּוּ פָלָךְ:

**She tastes and sees that her business is good, and her lamp never goes out at night.  
She sets her hands to the distaff; and her fingers work the spindle.**

*Ta'amah ki tov sachrah lo yichbeh ba'lie'lah nayrah.  
Yadeha shilcha vakishor v'chapeha tamchu falech.*

(Continued on Page 5)

## Aishet Chayil (Continued from Page 4)

כַּפָּה פָּרְשָׁה לְעַנֵּי וַיִּדְיָה שְׁלֶחָהּ לְאַבְיוֹן: לֹא תִירָא לְבֵיתָהּ מִשָּׁלֵג כִּי כָל בַּיְתָהּ לְבֹשׁ שָׁנִים:

**She spreads out her palm to the poor, her hands are stretched out to the needy.  
She fears not snow for her household, for her whole house is dressed in scarlet.**

*Kapah parsa leh'ani v'yadeha shilcha la'evyon. Lo tira l'vayta mishaleg ki chol bayta lavoosh shanim.*

מַרְבָּדִים עָשְׂתָהּ לָהּ שֵׁשׁ וְאַרְגָּמָן לְבוּשָׁה: נֹדַחַ בַּשְּׁעָרִים בְּעֵלְהָ בְּשִׁבְתּוֹ עִם זִקְנֵי אֶרֶץ:

**She makes covers for herself, her clothing is linen and purple [wool].  
Her husband is prominent in the gates, as he sits among the elders of the land.**

*Marvadim a'setah lah shaysh v'argaman l'voosha. Nodah ba'sharim ba'alah bshivto im ziknay aretz.*

סָדִין עָשְׂתָהּ וְתִמְכֹר וַחֲגוֹר נָתַנָּה לְכַנְעָנִי: עוֹז וְהָדָר לְבוּשָׁה וְתִשְׁחַק לְיוֹם אַחֲרוֹן:

**She makes cloth and sells it, and delivers a belt to the merchant.  
She is clothed in strength and splendor, she looks to the future cheerfully.**

*Sadin a'setah va'timkor va'chagor natna la'kna'ani. Oz v'hadar l'voosha va'tis'chak l'yom acharon.*

פִּיהָ פִּתְחָהּ בְּחִכְמָה וְתוֹרַת חֶסֶד עַל לְשׁוֹנָהּ: צוֹפְיָהּ הַלִּיכוֹת בַּיְתָהּ וְלֶחֶם עֲצָלוֹת לֹא תֹאכַל:

**She opens her mouth in wisdom, and kindly teaching is on her tongue.  
She oversees the activities of her household, and never eats the bread of idleness.**

*Pi'ha patcha v'chachma v'torat chesed al l'shona. Tzofiya halichot bayta v'lechem atzloot lo tochel.*

קָמוּ בָנֶיהָ וַיֵּאֲשְׁרוּהָ בְּעֵלְהָ וַיְהַלְלֶיהָ: רַבּוֹת בָּנוֹת עָשׂוּ חַיִּל וְאֵת עֲלִית עַל כָּלָנָהּ:

**Her children rise up and make her happy, her husband praises her.  
'Many daughters have done well, but you surpassed them all.'**

*Kamu bane'ha va'ya'ashruha ba'ala va'yihal'lah. Rabot banot asu chayil v'at alit al koolana.*

שֶׁקֶר הַחַן וְהַבֵּל הַיָּפִי אִשָּׁה יִרְאֵת ה' הִיא תִתְהַלֵּל: תָּנוּ לָהּ מִפְּרֵי יָדֶיהָ וַיְהַלְלוּהָ בַּשְּׁעָרִים מִעֲשֵׂיהָ:

**Grace is false, beauty is fleeting, a God fearing woman is to be praised.  
Give her of the fruit of her hands, and her works shall praise her in the gates.**

*Sheker ha'chayn v' hevel ha'yofi eesha yirat Ah'doh'nai hee tit'halal.*

*T'nu lah mipri yade'ha v'y'hale'luha bash'arim ma'ase'ha.*

## Birkat Ha'banim

# Blessing the Children

One of the most beautiful aspects of the celebration of Shabbat is the concept of “family time.” Without the interruption of the telephone or the lure of the internet, Jews around the world spend Shabbat quality time together. Whether with families or friends, or even among strangers in a new community, the Shabbat table fosters a warm family atmosphere. What about Shabbat is so central for Jewish life? Perhaps it is that a love for Jewish life is transmitted from one generation to the next through *Birkat Ha'banim*, the Blessing of the Children, every Friday night.

In the traditional form of *Birkat Ha'banim*, the parent places both hands on the child's head and blesses him or her. Whether both parents participate or just the father is a decision that each individual family may make.

**Not just for kids:** There are various opinions about blessing grown-up children or children who are not at home for Shabbat. Many people continue to bless their children no matter how old they are. Indeed, as children become adults and start their own families, some parents have a custom of also blessing their children's spouses, as they are now like sons and daughters. In some homes it is also the practice to recite the blessing for children who are not home, by having those children in mind or calling them before Shabbat to bless them.

**Going beyond the family:** Giving blessings is not confined to a parent blessing a child. A blessing can be given to anyone and is not limited to a script or formula of words.

The traditional form for blessing the children is as follows:

### For Boys

יְשִׁמְךָ אֱ-לֹהִים כְּעִפְרַיִם וְכַמְנַשֶּׁה.

May G-d make you like  
Ephraim and like Menashe.

*Yisimcha Eh-lokim k'Ephraim v'chi'Menashe*

### For Girls

יְשִׁמְךָ אֱ-לֹהִים כְּשָׂרָה רִבְקָה רָחֵל וְלֵאָה.

May G-d make you like  
Sarah, Rebecca, Rachel and Leah.

*Yisimeich Eh-lokim k'Sarah, Rivkah, Rachel,  
v'Le'ah*

### For Everyone

יְבָרְכֶךָ ה' וַיִּשְׁמְרֶךָ.

יָאֵר ה' פָּנָיו אֵלֶיךָ וַיַּחַנְדֶּךָ.

יֵשָׂא ה' פָּנָיו אֵלֶיךָ וַיֵּשֶׂם לְךָ שְׁלוֹם.

May G-d bless you and watch over you.

May G-d shine His face toward you and show you favor.

May G-d be favorably disposed to you and grant you peace.

*Yivarechecha Ah'doh'nai v'yish'm'recha.*

*Ya'air Ah'doh'nai panav aylecha vee'chu'neh'ka.*

*Yisa Ah'doh'nai panav ay'lehcha, v'yah'saym l'cha shalom.*

## Setting The Shabbat Table

A large portion of the celebration of Shabbat is centered around the Shabbat table. Not only is it customary to save one's choicest foods for the Shabbat meal, but also to set the table with one's finest dishes. Ideally, the table should be set before Shabbat, signifying one's readiness for the holy day. At the start of the meal, two complete loaves of challah, are set on the table and covered from before Kiddush until everyone is ready for the blessing over the challah following the ritual hand washing.

# The Blessing over Wine

*Kiddush*, which means sanctification, is the prayer said over wine or grape juice. Reciting or hearing *Kiddush* fulfills the Biblical mandate to remember Shabbat. Friday night *Kiddush* contains verses from Genesis describing the Sabbath of Creation, followed by the blessing over wine, and closes with a blessing sanctifying Shabbat.

There are two main customs for the recitation of the *Kiddush*. Some people stand as witnesses, since *Kiddush* is testimony that G-d created the world. Other people sit during *Kiddush* according to the rabbinic understanding that *Kiddush* is recited where one eats, and eating should be done while sitting. There are also some who stand for the first paragraph and then sit for the rest.

Following the recitation of *Kiddush*, the person reciting the *Kiddush* drinks from the wine and may distribute it.

