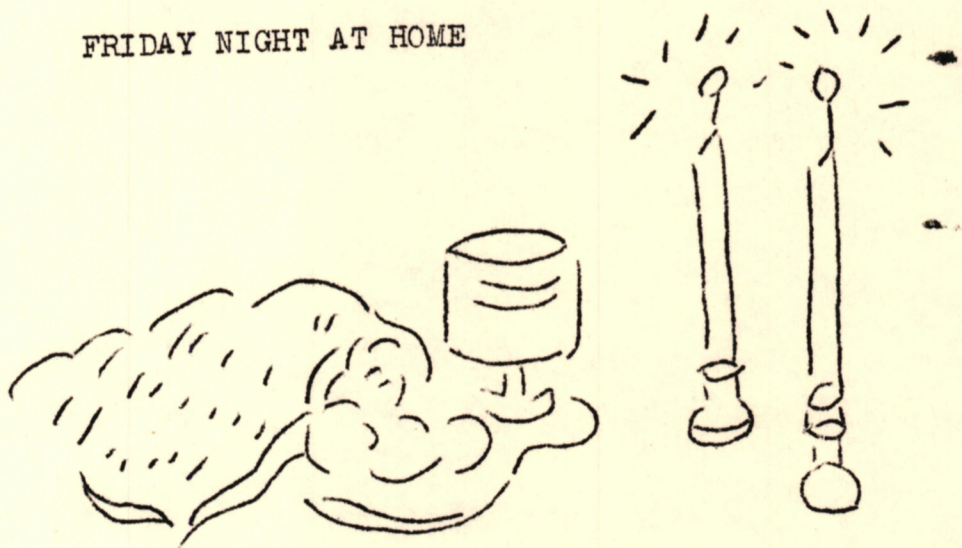


A GUIDE FOR  
FRIDAY NIGHT AT HOME



prepared by Rabbi Norman Lamm

Congregation Kodimoh

Springfield, Mass.

5718-1958



## Introduction

THIS "Guide" is intended for those who will be conducting their Kabbalas Shabbos services at home on Friday evenings. Of course, if it is at all possible to attend regular Friday Evening Services in the synagogue - do so. It is always better to pray with a Minyan. But if, for one reason or another, you cannot do so remember that prayer is always appropriate at home. The following pages will give you some idea of how the home should be prepared for the Sabbath, how parents and children together should use the Siddur for this "home service", and how the Sabbath meal should be conducted.

ESPECIALLY where there are children who have some reading ability in Hebrew, every attempt should be made to follow this procedure religiously, so that it may become a permanent feature of your family life. When father and son, and mother and daughter cooperate in welcoming the Sabbath, it will always remain for the children as well as for the parents an experience of beauty and joy which they will never forget, always look forward to, and serve to bring the family together in a genuinely Jewish way.

IMPORTANT beyond everything else in this matter, is the attitude that you, the parent, bring to this experience. The children should be able to discern your enthusiasm, the importance you place upon this Kabbalas Shabbos procedure, the quiet joy and relaxed dignity you bring to it. It is up to you to make it a happy, attractive and authentically religious experience to them.



ALMOST as important as the Shabbos itself, in traditional Jewish life, is the Erev Shabbos, the day before the Sabbath with all its busy and - for children - exiting preparations. The amount and intensity of the preparation in the home on Fridays will not only determine how well Shabbos will be observed, but will be a clear indication to your children of the significance you attach to it and the love with which you look forward to it. The more "fuss" about it, the more will they sense the feeling of personal participation, so that Shabbos will become for them a joyful and lovely time, not a chore.

MOTHER, more than anyone else, is in charge of the Erev Shabbos preparations. It is up to her to see to it that the home is cleaned and made even more attractive than any other day. Try to involve the children in the home-cleaning and preparation if at all possible. Every member of the household should be washed and dressed in their finest clothes. The table should be covered with a white tablecloth. On it should be the two Challos (they must NOT be sliced) covered with a white cloth. (You may also use a large Challah and a small roll, or a Matzoh). The table should be completely set before the lighting of the candles (this, too, is done on the table). Of course all cooking must be done before Shabbos, and the electric lights should be set as you want them, all before the candles are lit. The wine and Kiddush cup should be on the table too.

