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*“The primary purpose of prayer is not to make requests. The primary purpose is to praise, to sing, to chant. Because the essence of prayer is a song, and humankind cannot live without a song.”*

*Abraham Joshua Heschel*

Dear Chaverim,

You are warmly welcomed to Kehilat Kolenu's Kabbalat Shabbat and Havdalah service. We hope that you will find it a joy to celebrate Shabbat weekly as part of this Humanistic Jewish congregation, unique among the many other synagogues and independent services which comprise our culturally-rich Melbourne Jewish community.

Many of us find ourselves here having searched for a different avenue to express our Judaism, seeking a more communal and essentially more meaningful environment in contrast to the limited range of alternatives offered beyond. For though this service is no more or no less authentic than any other, it intends to be different. It is perhaps the first serious attempt in this community at creating a Kabbalat Shabbat which is not burdened by dogmatic restrictions, where people of all genders sit together undivided not just in prayer but in song, and where the structure of the service is not bound to past or present custom but is flexible and creative.

Compiling a siddur that satisfies the wide range of opinions, emotions and ideas that we - as part of an alternative community - individually maintain toward Shabbat is no easy task, however the pages before you are a hopeful attempt at best reflecting the areas where our views coalesce. Its aim is to strike a balance between the traditional and the progressive, conventional and humanistic. You will find a compilation of psalms, hymns, songs and prayers that provide a framework for the service, complete with explanations and thoughtful quotes.

You may also notice that while the prayers and affirmations are lyrically humanistic, we have decided to include songs with a focus on God. For the humanistic Jew, God holds great importance as one of the key literary figures of the Jewish tradition. God is a fascinating biblical character like Moshe or Rachel, from who the Jewish people can derive much symbolic meaning and moral insight. To purposefully exclude God from our tradition and rituals would create a literary vacuum in the Jewish tradition, and would be tantamount to removing Zeus from Greek mythological texts. As Yaakov wrestled with God in Bereshit, so we too can sceptically engage with the metaphorical character that is God.

God can also play another symbolic role for the humanist Jew. The meaning of what we sing often changes according to who sings with us, and in this way God can hold very different meaning at different congregations. At Kehilat Kolenu, God may inspire metaphorical spiritual significance for congregants, as a symbol for oneness of all beings; the unified material quality of all life.

Finally, though this booklet provides a sense of structure and order, it cannot dictate the atmosphere. It is up to us to set the tone and create an environment which we can consider uniquely ours – it is not at the mercy of a higher authority, but at the influence of our own creativity. As such, please feel free to share your thoughts, ideas, suggestions and songs which underpin what Shabbat means for you.

Shabbat Shalom

***This service is held on the traditional land of the Boonwurrung people of the Kulin nation, and we wish to acknowledge them as Traditional custodians.  
We pay respect to their Elders, past, present and future.***

*Refreshed and renewed,  
Attired in festive garments,  
With candles nodding dreamily to  
Unutterable expectations,  
To intuitions of eternity,  
Some of us are overcome with a feeling  
As if almost all they would say would be like a veil.  
There is not enough grandeur in our souls  
To be able to unravel in words  
The knot of time and eternity.  
One should like to sing for all men,  
For all generations...  
There is a song in the wind  
And joy in the trees.  
The Sabbath arrives in the world,  
Scattering a song in the silence of the night;  
Eternity utters a day. Where are the words  
That could compete with such might?*

*– Abraham Joshua Heschel*

## הדלקת הנרות

נְבִרְךָ אֶת הָאוֹר כַּאֲשֶׁר נִקְבֵּץ בְּצִוּוֹתָא  
לְהַדְלִיק נֵרוֹת שֶׁל שַׁבָּת (וַיּוֹם טוֹב).  
בְּאוֹר נְבִרְךָ אֶת הַחַיִּים.

*Read aloud together:*

בְּרוּךְ הָאוֹר בְּעוֹלָם, בְּרוּךְ הָאוֹר בְּאָדָם, בְּרוּךְ  
הָאוֹר שֶׁל צֶדֶק וְשָׁלוֹם, בְּרוּךְ הָאוֹר שֶׁל שַׁבָּת.

**יָדִיד נָפֶשׁ**, אָב הַרְחֵמוֹן, מְשׁוֹךְ עֲבָדֶיךָ אֶל רְצוֹנֶךָ.  
יְרוּץ עֲבָדֶיךָ, כְּמוֹ אֵיל, וְשִׁתְּחִיָּה אֶל מוֹל הַדָּרֶךְ.  
יַעֲרֹב לוֹ, יָדִידוֹתֶיךָ, מְנוּפֹת צוּף וְכָל טַעַם.

הַדּוֹר נָאָה, זִיו הָעוֹלָם, נִפְשֵׁי חוֹלֵת אֶהְבְּתֶךָ.  
אָנָּה אֵל נָא, רַפָּא נָא לָהּ, בְּהִרְאוֹת לָהּ נוֹעַם זִיּוֹךְ.  
אֲזִי תִתְחַזֵּק, וְתִתְרַפָּא, וְהִיִּתָּה לָהּ שְׂמִיחַת עוֹלָם.

וְתִיק יְהִמוֹ נָא, רַחֲמֶיךָ, וְחוּסָה נָא עַל בֶּן אֶהוּבֶךָ.  
כִּי זֶה כְּמָה, נִכְסוּף נִכְסִפְתִּי, לְרִאוֹת בְּתַפְאֶרֶת עֲזֶיךָ.  
אַלֶּה חֲמֻדָּה לִבִּי, וְחוּסָה נָא וְאַל תִּתְעַלֵּם.

הִגֵּלָה נָא וּפְרוֹס חֲבִיבִי עָלִי אֶת סִכַּת שְׁלוֹמֶךָ.  
תְּאִיר אֶרֶץ מְכַבּוּדֶךָ נְגִילָה וְנִשְׁמָחָה בָּךְ.  
מִהֵר אֶהוּב כִּי בָּא מוֹעֵד וְחֲנֻנוּ כִּימֵי עוֹלָם.

# Candle Lighting

Let us bless the light as we gather together to kindle  
the Sabbath candles. With light let us bless life.

*All read aloud together:*

Blessed is the light in the world. Blessed is the light of humanity. Blessed  
is the light of justice and peace. Blessed is the light of Shabbat.

## **Yedid Nefesh — Lover of My Soul**

Lover of my soul, merciful God, bring your servant close to your will. Your  
servant will run like a gazelle, to bow before your glory, to him your com-  
panionship is purer than any fine taste or flavour.

Majestic, pleasing, radiance of the world, my soul desires your love.  
Please, God, heal her now, as you show her the pleasantness of your  
light; then she will be strengthened and healed, and eternal gladness  
shall be hers .

Ancient one, may your mercies be made manifest, and have compassion  
on the child of your lover. For it is so long that I have faithfully waited, to  
see the glory of your strength; only these my heart desired, so take pity  
and do not hide!

Please, my beloved, reveal yourself and spread over me the shelter of  
your peace. Fill the world with the light of your glory, so that we may re-  
joice and be glad with you. Hasten, show love, for the time has come, and  
show us grace as in days of old.

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*The **lighting of candles** is a symbolic centrepiece to Judaism. The flames are emblematic of life, light, hope, remembrance, community and security. As we kindle the lights of Shabbat, bringing to a close another week, we begin the transition from work to rest. We remember the generations before us who lit candles as we do, and find solace and warmth in their memory. We reflect on the past week, and share and acknowledge the moments that brought light into our present lives. Let the brightness and radiance of Shabbat sweep away our own individual shadows, and our candles dispel the darkness that plagues others less fortunate than we.*

***Yedid Nefesh** was published by Kabbalist Rabbi Elazar ben Moshe Azikiri in 1600, and has been used by many congregations as a spiritual warm-up before prayers. The passage is rife with poetic expression and alludes to the relationship between the human soul ('her') and God. The first letter of each verse together make up the name of God (the Tetragrammaton יהוה).*

## שיר השירים

**מי זאת**, עלה מן-המדבר מקטרת מר ולבונה  
קול דודי, הנה-זה בא ; מדלג, על-ההרים -  
מקפץ, על-הגבעות. שמאלו תחת לראשי, וימינו  
תחבקיני.

**יונתי** בחגי הסלע, בסתר המדרגה, הראיני את-  
מראיך, השמיעני את-קולך :  
כי-קולך ערב, ומראיך נאווה.  
**אני** לדודי ודודי לי.

**מעין** גנים באר מים חיים : ונזלים מן-לבנון.  
הנה-זה בא.

**לכה דודי** יצא השדה נלינה בכפרים נשכימה,  
לכרמים- נראה אם-פרחה הגפן פתח הסמדר,  
הנצו הרמונים ; שם אתן את-דדי, לך.

**מים רבים**, לא יוכלו לכבות את-האהבה,  
ונהרות, לא ישטפוה.

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*The Song of Songs, particularly the verse of Yonati, has been invoked by rabbinical authorities as prooftext for a prohibition on hearing women sing, citing the connection of the Mishnaic words "a woman's voice is nakedness (ervah)" and the verse "for your voice is sweet (arev)." That these words share different roots aside, it is unlikely the biblical authors of the Songs intended them to be anything less than a piece of poetry celebrating mutual love, with a healthy reciprocity of male and female desire expressed throughout. In singing these songs aloud, together as a community, we are protesting exclusivity and embracing our diversity.*

# Song of Songs

## **Mi Zot Ola - Who is that who rises? (2:6, 2:8, 3:6)**

Who is that who comes up out of the wilderness, perfumed with myrrh and frankincense? Hark! My beloved, behold they come, leaping upon the mountains, skipping upon the hills. Let their left hand be under my head, and their right hand embrace me.

**Yonati - My Dove (2:14)** My dove in the clefts of the rock, in the hiding places on the mountainside, show me your face, let me hear your voice; for your voice is sweet, and your face is beautiful.

**Ani L'Dodi (2:16)** - I am my Beloved's, and my Beloved is mine.

## **Ma'ayan Ganim - Fountain of Gardens (4:15)**

You are a fountain of gardens, a well of living waters, and flowing streams from Lebanon. My beloved, behold they arrive.

## **Lecha Dodi - My Beloved (7: 12-13)**

Come, my beloved, let us go forth in the field. Let us get up early to the vineyards, let us see whether the vine has budded, whether the vine-blossom is opened, and the pomegranates be in flower; there I will give you my love.