## The Friday Night Kiddush

(וַיְהִי עֶרֶב וַיְהִי בֹקֶר\*) יוֹם הַשְּׁשִׁי, וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צְבָאָם: וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי, מְלַאכְתּוֹ אֲשֶׁר עָשָׂה, וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי, מִכָּל-מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי, וַיְקַדְּשׁ אֹתוֹ, כִּי בּו שָׁבַת מְכֹל-מְלַאכְתּוֹ, אֲשֶׁר-בְּרָא אֱלֹהִים לַעֲשׂוֹת: סְבָרִי מִרְנָן וּרְבִנָן וּרְבֹתַי: בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן:  
 בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וּרְצָה בָּנוּ, וְשָׁבַת קִדְּשׁוֹ בְּאַהֲבָה וּבְרִצּוֹן הַנְּחִילָנוּ וּזְכָרוֹן לְמַעֲשֵׂה בְּרֵאשִׁית, כִּי הוּא יוֹם תְּחִלָּה לְמַקְרָאֵי קִדְּשׁ, וְזָכַר לִיצִיאַת מִצְרַיִם, כִּי בָּנוּ בְּחַרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל הָעַמִּים, וְשָׁבַת קִדְּשָׁךְ בְּאַהֲבָה וּבְרִצּוֹן הַנְּחִילָתָנוּ. בְּרוּךְ אַתָּה ה', מְקַדְּשׁ הַשָּׁבַת.

(It was evening and it was morning\*) the sixth day. The heavens and the earth were finished, with all their complement. On the seventh day, G-d had completed His work which He had undertaken, and He rested on the seventh day from all His work which He had been doing. Then G-d blessed the seventh day and made it holy, because on it He rested from all His creative work, which G-d had brought into being to fulfill its purpose.

Blessed are You L-rd, our G-d, Ruler of the world, Creator of the fruit of the vine.

Blessed are You L-rd, our G-d, Ruler of the world, Who made us holy with His commandments and favored us, and gave us His holy Shabbat, in love and favor, to be our heritage, as a reminder of the creation. It is the foremost day of the holy festivals marking the exodus from Egypt. For out of all nations You chose us and made us holy, and You gave us Your holy Shabbat, in love and favor, as our heritage. Blessed are You, L-rd, Who sanctifies Shabbat.

(Va'yehee erev va'yehee voker\*) yom ha'sheeshee. Va'yechulu ha'shama'yim v'ha'aretz v'chawl tz'va-am. Va'yechal E'hlo-him ba'yom ha'shevee-ee m'lach'to asher asah, va'yishbot ba'yom ha'shevee'ee meekawl m'lach'to asher asah. Va'yevarech E'hlo-him et yom ha'shevee-ee va'yekadaysh oto, kee vo shavat meekawl m'lach'to asher bara E-hlohim la'asot.

Sav'ree maranan v'rabanan v'rabotai: Baruch Atah Ah'doh'nai, Eh'lo'hay'nu Melech Ha'olam, boray p'ree hagafen.

Baruch Atah Ah'doh'nai, Eh'lo'hay'nu Melech Ha'olam, asher kideshanu b'mitzvotav v'ratzah vanu, v'Shabbat kawdsho b'ahavah uvratzon hin'cheelanu, zeekaron l'ma'asay v'raysheet. Kee hu yom t'chilah l'mikra'ay kodesh, zaycher lee'tzi'at mitzrayim. Kee vanu vacharta v'otanu kidashtah meekawl ha'amim, v'shabbat kawdsh'cha b'ahavah uvratzon hin'chaltanu. Baruch Atah Ah'doh'nai, m'kadaysh Ha'Shabbat.

\*The words in parentheses are said silently or in a whisper.

# Hand Washing and Ha'mo'tzee

## Washing Hands and Breaking Bread

### N'teelat Yadayim (The Ritual Hand Washing)

After *Kiddush*, the participants wash their hands. This is not meant to be a hygienic washing of one's hands with soap and water, but rather a ritual washing, a sanctification. A cup is filled with water which is poured twice over the right hand then twice over the left hand. (Some have the custom of pouring 3 times over each hand.) The entire hand, with all jewelry removed, should be rinsed, then a blessing is recited as the hands are dried. There should be no talking between the washing of hands and eating bread because one washes in order to eat bread, and there should be no interruption between the related actions.

### HAND WASHING HOW-TO:



Hold cup in right hand and fill with water.



Transfer cup to left hand and pour water over right hand twice, front and back.



Refill cup, holding in right hand, and pour over left hand twice, front and back.



Recite the blessing and dry hands.

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

**Blessed are You, L-rd our G-d, King of the universe, Who has sanctified us in His commandments and commanded us to wash our hands.**

*Ba'ruch Ah'tah Ah'doh'nai Eh'lo'hay'nu Melech ha'o'lam ah'sher kidishanu b'mitz'vo'tav v'tzee'vanu al n'tee'laht ya'da'yim.*

### Making Ha'mo'tzee

Two complete loaves of bread, called challah, are used for *Ha'mo'tzee*, the blessing over the bread. The two loaves represent the double portion of manna that G-d provided the Israelites in the wilderness for Shabbat. The challah should be covered from before *Kiddush* until everyone is ready for the blessing over the challah after the ritual hand washing. The person making the blessing over the challah gently marks the challah to be cut with a knife and then raises the challahs and recites the blessing (see below). The challah is then cut, dipped in or sprinkled with salt (just a pinch) and served out to everyone at the table.

### HA'MO'TZEE HOW-TO:



Two complete challahs are covered until everyone is ready for *Ha'mo'tzee*



The challah that will be served is marked (lightly) with a knife.



Both challahs are raised and the blessing is recited.



The bottom challah is cut and dipped in or sprinkled with salt.



Everyone at the table is served a piece of the challah that was used for the blessing.

בְּרוּךְ אַתָּה ה' אֱ-לֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצִיא לֶחֶם מִן הָאָרֶץ.

**Blessed are You, L-rd our G-d, King of the universe, Who brings forth bread from the earth.**

*Ba'ruch Ah'tah Ah'doh'nai Eh'lo'hay'nu Melech ha'o'lam ha'mo'tzee lechem min ha'aretz.*

# The Friday Night Meal

## The Seudah (Feast)

With candles burning brightly and fine wine for *Kiddush*, Friday night dinner is a meal that is designed for “atmosphere.” However, the actual fare of Shabbat dinner varies, depending on custom and personal taste. Many people simply serve their favorite foods, while others stick to the traditional Shabbat cuisine. A typical, traditional Shabbat menu includes:

**Fish:** In the Talmud (*Shabbat* 118b), fish is specifically mentioned as a way in which one can demonstrate delight in Shabbat, even if it is simply a bit of chopped up (gefilte) fish. Generally served as an appetizer, fish, which is never eaten together with meat, is served on separate plates and eaten with separate “fish forks” in accordance with the prescription of Maimonides.

**Soup:** While there is no specific source for serving chicken soup on Shabbat, it is a Friday night staple in many traditional homes.

**Meat/Chicken:** It is a mitzvah to enjoy Shabbat. The sages often relate the feeling of *oneg* (enjoyment and pleasure) to eating meat. Since meat was often financially prohibitive, chicken became a frequent substitute.

**Rice/Kugel:** In Sephardic homes, it is customary to have a dish that is made with rice. In Ashkenazic homes, one is often served kugel, traditionally *lokshin* (noodle) or potato. Kugel, similar to “pudding,” is a dish that varies greatly in its ingredients, depending upon family preferences.

## Divrei Torah (Words of Torah)

While the Shabbat table is a wonderful place for a busy family to “catch up” with what is going on in each other’s lives, it is also a place of *kedushah* (holiness). The sages noted that any meal shared by three or more Jews should contain more than just food; it should also have words of Torah. This is especially true of all the Shabbat meals, when it is customary for *divrei Torah* (words of Torah) to be shared. Most commonly, people discuss the Torah portion that is read that particular week in synagogue. The Shabbat table is an excellent opportunity to educate and engage children. Children should be encouraged to discuss things they may have learned about the Torah portion in school, online, or elsewhere, and important lessons from the Torah portion should be shared with them in a manner they will easily understand.

