

SHINE A LIGHT SHABBAT DINNER GUIDE

ONETABLE



SHINE
A LIGHT
SHABBAT

SHINE A LIGHT SHABBAT REFLECTION

This Chanukah, we will come together to observe the inaugural [Shine A Light Shabbat on Friday, December 8](#). Through the lens of Shabbat, we celebrate the richness of Jewish culture and come together with our allies to acknowledge the challenges the Jewish community faces.

As we light the Shabbat candles and break bread together, we are reminded that the strength of our community lies in proudly celebrating our culture and rituals, collective commitment to learning and standing resilient against the darkness of hate.

Shabbat dinner is an opportunity to be in community and learn from and with one another. The ritual of welcoming guests, Hachnasat Orchim, is one of the most fundamental Jewish principles. We express hospitality by welcoming guests or graciously being welcomed, while honoring the value in all human beings (kavod ha'briot). We invite you to join us by gathering people in your communities for Shine A Light Shabbat to shine a light on antisemitism and hate. There is no better time to bring loved ones, community members, and friends around the table to help root out antisemitism and hate, wherever they appear.



ABOUT SHABBAT

In Jewish tradition, the world was created over the course of seven days: six days of work followed by the seventh day, Shabbat, a day of rest. Shabbat is not a postscript, it is as important a part of bringing the world into being as any of the days of active creation. Judaism teaches that human beings are responsible for continuing the work of creation by making the world a better place, day after day, week after week. Shabbat isn't about what we can't do on this one day, it's what we can do on the other six if we take the time to end our week with intention on Friday night.

ABOUT SHABBAT DURING CHANUKAH

During the times when the days get shorter and the sun sets earlier each day, Shabbat is an opportunity to take comfort in tradition and find connection in community. The Shabbat that falls during Chanukah is a double blessing. Both Chanukah and Shabbat are times when we celebrate light. If you are lighting a menorah for Chanukah and candles for Shine A Light Shabbat, remember to light your Chanukah candles first. Shabbat is a time when work is forbidden and our ancestors who created these rituals considered lighting fire to be a form of work, so we light the Shabbat candles last, as a final work-related act before Shabbat officially begins.



"A candle loses nothing by lighting another candle."

—James Keller

LIGHT THE CANDLES

Traditionally, on Shabbat, we light at least two candles, but this is a place to experiment; some folks like to light two candles per home, others light two per person.

It is a custom to bring the light in from the candle to your eyes with your hands three times before you say the blessing and to cover your eyes with your hands while you say the blessing. Consider how you want to spread the light of the Shabbat and Chanukah candles with your guests and how you might bring the light into yourself however is meaningful to you. Light your Chanukah candles first and the Shabbat candles last, as a final work-related act before Shabbat officially begins.

SAY:

ברוך אתה, יי אלהינו, מלך העולם, אשר קדשנו במצותיו, וצונו להדליק נר של שבת.

Baruch Atah Adonai Eloheinu Melech ha'olam asher kidshanu b'mitzvotav vitzivanu l'hadlik ner shel Shabbat.

Blessed is the One who makes us holy through commandments and commands us to kindle the light of Shabbat.



“A little light drives out much darkness. May we all help light up the world.” —Rabbi Jonathan Sacks z”l

SAY A BLESSING FOR EACH OTHER

In Jewish tradition, celebrations often begin with blessing those present, a reminder that while the festive season holds space for us to feel blessed, we are also empowered to bless others. We invite you to turn to another guest and offer one of the blessings below, or whatever good wishes are in your heart.

SAY:

בְּרַכְךָ יי, וְיִשְׁמְרֶךָ יְאֵר יי פְּנֵי אֱלֹהֵי, וְיִחַנְנֶךָ יֵשׂא יי פְּנֵי אֱלֹהֵי, וְיִשֶׁם לְךָ שְׁלוֹם.

Y’varechicha Adonai v’yishmirecha Ya’eir Adonai panav eilecha vichuneka Yisa Adonai panav eilecha v’yasem l’cha shalom.

