

SHABBAT & THE WORLD TO COME

A RADICAL SHABBAT GUIDE



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SHABBAT SHALOM

AN INTRODUCTION

SHABBAT is a weekly Jewish holiday that begins on Friday evening at sunset and ends on Saturday evening with a ritual called Havdallah. Shabbat, with its associated ceremonies and guidelines, allows us to mimic the part of the Jewish creation story where the Creator takes a break after creating the universe.

There are so many aspects of Shabbat that we think are beautiful and radical. Shabbat (like our other holidays) is a form of Jewish technology, it is an evolving tradition that can be used as a blueprint for navigating our world. Shabbat teaches us lessons about time, rest and recuperation that were not only useful to our ancestors but continue to provide us with guidance in our modern context.

SHABBAT & **THE WORLD TO COME**

THIS GUIDE will walk you through the Shabbat rituals as well as various teachings that will help you to better understand this holiday, and the various tools we have inherited with it. As the Gemara (an ancient analysis of the Talmud) explains, Shabbat is a manifestation of the ‘world to come’, which to us, means a blueprint for a collectively liberated society.

The Gemara says: “There are five matters in our world which are one-sixtieth of their most extreme manifestations. They are: Fire, honey, Shabbat, sleep, and a dream. The Gemara elaborates: Our fire is one-sixtieth of the fire of Gehenna; honey is one-sixtieth of manna; Shabbat is one-sixtieth of the World-to-Come; sleep is one-sixtieth of death; and a dream is one-sixtieth of prophecy.”

PRAYER IS PUNK

ON SHABBAT we typically say four blessings before sharing dinner with our loved ones and community members. We light candles, drink wine, wash hands, and eat challah bread.

These four rituals are all accompanied by prayers. Some folks may want to say the blessings exactly as they were handed down, while others may prefer to say alternative versions that resonate more strongly with their Jewish practice.

We will provide some different blessing options for each part of the ritual so that you can bring in Shabbat in a way feels right for you.

SETTING *THE* TABLE

SHABBAT PREPARATION CHECKLIST:



CANDLES AND CANDLE HOLDERS

(people usually use two)



MATCHES OR A LIGHTER



WINE OR JUICE AND A WINE GLASS

(also known as a Kiddush cup)



ACCESS TO A SINK OR A BOWL OF WATER *for handwashing*



CHALLAH - Traditionally we have two loaves on Shabbat.

If you don't have Challah you can use any bread-like product.



SALT and/or **HONEY** for the Challah.

Salt can be used weekly while honey is used for sweet celebratory occasions and around the New Year.

LIGHTING *THE* CANDLES

SHABBAT STARTS with lighting candles. Some people light one or two candles, or one for each member of the home. Any kind of candle that has a single wick will do. Lighting candles is a way of marking time. From the moment the candles are lit, Shabbat starts, and we enter into sacred time.

Right after the candles are lit, and before saying the blessing, we bring the light towards ourselves three times in a scooping motion above the flames.

The action of bringing the light of the candles towards us has been interpreted as welcoming Shabbat into our souls, or welcoming our ancestors into the space.

This ritual also reflects how, for the first six days of the week we are outward beings, putting ourselves and our creative energy into the world around us. On Shabbat we replenish that energy, symbolically through this motion of welcoming the light of Shabbat candles and the energy that comes with them.

LIGHTING *THE* CANDLES

After we wave the light towards ourselves, we cover our eyes. By shielding ourselves from the light, we can pretend that we have not actually lit candles. In Jewish practice, a blessing normally comes before an action. Shabbat begins at the end of the candle lighting blessing, but traditionally, we are not allowed to create fire after Shabbat has begun. Thus, if we fool ourselves into thinking the candles have magically been lit while our eyes were closed during the prayer, we have not transgressed the guidelines of Shabbat.

You can choose any one of the blessings on the next page for lighting the candles.

BLESSINGS

FOR LIGHTING THE CANDLES

TRADITIONAL

בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר
קִדְּשָׁנוּ בְּמִצְוֹתַי, וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל שַׁבָּת

Barukh ata Adonai Eloheinu, Melekh ha'olam, asher kid'shanu b'mitzvotav
v'tzivanu l'hadlik ner shel Shabbat.

