

# **Shabbat against Genocide in Palestine**

## **Siddur**



# The Candles

As the sun sets and Shabbat begins, the candles are lit and these words are recited:

בָּרוּךְ אַתָּה אֲדֹנָי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל שַׁבָּת

Barukh ata Adonai, Eloheinu Melekh ha-olam,

asher kidshanu bemitzvotav vitzivanu

l'hadlik ner shel Shabbat.

*Blessed are You, God, Ruler of the universe, who sanctified us with the commandment of lighting Shabbat candles.*

## Justice blessing

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ  
בְּמִצְוֹתָיו, וְצִוָּנוּ לְרַדּוֹף צֶדֶק.

Baruch atah adonai eloheinu melekh ha-olam asher kid'shanu

b'mitzvotav v'tsivanu lirdof tzedek.

*Blessed are You, God, Ruler of the universe, who shows us paths to holiness and commands us to pursue justice.*

## MIZMOR SHIR (A song for the Shabbat)

Miz-mor shir l'-yom ha-sha-bbat

Tov l'-ho-dot la-a-do-nai

U-l'-za-mer l'-shim-cha el-yon

U- l'-za-mer l'-shim-cha el-yon

L'- ha-gid ba-bo-ker chas-de-cha

V'-e-mu-nat —cha ba-lei-lot-

A-lei a-sor va-a-lei-na-vel;

a-lei hee-ga-yon b'-ki-nor

Ki si-mach-ta-ni a-do-nai be-fo-a-le-cha;

b'-ma'-a-sei ya-de-cha a-ra-nen.

Ma-gad-lu ma'-a-se-cha A-do-nai,

me-od, am-ku mach-sh'-vo-te-cha.

*A song of Psalms for the Sabbath day*

*It is good to give thanks to God*

*and to sing praises unto thy name, O Most High*

*and to sing praises unto thy name, O Most High*

*To show forth thy lovingkindness in the morning, and thy*

*faithfulness every night*

*Upon an instrument of ten strings,*

*and upon the psaltery;*

*Upon the harp with a solemn sound*

*For thou, God, hast made me glad*

*through thy work.*

*I will triumph in the works of thy hands*

*o God how great are thy works!*

*and thy thoughts are very deep*

# Disturb Us

(Source: Mishkan Tefilah, 173)

Disturb us, Adonai, ruffle us from our complacency;  
Make us dissatisfied. Dissatisfied with the peace of ignorance,  
the quietude which arises from a shunning of the horror, the defeat,  
the bitterness and the poverty, physical and spiritual, of humans.  
Shock us, Adonai, deny to use the false Shabbat which gives us  
the delusions of satisfaction amid a world of war and hatred;  
Wake us, O God, and shake us  
from the sweet and sad poignancies rendered by  
half forgotten melodies and rubric prayers of yesteryears...

## I No Longer Care if You're Good

by Fara Tucker

I No Longer Care If You're Good

to your children. Show me  
how you care  
for other people's children.  
I'm unimpressed  
by how you treat your kin.  
Tell me how your blood boils  
and bubbles over with rage  
at the persecution  
of a stranger. Meet me  
in the street to scream  
about injustice for people  
you look nothing like  
and will never  
have the pleasure  
of meeting.

“The use of anti-Semitism to browbeat Israeli state opponents is part of a larger reality in which those who do this seek to change the nature of Jewish identity by distinguishing between “real” Jews and the rest (at least some of whom may find themselves accused of being anti-Semites). They also seek to “flatten out” Jewish identity. Jews are no longer, like every other group, a complicated mix of differing opinions and perspectives. The complexities of being both an ethnic group and a religion, with which Jews have grappled since the Enlightenment allowed them a choice, are obliterated. Instead, there are only “good” Jews who attach their identity to the Israeli state and “bad” ones who do not. The journalist and writer Nesrine Malik noted a similar “flattening” of Muslim identity:

“There was a time when a Muslim was a much more complicated, much roomier thing to be — inflected with local culture and individual circumstances. Today, you can only be a good Muslim or a bad one. Either a “moderate” or a “radical”. Either a Muslim who needs to be saved or a Muslim you need to be saved from.”

While current Muslim and Jewish experiences are very different, there are important links, even if they are not easily seen. One link is the way in which those who hold power seek to turn a complex identity in which many perspectives may be heard into a hollowed-out label. The historian, Avi Shlaim, responding to claims that all “real” Jews support the Israeli state, observes: “Ironically, to treat Jews as a homogenous group is in fact an antisemitic trope. It is antisemites who fail to differentiate between different kinds of Jews, and want to see them all clustered in one place. It is on this basis that Theodore Herzl, the visionary of a Jewish state, predicted that “the antisemites will become our most dependable friends.”