May you be blessed and guarded May you know favor and grace May you give and receive kindness and peace.



"There are two ways of spreading light: to be the candle or the mirror that reflects it." —Edith Wharton

BLESS THE WINE

Traditionally we bless the fruit of the vine, wine or grape juice. If you don't have wine or grape juice, feel free to substitute your beverage of choice. Shabbat wine is served in a special Kiddush cup. But any cup will do. It can be your favorite cup, a cup reserved for this purpose, or your everyday cup.

It is customary to hold your Kiddush cup when you say the blessing. After the blessing, sometimes people pass the cup around the room for each person to take a sip from the Kiddush cup, but it is a Jewish teaching that all open beverages are blessed during the Kiddush so feel free to keep your cup to yourself.

SAY:

בָּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגֶּפֶן. בָּרוּךְ אַתָּה, יי, מְקַדֵּשׁ הַשַּׁבָּת.

Baruch Atah Adonai Eloheinu Melech ha'olam borei p'ri ha'gafen. Baruch Atah Adonai m'kadesh ha'Shabbat.

Blessed is the One who creates the fruit of the vine. Blessed is the One who sanctifies Shabbat.



“It is better to light one small candle than to curse the darkness.” —Eleanor Roosevelt

WASH YOUR HANDS

Between blessing the wine and the bread, many choose to wash their hands as an act of symbolism. This practice dates all the way back to the time of the first and second Temple period when the Israelites made special offerings on Shabbat. In order to make these offerings, they cleansed their hands with fresh water then raised up their hands and recite a blessing.

Traditionally, a ceremonial cup (ideally with two handles) is filled with water and poured over each hand (some people pour three splashes over each hand, the minimum is twice), then the blessing (Netilat Yadayim) is recited, hands are dried, and then the blessing over challah (Motzi) is said. Many people do not speak between Netilat Yadayim and Motzi.

SAY:

ברוך אתה ה' אלהינו מלך העולם אשר קדשנו במצוותיו וצונו על נטילת ידים

Baruch Atah Adonai, Eloheinu Melech ha-olam, asher kidshanu b'mitzvotav vitzivanu al n'tilat yadayim.

Blessed are You, Infinite One, who makes us holy through our actions and honors us as we raise up our hands.



“Look at how a single candle can both defy and define the darkness.” —Anne Frank

BLESS THE BREAD

Challah is the bread traditionally used for Shabbat. But don't stress — any bread will do. Whatever kind of bread you use, take it out of its packaging and place it on its own plate on the table. Cover your bread with any kind of cover, from a napkin to an ornate embroidered cloth.

When we bless the bread, we like to acknowledge the interconnectedness of all of those in our community who brought forth this bread to us - so many hands have been involved in getting challah to our table. Sometimes people will have all guests touch the challah and other times, one person will touch the challah and the remaining guests will make a chain of connections to the challah through that person. Consider how you would like your guests to connect to each other during this blessing.

SAY:

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

Baruch Atah Adonai Eloheinu melech ha'olam ha'motzi lechem min ha'aretz.

