

# SHABBAT AND HAVDALAH GUIDE FOR BIMPOC AND BIMPOC LGBTQIA+ JEWS



COVER ARTWORK BY AYEOLA OMOLARA KAPLAN

**Contributions from Natan Rahav, Ayeola Omolara Kaplan,  
Tarece Johnson, Yasmin Edison, Shawn Harris, erica riddick,  
Haftam Yizhak-Heathwood, Karim Abay, Siona Benjamin**

**Translations and transliteration in green text by Noam Oren**

**Works cited from Jewish Language Project, Open Siddur Project,  
Jewish Multiracial Network, Rabbi Ahuva Zaches, and Rabbi Reuben  
Zellman**

**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**

citation for guide:

Shabbat and Havdalah Guide for BIMPOC and BIMPOC LGBTQIA+ Jews  
compiled by Natan Rahav

Artwork by Ayeola Omolara Kaplan (June 2023 and January 2025)

## **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.

# Table of Contents

Who are Jews of Color?-----	5
Who are members of the LGBTQIA+ community?-----	6
Why was this guide created?-----	10
Setting the Intention for this guide-----	11
Our Hope for BIMPOC and BIMPOC LGBTQIA Jews-----	16
BLACK and JEWISH-----	16
song of tirzah-----	18
Modern Hebrew Letters and Sounds-----	20
Shabbat-----	21
Shabbat in the Tanakh-----	22
Shabbat Traditions-----	25
Preparing for Shabbat-----	26
Ritual, Ritual, Ritual-----	27
Shabbat Water Ritual-----	29
Kabbalat Shabbat - Welcoming Shabbat and the Shabbat Bride-----	31
Shabbat Liturgy Around the World-----	34
Liturgy From Jewish Language Project-----	34
Mi Shebeirach - Prayer for Healing-----	35
Mi Shebeirach - London Portuguese-----	36
En k'Elohenu in Hebrew and Ladino-----	37
Liturgy From Open Siddur Project-----	38
אין כאלֹהינו   A Polyglot Version of Ein kEloheinu-----	39
Ein Keloheinu - English Transliteration for Hebrew-----	46
Ein Keloheinu - English Translation-----	46
שָׁלוֹם עֲלֵיכֶם (שְׁלָמָא אֵילֹחֻנ)   Shalom Aleikhem (Shlama Elokhun), Aramaic translation by Yaacov Maoz-----	47
Shalom Aleichem - English Transliteration and Translation---	49

Reconstruction of a Greek text of the Shabbat Amidah preserved in the Constitutiones Apostolorum (circa 380 CE), by Dr. David Fiensy-----	50
לְכָה דוֹדִי   Lekhah Dodi, the piyyut for Kabbalat Shabbat by Shlomo haLevi Al-Qabets (translation by Rabbi Levi Weiman-Kelman & Shaul Vardi)-----	57
Lecha Dodi English Transliteration for Hebrew-----	60
Lecha Dodi English Translation-----	60
[Gebet] Am Sabbath, by Fanny Schmiedl Neuda (1855)-----	63
Synagogues Around the World-----	68
Prayers for Shabbat-----	71
My favorite morning song-----	71
I fell in love through a screen.-----	72
silver candlesticks-----	74
Kaddish for Black Lives-----	75
Words That Form Prayer and A Blessing for Change-----	76
Finding Home #46, Tikkun Ha-olam, Siona Benjamin, 2000-----	78
Blessings for The People, The World, The Children, The Land, and LGBTQIA+ Community-----	80
The flame that ignites justice and freedom-----	81
Asher Yatzar (The One Who Forms)-----	83
Before We Rest-----	85
Havdalah-----	88
Havdalah Service-----	89
Havdalah Water Ritual-----	94
Rest, Recuperate and Regenerate-----	97
Affirmations for BIMPOC LGBTQIA+ Jews-----	99
Words of Wisdom from BIMPOC and BIMPOC LGBTQIA+ Jews-----	102
- Haftam Yizhak-Heathwood-----	102
- Karim Abay-----	103
- Siona Benjamin-----	104

# 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).

– [Beyond the Count: Perspectives and Lived Experiences of Jews of Color](#)

In this guide I will use the term BIMPOC instead of Jews of Color  
BIMPOC stands for Black, Indigenous, Mixed, & People of Color



[Embracing Racial Diversity in Our Synagogues: Who Are Jews of 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.

- [The Lesbian, Gay, Bisexual, Transgender Community Center](#)

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



- [Here's 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.**

- [Here's 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.

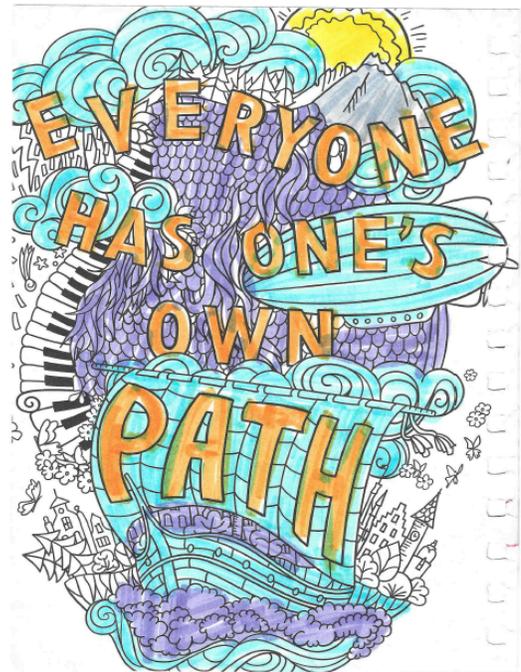
They are questioned

- 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



## 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

# **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**

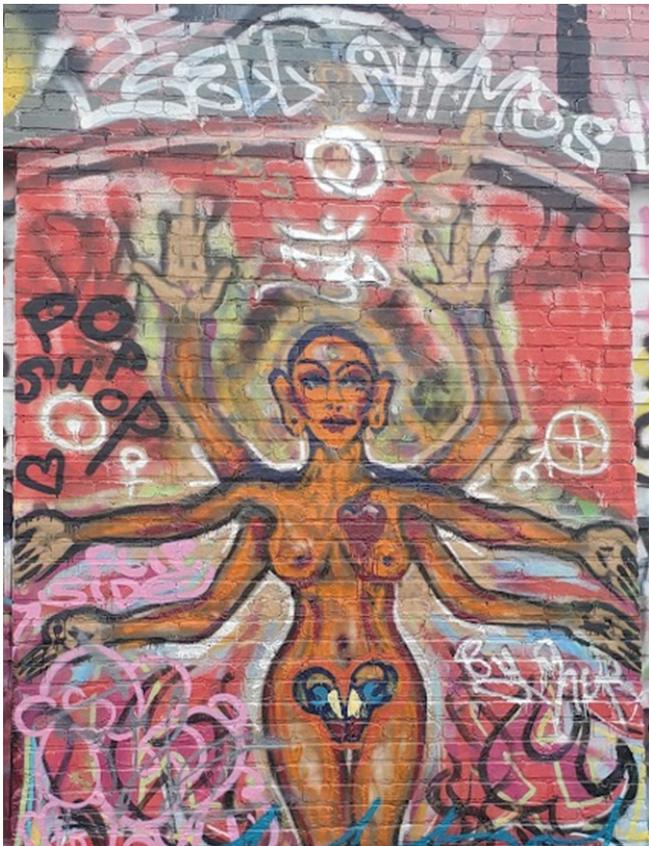
- Interpretation: Shabbat is as sweet as the honeycomb. Black and brown lives are as sweet as the honeycomb. My Jewish heritage is as sweet as the honeycomb. Resting your body is as sweet as the honeycomb. The love I receive is as sweet as the honeycomb. Being in the presence of God and nature is as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

# 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](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 <sup>1</sup> )	d	dinner
ה	he	HEH (HEY <sup>1</sup> )	h	house
ו	vav	VAHV	v	violet
ז	zayin	ZAH-yeen	z	zoo
ח	khet	KHEHT	kh	ba <b>CH</b>
ט	tet	TEHT	t	top
י	yud	YOOD (YOHD <sup>1</sup> )	y	yellow
כ	kaf	KAHF	k	kite
כּ	kaf sofit (final kaf)	KAHF soh-FEET	k	kite
כּ	khaf	KHAHF	kh	ba <b>CH</b>
ך	khaf sofit (final khaf)	KHAHF soh-FEET	kh	ba <b>CH</b>
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-mehkh	s	sun
ע	ayin	AH-yeen	silent	---
פ	pe	PEH (PEY <sup>1</sup> )	p	picture
פּ	pe sofit (final pe)	PEH soh-FEET (PEY soh-FEET <sup>1</sup> )	p	picture
פּ	phe	FEH (FEY <sup>1</sup> )	f/ph	fall
ף	phe sofit (final phe)	FEH soh-FEET (FEY soh-FEET <sup>1</sup> )	f/ph	fall
צ	tsadi	TSAH-dee	ts	ma <b>TS</b>
ץ	tsadi sofit (final tsadi)	TSAH-dee soh-FEET	ts	ma <b>TS</b>
ק	quf	KOOF (KOHF <sup>1</sup> )	k	Ira <b>Q</b>
ר	resh	REHSH <sup>3</sup> (REYSH <sup>1,3</sup> )	r <sup>3</sup>	r <sup>3</sup>
שׁ	shin	SHEEN	sh	ship
שׂ	sin	SEEN	s	sip
ת	tav	TAHV (TAHF <sup>1</sup> )	t	top

