



THE KEHILAT KOLENU
KABBALAT SHABBAT SIDDUR

TABLE OF CONTENTS

Welcome to Kolenu	1.	<i>Baruch habah</i>
Acknowledgement of Country	3.	<i>Hakarah</i>
Introductory songs	3.	<i>Hakdamah</i>
Candle Lighting	4.	<i>Hadlakat ha'nerot</i>
Yedid Nefesh	4.	<i>Yedid nefesh</i>
Song of Songs	6.	<i>Shir ha'shirim</i>
Blessing the New Month	10.	<i>Birkat Ha'chodesh</i>
Psalms	12.	<i>Tehillim</i>
Lecha Dodi	20.	<i>Lecha dodi</i>
Weekly Parsha	22.	<i>Parshat ha'shavuah</i>
Tefillah	24.	<i>Tefillah</i>
Shema	26.	<i>Shema</i>
Kaddish	26.	<i>Kaddish</i>
Prayer for the State of Israel	28.	<i>Tefillah le'medina yisrael</i>
Kiddush	32.	<i>Kiddush</i>
Additional songs	34.	<i>Shirim nosafim</i>

Kehilat Kolenu



ACKNOWLEDGEMENT OF COUNTRY

KOLENU acknowledges the Wurundjeri and Boon Wurrung Peoples of the Eastern Kulin Nations as the Traditional Custodians of the land upon which we hold our services, and recognises their continuing connection to Land, waters, language and culture. As we pay our respects to their Elders past, present and emerging, we further acknowledge that their sovereignty has never been ceded and stand in solidarity with Sovereign First Peoples surviving on these Lands.

INTRODUCTION - HAKDAMAH

Ani l'dodi, v'dodi li.

SONG OF SONGS 2:16 - I am my beloved's, and my beloved is mine.

Ana el na, r'fa na la.

ANA EL NA - Please, please heal her.

*Lach amar libi, bakshu fanai,
et panayich havayah, avakesh*

PSALMS 27:8 - To you my heart has said: I turn to seek you. Your presence is what I am searching for.

Ehyeh asher ehyeh.

EXODUS 3:14 - I am who I am.

*Ma tovu ohalecha, Ya'akov, mishknotecha, Yisrael.
Kinchalim nitayu, k'ganot alei nahar, ka'ahalim n'tuim, ka'arazim
alei mayim.*

Hineh ma tov uma nayim, shevet achim gam yachad.

How pleasing are your tents, O Jacob, your dwellings, O Israel! The places where we gather — serene and vibrant as the gardens, the rivers, the aloes, and the cedar trees. How good to sit together in peace.

We enter into this house with sincerity, to pay honour to our highest values, making this room a refuge for what is sacred.

Dear Chaverim,

You are warmly welcomed to Kehilat Kolenu's Kabbalat Shabbat 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 more meaningful experience. While 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 in prayer and 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, the 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 thought-provoking 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, 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 humanistic Jew. The meaning of what we sing often changes according to who sings with us, and in this way God can hold very different meanings 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 our services with structure and order, it cannot dictate the atmosphere. It is up to us to set the tone of our gatherings, and to create an environment which we can consider uniquely ours. Accordingly, please feel free to share your thoughts, ideas, suggestions and songs which underpin what Shabbat means for you.

Shabbat Shalom

CANDLE LIGHTING

LET US BLESS the light as we gather together to kindle the Shabbat candles. With light let us bless life.

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, merciful God, bring your servant close to your will. Your servant will run like a gazelle, to bow before your glory, to him your companionship 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 rejoice and be glad with you. Hasten, show love, for the time has come, and show us grace as in days of old.

sweep away our individual shadows, as candles dispel the darkness.

Yedid Nefesh is a piyyut (liturgical poem) attributed to the Kabbalist Rabbi Elazar ben Moshe Azikiri (c. 1600 CE) and is sung by many congregations as a spiritual “warm-up” before morning or evening prayers. The poem alludes to the relationship between the human soul (“her”) and God. The first letter of each verse makes up the ineffable name of God (the tetragrammaton יהוה). The above lyrics are the Ashkenaz version.