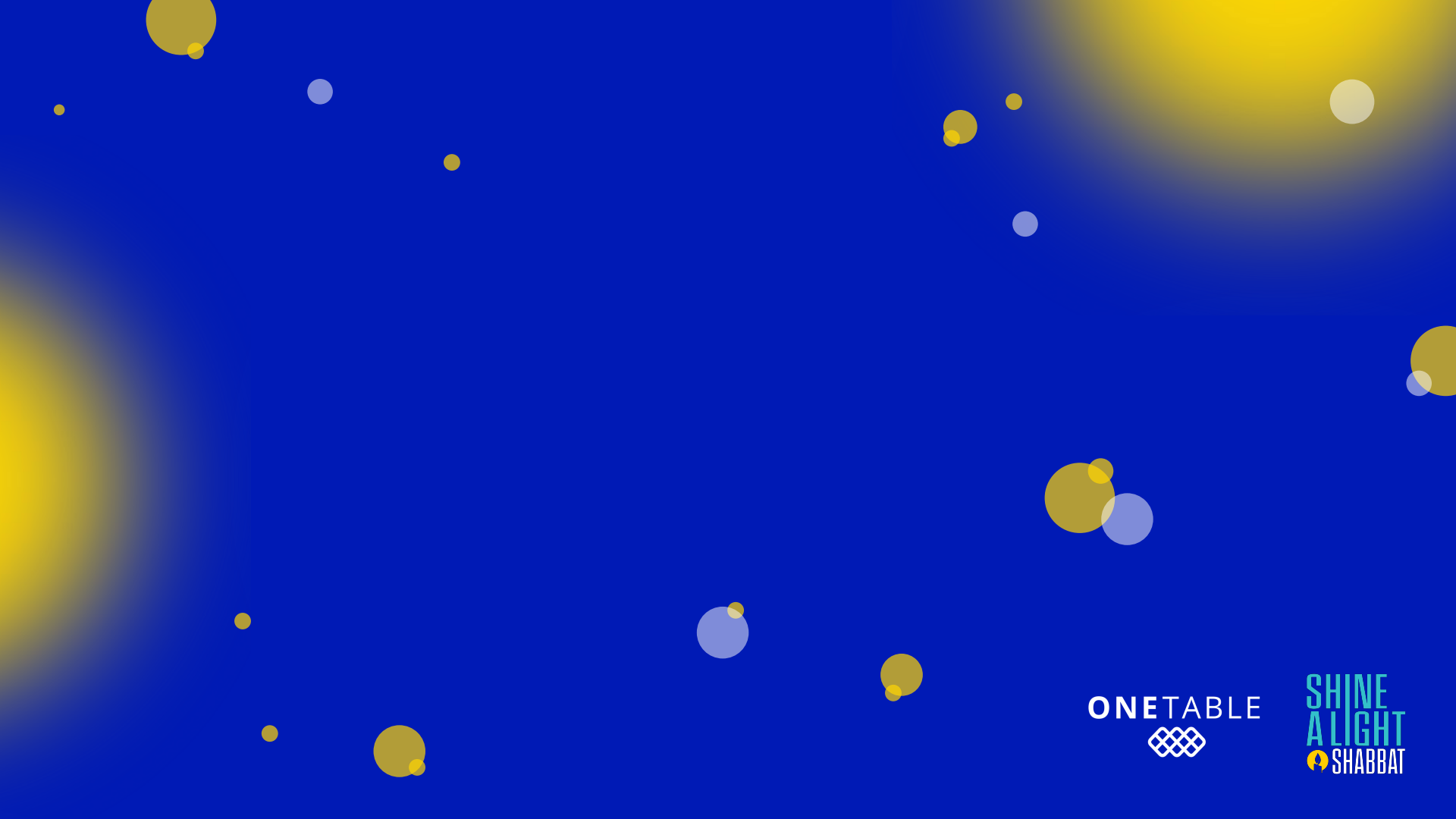
Blessed is the One who brings forth bread from the earth.



[Shine A Light](#) is an award-winning, convening platform for organizations, companies, communities and individuals to unite in shining a light on antisemitism in all its modern forms.. Fueled by an unprecedented coalition of more than 100 North American Jewish and non-Jewish organizations from across the United States and Canada, Shine A Light draws its symbolism from Chanukah, the notion that one light can dispel the darkness of hate, and encourages Jews and allies to speak up and send a message that antisemitism, in all its modern forms, has no place in our communities or society.

[OneTable](#), a Jewish nonprofit operating in the U.S. and Canada, is dedicated to building community through peer-led engagement. It creates meaningful change by inviting and supporting adults (21-39ish and 50-70ish) to host each other for Shabbat dinner with the goals of everyone becoming producers of their own practices and Shabbat dinners to become catalysts for creating connections. It also now offers its signature digital platform to other engagement-oriented organizations through Powered By OneTable, its software as a service (SaaS).





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