*Blessed are You, O God, Spirit of the universe, Who makes us holy with mitzvot and
commands us to kindle the light of Shabbat.*

FEMININE PRONOUNS

בְּרוּכָה אַתְּ הַשְּׂכִינָה אֱלֹהֵינוּ רוּחַ הָעוֹלָם אֲשֶׁר
קִדְּשָׁתָנוּ בְּמִצְוֹתֶיהָ וְצִוָּתָנוּ לְהַדְלִיק נֵר שֶׁל שַׁבָּת

B'rukha At Ya Eloheynu Ruakh ha'Olam asher kid'shatnu b'mitzvotcha v'tzi-
vatnu l'hadlik ner shel Shabbat.

*Blessed are You, O God, Spirit of the universe, Who makes us holy with mitzvot and
commands us to kindle the light of Shabbat.*

NON-GENDERED PRONOUNS

נְבָרֶךְ אֶת יְהוָה רוּחַ הָעוֹלָם, לְהַדְלִיק נֵר שֶׁל שַׁבָּת

Nevarech et Shechinah Ruach ha'Olam, lehadlik ner shel Shabbat.

*Let us bless the Divine, Spirit of the World who commands us to kindle the light of
Shabbat.*

WITHOUT GOD LANGUAGE

בָּרַךְ הָאוֹר בְּעוֹלָם, בָּרוּךְ הָאוֹר בְּאָדָם, בָּרוּךְ הָאוֹר בְּשַׁבָּת

Baruch Haor Ba-olam, Baruch haor ba-adam, Baruch haor ba-Shabbat.

*Radiant is the light in the world, Radiant is the light within people,
Radiant is the light of Shabbat.*

KIDDUSH:

PART 1: BLESSING THE WINE

NEXT WE POUR A GLASS of wine or juice to “make kiddish”. While most people use wine or juice, you can make kiddush over anything except water, any beverage that feels just a little bit special.

We make kiddush on Shabbat to recognize the joyfulness of taking time to rest and to delight in the creation around us.

Shabbat reminds us that whether we have had a successful week full of hard work, a week full of frustration, or a week where we got nothing done at all, we are still worthy of time to rest and feel joy. Shabbat does not judge us, it is an open invitation to invite more sweetness into our lives.

The prayer for kiddush is in two parts. First, the prayer that is said over the fruit of the vine (wine or grape juice). The second, a longer text that recognizes the creation of the universe, our redemption from slavery in Egypt, and our connection to the Divine.

We say the blessings and then take a drink. *L'Chayim!* To Life!

BLESSINGS

FOR THE WINE OR JUICE

TRADITIONAL

בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן

Barukh ata Adonai Eloheinu, Melekh ha'olam, borei p'ri hagafen.

Blessed are You, O God, Spirit of the universe, Who creates the fruit of the vine.

FEMININE PRONOUNS

בְּרוּכָה אַתְּ הַשְּׁכִינָה אֱלֹהֵינוּ רוּחַ הָעוֹלָם בּוֹרְאֵת פְּרֵי הַגָּפֶן

B'rukha At Shechinah Eloheynu, Ruakh ha'Olam, boreyt p'ri hagafen.

Blessed are You, O God, Spirit of the universe, Who creates the fruit of the vine.

NON-GENDERED PRONOUNS

נְבָרֵךְ אֶת יְהוָה רוּחַ הָעוֹלָם, וְעַל פְּרֵי הַגָּפֶן

Nevarech et Ya Ruach ha'Olam, v'al pri hagafen.

Let us bless the Divine, Spirit of the World, on the fruit of the vine.

WITHOUT GOD LANGUAGE

בְּרוּכָה הָאֲדָמָה, הַשֶּׁמֶשׁ וְהַגֶּשֶׁם, אֲשֶׁר יוֹצְרִים אֶת פְּרֵי הַגָּפֶן

B'rucheem Ha-adamah, Hashemesh, V'hagshem, Asher yotzrim p'ri hagafen.

We rejoice in the earth, the sun, and the rain, which produces the fruit of the vine.

KIDDUSH

PART 2: SHABBAT AS HOLINESS BLESSING

There is a special Kiddush blessing for every Jewish holiday. The kiddush for Shabbat connects the sweetness of a weekly day off to the rest taken by the Creator on the seventh day, the freedom from slavery, and our collective connection to the Divine.