A weekly *D’var Torah* by NJOP’s Founder and Director, Rabbi Ephraim Z. Buchwald, can be found online at [www.rabbibuchwald.njop.org/](http://www.rabbibuchwald.njop.org/).

## Zemirot (The Music of the Shabbat Table)

Another popular way to enhance the Shabbat table is by singing *zemirot*, special Shabbat songs. Singing *zemirot* is a custom instituted by the medieval kabbalists, and many of the lyrics of the *zemirot* contain kabbalistic references. Most of them discuss the sanctity of the Sabbath, G-d’s covenant with the Jews, and His role as Supreme Creator. A special type of song is the *niggun*, a wordless tune generally sung by chassidim (often consisting of a repetition of the syllable “na”).

# Birkat Ha'mazon/Bentching

## Grace After Meals

How easy it is, when hungry, to remember our “please” and “thank you,” and to be grateful when there is food. It is much harder to recall that sense of gratitude once the hunger has been satisfied. Grace After Meals, known in Hebrew as *Birkat Ha'mazon* and in Yiddish as *Bentching* (blessing), reminds each person of the need to express gratitude after the meal as well. *Birkat Ha'mazon* is recited after any meal with bread, for which one would also have washed their hands (*n'teelat yadayim*) and recited the *Ha'mo'tzee* blessing. There are also shorter blessings which are recited after eating snacks without bread.

### Introductory Psalm: Shir Ha'ma'alot (Psalm 126)

*Shir Ha'ma'alot* is recited only on Shabbat and festivals.

שִׁיר הַמַּעֲלוֹת בְּשׁוּב ה' אֶת שִׁיבַת צִיּוֹן הֵינּוּ כְּחֹלְמִים: אִזּוּ יִמְלֵא שְׂחֹק פִּינוּ וְלִשׁוֹנֵנוּ רִנָּה אֲזַיֵּאמְרוּ בְּגוֹיִם הַגְּדִיל ה' לַעֲשׂוֹת עִם אֱלֹהֵי: הַגְּדִיל ה' לַעֲשׂוֹת עִמָּנוּ הֵינּוּ שְׂמִיחִים: שׁוּבָה ה' אֶת שְׁבִיתֵנוּ כְּאֶפְיָקִים בְּנְגֹב: הַזֹּרְעִים בְּדַמְעָה בְּרִנָּה יִקְצְרוּ: הַלּוֹךְ יֵלֵךְ וּבָכָה נִשְׂא מִשָּׂדֶה הַזֹּרֵעַ בָּא יָבֵא בְרִנָּה נִשְׂא אֶלְמֹתָיו:

A Song of Ascents. When the L-rd brought the exiles back to Zion, we were like dreamers. Then our mouth was filled with laughter, and our tongue with glad song. Then it was said among the nations: “The L-rd has done great things for them.” The L-rd had done great things for us, and we rejoiced. Restore our captives, O L-rd, like streams in the Negev. Those who sow in tears shall reap in joy. Though the farmer bears the measure of seed to the field in sadness, he shall come home with joy, bearing his sheaves.

*Shir ha'ma'alot b'shuv Ah'doh'nai et sheevat Tzion, ha'yeenu k'cholmim. Az y'malay s'chok peenu ool'sho'-nay'nu reena. Az yom'ru va'goyim higdeel Ah'doh'nai la'asot eem eyleh. Higdil Ah'doh'nai la'asot ee'manu ha'yeenu s'may'chim. Shoova Ah'doh'nai et sh'veetay'nu ka'afeekim ba'negev. Ha'zorum b'deema b'reena yiktzoru. Haloch yay'lech oo'vacho nosay meh'shech ha'zara bo yavo v'reena nosay ah'lloomo'tav.*

### Invitation To Bless Recited With A Quorum Of Three

(The words “*Eh'lo'hay'nu/our G-d*” in parentheses are added if a minyan [quorum of ten] is present.)

**Leader:**

רַבּוֹתַי נְבָרְךָ. - Let us say grace. - *Ra'bo'tai n'va'raych.*

**Guests respond:**

יְהִי שֵׁם ה' מְבָרְךָ מֵעַתָּה וְעַד עוֹלָם.

Blessed be the name of the L-rd from this time forth and forever.

*Y'hee shaym Ah'doh'nai m'vo'rach may'ah'tah v'ad o'lam.*

**Leader:**

יְהִי שֵׁם ה' מְבָרְךָ מֵעַתָּה וְעַד עוֹלָם. בְּרִשׁוֹת מְרִנָּה וְרַבִּנָּה וְרַבּוֹתַי, נְבָרְךָ (אֲ-לֹהֵינוּ) שְׂאֲכָלְנוּ מִשְׁלֹו.

With your permission, let us now bless (our G-d) whose food we have eaten.

*Y'hee shaym Ah'doh'nai m'vo'rach may'ah'tah v'ad o'lam. Beer'shoot ma'ra'nahn v'ra'ba'nahn v'ra'bo'tai n'va'raych (Eh'lo'hay'nu) sheh'ah'chal'noo mee'sheh'lo.*

**Guests respond, then leader repeats:**

בְּרוּךְ (אֲ-לֹהֵינוּ) שְׂאֲכָלְנוּ מִשְׁלֹו וּבְטוּבוֹ הֵינּוּ.

Blessed be (our G-d) whose food we have eaten and through whose goodness we live.

*Ba'ruch (Eh'lo'hay'nu) sheh'ah'chal'noo mee'sheh'lo oov'too'vo cha'yee'noo.*

**All:**

בְּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ.

Blessed be He and blessed be His name - *Ba'ruch Hoo, oo'va'rooch sh'mo.*

## Grace After Meals/Birkat Ha'mazon/Bentching

בָּרוּךְ אַתָּה ה', אֱ-לֹהֵינוּ מֶלֶךְ הָעוֹלָם, הֵנּוּ אֶת הָעוֹלָם כֻּלּוֹ בְּטוֹבוֹ בְּחֵן בְּחֶסֶד וּבְרַחֲמִים, הוּא נוֹתֵן לָחֵם לְכָל בְּשָׂר כִּי לְעוֹלָם חֶסֶד. וּבְטוֹבוֹ הַגָּדוֹל תִּמְיֵד לֹא חָסַר לָנוּ, וְאֵל יַחְסֵר לָנוּ מִזֶּזֶן לְעוֹלָם וָעֶד. בְּעִבוּר שְׁמוֹ הַגָּדוֹל, כִּי הוּא קָל זֶן וּמִפְרִיָס לְכָל וּמִטֵּיב לְכָל, וּמְכִין מִזֶּזֶן לְכָל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא. בָּרוּךְ אַתָּה ה', הֵנּוּ אֶת הַכֹּל:

Blessed are You, L-rd our G-d, King of the universe, who nourishes the whole world with grace, kindness and mercy. You give food to all creatures, for Your kindness endures forever. Through this great goodness we have never been in want; may we never be in want of sustenance for His great name's sake. He is the G-d who sustains all, does good to all, and provides food for all the creatures that He has created. Blessed are You, O L-rd, who sustains all.