The Vowels (Hebrew Alphabet) with Modern Hebrew Pronunciations				
Vowel	Name	(Approximate) Pronunciation of Name of Vowel	(Approximate) English Transliteration As in...	
אָ	khiriq	khee-REEK	ee	green
אֹ	shuruk	shoo-ROOK	oo	cool
אֻ	kubutz	koo-BOOTS	oo	cool
אֵ	tzerei	tseh-REH	eh	red
אֶ	segol	seh-GOHL	eh	red
אִ	khataf segol	khah-TAF seh-GOHL	eh	red
אָ	patakh	pah-TAHKH	ah	father
אֲ	khataf patakh	khah-TAF pah-TAHKH	ah	father
אִ	kamatz	kah-MAHTZ	ah	father
אֵ	khataf kamatz	khah-TAF kah-MAHTZ	ah	father
אֶ	sh'va nah	shavah NAH	silent	---
אִ	sh'va nahkh	shavah NAHKH	ə	about
וּ	kholam	khoh-LAHM	oh	coat
וֹ	kholam khaser	khoh-LAHM khah-SEHR	oh	coat

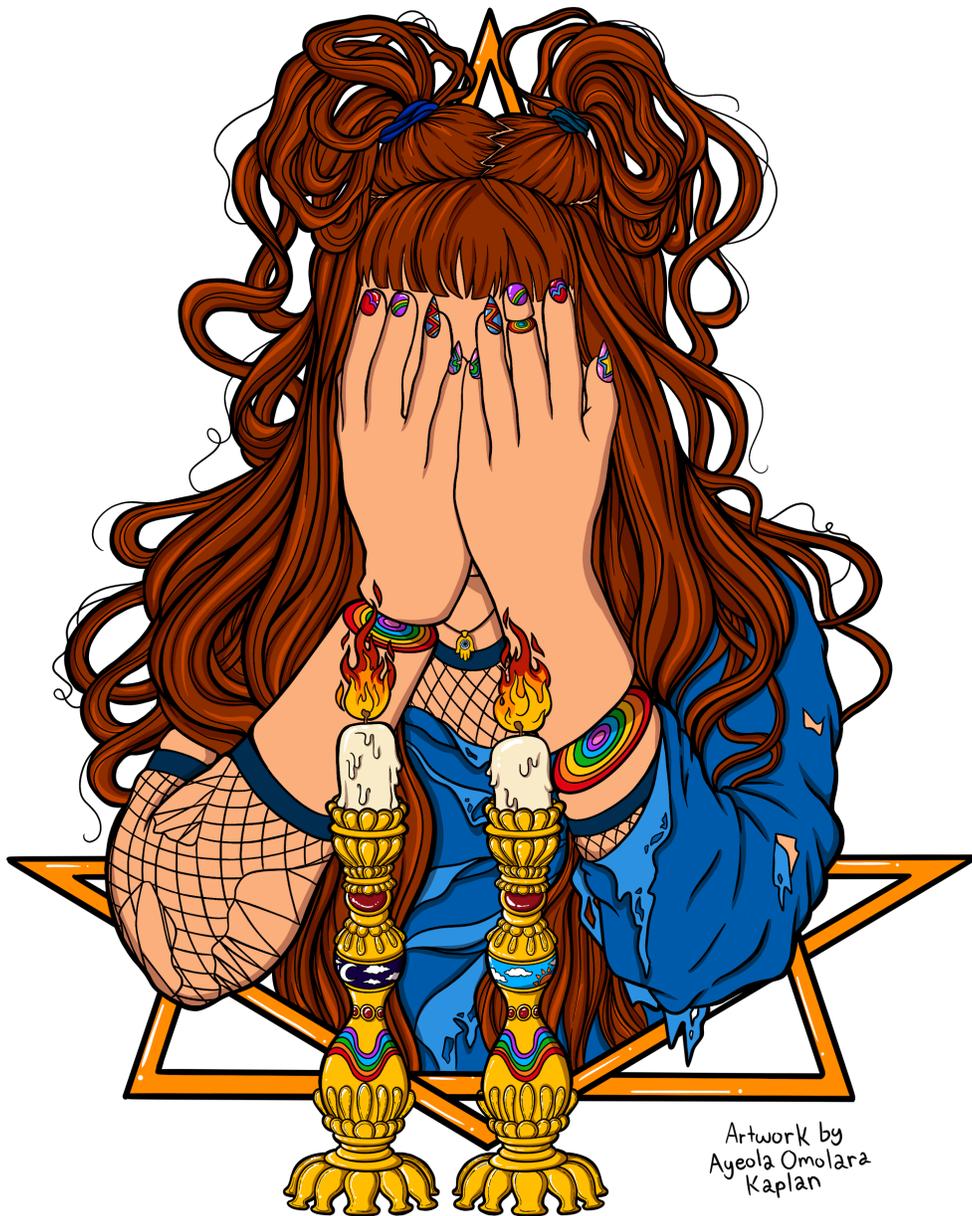
<sup>1</sup>A more colloquial pronunciation.

<sup>2</sup>ך 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 = סירופּ, ketchup = קטשופּ).

<sup>3</sup>There 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".

# 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  
לְשַׁבְּחָהּ. אָנוּ רְנָנִים בְּחוֹגְגֵינוּ אֶת הַשַּׁבָּת וְתַרְבּוּתֵנוּ.  
אָנוּ שְׂמֵחִים בְּמַתַּן הַטַּבֵּעַ, תַּרְבוּת, מְסֹרֶת וּמוֹרָשֶׁת,  
לִיַּחַד 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**

## **Ritual, Ritual, Ritual**

Ritual, ritual, ritual

An action done to remember

An action done to honor

An action done to celebrate

An action done to bless

Ritual, ritual, ritual

Lighting a candle

Eating a special meal

Drinking a sacred drink

Immersing in water

Ritual, ritual, ritual

Saying a blessing

Dancing and singing

Crying and wailing

Ritual, ritual, Ritual

Turning justice into acts of holiness

Praying with our feet

Praying for freedom

Praying for rest

Ritual, ritual, ritual

Turning the mundane into sacred

Brushing our teeth

Washing our bodies

Admiring our image

Ritual, ritual, ritual

Turning words into prayer

Turning prayer into hope

Turning hope into change

Turning change into action



In times such as these, we must not fall to despair, we must come together and act. We turn to prayer,

A prayer we sing with the rhythm of our feet

Ayeola Omolara Kaplan

# Shabbat Water Ritual

This is a water ritual to mark moments of transition like Shabbat, Havdalah, or any time you want to separate before from what's next; this can be done as a handwashing, shower, or full immersion ritual; the interior six lines can be connected to individual pours over hands, steps into immersions, or punctuated through your invocation. May your transitions get you where you need to be.

I pause in this moment

To let the expansive waters of creation and life

Hold me in this moment of transition

The intersection of sea and heaven (Breishit 1:6:)

The difference between then and what is to come

The water welcomes me back to the motherland

Ancient waters of Pishon, Gihon, Hidekel, and P'rat (Breishit 2:11-14)

water that has always existed

water that knows the path of transition

And can show me the way

I pour this water over my body as a libation

This water cleanses my soul to prepare my journey

This water nourishes my body to fuel my journey

This water dilutes oppression that I survive

This water flows through and connects all of who I am

This water reflects me as one divine whole

This water synthesizes my resolve to exist and thrive

This water, from all of its sources  
Wells of the earth (Breishit 2:6)  
Wells of our ancestors  
Wells of our tears  
Wells of our hearts  
Wells of our imaginations  
Wells of time

May God see me  
May God breathe life into me  
May God hear the best of my intentions  
May God feel connected through my actions  
May God be infused into the best of my actions  
May God know me as their child

My senses transport me from what was into what is becoming  
Birthing me as a revived creation into this moment

- Created by erica riddick



Cove Harbour  
Scottish Borders  
United Kingdom

## **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 אַתָּה ה', יוֹצֵרֵת הָאוֹר, הַמְקַנֶּה 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 וְהַצְמָחִים מֵהֶם נִפְקֵן  
מִיְצִים וְנִשְׁלָל מִשְׁקָאוֹת

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.