- Steven Friedman, *Good Jew, Bad Jew*, 2023, p. 9



# Lecha Dodi

*Come, my friend, to meet the bride;  
let us welcome the Sabbath*

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

לכה דודי לקראת כלה  
פני שבת נקבלה

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

שמור וזכור בדבור אחד  
השמיענו אל המיוחד  
" אחד ושמו אחד  
לשם ולתפארת ולתהלה

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.

לקראת שבת לכו ונלכה  
כי היא מקור הברכה  
מראש מקדם נסוכה  
סוף מעשה במחשבה תחלה

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

התעוררי התעוררי  
כי בא אורך קומי אורי  
עורי עורי שיר דברי  
כבוד " עליך נגלה

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

בואי בשלום עטרת בעלה  
גם בשמחה ובצהלה  
תוך אמוני עם סגלה  
בואי כלה בואי כלה

*[English translation]*

*Let's go, my beloved, to meet the bride,  
Let us welcome the presence of Shabbat.*

*"Safeguard" and "Remember" in a single utterance,  
We were made to hear by the unified God,  
God is one and God's Name is one,  
In fame and splendor and praiseful song.*

*To greet Shabbat let's go, let's be gone,  
For she is the wellspring of blessing,*

*From the start, from ancient times she was chosen,  
Last made, but first planned.*

*Rouse yourselves! Rouse yourselves!  
Your light is coming, rise up and shine.  
Awaken! Awaken! Utter a song,  
The glory of God is revealed upon you.*

*Come in peace, crown of her husband,  
Both in happiness and in jubilation  
Amidst the faithful of the treasured nation  
Come O Bride! Come O Bride!*

# Until the world starts to care for you

by Ali Sobh (17), 2017, USA

How can I speak for a place I have never been to,  
Stand up for a country I am not from?

Is it because the heart chooses what to feel?  
Humanity that binds us, to realise:  
Your oppression is my problem,  
Your pain, my pain,  
Your struggle can have these fists.

I live in America, the land of the free they call it,  
You live in Palestine, stripped away from land, we know

I wake up to an alarm clock, you wake up to the sound of bombs  
I wake up to *baba* saying, "Ali, you're going to be late to school",  
You wake up to *teta* saying, "Habibi, hurry up if you want to live"

I brush my teeth, you brush off the wound  
I wash my face, you wash away the blood  
I wear my Jordans, you wear your heart on top of your skin  
I go to school, you go to war  
I watch you on the news, you are the news  
I scream "Free Palestine!", you scream "help!"

I scream "Free Palestine!" then I easily forget about you  
I show up to parties, you show up to funerals  
I hold an iPhone, you hold caskets

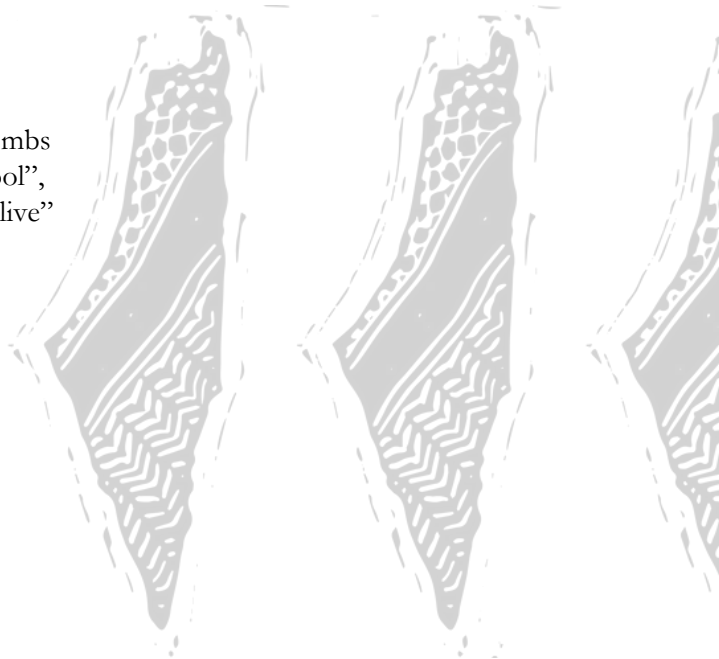
We are both kids of the same age but I am privileged, you are oppressed  
If we lived in my fantasy, I'd be Peter Pan  
I'd pick you up and off to Neverland  
If we lived into a magic world I would turn bombs into your wishes  
I would turn your broken house into a golden palace  
Your tears into chocolate syrup so that when they're falling down your cheeks you  
end up tasting something sweet