הַדְּלָקַת הַנֵּרוֹת

*Nevarech et ha'or k'asher nikavetz b'tsavtah.
Lehadlik nerot shel Shabbat (ve'yom tov).
Ba'or n'varech et ha'chayim*

Read aloud together:

*Baruch ha'or ba'olam, Baruch ha'or ba'adam,
Baruch ha'or shel tzedek ve'shalom,
Baruch ha'or shel Shabbat.*

*Yedid nefesh av harachaman, mshoch avdecha el retzonecha,
yarutz avdecha kmo ayal, yish-tachaveh el mul hadarecha, ye'erav
lo y'didotecha, minofet tzuf v'chol ta'am.*

*Hadur na'eh ziv ha'olam, nafshi cholat ahavatecha, ana el na r'fa
na lah, b'har-ot lah noam zivecha, az titchazek vitrapeh, vhayitah
lah simchat olam.*

*Vatik yehemu na rachamecha, v'chusah na al ben
ahuvecha, ki zeh kamah nichsof nichsafti, lirot b'tiferet uzechcha,
eileh chamdah libi, vchusah na v'al tit'alam.*

*Higaleh na ufros chavivi alai, et sukat shlomecha, ta'ir eretz
mikvodecha, nagilah vnism'chah bach, maher ahuv ki va mo'ed,
v'chaneinu kimei olam.*

The **lighting of candles** is a central ritual in 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

YEDID NEFESH – 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.

SONG OF SONGS

KESHOSHANA – (*Him*) As a lily among the thorns, so is my lover among the daughters. (*Her*) As an apple-tree among the trees of the wood, so is my beloved among the sons. Under his shade I delight and I sit, and his fruit is sweet to my taste.

MI ZOT OLA – (*Him*) Who is that who comes up out of the wilderness, perfumed with myrrh and frankincense? (*Her*) 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.

The **Song of Songs** (שיר השירים) is an ancient love poem which follows the flirtatious (and often erotic) relationship of unnamed young man and woman, set in the blooming fields of biblical Israel. Most of the poem is narrated in first-person, alternating voices between the two protagonists. While the song is traditionally 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* (scrolls) read across the Jewish calendar. *Shir HaShirim* is paired with Pesach due to its spring-time setting, and was interpreted by the Mishnaic rabbis as an allegory of both the Exodus story and the love shared between God and the Jewish people. Verses are also commonly read at Jewish weddings, namely **Ani L'Dodi** (6:3). Many Sephardic communities chant passages from *Shir HaShirim* each Friday night in joyous preparation for Kabbalat Shabbat, a tradition we are honouring by including verses alongside our 'weekday psalms'.

Yedid nefesh, av harachaman, meshoch avdach el retzonach.
Yarutz avdach kemo ayal, yishtachave mul hadarach.
Ye'erav lo yedidutach, minofet tsuf vechol ta'am.

Hadoor naeh ziv haolam, nafshi cholat ahavatach.
Anah el nah refah nah lah, b'harot lah no'am zivach,
Az titchazek v'titrapeh, v'hay'tah lah shifchat olam.

Vatik yehemu rachamecha v'chus na al ben ohavach.
Ki zeh kameh nichsof nichsaf, lir'ot betiferet uzach.
Anah eyli, machmad libi, chushah nah v'al titalam.

Higaleh nah ufros chaviv alai, et sukkat shelomach
Tair eretz mikevodach, nagilah v'nismechah bach.
Maher ahuv, ki va moed, v'choneni kimei olam.

שִׁיר הַשִּׁירִים

Keshoshana bein ha'chomim, ken ra'yati bein ha'banot. K'ta-puach b'atzei ha'ya'ar, ken dodi bein habanim. B'tziloh chimad'ti v'yashviti, ufiryo matok l'chiki.

Mi zot olah min hamidbar, mekuteret mor ulvona.
Kol dodi hineh ze bah, m'daleg al heharim, mekafetz al hagva'ot.
Smolo tachat l'roshi, vimino tchabkeni.

Kumi lach rayati, yafati ul'chi lach

This rendition of **Yedid Nefesh** is the Sephardic and older iteration of the piyyut. The more contemporary Ashkenaz version (previous page) uses the masculine possessive throughout (e.g. *avdecha*), whereas the Sephardic version above uses feminine (*avdach*). There are also small differences in spelling, grammar, and the use of *sifchat* (maidservant) in place of *simchat* (happiness) in the second paragraph.

KUMI LACH – (*Him*) Rise up my lover, my fair one, and go forth. For now the winter is past, the rain is over and gone. Behold my beloved, you are so fair, your eyes are as doves.

MATZATI – (*Her*) When I found the one whom my inner being loves.

YONATI – (*Him*) 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 visage is lovely.

MA'AYAN GANIM – (*Him*) You are a fountain of gardens, a well of living waters, and flowing streams from Lebanon. (*Her*) My beloved, behold they arrive.

LIBI ER – (*Her*) I sleep, but my heart wakes. Hark! My beloved knocks. (*Him*) Open to me, my sister, my lover, my dove, my perfect one; for my head is filled with dew, my locks with droplights of the night. (*Her*) I adjure you, O daughters of Jerusalem, if you find my beloved, what will you tell him? That I am love-sick?

SHUVI SHUVI – Return, return, O Shulammitte, return, return, so that we may gaze upon you. How beautiful are you, and how pleasant are you, love among delights.

LECHA DODI NETZEH HA'SADEH – (*Her*) 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.