The Shabbat Table is prepared with fruit of the vine, bread from the earth and all kinds of food. I give thanks for the provisions and share them with friends and family. The room is filled with joy and our stomachs filled with deliciousness.

- Natan Rahav

# 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 - Prayer for Healing

מִי שִׁבְרַךְ אֲבוֹתֵינוּ מְקוֹר הַבְּרָכָה לְאִמּוֹתֵינוּ.

Mi Shebeirach avoteinu M'kor habrachah l'imoteinu.

He who blessed our ancestors is the source of blessing for our mothers.

מִי שִׁבְרַךְ אִמּוֹתֵינוּ מְקוֹר הַבְּרָכָה לְאֲבוֹתֵינוּ.

Mi shebeirach imoteinu M'kor habrachah laavoteinu.

He who blessed our ancestors is the source of blessing for our fathers.

Mi Shebeirach avoteinu M'kor habrachah l'imoteinu.

May the source of strength who blessed the ones before us. Help us find the courage to make our lives a blessing, and let us say Amen.

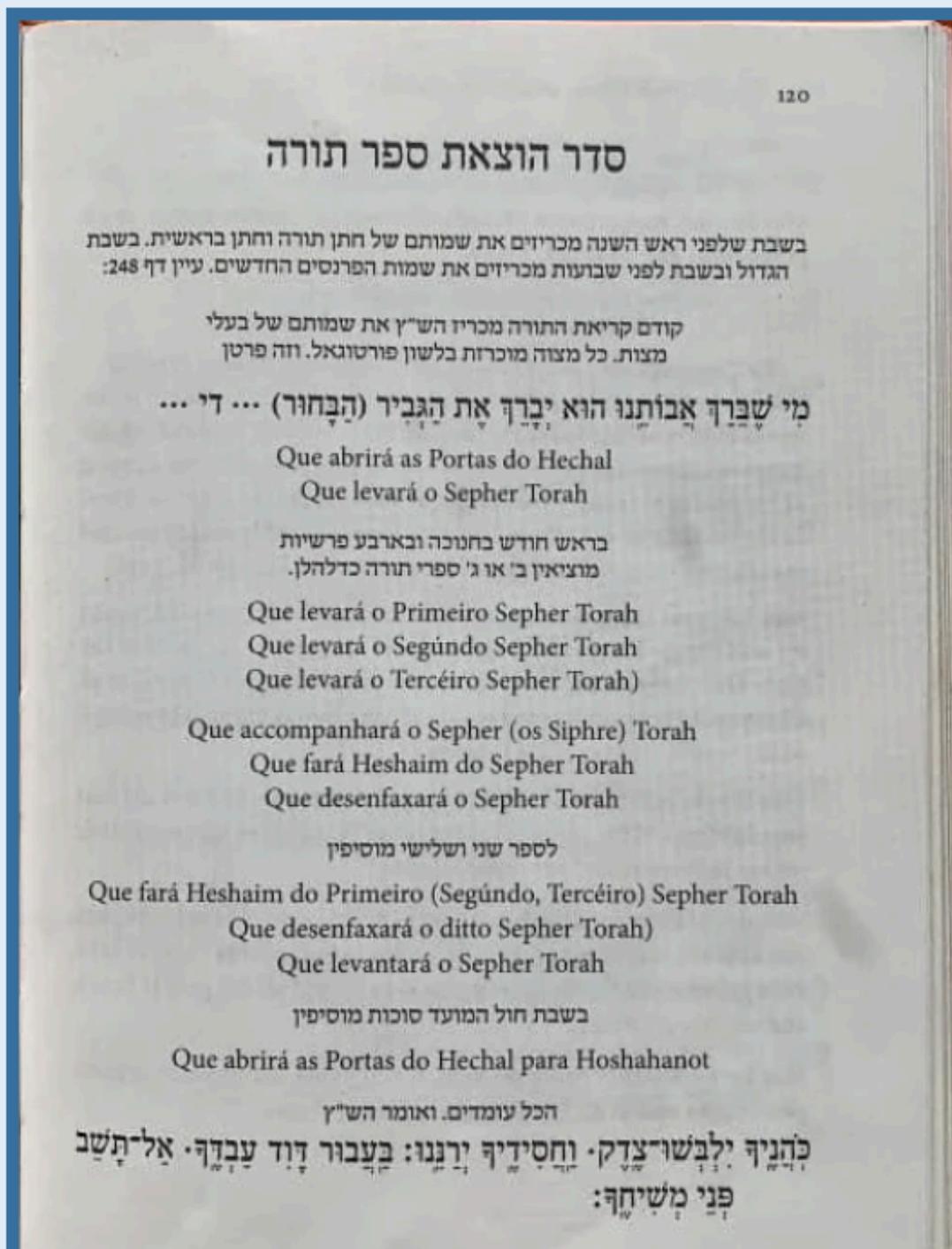
Mi shebeirach imoteinu M'kor habrachah laavoteinu.

Bless those in need of healing with r'fu-a sh'lei-ma, The renewal of body, the renewal of spirit, and let us say Amen.

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.

## Mi Shebeirach - London Portuguese

### London Portuguese Mi Shebarakh for Shabbat Mitsvot



# En k'Elohenu in Hebrew and Ladino

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 \(translation\)](#)

Shared on: 14 February 2021 under the [Creative Commons](#)

[Attribution-ShareAlike \(CC BY-SA\) 4.0 International](#) copyleft license

English	Aramaic	Ladino/Judezmo	Judeo - Arabic
None is like our God!	לִית בַּר מִין	נון קומו	לִיס אֱלֹהֵ אֱלֹא
None is like our Master!	אַלְהֵנָא	מואיסטרו דיו	רַבָּנָא
None is like our Ruler!	לִית בַּר מִין	נון קומו	לִיס אֱלֹהֵ אֱלֹא
None is like our Rescuer!	רבוֹנָא	מואיסטרו	סִידָנָא
	לִית בַּר מִין	סינייור	לִיס אֱלֹהֵ אֱלֹא
	מִלְכָנָא	נון קומו	מִלְכָנָא
	לִית בַּר מִין	מואיסטרו ריי	לִיס אֱלֹהֵ אֱלֹא
	פַּרִיקָנָא	נון קומו	גְאִיתָנָא
		מואיסטרו	
		סאלבאדור	

English	Aramaic	Ladino/Judezmo	Judeo - Arabic
<p>Who is like our God?  Who is like our Master?  Who is like our Ruler?  Who is like our Rescuer?</p>	<p>מְנָא אֱלֹהָא הֵיךְ  כְּאֱלֹהָא  מְנָא רְבוּנָא הֵיךְ  כְּרְבוּנָא  מְנָא מְלָכָא הֵיךְ  כְּמְלָכָא  מְנָא פְּרִיקָא הֵיךְ  כְּפְּרִיקָא</p>	<p>קייין קומו  מואיסטרו דיו  קייין קומו  מואיסטרו  סינייור  קייין קומו  מואיסטרו ריי  קייין קומו  מואיסטרוסאל  בֵּאדֹור</p>	<p>מִן מִתְּל רַבְּנָא  מִן מִתְּל סִידְנָא  מִן מִתְּל  מְלָכָא  מִן מִתְּל  גְּאִיתְנָא  גְּאִיתְנָא</p>
<p>Let us thank our God!  Let us thank our Master!  Let us thank our Ruler!  Let us thank our Rescuer!</p>	<p>נוֹדִי קְדָם אֱלֹהָא  נוֹדִי קְדָם  רְבוּנָא  נוֹדִי קְדָם מְלָכָא  נוֹדִי קְדָם  פְּרִיקָא</p>	<p>לוארימוס אה  מואיסטרו דיו  לוארימוס אה  מואיסטרו  סינייור  לוארימוס אה  מואיסטרו ריי  לוארימוס אה  מואיסטרו  סאלבֵּאדֹור</p>	<p>נִשְׁכַּר רַבְּנָא  נִשְׁכַּר סִידְנָא  נִשְׁכַּר מְלָכָא  נִשְׁכַּר גְּאִיתְנָא</p>