*Ba'ruch Ah'tah Ah'doh'nai Eh'lo'hay'nu Melech ha'o'lam, ha'zan et ha'o'lam koo'lo b'too'vo b'chayn b'chesed oo'v'rah'cha'mim. Hoo no'tayn leh'chem l'chol basar kee l'o'lam chas'do. Oo'v'too'vo ha'ga'dol ta'mid lo cha'sar la'noo v'al yech'sar la'noo ma'zohn l'o'lam va'ed. Ba'ah'voor sh'mo ha'ga'doal, kee Hoo Ayl zahn oo'm'far'nays la'kol, oo'may'tiv la'kol, oo'may'cheen ma'zohn, l'chol bree'o'tav ah'sher ba'rah. Ba'ruch Ah'tah Ah'doh'nai, ha'zahn et ha'kol.*

נוֹדָה לָךְ ה' אֱ-לֹהֵינוּ עַל שֶׁהִנְחַלְתָּ לָאֲבוֹתֵינוּ, אֶרֶץ חֲמֻדָּה טוֹבָה וְרַחֲבָה, וְעַל שֶׁהוֹצַאתָנוּ ה' אֱ-לֹהֵינוּ מֵאֶרֶץ מִצְרַיִם, וּפְדִיתָנוּ, מִבֵּית עֲבָדִים, וְעַל בְּרִיתְךָ שֶׁחֲתַמְתָּ בְּבִשְׂרָנוּ, וְעַל תּוֹרַתְךָ שֶׁלְמַדְתָּנוּ, וְעַל חֻקֶּיךָ שֶׁהוֹדַעְתָּנוּ וְעַל חַיִּים חֵן וְחֶסֶד שֶׁחֻנַּנְתָּנוּ, וְעַל אֲכִילַת מִזֶּזֶן שֶׁאַתָּה זֶן וּמִפְרִיָס אוֹתָנוּ תִּמְיֵד, בְּכָל יוֹם וּבְכָל עֵת וּבְכָל שְׁעָה:

We thank You, L-rd our G-d, for having given a beautiful, good, and spacious land to our ancestors as a heritage; for having taken us out, L-rd our G-d, from the land of Egypt and redeemed us from the house of slavery; Your covenant which you have sealed in our flesh; for Your Torah which You have taught us; for Your statutes that You have made known to us; for the life, grace and kindness that You have bestowed on us; and for the food with which You sustain us at all times.

*No'deh L'chah Ah'doh'nai Eh'lo'hay'nu ahl sheh'hin'chal'tah la'ah'vo'tay'noo eretz chem'dah tovah oo'r'chah'vah. V'al sheh'ho'tzay'tah'noo Ah'doh'nai Eh'lo'hay'nu may'eretz Mitzrayim, oof'dee'tah'noo mee'bayt ah'vah'dim, v'al brit'chah sheh'cha'tam'ta biv'sah'ray'noo, v'al Torat'cha sheh'lee'mad'di-tanu, v'al choo'keh'chah sheh'ho'dah'tanu, v'al chayim chayn va'chesed sheh'cho'nahn'tah'noo, v'al ah'chee'laht mah'zohn sheh'ah'tah zahn, oo'm'far'nays oh'tah'noo tah'mid b'chol yom oo'v'chol ayt oo'v'chol sha'ah.*

וְעַל הַכֹּל ה' אֱ-לֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ, וּמְבָרְכִים אוֹתְךָ, יתְבַרְךָ שְׁמֶךָ בְּפִי כָל חַי תִּמְיֵד לְעוֹלָם וָעֶד. בְּכַתּוּב, וְאֲכַלְתָּ וּשְׂבַעְתָּ, וּבִרְכַתְּ אֶת ה' אֱ-לֹהֶיךָ עַל הָאֶרֶץ הַטּוֹבָה אֲשֶׁר נָתַן לָךְ. בָּרוּךְ אַתָּה ה', עַל הָאֶרֶץ וְעַל הַמִּזֶּזֶן:

For everything, L-rd our G-d, we thank You and bless You. May Your name constantly be blessed by all forever, as it is written: "After you have eaten and are satisfied, you shall bless the L-rd your G-d for the good land He has given you." Blessed are You, O L-rd, for the land and the food.

*V'al ha'kol Ah'doh'nai Eh'lo'hay'nu ah'nach'noo mo'dim lach, oo'm'var'chim oh'tach, yit'bah'rach shim'chah b'fee kol chai tah'mid l'oh'lam va'ed. Ka'ka'toov v'ah'chal'tah v'sah'vah'tah oo'vay'rach'tah et Ah'doh'nai Eh'lo'heh'chah ahl ha'ah'retz ha'tovah ah'sher natan lach. Ba'ruch Ah'tah Ah'doh'nai, ahl ha'ah'retz v'ahl ha'mah'zohn.*

רַחֵם (נָא) ה' אֱ-לֹהֵינוּ, עַל יִשְׂרָאֵל עַמְּךָ, וְעַל יְרוּשָׁלַיִם עִירְךָ, וְעַל צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ, וְעַל מַלְכוּת בֵּית דָּוִד מְשִׁיחֶךָ, וְעַל הַבַּיִת הַגָּדוֹל וְהַקְּדוֹשׁ שֶׁנִּקְרָא שְׁמֶךָ עָלָיו. אֱ-לֹהֵינוּ, אָבִינוּ, רַעֲנוּ, זִוְיָנוּ, פְּרִיָסֵנוּ, וּכְלַפְלָנוּ, וְהַרְוִיחֵנוּ, וְהַרְוִחַ לָנוּ ה' אֱ-לֹהֵינוּ מִהַרְהָ מִכָּל צָרוֹתֵינוּ, וְנָא, אֵל תִּצְרַכְנוּ ה'

אֱ-לֹהֵינוּ, לֹא לִידֵי מִתְנַת בְּשָׁר וָדָם, וְלֹא לִידֵי הַלְוֹאָתָם. כִּי אִם לְיָדְךָ הַמְלֵאָה, הַפְתּוּחָה,  
הַקְדוּשָׁה וְהַרְחֵבָה, שְׁלֵא גִבוּשׁ וְלֹא נִפְלִים לְעוֹלָם וָעֶד:

Have mercy, L-rd our G-d, on Israel Your people, on Jerusalem Your city, on Zion the abode of Your glory, on the kingdom of the house of David Your anointed one, and on the great and holy Temple that bears Your name. Our G-d, our Father, tend and feed us; sustain and support us and relieve us. Speedily, L-rd our G-d, grant us relief from all our troubles. L-rd our G-d, O make us not rely on the gifts and loans of men but rather on Your full, open and generous hand, that we may never be put to shame and disgrace.

Rah'chaym (nah) Ah'doh'nai Eh'lo'hay'nu ahl Yisrael ah'meh'chah v'ahl Yerushalayim Ee'reh'chah v'ahl Tzion mish'kahn K'vo'deh'chah v'ahl mahl'choot bayt David m'shee'cheh'cha v'ahl ha'ba'yit ha'gah'dol v'ha'ka'dosh sheh'nik'rah shim'chah ah'lahv. Eh'lo'hay'noo Ah'vee'noo r'ay'noo zoo'nay'noo par'n'say'noo v'chal'k'lay'noo v'har'vee'chay'noo v'har'vach lah'noo Ah'doh'nai Eh'lo'hay'nu m'hay'rah mee'kol tza'ro'tay'noo. V'nah Ahl tazt'ree'chay'noo Ah'doh'nai Eh'lo'hay'noo lo lee'day maht'naht ba'sar va'dahm v'lo lee'day hahl'va'ah'tahm, kee im l'yad'cha ha'm'lay'ah ha'p'too'cha ha'k'doh'sha v'har'cha'va, sheh'lo nay'voash v'lo nee'kah'laym l'o'lam va'ed.