BEFORE candle-lighting, it is an ancient and beautiful Jewish custom for the housewife to make a charity-donation ("tzedakah"). Provide yourself with a "pushke" (coin-box for various charitable institutions) for this purpose. Make this a regular habit, with the children joining in of the giving of a few coins for "tzedakah."



THE LIGHTING of the candles should be done no later than the time mentioned in the calendar of your congregational bulletin. You may light a minimum of two candles, or one for each member of the household. The daughters should be with Mother as she kindles the candles, her hair covered, and with hands over her eyes recites the blessing as follows:

BO-RUCH ATO ADONAY ELOHEINU MELECH HA-OLAM KID-SHANU  
BE-MITZVOSAV VE-TZEEVANU LE-HADLIK NEIR SHEL SHABBOS.

The children here answer AMEN to the mother's blessing. All say: GUT SHABBOS.

### The Service

OUR FRIDAY evening service is divided into two parts: the Kabbolas Shabbos and the Maariv. The Kabbolas Shabbos consists primarily of 6 introductory Psalms, the Lecha Dodi hymn and the Sabbath Psalm. The Maariv consists of the usual blessings, the Shema, a special Sabbath Shemoneh Esrei and the conclusion.

IN CONDUCTING these services at home, your goal should be to have you and the children recite the entire service from beginning to end. It may take some time, however, until this can be done. That is why we have suggested some variations in the Kabbolas Shabbos - but all with the view of eventually "davening" the entire service. No omissions are suggested where Halacha (Jewish Law) forbids them, as in the central portion of the Maariv service.

HAVE your family seated either in the living room or about the Shabbos table. The role of "Chazzan" or Cantor is rotated, children and parents each taking the part in turn. This consists of reading aloud (or chanting) the first and the last verse of every passage. Certain parts will be recited in unison, certain



parts silently and by each individual, and - where desired - certain English readings will be recommended. The Siddur we suggest, and to which page numbers refer, is the Prayer Book for Sabbath and Festivals, by Philip Birnbaum (Hebrew Publishing Co., N. Y.). Do not despair if things do not go too smoothly at the beginning. With a little practice, it will become the rich and rewarding Jewish experience it should be.

### The Kabbolas Shabbos

THE "CANTOR" begins by reading aloud the first verse on p.23. Everyone then reads to the end of that paragraph by himself, when the "Cantor" recites the last verse. The second "Cantor" then repeats the same procedure for the second paragraph, in the middle of the same page, concluding with the final verse of the psalm in the middle of p.25. (NOTE: after a few weeks' practice, the same should be done for the three psalms from the middle of p.25 to the bottom of p.27. Until such a time, you may skip these). Everyone now rises, and the "Cantor" (the next one, of course) recites the last line on p.27. Everyone then joins him in reading the rest of the psalm in unison (to the middle of p.29). The next prayer (ANA Be-KOACH, from the middle of 29 to the 3rd line from the bottom) can be recited aloud by the next Cantor, or by all in unison, or by a "cantor" who will read it only in the English (p.30 from "By the great power" to second line from the bottom), or by all in English in unison.

THE LECHA DODI, beginning at the bottom of p.29, should be sung in the usual melody. Here, too, one person takes the "Cantor's" part, with the others joining in as the congregation. While eventually you will want to recite the entire



hymn, you may begin by reciting only the stanzas that follow: the last 2 lines on p.29 the first 2 stanzas on p.31 and the last 2 stanzas, which are found at the top of p.33. (The Cantor recites the first 2 lines, with everyone joining in singing the refrain LECHA DODI).

THE SABBATH Psalm, consisting of the passage in the middle of p.33 and the one at the top of p.35, should be recited in "rotation" as were the very first psalms, mentioned above.

(NOTE: The Kaddish, the Borchu and certain other prayers are not to be recited at all, at any time, unless a Minyan is present).