**Mayim Rabim - Many Waters (8:7)** Many waters cannot quench love, neither can the floods drown it.

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*The **Song of Songs**, שיר השירים, is a ancient love poem which follows the escapades of an unnamed young man and woman who pursue one another in the spring fields of biblical Israel. While the song is conventionally attributed to King Solomon (10th century BCE) it shares literary parallels with other 4th-6th century BCE love songs written across Babylon and Egypt. It is one of five Megillot read across the Jewish calendar. שיר השירים is paired with Pesach due to its springtime references and because it is seen as an allegory of the Exodus story. Verses are also commonly read at Jewish weddings, namely **Ani L'Dodi** (2:16). Many Sephardic communities chant the Song of Songs every Friday night in joyous preparation for Kabbalat Shabbat, a tradition we are honouring by including verses alongside our 'weekday psalms'.*

# תהילים

**מזמור שיר** ליום השבת טוב להדות ליהוה  
ולומר לשמך עליון.  
להגיד בבקר חסדך ואמונתך, בלילות.  
עלי-עשור, ועלי-נבל עלי הגיון בכנור.  
כי שמחתני יהוה בפעלך במעשי ידיך ארנן. מה-  
גדלו מעשיך יהוה; מאד, עמקו מחשבתך.

**מקלות מים** רבים אדירים משברי ים,  
קולנו יעלה מעלה.

**ארבעים שנה** אקוט בדור ואמר עם תלעי ללב הם  
והם לא ידעו דרכי.

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*The Kabbalat Shabbat service was composed by the Kabbalist sages of Safed in the 17th century. Compared to other Jewish liturgies the service has a greater emphasis on music and song. Traditionally, six psalms, each representing a working day of the week, are sung in spiritual preparation for the recitation of the mystical Lecha Dodi (the seventh song) which marks the arrival of Shabbat. From its inception, the Kabbalat Shabbat songs of Safed were sung with a joyful enthusiasm, often accompanied by instruments. Our Kabbalat Shabbat service includes a variety of songs — their themes are diverse, they are both new and old.*

*The following section comprises the most ancient songs - **the Psalms** (תהילים) - in ascending order from Psalm 93 to 98, which are but a mere handful of the total 150 biblical Psalms composed. Like the Torah, the Book of Psalms is divided into five sections; hence it is also known as the "Bible of Prayer". According to the Talmud, these Psalms were said to be compiled by King David, the "Sweet Singer of Israel", who added his own unique songs to a collection authored by Adam, Melchizedek and Moses among seven others.*



# Psalms

## **Mizmor Shir — A Song of Psalms for the Sabbath Day (Psalm 92)**

A song of Psalms for the Sabbath Day. It is good to give thanks to God, and to sing to His name on high - to tell in the morning of His kindness, and in the evening of His faithfulness. Upon an instrument of ten strings, and upon the lyre, upon the harp with a solemn sound. For, God, you have made me happy, I take joy in what your hands have created. How great are your deeds, how deep are your thoughts!

## **Kolenu Ya'aleh — Our Voice Will Rise Up (from Psalm 93)**

Above the sound of the rushing waters, more than the roar of the crashing sea, our voice will rise up!

## **Arbayim Shana — For Forty Years (Psalm 95)**

For forty years was I was wearied with that generation, and I said: "It is a people that do err in their heart, and they have not known my ways."

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***Psalm 92**, according to Rashi, was sung by the Levites as part of their Sabbath Temple service, which would make Mizmor Shir over 2000 years old, the oldest in this liturgy. While we are not bound by traditions and though we should not revere them, Jewish history is a treasury of memories from which we can draw, and our past is a storehouse of wisdom from which we can borrow (Rabbi S. Wine).*

*Contrastingly, **Kolenu Ya'aleh** is an adapted yet uplifting rendition of the ancient Psalm 93, compiled in the contemporary, humanistic spirit of Shabbat. Only through the creative, progressive development of our cultural heritage can we ensure that Judaism retains its relevancy in this era of disconcerting assimilation. As Rabbi S. Wine remarked "If earlier generations were to entitled to experiment, so are we". It is from this song that we draw our name - Kolenu.*

*In **Psalm 95** God speaks in first-person, lamenting the generation of Israelites who escaped from Egypt. Having not followed his ways, God condemns them to wandering the desert for forty years such that they will not live to see the Land of Israel. It was a generation who were misguided not just in their thoughts but in their "heart". Their misdeeds were intentional, they lead lives of jealousy and mistrust, not of love and contentment. Thus, the recitation of this psalm demands reflection: Have we, as individuals or as a collective, lived according to our values this past week, or have our actions become untrue? Did we tried to embody the highest version of ourselves, or did we succumb to external pressures and stray from our path?*

**יְשָׁמְחוּ** הַשָּׁמַיִם, וְתִגַּל הָאָרֶץ, יִרְעַם הַיָּם, וּמְלֹאוּ.  
יַעֲלוּ שָׂדֵי, וְכָל-אֲשֶׁר-בּוֹ; אִזּוּ יִרְנְנוּ, כָּל-עֲצֵי-יָעַר.

**הָרִים** כְּדוֹנָג נִמְסוּ מִלִּפְנֵי יְיָ, מִלִּפְנֵי אֲדוֹן כָּל  
הָאָרֶץ.

**יִרְעַם** הַיָּם וּמְלֹאוּ תִּבֵּל וְיִשְׁבִּי בָּהּ נְהָרוֹת יִמְחֹאוּ  
כִּף יַחַד הָרִים יִרְנְנוּ.

**לִב טְהוֹר**, שׁוֹכֵן בְּאַהֲבָה, וְרוּחַ נָכוֹן, יֵשׁ בְּקִרְבִּי.  
אֶל-תִּשְׁלִיכֵנִי מִטּוֹב וְצֶדֶק;  
וְרוּחַ חֶמְלָה, אֶל-תִּקַּח מִמֶּנִּי.

**שְׁמֹר אֶת-יוֹם הַשַּׁבָּת**, לְקַדְּשׁוֹ, כַּאֲשֶׁר צִוָּה יְהוָה  
אֱלֹהֶיךָ. שִׁשֶּׁת יָמִים תַּעֲבֹד, וְעָשִׂיתָ כָּל-מְלָאכָתֶךָ.  
וַיּוֹם הַשְּׁבִיעִי-שַׁבָּת לַיהוָה אֱלֹהֶיךָ: לֹא תַעֲשֶׂה  
כָּל-מְלָאכָה אַתָּה וּבִנְךָ-וּבִתֶּךָ וְעַבְדְּךָ-וַאֲמָתֶךָ  
וְשׁוֹרֶךָ וַחֲמֹרֶךָ וְכָל-בְּהֶמְתֶּךָ, וְגֵרְךָ אֲשֶׁר בְּשַׁעְרֶיךָ,  
לִמְעַן יָנוּחַ עַבְדְּךָ וַאֲמָתֶךָ, כָּמוֹךָ.

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God's name יהוה shares the same root as היה (to be). The name attests that God is, was, and shall be; in essence God is synonymous with time itself, with eternity. The poetry of **Psalm 97** is humbling: even mountains - the grandest structures of nature's design - are insignificant compared to the infiniteness of time. They too weather, degrade, "melt". The psalm serves as a reminder of our impermanence, and of all things.

## **Yismechu Ha'Shamayim — The Heavens Rejoice (Psalm 96)**

Let the heavens rejoice, let the earth be glad; let the sea roar, and all that is in it. Let the fields be jubilant, and everything in them; let all the trees of the woods sing for joy.

## **Harim — The Mountains (Psalm 97)**

The mountains melted like wax at the presence of the Eternal - before the Lord of the whole earth.

## **Yiram Ha'yam — Let the Sea Roar (Psalm 98)**

Let the sea roar, and all that fills it; the world, and those who dwell in it. Let the rivers clap their hands; let the mountains sing for joy together.

## **Lev Tahor — A Pure Heart (from Psalm 51)**

A pure heart, resides in love; and the spirit of truth, lies within me.  
Cast me not away from what is good and just;  
And the spirit of compassion, take not from me.

**Observe the Sabbath day**, keep it holy, as the Lord your God commanded you. Six days you shall labor and do all your work, but the seventh day is the Sabbath of the Lord your God. In it you shall do no work: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your ox, nor your donkey, nor any of your cattle, nor any stranger who is within your gates, so that your male servant and your female servant may rest as well as you. (Deuteronomy 5:12-14)

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*Like many of the psalms, **Psalm 96 and 98** are a joyous ode to God's mercy and power. Likely composed by the same author/s, the hymns describe the rejoicing of the natural world at God's presence. They focus on the sights and sounds of the natural world, alluding to the earth, sky, sea, fields and forests. The melody reflects these joyous sentiments, conjuring images of the depicted words. When we sing these songs we can reflect upon our partnership with the Earth, reminding us to rejoice in the presence of nature, and if we care for it, it can rejoice in our presence too. In reciting these psalms we embrace the joyous melodies and allow ourselves to be uplifted.*

## שירים

**בָּאָה מְנוּחָה** לִיגַע וּמְרִגּוּעַ לַעֲמֹל לִילָה חִוּר  
מִשְׁתַּרֵּעַ עַל שָׂדוֹת עֵמֶק יִזְרְעֶאל.  
טַל מְלִמְטָה וּלְבָנָה מַעַל, מִבֵּית אֶלְפָּא עַד גִּהֹן.

מָה, מָה לִילָה מְלִיל? דְּמָמָה בְּיִזְרְעֶאל. נוֹמָה  
עֵמֶק, אֶרֶץ תְּפֹאֶרֶת, אָנוּ לְךָ מִשְׁמֶרֶת.

יָם הַדָּגָן מִתְנוּעֵעַ, שִׁיר הָעֶדֶר מְצַלֵּץ. זוֹהִי אֶרֶץ  
וּשְׁדוֹתֶיהָ, זֶהוּ עֵמֶק יִזְרְעֶאל. תְּבַרֵּךְ אֶרֶץ  
וְתִתֶּהֱלַל, מִבֵּית אֶלְפָּא עַד גִּהֹן.

אֶפֶל בָּהֶר הַגְּלִבּוּעַ, סוּס דוֹהֵר מְצַל אֶל צֶל. קוֹל  
זַעֲקָה עַף גְּבוּהָ, מִשְׁדּוֹת עֵמֶק יִזְרְעֶאל. מִי יָרָה  
וּמִי זֶה שָׁם נָפַל, בֵּין בֵּית אֶלְפָּא וְגִהֹן.

**בְּנִיקָה** נִסְתַּר בְּצוּקִים אֵילָה שׁוֹתֶה מִים. מָה לִּי  
וְלָהּ אֵלָה צוּקִי לִיבִי. אֵלָה מַעֲנֵן חַיִּי אֵלָה נִסְתַּר.  
אֵילָה מָה לִּי וְלָהּ, אֵלָה אֶהְבֵּתִי.

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*Ayalah is a song by the Israeli trio, Alma, who write much of their music to words derived from traditional Jewish פיוטים (poems) such as the Psalms. They are one of a burgeoning group of contemporary Jewish folk artists - both religious and secular - who are giving new life to the genre of Jewish spiritual music. Many of the melodies sung in this congregation have been written by these modern, Jewish innovators, foremost by artists in the congregation of Nava Tehila (Jerusalem). Together, these musicians are creating what Ehud Banai has coined a new "local Hebrew-Canaanite folklore" - music that penetrates straight to the heart.*

# Contemporary Songs

## Shir Ha'Emek — The Valley Song

Rest has come to the weary and calm to the toiler. A pale night unfolds over the fields of the Jezreel Valley. Dew below and a moon above, from Beit Alfa to Nahalal.