### ON SHABBAT

רְצֵה וְהַחֲלִיצֵנוּ הוּ אֱ-לֹהֵינוּ בְּמִצְוֹתֶיךָ וּבְמִצְוֹת יוֹם הַשְּׁבִיעִי הַשַּׁבָּת הַגָּדוֹל וְהַקְדוּשׁ הַזֶּה.  
כִּי יוֹם זֶה גָּדוֹל וְקָדוֹשׁ הוּא לְפָנֶיךָ, לְשַׁבֵּת בוֹ וּלְנוּחַ בוֹ בְּאַהֲבָה כְּמִצְוֹת רְצוֹנָה,  
וּבְרְצוֹנָה הַנִּיחַ לָנוּ הוּ אֱ-לֹהֵינוּ, שְׁלֵא תִהְיֶה צָרָה וְיָגוֹן וְאֲנָחָה בְּיוֹם מְנוּחָתָנוּ. וְהִרְאֵנוּ  
הוּ אֱ-לֹהֵינוּ בְּנִחְמַת צִיּוֹן עִירָךָ, וּבְבִנְיַן יְרוּשָׁלַיִם עִיר קִדְשְׁךָ, כִּי אַתָּה הוּא בְּעַל  
הַיְשׁוּעוֹת וּבְעַל הַנְּחֻמוֹת:

Favor us and strengthen us, L-rd our G-d, with Your commandments, with the commandment concerning the seventh day, this great and holy Sabbath. This day is great and holy before You to abstain from work and rest on it in love according to Your will. In Your will, L-rd our G-d, grant us rest so that there be no sorrow nor grief on our day of rest. Let us, L-rd our G-d, live to see Zion Your city comforted, Jerusalem Your holy city rebuilt, for You are Master of all salvation and consolation.

R'tzay v'ha'cha'lee'tzay'noo Ah'doh'nai Eh'lo'hay'nu b'mitz'vo'teh'cha, oo'v'mitz'vaht yom ha'sh'vee'ee, ha'Shabbat ha'gadol v'ha'kadosh ha'zeh. Kee yom zeh gadol v'kadosh hoo l'fah'neh'chah, lish'baht bo v'la'noo'ahch bo b'ah'ha'vah k'mitzvat r'tzo'neh'cha. Oo'vir'tzon'chah ha'nee'ach la'noo Ah'doh'nai Eh'lo'hay'nu sheh'lo t'hay tza'rah v'ya'goan va'ah'na'chah b'yom m'noo'cha'tay'noo. V'har'ay'noo A'do'nai Eh'lo'hay'nu b'neh'chah'maht Tzion ee'reh'chah, oo'v'vin'yahn Yerushalayim eer kod'sheh'chah, kee ah'tah Hoo ba'ahl ha'y'shoo'oot oo'va'ahl ha'neh'cha'moat.

וּבִנְיַן יְרוּשָׁלַיִם עִיר הַקִּדְשׁ בְּמַהֲרָה בְּיָמֵינוּ. בְּרוּךְ אַתָּה ה', בּוֹנֵה בְּרַחֲמָיו יְרוּשָׁלַיִם. אָמֵן

Rebuild Jerusalem the holy city speedily in our days. Blessed are You, O L-rd, who will rebuild Jerusalem in mercy. Amen.

Oo'v'nay Yerushalayim eer ha'kodesh bim'hay'rah v'yah'may'noo. Ba'ruch Ah'tah Ah'doh'nai bo'nay b'rah'chah'mav Yerushalayim ah'mayn.

בְּרוּךְ אַתָּה הוּ אֱ-לֹהֵינוּ מְלֶכֶךְ הָעוֹלָם, הַקֵּל אָבִינוּ, מְלַכְנוּ, אֲדִירָנוּ בּוֹרְאֵנוּ, גּוֹאֲלָנוּ, יוֹצְרָנוּ, קְדוֹשְׁנוּ  
קְדוֹשׁ יַעֲקֹב, רוֹעֵנוּ רוֹעֵה יִשְׂרָאֵל. הַמְלֶכֶךְ הַטּוֹב, וְהַמְטִיב לְכָל, שְׂבָכָל יוֹם וְיוֹם הוּא הַטֵּיב, הוּא  
מְטִיב, הוּא יֵיטִיב לָנוּ. הוּא גְּמָלָנוּ, הוּא גּוֹמְלָנוּ, הוּא יְגַמְלָנוּ לְעַד לְחַן וּלְחֶסֶד וּלְרַחֲמִים וּלְרוּחַ  
הַצְּלָה וְהַצְּלָחָה בְּרַכָּה וְיִשׁוּעָה, נְחֻמָּה, פְּרִנְסָה וְכַלְפָּלָה, וְרַחֲמִים, וְחַיִּים וְשְׁלוֹם, וְכָל טוֹב, וּמְכַל  
טוֹב לְעוֹלָם אֵל יְחַסְּרָנוּ:

Blessed are You, L-rd our G-d, King of the universe. G-d, You are our Father, our King and Sovereign, our Creator, our Redeemer, our Maker, the Holy One of Jacob, the Shepherd of Israel, the good King who does good to all and has done good, is doing good,

and will do good. You bestow favors on us constantly. You do ever lavish on us kindness and mercy, relief and deliverance, success, blessing, salvation, comfort, sustenance, support, mercy, life and peace and all goodness. May You never deprive us of any good thing.

*Ba'ruach Ah'tah Ah'doh'nai Eh'lo'hay'nu Melech ha'o'lam, ha'Ayl ah'vee'noo mahl'kay'noo ah'dee'ray'noo bo'ray'noo go'ah'lay'noo yo'tzray'noo k'doh'shay'noo k'dosh Yaakov ro'ay'noo ro'ay Yisrael, ha'Melech ha'tov v'ha'may'tiv la'kol sheh'b'chol yom va'yom Hoo hay'tiv, Hoo may'tiv, Hoo yay'tiv la'noo, Hoo g'mah'lah'noo, Hoo go'm'lay'noo, Hoo yig'ma'lay'noo la'ahd. L'chayn, oo'l'chesed, oo'l'rah'chah'mim, oo'l'reh'vach, ha'tza'lah v'hatzla'cha, b'racha vee'shoo'ah, neh'chah'mah par'nah'sah v'chahl'ka'lah, v'rah'cha'meem v'chayim v'shalom v'chol tov oo'mee'kol toov l'olam ahl y'chas'ray'noo.*

הַרְחֵמֵנוּ, הוּא יְמַלֹּךְ עָלֵינוּ לְעוֹלָם וָעֶד. הַרְחֵמֵנוּ, הוּא יִתְבַּרֵךְ בְּשִׂמְחָה וּבְאַרְצֵי. הַרְחֵמֵנוּ, הוּא יִשְׁתַּבַּח לְדוֹר וָדוֹר, וְיִתְפָּאֵר בְּנוֹ לְעֵד וּלְנֵצַח נְצָחִים, וְיִתְהַדַּר בְּנוֹ לְעֵד וּלְעוֹלָמֵי עוֹלָמִים. הַרְחֵמֵנוּ, הוּא יִפְרֹנְסֵנוּ בְּכָבוֹד. הַרְחֵמֵנוּ, הוּא יִשְׁבֹּר עָלֵינוּ מֵעַל צְוֹאֲרֵנוּ וְהוּא יוֹלִיכֵנוּ קוֹמְמִיּוֹת לְאַרְצֵנוּ. הַרְחֵמֵנוּ, הוּא יִשְׁלַח לָנוּ בְּרָכָה מְרֵבָה בְּבֵית הַזֶּה, וְעַל שְׂלַחַן זֶה שְׂאֲכָלְנוּ עָלָיו. הַרְחֵמֵנוּ, הוּא יִשְׁלַח לָנוּ אֶת אֱלֹהֵינוּ הַנְּבִיא זְכוֹר לְטוֹב, וְיִבְשֹׁר לָנוּ בְּשׂוֹרֹת טוֹבוֹת יְשׁוּעוֹת וְנַחֲמוֹת.

May the Merciful One reign over us forever and ever. May the Merciful One be blessed in heaven and on earth. May the Merciful One be praised for all generations; may He be glorified through us forever and ever; may He be honored through us to all eternity. May the Merciful One grant us an honorable livelihood. May the Merciful One break the yoke from our neck; may He lead us upstanding into our land. May the Merciful One send ample blessing into this house and upon this table at which we have eaten. May the Merciful One send us Elijah the prophet of blessed memory who will bring us good tidings of consolation and comfort.

