

SHABBAT AND HAVDALAH GUIDE FOR BIMPOC AND BIMPOC LGBTQIA+ JEWS



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Thanks and appreciation to Those who paved and continue to pave the way

Thank you to BIMPOC and BIMPOC LGBTQIA+ Jews for Your Perseverance and Resilience

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Shabbat and Havdalah Guide for BIMPOC and BIMPOC LGBTQIA+ Jews

compiled by Kadijah Spence and artwork by Ayeola Omolara Kaplan (June 2023)

Vision

I am looking forward to creating this guide because I want to share Shabbat and Havdalah experiences of people whose voices have been silenced and whose experiences have been hidden. I want to create a compilation of experiences which will help the person/people reading this guide to feel comforted knowing that their experiences are not isolated and are shared by others. I want this guide to be credible and accessible: credible so that people using it know that their experiences are understood and grounded in belief and accessible to that if the guide is printed the person has everything they need to understand it and use it.

Mission Statement

This guide is to help BIMPOC and BIMPOC LGBTQIA+ Jews create their own spaces and celebrate their experiences and rituals without question and pressure to conform.

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Who are Jews of Color?

Those who self-identified as JoC in this study used the term in a multiplicity of ways:

a racial grouping (e.g. Black, Asian, and multiracial Jews)

national heritage (e.g. Egyptian, Iranian, and Ethiopian Jews)

regional and geographic connections (e.g. Latina/o/x, Mizrahi, Sephardic Jews)

specify sub-categories (e.g. transracially adopted Jews and Jewish Women of Color).

– [definition from study provided by Jews of Color Initiative](#)

In this guide I will use the term BIMPOC instead of Jews of Color

BIMPOC stands for Black, Indigenous, Mixed, & People of Color



<https://rac.org/embracing-racial-diversity-our-synagogues-who-are-jews-color-joc>

Who are members of the LGBTQIA+ community?

Lesbian - Self identified woman who experiences romantic or sexual attraction to only or mostly other self identified women.

Gay - Self identified man who is romantically or sexually attracted to only or mostly other identified men. Someone who is lesbian may also refer to themselves as gay.

Bisexual - A person who is romantically, emotionally, physically, and/or sexually attracted to people of any gender and/or someone who is agender.

Transgender - Transgender is an umbrella term for people whose gender differs from what they were assigned at birth. It is sometimes abbreviated to trans.

2S (Two Spirit) - Created and used by Indigenous People of the First Nations/Turtle Island to describe gender-variant individuals in their communities

Queer - Queer is an umbrella term for sexual and gender identities that are not heterosexual or cisgender. It has been reclaimed by the community, but because the word queer was originally used as a slur.

Questioning - The questioning of one's gender and/or sexuality is a process of exploration by people who may be unsure, still exploring, or concerned about applying a social label to themselves for various reasons.

Intersex - Intersex individuals have a variation in sex characteristics including chromosomes, gonads, or genitals that do not fit into typical definitions of male or female.

Asexual - An asexual person is someone who may not experience sexual attraction to anyone, or has a low or absent interest in sexual activity.

Agender - An agender person may identify as having no gender or being without any gender identity.

+ The plus sign represents the infinite ways to identify as a sexual/romantic/gender-having being or not.

Information gathered from the following websites

https://students.ubc.ca/sites/students.ubc.ca/files/LGBT2SQIA%2B_Infographic_v3.jpg

<https://ok2bme.ca/resources/kids-teens/what-does-lgbtq-mean/>

The original rainbow pride flag, a symbol of hope for the LGBTQ+ community was designed by Gilbert Baker in 1978. Harvey Milk, the first openly gay elected official in California requested the flag to be made.

Pink: sex

Red: life

Orange: healing

Yellow: sunlight

Green: nature

Turquoise: magic

Blue: harmony

Violet: spirit



image and information retrieved from

<https://www.bu.edu/articles/2022/heres-what-the-different-lgbtqia-flags-represent/>



The designer of the flag is unknown. This flag represents the intersectionality of queer and black and brown communities and their support of the Black Lives Matter (BLM) movement.

Pink: female gender

Red: life

Orange: healing

Yellow: sunlight

Green: nature/asexual

Blue: harmony

Light blue: male gender



White: socially/physically transitioning individuals or individuals who have no gender or are gender neutral

Black and Brown: protection and healing of black and brown bodies

Violet: spirit

The Progress Pride Flag was designed by Daniel Quasar. This flag adds the colors and stripes from Philadelphia's pride flag (black and brown) and the ones of the transgender pride flag (pink, blue, and white) to the original pride flag.

both images and information retrieved from

<https://www.bu.edu/articles/2022/heres-what-the-different-lgbtqia-flags-represent/>

Why was this guide created?

The purpose of this guide is to save a life and create diverse communities of BIMPOC and BIMPOC LGBTQIA+ Jews.

Many BIMPOC Jews are isolated and questioned about their belonging in the Jewish community because of prejudice and racism.

Many LGBTQIA+ Jews are isolated and hide who they are and who they love because of the shame, guilt, and fear placed upon them by others.

This isolation is intensified among BIMPOC LGBTQIA+ Jews.

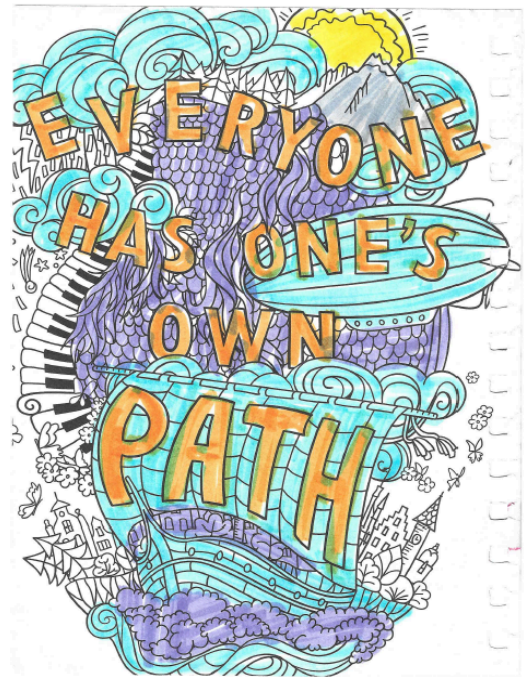
They are questioned

- how they are Jewish
- are their partner(s) Jewish
- if they are transitioning
- what they were born as
- when did they know they were gay/ attracted to the same sex
- what religion they were raised

All these questions may come from a place of curiosity, and/or protection of the Jewish (white Jewish narrative), cisgender and heterosexual culture in society

All of which causes harm and isolation within members of the BIMPOC and BIMPOC LGBTQIA+ Jewish community

I want this guide to be used as a tool for creating your own, beautiful, diverse BIMPOC and BIMPOC LGBTQIA+ Jewish community – it is okay if yours is different from mine because not one community can serve all of us



Our Hope for BIMPOC and BIMPOC LGBTQIA Jews

BLACK and JEWISH

**May we all put aside our differences
and work together
in love and peace
to make a difference in the world.**

**May we never forget
the slavery and persecution
of our people.**

**We share a common story
and a powerful legacy
of strength and perseverance.**

**Regardless of our differences
and similarities
may we continue to
collaboratively and positively
impact change.**

**We can ALL make
the world a better place in**

Peace

Joy

and

Love.

Shabbat Shalom

- Tarece Johnson



- Photo of honey comb

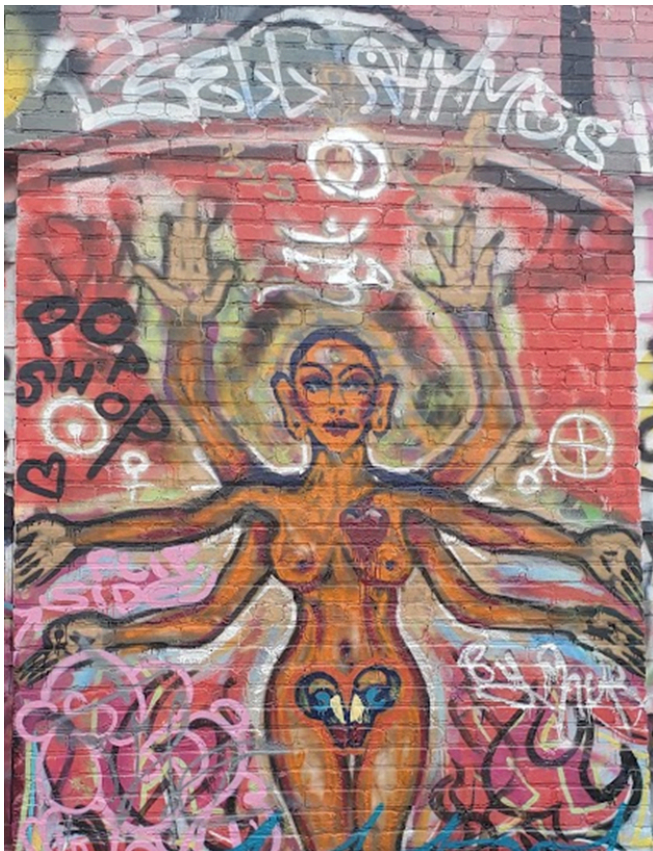
- Interpretation: Shabbat is as sweet as the honeycomb. Black and brown lives are as sweet as the honeycomb. My Jewish heritage is as sweet as the honeycomb. Resting your body is as sweet as the honeycomb. The love I receive is as sweet as the honeycomb. Being in the presence of God and nature is as sweet as the honeycomb.**

song of tirzah

i am my beloved's
and my beloved is mine
give me the kisses of her mouth
how delightful her taste
her lips are milk and honey
her kiss is like wine
i am my beloved's
and my beloved is mine
her desire is for me
for i am dark and comely
a rose and its thorn
nesting between her breasts
i am my beloved's
and my beloved is mine
strong and supple is her embrace
a tree bearing ripe fruit
i delight to lie in her shade
her fruit is sweet to my mouth

i am my beloved's
and my beloved is mine
give me the kisses of her mouth
her lips are pure sweetness
her love is stronger than wine
i am drunk on the taste of her
i am my beloved's
and my beloved is mine

- Shawn Harris



- Artist Unknown

- Graffiti Alley, Baltimore,
Maryland

My Interpretation: They are
Shabbat Queen and Bride

Setting the Intention for this guide

What does it mean to truly be inclusive and save a life by doing so
The Jewish community
Beloved and painstakingly beautiful
Blocking anyone who doesn't have the same historical trauma as the
'original' Jews
I am valid
Judaism says to love and save a life above all
So why all the gatekeeping and barricading
To save a life is more than just a donation
To save a life is more than just good deeds
To save a life is more than being pious and studious
To save a life means making a tough decision to change your view of the
world
To save a life means encouraging others to make sacrifices for
inclusions, even when you can't
To save a life means asking and discussion the questions that break
social norms
The Jewish community
Beloved and painstakingly beautiful
Blocking anyone who doesn't have the same historical trauma as the
'original' Jews
I am valid
Judaism says to love and save a life above all
So why all exclusion and delusion
All are welcome except....you fill in the blank
Egalitarian until I need to eat on Yom Kippur or take a cab to temple
Committed to social justice until the injustices are from within

Accessible until the English becomes Hebrew and I get stares for just humming
Worship is celebrated until I start clapping and dancing when no one else is
Jews are different and that's ok, until... you fill in the blank
All are Welcome
All are actual all welcome
We take in the outcasts
My mom converted after I was born
I am in an interfaith relationship
I am queer
I am black
I am not Ashkenazi
I am in love with a non Jewish person
I need to take a cab to temple
I watch TV and do laundry on Saturday
I need to sit down during prayers
I hum along when I don't know the Hebrew
I call upon my ancestors when I need them
I pray and sing in my native language
I am strengthened by negro spirituals which include Fada God and Jesus
I am passionate about keeping my culture and native beliefs and I am Jewish
I am searching for my native beliefs and religions and customs and I am Jewish
I am craving a place in which all mixed and fusion beliefs are welcomed and respected
I am crying for my people who are slaughtered for being different
I am screaming for individuals I don't know who are tortured for their beliefs and truths

I am avid to speak out against the gatekeeping among Jews

I am eager to understand how Jews can build community in authenticity and reality

I am respecting all forms of beliefs and Judaisms

I am pleading for all Jews to understand that we are different and that's ok

I am pleading for all Jews to understand that difference brings diversity

I am pleading for all Jews to understand that diversity means there is more than one way

I am pleading for all Jews to understand that more than one way is Judaism

The Jewish community

Beloved and painstakingly beautiful

Blocking anyone who doesn't have the same historical trauma as the 'original' Jews

I am valid

Judaism says to love and save a life above all

So why tell me I can't be

I can't be complex

I can't be neurodivergent

I can't be black or brown

I can't be just Jewish

I can't change my mind

I can't think for myself

I can't interpret and grow

I can't be Jewish and acclaim my Christian background

I can't be Jewish and honor my native beliefs and religions

So tell me what I can do

I can be religious or observant, not cultural

I can ask questions, don't expect an answer

I can wonder and dream, but not act upon it
I can be Sephardic or Mizrachi, not just black or brown
I can be different, as long as it fits in a mold
I can respect other religions, but not be part of another belief system
The Jewish community
Beloved and painstakingly beautiful
Judaism says to love and save a life above all
So that is what I will do
I will sacrifice my gains to save others
I will love through the tears
I will set boundaries to save my own life
I will be whole and not broken
I will cry and celebrate
I will share joys and sorrows
I will, I will, I will
The question then becomes where can I do these things
Who will take me as I am
Those who will do the same
My queer Jewish community
My Jewish community of Color
My queer, Jewish community of Color
My Jewish community of artists
My Jewish community of activists
My Jewish community of fusion beliefs
My Jewish community who is searching for their native roots
My Jewish community who questions the norms, rabbis and Jewish
texts
My Jewish community who understands that we may be rooted in
another belief

Who create space for Jews of Colors, Jews with disabilities, Jews who are neurodivergent, Jews who were rejected by their own

Notice something specific

My community, not organizations who

The organizations have let me and many others down

They claimed to be ready for all that we have to offer, but in reality we are a token, maybe even a check in their book

But our communities have evolved

Because they are made up of us

Actual people, not just ideas or checklists

People who have lived experiences

People who know what they are looking for

People who are the same goal, not people who have the same goal

These are the people who embody Judaism and truly save a life



Taste of Summer by Ann Northrup,
part of Mural Mile in Philadelphia,
Pennsylvania

My interpretation: The Shabbat table
we have created

Modern Hebrew Letters and Sounds

The chart shows the pronunciation of letters and vowels in the Modern Hebrew alphabet.

Hebrew is read from left to right.

image retrieved from https://dictionary.co.il/pronunciation_guide.php

The Aleph Bet (Hebrew Alphabet) with Modern Hebrew Pronunciations

Letter	Name	(Approximate) Pronunciation of Name of Letter	(Approximate) English Transliteration	As in...
א	alef/aleph	AH-lehf	silent	---
ב	bet	BEHT	b	blue
בּ	vet	VEHT	v	violet
ג	gimmel	GEE-mehl	g	green
ד	dalet	DAH-leht (DAH-lehd ¹)	d	dinner
ה	he	HEH (HEY ¹)	h	house
ו	vav	VAHV	v	violet
ז	zayin	ZAH-yeen	z	zoo
ח	kheth	KHEHT	kh	ba CH
ט	teth	TEHT	t	top
י	yud	YOOD (YOHD ¹)	y	yellow
כ	kaf	KAHF	k	kite
כּ	kaf sofit (final kaf)	KAHF soh-FEET	k	kite
כּ	khaf	KHAHF	kh	ba CH
ך	khaf sofit (final khaf)	KHAHF soh-FEET	kh	ba CH
ל	lamed	LAH-mehd	l	learn
מ	mem	MEHM	m	meat
מּ	mem sofit	MEHM soh-FEET	m	meat
נ	nun	NOON	n	neat
נּ	nun sofit	NOON soh-FEET	n	neat
ס	samech	SAH-mekkh	s	sun
ע	ayin	AH-yeen	silent	---
פ	pe	PEH (PEY ¹)	p	picture
פּ	pe sofit (final pe)	PEH soh-FEET (PEY soh-FEET ¹)	p	picture
פּ	phe	FEH (FEY ¹)	f/ph	fall
ף	phe sofit (final phe)	FEH soh-FEET (FEY soh-FEET ¹)	f/ph	fall
צ	tsadi	TSAH-dee	ts	ma TS
ץ	tsadi sofit (final tsadi)	TSAH-dee soh-FEET	ts	ma TS
ק	quf	KOOF (KOHF ¹)	k	Ira Q
ר	resh	REHSH ³ (REYSH ^{1,3})	r ³	r ³
ש	shin	SHEEN	sh	ship
שׁ	sin	SEEN	s	sip
ת	tav	TAHV (TAHF ¹)	t	top

¹A more colloquial pronunciation.