I would make Palestine, Palestine once again for you  
I would turn tanks into stone  
I would turn guns into plastic  
I would turn IDF soldiers into Oompa-Loompas,  
And we would dabke until joy itself became jealous of us

In a perfect world I would do all these things for you  
But the world is far from perfect  
And me, only 17, on the other side of the world, will wake up to an alarm clock  
And you will once more wake up to the sound of bombs

You will scream "help!", the world will scream "Free Palestine!"  
Then check social media  
And we will watch that crazy football game  
And we will continue to let the system distract us from ever helping you

You scream "help!", we scream "Free Palestine!", then we turn the other way  
I'll keep getting to live, you'll keep dying  
Until this world decides  
Beautiful boy  
That you  
Are somebody worth saving



# A Prayer for Gaza's Children

Adapted from Children, by Bradley Burston (2008) <https://opensiddur.org/?p=5783>

God who is the creator of all children, hear our prayer this accursed day.  
God whom we call Blessed, turn your face to these,  
the children of Gaza, that they may know your blessings, and your shelter,  
that they may know light and warmth,  
where there is now only blackness and smoke,  
and a cold which cuts and clenches the skin.

Almighty who makes exceptions, which we call miracles,  
make an exception of the children of Gaza.  
Shield them from us. Spare them. Heal them.  
Let them stand in safety.  
Deliver them from hunger and horror and fury and grief.

Restore to them  
their stolen childhoods, their birthright,  
which is a taste of heaven.

Allah, whose name we call Elohim,  
who gives life, who knows the value and the fragility  
of every life, send these children your angels.  
Save them, the children of this place,  
Gaza the most beautiful, and Gaza the damned.

In this day, when the trepidation and rage and  
mourning that is called war, seizes our hearts and  
patches them in scars, we call to you, God, whose name is Peace:

Bless these children, and keep them from harm.

Turn Your face toward them, God.  
Show them, as if for the first time, light and kindness,  
and overwhelming graciousness.

Look up at them, God. Let them see your face.  
And, as if for the first time, grant them peace.







## Mi Shebeirach

Composed by Debbie Friedman

### Mi Shebeirach avoteinu

#### M'kor hab'rachah 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 la'avoteinu

*Bless those in need of healing with r'fuah sh'leimah  
The renewal of body, the renewal of spirit,  
And let us say, AMEN.*

## Oseh Shalom

**O-seh Sha-lom bim-ro-mav,  
Hu ya'a-se sha-lom a-lei-nu  
V'al kol ha-o-lam,  
V'im-ru Im-ru. AMEN**

*May the one who makes peace in heaven,  
make peace for all who inhabit the earth*



“Every person of faith is engaging in an act of interpretation, and choosing what texts to prioritise and how to read and interpret those texts. And my choice is to read that the first and most important thing that we learn about human beings, in the beginning of the Book of Genesis, is that all human beings are created b'tzelem Elohim, in God's own image. And the way that our Rabbis read that, 2000 years ago, was that every single person has infinite worth, that all people are fundamentally equal, and that every single human life has something unique to contribute in this world. That is the core premise, the starting point, for my faith and for my religious life. And I didn't derive that from some 1990s feminist re-reading of the tradition, that comes from the Book of Genesis, chapter one.

And then, if you take a step back, and look at the Five Books of Moses, if you look at our core sacred literature, the Torah, you see that four of the five books of the Torah are dedicated to the experience of our people, the Israelites, walking from out of degradation and enslavement, and barbarity and human cruelty, toward the promised land, on a quest to build a just society. And that story, that core narrative, lives at the heart of every Jewish ritual, every single Jewish holiday, it is at the heart of our prayer services. There's not a morning, afternoon or evening prayer where we don't recall the Exodus from Egypt, and it is delivered not only as a narrative but a narrative that is tied to specific moral action. Which is: you were strangers in the land of Egypt, do not oppress the stranger. You were strangers in the land of Egypt, you know the heart of a stranger. You were strangers in the land of Egypt, you must love the stranger, protect the stranger.

And that is the source of my Jewish faith. Maybe I am reading our tradition wrong, and those extremist, messianic figures, deep in the West Bank, who are teaching soldiers that they need to wipe out the enemy, maybe they're right and I'm wrong. If that's the case, I will have a very hard and honest conversation with the Holy One on the day of judgement.”