*Ha'rah'chah'mahn Hoo yim'loach ah'lay'noo l'o'lahm vah'ed. Ha'rah'chah'mahn Hoo yit'ba'rach ba'sha'mayim oo'va'aretz. Ha'rah'chah'mahn Hoo yish'tah'bahch l'dor doh'rim v'yit'pah'ar ba'noo la'ahd ool'nay'tzach n'tza'cheem, v'yit'ha'dar ba'noo la'ahd ool'ol'may o'la'meem. Ha'rah'chah'mahn Hoo y'far'n'say'noo b'chah'voad. Ha'rah'chah'mahn Hoo yish'bor oo'lay'noo may'ahl tza'va'ray'noo v'Hoo yo'lee'chay'noo ko'm'mee'yoot l'ar'tzay'noo. Ha'rah'chah'mahn Hoo yish'lahch lah'noo b'racha m'roo'bah ba'ba'yit ha'zeh v'ahl shool'chahn zeh sheh'ah'chahl'noo ah'lahv. Ha'rah'chah'mahn Hoo yish'lahch lah'noo et Ay'lee'yahoo ha'na'vee za'choor la'tov, vee'va'ser la'noo b'so'roat toh'voat y'shoo'oot v'neh'chah'moat.*

**Guests recite the following line and, at one's parents' table, add words in parentheses**

הַרְחֵמֵנוּ, הוּא יְבָרֵךְ אֶת (אָבִי מוֹרֵי) בְּעַל הַבַּיִת הַזֶּה, וְאֶת (אִמִּי מוֹרֵתִי) בְּעַלַּת הַבַּיִת הַזֶּה, אוֹתָם וְאֶת בֵּיתָם וְאֶת זְרַעָם וְאֶת כָּל אֲשֶׁר לָהֶם

May the Merciful One bless (my revered father) the master of this house and (my revered mother) the mistress of this house.

*Ha'rah'chah'mahn Hoo y'vah'raych et (ah'vee mo'ree) ba'ahl ha'ba'yit ha'zeh v'et (ee'mee mo'rah'tee) ba'ah'laht ha'bayit ha'zeh. O'tahm v'et bay'tahm v'et zar'ahm v'et kol ah'sher la'hem.*

**At one's own table, recite:**

הַרְחֵמֵנוּ, הוּא יְבָרֵךְ אוֹתִי (וְאֶת אִשְׁתִּי/בְּעָלִי, וְאֶת זְרַעִי) וְאֶת כָּל אֲשֶׁר לִי

May the Merciful One bless myself (my wife/my husband and children) and all that belongs to me and all those who are participating in this meal.

*Ha'rah'chah'mahn Hoo y'vah'raych o'tee (vet eesh'tee/oo'ba'ah'lee vet zar'ee) v'et kol ah'sher lee.*

**All continue here:**

אוֹתָנוּ וְאֶת כָּל אֲשֶׁר לָנוּ, כְּמוֹ שֶׁנִּתְבָּרַכְנוּ אֲבוֹתֵינוּ, אֲבָרְכֵם יִצְחָק וְיַעֲקֹב: בְּכֹל, מְכֹל, כֹּל. כֵּן יְבָרֵךְ אוֹתָנוּ כְּלָנוּ יַחַד. בְּבְרָכָה שְׁלֵמָה, וְנֹאמַר אָמֵן:

May He bless us all together and all our possessions just as He blessed our forefathers Abraham, Isaac, and Jacob, with every blessing. May He bless us all together with a perfect blessing, and let us say, Amen.

O'tah'noo v'et kol ah'sher lah'noo k'mo sheh'nit'bar'choo ah'vo'tay'noo Avraham, Yitzchak v'Yaakov bah'kol mee'kol, kol, kayn y'vah'raych o'tah'noo koo'lah'noo ya'chahd biv'rah'chah sh'lay'mah v'no'mar ah'mayn.

בְּמָרוֹם יְלַמְדוּ עֲלֵיהֶם וְעַלֵּינוּ זְכוּת, שֶׁתְּהֵא לְמִשְׁמֶרֶת שְׁלוֹם, וְנִשְׂא בְּרַכָּה מֵאֵת ה' וְצַדִּיקָה  
מֵאֵ-לֹקֵי יִשְׁעֵנוּ, וְנִמְצָא חֵן וְשִׂכָל טוֹב בְּעֵינֵי אֱ-לֹקִים וְאָדָם:

May they in heaven find merits with us so that we may enjoy a lasting peace. May we receive blessings from the L-rd, justice from the G-d of our salvation, and may we find favor and good sense in the eyes of G-d and men.

Bah'ma'roam y'lahm'doo ah'lay'hem v'ah'lay'noo z'choot sheh'tehay l'mish'meh'ret shalom. V'nee'sah v'racha may'ayt Ah'doh'nai, oo'tzedaka may'Eh'lo'hay yish'ay'noo, v'nim'tza chayn v'say'chel tov b'ay'nay Eh'lo'him v'ah'dahm.

### ON SHABBAT

הַרְחֵמֵנוּ, הוּא יִנְחִילֵנוּ יוֹם שְׁבֻלֵי שַׁבָּת וּמְנוּחָה לְחַיֵּי הָעוֹלָמִים.

May the Merciful One cause us to inherit the day that will be all Sabbath and rest in the eternal life.

Ha'rah'chah'mahn Hoo yahn'chee'lay'noo yom sheh'koo'lo Shabbat oom'noo'chah l'chayay ha'o'la'meem.

הַרְחֵמֵנוּ הוּא יִזְכֵּנוּ לַיְמֵי מְשִׁיחַ וְלַחַיֵּי הָעוֹלָם הַבָּא. מְגִדוֹל יְשׁוּעוֹת מְלִכּוֹ, וְעֵשָׂה חֶסֶד לְמִשְׁיחוֹ  
לְדוֹד וּלְזֵרְעוֹ עַד עוֹלָם: עֵשָׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם, עַלֵּינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן:

May the Merciful One enable us to live in the days of the messiah and in the world to come. He is the tower of salvation of His chosen king and shows kindness to His anointed prince, to David and his descendents forever. He who creates peace in His heavenly heights, may He grant peace for us and for all Israel; and say, Amen.

Ha'rah'chah'mahn Hoo y'zah'kay'noo lee'moat ha'mashiach oo'l'chayay ha'o'lahm ha'ba. Mig'doal y'shoo'oot mahl'ko v'oh'seh chesed lim'shee'cho, l'David oo'l'zar'oh ahd o'lahm. O'seh shalom bim'ro'mahv Hoo ya'ah'seh shalom ah'lay'noo v'ahl kol Yisrael v'im'roo Ah'mayn.

יִרְאוּ אֵת ה' קְדוֹשׁוֹ, כִּי אֵין מִחְסוֹר לִירְאָיו: כְּפִירִים רָשׁוּ וְרַעְבוּ, וְדוֹרְשֵׁי ה' לֹא יִחְסְרוּ כָּל טוֹב:  
הוֹדוּ לָהּ כִּי טוֹב, כִּי לְעוֹלָם חֶסֶדוֹ: פּוֹתַח אֵת יְרֵךְ, וּמִשְׁבִּיעַ לְכָל חַי רְצוֹן: בְּרוּךְ הַגִּבּוֹר אֲשֶׁר  
יְבַטַח בֵּהּ, וְהָיָה הוּא מְבַטַחוֹ: נֶעַר הָיִיתִי גַם זָקֵנְתִי וְלֹא רָאִיתִי צָדִיק נֶעְזֵב, וְזֵרְעוֹ מְבַקֵּשׁ לָחֵם:  
ה' עָז לְעַמּוֹ יִתֵּן, הוּא יְבָרֵךְ אֶת עַמּוֹ בְּשְׁלוֹם:

Revere the L-rd, you His holy ones for those who revere him suffer no want. Lions may be hungry and starving, but those who seek the L-rd shall not lack any good thing. Give thanks to the L-rd, for He is good; His kindness endures forever. You open Your hand and satisfy the desire of every living thing. Blessed is the man who trusts in the L-rd, and whose trust is in the L-rd. I have been young and now I am old, but never have I seen the righteous man forsaken, nor his children wanting bread. The L-rd will give strength to his people; the L-rd will bless His people with peace.