*What, what from night to night? Silence in the Jezreel. Slumber valley, wondrous land, we are your guard.*

The sea of grain sways, the song of the herd rings out, this is my land and her fields, this is the Jezreel Valley. Blessed be my land, and praised from Beit Alfa to Nahalal.

Gloom on Mount Gilboa, a horse gallops from shade to shade. A cry rises high, from the fields of the Jezreel Valley. Who fired and who fell between Beit Alfa and Nahalal?

*What, what from night to night?...*

## Ayalah — Doe

In a creek, hidden among the cliffs, A doe drinks water. What is shared between us? Perhaps the edges of my heart. Rather, a wellspring of life, But it is hidden. Doe - what is shared between us? What is shared between us? Perhaps, my love.

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*"The Jewish people was born in a special land. Its personality was moulded in a special setting. Its childhood memories include the blue of the Mediterranean Sea, the hills of Jerusalem, the olive trees of the Galilee, the sands of the Negev. These remembrances are woven into our roots." (Rabbi S. Wine). They are remembrances echoed within centuries of creative Jewish works - from the psalms of Yehuda and Yisra'el to the artistic expressions of modern Israel. **Shir Ha'emek** was written by Nathan Alterman in the 1930's, a Socialist-Zionist song expressing the love of the land. As secular Jews, we embrace the complete expanse of Jewish literature—reciting psalms may connect us with our historical identity, just as singing Israeli folk songs unites us with our national heritage.*

**עֶרֶב שֶׁל שׁוֹשָׁנִים** נֵצַא נָא אֶל הַבּוֹסֶתָן מוֹר  
בְּשָׁמִים וּלְבוֹנָה לְרִגְלֶךָ מִפְּתָן. לִילָה יוֹרֵד לָאֵט  
וְרוּחַ שׁוֹשָׁן נוֹשֶׁבֶה הֶבֶה אֶלְחָשׁ לָךְ שִׁיר בְּלֹאֵט  
זָמֵר שֶׁל אֶהְבָּה.

**הַחֲמֵה מֵרֹאשׁ** הָאֵילָנוֹת נִסְתַּלְקָה - בּוֹאוּ וְנֵצַא  
לְקִרְאָת שַׁבָּת הַמַּלְכָּה. הִנֵּה הִיא יוֹרֶדֶת  
הַקְדוּשָׁה, הַבְּרוּכָה וְעֵמָּה מַלְאָכִים צָבֵא שְׁלוֹם  
וּמְנוּחָה.

בּוֹאֵי בּוֹאֵי הַמַּלְכָּה! בּוֹאֵי בּוֹאֵי הַמַּלְכָּה! - שְׁלוֹם  
עֲלֵיכֶם, מַלְאָכֵי הַשְּׁלוֹם.

קִבְּלֵנוּ פָּנֵי שַׁבָּת בְּרִנָּה וּתְפִלָּה, הַבִּיתָה נְשׁוּבָה,  
בִּלְבַּב מָלֵא גִילָה. שָׁם עָרוֹךְ הַשְּׁלֶחָן, הַנְּרוֹת זָאִירוּ,  
כָּל פְּנוֹת הַבֵּית יִזְרָחוּ, יִזְהִירוּ.

שַׁבָּת שְׁלוֹם וּמִבְרָךְ! שַׁבָּת שְׁלוֹם וּמִבְרָךְ! בּוֹאֲכֶם  
לְשָׁלוֹם, מַלְאָכֵי הַשְּׁלוֹם.

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Chaim N. Bialik (1873-1934) was one of the greatest Hebrew poets in history, described as a modern equal of the psalmists. Bialik revered Shabbat, calling it "the purest and most refined symbol of socialism and human equality". He initiated the Oneg Shabbat tradition, a cultural celebration of Shabbat complete with communal learning, lectures, singing and eating. Bialik wrote **Shabbat Ha'Malka** in this creative spirit, a modern 'Lecha Dodi' capturing the joyous, spiritual essence of Shabbat in a secular light. Above are the first two verses; the remaining two speak of the Shabbat (Saturday) itself and the passing of Shabbat — a fitting addition to be recited at the Havdallah service.

## Erev Shel Shoshanim - Evening of Roses

Evening of roses, let us go out to the grove. Myrrh, Spices, and Frankincense, is the carpet beneath your feet.

Night falls slowly, and a wind of rose blows

Let me whisper a song for you slowly, a song of love.

## Shabbat Ha'Malka - The Sabbath Queen, Part 1

The sun has already disappeared beyond the treetops.

Come let us go and welcome the Sabbath Queen - she is already descending among us, holy and blessed,

And with her are angels, a host of peace and rest.

Come, O Queen. Come, O Queen. Peace be unto you, O Angels of Peace.

We have welcomed the Shabbat with song and prayer, let us return home our hearts full of joy. There, the table is set, the lights are lit, every corner of the house is shining with a divine spark.

A good and blessed Shabbat. A good and blessed Shabbat. Come in peace, O Angels of Peace.

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**Erev Shel Shoshanim** is one of the most well-known Hebrew love songs. Written by Moshe Dor and Yosef Hadar, it was made famous by the Israeli duo HaDuda'im in the 1960s. It is often sung at Jewish weddings, and its beautiful melody has been adopted by producers in countries around the world.

**Lecha Dodi** (over page) was composed in the 16th century by Rabbi Shlomo Halevi Alkabetz, a Kabbalist from Safed. Much of this song's phraseology comes from Isaiah's prophecy of Israel's restoration and Talmudic descriptions of the Sages welcoming Shabbat. On Shabbat eve, the Kabbalists of Safed would don their finest garments and walk out to the fields to greet the Shabbat bride (likrat kallah). This was a symbolic 'marriage' of the Jewish people (the groom) to Shabbat. Lecha Dodi means "come my beloved" and is an invitation to an ambiguous "beloved" that could mean either God or one's friend(s) and family to join together in welcoming Shabbat as a community. The English translation included has attempted to retain the rhyming element of the song.

## לכה דודי לקראת כלה. פני שבת נקבלה.

שְׁמוֹר וְזָכוֹר בְּדַבּוּר אֶחָד, הַשְׁמִיעֵנוּ אֵל הַמִּיחָד  
יְי אֶחָד וְשִׁמוֹ אֶחָד. לְשֵׁם וּלְתַפְאֶרֶת וּלְתִהְלָה.

**לְקִרְאָת שַׁבָּת לָכוּ וְנִלְכָּה.** כִּי הִיא מְקוֹר הַבְּרָכָה  
מֵרֹאשׁ מִקֻּדָּם נְסִיכָה. סוּף מַעֲשֵׂה בְּמַחְשָׁבָה תִּחְלָה.

**מִקֻּדָּשׁ מְלֻךְ עִיר מְלוּכָה.** קוֹמִי צְאִי מִתּוֹךְ הַהִפְכָּה  
רַב לָךְ שַׁבָּת בַּעֲמֻקַּת הַבְּכָא. וְהוּא יַחְמוּל עָלֶיךָ חֲמֻלָּה.

**הַתְּנַעֲרִי** מַעֲפָר קוֹמִי. לְבָשִׁי בְּגֵדֵי תִפְאֶרֶת עָמִי  
עַל יָד בֶּן יִשְׂרָאֵל הַלְחָמִי. קִרְבָּה אֶל נַפְשִׁי גְּאֻלָּה.

**הַתְּעוֹרְרִי** הַתְּעוֹרְרִי. כִּי בָּא אֲוִירָךְ קוֹמִי אֲוִירִי  
עוֹרִי עוֹרִי שִׁיר דְּבִירִי. כְּבוֹד יְי עָלֶיךָ נִגְלָה.

**לֹא תִבּוֹשִׁי** וְלֹא תִכְלָמִי. מָה תִּשְׁתַּוְּחָחִי וּמָה תִּתְהַמֵּי  
בְּךָ יִחָסוּ עֲנִיִּי עָמִי, וְנִבְנְתָה עִיר עַל תִּלָּה.

**וְהָיוּ** לְמִשְׁסָּה שְׂאֲסִיד. וְרַחֲקוּ כָּל מִבְלָעִיד  
יִשִּׁישׁ עָלֶיךָ אֱלֹהֶיךָ. כְּמִשׁוֹשׁ חֶתֶן עַל כִּלָּה.

**יָמִין** וְשִׁמְאֵל תִּתְּפָרוּצִי. וְאַתְּ יְי תִּתְּעַרִּיצִי  
עַל יָד אִישׁ בֶּן פֶּרֶצִי. וְנִשְׁמָחָה וְנִגְלָה.

Rise and face inward. When reciting the words “bo’i kallah” bow inwards once to greet the Sabbath Bride and once to greet each other in the spirit of Shabbat.

**בּוֹאִי** בְּשָׁלוֹם עֲטֹרֶת בַּעֲלָה. גַּם בְּשִׁמְחָה וּבְצִהָלָה  
תּוֹךְ אֲמוּנִי עִם סִגְלָה. בּוֹאִי כִלָּה, בּוֹאִי כִלָּה.



*Lecha Dodi - "Come out my Beloved, the Bride to meet.  
The inner light of Shabbat, let us greet."*

**Observe** and Remember in a single word, He caused us to hear, the One and Only Lord. God is One and His Name is One; For renown, for glory and in song.

**To** welcome the Shabbat, let us progress, For that is the source, from which to bless. From the beginning, chosen before time, last in deed, but in thought - prime.

**Sanctuary** of the King, city royal; Arise, go out from amidst the turmoil. In the vale of tears too long you have dwelt; He will show you the compassion He has felt.

**Arise**, now, shake off the dust; Don your robes of glory - my people - you must. Through the son of Jesse, the Bethlehemite; Draw near to my soul, set her free from her plight.

**Wake** up, wake up; Your light has come, rise and shine. Awaken, awaken, sing a melody; The glory of God to be revealed upon thee.

**Be** not ashamed, nor confounded; Why are you downcast, why astounded? In you, refuge for My poor people will be found; The city will be rebuilt on its former mound.

**May** your plunderers be treated the same way; And all who would devour you be kept at bay. Over you Your God will rejoice; As a groom exults in his bride of choice.

**To** right and left you'll spread abroad; And the Eternal One you shall laud. Through the man from Peretz's family; We shall rejoice and sing happily.

**Come** in peace, her Husband's crown of pride; With song and good cheer. Among the faithful of the people so dear; Enter O Bride, enter O Bride!