- Rabbi Sharon Brous, speaking on the Ezra Klein podcast

Beth Miller, political director JVP:

**ANTISEMITISM: IT'S THE DISCRIMINATING AND TARGETING OR BEING VIOLENT AGAINST OR DEHUMANIZING OR STEREOTYPING JEWS BECAUSE THEY ARE JEWISH. IT IS BIGOTRY AND HATRED AGAINST JEWS BECAUSE WE ARE JEWISH.**

Beth Miller, political director JVP:

**ZIONISM IS THE POLITICAL IDEOLOGY THAT HAS COME TO EXIST IN THIS WORLD. IT'S ONLY EVER EXISTED IN PRACTICE AS THE POLITICAL IDEOLOGY THAT RESULTED IN THE ESTABLISHMENT OF A JEWISH STATE. BY ANTI-ZIONISM WHAT WE MEAN IS THAT WE ARE OPPOSING THE POLITICAL IDEOLOGY OF ZIONISM THAT'S RESULTED IN THE EXPULSION OF SO MANY PALESTINIANS FROM THEIR LAND, AND THAT HAS CREATED APARTHEID RULE OVER PALESTINIANS, WHERE JEWS ARE GIVEN MORE RIGHTS OVER OTHER PEOPLE LIVING ON THE LAND. WE OPPOSE THAT.**

תפלה יהודית ליום הנקבה | A Jewish Prayer for Nakba Day (يوم النكبة)

אלהנו ואלהי אבותינו, שענה לאברהם בעת עקדת בנו, שפקד את שרה בפתח אהלה, שמצא את הגר במדבר בדרך אל שור, וששמע את צעקת בנה במדבר באר שבע, תזכור נא את אחינו ואחיותינו הפלסטינים, שנהרגו, שנעקרו, שברחו, שנאסר עליהם לחזור לביתם, ושעומדים היום לאבד את בתיהם.	Our God, and God of our ancestors, who answered Avraham when his son was bound on the altar, <sup>[1]</sup> who remembered Sarah's prayers in her tent for a child, <sup>[2]</sup> and who found Hagar in the wilderness on the road to Shur, <sup>[3]</sup> and who heard the cries of her child in the wilderness of Beer Shava, <sup>[4]</sup> may He remember our Palestinian brothers and sisters who were killed, who were expelled, who fled, who were not allowed to return home, and those who are still at risk of losing their homes. <sup>[5]</sup>
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שמע תפילותיהם לאיחוד משפחות מופרדות באדמת אבותיהם, והם יכולים לחזור באושר לארצם שנכתב "בשמחה" לביתם “ובששון” לעירם.	May their prayers be heard so that families be re-united in the land of their ancestors, and they can return in happiness to their land and in joy to their homes, <sup>[6]</sup> in the cities, in the villages, and outside the villages.
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“וישבתם על הארץ לבטח” ולעלות בשלום לעיר קודשך, ותן שנגור ביחד. “בצדק ובמשפט” ובחסד וברחמים.	May they dwell securely in the land, <sup>[7]</sup> without fear of being uprooted, and may they be free to go up to Your holy city <sup>[8]</sup> and may we all dwell together with righteousness and with justice and with kindness and with mercy. <sup>[9]</sup>
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שים רוח אחזה וחמלה עלינו שנאמר “והסרתי את לב האבן מבשרכם ונתתי לכם לב בשר.” ונאמר “אמן”	Help us all to have compassion for one another, as it is written, “and I will take your heart of stone, and replace it with a heart of flesh.” <sup>[10]</sup> and we will say, <i>amen</i> .”
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“תפלה יהודית ליום הנקבה” | A Jewish Prayer for Nakba Day (يوم النكبة), by Sarah M.” is shared through the Open Siddur Project with a Creative Commons Attribution-ShareAlike 4.0 International copyleft license.