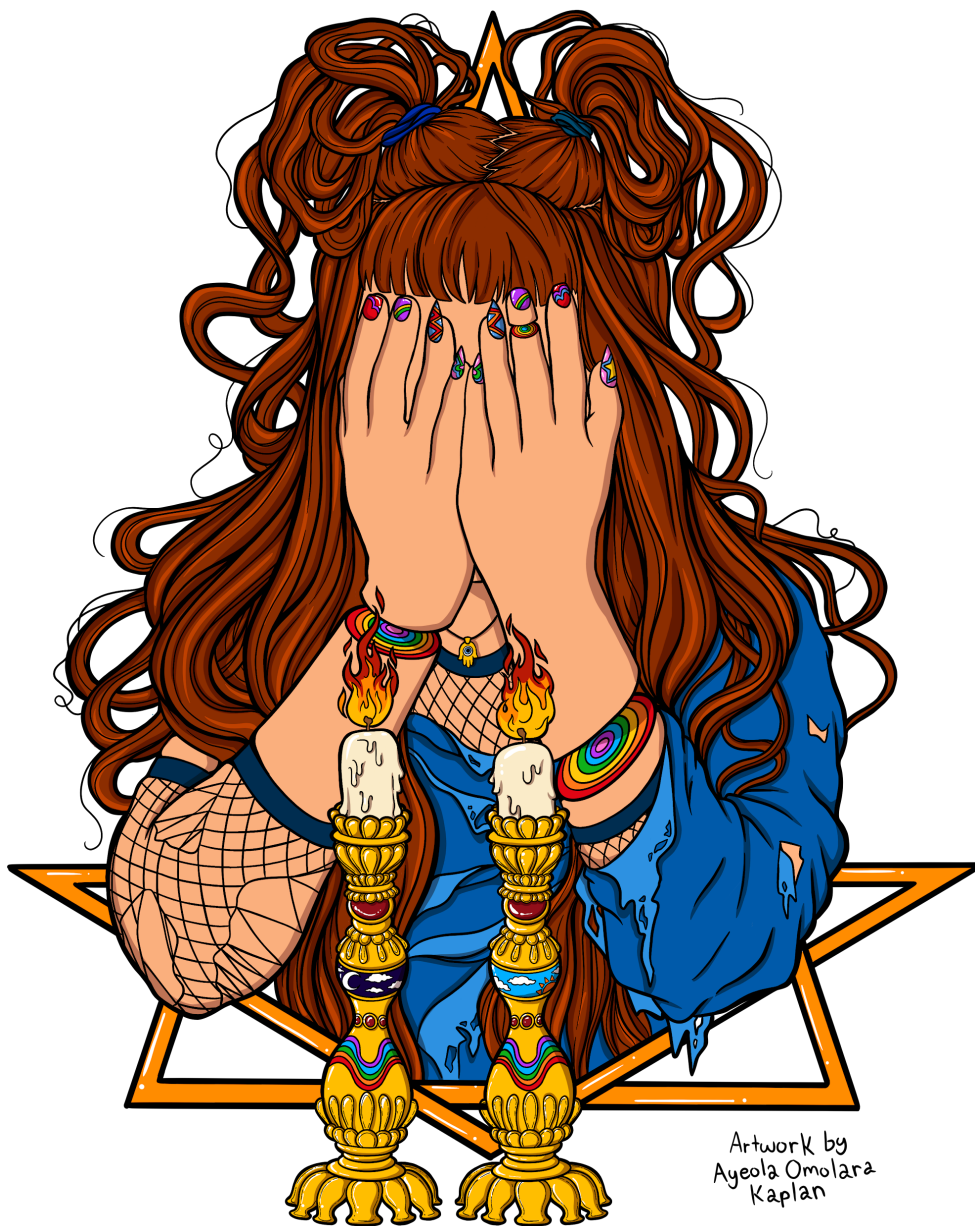
²ך and ף appear in Biblical Hebrew only. In Modern Hebrew, words do not end with a "p" sound. Foreign words which have been imported into Hebrew and end in a "p" sound are spelled with a פּ (eg. syrup = סירופ, ketchup = קטשופ).

³There is no equivalent to the Hebrew resh in English. It is said with a roll in the back of the throat similar to the French r. For English speakers it is approximated with "r".

Vowel	Name	(Approximate) Pronunciation of Name of Vowel	(Approximate) English Transliteration	As in...
א	khiriq	khee-REEK	ee	green
ב	shuruk	shoo-ROOK	oo	cool
ג	kubutz	koo-BOOTS	oo	cool
ד	tzerei	tseh-REH	eh	red
ה	segol	seh-GOHL	eh	red
ו	khataf segol	khah-TAF seh-GOHL	eh	red
ז	patakh	pah-TAHKH	ah	father
ח	khataf patakh	khah-TAF pah-TAHKH	ah	father
ט	kamatz	kah-MAHTZ	ah	father
י	khataf kamatz	khah-TAF kah-MAHTZ	ah	father
כ	sh'va nah	shavah NAH	silent	---
ך	sh'va nahkh	shavah NAHKH	ə	about
ל	kholam	khoh-LAHM	oh	coat
מ	kholam khaser	khoh-LAHM khah-SEHR	oh	coat

Shabbat

Shabbat is the Jewish holiday celebrated on the seventh day of the week. In Judaism, the day begins at sunset. Shabbat is from sunset Friday to sunset Saturday. Shabbat is our designated day of rest, our day to rest and recover from activities of the world.



Shabbat in the Tanakh

Tanakh is the acronym for the Jewish Bible. The acronym is formed from the words Torah, Nevi'im and Ketuvim. The Torah is known as the Books of Moses and are the first 5 books of the Tanakh. The Nevi'im are the books about the Jewish Prophets. The Ketuvim are the writings about Jewish history, royal lineage, and visions revealed to the Jewish Prophets.

- The books of the Torah: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy
- The books of the Nevi'im: Joshua, Judges, 1st and 2nd Samuel, 1st and 2nd Kings, Isaiah, Jeremiah, Ezekiel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi
- The books of the Ketuvim: Ruth, Psalms, Job, Proverbs, Ecclesiastes, Song of Solomon, Lamentations, Daniel, Esther, Ezra, Nehemiah, and I and II Chronicles

Shabbat is found throughout the Tanakh. Here are a few examples:

Genesis 2: 1-3

Thus the heavens and the earth were completed in all their vast array. By the seventh day God had finished the work he had been doing; so on the seventh day he rested from all his work. Then God blessed the seventh day and made it holy, because on it he rested from all the work of creating that he had done.

Exodus 20:8 -11

Remember the Sabbath day by keeping it holy. Six days you shall labor and do all your work, but the seventh day is a sabbath to the Lord your God. On it you shall not do any work, neither you, nor your son or daughter, nor your male or female servant, nor your animals, nor any foreigner residing in your towns. For in six days the Lord made the heavens and the earth, the sea, and all that is in them, but he rested on the seventh day. Therefore, the Lord blessed the Sabbath day and made it holy.

Leviticus 23:3

There are six days when you may work, but the seventh day is a day of sabbath rest, a day of sacred assembly. You are not to do any work; wherever you live, it is a sabbath to the Lord.

Isaiah 56:1-2

Thus said the LORD: Observe what is right and do what is just; For soon My salvation shall come, And my deliverance be revealed. Happy is the man who does this, The man who holds fast to it: Who keeps the sabbath and does not profane it, And stays his hand from doing any evil.

Psalm 92 A psalm. A song; for the sabbath day.

It is good to praise the Lord and make music to your name, O Most High, proclaiming your love in the morning and your faithfulness at night, to the music of the ten-stringed lyre and the melody of the harp. For you make me glad by your deeds, Lord; I sing for joy at what your hands have done. How great are your works, Lord, how profound your thoughts! Senseless people do not know, fools do not understand, that though the wicked spring up like grass and all evildoers flourish, they will be destroyed forever. But you, Lord, are forever exalted. For surely your enemies, Lord, surely your enemies will perish; all evildoers will be scattered. You have exalted my horn like that of a wild ox; fine oils have been poured on me. My eyes have seen the defeat of my adversaries; my ears have heard the rout of my wicked foes. The righteous will flourish like a palm tree, they will grow like a cedar of Lebanon; planted in the house of the Lord, they will flourish in the courts of our God. They will still bear fruit in old age, they will stay fresh and green, proclaiming, "The Lord is upright, he is my Rock, and there is no wickedness in him."

Shabbat Traditions

Shabbat is from sunset Friday to sunset Saturday. Shabbat is our designated day of rest, our day to rest and recover from activities of the world.

Blessed are You O Lord Our God who created Shabbat, a day of rest to be celebrated. We are joyful to celebrate Shabbat and our Jewish heritage. We are joyful that we are given gifts of nature, culture, tradition and heritage to make Shabbat special to us and our families.

בָּרוּךְ אַתָּה ה' אֱלֹהֵינוּ, יוֹצֵר הַשַּׁבָּת, יוֹם הַמְנוּחָה
לְשִׁבְעָה. אָנוּ רְנָנִים בְּחוּגֵינוּ אֶת הַשַּׁבָּת וְתַרְבּוּתֵנוּ.
אָנוּ שְׂמֵחִים בְּמַתַּן הַטְּבֵעַ, תַּרְבוּת, מְסֹרֶת וּמוֹרֶשֶׁת,
לִיחַד אֶת שִׁבְתֵנוּ לָנוּ וּמִשְׁפָּחוֹתֵינוּ

Baruch ata adonai eloheinu, yotzer hashabat, yom hamenucha
leshibecha. Anu renanim bechogegeinu et hashabat vetarbutenu.
Anu smechim bematan hateva, tarbut, masoret umoreshet,
leyached et shivtenu lanu umishpachotenu.

Preparing for Shabbat

Shabbat is special no matter who you celebrate with or where you celebrate it or what you celebrate it with.

You clean the house and change your clothes. You pick the tastiest and freshest ingredients. You use the fancy dishes and the shiniest silverware. You spread the table with the cloth that was tucked away for this purpose.

OR

You can eat leftovers because you cooked all week and this is how you begin your Shabbat.

OR

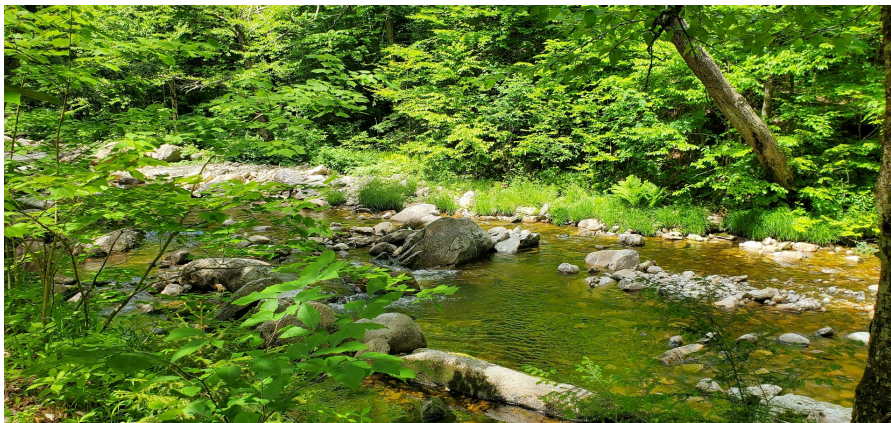
You join a neighbor because they are cooking your favorite dish with a twist.

OR

You go to temple because singing and praying with your community makes you feel at ease and brings you joy.

OR

You do something else special that makes you relaxed and refreshed.



**Green Mountains,
Vermont, USA**

Kabbalat Shabbat - Welcoming Shabbat and the Shabbat Bride

(All blessings and rituals are written using plural language. This is to illustrate that Jews around the World are celebrating Shabbat in unison.)

On Friday night

We light the candles to welcome Shabbat and the Shabbat Bride. We welcome Shabbat to separate the day of rest from the work week. We welcome the Shabbat Bride who is our special guest for the day and who represents the unity of Jews on Shabbat. We light candles and say,

Blessed are You, Creator of Light, who provides us warmth and illumination.

בְּרוּכָה אַתְּ ה', יוֹצֵרֵת הָאוֹר, הַמְקַנָּה חֵם וְהַאֲרָה

Barucha at adonai, yotseret haor, hamakna chom veheara

We pour wine/grape juice/drink of your choice into your favorite cup. We lift our cups and say,

Blessed are You, Creator of fruits, vegetables and plants from which we make juice and various drinks.

בָּרוּךְ אַתָּה ה', יוֹצֵר הַיְרָקוֹת וְהַצְּמַחִים מֵהֶם נִפְקֵן
מֵיְצִים וְנִשְׁלָל מִשְׂקָאוֹת

Baruch ata adonai, yotzer hayerakot vehatsmachim mehem nafik mitzim ushalal mashkaot.

We take a sip from our cup and let the taste linger in our mouths. We want this sweetness and tanginess to linger, so that we remember what brings us joy during the week.

We share bread and a meal to nourish ourselves and our community. Challah - braided bread is blessed and eaten. We raised the challah and say,

Blessed are You, Creator of grains from which we make bread.

בָּרוּכָה אַתָּה ה', יוֹצֵרֶת הַדְּגָנִים מֵהֶם נִכְיֵן לֶחֶם

Barucha at adonai, yotzeret hadganim mehem nafik lechem

Other types of bread may be used such as injera (Ethiopia), dosa (India), lavash (Armenia), naan (India), roti (India and Guyana), Nan-e barbari (Iran), Pão de queijo (Brazil), or hard bread (Jamaica).

We share a meal and before eating we say

Blessed are You, O Eternal, who creates all kinds of food.

בָּרוּךְ אַתָּה ה', הַנִּצְחִי, מִכֵּין הָאֶכֶל

Baruch ata adonai, hanitzchi, machin haochel

A Shabbat meal can be chicken and rice or beef stew or lamb and mixed grains or milk and bread or takeout from your favorite restaurant.