Ye'roo et Ah'doh'nai k'do'shav kee ayn mahch'sor lee'ray'ahv. K'fee'rim ra'shoo v'rah'ay'voo, v'dor'shav Ah'doh'nai lo yach's'roo chol tov. Ho'doo la'Ah'doh'nai kee tov kee l'oh'lahm chas'doh. Po'tay'ach et yah'deh'chah oo'mas'bee'ah l'chol chai rah'tzon. Ba'ruch ha'gever ah'sher yiv'tach ba'Ah'doh'nai, v'ha'yah Ah'doh'nai miv'tah'cho. Na'ar ha'yee'tee, gahm za'kahn'tee, v'loo rah'ee'tee tzaddik neh'eh'zavh v'zar'oh m'vah'kaysh lah'chem. Ah'doh'nai oaz l'ah'mo yee'tayn, Ah'doh'nai y'vah'raych et ah'mo va'shalom.



*a gourmet  
shabbat recipes  
(traditional recipes from  
america's top chefs)*

*shabbat across america and canada at home  
a project of njop*



*cover art by jonah weinrib*



## Wolfgang Puck: GEFILTE FISH

(serves 12)

- |   |   |
|---|---|
| <p>1 head (about 2½ pounds) green cabbage<br/>2 cups matzoh meal<br/>1 quart fish stock<br/>1 tablespoon olive oil<br/>½ medium onion, minced<br/>2 pounds of fish fillets, such as pike, carp, or whitefish, cut into chunks</p> | <p>3 eggs, separated<br/>½ cup chopped Italian parsley<br/>2 to 3 teaspoons salt<br/>2 tablespoons (6 or 7 sprigs) chopped fresh tarragon leaves<br/>½ teaspoon freshly ground white pepper<br/>cayenne pepper to taste<br/>1 medium carrot, peeled and cut into julienne<br/>1 medium leek, white part only, cut into julienne</p> |
|---|---|

1. Preheat the oven to 375 F. Blanch the head of cabbage in boiling salted water, about 5 minutes, then place in a basin of cold water. Remove the whole leaves and cut away the tough core. As you peel off the outer leaves, you may have to return the head of cabbage to the boiling water to soften the inner leaves. Dry on a clean towel and reserve.
2. Place the matzoh meal in a small bowl. Cover with 1 cup of stock and let soak until needed.
3. In a small skillet, heat the olive oil. Over medium heat, sauté the onion until wilted, 4 to 5 minutes. Do not brown. Cool.
4. In a wooden bowl or on a chopping board, chop the fish fine with a chopper or large knife. Add the matzoh meal with the stock, the cooled onions, the 3 egg yolks, the chopped parsley and tarragon, 2 teaspoons of salt, white pepper, and cayenne, and continue to chop until well combined. In a clean, medium bowl, whisk the egg whites until firm but not stiff. Stir a little into the fish mixture, and then quickly but gently fold in

*the remaining whites. To test for flavor, bring a little fish stock to a simmer, add a small ball of the fish mixture and cook for about 5 minutes. Taste and correct seasoning.*

5. Heat the remaining fish stock and spoon a little into an 11 x 17-inch baking pan. Divide the fish mixture into twelve portions, about 4 ounces each, and enclose each portion in one or two cabbage leaves. You will find that when the leaves get smaller, you will have to use two leaves to wrap the fish. As each package is formed, place in the prepared baking pan, seam-side down. This size pan holds the 12 packages comfortably. Pour the remaining stock over the fish and top with the julienned carrots and leeks. Cover the pan with foil and bake for 30 minutes. Let cool in the stock and refrigerate until needed.

*Presentation: Place one package of fish on each of 12 plates, garnishing with some of the julienned carrots and leeks. Serve with horseradish, white or red.*

*Eating gefilte fish has some practical advantages over eating whole fish with bones, according to Jewish law. On Shabbat, one must be careful not to select and remove inedible items (bones) from edibles (fish). Although there are permissible ways to separate the fish from the bones while eating, gefilte fish circumvents the problem (Minchat Shabbat).*



## Rosely Himmelstein: "BEST CHICKEN SOUP"

(serves 10-12)

4 quarts of chicken broth  
(recipe follows)  
2 chickens, quartered and  
rinsed

2 large carrots, peeled and  
cut up  
2 large onions, peeled and  
cut up  
2 stalks of celery  
2 leeks, white and light-  
green parts only,  
washed well  
2 parsnips, peeled and cut up  
2 parsley roots, with greens  
2 sweet potatoes, peeled  
6-7 stems of dill  
(a handful)  
2 small rutabaga,  
peeled and cut up  
a few sprigs of cilantro  
(optional)  
salt and pepper to taste

### Broth (serves about 4 quarts)

4 pounds of chicken  
(I use wings and backs)  
6 garlic cloves

2 carrots, peeled  
2 bay leaves  
2 celery stalks  
2 leeks  
2 onions, studded  
with 8 whole cloves

Combine all ingredients with 20 cups of water. Bring to boil. Simmer over medium heat for 1½ hours, stirring occasionally. Cool, then strain. If not using immediately, refrigerate (for up to three days) or freeze.

1. Put chicken broth in pot and bring to boil.
2. Add chicken. Return to boil, lower heat.
3. Gently simmer uncovered for 1 hour.
4. Add the rest of the ingredients.
5. Simmer for one-half hour more, stir occasionally.
6. Skim fat from top.
7. Pour into bowls, into each add a slice of carrot and a sprig of cilantro.

*If storing, let soup cool before refrigerating. When cold, remove the fat that rises to the surface.*



## Sara Moulton: GRATED CARROT SALAD (serves 8-12)

6 tablespoons  
extra virgin olive oil

2 teaspoons cumin seeds  
2 teaspoons paprika  
2 pounds carrots  
(about 16 medium)  
2/3 cup golden raisins  
2/3 cup chopped pimiento  
stuffed green olives  
½ cup rinsed, dried, and  
chopped fresh cilantro  
1-2 teaspoons fresh  
lemon juice, or to taste  
2 teaspoons sugar  
1 teaspoon kosher salt

*If you have a grating disk on your food processor, this makes a perfect weeknight salad. Tossed with cumin and paprika flavored oil, raisins, olives and lemon juice, it is a refreshing change from the usual green salad or cole slaw.*

1. Heat the oil in a small skillet over medium low heat. Add the cumin seeds and cook until they turn a shade darker and become fragrant, about 4 minutes. Remove the pan from the heat, stir in paprika, and let the mixture cool.
2. Meanwhile, coarsely grate the carrots, preferably using the coarse grating disk on a food processor. Toss the carrots with the cooled oil mixture, raisins, olives, cilantro, lemon juice to taste, sugar and salt. Serve at room temperature or cover, refrigerate and serve later.