# Lo Yisa Goy

Lo yis-a goy el goy che-rev.  
Lo yil-m'du od mil-cha-ma

*Nation shall not take up sword against nation:  
They shall never again know war*

## Poem:

*Don't stop after beating the swords into ploughshares, don't stop!  
Go on beating and make musical instruments out of them.  
Whoever wants to make war again  
Will have to turn them into ploughshares first.*

— Yehuda Amichai

p. 777, Kol Haneshemah (Wyncote, PA: The Reconstructionist Press, 1996)



Artwork by Roan Boucher

# **We scream Free Free Palestine**

by Imān Zanele Omar

We scream Free Free Palestine  
Hoping that somehow the world will care this time  
That there'd be some kind of intervention from the Divine  
Ya Rabb, bring our people justice for decades of zionist crimes

Another Day of devastation  
Another thousand lives taken

And for what?  
Land?  
How can one claim ownership of land that does not belong to you?  
That soil was fertilised by the very people you persecute  
And the world is mute

Our own humanity simply failed us once again  
Where are our leaders? Silent yet again?  
So we're left screaming Free Free Palestine, all over again

Hoping someone hears our cries  
All these western colonial countries hiding behind  
Their cowardly pursuits of greed and lies  
Robbing their own people and watching as Palestinians drop like flies  
Somewhere along the line our consciousness has died

But still resilience remains  
The strength of a people that have nothing left to lose  
So they continue to fight despite a common fate - that is the cause they choose

As bright and mighty as the sun  
Hear them run  
Chanting Free Free Palestine until that is the outcome  
And when all is said and done  
Freedom will have won

But for now we keep on screaming  
Until there's an end to all the killing  
But there will be a reckoning day  
Where the oppressors will answer for those bodies they slay

But for now we pray:  
O Allah, show our people the way  
Guide them with the light of your rays  
Put their minds at ease  
And give their hearts peace  
And may we witness the day when Palestine is finally freed!

# A Prayer for Reparation and Restoration

To the One who demands justice:  
inspire us to become *rodfei tzedek*,  
pursuers of justice  
in our lives and in our communities.  
Give us the strength to resist power  
wielded with fear and dread;  
fill us with the vision and purpose  
to build a power yet greater,  
a power rooted in solidarity,  
liberation and love.

Grant us the courage to dismantle  
systems of oppression –  
and when they are no more,  
let us dedicate our wealth and resources  
toward the well-being of all.

May we abolish all forms of state violence  
that we might make way for a world  
free of racism and militarisation,  
a world where no one profits  
off the misery of others,  
a world where the bills owed those who have been  
colonised, enslaved and dispossessed  
are finally paid in full.

Inspire us with the knowledge  
that real justice is indeed at hand,  
that we may realise  
the world we know is possible,  
right here, right now,  
in our own day.

May our thoughts and our hopes,  
our words and our deeds  
guide us toward a future of reparation,  
of restoration, of justice,  
*al kol yoshvei teivel*  
for all who dwell on earth,  
amen.

(Source: *Yedid Nefesh: Poetry and Liturgy*  
by Rabbi Brant Rosen JVP Rabbinic Council)

## Od yavo/Salaam

Od yavo shalom aleinu  
Od yavo shalom aleinu  
Od yavo shalom aleinu  
Ve'al kulam

*Peace will come upon us, yet.*  
*Peace will come upon us, yet.*  
*Peace will come upon us, yet.*  
*And upon everyone.*

עוד יבוא שלום עלינו  
עוד יבוא שלום עלינו  
עוד יבוא שלום עלינו  
ועל כולם

Salaam  
Aleinu ve'al kol ha'olam  
Salaam, Salaam

*Peace.*  
*Upon us and upon the whole world.*  
*Peace, peace.*

סלאם  
עלינו ועל כל העולם  
סלאם, סלאם



# **If I must die**

**by Refaat Alareer**

(23-09-1979 – 06-12-2024)

Refaat Alareer was a Palestinian professor, writer and poet who was killed  
by an Israeli airstrike in Gaza on the 6th of December 2024.

He wrote and published this poem on the 1st of November 2024, just over  
a month before he was killed.

If I must die,  
you must live  
to tell my story  
to sell my things  
to buy a piece of cloth  
and some strings,  
(make it white with a long tail)  
so that a child, somewhere in Gaza  
while looking heaven in the eye  
awaiting his dad who left in a blaze—  
and bid no one farewell  
not even his flesh  
not even to himself—  
sees the kite, my kite you made, flying up  
above  
and thinks for a moment an angel is in there  
bringing back love  
If I must die  
let it bring hope  
let it be a tale

## Mourner's Kaddish (Aramaic Transliteration)

( רַבָּא שְׁמֵהּ יִתְקַדֵּשׁ יִתְגַּדַּל [אמן] ) Glorified and sanctified by God's great name.....)

Yitgadal v'yitkadsh sh'mei raba b'alma di-v'ra chirutei v'yamlich malchutei

B'chayeichon uvyomeichon uvchayei d'chol ha-olam,

ba'agala uvizman kariv, v'im'ru: AMEN

Y'hei sh'mei raba m'varach l'alam ul'almei almaya.