Shabbat Liturgy Around the World

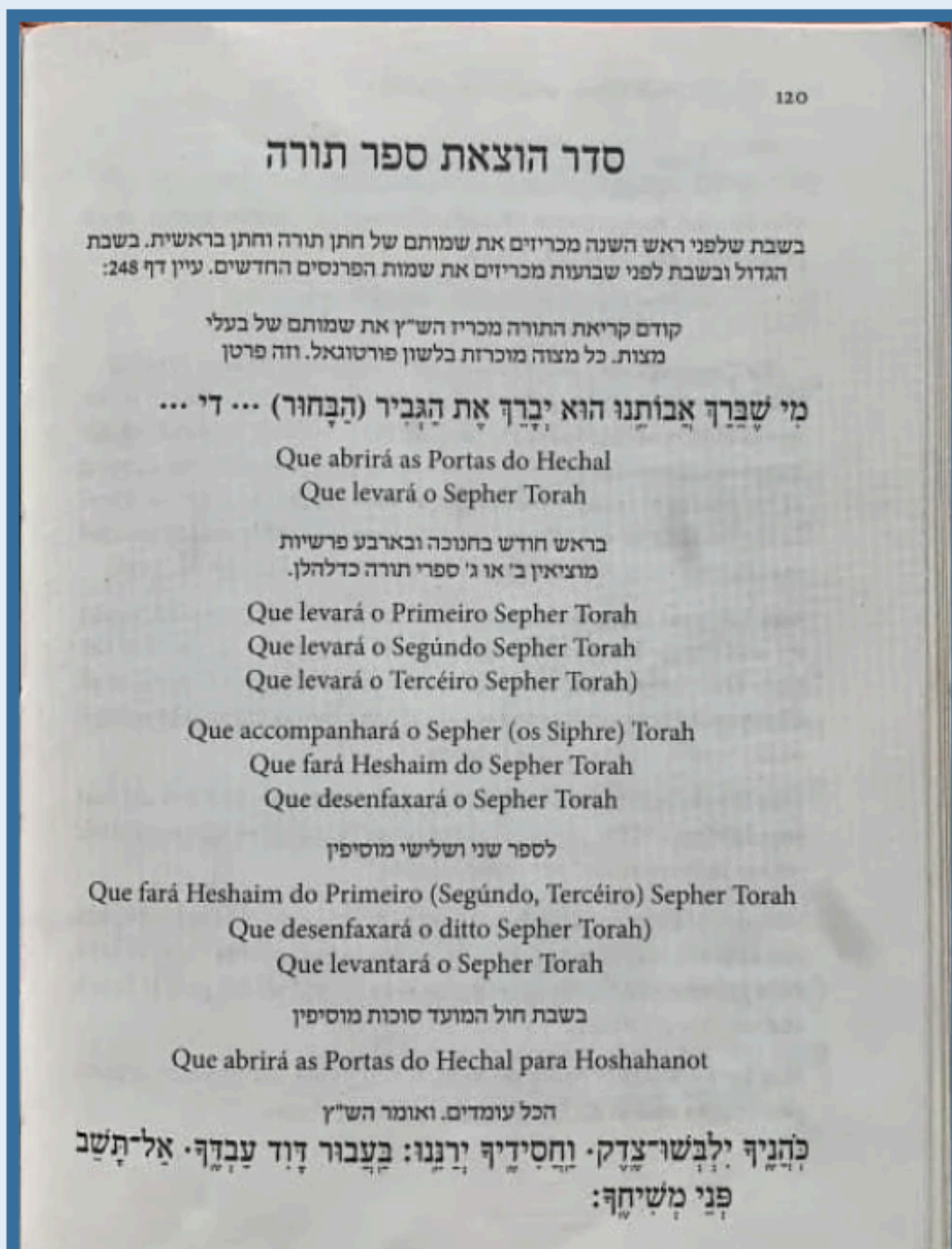
Liturgy From Jewish Language Project

Jewish Language Project (<https://www.jewishlanguages.org/liturgy>) supported by Hebrew Union College provides information on Jewish languages from around the world. Although Hebrew is thought of as the language of Jewish people, there are Jews who speak other languages. Promoting Hebrew as the language of Jews is harmful to Jews who use their native language to have everyday conversations and pray. This erases their heritage, culture and understanding of the world and how they practice Judaism. Jewish Language Project seeks to preserve and celebrate those languages. Screenshots of the text were taken to preserve the integrity and authenticity of the work individuals produced and shared.

Mi Shebeirach in English

May the one who blessed our ancestors, Abraham, Isaac and Jacob, Sarah, Rebecca, Rachel and Leah, bless and heal those who are ill. May the Blessed Holy One be filled with compassion for their health to be restored and their strength to be revived. May God swiftly send them a complete renewal of body and spirit, and let us say, Amen.

London Portuguese Mi Shebarakh for Shabbat Mitsvot



Ein K'Eloheinu in English

There is none like our God, there is none like our Lord,
There is none like our King, there is none like our Savior.

Who is like our God, who is like our Lord,
Who is like our King, who is like our Savior.

Let us thank our God, let us thank our Lord,
Let us thank our King, Let us thank our Savior.

Blessed be our God, blessed be our Lord,
Blessed be our King, blessed be our Savior.

Thou art our God, thou art our Lord,
Thou art our King, thou art our Savior.

Thou art the one before whom our fathers offered the spice offering.

En k'Elohenu in Ladino, a Trezoro de Kantes, Los Angeles edition

TRANSLITERATION & LADINO OF "EN K'ELOHENU"

(Hebrew)

En k'Elohenu, En k'Adonenu,
En k'Malkenu, En k'Moshienu.

(Ladino)

*Non komo nuestro Dyo,
Non komo nuestro Senyor,
Non komo nuestro Rey,
Non komo nuestro Salvador.*

(Hebrew)

Mi k'Elohenu, Mi k'Adonenu,
Mi k'Malkenu, Mi k'Moshienu,

(Ladino)

*Ken komo nuestro Dyo,
Ken komo nuestro Senyor,
Ken komo nuestro Rey,
Ken komo nuestro Salvador.*

(Hebrew)

Nodeh l'Elohenu, Nodeh l'Adonenu,
Nodeh l'Malkenu, Nodeh l'Moshienu.

(Ladino)

*Loaremos a nuestro Dyo,
Loaremos a nuestro Senyor,
Loaremos a nuestro Rey,
Loaremos a nuestro Salvador.*

continued on page 542B

TRANSLITERATION & LADINO OF "EN K'ELOHENU"

continued from page 542A

(Hebrew)

Baruch Elohenu, Baruch Adonenu,
Baruch Malkenu, Baruch Moshienu.

(Ladino)

*Bendicho nuestro Dyo,
Bendicho nuestro Senyor,
Bendicho nuestro Rey,
Bendicho nuestro Salvador.*

(Hebrew)

Atah Hu Elohenu, Atah Hu Adonenu,
Atah Hu Malkenu, Atah Hu Moshienu.

(Ladino)

*Tu sos nuestro Dyo,
Tu sos nuestro Senyor,
Tu sos nuestro Rey,
Tu sos nuestro Salvador.*

Liturgy From Open Siddur Project

The next set of liturgy comes from Open Siddur Project (<https://opensiddur.org/>), which seeks to preserve the notion that Jewish prayer and spirituality comes in all forms and languages.

“The Open Siddur is a volunteer-driven, non-profit, non-denominational, and non-prescriptive community project growing a vast collection of digitized Jewish prayers, liturgies, and related works (historic and contemporary, familiar and obscure), composed in every era, region, and language Jews and other Israelites have ever prayed. Our goal is to provide those working with the content of Jewish devotional practice (e.g. for those crafting prayerbooks סידורים · siddurim), a platform for accessing and disseminating text, tools, and resources shared under libre/open terms for creative reuse. Through this we hope to empower personal autonomy, to preserve customs, to cross-pollinate wisdom, and to foster openness and vitality in religious culture.”

Texts were copied directly from the website to preserve the integrity of the prayers and their meaning.

אין פאלהינו | A Polyglot Version of Ein kEloheinu

Contributor(s): [Isaac Gantwerk Mayer \(translation\)](#)

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retrieved from

<https://opensiddur.org/prayers/solilunar/everyday/ein-keloheinu/ein-keloheinu-translated-in-aramaic-arabic-yiddish-ladino-and-english/>

Judeo - Arabic	Ladino/Judezmo	Aramaic	English
לִּים אֱלֹהֵ אֱלֹא	נון קומו	לית בר מין	None is like our God!
רַבֵּנָא	מואיסטרו דיו	אַלְהָנָא	None is like our Master!
לִּים אֱלֹהֵ אֱלֹא	נון קומו	לית בר מין	None is like our Ruler!
סִיִּדְנָא	מואיסטרו	רבוֹנָא	None is like our Rescuer!
לִּים אֱלֹהֵ אֱלֹא	סינייור	לית בר מין	
מִלְכָּנָא	נון קומו	מִלְכָּנָא	
לִּים אֱלֹהֵ אֱלֹא	מואיסטרו ריי	לית בר מין	
גְּאִיִּתְנָא	נון קומו	פְּרִיקָנָא	
	מואיסטרו		
	סאלבאדור		

Judeo - Arabic	Ladino/Judezmo	Aramaic	English
<p>מִן מִתְּל רַבֵּנָא</p> <p>מִן מִתְּל סִיִּדְנָא</p> <p>מִן מִתְּל</p> <p>מִלְכָּנָא</p> <p>מִן מִתְּל</p> <p>גְּאִיתְנָא</p>	<p>קיינ קומו</p> <p>מואיסטרו דיו</p> <p>קיינ קומו</p> <p>מואיסטרו</p> <p>סינייור</p> <p>קיינ קומו</p> <p>מואיסטרו ריי</p> <p>קיינ קומו</p> <p>מואיסטרוסאל</p> <p>בֵּאדֹור</p>	<p>מְנָא אֱלֹהָא הֵיךְ</p> <p>כְּאֱלֹהָנָא</p> <p>מְנָא רַבּוֹנָא הֵיךְ</p> <p>כְּרַבּוֹנָנָא</p> <p>מְנָא מִלְכָּא הֵיךְ</p> <p>כְּמִלְכָּנָא</p> <p>מְנָא פְּרִיקָא הֵיךְ</p> <p>כְּפְּרִיקָנָא</p>	<p>Who is like our God?</p> <p>Who is like our Master?</p> <p>Who is like our Ruler?</p> <p>Who is like our Rescuer?</p>
<p>נְשִׁכֵּר רַבֵּנָא</p> <p>נְשִׁכֵּר סִיִּדְנָא</p> <p>נְשִׁכֵּר מִלְכָּנָא</p> <p>נְשִׁכֵּר גְּאִיתְנָא</p>	<p>לוארימוס אה</p> <p>מואיסטרו דיו</p> <p>לוארימוס אה</p> <p>מואיסטרו</p> <p>סינייור</p> <p>לוארימוס אה</p> <p>מואיסטרו ריי</p> <p>לוארימוס אה</p> <p>מואיסטרו</p> <p>סאלבֵּאדֹור</p>	<p>נוֹדֵי קְדָם</p> <p>אֱלֹהָנָא</p> <p>נוֹדֵי קְדָם</p> <p>רַבּוֹנָנָא</p> <p>נוֹדֵי קְדָם</p> <p>מִלְכָּנָא</p> <p>נוֹדֵי קְדָם</p> <p>פְּרִיקָנָא</p>	<p>Let us thank our God!</p> <p>Let us thank our Master!</p> <p>Let us thank our Ruler!</p> <p>Let us thank our Rescuer!</p>

Judeo - Arabic	Ladino/Judezmo	Aramaic	English
מְבָאֲרֵךְ רַבְּנָא מְבָאֲרֵךְ סִיְדָנָא מְבָאֲרֵךְ מַלְכָּנָא מְבָאֲרֵךְ גְּאֵי־תִנָּא	בינדיגו מואיסטרו דיו בינדיגו מואיסטרו סינייור בינדיגו מואיסטרו ריי בינדיגו מואיסטרו סאלבאדור	בְּרִיךְ אֱלֹהֵנָא בְּרִיךְ רַבּוּנָא בְּרִיךְ מַלְכָּנָא בְּרִיךְ פְּרִיקָנָא	Blessed be our God! Blessed be our Master! Blessed be our Ruler! Blessed be our Rescuer!
אַנְתָּ הוּא רַבְּנָא אַנְתָּ הוּא סִיְדָנָא אַנְתָּ הוּא מַלְכָּנָא אַנְתָּ הוּא גְּאֵי־תִנָּא	טו סוס מואיסטרו דיו טו סוס מואיסטרו סינייור טו סוס מואיסטרו ריי טו סוס מואיסטרו סאלבאדור	אַנְתָּ הוּא אֱלֹהֵנָא אַנְתָּ הוּא רַבּוּנָא אַנְתָּ הוּא מַלְכָּנָא אַנְתָּ הוּא פְּרִיקָנָא	You are our God! You are our Master! You are our Ruler! You are our Rescuer!

Judeo - Arabic	Ladino/Judezmo	Aramaic	English
אֲנַתְּ הוּא אֱלֹדִי אֵיִאָךְ אַחֲרֵקוּא אַגְדָּאֵנָא אַלְבְּכוּר קָדְאִמְךָ	טו סוס קיין דילאנטי די טי קימאבאן מואיסטרוס פאדריס איל סאאומירייו	אַנְתָּ הוּא דְאֶסִיקוּ בְּאִבְהֵתָנָא קְדָמָךְ יִתְקַטְרֵת בוֹסְמֵיָא	<i>concluding in the Ashkenazi Rite</i> You are the one to whom our ancestors burned incense.
אַנְתָּ תְּגוּתְּאֵנָא אַנְתָּ תְּקוּם תְּרַחֵם צִיּוֹן פִּאֲנֵה וְקַת תְּרוּפָהָא פִּיָּה וְקַד בְּלַג אַמוּעַד	טו מוס !סאלבאראס טו טי אליבאנטאדאס אי טי אפייאדאראס די ציון פורקי בינו לה אורה די אפייאדארטי די אילייה פורקי איל פלאזו בינו	אַנְתָּ הוּא תְּפַרְקִינָנָא אַנְתָּ תְּקוּם תְּרַחֵם צִיּוֹן אַרוּם עֵדוֹן לְמַחוּס עֲלֵהָ אַרוּם אֲתָא זְמַנָּא	<i>concluding in the Sephardic Rite</i> You will rescue us! You will arise and have mercy on Zion For it is time to grace it [Zion] For the season has come! (Psalms 102:14)

Hebrew (Source)	Yiddish	English
<p>אין פֿאלהֵינוּ אין פֿאדוֹנֵינוּ אין פֿמלְכֵנוּ אין פֿמוֹשִׁיעֵנוּ</p>	<p>עס איז קיין גאָט ווי אונדזער גאָט עס איז קיין הער ווי אונדזער הער עס איז קיין קעניג ווי אונדזער קעניג עס איז קיין העלפער ווי אונדזער העלפֿער</p>	<p>None is like our God! None is like our Master! None is like our Ruler! None is like our Rescuer!</p>
<p>מי פֿאלהֵינוּ מי פֿאדוֹנֵינוּ מי פֿמלְכֵנוּ מי פֿמוֹשִׁיעֵנוּ</p>	<p>ווער איז אַ גאָט ווי אונדזער גאָט ווער איז אַ הער ווי אונדזער הער ווער איז אַ קעניג ווי אונדזער קעניג ווער איז אַ העלפער ווי אונדזער העלפֿער</p>	<p>Who is like our God? Who is like our Master? Who is like our Ruler? Who is like our Rescuer?</p>

Hebrew (Source)	Yiddish	English
<p>נוֹדָה לְאֱלֹהֵינוּ נוֹדָה לְאֲדוֹנֵינוּ נוֹדָה לְמֶלְכֵנוּ נוֹדָה לְמוֹשִׁיעֵנוּ</p>	<p>לאָמיר דענקען אונדזער גאָט לאָמיר דענקען אונדזער הער לאָמיר דענקען אונדזער קעניג לאָמיר דענקען אונדזער העלפֿער</p>	<p>Let us thank our God! Let us thank our Master! Let us thank our Ruler! Let us thank our Rescuer!</p>
<p>בָּרוּךְ אֱלֹהֵינוּ בָּרוּךְ אֲדוֹנֵינוּ בָּרוּךְ מֶלְכֵנוּ בָּרוּךְ מוֹשִׁיעֵנוּ</p>	<p>זאָל געבענטשט זײַן אונדזער גאָט זאָל געבענטשט זײַן אונדזער הער זאָל געבענטשט זײַן אונדזער קעניג זאָל געבענטשט זײַן אונדזער העלפֿער</p>	<p>Blessed be our God! Blessed be our Master! Blessed be our Ruler! Blessed be our Rescuer!</p>

Hebrew (Source)	Yiddish	English
אָתָּה הוּא אֱלֹהֵינוּ אָתָּה הוּא אֲדוֹנֵינוּ אָתָּה הוּא מִלְכֵנוּ אָתָּה הוּא מוֹשִׁיעֵנוּ	וואָרום דו ביסט אונדזער גאָט וואָרום דו ביסט אונדזער הער וואָרום דו ביסט אונדזער קעניג וואָרום דו ביסט אונדזער העלפֿער	You are our God! You are our Master! You are our Ruler! You are our Rescuer!
אָתָּה הוּא שֶׁהִקְטִירוּ אֲבוֹתֵינוּ לְפָנֶיךָ אֶת־קִטְרֹת הַסַּמִּים	וואָרום דו ביסט וועם האָבן אונדזער אבות פֿאַר דיר דאָס וויירוין גערייכט	<i>concluding in the Ashkenazi Rite</i> You are the one to whom our ancestors burned incense.
אָתָּה !תוֹשִׁיעֵנוּ אָתָּה תְּקוּם תְּרַחֵם צִיּוֹן כִּי־עַתָּה לְחַנּוּנָהּ	דו וועסט אונדז ראַטעווען דו וועסט אויפֿשטיין און זיך דערבאַרימען אויף ציון וואָרום עס איז צייט זי צו לביטזעליקן	<i>concluding in the Sephardic Rite</i> You will rescue us! You will arise and have mercy on Zion For it is time to grace it

Hebrew (Source)	Yiddish	English
כִּי־בָא מוֹעֵד: תְּהִלִּים קב: יז	וואַרום געקומען איז די שעה	For the season has come! (Psalms 102:14)

English Transliteration for Hebrew
Ein ke-lo-hei-nu Ein Ka-do-nei-nu
Ein k'mal-kei-nu Ein k'mo-shi-ei-nu
Mi che-lo-hei-nu Mi cha-do-nei-nu
Mi che-mal-kei-nu Mi ch'mo-shi-ei-nu
No-deh le-lo-hei-nu No-deh la-do-nei-nu
No-deh l'mal-kei-nu No-deh l'mo-shi-ei-nu
Ba-ruch e-lo-hei-nu Ba-ruch a-do-nei-nu
Ba-ruch mal-kei-nu Ba-ruch mo-shi-ei-nu
A-tah hu e-lo-hei-nu A-tah hu a-do-nei-nu
A-ta hu mal-kei-nu A-tah hu mo-shi-ei-nu
A-tah hu she-hik-ti-ru a-vo-tei-nu
l'fa-nei-cha et kto-ret ha-sa mim.