# טוב להודות לעולם ולזמר בשמחה ביום להגיד בבוקר חלומותינו ותקוותינו בלילות.

## פרשת השבוע

בְּרֵאשִׁית	שְׁמוֹת	וַיִּקְרָא	בְּמִדְבָּר	דְּבָרִים
בְּרֵאשִׁית	שְׁמוֹת	וַיִּקְרָא	בְּמִדְבָּר	דְּבָרִים
נח	וַאֲרָא	צו	נִשְׂא	וְאֶתְחַנֵּן
לֵךְ-לֵךְ	בא	שְׁמִינִי	בְּהַעֲלֵתָךְ	עֲקֹב
וַיֵּרָא	בְּשִׁלַּח	תִּזְרִיעַ	שְׁלַח-לֵךְ	רָאָה
חַיֵּי שָׂרָה	וַיָּתְרוּ	מִצְרַע	קָרַח	שְׁפָטִים
תּוֹלְדֹת	מִשְׁפָּטִים	אַחֲרֵי מוֹת	חֻקֹּת	כִּי-תֵצֵא
וַיֵּצֵא	תִּירוּמָה	קִדְשִׁים	בָּלַק	כִּי-תָבוֹא
וַיִּשְׁלַח	תְּצִוָּה	אָמַר	פִּינְחָס	נִצָּבִים
וַיֵּשֶׁב	כִּי תִשָּׂא	בָּהָר	מִטּוֹת	וַיִּלָּךְ
מִקָּץ	וַיִּקְהַל	בְּחֻקֹּתַי	מִסְעִי	הֶאֱזִינוּ
וַיִּגַּשׁ	פְּקוּדֵי		וְזֹאת הַבְּרָכָה	
וַיַּחֲי				

Each of the Five Books of the Torah is divided into Parshiot (sections) which are read throughout the year (see above). A Parsha usually begins a new topic or thought in the Torah, however some Parsha divisions are used to highlight a special verse by creating a textual pause before or after it. Parshiot are independent of chapter and verse, and are not numbered but instead named. While the division into Parshiot differs slightly between Jewish scribal traditions, most follow the precise order clarified by Maimonides (12th century) in his writings Laws of Tefillin, Mezuzah and Torah Scrolls, Chapter 8. It is customary that a sermon - **D'var Torah** ("word of the Torah") - is delivered on Friday evening or Saturday morning on the theme of the weekly Parsha. While ancient and theocentric, the Torah is nonetheless a seminal part of Jewish culture and is a storehouse of symbolic meaning and moral insight from which we can continue to draw.

**Chalomoteinu VeTikvateinu** is based on a passage from the ancient Psalm 92 (see page 6). This Humanistic rendition is one of a handful of unique poems and blessings borne out of the Kolenu community.

## Chalomoteinu VeTikvateinu — Our Dreams and Our Hopes

It is good to give thanks to the world, and to sing with happiness during the day – to tell in the morning of our dreams, and in the evenings of our hopes.

### Weekly Parsha

Genesis	Exodus	Leviticus	Numbers	Deuteronomy
Bereishit	Shmot	Vayikra	Bamidbar	Devarim
Noach	Va'eira	Tzav	Naso	V'etchanan
Lech Lecha	Bo	Shmini	Be'halot'cha	Ekev
Vayeira	Beshalach	Tazria	Shlach	Re'eh
Chayei Sarah	Yitro	Metzora	Korach	Shoftim
Toldot	Mishpatim	Acharei Mot	Chukat	Ki Tetzei
Vayetzei	Trumah	Kedoshim	Balak	Ki Tavo
Vayishlach	Tetzaveh	Emor	Pinchas	Nitzavim
Vayeshev	Ki Tisa	Behar	Matot	Vayelech
Mikeitz	Vayakhel	Bechukotai	Masay	Ha'azinu
Vayigash	Pekudei			V'Zot HaBracha
Vayechi				

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*The next section of the service is entitled “**Tefillah**”— a word often incorrectly associated with prayer directed exclusively towards God. Yet the word Tefillah shares its “shores” (root) with the word “lehitpalel” - to judge (oneself). The most important part of any Jewish prayer, whether it be petition, offering thanks, or of confession, is the introspection that it provides; the moment that we spend looking inside ourselves, seeing our role in the universe and our relation to it. Let this collection of humanistic songs and poems be a reflective lens by which we can become focussed and inspired.*

*“**I Believe**” (over page) is a poem (1894) written by Shaul Tchernikovsky, one of the great Hebrew poets of the modern era. Written here are the first three of the eight verses, composed into song by Tuvia Shlonsky. The poem expresses hope of a better future, a society based on the belief in the human spirit, socialism, brotherhood and national identity. Due to its obvious Jewish character and pertinent words of hope, it was suggested as the Israeli anthem, being more universal than Hatikvah. It is now the unofficial anthem for Socialist-Zionist youth movements in Israel.*

## תפילה

**שְׁחָקִי, שְׁחָקִי** עַל הַחֲלוּמוֹת, זֶה אֲנִי הַחוּלִים שָׁח.  
שְׁחָקִי כִּי בְּאָדָם אֲאָמִין, כִּי עוֹדְנִי מֵאֲמִין בְּךָ.  
כִּי עוֹד נִפְשִׁי דָרוֹר שׁוֹאֶפֶת, לֹא מְכַרְתִּיהָ לְעֵגֶל-פֶּזֶז,  
כִּי עוֹד אֲאָמִין גַּם בְּאָדָם, גַּם בְּרוּחוֹ, רוּחַ עֶז.  
רוּחוֹ יִשְׁלִיךְ כְּבִלֵי-הַבֶּל, יְרוּמְמֵנוּ בְּמַתִּי-עַל; לֹא  
בְּרָעַב יָמוֹת עוֹבֵד, דָּרוֹר – לְנֶפֶשׁ, פֶּת – לַדָּל.

## שִׁמְעַ יִשְׂרָאֵל, אֶחָד עֲמִינוּ, אָדָם אֶחָד:

The following passage is to be read individually and in silence. Take this moment to reflect over the words or on your own thoughts.

נֶאֱהָב אֶת-הַחַיִּים וְאֶת עֵין הַחַיִּים  
בְּכָל-לִבֵּבֵנוּ וּבְכָל-נַפְשֵׁנוּ וּבְכָל מְאֵדֵנוּ.  
יְהִיו הַדְּבָרִים הָאֵלֶּה בְּלִבֵּבֵנוּ וּבִקְרִיבֵנוּ:  
שְׁמִירַת אֶרֶץ וַיֹּשְׁבֶיהָ, רְדִיפַת צֶדֶק וְשָׁלוֹם,  
אֲהַבַת חֶסֶד וְרַחֲמִים. נִשְׁנֶנָּם לְבָנוֹתֵינוּ וּלְבָנֵינוּ  
וְנִדְבָר בָּם בְּשִׁבְתֵּנוּ בְּבֵיתֵנוּ, בְּלִכְתֵּנוּ בְּדֶרֶךְ,  
בְּשִׁכְבֵּנוּ וּבִקְוִימֵנוּ. וַיְהִיו מַעֲשֵׂינוּ נְאֻמֵּינוּ לְדְבָרֵינוּ,  
לְמַעַן יִדְעוּ דוֹר אַחֲרוֹן בְּנוֹת וּבָנִים יוֹלְדוּ: חֶסֶד  
וְאַמֶּת נִפְגְּשׁוּ, צֶדֶק וְשָׁלוֹם נִשְׁקוּ.

# Tefillah

## Ani Ma'amin—I Believe

Laugh, laugh away at the dreams - this is I, the dreamer, speaking  
Laugh because I still believe in humanity, because I still believe in you.

Because my soul still aspires for freedom, I have not sold it for a golden calf. Because I still believe in humanity and in its spirit, a strong spirit.

His spirit will throw off the shackles of falsehood, and he will be uplifted.  
Not of hunger shall a worker die; freedom for the soul, bread for the poor.

## Hear O Israel, Our People is One, Humanity is One:

Loving life, and its mysterious source  
With all our heart and all our spirit,  
All our senses and strength,  
We take upon ourselves, and into ourselves, these promises:  
To care for the earth and those who live upon it,  
To pursue justice and peace, to love, kindness and compassion.  
We will teach this to our children through the passage of the day –  
As we dwell in our homes, and as we go on our journeys,  
From the time we rise until we fall asleep.  
And may our actions be faithful to our words,  
That our children's children may live to know:  
Truth and kindness have embraced  
Peace and justice have kissed  
And are one.

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*This **Humanistic Shema** was written by Rabbi Sherwin Wine (opening affirmation) and Marcia Falk (verse). This Shema follows the same structure as the traditional Shema (see p. 39), comprised of an affirmative statement - "To care for the earth and those who live upon it; To pursue justice and peace, to love, kindness and compassion" - followed by a declaration of acting on these values. The letters ך in שמך and ך in אחד are traditionally enlarged as together they form the word "עד" - witness. In being fully conscious of the words we speak, in bearing witness and taking ownership over them, we are far more likely to act on them.*

Please be upstanding for the following prayers and blessings.

**יְתַגַּדַּל וְיִתְקַדַּשׁ** שְׁלֹמָא בְּעֲלָמָא. נְבִירָא שְׁלֹמָא  
כְּרַעוּתָנָא וְנִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמִיכוֹן  
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעֲגָלָהּ וּבְזִמְן קָרִיב  
וְאִמְרוּ שְׁלוֹם. יְהִי שְׁלֹמָא רַבָּא מְבָרַךְ לְעָלַם  
וּלְעָלְמֵי עָלְמָיָא. יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר  
וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלַּל  
שְׁלֹמָא בְּעֲלָמָא בְּרִיךְ הוּא. לְעֵלָה מִן כָּל בִּרְכָתָא  
וְשִׁירְתָא תְּשַׁבַּחְתָּהּ וְנִחַמְתָּהּ דְּאִמִּירָן בְּעֲלָמָא  
וְאִמְרוּ שְׁלוֹם. יְהִי שְׁלֹמָא רַבָּא וְחַיִּים עָלֵינוּ וְעַל  
כָּל יִשְׂרָאֵל וְאִמְאוּ שְׁלוֹם. נַעֲשֵׂה שְׁלוֹם בְּעוֹלָם  
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאִמְרוּ שְׁלוֹם.

**יַחַד עִם זְכוּת** הַחַיִּים בָּאָה הַמְצִיאוֹת שְׁכוּלָנוּ  
עוֹמְדִים מוֹל מַחְלוֹת וּתְמוּתָהּ. הַפֶּאֶב וְהַסָּבֵל  
הַפְּרָטִי וְהַקָּהִילְתִּי יָכוֹל לִהְיוֹת מְשִׁמְעוֹתִי  
וְהַאֲתַגְרִים עֲצוּמִים. כְּאֲנָשִׁים פְּרָטִיִּים וּכְקָהִילָה  
בּוֹאוּ נִשְׁתַּדֵּל לְתַמּוּד אַחַת בְּשַׁנְיָהּ בְּשַׁעוֹת מַחְלָה  
וְאוֹבְדָן. בּוֹאוּ נַחֲשׁוּב לְרָגַע עַל אֵלָה הַמְתַּמּוּדִידִים  
עִם עֲנִינֵי בְּרִיאוֹת וְעִם שְׁכוֹל.