That this sensuous ode of love made its way into the biblical canon is not without controversy. It was Rabbi Akiva's support for *Shir HaShirim* that resulted in its inclusion, naming it the "holy of holies". Akiva saw the poem as an allegory of Israel's love for God – an idea which would inspire the mystical writings of the Zohar many centuries later. We nonetheless celebrate *Shir HaShirim* according to its original intent, as a beautiful celebration of human partnership and physical love.

Yonati (2:14) has also been invoked by rabbinical authorities as proof-text for a prohibition on hearing women sing, citing the connection of the Mishnaic words "a woman's voice is like nakedness (*ervah*)" and the verse "for your voice is sweet (*arev*)."¹ 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.

The narrator in **Shuvi Shuvi** (7:1,7) shifts to a chorus of onlookers, who refer to the female protagonist as a *Shulammitte*, as she presumably derives from a city called *Shulem*.

*Ki hinei ha'stav avar, ha'geshem chalaf halach lo
Hinach yafa rayati, hinach yafa einaych yonim.*

Matzati et sheh'ahava nafshi.

Yonati bachagvei hasela, be'seter hamadrega, harini et marayich,
hashmi'ini et kolech, ki kolech arev, umarech naveh.

Mayan ganim be'er mayim chayim: venozlim min l'vanon.
Hineh ze bah.

Ani y'shenah, v'libi er kol dodi dofek. Pitchi li achoti, ra'yati yonati,
achoti yonati tamati, she'roshi nimlah tal, kvu-tsotai resisei layla.
Hishbati etchem, b'not yerushalayim, im timtze'u, et dodi.
Ma tagidu lo, she-cholat ahava ani.

Shuvi shuvi ha'shulamit, shuvi shuvi v'nechezeh bach.
Ma yafit, umah na'amt, ahava bata'a-nugim.

Lecha dodi netzeh ha'sadeh nalinah bakfarim nashkimah
la'karmim. Nireh im-parcha hagefen pitach ha'semadar hanetzu
harimonim. Sham eten et dodai lach.

Mayim rabim lo y'chulu l'chabot et-ha'ahava, uneharot lo
yishtefua.

Keshoshana (2:2-3) typifies the innumerable, nature-based metaphors which thread throughout the Song of Songs. The physical characteristics of the two lovers are compared with apple-trees and lilies, elsewhere pomegranates, vine blossoms, spices, wine, palms, fawns, deer, gazelles, goats and 'doves' in **Kumi Lach** (1:15, 2:10-11), **Yonati** (2:14) and **Libi Er** (5:2,8). The metaphor of flowing water is introduced in **Mayan Ganim** (4:15), while love itself is described as an intense fire in the verses prior to **Mayim Rabim** (8:7). Other verses included here are **Lecha Dodi** (7:12-13), from which the Kabbalist song '*Lecha Dodi*' (p. 18) derives its lyrics, and **Matzati** (3:4).

MAYIM RABIM – (Her) Great waters cannot quench love, neither can the floods drown it.

BLESSING THE NEW MONTH

AS THE NEW MONTH approaches, we call to mind the gifts of (*name the present month*) and give thanks.

This (*day of the week*) will be Rosh Chodesh (*name the new month*), a festival for us and all Israel.

May the month of (*name the new month*) be a month of blessings: blessings of goodness, blessings of joy, peace and kindness, friendship and love, creativity, strength, serenity, fulfilling work and dignity, satisfaction, success, and sustenance, physical health and radiance. May truth and justice guide our acts and compassion temper our lives that we may blossom as we age and become our sweetest selves. May it be so.

*Here is the moon shining, on the water at the sides of the roads,
and on the cypresses, and on the insects, whose lives are a hairsbreadth.*

*And on the backs of those bent over, and on the heads of those who stand tall, and
on those fleeing the storm – its light germinates, like new leaves.*

In ancient times, the new month was proclaimed using signal fires from hilltop to hilltop, from the Mount of Olives in Jerusalem to Beth Biltin in modern Syria. Today, Rosh Chodesh celebrations begin on the Shabbat prior, with the announcement and **Blessing of the New Month** (ברכת החודש). The above blessing was composed by Marcia Falk, who further translated the featured poem by Dalia Ravikovich. Both feature in Falk's siddur: *The Book of Blessings — New Jewish Prayers for Daily Life* (2017).