TRADITIONAL

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְרָצָה בָּנוּ, וְשִׁבֵּת קִדְּשׁוֹ בְּאַהֲבָה וּבְרָצוֹן הַנְּחִילָנוּ, זְכוֹר
לְמַעֲשֵׂה בְּרֵאשִׁית, כִּי הוּא יוֹם תְּחִלָּה לְמִקְרָאֵי קִדְּשׁ זְכוֹר
לְיִצְיַאת מִצְרַיִם. כִּי בָנוּ בְּחֵרֶת וְאוֹתָנוּ קִדְּשָׁתָּ עִם כָּל
הָעַמִּים, וְשִׁבֵּת קִדְּשֶׁךָ בְּאַהֲבָה וּבְרָצוֹן הַנְּחִילָנוּ
בְּרוּךְ אַתָּה ה' מְקַדְּשׁ הַשַּׁבָּת

Baruch atah, Adonai Eloheinu, Melech ha'olam, asher kid'shanu b'mitzvotav
v'ratzah vanu, v'Shabbat kodsho b'ahavah uv'ratzon hinchilanu, zikaron l'maaseih
v'reishit. Ki hu yom t'chilah l'mikra-ei kodesh, zecher litziat Mitzrayim. Ki vanu
vacharta, v'otanu kidashta, im kol haamim. V'Shabbat kodsh'cha b'ahavah uv'rat-
zon hinchaltanu. Baruch atah, Adonai, m'kadeish haShabbat

FEMININE PRONOUNS

בְּרוּכָה אַתְּ יְהוָה אֱלֹהֵינוּ רוֹחַ הָעוֹלָם, אֲשֶׁר שִׁבֵּת קִדְּשֶׁךָ
בְּאַהֲבָה וּבְרָצוֹן הַנְּחִילָנוּ, זְכוֹר לְמַעֲשֵׂה בְּרֵאשִׁית, זְכוֹר
לְיִצְיַאת מִצְרַיִם וְהַחֲבוֹר שְׁלָנוּ לְאַלְהֵי
בְּרוּכָה אַתְּ יְהוָה, מְקַדְּשֶׁת הַשַּׁבָּת

Brucha at ya, ruach ha'olam, asher Shabbat kodshech be'ahava u'beratzon hinchil-
lanu, zikaron le'ma'aseh bereshit, zecher l'yetziat mizraim v'ha'chibur shelanu
la'elohi. Brucha at ya, mekadesh ha'Shabbat.

Blessed are You, who has lovingly and willingly given us Shabbat as an inheritance in memory of creation, liberation from Egypt, and our connection to the Divine. Blessed are You, who makes Shabbat holy.

KIDDUSH

PART 2: SHABBAT AS HOLINESS BLESSING

NON-GENDERED LANGUAGE

אָנוּ מוֹדִים עַל זְמַן מְנוּחָה זֶה, לְכָבוֹד מַעֲשֵׂה בְּרֵאשִׁית,
לְיִזְכָּר שְׁחֻרְנוֹ וְלְקִשְׁרֵינוּ לְכָל הַחַי

Anu modim al zman menucha ze, Le'chvod maasei Breishit, Le'zecher shichru-rienu u'lkeshereinu le'kol ha'chai

We give thanks for this time of rest, in honor of the creation of the world, in our remembrance of liberation from oppression, and our connectedness with all life.

NETILAT YADAYIM:

WASHING HANDS

AFTER saying the Kiddush and before eating challah, we take part in a ritual washing of our hands. This is not actually for cleanliness. It's not expected that we scrub with soap and water, rather that water from a cup is poured ritually over each hand three times.

Just as lighting the Shabbat candles marks a separation in time, washing our hands marks a separation in action. We ritualize the difference between all the work we have done in our everyday lives to create and make things, with the holy rest period that is Shabbat.

Eating challah is a symbol that we can trace back to the offering of wheat cakes in the ancient temple. Our Shabbat experience is a democratization of these early Temple offerings. As opposed to relying on Rabbi's or religious leaders to make holy offerings for us, we now have the power to do so ourselves, in our homes. We wash our hands to prepare to make this sacred offering.

Interestingly, the Handwashing prayer does not mention washing. The translated Hebrew reads 'we lift up our hands.' Thus, we use the act of washing to symbolically elevate our hands (and by extension our bodies) and ready them to move from doing mundane work to doing holy work. You can take this time to release any stress or worries that accumulated during the week, as you continue to enter into Shabbat.