## A Humanist Mourner's Kaddish

Wonderful is peace in the world.

Let us create a peaceful world and let us establish its kingdom now and in the future.

May peace come to bless our lives.

May we always continue to honour peace in the world even though no praise can equal the importance of its reality.

May peace and life prevail for us and for all Israel.

Let us work to create peace here on earth for all people.

And let us say, Shalom.

## A Moment for the Suffering

Along with the privilege of being alive comes the reality that we all face illnesses and mortality. The individual and communal pain and suffering can be significant and the challenges monumental.

As individuals and as a community let us strive to support each other in times of illness and loss. Let us think for a moment about those around us dealing with health issues and bereavement.

We have been asked to be mindful of these friends:

Names listed ...

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*The Mourner's Kaddish (13th century) is an Aramaic prayer traditionally recited by mourners in the 11 months proceeding the death of a loved one. 'Kaddish' means 'sanctification' - the prayer does not allude to the memory of the deceased but rather praises God and expresses a yearning for God's kingdom to be established and preserved. In a time where faith in God is challenged, a prayer affirming God's power is intended to rebuild one's faith and is suggestive that the death of a loved one is part of God's inexplicable plan. The **Humanist Mourner's Kaddish**, written in the recognisable prose of the traditional version, preserves the idea of sanctification yet replaces the object from God's Kingdom to Peace/Peacefulness. In remembering those we have lost we pledge to recall their best qualities and live our lives by their positive example, bringing peace into the lives of those around us. Most of the people who have touched our lives in a positive way cannot fully explain their vision of truth, reality and moral virtue. But they speak through their deeds and actions, and hence lay a path for us to follow in their footsteps.*

## תְּפִילָּה לְמַדִּינַת יִשְׂרָאֵל

שֶׁתִּהְיֶה מְדִינַת יִשְׂרָאֵל, לְכָלִי רֵאיוֹי לְחַיִּים טוֹבִים לְכָל  
תּוֹשְׁבֶיהָ. שֶׁתִּשְׁרֹר בָּהּ הָאֱהָבָה, הִרְעוּת וְהֶאֱחָוָה,  
וְיִרְחֲקוּ מִמֶּנָּה שָׂנְאָה אִיבָה וְקִנְאָה. וְתִמְלֹא רוּגֵעַ,  
שְׁלוֹם, שְׁלוֹוָה וְשִׁשְׁוֹג. מִי יִיתֵן וְתִמִּיד תִּהְיֶה אֹר  
לְגוֹיִים. שֶׁנִּגָּשִׁים בְּמִלּוֹאוֹ אֶת חֲזוֹנִם שֶׁל מִיִּסְדִּיָּה כְּפִי  
שְׁנוֹסַח בְּמִגִּילַת הָעֶצְמָאוֹת :

”מְדִינַת יִשְׂרָאֵל תִּהְיֶה פְּתוּחָה לְעֲלִיָּה יְהוּדִית וּלְקִיבוּץ  
גְּלוּיּוֹת ; תִּשְׁקוּד עַל פִּתּוּחַ הָאָרֶץ לְטוֹבַת כָּל  
תּוֹשְׁבֶיהָ ; תִּהְיֶה מוֹשֶׁתֶּתֶת עַל יְסוּדוֹת הַחִירוֹת, הַצֶּדֶק  
וְהַשְׁלוֹם לְאֹר חֲזוֹנִם שֶׁל נְבִיאֵי יִשְׂרָאֵל ; תִּקְיִים  
שְׁוִיוֹן זְכוּיּוֹת חֲבֵרְתִּי וּמְדִינִי גְמוּר לְכָל אֲזִרְחִיָּה בְּלִי  
הַבְּדֵל דָּת, גִּזֵּעַ וּמִין ; תִּבְטִיחַ חוֹפֶשׁ דָּת, מִצָּפוֹן, לְשׁוֹן,  
חִינּוּד וְתִרְבוּת ; תִּשְׁמֹר עַל הַמְּקוֹמוֹת הַקְּדוּשִׁים שֶׁל  
כָּל הַדְּתוֹת ; וְתִהְיֶה נֶאֱמָנָה לְעִקְרוֹנוֹתֶיהָ שֶׁל מִגִּילַת  
הָאוֹמוֹת הַמְּאוֹחֲדוֹת.”

יְהִי שְׁלוֹם בְּהִילָדָּה שְׁלוֹוָה בְּאַרְמְנוֹתֶיךָ. לְמַעַן אֲחִי  
וִירְעִי אֲדַבְּרָה-נָא שְׁלוֹם בֶּךָ. לְמַעַן יִהְיוּ וְצִוּוֹנוֹת  
אֲבָקְשָׁה טוֹב לָךְ.

**נְהִיָּה כְּאַפְרַיִים** וּמִנִּשָּׁה כְּשָׂרָה וּכְלָאָה וְנִיתֵן שְׁלוֹם  
בְּכָל מַעֲשֵׂינֵנוּ וּבְכָל דְּרָכֵינוּ. נְבִיא אֶת הַרוּחַ הַיְּהוּדִית  
בִּינֵינוּ עִם קְבֻלָּה פְּתִיחוֹת וְאַהֲבָה.



## Prayer for the State of Israel

May the State of Israel be a worthy instrument for providing all of its inhabitants with a good life. May it be a place where love, friendship and fraternity prevail, and where hostility, hatred and jealousy are no more. May it be filled with serenity, tranquility, peace and prosperity, and may it always be a Light Unto the Nations, fully actualizing the vision of its founders, as articulated in the Declaration of Independence:

"THE STATE OF ISRAEL will be open for Jewish immigration and for the Ingathering of the Exiles; it will foster the development of the country for the benefit of all its inhabitants; it will be based on freedom, justice and peace as envisaged by the prophets of Israel; it will ensure complete equality of social and political rights to all its inhabitants irrespective of religion, race or sex; it will guarantee freedom of religion, conscience, language, education and culture; it will safeguard the Holy Places of all religions; and it will be faithful to the principles of the Charter of the United Nations."

*(Based on Psalm 122):*

Let there be peace in your homes, safety within your borders. For the sake of my people, my friends, I pray you find peace. For the sake of Judaism and Zionism, I seek your good.

### Blessing over the Children

May we be like Ephraim and Menashe, like Sarah and Leah, and bring peace in all that we do and in all the paths that we take. May we carry the Jewish spirit of acceptance, openness and love amongst us.

**נַעֲשֵׂה שְׁלוֹם** בַּעוֹלָם נַעֲשֵׂה שְׁלוֹם עָלֵינוּ, וְעַל כָּל  
יִשְׂרָאֵל וְעַל כָּל יוֹשְׁבֵי תֵבֵל. וְנֹאמַר אָמֵן.

**הִנֵּה** מָה-טוֹב וּמָה-נָּעִים, שָׁבַת אַחִים גַּם יָחַד.

**אָנָּה בָּלַח גְּדֻלַּת** יְמִינֶךָ תַּתִּיר צָרוֹךְהָ : קִבֵּל רִנַּת  
עַמְּךָ, שְׁגִבְנוּ, טַהֲרֵנוּ, נוֹרָא : נָא גְבוֹר דּוֹרְשֵׁי יַחֲוִידְךָ  
כְּבִבַּת שְׁמֶרֶם : בְּרַכֵּם טַהֲרֵם רַחֲמֵי צְדָקָתְךָ  
תַּמְּיד גְּמִלִם : חֲסִין קְדוֹשׁ בְּרוּב טוֹבְךָ נִהַל  
עֲדָתְךָ : יָחִיד גָּאֵה לְעַמְּךָ פִּנָּה זֹכְרֵי קִדְשְׁתְּךָ :  
שׁוֹעֲתֵנוּ קִבֵּל וּשְׁמַע צַעֲקֹתֵנוּ יוֹדֵעַ תַּעֲלָמוֹת.

**אֲדָמָה וְשָׁמַיִם**, חוּם הָאֵשׁ, צָלִיל הַמַּיִם.  
אֲנִי מַרְגִּישׁ זֹאת בְּגוּפִי, בְּרוּחִי, בְּנִשְׁמָתִי.

*This concludes the Shabbat service.*

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*Oseh Shalom is the traditional version of the first affirmation. Originating from the book of Job (25:2), it is recited daily in a number of prayers. Na'aseh Shalom dictates that it is our responsibility, not God's, to create peace on earth. Judaism's unique concept of social responsibility – Tikkun Olam – is a fundamental step in the right direction. If we've learnt anything from the twentieth century, it's that we cannot wait for peace to miraculously occur, we must act and strive toward it.*

*Hineh Ma Tov originates from the first line of Psalm 133, with the traditional hymn of Syrian origins. The song is popular both in religious circles and in Israeli folk culture where it is the basis of several folk dances. So too is Adama VeShamayim another popular Jewish folk song.*

## Na'aseh Shalom — Let Us Make Peace

Let us make peace in the world, please let us make peace our responsibility, and the responsibility of the Jewish people (and all those who dwell on the earth). And let us respond, let us say: “Amen—so be it.”

## Hineh Ma Tov — Behold How Good It is!

Behold how good and how pleasant it is, for brothers and sisters to dwell together in unity.

## Ana B'Koach — The Prayer of the Kabbalists

With the power of your right hand, free the bound. Accept the song of your people, so that we shall be empowered and purified. For those who seek harmony, watch and guard them like the pupil of an eye. May they be blessed, purified and enjoy compassion; may they always be rewarded. In goodness guide your community - face your people who differentiate the profane from the mundane. Accept our prayer, knower of secrets.

## Adama Veshamayim — Earth and the Sky

Earth and sky, the heat of fire, the sound of water.  
I feel it in my body, in my spirit, in my soul.

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*The ancient poem **Ana B'Koach** is ascribed to the 1st century scholar Rabbi Nehonia Ben Hakannah, and is traditionally recited in both morning prayers and during Kabbalat Shabbat. Known as the Prayer of the Kabbalists, the poem is a source of spiritual mystery for Kabbalistic followers, who have deciphered the words and their relationship using the Jewish alphanumeric code Gematria. There are seven lines in the poem, each comprised of six words. The initials of these 42 words purportedly make up the 42-letter name of God. More symbolically, each line represents a day of the week and describes what one's כונה "intention" should be for each day. For example, Wednesday demands perseverance and mastery, with an energy of endurance, while Friday represents intimacy and purpose, where one should channel their energy into connecting with one's family and friends.*

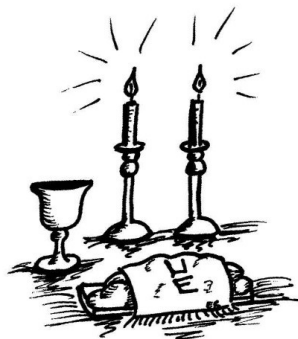
## ברכות על ארוחת ערב

**וַיְהִי עֶרֶב וַיְהִי בֹקֶר** יוֹם הַשְּׁשִׁי וַיְכַלּוּ הַשָּׁמַיִם  
וְהָאָרֶץ וְכָל צָבָאָם וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי  
מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מְכַל  
מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי  
וַיְקַדֵּשׁ אֹתוֹ כִּי בּו שַׁבָּת מְכַל מְלַאכְתּוֹ אֲשֶׁר בָּרָא  
אֱלֹהִים לַעֲשׂוֹת.