English	Aramaic	Ladino/Judezmo	Judeo - Arabic
<p>Blessed be our God!</p> <p>Blessed be our Master!</p> <p>Blessed be our Ruler!</p> <p>Blessed be our Rescuer!</p>	<p>בְּרִיךְ אֱלֹהֵנָּא</p> <p>בְּרִיךְ רַבּוֹנָנָּא</p> <p>בְּרִיךְ מַלְכָּנָּא</p> <p>בְּרִיךְ פְּרִיקָנָּא</p>	<p>בינדיגו</p> <p>מואיסטרו דיו</p> <p>בינדיגו</p> <p>מואיסטרו</p> <p>סינייור</p> <p>בינדיגו</p> <p>מואיסטרו ריי</p> <p>בינדיגו</p> <p>מואיסטרו</p> <p>סאלבאדור</p>	<p>מְבָאֲרֵךְ רַבְּנָא</p> <p>מְבָאֲרֵךְ סִידְנָא</p> <p>מְבָאֲרֵךְ מַלְכָּנָא</p> <p>מְבָאֲרֵךְ</p> <p>גְּאִיתְנָא</p>
<p>You are our God!</p> <p>You are our Master!</p> <p>You are our Ruler!</p> <p>You are our Rescuer!</p>	<p>אַנְתָּ הוּא אֱלֹהֵנָּא</p> <p>אַנְתָּ הוּא רַבּוֹנָנָּא</p> <p>אַנְתָּ הוּא מַלְכָּנָּא</p> <p>אַנְתָּ הוּא</p> <p>פְּרִיקָנָּא</p>	<p>טו סוס</p> <p>מואיסטרו דיו</p> <p>טו סוס</p> <p>מואיסטרו</p> <p>סינייור</p> <p>טו סוס</p> <p>מואיסטרו ריי</p> <p>טו סוס</p> <p>מואיסטרו</p> <p>סאלבאדור</p>	<p>אַנְתָּ הוּא רַבְּנָא</p> <p>אַנְתָּ הוּא</p> <p>סִידְנָא</p> <p>אַנְתָּ הוּא</p> <p>מַלְכָּנָּא</p> <p>אַנְתָּ הוּא</p> <p>גְּאִיתְנָא</p>

English	Aramaic	Ladino/Judezmo	Judeo - Arabic
<p><i>concluding in the Ashkenazi Rite</i>            You are the one to whom our ancestors burned incense.</p>	<p>אַנְתָּ הוּא            דְאַסִּיקוּ אַבְהָתְנָא            קְדָמָךְ ית־קְטֹרֶת            בּוֹסְמִיא</p>	<p>טו סוס קיין            דילאנטי די טי            קימאבאן            מואיסטרוס            פאדריס איל            סאאומירייו</p>	<p>אַנְתָּ הוּא אֱלֹדִי            אֲיֵאךְ אַחֲרֵקוּא            אַגְדֵּאדְנָא            אֶלְכּוּר            קְדָאמְךָ</p>
<p><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)</p>	<p>אַנְתָּ הוּא            תְּפָרְקִינָא            אַנְתָּ תְּקוּם            תְּרַחֵם צִיּוֹן            אַרוּם עֲדָן            לְמַחוּס עֲלֶהָ            אַרוּם אַתָּא זְמַנָּא</p>	<p>טו מוס            סאלבאראס!            טו טי            אליבאנטאדאס            אי טי            אפייאדאראס            די ציון            פורקי בינו לה            אורה די            אפייאדארטי די            אילייה            פורקי איל            פלאזו בינו.</p>	<p>אַנְתָּ תְּגִיחֵתָאנָא            אַנְתָּ תְּקוּם            תְּרַחֵם צִיּוֹן            פִּאנֵה וְקַת            תְּרוּפֵהָ פִּיָּה            וְקַד בִּלְג            אַמוּעַד</p>

English	Yiddish	Hebrew (Source)
<p>None is like our God!</p> <p>None is like our Master!</p> <p>None is like our Ruler!</p> <p>None is like our Rescuer!</p>	<p>עס איז קיין גאָט ווי אונדזער גאָט</p> <p>עס איז קיין הער ווי אונדזער הער</p> <p>עס איז קיין קעניג ווי אונדזער קעניג</p> <p>עס איז קיין העלפער ווי אונדזער העלפער</p>	<p>אין כְּאֱלֹהֵינוּ</p> <p>אין כְּאֲדוֹנֵינוּ</p> <p>אין כְּמִלְכֵנוּ</p> <p>אין כְּמוֹשִׁיעֵנוּ</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>ווער איז אַ גאָט ווי אונדזער גאָט</p> <p>ווער איז אַ הער ווי אונדזער הער</p> <p>ווער איז אַ קעניג ווי אונדזער קעניג</p> <p>ווער איז אַ העלפער ווי אונדזער העלפער</p>	<p>מִי כְּאֱלֹהֵינוּ</p> <p>מִי כְּאֲדוֹנֵינוּ</p> <p>מִי כְּמִלְכֵנוּ</p> <p>מִי כְּמוֹשִׁיעֵנוּ</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>	<p>לאָמיר דענקען אונדזער גאָט</p> <p>לאָמיר דענקען אונדזער הער</p> <p>לאָמיר דענקען אונדזער קעניג</p> <p>לאָמיר דענקען אונדזער העלפער</p>	<p>נוֹדָה לְאֱלֹהֵינוּ</p> <p>נוֹדָה לְאֲדוֹנֵינוּ</p> <p>נוֹדָה לְמִלְכֵנוּ</p> <p>נוֹדָה לְמוֹשִׁיעֵנוּ</p>

English	Yiddish	Hebrew (Source)
<p>Blessed be our God!  Blessed be our Master!  Blessed be our Ruler!  Blessed be our Rescuer!</p>	<p>זאָל געבענטשט זיין אונדזער גאָט  זאָל געבענטשט זיין אונדזער  הער  זאָל געבענטשט זיין אונדזער  קעניג  זאָל געבענטשט זיין אונדזער  העלפֿער</p>	<p>בָּרוּךְ אֱלֹהֵינוּ  בָּרוּךְ אֲדוֹנָינוּ  בָּרוּךְ מְלִכְנוּ  בָּרוּךְ מוֹשִׁיעֵנוּ</p>
<p>You are our God!  You are our Master!  You are our Ruler!  You are our Rescuer!</p>	<p>וואָרום דו ביסט אונדזער גאָט  וואָרום דו ביסט אונדזער הער  וואָרום דו ביסט אונדזער קעניג  וואָרום דו ביסט אונדזער העלפֿער</p>	<p>אַתָּה הוּא  אֱלֹהֵינוּ  אַתָּה הוּא  אֲדוֹנָינוּ  אַתָּה הוּא מְלִכְנוּ  אַתָּה הוּא  מוֹשִׁיעֵנוּ</p>
<p><i>concluding in the Ashkenazi Rite</i>  You are the one to whom our ancestors burned incense.</p>	<p>וואָרום דו ביסט וועם האָבן  אונדזער אבות  פֿאַר דיר דאָס וויירוין גערייכט</p>	<p>אַתָּה הוּא  שֶׁהִקְטִירוּ  אֲבוֹתֵינוּ  לְפָנֶיךָ  אֶת־קִטְרֹת  הַסַּמִּים</p>

English	Yiddish	Hebrew (Source)
<p><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  For the season has come!  (Psalms 102:14)</p>	<p>דו וועסט אונדז ראָטעווען  דו וועסט אויפֿשטיין און זיך  דערבאַרימען אויף ציון  וואָרום עס איז צײַט זי צו  לײַטזעליקן  וואָרום געקומען איז די שעה</p>	<p>אַתָּה תּוֹשִׁיעֵנוּ!  אַתָּה תִּקּוּם  תִּרְיָם צִיּוֹן  כִּי־עַתָּה לְחַנּוּנָה  כִּי־בָא  מוֹעֵד:תהלים  קב:יז</p>

## **Ein Keloheinu - 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.

## **Ein Keloheinu - English Translation**

There is none like our God, there is none like our lord,  
There is none like our king, there is none like our saviour.  
Who is like our God, who is like our lord,  
Who is like our king, who is like our saviour.  
Let us thank our God, let us thank our lord,  
Let us thank our king, Let us thank our saviour.  
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.