Shalom Aleikhem (Shlama Elokhun), Aramaic | (שלום עליכם (שלמה אילוכון)

translation by Yaacov Maoz

Contributor(s): Aharon N. Varady (translation), Yaacov Maoz and Unknown Authors

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English	Assyrian Aramaic	Hebrew (Source)
Peace be with you, angels of the Sanctuary, angels of Elyon, majestic King of kings, the blessed Holy One.	שְׁלָמָא אֵילֻכּוֹן מִלְאַכֵי ד' שְׁמֵי שְׁתָּא מִלְאַכֵי ד' אֱלֵאִיא מִן מַלְכָּא ד' מַלְכֵיית כוּלֵי מַלְכֵי קִדְיִשָּׂא בְּרִיכָא לֵיהּ	שָׁלוֹם עֲלֵיכֶם מִלְאַכֵי הַשָּׁרֵת מִלְאַכֵי עֲלִיּוֹן מִמְלָךְ מַלְכֵי הַמְּלָכִים הַקְּדוֹשׁ בְּרוּךְ הוּא
Come in peace, angels of peace, angels of Elyon, majestic King of kings, the blessed Holy One.	אַתִּיתוֹן בְּשְׁלָמָא מִלְאַכֵי ד' שְׁלָמָא מִלְאַכֵי ד' אֱלֵאִיא מִן מַלְכָּא ד' מַלְכֵיית כוּלֵי מַלְכֵי קִדְיִשָּׂא בְּרִיכָא לֵיהּ	בוֹאֲכֶם לְשָׁלוֹם מִלְאַכֵי הַשָּׁלוֹם מִלְאַכֵי עֲלִיּוֹן מִמְלָךְ מַלְכֵי הַמְּלָכִים הַקְּדוֹשׁ בְּרוּךְ הוּא

English	Assyrian Aramaic	Hebrew (Source)
<p>Bless me with peace, angels of peace, angels of Elyon, majestic King of kings, the blessed Holy One.</p>	<p>בְּרַכּוּנִי בְּשָׁלְמָא מַלְאַכֵי ד' שְׁלָמָא מַלְאַכֵי ד' אֱלֵאִיא מִן מַלְכָא ד' מַלְכִית כוּלֵי מַלְכֵי קִדְיִשָׁא בְּרִיכָא לִיה</p>	<p>בְּרַכּוּנִי לְשָׁלוֹם מַלְאַכֵי הַשָּׁלוֹם מַלְאַכֵי עֲלִיּוֹן מִמְלָךְ מַלְכֵי הַמְּלָכִים הַקְּדוֹשׁ בְּרוּךְ הוּא</p>
<p>Depart in peace, angels of peace, angels of Elyon, majestic King of kings, the blessed Holy One.</p>	<p>פְּלִטוּכוֹן בְּשָׁלְמָא מַלְאַכֵי ד' שְׁלָמָא מַלְאַכֵי ד' אֱלֵאִיא מִן מַלְכָא ד' מַלְכִית כוּלֵי מַלְכֵי קִדְיִשָׁא בְּרִיכָא לִיה</p>	<p>יֵצֵאתְכֶם לְשָׁלוֹם מַלְאַכֵי הַשָּׁלוֹם מַלְאַכֵי עֲלִיּוֹן מִמְלָךְ מַלְכֵי הַמְּלָכִים הַקְּדוֹשׁ בְּרוּךְ הוּא</p>

English Transliteration for Hebrew

Sha-lom a-lei-chem,
mal-a-chei ha-sha-reit,
mal-a-chei el-yon,
mi-me-lech ma-l'chei ha-m'la-chim,
ha-ka-dosh ba-ruch hu.

Bo-a-chem l'sha-lom,
mal-a-chei ha-sha-lom,
mal-a-chei el-yon,
mi-me-lech ma-l'chei ha-m'la-chim,
ha-ka-dosh ba-ruch hu.

Bar-chu-ni l'sha-lom,
mal-a-chei ha-sha-lom,
mal-a-chei el-yon,
mi-me-lech ma-l'chei ha-m'la-chim,
ha-ka-dosh ba-ruch hu.

Tsei-t'chem l'sha-lom,
mal-a-chei ha-sha-lom,
mal-a-chei el-yon,
mi-me-lech ma-l'chei ha-m'la-chim,
ha-ka-dosh ba-ruch hu.

Reconstruction of a Greek text of the Shabbat Amidah preserved in the Constitutiones Apostolorum (circa 380 CE), by Dr. David Fiensy

Contributor(s): [Aharon N. Varady \(transcription\)](#) and [David Fiensy](#)

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Greek (Source)	English
<p>Αἰώνιε σῶτερ ἡμῶν, ὁ βασιλεὺς τῶν θεῶν, θεὸς πατέρων ἡμῶν ὁ θεὸς Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ, ὁ ἐλεήμων καὶ οἰκτίρμων ὁ μακρόθυμος καὶ πολυέλεος, ὃ ᾧ πᾶσα γυμνοφανὴς βλέπεται καρδία καὶ πᾶν κρύφιον ἐνθύμημα ἀποκαλύπτεται πρὸς σὲ βοῶσιν ψυχαὶ δικαίων, ἐπὶ σοὶ πεποίθασιν ἐλπίδες ὀσίων, καὶ κατὰ πᾶν κλίμα τῆς οἰκουμένης τὸ διὰ προσευχῆς καὶ λόγων ἀναπέμπεταί σοι θυμίαμα.</p>	<p>Our eternal Savior, the king of the gods, God of our fathers, God of Abraham, Isaac and Jacob, the merciful and compassionate, the patient and very merciful, the one to whom every heart is seen as naked and (to whom) every hidden thought is revealed; to you the souls of the righteous cry out, upon you the hopes of the pious rely, and in every region of the inhabited earth, incense is sent up to you through prayer and words.</p>

Greek (Source)	English
<p>Πᾶσι δὲ ἀνέωξας πύλην ἐλεημοσύνης ὑπεδείξας δὲ ἐκάστῳ τῶν ἀνθρώπων ὡς πλούτου οὐκ αἰδίου τὸ κτῆμα, εὐπρεπείας οὐκ ἀέναον τὸ κάλλος, δυνάμεως εὐδιάλυτος ἡ ἰσχὺς. ὑπέρμαχε γένους Ἀβραάμ, εὐλογητὸς εἶ εἰς τοὺς αἰῶνας.</p>	<p>(You) opened to all the gate of mercy and showed to all mankind how the possession of wealth is not eternal, the beauty of comeliness is not everlasting, the strength of power is easily dissolved. O Defender of the offspring of Abraham, blessed are you forever.</p>
<p>Εὐλογητὸς εἶ κύριε, βασιλεῦ τῶν αιῶνων, ὁ ποιήσας τὰ ὅλα. Ὁ ζωοποιὸς τῶν νεκρῶν.</p>	<p>Blessed are you O Lord, king of the ages, who made the universe. O Quickener of the dead.</p>
<p>Μέγας εἶ, κύριε καὶ μεγάλη ἡ ἰσχὺς σου καὶ τῆς συνέσεώς σου οὐκ ἔστιν ἀριθμὸς, κτίστα, σωτήρ, καὶ, Σεραφίμ ἅγια ἅμα τοῖς Χερουβίμ τοῖς ἑξαπτερύγοις σοι λέγοντα ἀσιγήτοις φωναῖς βοῶσιν, Ἄγιος, ἅγιος, ἅγιος κύριος Σαβαώθ, πλήρης ὁ οὐρανὸς καὶ ἡ γῆ τῆς δόξης σου, καὶ τὰ ἕτερα τῶν ἀγγέλων πλήθη, ἐπιβοῶντα λέγουσιν, Εὐλογημένη ἡ δόξα κυρίου ἐκ τοῦ</p>	<p>Great are you, O Lord and great is your strength, and of your understanding there is no measure, Creator, Savior. And the holy Seraphim together with the six winged Cherubim say to you and cry out with never-ceasing voices, “Holy, holy, holy Lord Tsebaoth, heaven and earth are full of your glory.” And the other multitudes of angels cry out and say, “Blessed is the glory of the Lord from his place.”</p>

Greek (Source)	English
<p>τόπου αὐτοῦ. Ἰσραὴλ δέ, ἡ ἐπίγειός σου ἐκκλησία ἢ ἐξ ἔθνῶν, ταῖς κατ' οὐρανὸν δυνάμεσιν ἀμιλλωμένη νυκτὶ καὶ ἡμέρα ψάλλει, Τὸ ἄρμα τοῦ θεοῦ μυριοπλάσιον χιλιάδες εὐθηνούτων κύριος ἐν αὐτοῖς ἐν Σιναΐ ἐν τῷ ἀγίῳ.</p>	<p>But Israel your earthly assembly from the nations, competing night and day with the powers in heaven sings, ‘The chariot of God is ten thousand fold thousands of flourishing ones. The Lord is among them on Sinai.’</p>
<p>Διὸ καὶ ὀφείλει πᾶς ἄνθρωπος ἐξ αὐτῶν τῶν στέρνων σοὶ τὸν ὑπὲρ πάντων ὕμνον ἀναπέμπειν, διὰ σὲ τῶν ἀπάντων κρατῶν. τὸ γὰρ σὸν αἰώνιον κράτος καὶ φλόγα καταψύχει καὶ λέοντας φιμοῖ καὶ κῆτη καταπραΰνει καὶ, νοσοῦντας ἐγείρει καὶ, δυνάμεις μετατ-ρέπει καὶ στρατὸν ἐχθρῶν καὶ λαὸν ἀρι θμούμενον ἐν τῷ ὑπερηφα-νεύεσθαι καταστῶννυσιν. σὺ εἶ ὁ ἐν οὐρανῷ, ὁ ἐπὶ γῆς, ὁ ἐν θαλάσῃ, τῆς γὰρ μεγαλοσύνης σου οὐκ ἔστιν πέρασ. μὴ γὰρ ἡμέτερόν ἐστιν τοῦτο, δέσποτα, τοῦ θεράποντός σου λόγιόν ἐστιν φάσκοντος, καὶ γνώσῃ τῇ καρδίᾳ</p>	<p>Wherefore every man ought to send up the hymn to you from their breasts for all things, since on account of you he has power over all things; for your eternal power both cools the flame, muzzles the lions, pacifies sea monsters, raises up those who are sick, turns back powers and lays low the army of enemies and the people numbered with those who behave arrogantly. You are the one in heaven, on the earth, in the sea, for of your magnitude there is no limit; for this is not our (oracle) Master, it is your servant’s oracle who says, “And know in your heart that the Lord your God is God</p>

Greek (Source)	English
<p>σου, ὅτι κύριος ὁ θεός σου, θεὸς ἐν οὐρανῶ ἄνω καὶ ἐπὶ γῆς κάτω, καὶ οὐκ ἔστιν ἕτι πλὴν αὐτοῦ. οὐδὲ γὰρ ἔστι θεὸς πλὴν σοῦ μόνου ἅγιος οὐκ ἔστι πλὴν σοῦ, κύριος θεὸς γνώσεων, θεὸς ἁγίων, ἅγιος ὑπὲρ πάντας ἁγίους, οἱ γὰρ ἡγιασμένοι ὑπὸ τὰς χεῖρας σου εἰσιν.</p>	<p>in heaven above, earth below and there is none except him.” For there is no God except you alone, no holy one but you, Lord God of knowledge, God of holy ones, holy above all holy ones; for they are sanctified by your hands.</p>
<p>Κύριε παντοκράτορ, κόσμον ἔκτισας καὶ σάββατον ὄρισας εἰς μνήμην τούτου, ὅτι ἐν αὐτῷ κατέπαυσας ἀπὸ τῶν ἔργων καὶ ἑορτὰς διετάξω εἰς εὐφροσύνην τῶν ἡμετέρων ψυχῶν.</p>	<p>Lord, you created the world and set apart the Sabbath to remember this, because on it you rested from (your) works and you ordained feasts for the gladdening of our souls.</p>
<p>σύ γάρ, κύριε, καὶ τοὺς πατέρας ἡμῶν ἐξήγαγες ἐκ γῆς Αἰ γύπτου καὶ ἐρρύσω ἐκ καμίνου σιδηρᾶς καὶ ἐκ πηλοῦ καὶ πλι νθουργίας, ἐλυτρώσω ἐκ χειρὸς Φαραῶ καὶ, τῶν ὑπ’ αὐτὸν καὶ διὰ θαλάσσης ὡς διὰ ξηρᾶς αὐτοὺς παρήγαγες καὶ ἐτροποφόρησας αὐτοὺς ἐν τῇ ἐρήμῳ παντοίοις ἀγαθοῖς. νόμον αὐτοῖς ἔδωρήσω δέκα λογίων σῆ φωνῇ φθεγγθέντα καὶ χειρὶ σῆ καταναφέντα. σαββατίζειν</p>	<p>For you, Lord, led our fathers out of Egypt and saved (them) from the iron furnace and from the clay and the making of bricks. You redeemed them from the hands of Pharoah and those under him, and you brought them through the sea as through dry land, and you endured their character in the wilderness with all sorts of good things. You gave them the law of ten oracles clearly expressed by your voice and</p>