בְּרַכַּת הַחֹדֶשׁ

*Likrat ha'chodesh ha'bah malah.
Nafshenu hodaya al matnot chodesh _____.*

*Rosh chodesh _____ yihyeh b'yom _____.
Ha'bah aleinu v'al kol yisrael l'tova.*

*Y'hi ratzon sheh'yitchadesh aleinu chodesh _____ l'tova v'livracha,
l'sasson ul'simcha, l'shalom v'achva, re'ut v'ahava, la'avodah
vitzirah, parnasah v'chal-kalah, l'shalvat ha'nefesh, uvri'ut ha'guf,
la'chayim shel derech erez, v'ahavat torah, l'chayim sheh'yimalu
bam, mishalot libnu l'tova, ken y'hi ratzon.*

*Zo halvana al mei shuchim b'tzadei hadrachim hi m'ira, v'al ha'broshim,
v'al rochashim, asher chayeihem k'chut hash'a'arah. V'al gav
schochim, v'al rosh gvuhim v'al haborchim min has'arah notev orah
uchmehim.*

The rhythm of the Jewish calendar is finely tuned to both the moon and the sun. Inspired by the cycle of the waxing and waning moon, the 12 Jewish months begin and end at the arrival of the new moon. Seven times every nineteen years, a leap month (Adar II) is added to maintain the calendar's adherence to the solar cycle.

Rosh Chodesh ("head of the month") is the ancient celebration of the new moon, written in *Numbers/Bamidbar 10:10* as a joyous occasion alongside larger Jewish festivals.

PSALMS

SHIVITI – I have set Havayah always before me. Havayah, love.

LEV TAHOR – 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.

MIZMOR SHIR – A melody, a song, for the day of Shabbat. 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!

MIKOLOT MAYIM – Above the sound of the rushing waters, more than the roar of the crashing sea, our voices will rise up!

'Havayah' within **Shiviti** (16:8) is a permutation of the letters יהוה (YHVH), the ancient Hebrew name for God. Though the original pronunciation of the name has been lost, the letters still retain deep layers of meaning for Jewish mystics. In this rendition of the psalm, *Havayah* shares a phonetic similarity with the Hebrew word for love, *Ahavah*.

Psalm 92, according to Rashi, was sung by the Levites as part of their Shabbat Temple service, which would make the recitation of **Mizmor Shir** over 2000 years old. We include this theocentric Psalm because the centrality of God within Jewish religion and culture is still of great interest to secular Jews (see *Introduction*, pg. 2). As we sing this song, we tap into the enduring remnants of a cultural heritage which stretches back millennia.

Contrasting with the above, **Kolenu Ya'aleh** is an adapted and uplifting reinterpretation of the ancient Psalm 93, as **Lev Tahor** is to Psalm 51. Both are compiled in the contemporary, humanistic spirit of Jewish peoplehood and ethics. Only through the creative, progressive development of our cultural heritage can we ensure that Judaism retains its relevance in this era of assimilation. As Rabbi Sherwin Wine remarked: "If earlier generations were to be entitled to experiment, so are we." It is from this song that we draw our name – Kolenu.

תהלים

Shiviti havaya l'negdi tamid. Havaya, havaya, ahava.

Lev tahor shochen ba'ahava, v'ruach nachon, yesh b'kirbi.
Al tashlicheni, mi tov ve'tzedek, ve'ruach chemla, al tikach mimeni.

Mizmor shir leyom hashabat, tov lehodot la'adonai ulezamer
leshimcha elyon.

Lehagid baboker chasdecha ve'emunat'cha baleilot. Alei asor va'alei
navel alei higayon bechinor.

Ki simach'tani, adonai befo'alecha bema'asei yadecha aranen. Mah
gadlu ma'asecha adonai me'od amku mach'shevotecha.

Mikolot mayim rabbim adirim mishberei yam, kolenu ya'aleh mala.

Al takshu l'avchem kimriva; k'yom masah, ba'midbar.
Asher nisuni, avoteichem; b'chanuni, gam ra'oo fa'alai.

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 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 Psalms 16, 51, and 92-99; 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 several others. The actual authorship of the collection is unproven, but likely includes multiple authors from a period spanning 500 years (5th-10th centuries BCE).

The passages featured here are select verses, and do not represent each psalm in its entirety.

AL TAKSHU - Harden not your heart, as at Meribah, as in the day of Massah in the wilderness. When your fathers tried me, proved me, even though they saw my work. *Arba'im Shana*: 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."

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

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

SHAMAH VA'TISMACH - Zion heard and was glad, and the villages of Judah rejoiced.

YIRAM HAYAM - 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.

The source of joy for Zion and Judah in **Shamah Va'tismach** (97:8) is revealed in the psalm's following line: *l'ma'an mishpatecha* "because of your judgements". The Jewish pursuit of justice – both in the legal (*tzedek*) and social realms (*tzedakah*) – is not to be seen as a commandment alone, but as a source of joy and intrinsic fulfillment.

Like many of the psalms, **Yismechu** & **Ya'aloz** (96:11-12) and **Yiram Ha'yam** (98:7-8) are joyous odes 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, nature can rejoice in our presence too. In reciting these psalms we embrace the joyous melodies and allow ourselves to be uplifted.