סְבִירי מְרֻנָּה וְרִבּוּתִי :

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגֶּפֶן.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ  
בְּמִצְוֹתָיו וְרָצָה בָנוּ וְשַׁבֵּת קִדְּשׁוּ בְּאַהֲבָה וּבְרָצוֹן  
הִנְחִילָנוּ זָכְרוֹן לַמַּעֲשֵׂה בְּרֵאשִׁית כִּי הוּא יוֹם תְּחִלָּה  
לְמִקְרָאֵי קִדְּשׁ זָכָר לִיצִיאַת מִצְרַיִם כִּי בָנוּ בְּחִרְתָּ  
וְאוֹתָנוּ קִדְּשָׁתָּ מְכַל הָעַמִּים וְשַׁבֵּת קִדְּשָׁתָּ בְּאַהֲבָה  
וּבְרָצוֹן הִנְחִלְתָּנוּ בְּרוּךְ אַתָּה יְיָ מְקַדֵּשׁ הַשַּׁבָּת.



## Blessings over the Meal

**Evening became morning:** The sixth day. And the heavens and the earth and all that filled them were complete. And on the seventh day God completed the labour He had performed, and He refrained on the seventh day from all the labour which He had performed. And God blessed the seventh day and He sanctified it, for He then refrained from all his labour - from the act of creation that God had performed.

*Permit me, distinguished ones, rabbis, guests and colleagues:*

Blessed are You, the Lord our God, Sovereign of the Universe, Creator of the fruit of the vine. (Amen)

Blessed are You, Lord our God, Sovereign of the Universe, Who sanctified us with His commandments, and hoped for us, and with love and intent invested us with His sacred Sabbath, as a memorial to the deed of Creation. It is the first amongst the holy festivals, commemorating the exodus from Egypt. For You chose us, and sanctified us, out of all nations, and with love and intent You invested us with Your Holy Sabbath. Blessed are You, Sanctifier of the Sabbath.

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*The Torah refers two requirements concerning Shabbat—that one must “keep” (shamor) and “remember it” (zakhor). To keep Shabbat is related to one’s actions, traditionally by observing the 39 forbidden categories of work. To remember Shabbat is to approach the day with the correct mindset. The recitation of Kiddush before every meal is meant to be a reminder of the sanctity, spirituality and positivity that is inherent in the day.*

Blessing over the wine. Recite aloud together:

נְקַדִּישׁ עֲצָמֵנוּ לְבְרוּא קָהֵל בָּרִיא.  
פְּרִי הַגֶּפֶן — אֶתוֹ נִשְׁתֶּה "לְחַיִּים!"

Blessing for washing of the hands.

אֲשֶׁרֵינוּ בִּירְשָׁתֵנוּ שְׁמִסְרָה לָנוּ אֶת הַתּוֹרָשָׁה  
נְטִילַת יָדַיִם.

Blessings over the challah.

נוֹצִיא לֶחֶם מִן הָאָרֶץ כְּדֵי שְׁנִסְתַּפֵּק וְנִתְּכַלֵּל בְּלָנוּ.  
אֲשֶׁרֵינוּ בִּירְשָׁתֵנוּ שְׁמֹרָה לָנוּ לְאַהוּב אֶת הָאָדָמָה,  
מִצְמִיחַת דָּגָן, וּלְכַבֵּד אֶת הָאֶכָר הַמוֹצִיא לֶחֶם מִן  
הָאָרֶץ וְאֶת הַפּוֹעֵל הָאוֹפֶה חִלּוֹת.

**שְׁלוֹם עֲלֵיכֶם** מְלֶאכִי הַשָּׂרָה מְלֶאכִי עֲלִיוֹן מִמֶּלֶךְ  
מְלֶכִי הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ הוּא.

בּוֹאֲכֶם לְשָׁלוֹם מְלֶאכִי הַשָּׁלוֹם מְלֶאכִי עֲלִיוֹן  
מִמֶּלֶךְ מְלֶכִי הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ הוּא.

בָּרְכוּנִי לְשָׁלוֹם מְלֶאכִי הַשָּׁלוֹם מְלֶאכִי עֲלִיוֹן  
מִמֶּלֶךְ מְלֶכִי הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ הוּא.

צִאתְכֶם לְשָׁלוֹם מְלֶאכִי הַשָּׁלוֹם מְלֶאכִי עֲלִיוֹן  
מִמֶּלֶךְ מְלֶכִי הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ הוּא.

*Blessing over the wine. Recite aloud together:*

**Let us dedicate** ourselves to creating a healthy community. The fruit of the vine—with it, let us drink “To Life!”

*Blessing for washing of the hands.*

**We rejoice** in our heritage, that has given us the tradition of washing the hands.

*Blessings over the challah.*

**Let us bring** forth food from the land, so we may all be satisfied and sustained.

**We rejoice** in our heritage which teaches us to love the earth which gives us wheat, and to honour the farmers who grow it, and the workers who bake it into bread.

## **Shalom Aleichem - Peace Upon You**

Peace upon you, ministering angels, messengers of the Most High, of the Supreme King of Kings, the Holy One, blessed be He.

Come in peace, messengers of peace, messengers of the Most High, of the Supreme King of Kings, the Holy One, blessed be He.

Bless me with peace, messengers of peace, messengers of the Most High, of the Supreme King of Kings, the Holy One, blessed be He.

May your departure be in peace, messengers of peace, messengers of the Most High, of the Supreme King of Kings, the Holy One, blessed be He.

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*Shalom Aleichem - “Peace be upon you” - is a zemirah hailing from Safed in the early 17th century. A Talmudic passage explains that one is accompanied by two angels—one good and one evil— on the return journey from Kabbalat Shabbat to home. If the home is prepared (both physically & spiritually) for Shabbat, the ‘good’ angel blesses the household and declares that the next Shabbat shall be as successful. Shalom Aleichem, traditionally sung around the table, is a song of hope and appreciation, through which one nurtures the presence of a peaceful and intimate atmosphere over the Shabbat table and acknowledges the beauty of the occasion.*

# הבדלה

## ניגונים

**שְׁבִי, זָכָה**, עֲמָנוּ וּבְזִינוּךְ נָא אוֹרֵי לַיְלָה וַיּוֹם, אַחֲרֵי תַעֲבֹרֵי. וְאַנְחֵנוּ נִכְבְּדֶךָ בְּבִגְדֵי חֲמוּדוֹת, בְּזִמְרוֹת וּתְפִלוֹת וּבְשֵׁלֶשׁ סְעָדוֹת.

וּבְמִנוּחָה שְׁלָמָה, וּבְמִנוּחָה נְעֻמָּה – בְּרִכּוֹנוּ לְשָׁלוֹם, מְלֶאכִי הַשָּׁלוֹם!

הַחֲמָה מֵרֹאשׁ הָאֵילָנוֹת נִסְתַּלְקָה – בָּאוּ וּנְלֻוּהָ אֶת שַׁבַּת הַמְּלָכָה. צֹאתֶךָ לְשָׁלוֹם, הַקְדוּשָׁה, הַזָּכָה – דְּעִי, שִׁשֶּׁת יָמִים אֶל שׁוֹבֶךָ נִחַכָּה.

כֵּן לַשַּׁבַּת הַבָּאָה! כֵּן לַשַּׁבַּת הַבָּאָה! צֹאתְכֶם לְשָׁלוֹם, מְלֶאכִי הַשָּׁלוֹם.

**נִקְדִּישׁ עֲצֵמָנוּ לְבְרֹא קֹהֵל בְּרִיא.**

פְּרִי הַגֶּפֶן—אֵתוֹ נִשְׁתֶּה “לַחֲיִים!”

**נִקְדִּישׁ עֲצֵמָנוּ לְאַהֲבָה** אֶת הָאֲדָמָה. מְצַמִּיחַת מִיָּנִי בְּשָׂמִים.

**נִקְדִּישׁ עֲצֵמָנוּ לָנוּ** אֶת הַתּוֹרָשָׁה. לְהַצִּית מְאוּרֵי הָאֵשׁ.

**נִקְדִּישׁ עֲצֵמָנוּ לְהַבְדִּיל** בֵּין הַחוּשֵׁךְ לְאוֹר, בֵּין יוֹם הַשַּׁבַּת לְשִׁשֶּׁת יָמֵי הַמַּעֲשֶׂה. בֵּין שְׁנָאָה לְאַהֲבָה, בֵּין הַטּוֹב וְהָרָע. נִקְדִּישׁ עֲצֵמָנוּ לְהַבְדִּיל בֵּין קוֹדֶשׁ לְחֹל.



# Havdalah

## *Niggunim — Melodies*

### *Shabbat Ha'Malka — The Sabbath Queen Part 2*

Sit among us, O pure Shabbat Queen, and enlighten us with your splendor. Tonight and tomorrow, then you may pass on.

And we for our part will honour you by wearing beautiful clothing, by singing zemirot, by praying, and by eating three meals.

And with complete rest. And with pleasant rest.

Bless me with peace, O Angels of Peace.

The sun has already disappeared beyond the treetops.

Come let us accompany the Sabbath Queen's departure.

Go in peace, holy and blessed. Know that for six days we will await your return. Yes, till next Shabbat. Yes, till next Shabbat.

Go in peace, O Angels of Peace.

## *Brachot*

Let us dedicate ourselves to creating a healthy community. The fruit of the vine — with it let us drink to life. **To Life!**

Let us dedicate ourselves to loving our Earth, which gives forth many kinds of spices. **The spices!**

Let us dedicate ourselves to our tradition. The lighting of the Havdalah candle. **The flame!**

Let us dedicate ourselves to distinguish between darkness and light, between Shabbat and the Days of Creation. Between hate and love, between the good and the bad. Let us dedicate ourselves to distinguish between holy and mundane.

# קריאת הבדלה

“**Havdalah** means “differentiation” - the act of making a difference. Havdalah is the ceremony in which we contemplate the distinctions we make between the “special” day and the “common” day, between festival days and the everyday, between Shabbat and the working days of the week. The Havdalah ceremony heightens our awareness of the differences we create between days, between meanings and between people.