#### The Maariv

THE MAARIV service begins after the Borchu, towards the top of p.43. For the two passages that follow, the "Cantor" will again recite the opening and concluding verses, with the rest reading each paragraph silently. (if there is a child who can read only English, let him recite aloud the English paragraph on p.44 beginning "Thou has loved").

THE SHEMA, beginning at the 4th line from the bottom on p.43, should be sung aloud by all together (the second line is recited silently) and read until the end of the first paragraph at the top of p.45. All then read silently to the end of the second line on p.47. The Cantor then reads the 3 words "A-DONAY ELOHEICHEM EMESS", and all read silently to the middle of the page. If your family knows the melodies for MI CHAMOCHA and ADONAY YIMLOCH, sing them. Otherwise, the Cantor merely recites them. The last paragraph which begins at the bottom of p.47 and continues to the top of 49 can be recited by all in unison...or only the first and last verses by the Cantor, with another child



reading the English aloud. The 2nd paragraph on p.49 should be recited in unison, while standing. Skip the Kaddish that follows.

THE SHMONE ESREI is recited while standing erect, facing east. It is recited silently, by each individual for himself. It begins at the top of p.51 and continues to the end of the 2nd paragraph of p.59 (skip the parts, such as are marked for Pesach or Yom Kippur etc.) When everyone is finished, and while standing, all-together sing the ALEINU from the middle of p.63 to the middle of p.65, reciting silently those parts which are not sung. You may conclude the service either with ADON OLAM on p.67 or Yigdal p.79. (NOTE: for those who can read no Hebrew, a number of transliterations of Friday Night prayers appear on pp.475-8).

#### THE Kiddush

YOUR FAMILY is now ready to be seated about the Shabbos table. Here we begin with the SHOLOM ALEICHEM on p.67 (middle of page). Sing the usual melody with which you are acquainted.

THE RECITATION of the Kiddush proper can be done one of two ways. Either Father recites Kiddush first (p.69) and then each of his sons, each separately, or all can sing and recite the Kiddush together. It is recited while holding the filled Kiddush cup in the right hand, and while standing.

#### WASHING THE HANDS AND THE MOTZI

THE FAMILY then proceeds to the (kitchen) sink, where Father, then Mother, then the children wash their hands as follows: take a cup, fill with water and pour left hand over right hand. Do this three times. Then do same with right hand to left hand (from wrist down). All dry their hands together, reciting the following blessing (aloud, in unison): BA-RUCH ATA ADONAY ELOHEINU MELECH HA-OLAM ASHER KID-SHANU BE-MITZVOSAV VE-TZIVANU NE-TEELAS YADAYIM.



Without any interruption, such as conversation, the family takes its place at the table. Father uncovers the Challos, and with his special knife makes a slight cut or partial slice of the Challah to his right. He then puts the knife down, raises both Challos in both hands, and recites the MOTZI. He then slices the Challah where he began it, puts a bit of salt on the sliced Challah and eats it, then distributes a piece of Challah to each member of the family who recites the Motzi before eating.

THE SABBATH meal should be "fleisig". Guide the discussion along Jewish lines - ask your youngsters what they learned in Hebrew school etc. These discussions can often become quite stimulating to parents and children. The happy atmosphere of the Shabbos meal is enhanced by the singing of Zemiros, which you will find on pp. 71 and 73. If you are unfamiliar with them, ask your children to teach you Hebrew songs of a religious nature - any kind, provided everyone joins in.

THE "BIRCHAS HA-MAZON" or "benching" marks the end of the meal. Provide "bentcherlech" (booklets containing the blessings) for your family. Learn the melody for the Birchas Hamazon, and sing it from beginning to end. If that is too much, read at least the first three paragraphs before singing the final passage.

.....

THE ABOVE procedure may seem somewhat complicated at first reading. Actually, it is quite simple. After a few weeks, you and your family will look forward to it eagerly. It will draw you closer to each other, bring a genuine Shabbos spirit into your home, and impress your children with the fact that our great heritage was not meant only for Hebrew School hours, but as a magnificent gift from God to all Israel. It will make your home what it was meant to be - a miniature Sanctuary. Good luck - and Gut Shabbos!