Prayer has been a core Jewish practice since ancient times. In **Moshe ve'Aharon** (99:6) we recall Moshe and Aaron's prayers in the wilderness, and the prophet Samuel's prayers in the time of the first kings. Prayer is a ritual woven into the Jewish fabric, a vocal meditation guiding our attention towards important ideas and values that we might otherwise forget and ignore. As humanists, our prayers are audible affirmations of our values and visions, and it is through our own agency that our words can be converted into action.

Arbayim shana, akut bador, va'omer am to'ei levav hem, v'hem lo yadu d'rachai.

Yismechu hashamayim vetagel ha'aretz, yir'am hayam umelo'o.
Ya'aloz sadai vechol asher bo, az yeranenu kol atzei ya'ar.

Harim kadonag namasu milifnei Adonai, milifnei adon kol ha'aretz.

Shamah vatismach tzion, vatagel'na, bnot yehuda.

Yiram ha'yam umeloh tevel v'yoshvei vah, nharot yimcha'u chaf, yachad harim y'ranenu.

Moshe v'aharon, b'chohanav, ush'muel b'korei shmo
Korim el-Adonai, v'hu ya'anem.

Both **Arba'im Shana** and **Al Takshu** hail from a continuous passage of Psalm 95 (8-10). Here, God speaks in the first-person, lamenting the generation of Israelites who were freed from Egypt. They were ungrateful for their freedom, challenging God's intentions and seeing only the challenges – not the fruits – of their liberation. The land of *Meribah* ('quarrel') and *Massah* ('testing') refers to the place in the desert where the Israelites questioned God's presence amongst them (Exodus 17:7, Numbers 20:13). Having not followed his ways (*lo yadu d'rachai*), God condemns them to wandering the desert for forty years (Numbers 14:33) such that they will not live to see the Land of Israel. They were a generation who were misguided not just in their thoughts but in their hardened hearts (*takshu levavchem*). Their misdeeds were intentional, they lead lives of jealousy and mistrust, not of love and contentment. And so, 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 try to embody the best version of ourselves, or did we succumb to external pressures and stray from our path?

God's name יהוה shares the same root as להיות (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 **Harim** (97:5) 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 the ephemerality of all things.

MOSHE VE'AHARON – Moshe and Aaron among his priests, and Samuel among them, called upon his name; and he answered them.

LA'KOL ZMAN – To everything there is a season, and a time to every purpose; a time to weep and a time to laugh, a time to mourn and a time to dance.

OBSERVE THE SHABBAT DAY, keep it holy. Six days you shall labour and do all your work. And the seventh day is the Shabbat — 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. (from Deuteronomy 5:12-14)

SHIR HAEMEK – 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?

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.

L'kol zman, v'et l'chol chefetz.

Et lischok, v'et livchot, et s'fod, v'et r'kod.

Shmor et Yom Hashabbat, l'kadsho, k'asher tzivcha,
adonai eloheicha. Sheshet yamim ta'avod, v'asita kol m'lachtecha. V'yom
hashivi, Shabbat, l'adonai eloheicha: lo ta'aseh kol m'lacha ata u'vincha
u'vitecha v'avd'cha va'amatecha v'shorech vachamorecha v'kol
b'hemtecha, v'ger'cha asher bish'arecha l'ma'an yanuach avd'cha
va'amat'cha k'mocha.

Ba'ah m'nuchah layage'ah umargo'ah le'amel.

Layla chiver mistare'ah al s'dot emek Yizr'el.

Tal milematah ul'vanah me'al, mibeit alfa ad nahalal.

Mah, mah layla mileil? D'mamah beyizr'el.

Numah emek, erez tif'eret anu lecha mishmeret.

*Yam hadagan mitnoeh'a, shir ha'eder metzal'tzel, zohi artzi
us'doteiha, zehu emek Yizr'el.*

Tevorach artzi vetehulal mibeit alfa ad nahalal.

*Ofel behar hagilbo'a, sus doher mitzel el tzel. Kol ze'akah af
gavoha, mis'dot emek Yizr'el.*

Mi yarah umi zeh sham nafal bein bein alfa venahalal?

“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 Sherwin Wine). They are remembrances echoed within centuries of creative Jewish works – from the psalms of Yehuda and Yisra'el to the

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!

Lecha Dodi 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.

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

Shamor v'zachor b'dibur echad, hishmi'anu el ha'meyuchad.
Adonai echad u'shmo echad; l'shem ul'tiferet v'lit'hila.

Likrat shabbat l'chu v'nelcha, ki hi m'kor ha'bracha.
Me'rosh mi'kedem n'sucha; sof ma'aseh b'machshava t'chila.

Mikdash melech ir m'lucha, kumi tze'i mitoch ha'hafecha.
Rav lach shevet b'emek habacha; v'hu yachmol alai'yich chemla.

Hitna'ari me'afar kumi, livshi bigdei tifartech ami.
Al yad ben yishai beit halachmi; karva el nafshi g'ala.