**Shalom Aleikhem (Shlama | (שלמה אילוכון) Elokhun), Aramaic translation by Yaacov Maoz**

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

Shared on: 1 November 2020 under the [Creative Commons Attribution-ShareAlike \(CC BY-SA\) 4.0 International](https://creativecommons.org/licenses/by-sa/4.0/) copyleft license

English	Assyrian Aramaic	Hebrew (Source)
<p>Peace be with you, angels of the Sanctuary, angels of Elyon, majestic King of kings, the blessed Holy One.</p>	<p>שְׁלָמָא אֵילֻכּוֹן מְלָאכֵי ד' שְׁמִישְׁתָּא מְלָאכֵי ד' אֱלֵאִיא מִן מְלָכָא ד' מְלִכִית כוּלֵי מְלָכֵי קִדְיִשָּׂא בְּרִיכָא לִיה</p>	<p>שָׁלוֹם עֲלֵיכֶם מְלָאכֵי הַשְּׁרֵת מְלָאכֵי עֲלִיוֹן מִמְלָךְ מְלָכֵי הַמְּלָכִים הַקְּדוֹשׁ בְּרוּךְ הוּא</p>
<p>Come in peace, angels of peace, angels of Elyon, majestic King of kings, the blessed Holy One.</p>	<p>אַתִּיתוֹן בְּשְׁלָמָא מְלָאכֵי ד' שְׁלָמָא מְלָאכֵי ד' אֱלֵאִיא מִן מְלָכָא ד' מְלִכִית כוּלֵי מְלָכֵי קִדְיִשָּׂא בְּרִיכָא לִיה</p>	<p>בוֹאֲכֶם לְשָׁלוֹם מְלָאכֵי הַשְּׁלוֹם מְלָאכֵי עֲלִיוֹן מִמְלָךְ מְלָכֵי הַמְּלָכִים הַקְּדוֹשׁ בְּרוּךְ הוּא</p>

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>בְּרַכּוּנֵי בְּשָׁלְמָא מַלְאַכֵי ד' שְׁלָמָא מַלְאַכֵי ד' אֱלֵאִיא מִן מַלְכָא ד' מַלְכִית כוּלֵי מַלְכֵי קִדְיִשָׁא בְּרִיכָא לִיה</p>	<p>בְּרַכּוּנֵי 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>

## Shalom Aleichem - English Transliteration and Translation

English Transliteration for Hebrew	English Translation
<p>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.</p>	<p>Peace be with you,  angels of the Sanctuary,  angels of Elyon,  majestic King of kings,  the blessed Holy One.</p>
<p>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.</p>	<p>Come in peace,  angels of peace, angels of Elyon,  majestic King of kings,  the blessed Holy One.</p>
<p>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.</p>	<p>Bless me with peace,  angels of peace, angels of Elyon,  majestic King of kings,  the blessed Holy One.</p>
<p>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.</p>	<p>Depart in peace,  angels of peace,  angels of Elyon,  majestic King of kings,  the blessed Holy One.</p>

**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](#)

Shared on: 10 June 2015 under the [Creative Commons](#)

[Attribution-ShareAlike \(CC BY-SA\) 4.0 International](#) copyleft license

Greek (Source)	English
<p>Αἰώνιε σῶτερ ἡμῶν, ὁ βασιλεὺς τῶν θεῶν, θεὸς πατέρων ἡμῶν ὁ θεὸς Ἄβρααμ καὶ Ἰσαὰκ καὶ Ἰακώβ, ὁ ἐλεήμων καὶ οἰκτίρμων ὁ μακρόθυμος καὶ πολυέλεος, ὃ ᾧ πᾶσα γυμνοφανὴς βλέπεται καρδία καὶ πᾶν κρύφιον ενθύμημα ἀποκαλύπτεται πρὸς σὲ βοῶσιν ψυχαὶ δικαίων, ἐπὶ σοὶ πεποίθασιν ἐλπίδες ὀσίων, καὶ κατὰ πᾶν κλίμα τῆς οἰκουμένης τὸ διὰ προσευχῆς καὶ λόγων ἀναπέμπεται σοὶ 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  ὕπεδείξας δὲ ἐκάστῳ τῶν  ἀνθρώπων ὡς πλούτου οὐκ αἶδιον  τὸ κτῆμα,  εὐπρεπείας οὐκ ἀέναον τὸ κάλλος,  δυνάμεως εὐδιάλυτος ἡ ἰσχὺς.  ὕπερμαχε 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 Tseḡaoth, 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.”  But Israel your earthly assembly</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>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 in heaven</p>

Greek (Source)	English
<p>σου, ὅτι κύριος ὁ θεός σου, θεὸς ἐν οὐρανῶ ἄνω καὶ ἐπὶ γῆς κάτω, καὶ οὐκ ἔστιν ἔτι 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>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 Αἴ 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 φθεγχθέντα καὶ χειρὶ σῆ καταναραφέντα. 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</p>

Greek (Source)	English
<p>ένετείλω, ού πρόφασιν άργίας διδούς, άλλ' άφορμήν εύσεβείας, είς γνῶσιν τής σής 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 όργή έκ του στόματος αυτού προέσθαι θελήση έν τή ήμέρα τῶν σαββάτων.</p>	<p>and 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 του παιδός σου έν μέσω αυτής. δέσποτα ὁ θεός, πρόσδεξαι τās διά χειλέων δεήσεις του λαού σου του 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 ἀνθρώποις 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 | Lekhah Dodi, the piyyut for Kabbalat  
Shabbat by Shlomo haLevi Al-Qabets  
(translation by Rabbi Levi Weiman-Kelman &  
Shaul Vardi)**

Contributor(s): [Shaul Vardi \(translation\)](#), [Levi Weiman-Kelman \(translation\)](#) and [Shlomo haLevi Al-Qabets](#)

Shared on: 8 February 2020 under the [Creative Commons Attribution-ShareAlike \(CC BY-SA\) 4.0 International](#) copyleft license

Translation (English)	Source (Hebrew)
<p>Beloved, come to meet the bride. Let us welcome Shabbat.</p> <p>“Keep” and “Remember” in a single utterance, The one El caused us to hear. YHVH is One, God’s name is One; For honor and glory and praise.</p> <p>For it is the source of blessing. Cast from the earliest time, Last created, first imagined.</p>	<p>לְכָה דוּדִי לְקַרְאֵת כַּלָּה פְּנֵי שַׁבָּת נִקְבְּלָה.</p> <p>נִשְׁמָר וְנִזְכָּר בְּדַבּוּר אֶחָד הַשְּׁמִיעָנוּ אֵל הַמְיֻחָד, יְהוָה אֶחָד וְשִׁמוֹ אֶחָד לְנֵשִׁם וּלְתַפְאֶרֶת וּלְתִהְלָה.</p> <p>לְקַרְאֵת שַׁבָּת לָכֹוּ וְנִלְכָה, כִּי הִיא מְקוֹר הַבְּרָכָה, מֵרֵאשׁ מִקְדָּם נְסוּכָה, סוּף מֵעֲשֵׂה בְּמַחְשַׁבָה תְּחִלָּה.</p>

Royal shrine, city of kings  
Rise up and leave your  
ravaged state.

You have dwelt long enough in  
the valley of tears. Now God  
will take pity on you.

Lift yourself up! Shake off the  
dust! My people, array  
yourself in beautiful garments!  
Through Yishai's son of Beit  
Lehem, My soul's deliverance  
draws near.

Awake, awake, Your light has  
come! Arise, shine, Wake up  
and sing: YHVH's glory  
dawns upon you.

An end to shame and  
degradation; Forget your  
sorrow; quiet your groans.  
The poor of my people find  
shelter in you, And a city is  
built on its ancient ruins.

מְקוֹדֵשׁ מֶלֶךְ עִיר מְלוּכָה,  
קוֹמִי צְאִי מִתּוֹךְ הַהִפְכָּה  
רַב לָךְ שָׁבֶת בְּעֵמֶק הַבְּכָא  
וְהוּא יַחְמַל עָלֶיךָ חֲמֵלָה.

הִתְנַעְרִי מֵעָפָר קוֹמִי,  
לְבָשִׁי בְּגָדֵי תִפְאֲרֶתךָ עַמִּי,  
עַל יַד בֶּן יִשָׁי בֵּית הַלְחָמִי  
קִרְבָּה אֶל נַפְשִׁי גְּאֻלָּה.

הִתְעוֹרְרִי הִתְעוֹרְרִי  
כִּי בָּא אוֹרְךָ קוֹמִי אוֹרִי,  
עוֹרִי עוֹרִי שִׁיר דְּבִרִי,  
כְּבוֹד יְהוָה עָלֶיךָ נִגְלָה.

לֹא תִבוֹשִׁי וְלֹא תִכְלָמִי,  
מֵה תִשְׁתַּחֲוִי וּמֵה תִהְיֶמֶי,  
כִּךָ יִחָסוּ עַנְיֵי עַמִּי,  
וְנִבְנְתָה עִיר עַל תְּלָה.

The scavengers are scattered,  
Your devourers have fled;  
Your elo'ah will take joy in  
you. As a bridegroom rejoices  
in his bride,

Burst out to the left and to the right  
Adore YHVH (Yahweh)  
Through the son of Perets  
We will exalt, we will sing for  
joy!

It is customary at this point to  
rise and face the west/entrance.

Enter in peace, crown of God;  
Enter in gladness, enter in joy.  
Come to your cherished  
faithful people  
Enter, O bride! Enter, O bride!

וְהָיוּ לְמַשְׁסָּה שְׂאֵסִיךְ,  
וְרָחֲקוּ כָּל מְבַלְעִיךְ.  
יְשִׁישׁ עֲלֶיךָ אֱלֹהֶיךָ.  
כְּמִשׁוֹשׁ חָתָן עַל כַּלָּה.

יָמִין וּשְׂמָאל תִּפְרָצִי,  
וְאֵת יְהוָה תִּעְרִיצִי  
עַל יַד אִישׁ בֶּן פְּרָצִי  
וּנְשִׁמְחָה וְנִגִּילָה.