Greek (Source)	English
<p>ένετείλω, ού πρόφασιν άργίας διδούς, άλλ' άφορμήν εύσεβείας, είς γνῶσιν τῆς σῆς δυνάμεως, είς κώλυσιν κακῶν ὡς έν ίερῶ καθείρξας περιβόλω διδασκαλίας χάριν είς άγαλλίαμα έβδομάδος. διά τοῦτο έβδομάς μία και έβδομάδες έπτά και μήν έβδομος και ένιαυτός έβδομος και τούτου κατά άνακύκλησιν έτος πεντηκοστόν είς άφεςιν. ὅπως μηδεμίαν έχωσιν πρόφασιν άνθρωποι άγνοιαν σκήψασθαι τούτου χάριν πάν σάββατον επέτρεψας άργιεΐν, ὅπως μηδέ λόγον τις έν όργῆ έκ τουῦ στόματος αύτου προέσθαι θελήση έν τῆ ήμέρα τῶν σαββάτων.</p>	<p>written by your hand. You commanded them to keep the Sabbath; you confined (them) in the sacred precinct for the sake of teaching, for exultation in the number seven. On account of this (there are) one seven and seven sevens and a seventh month and a seventh year and according to this cycle the fiftieth year is for remission. (This is) so that men may have no excuse to plead ignorance. On account of this you entrusted (them) to keep every Sabbath that no one may desire to send forth a word from his mouth in anger on the day of the Sabbath.</p>
<p>Πλήρωσον τās έπαγγελίας τās διά τῶν προφητῶν και έλέησον τήν Σιών και οίτείρησον τήν Ίερουσαλήμ και άνυψῶσον τόν θρόνον Δαυιδ τουῦ παιδός σου έν μέσῳ αύτῆς. δέσποτα ὁ θεός, πρόσδεξαι τās διά χειλέων δεήσεις τουῦ λαοῦ σου τουῦ έπικαλουμένου σε έν άληθεία.</p>	<p>Fulfill the promises of the prophets and have mercy on Zion and compassion on Jerusalem, and exalt the throne of David your servant in its midst. O Master, God, accept the entreaties from the lips of your people which call upon you in truth.</p>

Greek (Source)	English
<p>Εὐχαριστοῦμέν σοι περὶ πάντων, δέσποτα ὅτι οὐκ ἐγκατ-έλιπες τὰ ἐλέη σου καὶ τοὺς οἰκτιρμούς σου ἀφ' ἡμῶν, ἀλλὰ καθ' ἐκάστην γενεὰν καὶ γενεὰν σώζεις, ῥύη, ἀντιλαμβάνη, σκεπάζεις καὶ ἀπὸ μαχαίρας γὰρ ἐρρύσω καὶ ἐκ λιμοῦ ἐξείλω διαθρέψας, ἐκ νόσου ἰάσω, ἐκ γλώσσης πονηρᾶς ἐσκέπασας. περὶ πάντων σοι εὐχαριστοῦμεν, ὃ καὶ φωνὴν ἔναρθρον εἰς ἐξομολόγησιν δωρησάμενος καὶ γλῶσσαν εὐάρμοστον δίκην πλήκτρου ὡς ὄργανον ὑποθείς, καὶ γεῦσιν πρόσφορον καὶ ἀφὴν κατάλληλον καὶ ὄρασιν θεᾶς καὶ ἀκοὴν φωνῆς καὶ ὄσφρησιν ἀτμῶν καὶ χεῖρας εἰς ἔργον καὶ πόδας πρὸς ὁδοιπορίαν. ποῖος τοιγαροῦν αὐτάρκης βίος, αἰώνων δὲ μῆκος πόσον διαρκέσει ἄνθρωποις πρὸς εὐχαριστίαν; ἢ τὸ μὲν πρὸς ἀξίαν ἀδύνατον, τὸ δὲ κατὰ δύναμιν εὐαγές.</p>	<p>We give thanks to you for all things, Master, because you have not taken your mercies and compassions from us, but in each and every generation you save, rescue, help (and) protect. For you rescued (us) even from the sword and removed (us) from hunger and nourished (us), you healed (us) from disease, and protected (us) from an evil tongue. For all things we give thanks to you who have also given (us) an articulate voice for confessing (you) and who have also added a harmonious tongue in the manner of the plectrum as an instrument; and useful taste, appropriate touch, sight for seeing, the hearing of a sound, the ability to smell vapors, hands for works and feet for walking. Therefore what life is sufficient and what length of ages adequate to men to give thanks? Although it is impossible to give thanks as one ought, it is right to give thanks as one can.</p>

Bear Mountain, New York, USA



Ferncliff Forest, Rhinebeck, NY, USA



[לכה דודי \(נוסח אחר\) | A different version of Lekhah Dodi found in R' Moshe ibn Makhir's Seder haYom \(1599\)](#)

Contributor(s): [Isaac Gantwerk Mayer \(translation\)](#) and [Mosheh ben Yehudah ibn Makhir](#)

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<https://opensiddur.org/prayers/solilunar/shabbat/qabbalat-shabbat/lekha-dodi-variation-in-seder-hayom-by-moshe-ibn-makhir-1599/>

Rabbi Moshe ben Yehuda ibn Makhir was one of the great kabbalists of Tsfat in the sixteenth century, a contemporary of such famous figures as the ARI z"l and Yosef Caro. His greatest work was his sefer Seder haYom, literally “Daily Order,” a collection of meditations, customs, and commentaries covering the entire liturgical year. It is perhaps the single best source we have for the way that the Tsfat community actually practiced.

One of the most fascinating parts of the Seder haYom is ibn Makhir’s description of Kabbalat Shabbat, where he suggests that members of the community physically go out into the fields, the garden, and the courtyards and welcome the Shabbat bride. In this description (which is also the earliest known source for the custom of reading **Psalms 95** through 99 on Kabbalat Shabbat), ibn Makhir codifies a variant version of Lekhah Dodi.

This version shares the same refrain and similar (albeit altered) versions of the first and last verses, but its placement in the service is very distinct from standard modern practice. After six verses (concluding with the parallel to the standard text’s last verse), we recite the entirety of **Psalms 92**, the official opening of Shabbat. This is then followed by a

seventh verse and a repetition of the refrain – thus not just leading into **Psalm 92** but totally enveloping it! Also fascinating is this version’s emphasis on the exodus and liberation from Egypt, something not found in the standard version whose themes are more messianic.

This version of Lekhah Dodi is already a neat bit of liturgical history, but it would also be a wonderful custom to resurrect for those who seek to combine the wonder of Shabbat and the wonder of the natural world, or those who wish to avoid the emphasis on apocalyptic change in the more common text.

The original text from which this is derived comes from the open-source worker’s best friend, the **Internet Archive**.

In the translation below, “the Cause” is used in place of the Divine Name YHVH, based on the philosophical idea of God as the Prime Mover and on the interpretation of the Name as a causative form of the copula – “causes to be.”

Hebrew (Source)	English
<p>לָכָה דוּדֵי לְקַרְאֵת כַּלָּה פְּנֵי שַׁבַּת נִקְבְּלָה</p>	<p>Come, beloved, to greet the Bride, the face of Shabbat we will receive.</p>
<p>זְכוֹר וְשָׁמֹר בְּדַבּוֹר אֶחָד נָתַן לָנוּ הַמֶּלֶךְ הַמַּיִיחָד ה' אֶחָד וְשֵׁמוֹ אֶחָד לְשֵׁם וּלְתִפְאֵרֶת וּלְתִהְלָה</p>	<p>Remember and keep in a single word, The Only Sovereign gave to us. The Cause is one, the Name is One, To the Name, and to glory, and to praise!</p>

Hebrew (Source)	English
<p>לָכֶּה דוֹדֵי לְקַרְאֵת כַּלָּה פְּנֵי שַׁבַּת נִקְבְּלָה</p>	<p>Come, beloved, to greet the Bride, the face of Shabbat we will receive.</p>
<p>קְדוּשַׁת שַׁבַּת הִנְחַלְתָּנוּ אֶל הַר סִינַי קָרַבְתָּנוּ בְּתוֹרָה וּמִצְוָה עִטַּרְתָּנוּ וּקְרַאתָנוּ עִם סְגוּלָה</p>	<p>The holiness of Shabbat You endowed us, Towards Mt. Sinai You brought us, In law and commandments You crowned us And You called us a treasured people!</p>
<p>לָכֶּה דוֹדֵי לְקַרְאֵת כַּלָּה פְּנֵי שַׁבַּת נִקְבְּלָה</p>	<p>Come, beloved, to greet the Bride, the face of Shabbat we will receive.</p>
<p>נוֹדֶה לָךְ ה' אֱלֹהֵינוּ כִּי מִמִּצְרַיִם הוֹצֵאתָנוּ וּמִבַּיִת עֲבָדִים פָּדִיתָנוּ וּבְכַח יָדְךָ הִגְדוּלָה</p>	<p>We thank You, O Cause our God, For from Egypt You took us out, And from the house of slaves You redeemed us And with the strength of Your Great Hand,</p>
<p>לָכֶּה דוֹדֵי לְקַרְאֵת כַּלָּה פְּנֵי שַׁבַּת נִקְבְּלָה</p>	<p>Come, beloved, to greet the Bride, the face of Shabbat we will receive.</p>
<p>בְּתוֹךְ יַם סוּף הִדְרַכְתָּנוּ וּבְנִפּוֹל אוֹיֵב שִׁמַּחְתָּנוּ חַיִּים וְחַסֵּד עָשִׂיתָ עִמָּנוּ לְהַעֲבִירָנוּ בְּמַצוּלָה</p>	<p>In the midst of the Reed Sea You guided us And at the downfall of our enemies You gladdened us Life and mercy You made with us To pass us through in the depths.</p>

Hebrew (Source)	English
<p>לָכָה דוֹדֵי לְקַרְאֵת פְּלָה פָּנַי שִׁבְתַּת נִקְבְּלָה</p>	<p>Come, beloved, to greet the Bride, the face of Shabbat we will receive.</p>
<p>אַתָּה אֱלֹהֵי הָאֱלֹהִים וּמִי כָמוֹךָ בְּאֱלִים מִשְׁפִּיל גֵּאִים הַמְגִדִילִים וּיְמָרִים אֲבִיוֹן לְגְדוּלָה</p>	<p>You are the God of Gods, And who is like You among the gods? Who humiliates the haughty grandiose And raises the lowly to grandness</p>
<p>לָכָה דוֹדֵי לְקַרְאֵת פְּלָה פָּנַי שִׁבְתַּת נִקְבְּלָה</p>	<p>Come, beloved, to greet the Bride, the face of Shabbat we will receive.</p>
<p>בּוֹאֵי בְּשָׁלוֹם עֵטְרַת בַּעֲלָה וְגַם בְּשִׂמְחָה וּבְצִהָלָה תּוֹךְ אֲמוּנֵי עַם סְגוּלָה בּוֹאֵי פְלָה בּוֹאֵי פְלָה בּוֹאֵי פְלָה בּוֹאֵי פְלָה בּוֹאֵי בְּשָׁלוֹם שִׁבְתַּת מִלְכָּתָא</p>	<p>Come in peace, crown of Her husband! As well in joy and in merriment! In the midst of the believers, the Treasured People, Come, o Bride, come, o Bride!</p>
<p>וַיֹּאמֶר מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת טוֹב לְהַזְכוֹת לַיהוָה וּלְזַמֵּר לְשִׁמְךָ עֲלִיוֹן</p>	<p>And it is said: A psalm, a song for the Day of Shabbat. It is good to thank the Cause, and to hymn to Your Name, Highest!</p>

Hebrew (Source)	English
<p>לְהַגִּיד בַּבֹּקֶר חַסְדֶּךָ וְאִמּוֹנַתְךָ בַּלַּיְלוֹת</p>	<p>To tell of Your mercy in the morning, and Your trust in the nights!</p>
<p>עַל־י-עֶשְׂרִים וְעַל־י-נְבֵל עַל־י הַגִּיּוֹן בְּכִנּוֹר</p>	<p>Upon the ten-string and upon the jar-lute and upon the pipe and the lyre!</p>
<p>כִּי שִׂמַּחְתָּנִי יְהוָה בְּפַעֲלֶךָ בְּמַעֲשֵׂי יָדֶיךָ אֲרַגֵּן מֵה-גָדְלוֹ מַעֲשֵׂיךָ יְהוָה מְאֹד עֲמֻקּוֹ מִחֻשְׁבֹּתֶיךָ</p>	<p>For You gladden me, Cause, with Your deeds, and the work of Your hands I praise. How great are Your works, Cause, how greatly profound Your designs!</p>
<p>אִישׁ-בַּעַר לֹא יָדַע וְכֹסֵל לֹא-יָבִין אֶת-זֹאת בְּפֶרֶחַ רְשָׁעִים כָּמוֹ עֵשֶׂב וַיִּצְיָצוּ כָל-פְּעֻלֵי אָוֶן לְהַשְׁמָדָם עַד־י-עַד</p>	<p>A brute of a man does not know, a fool does not understand this: The wicked flourish like grass and all doers of evil blossom to be destroyed forevermore.</p>
<p>וְאַתָּה מָרוֹם לְעֹלָם יְהוָה כִּי הִנֵּה אֵיבֹיךָ יְהוָה כִּי-הִנֵּה אֵיבֹיךָ יֹאבְדוּ יִתְפָּרְדּוּ כָל-פְּעֻלֵי אָוֶן</p>	<p>But You are on High forever, Cause! For behold Your enemies, Cause; behold Your enemies, lost; scattered about all doers of evil.</p>

Hebrew (Source)	English
<p>וַתָּרֵם כְּרֵאִים קַרְנִי בַּלְתִּי בְּשֶׁמֶן רֵעֵנִן וַתִּבְטַע עֵינָי בְּשׂוֹרֵי בְּקָמִים עָלַי מִרְעִים תִּשְׁמַעְנָה אָזְנִי</p>	<p>But You raise my horn like the aurochs, You douse me in healthy oil. My eyes behold those watching me, as the evil ones rise against me, my ears hear!</p>
<p>צְדִיק כַּתְּמָר יִפְרַח כְּאַרְז בְּלִבְנוֹן יִשְׁגָּה נִשְׁתַּוְּלִים בְּבֵית יְהוָה בְּחִצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ עוֹד יְנוּבֹן בְּשִׁיבָה דְּשֻׁנִים וְרַעֲנָנִים יִהְיוּ לְהַגִּיד כִּי־יֵשֶׁר יְהוָה צוּרֵי וְלֹא־עוֹלָתָהּ [עלתה] בּוֹ</p>	<p>The righteous flourish like a palm, thrive like a Lebanon cedar. Planted in the house of the Cause, in the courts of our God they flourish. They will yet bear fruit in old age, vigorous and healthy are they! To tell that the Cause is upright, my Rock, in Whom there is no flaw!</p>
<p>אַתָּה הָאֵל עֹשֶׂה פְּלֵא הוֹצֵאתָנוּ מִבַּיִת כְּלֵא הוֹרֵשְׁתָּנוּ בַּיִת מְלֵא אֶרֶץ צְבִי מְהֻלָּלָה</p>	<p>You are the God, maker of wonders, You brought us out from the prison-house, You bequeathed us a full house The praised Splendid Land.</p>

Hebrew (Source)	English
<p style="text-align: center;">לָכָה דוּדִי לְקַרְאֵת פְּנֵי שַׁבָּת נְקַבְּלָהּ</p>	<p>Come, beloved, to greet the Bride, the face of Shabbat we will receive.</p>

English Transliteration for Hebrew

Lecha dodi likrat kala, p'nei Shabbat n'kab'lah!

Shamor v'zachor b'dibur echad,
Hishmi'anu el ha'meyuchad.
Adonai echad u'shmo echad;
L'shem ul'tiferet v'l'tehila.

Lecha dodi likrat kala, p'nei Shabbat n'kab'lah!

Likrat Shabbat l'chu v'nelcha,
Ki hi m'kor ha'bracha.
Me'rosh mi'kedem n'sucha;
Sof ma'aseh b'mach'shava t'chila.

Lecha dodi likrat kala, p'nei Shabbat n'kab'lah!

Mikdash melech, ir m'lucha,
Kumi, tze'i mi'toch ha'hafecha.
Rav lach shevet b'emek ha'bacha;
V'hu yachmol alai'yich chemla.

Lecha dodi likrat kala, p'nei Shabbat n'kab'lah!

Hitna'ari me'afar kumi,
Livshi bigdei tifartech ami.
Al yad ben Yishai beit haLachmi;
Karva el nafshi g'ala.

Lecha dodi likrat kala, p'nei Shabbat n'kab'lah!

Hit'oreri, hit'oreri,
Ki va orech, kumi ohri.
Uri, uri, shir daberi;
K'vod Adonai alai'yich nigla.