**Bobby Flay:**  
**SPANISH SPICED**  
**RUBBED CHICKEN**  
**WITH MUSTARD GREEN**  
**ONION SAUCE** (serves 12)

*Mustard-Green Onion Sauce*

¼ cup aged white wine vinegar  
 3 tablespoons Dijon mustard  
 ¾ cup pure olive oil  
 Salt and freshly ground pepper  
 ¼ cup thinly sliced green onions  
 3 tablespoons finely chopped fresh flat leaf parsley

*Whisk together vinegar and mustard in a large bowl. Slowly whisk in the oil until emulsified*

*and season with salt and pepper to taste. Fold in the green onions and parsley.*

**Spanish Spice Rub**

9 tablespoons Spanish paprika  
 3 tablespoon cumin seeds, ground  
 3 tablespoon mustard seeds, ground  
 6 teaspoons fennel seeds, ground  
 6 teaspoon coarsely ground black pepper  
 6 teaspoons kosher salt

*Whisk together all ingredients in a bowl, set aside.*

Salt  
 Spanish Spice Rub  
 Olive oil  
 Chopped parsley, for garnish  
 12 bone-in chicken breasts,  
 French cut

*Heat grill to medium. Season each chicken breast with salt on both sides. Rub each breast on the skin-side with the rub, drizzle each piece with a few teaspoons of olive oil and place on the grill, rub-side down. Grill for 5-6 minutes or until slightly charred and a crust has formed.*

*Turn the breasts over, close the cover and continue cooking for 6-7 minutes or until just cooked through. Spoon some of the Mustard-Green Onion Sauce onto a platter and place the breasts on top. Garnish with chopped parsley and serve remaining sauce on the side.*



**Jeff Nathan:**  
**APPLE CIDER BRISKET**

(serves 8-10)

- 2 tablespoons vegetable oil
  - 1 six-pound beef brisket,  
outer fat trimmed
  - 3 large onions, halved lengthwise and  
thinly sliced into half moons
  - 3 cups apple cider, as needed
  - ½ cup unsulfured molasses
  - 6 garlic cloves thinly sliced
  - kosher salt and freshly ground black  
pepper to taste
- 1 tablespoon chopped fresh rosemary or  
1½ teaspoons dried rosemary
  - 1 tablespoon chopped fresh thyme or  
1½ teaspoons dried thyme

1. Position a rack in the center of the oven and preheat the oven to 325 F.
2. Heat the oil in a large Dutch oven or small roasting pan over medium-high heat. Add the brisket and cook, turning once, until browned on both sides, about 8 minutes. Transfer to a plate.
3. Add the onions to the same pot and cook, stirring occasionally, just until softened, about 5 minutes. Place the brisket on top of the onions, add the cider and molasses, and sprinkle the meat and onions with the garlic, rosemary and thyme. If necessary, add more cider (or even water), to almost cover the brisket. Bring to a simmer, then cover tightly. Place in the oven and bake until the brisket is fork-tender, about 3 hours.
4. Uncover and let the brisket cool in the pot. Cover and refrigerate until the next day.
5. Scrape off and discard any hardened fat on the surface of the cooking liquid. Transfer the brisket to a carving board, and slice thinly against the grain.
6. Meanwhile, bring the cooking liquid to a boil over high heat. Taste, and if the flavor needs concentrating, simmer for a few minutes to evaporate excess liquid. Season with salt and pepper. Return the sliced brisket to the liquid, reduce the heat to medium-low, and simmer until heated through. Serve hot with the onions.



egg noodles  
soy sauce

**Jean-Georges  
Vongerichten:  
BRISKET OF BEEF  
BRAISED WITH ONIONS  
AND CHILIES**

(serves 6-12 depending on  
size of brisket)

1 brisket of beef  
11 onions  
5 large carrots  
1 head of celery  
2 red finger peppers (chilies)  
chicken stock to almost cover

*Thinly slice 7 onions into small dice, and slice chilies very thin. Sauté onions and chilies with olive oil and season with salt. Cook over medium heat, stirring until onions are chestnut brown. Trim excess fat from brisket, but leave an even layer on top. Peel remaining onions, carrots and clean the celery. Cut all into a large dice. Place in deep pan and add brisket, which has been generously seasoned with salt and pepper. Pour the hot stock into the pan until it covers*

*the brisket halfway. Spoon the caramelized onions on top and smooth to form an even layer 1" thick covering the top of the brisket. Cover the pan and cook in a 325 F convection oven, gently basting every ½ hour until paring knife can be inserted without any resistance. Remove brisket, strain juice, then return brisket to juice to cool. When cool, cut into pieces weighing about 2½ oz. and about 2½ inch square.*

**to serve:**

*To reheat, place 3 squares of the meat in a small pan and cover halfway with braising liquid. Bring to a simmer and then put in a hot oven, basting constantly until meat is soft to the touch and juice is sauce consistency.*

*The onions on top should be well glazed and almost crispy in texture. Season with soy sauce. Cook egg noodles in boiling salted water until tender, drain and place in a bowl. Top with beef and pour juices around.*



**Joan Nathan:**  
**BROCCOLI/  
 POTATO KUGEL**

(serves 8-10)

- 1 medium onion, diced
- 3 tablespoons vegetable oil
- 3 cloves garlic, chopped
- 6 large eggs
- 1/3 cup mayonnaise
- 1/3 cup matzah meal
- 1 tablespoon salt
- 1/2 teaspoon ground pepper
- 2 pounds broccoli, cut into florets,  
and cooked

4 tablespoons panko or challah crumbs  
 2 large potatoes (about 2 lbs.),  
 peeled and boiled

1. Sauté the onion in the vegetable oil in a small frying pan until browned. Add the garlic and stir for a minute or two. Set aside.
2. In a large mixing bowl, mash the potatoes and stir in the eggs one by one to incorporate them well. Add the mayonnaise, matzah meal, salt and pepper, stirring well. Then fold in the onion and the broccoli.
3. Grease a 9 x 13 inch baking pan and spoon in the mixture, spreading evenly. Sprinkle with the panko or challah crumbs. Bake in a preheated 350 F oven for 50 minutes or until golden.

**Aidel Buchwald:**  
**SWEET NOODLE KUGEL**

(serves 12)

- 1 bag wide noodles cooked
- 1 1/2 cups sugar
- 6 eggs
- 1 stick margarine, melted
- 2 1/2 cups Coffee Rich
- 2 teaspoons vanilla extract

*Mix and pour into ungreased 9 x 13 inch Pyrex baking dish.*

*Bake uncovered at 325° F for 1 1/4 hours.*

*If kugel becomes too brown while baking, cover and then continue baking.*



non-stick cooking spray with flour in it,  
like Pam or Bakers Joy  
1 cup all-purpose flour

### Susie Fishbein: QUICK AND EASY CHOCOLATE CAKE

(serves 8-10)

1 cup sugar  
½ cup unsweetened cocoa powder  
½ teaspoon baking soda  
½ teaspoon baking powder  
¼ teaspoon salt  
1 cup parve soy milk  
1/3 cup canola or vegetable oil  
1 teaspoon pure vanilla extract  
1 large egg  
confectioner's sugar

1. Preheat the oven to 350 F
2. With the can of non-stick cooking spray, coat an 8" or 9" round baking pan.  
*If you only have the spray without the flour, then add 2 teaspoons of flour into the pan. Shake it over a garbage can to spread it around and shake out the extra.*
3. In the large mixing bowl, use a wooden spoon or silicon spatula to combine the flour, sugar, cocoa powder, baking soda, baking powder and salt.
4. Add the soymilk, oil and vanilla.  
*Crack the egg and add it to the bowl.*
5. Beat with an electric mixer for 3 minutes until all combined and the batter is creamy.
6. Pour the batter into the prepared pan.
7. Place the pan in the oven and bake for 30 minutes. When a toothpick is pushed into the center of the cake, it should come out clean. If it is not clean, bake for another 5 minutes.
8. Remove the cake from the oven and let it cool for 10 minutes in the pan.
9. Using a dull knife or thin metal spatula, go around the rim of the cake to loosen it from the pan. Turn the pan over and remove the cake. Let it cool completely on a wire rack. This will help air circulate to both sides and cool it properly.
10. When you are ready to serve the cake, lay 2 forks criss-crossed across the top of the cake.
11. Place the confectioner's sugar into a small sieve. Tap it over the cake.
12. Carefully lift up the forks.  
*You will be left with a pretty design.*



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The material in the Friday Night Guide was written and prepared by Sarah Rochel Hewitt.