BLESSINGS

FOR HANDWASHING

TRADITIONAL

בָּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתַי
וְצִוָּנוּ עַל נְטִילַת יָדַיִם

Barukh ata Adonai Eloheinu, Melekh ha'olam, asher kidshanu b'mitzvotav,
v'tzivanu al netilat yadaim.

*Blessed are You, O God, Spirit of the universe, who has sanctified us through your com-
mandments and has commanded us concerning the washing of hands.*

FEMININE PRONOUNS

בְּרוּכָה אַתְּ הַשְּׂכִינָה אֱלֹהֵינוּ רוּחַ הָעוֹלָם אֲשֶׁר קִדְּשָׁתְנוּ בְּמִצְוֹתֶיךָ
וְצִוָּתְנוּ עַל נְטִילַת יָדַיִם

B'rukha At Shechinah Eloheynu Ruakh ha'Olam asher kid'shatnu b'mitzvotaha
v'tzivatanu al netilat yadayim.

*Blessed are You, O God, Spirit of the universe, who has sanctified us through your com-
mandments and has commanded us concerning the washing of hands.*

NON-GENDERED PRONOUNS

נְבָרֶךְ אֶת יְהוָה רוּחַ הָעוֹלָם, וְעַל נְטִילַת יָדַיִם

Nevarech et ya ruach ha'Olam, al netilat yadayim.

Let us bless the Divine, Spirit of the World who commands us wash / lift up our hands.

WITHOUT GOD LANGUAGE

נִכְיֵר תּוֹדָה לַמַּיִם הַנִּשְׁפָּכִים עַל אַצְבָּעוֹתֵינוּ, וְנַכְיֵן אֶת גּוּפֵנוּ
וְרוּחֵנוּ לְזִמְן מְנוּחָה וְחִבּוּר

Nakir toda Le'maim Ha'nishpachim al etzbaoteinu, v'nacheen et gufeinu
v'rucheinu lee'zman menucha v'chibur.

*Gratitude for the waters that pour over our fingers, and prepare our bodies and spirits for a
time of rest and connection.*

MOTZI:

CHALLAH AND ABUNDANCE

NEXT WE PLACE OUR CHALLAH - a ritual piece of bread - on the table, covered with a cloth.

Challah is another sensory way of reminding ourselves to lean into happiness on Shabbat. While food is essential, Challah is elevated. Often enriched with eggs and oil, in some places it is sprinkled with sesame or poppy seeds, or dusted with saffron or za'atar, doused with rose or orange oil, kneaded with raisins or almonds, and braided or swirled into beautiful shapes.

The Blessing “Motzi Lechem min ha’aretz” (who gives us bread from the earth), reminds us of the path our food took from our table back to its planting - inspiring gratitude for the land that provided all the components of the bread.

In the past, the word Challah did not refer to the braided bread we eat on Shabbat. Instead, it referred to a tiny portion of dough that was pinched off and separated from the bread prior to baking it, then burned completely as a symbol of the wheat offerings at the ancient Temple.

MOTZI:

CHALLAH AND ABUNDANCE

SIMILARLY, some people sprinkle salt over their bread, to replicate how offerings were salted in the Temple. The ritual of giving something up to be burnt, rather than enjoyed, is a symbol of our willingness to sacrifice something for all of the blessings we enjoyed during the week. Nowadays, the word Challah is used to describe both the burnt offering and the loaves themselves.

It is customary to have two loaves of Challah so that we have a sense of abundance during the 25 hours of Shabbat. This feeling, of having more than enough, is a reminder of our biblical story that describes receiving Divine nourishment after escaping slavery in Egypt. The wandering Jews in the desert received a double portion of food which fell from the sky (called *manna*) on Friday to sustain them throughout Shabbat. Just as *manna* was covered by a layer of dew to keep it fresh when it was found in the mornings, we cover the challah before we are ready to say the blessing.

We can now uncover the challah, and say one of the blessings on the next page.

BLESSINGS

FOR THE CHALLAH BREAD (AKA HA-MOTZI)

TRADITIONAL

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמוֹצִיא לֶחֶם מִן הָאָרֶץ

Barukh ata Adonai Eloheinu, melekh ha'olam, hamotzi lechem min ha'aretz.

Blessed are you, God, Ruler of the Universe, who brings forth bread from the earth.

FEMININE PRONOUNS

בְּרוּכָה אַתְּ יְיָ אֱלֹהֵינוּ רוּחַ הָעוֹלָם הַמוֹצִיא לֶחֶם מִן הָאָרֶץ

B'rukha At Ya Eloheynu Ruakh ha'Olam hamotziah leh. em min ha'aretz.