Lecha dodi likrat kala, p'nei Shabbat n'kab'lah!

Lo tevoshi ve'lo tikal'mi
mah tishtochachi umah tehemi,
bach yechesu ani'ei ami,
venivnetah ir al tilah.

Lecha dodi likrat kala, p'nei Shabbat n'kab'lah!

Vehayu lim'shisah shos'ayich,
verachaku kol miv'alayich,
yasis alaich Elohaich,
kimesos chatan al kalah.

Lecha dodi likrat kala, p'nei Shabbat n'kab'lah!

Yamin usmol tif'rotzi, ve'et Adonai ta'aritz,
al yad ish bein partzi, venis'mechah venagilah.

Lecha dodi likrat kala, p'nei Shabbat n'kab'lah!

Bo'ee v'shalom, ateret ba'ala,
Gam b'simcha uv' tzhala.
Toch emunei am segula; Bo'ee chala, bo'ee chala.

Lecha dodi likrat kala, p'nei Shabbat n'kabelah!

Mizmor shir leyom hashabbat.
Tov lehodot Ladonai, ulzamer leshimcha elyon.
Lehagid baboker chasdecha ve-emunatcha, baleylot.

Alei asor va-alei-navel; alei heegayon bekinor.
Ki simachtani adonai befoalecha; bema'asei yadecha aranen.
Ma-gadlu ma'asecha Adonai, meod, amku machshevotcha.

Ish ba'ar lo yeda, uchsil lo yavin et zot.

Bifroach reshaim, kemo esev, vayatzitzu, ko-poalei aven.
Lehishamdah adei-ad.

Veatah marom -- leolam Adonai.
Ki hineh oyvecha, adonai -- ki hineh oyvecha yo veidu.
Yitpardu ko poalei aven.

Vaterem kirem karni; baloti, beshemen ra'anan.
Vatabet eini beshurai.
Bakamim alay me'ra'eem -- tishma'eina oznai.

Tzdik katamar yifrach; ke-erez balvanon yisgeh.
Shetulim beveit adonai; bechatzrot eloheinu yafrichu.
Od yenuvun beseiva; desheinim ve'ra'ananim yihiyu.
Lehagid, ki-yashar Adonai;
tzuri, ve-lo avalatah bo.

Atah ha-El oseh feleh
hotzetanu mebeit kele
horashtanu bayit male
eretz tzvei m'helalah

Lecha dodi likrat kala, p'nei Shabbat n'kab'lah!



Phnom Kulen, Siem Reap, Cambodia



Puerto Viejo de Talamanca, Costa Rica

[Gebet] Am Sabbath, by Fanny Schmiedl Neuda (1855)

Contributor(s): [Wikisource Contributors \(proofreading\)](#), [Aharon N. Varady \(transcription\)](#), [Julia Watts Belser \(translation\)](#) and [Fanny Schmiedl-Neuda](#)

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<https://opensiddur.org/prayers/solilunar/weekdays/saturday/gebet-am-sabbath-by-fanny-schmiedl-neuda-1855/>

German (Source)	English
„Unendlich ist des Sabbaths Segen, Wenn wir nur seinen Ruf versteh'n, Nicht träger Ruhe nur zu pflegen, Zur Heiligung ist er auserseh'n.“ (Salomon Maimon.)	Sabbath's blessing is eternal When we but understand its call, Not only to cultivate rest But to receive its gift of sanctity. -Salomon Maimon (1754-1800)
Mein Gott und Vater! mein Schöpfer und Erhalter! In sechs Tagen hat dein göttlich Wort aus dem Nichts hervorgerufen diese große schöne Welt, und auf den siebenten hast du gelegt deinen Segen und deine Weihe, und ihn gemacht zum Ruhetag für den Menschen. Da feiern denn alle Gewerbe, alle Geschäfte sind beseitigt, und das Lärmen der	My God and Holy Parent, my Creator and Sustainer, in six days your divine word called forth this entire magnificent world out of nothing, and on the seventh day you established your blessing and your sanctification, making it a day of rest for all people. On this day all enterprise takes a holiday, all creative work is

German (Source)	English
<p>Werkstätte schweiget in den Gassen, unsere Häuser sind freundlicher geschmückt, unsere Herzen heiterer gestimmt, über Alles ist ausgegossen ein höherer festlicher Glanz. „Es ist Sabbath dem Ewigen zu ehren.“ Doch nicht die eitle, nichtige, werthlose Ruhe des Müßigganges, wobei der Geist verfällt, und sinnliche Gelüste sich unserer bemächtigen, ist des Sabbaths Zweck und Ziel: sondern bloß die Ruhe des Körpers, damit desto besser die Seele ihre Thätigkeit entfalte; die Ruhe des äußern Menschen, damit desto lebhafter der innere Mensch hervortrete und unser besseres Selbst zur Herrschaft und Geltung gelange. Am Sabbath sollen wir den Dienst der Welt verlassen, um uns dem heiligen Dienste Gottes zu weihen, wir sollen niederlegen die Arbeit für unser irdisch Theil, um unserem geistigen, ewigen Heile ganz und ungetheilt zu leben, damit wir nicht untergehen im Strom des</p>	<p>completed, and the noise of workshops and factories grows quiet in the streets. Our houses are cheerfully adorned, and our hearts are uplifted. A festive glow brightens our homes. This is the Sabbath, to honor the Source of Being. The purpose and goal of the Sabbath is not to descend into a useless idleness in which the spirit sinks and we indulge in thoughtless desires; the purpose and goal of the Sabbath is to afford relaxation to our bodies so our souls might unfurl to their full capacities. This is the outer being's rest so the inner being may emerge with greater vitality and our better selves may reach their fullness and power. On the Sabbath we put aside service to the world and dedicate ourselves instead to the service of God. We lay down our work for our earthly portion and allow ourselves to live whole, undivided lives for our spiritual, eternal redemption — so we are not</p>

German (Source)	English
<p>weltlichen Treibens, damit unser sittlicher Werth, die höheren Regungen des Herzens uns nicht im Gewühle des Lebens verloren gehen, damit nicht die lärmenden Stimmen von Außen die heiligen, göttlichen Stimmen in uns übertönen und zum Schweigen bringen.</p>	<p>flooded by a stream of worldly concerns and struggles, so our moral convictions and the highest stirrings of our hearts do not get lost amid the demands of our lives, so the noisy cries of the outside world do not overwhelm and silence the holy songs within.</p>
<p>So will ich denn auch, mein Gott und Herr, deinem Gebote folgend, an diesem heiligen Tage mich frommen Beschäftigungen hingeben. Ich will an deinem Gottesworte mein Herz erheben, will vor allem in dem Buche der Bücher, in deiner heiligen Thora lesen, von deinen Wundern und deiner Allmacht, von deiner Weisheit und deiner Huld und Barmherzigkeit, damit ich dich immer inniger erkennen, immer demuthsvoller verehren lerne, damit ich immer mit kindlicher Hingebung dir nachgehe, und dich immer liebe mit ganzem Herzen, mit ganzer Seele und mit ganzem Vermögen.</p>	<p>So will I, my God and Sovereign, obey your commandments and turn to spiritual pursuits on this holy day. I will elevate my heart through your divine words, and before all else I will read from your sacred Torah of your wonders and your power, of your wisdom, your grace, and your compassion — so I may always come to recognize your presence and learn to honor you more humbly, so I may always follow you with childlike devotion; so I may always love you with my whole heart, with my whole soul, and with my whole might.</p>

German (Source)	English
<p>Ich will die sabbathlichen Stunden dazu verwenden, um das Herz meiner Kinder zu bilden, die Lehren der Tugend und Gottesfurcht in ihre Seele zu prägen, und den Geist der Liebe, des Gottvertrauens und der Gottergebenheit in meiner Umgebung herrschend zu machen nach meinen Kräften.</p>	<p>I will pass the Sabbath hours by attending to the development of my children's hearts and by imprinting the lessons of virtue and faith within their souls. I will let the spirit of love, trust in God, and generosity hold sway in my environment to the extent of my own strengths and abilities.</p>
<p>Doch nicht nur auf die Glieder meines Hauses, auch auf den weiten Kreis meiner Nebenmenschen will ich meine Gedanken richten, will aussuchen unter ihnen den Dürftigen und den Leidenden, dem ich vielleicht mit Rath oder That beistehen kann! So will ich diesen Tag feiern, und „des Sabbaths gedenken, um ihn zu heiligen“ in Wahrheit und Wahrhaftigkeit!</p>	<p>Yet I will focus my thoughts not only on the members of my own household but also on the wider circle of my friends and neighbors. I will seek out those poor and suffering souls whom I might be able to aid through counsel or deed. Thus will I celebrate this day, to remember the Sabbath and keep it holy in truth as well as in practice.</p>
<p>Stärke nur immer, o Gott, meinen Willen dazu, gib mir Weisheit, Kraft und Ausdauer, diesen Willen zu verwirklichen, und gib, daß die sabbathlichen Gefühle, die heute mich</p>	<p>O God, strengthen my will toward this always. Grant me wisdom, strength, and endurance to make your will manifest. Grant that the feelings and sentiments of the Sabbath</p>

German (Source)	English
<p>beseelen, mich begleiten mögen in das Leben der Woche, damit ich auch mitten im Geräusche der Arbeitstage den Adel der Sabbathweihe in der Seele trage, daß mein Herz stets reiner, mein Geist stets vollkommener werde, bis er einst verklärt und vollendet eingehet, zu feiern jene große Sabbathruhe im Jenseits. Amen.</p>	<p>that stir my soul today accompany me tomorrow through the activities of the week so that even amid the busy workday I may carry the sense of Sabbath in my soul, so my heart may always become purer, so my spirit may always become more complete, until it becomes refined and is brought to perfection to celebrate its great Sabbath rest in the world to come. Amen.</p>

Synagogues Around the World

Pictures, locations and names of the synagogues were retrieved from <https://www.jewishvirtuallibrary.org/synagogues-of-the-world>



Nidhe Israel, Bridgetown, Barbados



Synagogue of Neve Dekalim, Gaza



Meir Taweig Synagogue, Baghdad, Iraq



Ohel Shelomo Synagogue in Kobe, Japan



Moses Ben Maimon Synagogue in Dubai



Maghen Abraham Synagogue in Lebanon

Prayers for Shabbat

My favorite morning song

A flowing stream of translucent water
with cascading rhythms bouncing from the still rocks
a slight breeze rustling the lilies
reaching from the floor of the pond
the dancing rainbows
gardens of purples, reds, whites, greens, and blues.
The buzzing of the dragonflies
soothing sounds of the hummingbird
and the flapping of the butterflies' wings
The drums of hydrangeas and scent of roses
beating to the rhythm of my heart
The fragrant jasmines that calm my spirit with their aroma.
I witness G-d's glory in nature
and experience
Acceptance, Peace, and Love.

Shabbat Shalom

-Tarece Johnson

I fell in love through a screen.

We lit candles every Shabbat during the COVID lockdown.

We were part of a group of Nice LGBTQ+ Jews who wanted to remember what it was like to demarcate time.

We had a special Zoom room for the occasion, because the safest place for us to gather was online.

Together, we made a palace in time, and called it Shabbat.

We lit the candles to keep us warm, to light the darkness of an unending pestilence, to keep a global emergency, the Tenth Plague, at bay.

We huddled, fearful and restless in our homes, hoping that the blood shed by those we loved would move the Angel of Death to pity, and he would pass over us.

And he did. Most of the time.

He saw the markings on the lintels and posts of our doors: the depression, the anxiety, the paralyzing fear, the eating disorders, the emotional abuse, the domestic tyranny of unaccepting families, antisemitic neighbors, and a world that seemed to go mad overnight.

He passed us over, and we made kiddush.

We drank Manischewitz and Kedem and whatever else we could find. We said the words, even when we didn't mean them.

We took bagel chips and challah and calzones and pizza and had spirited debates over which blessing to use.

We ate them even when we couldn't taste or smell them.

We ate them because, in spite of everything, we were still alive, and that was enough.

We talked about our lives, our loves, our heartbreaks, and we grew close to one another.

And one by one, people wandered off the palace grounds, until only two remained: the one who would become my partner, and me.

We stayed in the palace together, lighting the candles, eating the bread, keeping the plague and the inevitable infection at bay, and we grew closer still.

The palace was cozy enough for two, and we live there to this day.

- Yasmin E.



- Artist Unknown
- Graffiti Alley, Baltimore, Maryland
- Image taken by Kadajah Spence

My Interpretation: They are passionate lovers full of love to share with each other and all around them

silver candlesticks

**baruch atah adonoy
eloheinu melech ha-olam
asher kid'shanu b'mitzvotav v'tzivanu
lehadlik ner shel shabbos**

**in the dining room of the palace
twin angels clad in white
atop twin towers of gleaming silver
each twin crowned in flame**

**terry remembers
bubbe's house so full of magic
smelling of challah and old people
silver candlesticks lovingly tarnished**

**baruch atah adonoy
eloheinu melech ha-olam
borei p'ri hagafen**

**once upon a time
there were two silver candlesticks
one day these will be yours
bubbe said beaming with pride**

**once upon a time
terry escaped a dragon's lair
where she abandoned bubbe's
lovely silver candlesticks**

**baruch atah adonoy
eloheinu melech ha-olam
hamotzi lechem min ha'aretz**

- Shawn Harris

Kaddish for **Black Lives**

Creator of life, source of compassion. Your breath remains the source of our spirit, even as too many of us cry out that we cannot breathe.

Lovingly created in your image, the color of our bodies has imperiled our lives.

Black lives are commodified yet devalued, imitated but feared, exhibited but not seen.

Black lives have been pursued by hatred, abandoned by indifference and betrayed by complacency.

Black lives have been lost to the violence of the vigilante, the cruelty of the marketplace and the silence of the comfortable.

We understand that Black lives are sacred, inherently valuable, and irreplaceable.

We know that to oppress the body of the human, is to break the heart of the divine.

We yearn for the day when the bent will stand straight.

We pray that the hearts of our country will soften to the pain endured for centuries.

We will do all we must to bind up the wounds, to heal the shattered hearts, to break the yoke of oppression.

As the beauty of the heavens is revealed to us each day, may each day reveal to us the beauty of our common humanity.

- Written by Jewish Multiracial Network

Words That Form Prayer and A Blessing for Change

May this upcoming week, month, and year be full of all the things I need

I need *(fill in the blank with a need you're experiencing now)*

I also need *(fill in the blank with any additional needs or wants)*

I ask for healing and happiness for others

When I am at peace and others are at peace, we can work together

There are many hurting as I celebrate the new moon

Many hurting from hunger, sickness, war, fear, discrimination, sexism, racism, and all the 'isms

Many are silenced, threatened, and looked down upon

Many are abusing their power and access to power

Many are misusing resources and their words bring destruction

Many are intimidating and persuading others from doing what is just

May we rise up and help them so they can live the life they wish to live

May we be strengthened with love, encouragement, food, rest, and resources

May we help ourselves and each other

May we rest, fight, and recover

Let us give thanks that we can rest, fight, and recover

Let us give thanks for the balances in the world

The night and day, the hot and cold, the moon and sun, the earth and sky

Fire and water, oceans and streams, fish and birds, giraffes and gnats

People like me and people different from me

Let us give thanks for the similarities in the world

Beautiful and creative, strange and curious, gladness and joy

Grace and patience, love and admiration, creation and newness

Thank you for me

Thank you for you

Thank you for us

- Kadijah Spence



Views from hill in Jerusalem, Palestine/Judea

Finding Home #46, Tikkun Ha-olam, Siona Benjamin, 2000



Finding Home #46, Tikkun Ha-olam depicts Siona Benjamin's multicultural background. The blue-skinned woman stands on one foot with her other leg bent inward and seven limbs raised to the sky. It looks as though she is in Vrksansana- the Tree Pose. Her standing leg rests upon a lotus as the bright red color overtakes the background. She is dressed in a two-piece saree with a green top and navy blue bottom. The seven limbs imitate the Shabbat menorah and multi-limbed Hindu gods such as Krishna and Kali. The hand attached to each limb is decorated with henna, a dye from the leaves of the mignonette

tree, used to adorn the skin. Each hand has three lit candles that create one flame. To the figure's right, *tikkun ha-olam* is written in Hebrew which expresses the Jewish value of repairing the world. To her left, the phrase is translated into Devanagari, the written language/letter system of India and Nepal. In the bottom left corner is a snake wrapped around the golden embroidery of the painting. The snake may represent the cunningness or craftiness of divine beings. In the bottom right corner, there is a lion blowing horn, shaped like a shofar. In Judaism, the shofar is used to draw in and focus the attention of the people, usually for prayer or an important announcement. In Judaism, the Lion is the symbol of the tribe of Judah, also called the Lion of Judah. In Hinduism, the lion could represent Narasimha, the fourth avatar/reincarnation of the god Vishnu who is part man and part lion.

description of painting was summarized in my own words using information retrieved from

<https://jwa.org/blog/fromthearchive/archive-tikkun-ha-olam-finding-home-series-46-siona-benjamin>

Blessings for LGBTQIA+ Community

Twilight People Prayer

This prayer called ‘Twilight People’ was written by Rabbi Reuben Zellman. It is often recited for Transgender Day of Remembrance. The prayer celebrates the in-between and the light that shines from the cracks in space and time. It also celebrates the transitions of nature and how those transitions influence the many aspects of nature. Those many aspects make up the diversity of the world, our ecosystems, and our communities.