The visible presence of three stars in the night sky marks the transition of Havdalah. With this Havdalah let us bring closure to Shabbat, let us make a fresh start in a new week, let us renew our efforts to make a difference in this world.” - *Machar Havdalah*

**Wine:** Wine gladdens the heart. In our gladness, we see beyond the injustice and violence which stains our world. Our eyes open to unnoticed grace, blessings till now unseen, and the promise of goodness we can bring to flower.

**Spices #1:** Some Jews believe that on Shabbat they acquire an “extra soul” - *n’shamah y’terah*. This can poetically be translated as “extra breathing”, since Shabbat can give us extra breathing room for living life to its fullest. Yet as each Shabbat ends, we return to our everyday lives of work, school and chores. Thus, the extra soulfulness - the extra breathing room of Shabbat - also goes.

As we mark the end of Shabbat at Havdalah, we pass around and smell a ceremonial box of spices - the *hadass*. *Hadas* means “myrtle”, an aromatic shrub from which branches were passed around by our ancestors in their Havdalah ritual. Folklore describes this custom as a remedy Jews used to revive and console themselves after losing their “extra souls” at the end of each Sabbath.

(Continued over page)

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*These readings were written by members of the Central Conference of American Rabbis, the oldest Reform Rabbinic organisation in the US.*

## Accompanying Havdalah Readings

Today, the Havdalah spice box contains a mix of spices, just as our communities contain a diversity of people. As we smell the blended sweetness of the spices, let us appreciate the lovely bouquet of ... world's diversity, and the expansive possibilities in life we encounter. Let us also sense the bittersweet: in entering the hurry of the work week we so often lose our “extra soulfulness”, our Shabbat consciousness, our wonder at the world, and our appreciation of ourselves and of each other. Work is a big part of life, an important part. However, work must not be allowed to push out life. We need rest and beauty, we need to stop and smell the spices.

**Spices #2:** “The added soul Shabbat confers is leaving now, and these spices will console us at the moment of its passing. They remind us that the six days will pass, and Shabbat return. Their scent makes us yearn for the sweetness of rest, and the dream of a world healed of pain, pure and wholesome as on the first Shabbat, when God, finding all things good, rested from the work of creation.

**Light #1:** “Legend tells us: As night descended at the end of the world's first Shabbat, Adam and Eve feared and wept. Then God showed them how to make fire, and by its light and warmth, to dispel the darkness and its terrors. Kindling flame is a symbol of our first labour upon earth. As Shabbat departs and the work week resumes, we kindle our own fire. We begin to separate ourselves from Shabbat by lighting the way into a new week with this candle.”

**Light #2:** “The Havdalah candle is a unique candle. Its multiple wicks remind us that all qualities can be joined together. We have the power to create many different fires, some useful, others destructive. Let us be on guard never to let this gift of fire devour human life, sear cities and scorch fields, or foul the pure air we breathe. Let the fire we kindle be holy; let it bring light and warmth to all humanity.”

## הבדלה

**הִנֵּה אֵל יְשׁוּעָתִי** אֶבְטַח וְלֹא אֶפְחָד. כִּי עָזִי וְזִמְרַת  
יְהוָה יִי וְיִהְיֶה לִּי לִישׁוּעָה. וּשְׂאֲבָתָם מִיָּם בְּשִׁשּׁוֹן  
מִמַּעַיְנֵי הַיְּשׁוּעָה. לִיִּי הַיְּשׁוּעָה עַל עֲמֻד בְּרִכְתְּךָ סֵלָה.  
יִי צָבָאוֹת עֲמָנוּ מִשְׁגָּב לָנוּ אֱלֹהֵי יַעֲקֹב סֵלָה. יִי  
צָבָאוֹת אֲשֶׁרִי אָדָם בֵּטַח בָּךְ. יִי הוֹשִׁיעָה הַמֶּלֶךְ יַעֲנֵנוּ  
בְּיוֹם קִרְאָנוּ. לַיהוּדִים הִיתָה אוֹרָה וְשִׁמְחָה וְשִׁשּׁוֹן  
וַיִּקָּר. כֵּן תִּהְיֶה לָנוּ. כּוֹס יְשׁוּעוֹת אֲשָׂא וּבָשִׂים יִי  
אֶקְרָא.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגָּפֶן.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא מִיְיָ  
בְּשָׂמִים.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא מְאוּרֵי  
הָאֵשׁ.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמְּבַדִּיל בֵּין קֹדֶשׁ  
לְחֹל בֵּין אוֹר לְחֹשֶׁךְ בֵּין יִשְׂרָאֵל לְעַמִּים בֵּין יוֹם  
הַשְּׂבִיעִי לְשִׁשֶּׁת יָמֵי הַמַּעֲשֶׂה:  
בָּרוּךְ אַתָּה יְיָ הַמְּבַדִּיל בֵּין קֹדֶשׁ לְחֹל.

## Traditional Havdalah

Behold, God is my help; trusting in the Eternal One, I am not afraid. For the Eternal One is my strength and my song, and has become my salvation. With joy we draw water from the wells of salvation. The Eternal One brings deliverance and blessing to the people. The God of the hosts of heaven is with us; the God of Jacob is our stronghold. God of the hosts of heaven, happy is the one who trusts in You! Save us, Eternal One; answer us, when we call upon You. Give us light and joy, gladness and honor, as in the happiest days of our people's past. Then shall we lift up the cup to rejoice in Your saving power, and call our Your name in praise.

Blessed are You, our God, Sovereign of the Universe, who creates the fruit of the vine.

Blessed are You, our God, Sovereign of the Universe, who creates an assortment of spices.

Blessed are You, our God, Sovereign of the Universe, who creates the light of fire.

Blessed are You, Lord our God, Sovereign of the Universe, who separates the holy from the mundane, light from darkness, Israel from the other peoples, the seventh day of rest from the six days of work. Blessed are You, Lord, who separates the holy from the mundane.

## נספח א

**אחינו** כל בית ישראל, הנתונים בצרה ובשביה, העומדים בין בים ובין ביבשה, המקום ירחם עליהם, ויוציאם מצרה לרוחה, ומאפלה לאורה, ומשעבוד לגאולה, השתא בעגלא ובזמן קריב.

**אנא** אל נא רפא נא לה.

**מי-האיש** החפץ חיים אהב ימים, לראות טוב נצר לשונך מרע ושפתיך, מדבר מרמה. סור מרע, ועשה-טוב; בקש שלום ורדפהו.

**צדיק פתמור** יפרח, כארז בלבנון ישגה שתולים בבית יי, בתצרות אלהינו, יפריחו.

**וכרתי** להם ברית ביום ההוא. עם חית השדה ועם עוף השמים ורמש האדמה וקשת וחרב ומלחמה אשבור מן הארץ והשפכתיים לבטח.

**בן אדם**, עלה למעלה עלה. עלה למעלה עלה בן אדם, עלה למעלה עלה.

כי כח עז לך, יש לך כנפי רוח, כנפי נשרים אבירים. אל תכחש בם, פן יכחשו לך, דרוש אותם, דרוש בן אדם – וימצאו לך מיד.

# Appendix A - Additional Songs

## ***Acheinu — Our Brothers Our Sisters***

Our brothers, our sisters - the whole house of Israel, who are in distress and captivity, who wander over sea and over land – may God (lit. ‘the place’) have mercy on them, and bring them from distress to comfort, from darkness to light, from slavery to redemption, now, swiftly, and soon, let us say: Amen.

***Ana El Na — Moshe’s Healing Chant:*** Please, please heal her.

## ***Mi Haish — Who is the Person?***

Who is the person who desires life, who loves all their days, to see good. Guard your tongue from evil, and your lips from speaking deceit. Turn away from evil, and do good. Seek peace, and pursue it.

## ***Tzadik Katamar — The Righteous Flourish***

The righteous flourish like the palm tree; they grow like a cedar in Lebanon. As long as their roots are in the house of YaH, in the courts of our God, they shall continue to flourish.

## ***Brit — Covenant***

In that day I will make a covenant for them, with the beasts of the fields, the birds in the sky, and the creatures who walk upon the earth. I will abolish bow, sword and war from all the land, so that all may safely rest.

## ***Ben Adam — Child of the Earth***

Child of the Earth, rise up. Rise up, for you have great power. You have wings of spirit; wings of heroic eagles. Do not deny them, or they will deny you. Seek them, and you will find them at once.

**יְדִיד נָפֶשׁ**, אָב הַרְחֵמוֹן מְשׁוֹךְ עֲבָדֶיךָ אֶל רְצוֹנְךָ.  
יְרוּץ עֲבָדֶיךָ כְּמוֹ אֵיל יִשְׁתַּחֲוֶה (אֶל) מוֹל הַדָּרֶךְ.  
כִּי יַעֲרֹב לוֹ יְדִידוֹתֶיךָ מִנוֹפֶת צוּף וְכָל טָעַם.

הַדּוֹר, נָאָה, זִיו הָעוֹלָם נִפְשֵׁי חוֹלֵת אֶהְבֶּתֶךָ.  
אָנָּה אֵל נָא, רָפָא נָא לָהּ בְּהִרְאוֹת לָהּ נוֹעַם זִינֶךָ.  
אִז תִּתְחַזֵּק וְתִתְרַפָּא וְהִיִּתָּה לָךְ שְׂפַחַת עוֹלָם.

וְתִיק, יְהִמוּ רַחֲמֶיךָ וְחוּס נָא עַל בֶּן אוֹהֶבֶךָ.  
כִּי זֶה כְּמָה נִכְסֹף נִכְסֹף לְרְאוֹת בְּתַפְאֶרֶת עֲזֶךָ.  
אָנָּה אֵלִי, מִחֲמַד לְבִי חוֹסָה נָא, וְאֵל תִּתְעַלֵּם.

הַגִּלָּה נָא וּפְרֹשׁ, חֲבִיב עָלֵי אֶת סִפְת שְׁלוֹמְךָ תִּתְּאִיר  
אֶרֶץ מִכְבוֹדֶךָ נְגִילָה וְנִשְׁמָחָה בְּךָ מֵהֵר אֶהוּב, כִּי  
בָּא מוֹעֵד וְחֲנֻנִי כִימֵי עוֹלָם.

**לָךְ אָמַר לְבִי** בִּקְשׁוּ פָנַי אֶת פָּנֶיךָ הוֹי"ה אֲבִיִּךָ.

**שִׁים שְׁלוֹם** טוֹבָה וּבִרְכָּה, חַיִּים חַן וְחֶסֶד  
וְרַחֲמִים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמְּךָ.

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*Sim Shalom* is a blessing recited at the conclusion of the Amidah prayer. *Lach Amar Libi* is a line (27:8) from the Book of Psalms (see page 8).