Hit'oreri, hit'oreri, ki va orech, kumi uri.
Uri, uri, shir daber; k'vod adonai alai'yich nigla.

Lo tevoshi v'lo tikalmi, mah tishtochachi uma tehem.
Bach yechesu ani'yei ami; v'nivneta ir al tila.

V'hayu lim'shisa sosai'yich, v'rachaku kol m'valai'yich.
Yasis alai'yich elohai'yich; kimsos chatan al kala.

Yamin u'smol tifrotzi, v'et adonai ta'aritz.
Al yad ish ben partzi; v'nism'cha v'nagila!

Rise and face inward. When reciting the words "bo'i kallah" bow inwards once to greet the Shabbat bride and once to greet each other in the spirit of Shabbat.

Bo'i v'shalom ateret ba'ala, gam b'simcha uv' tzhala.
Toch emunei am segula, bo'i kala, bo'i kala.

CHALOMOTEINU VE'TIKVATEINU – 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.

*Tov le'hodot l'olam, uleh'zamer ba'simcha ba'yom
Le'hagid ba'boker chalomoteinu, ve'tikvateinu ba'laylot.*

WEEKLY PARSHA

Genesis	Exodus	Leviticus	Numbers	Deuteronomy
Bereishit	Shmot	Vayikra	Bamidbar	Devarim
Noach	Va'era	Tzav	Naso	Va'etchanan
Lech Lecha	Bo	Shmini	Be'ha'alotcha	Eikev
Vayera	Beshalach	Tazria	Shlach L'cha	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	Masei	Ha'azinu
Vayigash	Pekudei			V'Zot HaBracha
Vayechi				

out of the Kolenu community. 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 confession, is the introspection it provides; the moment 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 through which we can become focussed and inspired.

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

פַּרְשַׁת הַשְּׁבוּעַ

דְּבָרִים	בְּמִדְבָּר	וַיִּקְרָא	שְׁמוֹת	בְּרֵאשִׁית
דְּבָרִים	בְּמִדְבָּר	וַיִּקְרָא	שְׁמוֹת	בְּרֵאשִׁית
וְאֶתְחַנֵּן	נִשְׂא	צו	וְאָרָא	נַח
עֲקֹב	בְּהַעֲלֵתְךָ	שְׁמִינִי	בָּא	לָךְ-לָךְ
רָאָה	שְׁלַח-לָךְ	תִּזְרִיעַ	בְּשַׁלַּח	וַיִּרְא
שִׁפְטִים	קָרַח	מִצְרַעַ	יִתְרוֹ	חַיֵּי שָׂרָה
כִּי-תֵצֵא	חֻקֹּת	אַחֲרֵי מוֹת	מִשְׁפָּטִים	תּוֹלְדוֹת
כִּי-תְבוֹא	בָּלַק	קְדָשִׁים	תְּרוּמָה	וַיֵּצֵא
נִצְבִים	פִּינְחָס	אָמַר	תְּצַוֶּה	וַיִּשְׁלַח
וַיִּלָּךְ	מִטּוֹת	בָּהָר	כִּי תִשָּׂא	וַיֵּשֶׁב
הָאֲזִינוּ	מִסְעֵי	בְּחֻקֹּתַי	וַיִּקְהַל	מִקַּץ
זֹאת הַבְּרָכָה			פְּקוּדֵי	וַיִּגַּשׁ
				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 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

TEFILLAH

ANI MA'AMIN

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.
Rejoice for I have faith in friendship. I'll find a heart – in this I have faith –
A heart that shares in all my hopes, a heart that feels both joy and pain.
And I shall keep faith in the future, though the day be yet unseen
Surely it will come when nations all live in blessed peace.
Then my people too will flourish, and a generation shall arise
In the land, shake off its chains, and see light in every eye.
It shall live, love, accomplish, labour, in the land it is alive
Not in the future, not in heaven – and its spirit shall henceforth thrive.
A poet shall sing a new anthem, his heart aware of beauty sublime
For him, that young man, above my tomb, blossoms in a wreath shall twine.

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.

תְּפִלָּה

*Sachki sachki al ha'chalomot, zu ani ha'cholem sach
Sachki ki b'adam a'amin ki odeni ma'amin bach.
Ki od nafshi d'ror sho'efet lo machartiah l'egel paz
Ki od amin gam b'adam gam b'ruchoh ruach az.
Rucho yashlich cavlei-hevel, yeromehmeinu bomatai-al
Lo bara'av yamut oved, dror la'nefesh pat ladal.
Sachki ki gam b're'ut a'amin, a'amin ki od emtzah lev
Lev tikotai gam tikotav, yachush osher yavin k'ev.
A'amina gam be'atid, af im yirchak ze ha'yom
Af boh yavoh yisu shalom, az uvracha l'om milom.
Yashuv yifrach az gam ami, uva'aretz yakum dor
Barzel-k'valav yusar menoo, ayin-b'ayin yireh or.
Yichyeh ye'eh-hav yifal ya'as, dor ba'aretz am'nah chai
Lo be'atid bashamayim, chayeri ruach lo ein dai.
Az shir chadash yashir m'shorer, l'yofi v'nisgav libo er
Lo latza'ir me'al kivri p'rachim yilktu la'zer.*