Blessed are you, God, Ruler of the Universe, who brings forth bread from the earth.

NON-GENDERED PRONOUNS

נְבָרֵךְ אֶת הַשְּׂכִינָה רוּחַ הָעוֹלָם, עַל לֶחֶם מִן הָאָרֶץ

Nevarech et Shechinah Ruach ha'Olam, al lechem min ha'aretz.

Let us bless the Divine, Spirit of the World, on the bread from the earth.

WITHOUT GOD LANGUAGE

נוֹצִיא לֶחֶם מִן הָאָרֶץ כְּדֵי שְׂנִסְתַּפֵּק וְנִתְכַלְכַּל כָּלָנוּ

Notzi lekhem min ha-aretz, k'dei she-nistapek v'-nit-kalkel kulanu.

We will bring bread out of the land so that we may all be satisfied and cared for.

BLESSINGS

FOR BELOVEDS AND FAMILIES

Shabbat is a lovely time to show appreciation to the people closest to you. Below are a mix of traditional and modern blessings. You can also say your own blessing or words of love for those close to you with whom you share Shabbat.

A SHABBAT BLESSING FOR BELOVEDS

The light in your eyes is more precious than rubies.
My heart is yours.
Your gifts to me are numberless.
The work of your hand enriches my life and the lives of others.
You are like a glowing candle, lighting our home with
vision and confidence, comfort and warmth.
I learn the Torah of love from your lips
Our family and friends join me in saying:
“There are many fine people in the world; you are extraordinary.”
May all of your works bring you pleasure and fame, joy and satisfac-
tion, delight and happiness.
And may I be blessed to remain your partner in it all.

Anita Diamant - The Jewish Wedding Now

BLESSINGS

FOR CHILDREN

TRADITIONAL

יְשִׁימָךְ אֱלֹהִים כְּאֶפְרַיִם וְכִמְנַשֶּׁה
יְשִׁימָךְ אֱלֹהִים כְּשָׂרָה רִבְקָה רָחֵל וְלֵאָה
יְבָרְכֶךָ יְהוָה וְיִשְׁמְרֶךָ
יְאֵר יְהוָה פָּנָיו אֵלֶיךָ וְיַחַנְךָ
יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וְיִשֵּׁם לְךָ שְׁלוֹם

Yesimcha Elohim ke'Ephraim v'che'Menashe / Yesimech Elohim ke'Sarah,
Rivka/, Rachel, ve'Leah/Yivarechecha Adonai v'yishmerecha.

Yevarechecha Adonai veyishmerecha.

Ya'er Adonai panav eilecha viyechuneka.

Yisa Adonai panav eilecha veyasem lecha shalom.

May God bless you as God blessed Efrayim and Menasheh.

May God bless you as God blessed Sarah, Rebecca, Rachel and Leah.

May God bless you and keep you.

May God cause God's spirit to shine upon you and be gracious unto you.

May God turn God's spirit unto you and grant you peace

ALTERNATIVE

You are beautiful, You are loved.

May you always feel safe, here in your home, in this place

You are the future, Created from all things past

You are the sunshine through the fog, the smile through the tears

You are a precious child; You are entirely your own person,

an individual in this world,

and how lucky are we that you are here.

Whether this past week brought joys or frustrations,

Whether the coming week brings many achievements or close to none,

This is your home, We are your family, this is your community.

You are beautiful, you are loved, Shabbat Shalom.

Deborah Levy - Siddur Sha'ar Zahav

SHABBAT AS MARKING TIME

“THE TWENTY-FIVE HOURS, from sundown Friday until three stars are visible in the sky on Saturday, are devoted to prayer, family, community, pleasure, and awe. During this time, we do not work, discuss work, spend money, touch money, travel, strive to self-improve, tackle thorny problems, create things, or destroy things. We do nothing “useful” in the ordinary sense of the word. On this day the pores of time open and the world breathes.”

- *Rabbi Joshua Heschel*

Shabbat, like our other holidays, helps us to notice the passing of time and make decisions around how we want to allocate that precious resource. The Jewish calendar prioritizes balance, and Shabbat provides a weekly space to come together and notice a contrast between holy and everyday, regular time. We create nothing new, and instead, appreciate what exists.