## **Yedid Nefesh — Lover of My Soul**

Lover of my soul, merciful God, bring your servant close to Your will.  
Your servant will run like a gazelle, to prostrate before Your glory.  
For Your companionship is purer than any fine taste or flavour.

Perfect, pleasing, radiance of the world, my soul desires Your love.  
Please, God, heal her now, as You show her the pleasantness of Your light. Now, strengthen and heal her, and she will be for You an eternal servant.

Ancient one, many your mercies be made manifest, And have compassion on the child of Your lover. For it is so long that I have faithfully waited, to see the glory of Your strength. Please, my God, the desire of my Heart, hurry and do not hide!

Please, my beloved, reveal yourself and spread over me the shelter of Your peace. Fill the world with the light of your glory, so that we may rejoice and be happy in You. Be quick, my lover, for the time has come, and have mercy on me for all time.

## **Lach Amar Libi — To You My Heart Has Said**

To you my heart has said: I turn to seek you. Your presence is what I am searching for.

## **Sim Shalom — Bestow Peace**

Bestow peace, goodness and blessing, grace, lovingkindness and mercy upon us and to the whole house of Israel.

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***Yedid Nefesh** was published by Kabbalist Rabbi Elazar ben Moshe Azikiri in 1600, and has been used by many congregations as a spiritual warm-up before prayers. The popularly used Ashkenaz version (page 4) uses the masculine possessive throughout (e.g. avdecha), whereas the Sephardic version above uses feminine (avdach). There are also small differences in spelling, the use of plural and singular, and the omission of certain words. This version above is thought to be the original wording of Rabbi Azikiri's.*

## נספח ב

### 39 Melachot — Forbidden Categories of Labour:

*Order of making bread:* Choresh (Plowing) Zoreah (Planting) Kotzer (Harvesting) Me'amer (Gathering) Dosh (Threshing) Zoreh (Winnowing) Borer (Separating) Tochen (Grinding) Merakaid (Sifting) Lash (Kneading) Ofeh and Bishul (Baking and Cooking)

*Order of making garments:* Gozez (Shearing) Melabain (Washing) Menapaitz (Combing) Tzoveya (Dyeing) Toveh (Spinning) Maisach (Mounting warp threads) Oseh Shteitl (Making two loops) Oraig (Weaving) Potzeya (Unraveling fabric) Koshair (Tying) Matir (Untying) Tofer (Gluing, taping, or stapling) Koreah (Ripping)

*Order of making hides:* Tzad (Trapping) Shochet (Slaughtering) Mafshit (Skinning) Maabaid (Tanning) Memachaik (Smoothing) Mesartait (Scoring) Mechataich (Cutting precisely)

*Order of construction:* Kotaiv (Writing) Mocheh (Erasing) Boneh (Building) Sosair (Demolishing) Makeh BePatish (Completing a vessel) Mechabeh (Extinguishing a flame) Mavir (Kindling a fire) Hotzah (Carrying)

“Remember the Sabbath day, to keep it holy.”

- Exodus 20:8

“For in six days the Eternal made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Eternal blessed the Sabbath day, and hallowed it.”

- Exodus 20:11

“More than the Jews have kept the Sabbath, the Sabbath has kept the Jews.”

- Ahad Haam

## Appendix B - Selected Readings

### Abraham Heschel Quotes

“There is a realm of time where the goal is not to have but to be, not to own but to give, not to control but to share, not to subdue but to be in accord. Life goes wrong when the control of space, the acquisition of things of space, becomes our sole concern.”

“The Sabbath is no time for personal anxiety or care, for any activity that might dampen the spirit of joy. The Sabbath is no time to remember sins, to confess, to repent or even to pray for relief or anything we might need. It is a day for praise, not a day for petitions. Fasting, mourning, demonstrations of grief are forbidden.”

“Genuine prayer is an event in which man surpasses himself. Man hardly comprehends what is coming to pass. Its beginning lies on this side of the world, But the end lies beyond all worlds. At times all we do is to utter a word with all our heart. Yet it is as if we lifted up a whole world. It is as if someone unsuspectingly pressed a button and a gigantic wheel-work were stormily and surprisingly set in motion.”

“The seventh day is the armistice in man’s cruel struggle for existence, a truce in all conflicts, personal and social, peace between man and man, man and nature, peace within man...In the tempestuous ocean of time and toil there are islands of stillness where man may enter a harbour and reclaim his dignity. This island is the seventh day, the Sabbath.”

“The Sabbath is more than an armistice, more than an interlude; it is a profound conscious harmony of man and the world, a sympathy for all things and a participation in the spirit that unites what is below and what is above...This is Shabbat, and the true happiness of the universe.”

“Shabbat is a day of freedom. On one level, Shabbat is about freedom in that everyone is equal. On Shabbat everybody is a king; rich or poor, when Shabbat comes in, everybody has the day off and is completely free to enjoy the freedom that comes with it. Of course, some people can afford more lavish clothes and finer food, but everybody has Shabbat. And historically, if we look at life in the shtetls of Eastern Europe, even though anti-Semitism, poverty and suffering were rampant, when Shabbat arrived everyone was uplifted. It didn’t matter what burdens you were carrying, it didn’t matter who you were or what your economic status was: on Friday afternoon, as the sun set, you left all your worries behind and were a king for the day.”  
– *Chief Rabbi Warren Goldstein of South Africa*

“Within its bounds Shabbat is one of the surest means of finding peace in the war-torn realms of the soul. It is one of the basic institutions of humanity – an idea with infinite potentiality, infinite power, infinite hope. Through the Sabbath, Judaism has succeeded in turning its greatest teachings into a day. Out of a remote world of profound thought, grand dreams, and fond hopes – all of which seem so distant, so intangible and so unrealizable – the Sabbath has forged a living reality which can be seen and tasted and felt at least once a week.” – *Erich Fromm*

“On Shabbat a person ceases completely to be an animal whose main occupation is to fight for survival and to sustain biological life. On Shabbat, we are fully human, with no other task than to be human.” – *Erich Fromm*

“Shabbes reminds us that our bodies belong to us and that physical, intellectual and emotional pleasures are to be enjoyed. We need roses as well as bread. We are also reminded that our families and friends have a special place in our lives. Shabbes is a symbol of both our freedom and our humanity.” - *adapted from Judith Seid*

“I would like to see the Sabbath in the Jewish state have a special character. A day of neither commerce nor work, but of cultural and community life. In my mind's eye I see a Shabbat where cinemas and the theater – including the national theater – are open. I see a Shabbat of music and dance performances, with open museums and sports competitions. I see a Shabbat of trips and tourism. True, this is not the halachic Shabbat, but it is Shabbat as it should be. It is a break from commerce and the pursuit of money, a day of delight for the individual and community's soul. Nothing could be further from this vision than a Shabbat of shopping, consumerism, getting and spending and growing richer while enslaving workers who have their Shabbat snatched away.” - *Ruth Calderon*

“Though literally Shabbos means rest, traditionally, Shabbos is much more than a day of rest for Jews. It is a day of spiritual and cultural renewal. It is a day of experiencing family and the shared heritage of peoplehood. It is a day for Jewish learning. It is also an appreciation of freedom, for only a free person has the luxury of choosing not to work.” - *Naomi Prawer Kadar*

“Help us now to make this Shabbat. After noise, we seek quiet. After crowds of indifferent strangers, we seek to touch those we love. After concentration on work and responsibility, we seek freedom to meditate, to listen to our inward selves. We open our eyes to the hidden beauties and the infinite possibilities in the world you are creating: We break open the gates of the reservoirs of goodness and kindness in ourselves and in others. We reach toward one holy perfect moment of Shabbat.” - *Ruth Brin*

“The commandment to sanctify Shabbat was the first call to humanity at large for real equality, and the first summons for freeing man from the bondage of man, for freeing man from himself, from the routine of work. This was the first significant taste of freedom and equality. And this taste has never faded since.” – *Shimon Peres, Prime Minister of Israel, Nobel Prize for Peace Laureate*

“An artist cannot be continually wielding his brush. He must stop at times in his painting to freshen his vision of the object, the meaning of which he wishes to express on his canvass. Living is also an art. We dare not become absorbed in its technical processes and lose our consciousness of its general plan...Shabbat represents those moments when we pause in our brushwork to renew our vision. Having done so, we take ourselves to our painting with clarified purpose and renewed energy. This applies both for the individual and the community. For the individual Shabbat becomes an instrument of personal salvation; for the community an instrument of social salvation.”  
*Adapted from “The Meaning of God in Modern Jewish Religion” by Mordecai Kaplan*

### On Secular Spirituality

“Theistic, mystical religion does not have a monopoly on spirituality. Far from it! There are such things as love, compassion, integrity, meaning, purpose, beauty, joy, exhilaration, wonder - appreciation thereof. Awareness of the grandeur of nature and of human creativity. The sense of wonder at the birth of a child. The thrill of achievement. The glory of music. There is an infinite variety of experiences that are spiritual - in the natural, humanistic sense. These experiences cannot be reduced to physical sensation, to material functions. They are the very experiences that make life beautiful, rich, adventurous, significant. We Humanistic Jews do not deny them. We affirm them. We celebrate them.” - *Daniel Friedman*

“Certain kinds of religiosity turned themselves into boxes into which too little light or air could enter or escape. So did certain types of nonbelief. Dogmatic atheism is no more intellectually credible than dogmatic faith. Both present a certainty in things unproven that a spirit of inquiry, a virtue of investigation, inclines to nuance. In life, in religion, in science, this I believe: any conviction worth its salt has chosen to cohabit with a piece of mystery, and that mystery is at the essence of the vitality and growth of the thing.” - *Krista Tippett*

## Prayer for Australia

In the spirit of reconciliation we acknowledge that we are meeting on the land of the Boonwurrung people of the Kulin nation. We pay our respects to the elders both past and present for they hold the memories, the traditions, the culture, and the hopes of Aboriginal Australia. We remember that under the concrete and asphalt this land was, and always will be, traditional Aboriginal land, another's Dreaming. We make this statement believing that we can walk together to a better future.

As Australian Jews, let us have dreams in this land of long dreams.

Let the hot winds from the desert fire our imagination.

Let the red soil of the plains keep us rooted to the things that matter. Let our rivers, lakes and oceans flow into our hearts giving us depth and understanding.

Let us honour the original inhabitants of these lingering song lines.

May we stand as strong and as mighty as our mountains and be as gentle as our places of quiet beauty.

Let our compassion be like the encompassing coastlines of our singular continent.

And may peace move steadily across the waters of this ancient and enduring land.



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*Adapted from Rabbi Ralph Genende.*

Kehilat Kolenu - קהילת קולנו - was founded in a St. Kilda backyard in 2012, and has since expanded to a broader Jewish Humanistic community hosting celebrations for Jewish festivals year-round. To keep informed of upcoming events and locations, please use the following:

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Many thanks to all who contributed to this Siddur.

This Siddur is printed on 100% recycled post-consumer paper.