Twilight People Prayer

“As the sun sinks and the colors of the day turn, we offer a blessing for the twilight, for twilight is neither day nor night, but in-between.

We are all twilight people. We can never be fully labeled or defined.

We are many identities and loves, many genders and none.

We are in between roles, at the intersection of histories, or between place and place.

We are crisscrossed paths of memory and destination, streaks of light swirled together. We are neither day nor night.

We are both, neither, and all.

May the sacred in-between of this evening suspend our certainties, soften our judgments, and widen our vision.

May this in-between light illuminate our way to the God who transcends all categories and definitions.

May the in-between people who have come to pray be lifted up into this twilight.

We cannot always define; we can always say a blessing.

Blessed are You, God of all, who brings on the twilight.”

Rabbi Reuben Zellman, TransTorah.org

[Twilight People Twilight People Prayer - Twilight People](#)

[Blessings for Gender Transitioning, by Rabbi Elliot Kukla](#)

Contributor(s): [Elliot Kukla](#)

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retrieved from

<https://opensiddur.org/prayers/life-cycle/living/well-being-health-and-caregiving/blessings-for-gender-transitioning-by-elliott-kukla/>

The first blessing refers to God as the “Transforming One”—”Ha’Ma’avir”— sharing the root of the word Ivrim (Hebrews). Jews are Ivrim—the “crossing over” people—because we “crossed over” the Jordan River into Canaan to escape our oppression in Egypt, and we spiritually “transformed” ourselves. (In Modern Hebrew, this verb root is used to form the word “ma’avar,” which means among other things to “transition genders.”)

To be recited before any moment of transition:

Hebrew (Source)	Transliteration	English
בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמַּעְבִּיר אֶת הָעוֹבְרִים	Barukh Ata Adonai Eloheinu Melekh Ha-Olam, Ha’Ma’avir et ha’Ovrim.	Blessed are You, Eternal One, our God, Ruler of Time and Space, the Transforming One to those who transition/transform/cross over.

The second blessing is adapted from liberal morning liturgy. The Midrash (classical Jewish exegesis) says that the first human being was an androgynous, an intersex person—implying that all bodies and genders are created in God’s image—whether we are male, female, transgender, intersex or something else. When we take steps, physically

or spiritually, to more fully manifest our gender identities, we are fulfilling the commandment “to partner with God in completing the work of creation.”

To be recited afterwards:

Hebrew (Source)	Transliteration	English
בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁעָשָׂנִי בְצַלְמוֹ וְכִרְצוֹנָהּ	Barukh Ata Adonai Eloheinu Melekh Ha-Olam Sh’asani B’tzalmo v’kirtzonah.	Blessed are You, Eternal One, our God, Ruler of Time and Space, Who has made me in His image and according to Her will.

The final blessing is the traditional Sheheḥianu prayer, recited when we experience something new or reach a milestone. Saying this prayer at moments of transition celebrates God’s nurturing and sustaining presence in allowing us to reach this point of self-transformation. This blessing is in the plural (“us” instead of “me”) and it also expresses the hope that we are collectively transitioning as a people: to honor and celebrate the lives of people of all genders.

Hebrew (Source)	Transliteration	English
בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Barukh Ata Adonai Eloheinu Melekh Ha-Olam Sh’hechianu, v’kiyimanu,	Blessed are You, Eternal One, our God, Ruler of Time and Space, who has kept us alive and sustained

<p> שְׁהֵיְתָנוּ וְקִיְמָנוּ וְהִגִּיעָנוּ לְזָמַן הַזֶּה </p>	<p>v'higiyanu, la-zman hazeh.</p>	<p>us and helped us to arrive at this moment.</p>
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A Blessing on Seeing a Non-binary Person

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ רוּחַ הָעוֹלָם שְׁבָרָאָה
עוֹד בְּרִיּוֹת כְּמוֹנִי.

*Baruch atah Adonai Eloheinu Ru'ach
ha'olam shebar'ah od b'riyot kamoni.*

Blessed are You, *Adonai* our God, Spirit of
the universe, who has created other peo-
ple like me.

—by *Rabbi Ahuva Zaches*, 2019

[אשר יצר | Asher Yatsar prayer for recognizing the Divine](#)

[Image in all our bodies, by Rabbi Emily Aviva Kapor](#)

Contributor(s): [Emily Aviva Kapor-Mater](#)

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<https://opensiddur.org/prayers/solilunar/everyday/daytime/birkhot-hashahar/asher-yatsar-by-emily-aviva-kapor/>

Hebrew (Source)	English
בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מִלְּךָ הָעוֹלָם אֲשֶׁר יָצַר אֶת הָאָדָם בְּחִכְמָה, וַיַּבְרָא בָנוּ נְקָבִים וְנְקָבִים חֲלוּלִים חֲלוּלִים	Praised are You, our God, who transcends time and space, for You formed human beings with wisdom, creating in us all sorts of ducts and tubes.
מוֹדוֹת אֲנַחְנוּ לְךָ שְׁנַתָּה בְּכִיחֵנוּ לְהַפְיֵר בְּקוֹדֶשְׁתָּא צְלָם אֱלֹהִים לְהַתְיַצֵּר לְאָרֶץ יְמֵינוּ	We are grateful to You for enabling us to recognize the holiness of the Divine Image, to continuously create and recreate ourselves, and to establish ourselves in Your presence. How diverse are Your works, God— You have made them all with

<p> וְלִהְתְּקַיֵּם לְפָנֶיךָ מָה רַבּוֹ מַעֲשֵׂיךָ יְיָ כָּל־עַם בְּחִכְמָה עָשִׂיתָ תְהִלִּים קֹדֶ:כֹּד בְּרוּךְ אַתָּה יְיָ רוֹפֵא כָּל בְּשָׂר וּמַפְלִיא לַעֲשׂוֹת </p>	<p> wisdom! Praised are You, God, Healer of flesh, Maker of wonders </p>
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Asher Yatzar (The One Who Forms)

“Asher Yatzar (The One Who Forms): a prayer of gratitude for our bodies as transgender, nonbinary, intersex people, and everybody else” was written by Rabbi Elliot Kukla and adapted from the blessing known by its incipit “Asher Yatsar” or “the bathroom blessing” traditionally recited after excretion of waste. The blessing is also recited as part of the birkhot hashahar complex of blessings recited upon waking up and becoming active. Rabbi Kukla’s blessing was first published in *Where Healing Resides* (CCAR 2013).

Asher Yatzar (The One Who Forms): a prayer of gratitude for our bodies as transgender, nonbinary, intersex people, and everybody else

Blessed are You, Eternal One our God, Ruler of the universe, who has formed the human being with wisdom. You created in the human body openings upon openings and cavities upon cavities.

It is clear and well-known that if just one of these unique valves within the complexity of each body was blocked or ruptured, it would be impossible to survive.

May the day come when it is also obvious and evident that if just one unique body within the complexity of Your world is blocked or ruptured, if just one of us is not allowed to make our distinctive beauty manifest in the world, then it is impossible for all of Your creation to thrive and rise each day joyfully before You.

Blessed are You, Source of all life and form, who implanted within us the ability to shape and reshape ourselves—molding, changing, transitioning, and adorning our bodies—so that the fullness of our many genders, the abundance of our desires, and the diversity of our souls can be revealed.

Blessed are You, Eternal One, who has made me Your partner in daily completing the task of my own formation.

Havdalah

Havdalah means separation. Havdalah is celebrated at the end of Shabbat. Havdalah denotes that Shabbat, day of rest has ended and the work week has begun. Havdalah is celebrated with ritual objects that represent hope, sweetness, peace, light and joy.



Havdalah Service

My God and God of My Ancestors, Protector, Provider and Healer of All People, Thank You for Shabbat, the Day of Rest, Recuperation, Rejuvenation, and Regeneration. Thank You for creating such a time and season to rest to recover our strength, recuperate to recover from our losses and regenerate to replace the losses. As day turns into night and Shabbat turns into the beginning of another week, be gracious and bless me, my family, my friends, my neighbors, and communities during the days ahead. As I return to my daily activities, let me remember the joy of rest, the sweetness of peace and the hope of lovingkindness. So may Your Love, Strength and Guiding Spirit Be Upon me, my family, my friends, my neighbors, and communities.

אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי וְאֵימֹתַי, מִגֵּן, מְפָרֵס וּמְרַפֵּא כָּל
אָדָם, תּוֹדָה לָךְ עַל הַשָּׁבֶת, יוֹם הַמְּנוּחָה,
הַהִתְאוּשָׁשׁוּת, וְהַתְּחַדְּשׁוּת. תּוֹדָה לָךְ שֶׁבָרְאתָ לָנוּ
זְמַן מְנוּחָה לְחִידוּשׁ אֶת כּוֹחוֹתֵינוּ, וְלַהֲתַאוּשָׁשׁ
מִהַפְּסִידָנוּ. בְּעוֹד נְשִׂיּוֹם הַיּוֹם הַזֶּה, וּבְפֶתַח הַשָּׁבוּעַ
הַחֲדָשׁ, הָיָה אָדִיב כְּלַפֵּי וּבִרְךָ אוֹתִי, אֶת מְשַׁפְּחָתִי,
חֲבֵרֵי, שְׁכֵנַי וְכָל קְהֵלָה. בְּחִלוּף הַיָּמִים, עֲזָרֵי לִי
לְזָכֹר אֶת אֲשֶׁר הַמְּנוּחָה, מְתִיקוֹת הַשָּׁלוֹם, הַשָּׁלוֹה

וְהִתְקַוָּה לְגַדִּיבוֹת וְאַהֲבָהּ. תִּשְׂרָה עָלַי אֶת אֲהַבָּתְךָ,
חֲזִקְךָ, וְרוֹחֲךָ עַל מִשְׁפַּחְתִּי, חֲבֵרִי, שְׂכֵנִי, וְכָל קְהֵלוֹת
הָעוֹלָם.

Elohai ve'elohei avotai veimotai, magen, mefarnes, umerapeh
kol adam, toda lecha al yom hashabat, yom hamenucha,
ha'hitosheshut ve'ha'hidchadshoot. Toda lach shebarat lanu
zman menucha lechadesh et kochoteinu, u'lehitoshesh
mehefsedeinu. Beod sheyom hofech le'laila, ubefetach hashavua
hachadash, heye adiv klapai ubarech oti, et
mishpachti, chaverai, shchenai, vekol kehila. Bechalof
hayamim, izri li lizkor et osher hamenucha, metikut hashalom,
hashalva, vematikva lenedivut veahava. Tashre alai et ahavatcha,
chozkecha, veruchacha al mushpachti, chaverai, shchenai, vekol
kehilot haolam.

I raise this glass filled with my something that brings me joy:

Blessed are You, O Creator, Who Creates Water, Fruits, and
Vegetables and have given humans the wisdom to make drinks
using those ingredients.

בָּרוּךְ אַתָּה ה', יוֹצֵר הַמַּיִם, הַפְּרִי, וְהַיֶּרֶק. אֲשֶׁר נָתַתָּ
לָנוּ חֲכָמָה וּבִינָה לְיִצֵר אֵיטָם כָּל מִשְׁקָה

Baruch ata adonai, yotser hamayim, hapri, vehayerek. Asher natata lanu chochma ubina litzor itam kol mashke.

I enjoy something that uplifts my spirit and enlightens my senses:
I smell the flowers, air, incense, and/or spices.

Blessed are You, O Creator, Who Creates the smells and fragrances.

בְּרוּךְ אַתָּה ה', בּוֹרֵא רֵיחוֹת וּבְשָׁמִים

Baruch ata adonai, bore reichot ubsamim

or

Blessed are You, O Creator, Who Creates the smells and fragrances of nature.

בְּרוּכָה אַתָּה ה', בּוֹרֵא רֵיחוֹת וּבְשָׁמֵי הַטֶּבַע

Barucha at adonai, bore reichot ubsamei hatevah

The moon and sun provide light. The fire provides warmth. The electricity provides the energy for the home. The coal, wood, mud and dung provide fuel. The gas provides another type of fuel.

Blessed are You, O Creator, Who Creates the moon, sun, fuel for fire, fire for warmth.

בָּרוּךְ אַתָּה ה', יוֹצֵר הַיָּרֵחַ, הַשֶּׁמֶשׁ, וְהַנֶּשֶׁמָן לְמַדוּרָה
וְלַחֹם

Baruch ata adonai, yotser hayareach hashemesh vehashemen
lamedura ulechom.

Here are a few ways to enjoy warmth and light.

Light a candle and feel its warmth. Wrap yourself in a blanket. Give
yourself a hug. Go outside and look at the sky. Group hug.

Blessed are You, My God and God of My Ancestors, Protector,
Provider and Healer of All People. Thank You for Balance and
Imbalance, Light and Dark, Holy and Mundane, Day and Night,
and Shabbat/the Holidays and the Days of daily activities. Thank
You for the good days I had and the good days ahead. Thank
You for the words of wisdom I received and the words of
wisdom I will receive. Thank You for me, my family, my
friends, my neighbors, and communities.

בָּרוּךְ אַתָּה ה', אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי וְאֵימֹתַי, מָגֵן,
מְפָרֵנס וּמְרַפֵּא כָּל אָדָם. תּוֹדָה עַל כָּל אֲזוּן וְחֶסֶד
אֲזוּן, אֹר וְחוֹשֶׁךְ, קִדְּשׁ וְחֵל, יוֹם וְלַיְלָה, הַשֵּׁבֶת,
הַחֲגִים, וְכָל יוֹם אַחֵר. תּוֹדָה עַל יָמִים טוֹבִים שֶׁחֲוִיתִי

וְאַחֲרָהּ. תּוֹדָה עַל מְלוֹת הַחֲכָמָה שֶׁשָּׂמַעְתִּי וְאֶשְׂמַע.
תּוֹדָה עַל הַיּוֹתֵי, וְתוֹדָה עַל מִשְׁפַּחְתִּי, חֲבֵרַי, שְׂכֵנַי
וְקְהֵלוֹת הָעוֹלָם.

Baruch ata adonai, elohi ve'elohei avotai veimotai, magen,
mefarnes, umerape kol adam. Toda al kol izun vehoser izun, or
vechoshech, kodesh vechol, yom valayla, hashabat, hachagim,
vekol yom acher. toda al yamim tovim shechaviti veachave.
Toda al milot hachochma sheshamati ve'eshma. Toda al heyoti,
vetoda al mishpachti, chaverai, shchenai vekehilot haolam.