Shema Yisrael, Echad Ameinu, Adam Echad

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

*Nohav et ha'chayim v'et eyn ha'chayim, b'chol l'avenu u'b'chol
me'odeinu, yihyu ha'davarim haeleh b'lvaiveinu u'bkarbeinu:
Shmirat eretz v'yushveiha, r'difat tzedek v'shalom, ahavat chesed
v'rachamim. N'shan'nam livnoteinu u'lvaneinu u'nedaber bam
b'shivteinu b'veiteinu, b'lechteinu baderech, b'shachbeinu u'bkoomeinu.
V'yihyu ma'aseinu ne'emanim l'divreinu, l'ma'an yedoo dor acharon
banot u'banim yivaledu:
Chesed v'emet nifgashu, tzedek v'shalom nashaku.*

Please be upstanding for the following prayers and blessings.

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, Peace/Amen.

A MOMENT FOR THE SUFFERING

Along with the privilege of being alive comes the reality that we all face illness 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.

praises God and expresses a yearning for God's kingdom to be established and preserved. In times of mourning – where faith in God is typically challenged – a prayer affirming God's power is intended to rebuild one's faith and suggests 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.

Yitgadal v'yitkadash sh'lama b'al'ma. Nivra sh'lama kirutana v'namlich malchutay. B'chieyaychon uv'yomaychon uv'chieyay d'chol bayt yisrael. Ba'ahgala uvizman kariv, v'imru shalom. Y'hay sh'lama rabba m'varech l'alam ul'almay almie-ya. Yitbarach v'yishtabach yitpa'ar v'yitromam v'yitnasay v'yit'hadar v'yit'ahleh v'yit'hallal sh'lama b'alma b'rich hu. L'ayla min kol bir'chatah v'shirata tushb'chata v'ne'hemata da'amiran b'alma v'imru shalom. Y'hay sh'lama rabba v'chayim alaynu v'al kol yisrael v'imru shalom. Na'aseh shalom ba'olam aleinu v'al kol yisrael v'imru shalom.

Yachad im z'chut ha'chayim ba'ah hamtziut sh'kulanu omdim mul machalot ut'mutah. Ha'ke'ev v'ha'sevel ha'prati vha'kehilati yachol lihi'ot mashma'uti v'ha'etgarim atzumim. K'anashim prati'im uka'kehila bo'uh nishtadel litmoch achat bashniya b'shaot machalah ve'ovdan. Bo'uh nachshov l'regah aleh, hamitmodedim im inyanei b'riut v'im sh'chol.

This **Humanistic Shema** (previous page) 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 *ע* in *שמע* and *ד* in *והא* 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 more likely to act on them.

The Mourner's Kaddish (13th century) is an Aramaic prayer traditionally recited by mourners in the 11 months proceeding the death of a parent. 'Kaddish' means 'sanctification' – the prayer does not allude to the memory of the deceased but rather

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 & COMMUNITY

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.

According to custom, Jewish daughters are blessed to be like Sarah, Rebecca, Rachel and Leah – the powerful matriarchs of the Jewish people. These women used the force of their personalities to live righteous lives, exemplifying concern for others while practising ongoing patience and gratitude. Similarly, Jewish sons are blessed to be like Ephraim and Menashe, the two sons of Joseph who became leaders of their own tribes. Raised in Egypt and enveloped by a foreign culture, the brothers stood true to their Jewish identity and heritage. Hence we bless our children: may you have the strength to stay true to your heart, ideals, passions and community despite life's challenges.

תְּפִלָּה לְמְדִינַת יִשְׂרָאֵל

She't'he medinat yisrael lichli ra'oo'ee l'chayim tovim l'kol toshaveyha. Sh'tishror bah ha'ahava, ha'r'oot v'ha'achvah, vayirchaku mimenah sin'ah eyvah v'kin'ah. Vatimaleh roгах, shalom, shalvah v'sigsug. Mi yiyten v'tamid t'he or lagoyim. Sh'nagshim bimlo'oh et chazonam shel m'yasdeyha k'phi sh'noosach b'm'gilat ha'atzmaut:

"Medinat yisrael t'he p'tucha l'aliya y'hudit u'l'kibbutz galuyot; tishkod al pituach ha'aretz. L'tovat kol toshaveyha; t'he mushtetet al y'sodot ha'cheirut, hatzedek v'hashalom l'or chazonam shel n'vi'ey yisrael. T'kayem shivyon z'chuyot chevratu u'm'dini gamoor l'kol ezracheyha b'li hevdel dat, gezah u'min. Tavtiach chofesh dat, matzpun, l'shon, chinuch v'tarbut. Tishmor al ha'm'komot hak'doshim shel kol hadatot, v'tihyeh ne'emanah le'ekronoteyha shel megillat ha'umot ha'm'uchadot."