נוהגים לפנות לעבר  
המערב/הדלת לקבל פני  
שבת המלכה

בוֹאִי בְּשָׁלוֹם עֲטֹרַת בִּיעָלָה  
גַּם בְּשִׂמְחָה וּבְצִהָלָה  
תּוֹךְ אֲמוּנֵי עַם סִגְלָה,  
בוֹאִי כַּלָּה. בוֹאִי כַּלָּה.

<p style="text-align: center;"><b>Lecha Dodi</b> <b>English Transliteration for Hebrew</b></p>	<p style="text-align: center;"><b>Lecha Dodi</b> <b>English Translation</b></p>
<p style="text-align: center;">Lecha dodi likrat kala, p'nei Shabbat n'kab'lah!</p> <p style="text-align: center;">Shamor v'zachor b'dibur echad, Hishmi'anu el ha'meyuchad. Adonai echad u'shmo echad; L'shem ul'tiferet v'l'tehila.</p> <p style="text-align: center;">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.</p> <p style="text-align: center;">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.</p> <p style="text-align: center;">Hitna'ari me'afar kumi, Livshi bigdei tifartech ami. Al yad ben Yishai beit haLachmi; Karva el nafshi g'ala.</p> <p style="text-align: center;">Hit'oreri, hit'oreri, Ki va orech, kumi ohri. Uri, uri, shir daberi; K'vod Adonai alai'yich nigla.</p>	<p style="text-align: center;">Come, my friend, to meet the bride; let us welcome the Sabbath.</p> <p style="text-align: center;">“Observe” and “Remember,” in a single command, the One God announced to us. The Lord is One, and his name is One, for fame, for glory and for praise.</p> <p style="text-align: center;">Come, let us go to meet the Sabbath, for it is a source of blessing. From the very beginning it was ordained; last in creation, first in God's plan.</p> <p style="text-align: center;">Shrine of the King, royal city, arise! Come forth from thy ruins. Long enough have you dwelt in the vale of tears! He will show you abundant mercy.</p> <p style="text-align: center;">Shake off your dust, arise! Put on your glorious garments, my people, and pray: “Be near to my soul, and redeem it through the son of Jesse, the Bethlehemite.”</p> <p style="text-align: center;">Awake, Awake, for your light has come; arise and shine! Awake, awake, utter a song; the Lord's glory is revealed upon you.</p>

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

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

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

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

Be not ashamed nor confounded. Why are  
you downcast? Why do you moan? The  
afflicted of my people will be sheltered  
within you; the city shall be rebuilt on its  
ancient site.

Those who despoiled you shall become a  
spoil, and all who would devour you shall be  
far away. Your God will rejoice over you as a  
bridegroom rejoices over his bride.

You shall extend to the right and to the left,  
and you shall revere the Lord. Through the  
advent of a descendant of Perez we shall  
rejoice and exult.

Come in peace, crown of God, come with joy  
and cheerfulness;  
amidst the faithful of the chosen people come  
O bride; come, O bride.



Phnom Kulen, Siem Reap, Cambodia



Puerto Viejo de Talamanca, Costa Rica



Flower Garden at Stirling Castle  
Stirling, Scotland  
United Kingdom

## [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](#)

Shared on: 12 January 2020 under the Creative Commons Attribution-ShareAlike (CC BY-SA) 4.0 International copyleft license

German (Source)	English
<p>„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.)</p>	<p>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)</p>
<p>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 Werkstätte schweiget in den</p>	<p>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 completed, and the noise of</p>

German (Source)	English
<p>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 weltlichen Treibens, damit unser</p>	<p>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 flooded by a stream of worldly</p>

German (Source)	English
<p>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>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>



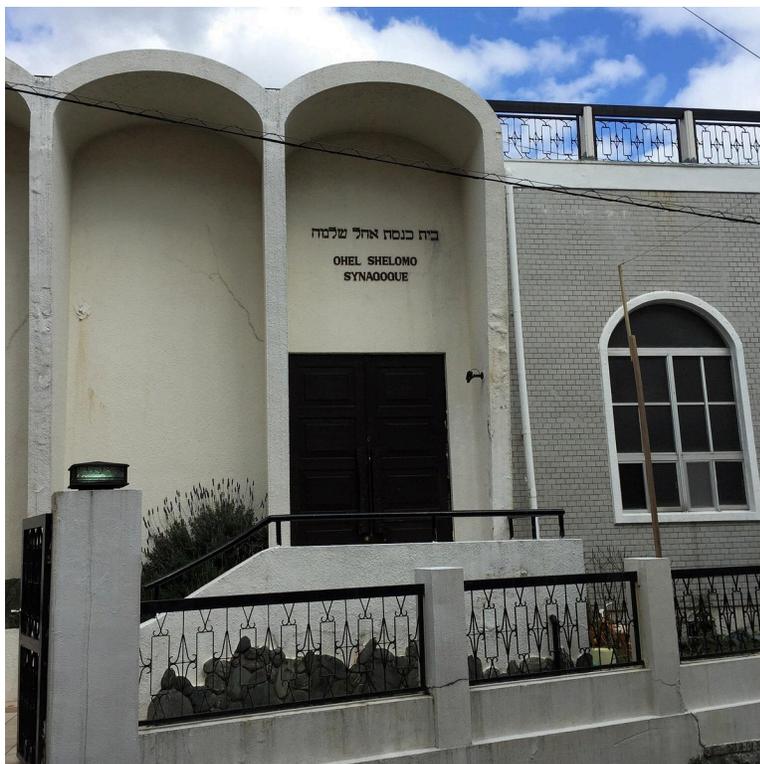
Nidhe Israel, Bridgetown, Barbados



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 Natan Rahav

*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

- Natan Rahav



**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.

- [From the Archive: 'Tikkun Ha-Olam, Finding Home Series #46' by Siona Benjamin](#)

Blessings for **The People**, **The World**, **The Children**,  
**The Land**, and **LGBTQIA+** Community



# The flame that ignites justice and freedom

We are here

O God, can you hear us

Can you see our pain and scars

Can you hear our screams and cries

This is the prayer our ancestors prayed

May their memory be a blessing and the flame that ignites our  
collective fight for justice and freedom

Our ancestors were enslaved

Our ancestors were beaten and bruised

Our ancestors were silenced in more ways than one

Our ancestors looked to the heavens and called upon a higher power

Our ancestors taught us how to build community

Community that forms a fortress of power and a pillar of strength

May their memory be a blessing and the flame that ignites our  
collective fight for justice and freedom

Each day branches and flowers are cut for wreaths

Each day those wreaths are placed upon caskets

Each day those who mourn collect stones

Each day they place those stones on graves

Each day those who cry seek white cloth

Each day that white cloth becomes a wrapped cover for their loved one

Each day many are taken before their time

Each day many are silenced before they can cry for help

May their memory be a blessing and the flame that ignites our  
collective fight for justice and freedom

Each week, a candle is lit  
A candle that represents our ancestors  
A candle that represents our families  
A candle that represents our loved ones  
A candle to remember those who are one breathe away from being forgotten

May their memory be a blessing and the flame that ignites our collective fight for justice and freedom

Our children who won't return home from school  
Our brothers and sisters who won't be there for the next holiday  
Our cousins whose laughter is turned into tears and then silence  
Our chosen family whose warmth we'll never feel again  
Our queer community, whose numbers are dwindling due to "mysterious" deaths  
Our activists and community leaders whose channels have gone static and then black  
Our sons and daughters who couldn't bear it anymore and aren't here anymore  
Our mothers and fathers who were consumed by the pangs of the oppressor

As we light this candle of remembrance  
May their memory be uplifted throughout our community  
May their memory be honored as we share their stories and knowledge  
May their memory and dreams be fulfilled through our actions

May their memory be a blessing and the flame that ignites our collective fight for justice and freedom

## Asher Yatzar (The One Who Forms)

We were formed in the image of Our Creator and our bodies are full of wonders. We are grateful for our bodies and the ability to adore our bodies with gender affirming clothes and accessories. We are grateful for our bodies and the right to bodily autonomy. We are grateful for access to life saving care. We are grateful for our bodies and those who provide us with culturally competent and gender affirming care. We remember those who fought for basic human rights: clean water to drink, clothes to wear, food to eat and a place to rest. We continue to advocate for those who are oppressed and do not receive the love and care their bodies need. We honor our bodies, we care for our bodies, we beautify our bodies, and we love our bodies.