Santa María Huatulco, Oaxaca, Mexico



Siem Reap, Cambodia

Rest, Recuperate and Regenerate

How shall we prepare for the work we need to do

We shall Rest, Recuperate and Regenerate

Rest to recover our strength

Recuperate to recover from our losses

Regenerate to replace the losses

What can't be replaced should be changed

What can't be undone should never be repeated

How shall you prepare for the work we need to do

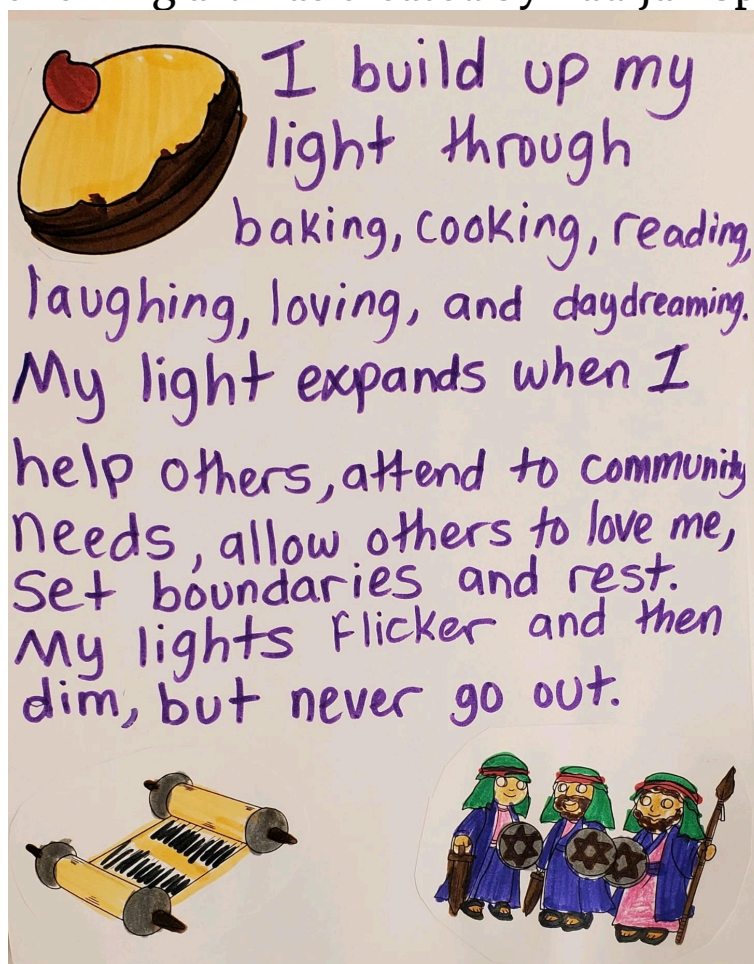
Havdalah is one way I will prepare






Havdalah gives me time for reflection and separation between
thoughts

Havdalah gives me time for innovation in my spirituality

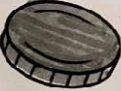


Havdalah gives me time for creative expression

The following art was created by Kadijah Spence

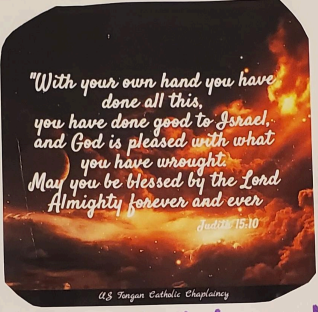


I would like my light to shine, so many things block it. I wish the gatekeepers, racism, sexism, the ^{homo} trans phobia and deep rooted hatred to go away and never come back. Since they are still here, I become an activist, advocate and adequate rebel.

My Flame is Kindled by Others. My Flame becomes a line of defense, resilience, strength, recovery and joy.



My Flame, light and joy become my passion, my love and my life. As the light grows brighter with another candle, I grow brighter with you, and you, and you.

Affirmations for BIMPOC LGBTQIA+ Jews

This year Pride looks different. Usually, we gather in person and celebrate, march, dance and sing together. Usually, we are happy, safe and loved. Lately, some of us feel unhappy, unsafe and unloved. These feels are a reality for black and brown people.

This year we celebrate Pride by uplifting our community members who are murdered because of the color of their skin. This year we celebrate Pride by protesting violence. This year we hold our differently-abled and neurodivergent community

members.

Some of us are protesting.

Some of us are creating art, poetry and music.

Some of us are calling attention to mistreatment of queer and transgender people.

Some of us are going back to our queer and black history to highlight heroes that were silenced and white-washed.

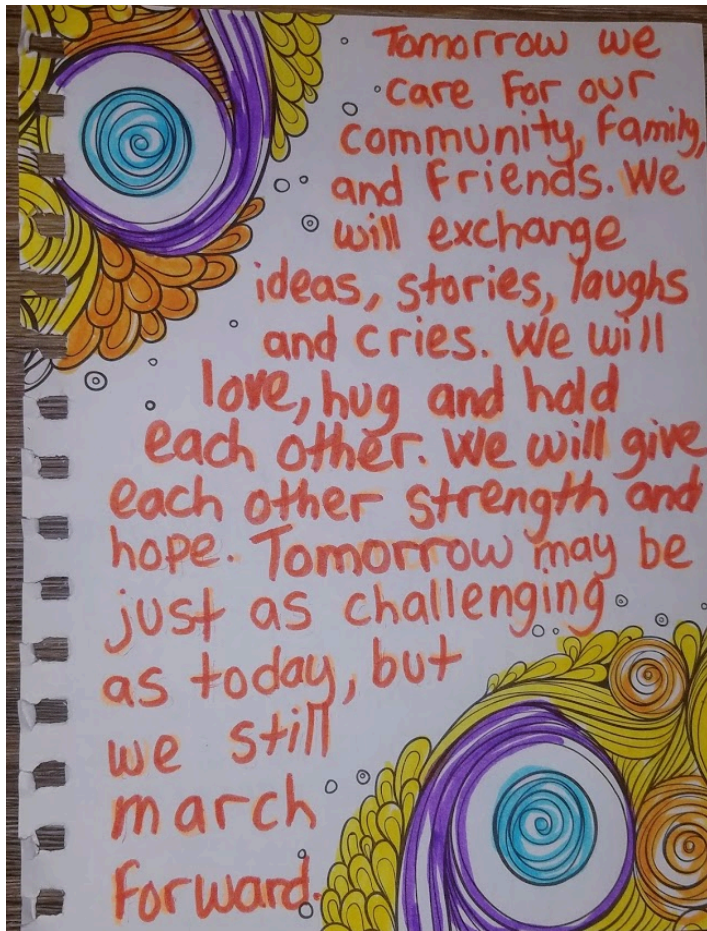
Some of us are having tough conversations with family and friends about homophobia, racism, and microaggressions.

Together we celebrate pride with acts of activism.

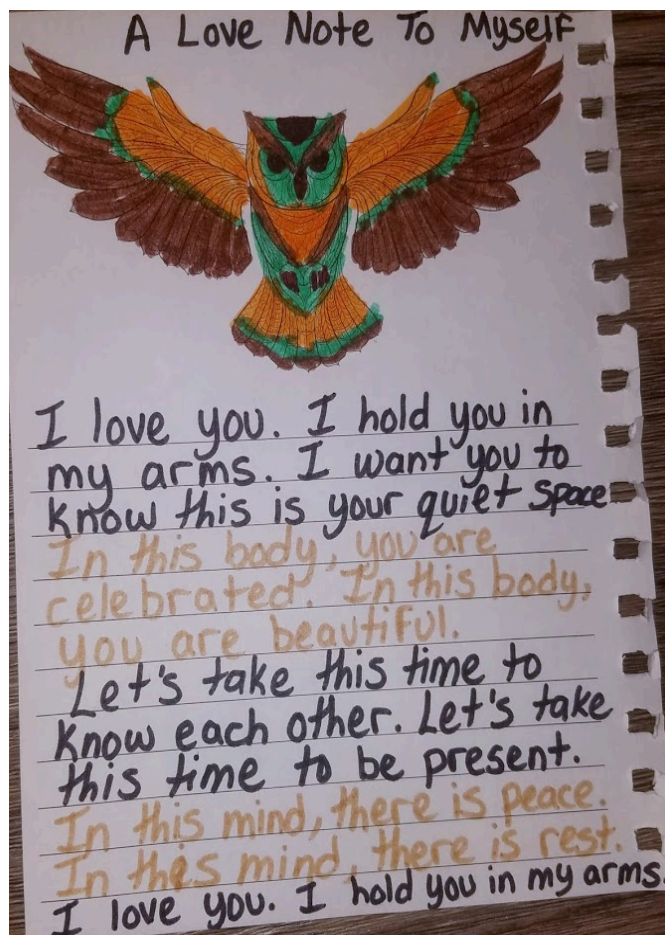
This year we march. We march to support and protect black and brown lives. This week we celebrate Jari Jones - new face/model for Calvin Klein. Jari is black, lesbian, transgender, plus-size and celebrates all of her identities and shares her fabulousness everyday. This month we uplift our queer, differently-abled, neurodivergent, racially diverse, and culturally mixed community and community members. Today we rejoice for the change that is coming. Today we appreciate the

artists, poets, educators and activists in our community. Today we say thank you to those who have listened to our voices and experiences. Today we care for ourselves.





Tomorrow we care for our community, family, and friends. We will exchange ideas, stories, laughs and cries. We will love, hug and hold each other. We will give each other strength and hope. Tomorrow may be just as challenging as today, but we still march forward.



A Love Note To Myself

I love you. I hold you in my arms. I want you to know this is your quiet space. In this body, you are celebrated. In this body, you are beautiful. Let's take this time to know each other. Let's take this time to be present. In this mind, there is peace. In this mind, there is rest. I love you. I hold you in my arms.

Words of Wisdom from **BIMPOC** and **BIMPOC LGBTQIA+ Jews**

- **Haftam Yizhak-Heathwood**

The racism the Ethiopian Jewish community was going through in Israel made people very isolated and very resentful and very angry. They're in the form of surviving, but a different type of surviving. They don't let themselves open up. For me, this was depressing. There are other, better ways to be out there and actually live. Why do you want to transfer this same thought to your own children? You sacrifice your life for them; to be free and to live. I didn't know how to change their opinions, especially when they don't want to change. They don't trust others, and they don't trust each other, so it's very complicated.

I decided I wanted to change the situation. I needed to find a way for my community to heal. They need to overcome the struggles of depression and anger and get out and live. That's how I came to create my own way to build up the community from scratch. I made it my mission to hopefully build an Ethiopian Jewish center here in New York.

To be honest, it's very stressful to work with the Ethiopian Jewish community. In the past, they've been failed and disappointed. We're very separated; no community accepts us or is involved with us. Jews of color...or Jews of non-color — none of those people are welcoming and opening the door to us. I don't know what the reason for that is, but I want to build that bridge and bring my Ethiopian community to that and finally to be part of it and live, not just survive. I'm going to give them a physical place to call their own. They will feel at home in a safe environment there. If any trouble happens, they can come there. Something like that has never existed — not in Israel, not here, not anywhere in the world.

“ To be Jewish today is very hard. To be a Jewish Black woman, it's very hard. But I'm very proud and feel so happy. I will never change who I am, what I went through, to be who I am right now. I'm very proud to be an Ethiopian Jewish-American woman. “

- **Karim Abay**

One of the most important exercises that I do is grounding. When I am in a space, I will sit down, I will ground myself. The next step is orienting myself. As Black people, we haven't always had the ability to be in ownership of our movement. So I will look at the exits, I will look at the windows. I will look for ways that I can leave the space because that's empowering. I now have the ability to control my body. So I always do these exercises and try to create a moment where I feel safe.

This tool was very helpful when I had the car accident. That was a big moment. I felt targeted and I felt othered in that moment, but I also knew that if I wanted to, I could process the emotions and the feelings at another time. And what I didn't want to do at that moment is escalate the situation. I would rather be calm and present and mindful. And then afterwards, I can write, I can journal. There are all these things that I can do. I can meditate. I can pray. I can process those feelings later on. Ultimately, it was a lesson. I can't base my self-worth on someone else's opinion of me—and those tools give me the ability to silence all of the negative stereotypes that exist about Black men.

I don't think I ever was really honest with myself about how painful it is to see someone that looks like me not be treated well. I think that I really tried to separate myself as much as I could from the violence and the terror of being Black in America, as a coping mechanism to protect myself. But when George Floyd was murdered, there was no opportunity for me to not see anymore. I had to open my eyes and see it all, and take it all in, and really grieve—not only for Black men, but grieve for everybody. Today, I can finally embrace all the various parts of myself I contain: my Jewish identity, my gay identity, and my Black identity. And now that I've embraced each and every one of them, I can love myself in a way I never was able to before.



Malida platters have coconut, dates, sweetened rice, dried fruits and fresh flowers

pictures from *Growing up Jewish in India: Synagogues, Customs, and Communities from the Bene Israel to the Art of Siona Benjamin* (2021)

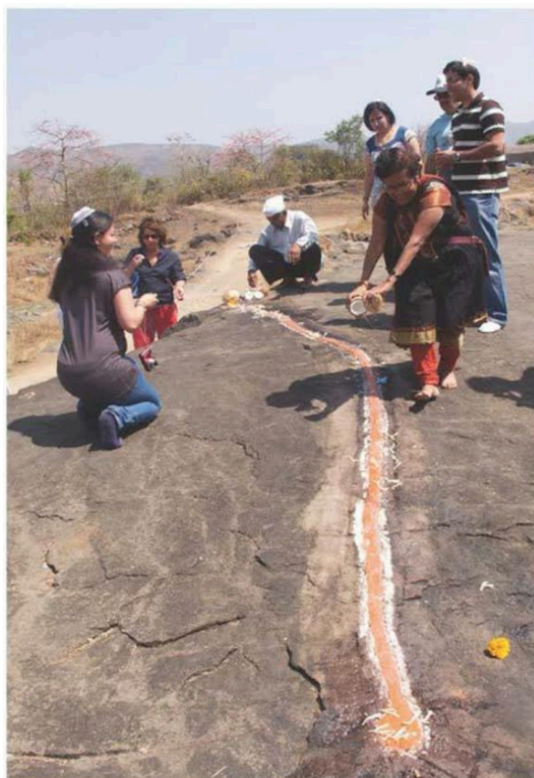
- Siona Benjamin

Siona Benjamin shares the joy of her Jewish Indian experiences in a book titled *Growing up Jewish in India: Synagogues, Customs, and Communities from the Bene Israel to the Art of Siona Benjamin* (2021). She states, "I remind people that Jews are in every part of the world have been influenced by their own surroundings. Indian Jews eat Indian foods, have a henna ceremony for our weddings and speak Marathi. Indian Jews use coconut milk or fresh grated coconut in curries instead of milk, to keep in accordance with *kashrut* (kosher food laws). The pictures above show *Malida* (peace offering) platters - platters that have coconut, dates, sweetened rice, dried fruits and fresh flowers. The *Malida* ceremony honors the prophet Elijah. It is believed that Prophet Elijah ascended to heaven in the Konkan coast of West India, specifically Khandala. One can even see the marks on the rocks left by Elijah's chariot wheels before he ascended

to heaven. This area is sacred to Bene Israel Jews and people come from far and wide to worship at this place.”

Siona Benjamin and her parents at an Eliyahu HaNavi *Malida* prayer meeting

picture from *Growing up Jewish in India: Synagogues, Customs, and Communities from the Bene Israel to the Art of Siona Benjamin* (2021)



Siona Benjamin continues to share the joy of her Jewish Indian experiences and states, “The Shabbat lights that my mother and father lit every Friday evening, the *shema*¹ prayer that they taught me to recite, the need I felt to call my mother up and tell her about anything and everything in my life and the consolation I felt after telling her, is irreplaceable and will always stay with me. In my work and life I find it is important to stress not just the uniqueness of my culture but to try to cultivate the specifics of my culture, and try to connect with a diverse universe of people. My transcultural Jewish upbringing taught me to use these specifics but also to universalize, so anyone and everyone can hopefully identify with my work. This is what I would transmit to my own daughter; it is the gift I got growing up in India.”

¹ *Shema*- central affirmation of Judaism that expresses God’s oneness and uniqueness