SHABBAT AS

ANTI-CAPITALIST

SHABBAT IS A TIME when we remove consumer capitalism from our interactions. *Muktzeh* is a word that signifies all items and actions that must be set aside during Shabbat. Money is *Muktzeh*, meaning we do not touch this item, we strive to remove it from our lives and its absence is something that enhances our Shabbat experience. *Melachah* is the word for all types of work we are told to set aside on Shabbat. What kinds of things and work can we step away from for 25 hours to immerse ourselves in an anti-capitalist experience of Shabbat?

WORKERS OF THE WORLD,

“The goal of Shabbat is not to patch us up and send us back out to the violent secular world, but to represent in the *now* what redemption looks like, what justice looks like, what a compassionate social order looks like. It is to reconstruct the rest of time from the viewpoint of Shabbat as unjust and untenable.”

UNITE!

-Ana Levy-Lyons

SHABBAT AS

COMMUNITY BUILDING

SHABBAT ENCOURAGES US to practice radical hospitality. As a community, it is our collective responsibility to make sure that everyone has somewhere they are welcomed on Friday evening. Being together and sharing food is foundational to honouring Shabbat.

Many Jews do not take transit or drive their cars on Shabbat. Leaving our private spaces and walking around in the streets to convene in communal spaces enhances community.

Additionally, many folks do not use their phones or other technology on Shabbat. This allows us to be more present with one another.

If these practices don't feel right for you or aren't accessible, what are other ways to bring their essence into your Shabbat practice?

SHABBAT SONGS

LECHA DODI

לכה דודי לקראת כלה
פני שבת נקבלה

Lecha Dodi Likrat Kallah, P'nei Shabbat N'kabelah.

Come my beloved, to meet the bride, let us welcome the presence of Shabbat.

BOEE BOEE

באי באי המלכה, באי באי הכלה
שלום אליכם, מלאכי השלום

Boee Boee Hamalka, Boee Boee Hakalah Shalom Aleichem, malachei Hashalom.

Welcome, welcome, queen and bride. Peace be unto you, angels of peace.

HINEH MA-TOV

הִנֵּה מַה טוֹב וַיִּמָּה נְעִים
שֶׁבֶת אַחִים גַּם יַחַד

Hineh ma-tov uma naim, shevet achim gam yachad.

How wonderful it is, to sit together in community.

Note: Shabbat is often embodied by a bride or a queen in Jewish liturgy.

SHABBAT SONGS

SHALOM ALEICHEM

Shalom aleichem
mal'achei hasharet
mal'achei elyon.

שְׁלוֹם עֲלֵיכֶם מַלְאֲכֵי הַשָּׁרֵת
מַלְאֲכֵי עֲלִיּוֹן
מִמְּלַךְ מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ
בְּרוּךְ הוּא

Mimelech mal'achei ham'lachim
Hakadosh baruch Hu.

בּוֹאֲכֶם לְשֵׁלוֹם מַלְאֲכֵי הַשָּׁלוֹם
מַלְאֲכֵי עֲלִיּוֹן
מִמְּלַךְ מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ
בְּרוּךְ הוּא

Bo'achem leshalom
mal'achei hashalom
mal'achei elyon

Mimelech mal'achei ham'lachim
Hakadosh baruch Hu.

בְּרַבּוּנֵי לְשֵׁלוֹם מַלְאֲכֵי הַשָּׁלוֹם
מַלְאֲכֵי עֲלִיּוֹן
מִמְּלַךְ מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ
בְּרוּךְ הוּא

Bar'chuni leshalom
mal'achei hashalom
mal'achei elyon

Mimelech mal'achei ham'lachim
Hakadosh baruch Hu.

בְּצִאתְכֶם לְשֵׁלוֹם מַלְאֲכֵי
הַשָּׁלוֹם מַלְאֲכֵי עֲלִיּוֹן
מִמְּלַךְ מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ
בְּרוּךְ הוּא

Tzetchem leshalom
mal'achei hashalom
mal'achei elyon

Mimelech mal'achei ham'lachim
Hakadosh baruch Hu.

*Welcome to be with us
Angels of shalom
Come in peace
Bless us with peace
Leave us feeling at peace
Be with us, as we enter
the peace of Shabbat*

SHABBAT DISCUSSION



Is there a piece of Ha'olam Haba (the world to come) that you experienced this week?



How will I practice rest this Shabbat?



What Torah or teaching did I learn this week?



HAMAKOM