**Asher Yatzar (“who formed”), it is a blessing of thanksgiving for the wonderful design and inner workings of the human body created by God.**

**Blessed are You, Adonai, our God, King of the universe, who formed man with wisdom and created within him many openings and many hollow spaces. It is obvious and known before Your Seat of Honor that if even one of them would be opened, or if even one of them would be sealed, it would be impossible to survive and to stand before You even for one hour. Blessed are You, Adonai, who heals all flesh and acts wondrously.**

Hebrew	English Transliteration
<p> בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ  הָעוֹלָם, אֲשֶׁר יָצַר אֶת  הָאָדָם בְּחֶכְמָה, וּבָרָא בּוֹ  נְקָבִים נְקָבִים חֲלוּלִים  חֲלוּלִים. גְּלוּי וַיְדוּעַ לְפָנַי  כִּסֵּא כְבוֹדְךָ, שָׂאם יִפְתַּח  אֶחָד מֵהֶם, אוֹ יִסְתֵּם אֶחָד  מֵהֶם, אִי אֶפְשֶׁר לְהִתְקַיֵּם  וְלַעֲמֹד לְפָנֶיךָ אֶפְלוּ שְׁעָה  אַחַת. בְּרוּךְ אַתָּה יי, רוֹפֵא  כָּל בָּשָׂר וּמִפְּלִיא לַעֲשׂוֹת:” </p>	<p> <i>Baruch a-tah ah-doe-nai, elohaynu  melech ha-olam, ah-share yah-tzar et  ha-ah-dam bih-choch-mah, u-varah  bo nih-kah-veem nih-kah-veem,  chah-loo-leem chah-loo-leem,  gah-loy vih-yah-doo-ah lif-nay  kee-say kih-voe-deh-chah, she-eem  yih-pah-tay-ach eh-chod may-hem,  oh yee-sah-tare eh-chod may-hem, ee  ef-shahr lih-hit-kah-yem  vih-lah-ah-mode lih-fah-neh-chah  ah-fee-loo shah-ahh ehh-chot.  Baruch a-tah ah-doe-nail, row-fay  kole bah-sahr ooh-moff-lee  lah-ah-sote.</i> </p>

## Before We Rest

Before we rest, recuperate and regenerate  
We must name the wrongs and the hurt and the heart ache  
We name them and cry aloud for change and retribution

We marched during a pandemic that disproportionately affected our  
people  
We were forced to still go to work because how else are we to survive  
We showed up with a smile knowing that someone at home was sick  
or dying  
We screamed for liberation  
We screamed for justice  
We screamed for peace  
We screamed until we had no voice left and then we started to cry

Before we rest, recuperate and regenerate  
We must name the wrongs and the hurt and the heart ache  
We name them and cry aloud for change and retribution

We were denied our basic human rights  
We were disowned by the same people they worked for  
We were used and thrown away  
We suffered unspeakable crimes  
We banded together and stated  
Yes, we matter, our lives matter  
But does our freedom matter  
New era, different obstacle, same oppression

Before we rest, recuperate and regenerate  
We must name the wrongs and the hurt and the heart ache  
We name them and cry aloud for change and retribution

I lie in bed and ponder  
The people of the world are in the same fight  
The fight to survive  
The fight to live  
The fight to thrive  
The people of the world are in the same fight  
Queer people  
Neurodivergent people  
People who have a disability or multiple disabilities  
Working class people  
Single-parent household people  
So many communities have suffered so much loss  
So many communities who are trying to rebuild as their structures  
continue to shatter

Before we rest, recuperate and regenerate  
We must name the wrongs and the hurt and the heart ache  
We name them and cry aloud for change and retribution

There's no art to show how we feel  
There's no poetry to make our experiences palatable  
There's no song to soothe our souls  
The truth is we are tired of being sick and tired

Before we rest, recuperate and regenerate  
We must name the wrongs and the hurt and the heart ache  
We name them and cry aloud for change and retribution

Let us take a moment to reflect on our pain  
Let us Name how we feel  
Let us Feel how we feel  
Let us Know how we feel  
Let us Be In Tune with how we feel  
Now that we have felt  
Let us understand  
Now that we have spoken  
Let us change  
Now that we have reflected  
Let us act

Before we rest, recuperate and regenerate  
We must name the wrongs and the hurt and the heart ache  
We name them and cry aloud for change and retribution

# 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, מְגִן, מְפָרֵס וּמְרַפֵּא כָּל  
אָדָם, תּוֹדָה לָךְ עַל הַשַּׁבָּת, יוֹם הַמְנוּחָה,  
הַהִתְאוּשָׁשׁוּת, וְהַתְחַדְשׁוּת. תּוֹדָה לָךְ שֶׁבָרָאת לָנוּ  
זְמַן מְנוּחָה לְחִדּוּשׁ אֶת כּוֹחוֹתֵינוּ, וְלַהֲתַאוּשָׁשׁ  
מִהַפְסִידֵנוּ. בְּעוֹד שְׁיוֹם הוֹפֵךְ לַלַּיְלָה, וּבְפֶתַח הַשָּׁבוּעַ  
הַחֲדָשׁ, הָיָה אָדִיב כָּלפִּי וּבִרְךָ אוֹתִי, אֶת מְשַׁפְּחֹתַי,  
חֲבֵרַי, שְׁכֵנָי וְכָל קְהֵלָה. בְּחִלּוֹף הַיָּמִים, עֲזָרֵי לִי  
לְזַכֵּר אֶת אֱשֶׁר הַמְנוּחָה, מְתִיקוֹת הַשָּׁלוֹם, הַשְּׁלוֹה

וְהִתְקַוְּהָ 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 וּבְשָׂמִים

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 וּבְשָׂמֵי הַטֶּבֶעַ

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 לְמְדוּרָה  
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 שֶׁשָּׁמַעְתִּי וְאֲשַׁמְעַ.  
תּוֹדָה עַל הַיּוֹתִי, וְתוֹדָה עַל מִשְׁפַּחְתִּי, חֲבֵרִי, שְׂכֵנֵי  
וְקֵהְלוֹת 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.



**Siem Reap, Cambodia**



**Santa María Huatulco, Oaxaca, Mexico**

## Havdalah Water Ritual

*Havdalah, for me, closes Shabbat, but it is still Saturday night. I may do things I don't do during Shabbat, yet have not fully entered work mode. I am in Motzei Shabbat, a slow transition back into regular time. This water ritual is designed to augment your Havdalah practice. An invitation to ground yourself or those you hold dear in your intentions for the week ahead whenever you prepare to re-enter work mode, whether that be as you close Shabbat, before you go to bed Saturday night, or in the morning before you start work.*

*A portion of this ritual comes from a personal Shabbat practice of blessing each other, inspired by the tradition of blessing children and spouses. I have often been the lone single person invited to Shabbat dinner. This minhag comes from a friend who shared a practice of blessing housemates. When I bought my first house and started hosting Shabbat dinners, I continued to develop the ritual to foster settings where everyone feels blessed. I invite you to step boldly into the opportunity to shower blessings, even upon strangers. If you know the person you are blessing, lean into your big dreams for them. If you are meeting the person you are blessing for the first time, trust yourself to receive and know the wisdom that will move through you. I have witnessed this magic among strangers many times, on both the giving and receiving side. May your weeks be blessed.*

Before there was wheat, barley, vines, figs, pomegranate, and oil, there was water. (Devarim 8:7-8) As we return to the rhythms of the week, let the water we encounter during our days serve as a reminder of our connections to divine creation.

Let water be a universal medium to gather and synthesize separate things, like all of the precious parts of us, and reveal them as not separate at all.

Let water flow over and carry us into the expansive possibility of a new week (Breishit 1:6) and rejoice in surviving to arrive in this moment.

*Turn to another and shower a blessing upon them as a beloved child of God as they enter their week; if alone shower blessings upon yourself as a beloved child of God as you enter your week using a photograph or mirror. Close with the following handwashing water ritual.*

*You will need a bowl to catch water poured over your hands. You can use a pitcher to pour water from. You can also cup water into the two hands of the one giving blessing as you pour over the hands of the one being blessed.*

Fountain of Living Waters, Source of creation and life (Jeremiah 2:13)

Blessed are you who has provided me with all I need (Morning Blessings)

Like a tree planted near water whose roots stretch forth to the stream  
(Pirkei Avot 3:17)

We have survived the floodwaters and are nourished in a rainbow of color  
(Breishit 9:12-17)

Dwelling under rafters of cypress supported by beams of cedar  
(Song of Songs 1:17)

Fed by a garden perpetually renewed by ancient waters that never cease flowing

Growing strong limbs, rounded jeweled thighs and heaped belly - all features attributed to wealth and health (Song of Songs 4:13-14 & 7:2-3)

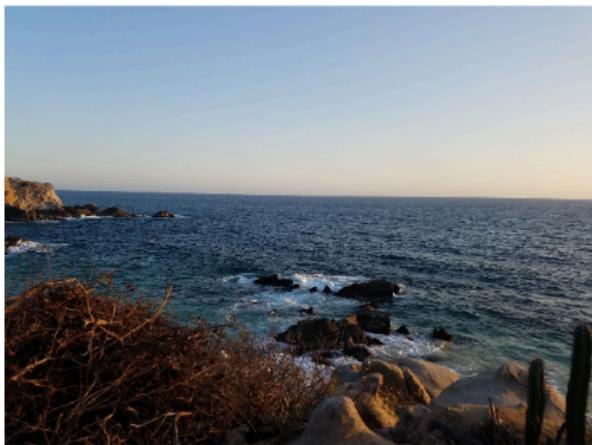
Our/my dark beauty was created to be gazed on and adored  
(Song of Songs 1:5-6)

We/I are/am the precious work of an artist gazing through pools of Cheshbon into a heavenly future. (Song of Songs 7:2 & 5)

*This water now holds elements of all of the blessings showered upon the living people in the space. Use the water to nourish plants where the ritual occurred or send containers home with participants to pour as libations to ancestors who made them into the people they are.*

Close with a taste of something sweet to linger Shabbat into our week and connect us with ancestors and the eternal spirits of Serakh and Elijah that we encounter daily.