Yitbarach v'yishtabach, v'yitpa'ar v'yitroman v'yitnaseh,

V'yithadar v'yit'aleh v'yithalal sh'mei d'kud'sha, b'rich hu,

L'eila min-kol-birchata v'shirata, tushb'chata v'nechemata –

da'amiran b'alma, v'im'ru: AMEN

Y'hei shlama raba min-sh'maya v'chayim aleinu v'al-kol-haolam, v'im'ru: AMEN

Oseh shalom bimromav, hu ya'aseh shalom aleinu

v'al kol-haolam, v'imru: AMEN

*Let the glory of God be extolled, let God's great name be hallowed in the world  
whose creation God willed. My God's sovereignty will soon prevail, in our own day,  
our own lives, and the life of all in the world, and let us say: Amen*

*Let God's great name be blessed for ever and ever.*

*Let the name of the Holy One, blessed be God, be glorified,  
exalted, and honored, though God is beyond all the praises, songs,  
and adorations that we can utter, and let us say: Amen.*

*For us and for all of the world, may the blessing of peace  
and the promise of life come true, and let us say: Amen.*

*May God who causes peace to reign in the high heavens,  
let peace descend on us, on all the world, and let us say: Amen.*

*May the Source of peace send peace to all who mourn  
and comfort to all who are bereaved. And let us say: Amen*



# Shalom Aleichem

Shalom aleichem mal'achei ha-sharet mal'achei Elyon,  
mi-melech malchei ha-milachim ha-kadosh Baruch Hu.

שְׁלוֹם עֲלֵיכֶם מַלְאְכֵי הַשָּׁרֵת מַלְאְכֵי עֲלִיּוֹן  
מִמֶּלֶךְ מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ בָּרוּךְ הוּא

Bo'achem le-shalom mal'achei ha-shalom mal'achei Elyon,  
mi-melech malchei ha-milachim ha-kadosh Baruch Hu.

בּוֹאֲכֶם לְשָׁלוֹם מַלְאְכֵי הַשְּׁלוֹם מַלְאְכֵי עֲלִיּוֹן  
מִמֶּלֶךְ מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ בָּרוּךְ הוּא

Barchuni le-shalom mal'achei ha-shalom mal'achei Elyon,  
mi-melech malchei ha-milachim ha-kadosh Baruch Hu.

בְּרַכּוּנִי לְשָׁלוֹם מַלְאְכֵי הַשְּׁלוֹם מַלְאְכֵי עֲלִיּוֹן  
מִמֶּלֶךְ מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ בָּרוּךְ הוּא

Tzeitchem le-shalom mal'achei ha-shalom mal'achei Elyon,  
mi-melech malchei ha-milachim ha-kadosh Baruch Hu.

צֵאתְכֶם לְשָׁלוֹם מַלְאְכֵי הַשְּׁלוֹם מַלְאְכֵי עֲלִיּוֹן  
מִמֶּלֶךְ מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ בָּרוּךְ הוּא

*[English translation]*

*Peace upon you, ministering angels, messengers of the Most High,  
Majesty of majesties, Holy One of blessing.*

*Bless me with peace, messengers of peace, messengers of the Most High,  
Majesty of majesties, Holy One of blessing.*

*Come in peace, messengers of peace, messengers of the Most High,  
Majesty of majesties, Holy One of blessing.*

*Go in peace, messengers of peace, messengers of the Most High,  
Majesty of majesties, Holy One of blessing.*

*before the meal...*

## Kiddush: Wine or Grape Juice

raise the cup and recite:

בָּרוּךְ אַתָּה אֲדֹנָי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן

Barukh ata Adonai, Eloheinu Melekh ha-olam,  
borei peri hagafen.

*Blessed are You, God, Ruler of the universe,  
Who creates the fruit of the vine.*

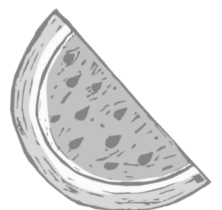
## Motzei: Challah

recited over two loaves of bread or challah:

בָּרוּךְ אַתָּה אֲדֹנָי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמוֹצִיא לֶחֶם מִן הָאָרֶץ

Barukh ata Adonai, Eloheinu Melekh ha-olam,  
hamotzee lehem min ha'aretz.

*Blessed are You, God, Ruler of the universe,  
Who creates bread from the earth.*





**Thank you for joining our Shabbat against Genocide in Palestine!**