- Created by erica riddick



Oaxaca, Mexico

## 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

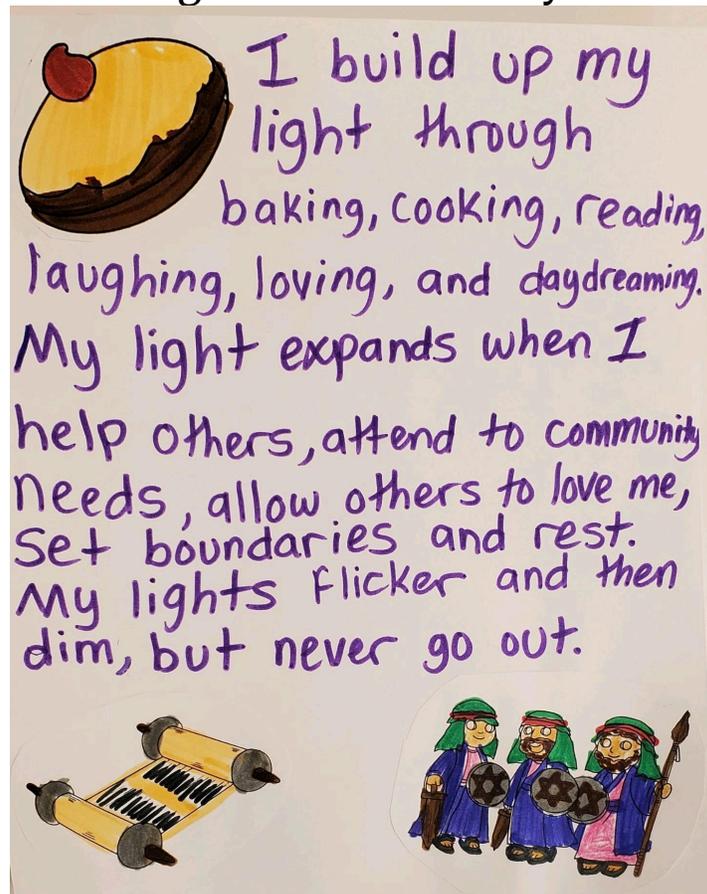
Havdalah is one way I will prepare

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 Natan Rahav



I would like my light to shine, so many things block it. I wish the gatekeepers, racism, sexism, the <sup>homo</sup> 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.

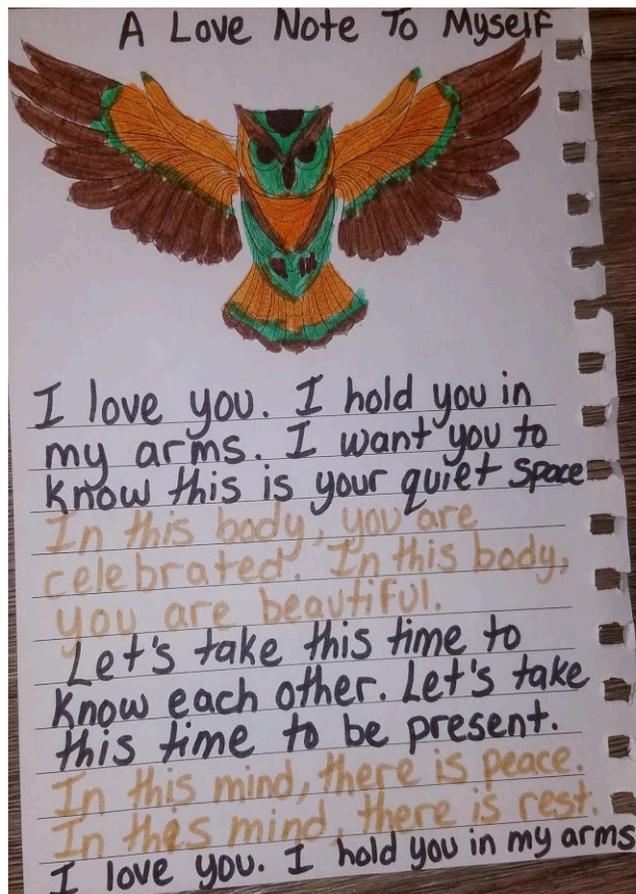
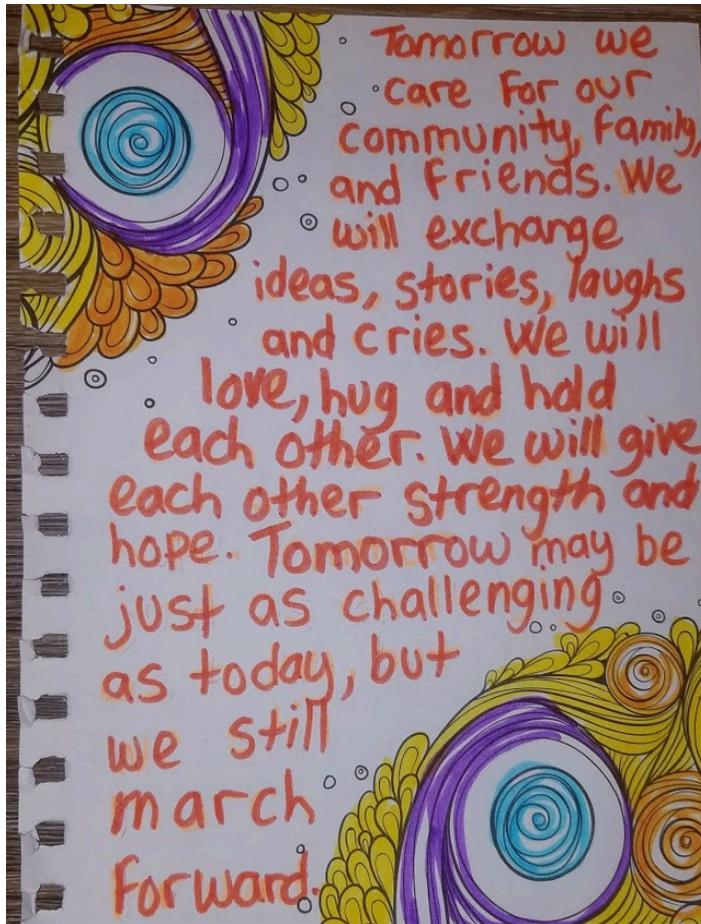
Some of us are having tough conversations with family and friends about homophobia, racism, and microaggressions.

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.





# 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)

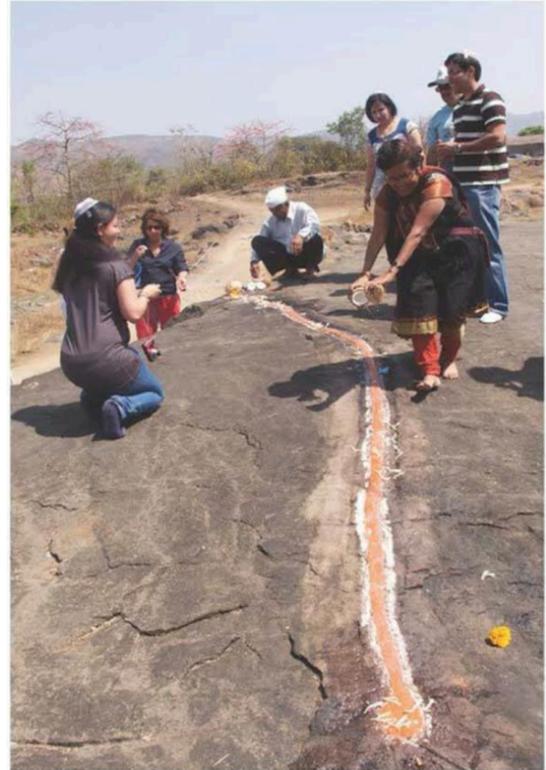
## - Siona Benjamin

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*<sup>1</sup> 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.”

---

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