*Yihyeh shalom b'helech shalvah ba'armonotaych
L'ma'an achi u'r'ee adabra –na shalom bach
L'ma'an yahadut v'tzionut avakshah tov lach.*

***Nihyeh k'ephrayim** u'menashe, k'sarah u'k'leah v'niten shalom b'chol ma'aseinu u'b'chol darcheinu.*

Navi et ha'ruach hayehudit beyneynu im kabbalah, p'tichut v'ahavah.

The ritualised recitation of a prayer for the State of Israel extends back to 1948, when Israel's first chief Ashkenazi Rabbi, Isaac Herzog, published a poem in the Israeli newspaper, *Haaretz*. While Herzog's prayer speaks of deliverance and redemption, Kolenu's iteration recalls the state's founding values: democracy, equality, peace and a homeland for the Jewish people. For Jewish humanists, *Eretz Yisrael* represents the ancestral homeland of Jewish civilization. Today, it is the most important space in the ongoing renaissance of Jewish creativity and culture, from which diasporic communities can draw inspiration (and ideas) for their own Jewish practice.

NA'ASEH SHALOM – 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.”

ADAMAH VE'SHAMAYIM – Earth and sky, the heat of fire, the sound of water. I feel it in my body, in my spirit, in my soul.

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

SHALOM ALEICHEM – 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 the most high, of the supreme king of kings, the holy one, blessed be he.

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 the 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.

Na'aseh shalom ba'olam, na'aseh shalom aleinu, v'al kol yisrael, (v'al kol yoshvei tevel), v'nomar: “Amen.”

Adama veshamayim, chom ha'esh, tzlil hamayim. Ani margish, zot be'gufi, b'ruchi benishmati.

Hineh ma tov uma na'im, shevet achim gam yachad.

This now concludes the Shabbat evening service.

Shabbat Shalom!

Shalom aleichem mal'achei hasharet mal'achei elyon.

Mi'melech mal'achei ham'lachim hakadosh baruch hu.

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

Mi'melech mal'achei ham'lachim hakadosh baruch hu.

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

Mi'melech mal'achei ham'lachim hakadosh baruch hu.

Tzetchem leshalom mal'achei hashalom mal'achei elyon.

Mi'melech mal'achei ham'lachim hakadosh baruch hu.

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**, the humanist adaptation, dictates that it is our responsibility, not God's, to create peace on Earth. Judaism's concept of social responsibility – Tikkun Olam – encourages us to be agents of positive change and ‘repairers of the world’. The events of the past century have taught us that peace does not miraculously unfold. Rather, we must actively work towards creating it and protecting 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. **Adama VeShamayim** another popular Jewish folk song.

BLESSINGS OVER THE EVENING MEAL

Traditional Kiddush

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.

Traditional blessing over the wine:

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)

Or substitute the humanistic blessing over the wine:

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

Blessed are you, Lord our God, sovereign of the universe, who sanctified us with your commandments, and hoped for us, and with love and intent invested us with your 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.

Humanistic blessing over the hands:

WE REJOICE in our heritage, that has given us the tradition of washing the hands.

Humanistic blessing 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.

בְּרָכוֹת עַל אֶרְוַחַת הָעֶרֶב

Traditional Kiddush

Vay'hi erev vay'hi boker, yom hashishi. Vay'chulu hashamayim v'haaretz v'chol tz'vaam. Vay'chal elohim bayom hash'vi-i m'lachto asher asah. Vayishbot bayom hash'vi-i mikol m'lachto asher asah. Vay'varech elohim et yom hash'vi-i vay'kadeish oto, ki vo shavat mikol m'lachto asher bara elohim laasot.

Savri maranan v'rabanan v'rabotai:

Baruch atah, adonai eloheinu, melech haolam, borei p'ri hagafen.

Or substitute the humanistic blessing over the wine:

*Nakdish atzmenu livroh kahal bari pri ha'gafen —
itoh nishteh “L'chayim!”*

Baruch atah, adonai eloheinu, melech haolam, 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, mikol haamim. V'Shabbat kodsh'cha b'ahavah uv'ratzon hinchaltanu. Baruch atah, adonai, m'kadeish ha'shabbat.

Humanistic blessing over the hands:

Ashreinu birushatenu sheh'masra lanu et hatoreshet n'tilat yadayim.

Humanistic blessing over the challah:

Notzi lechem min ha'aretz, k'dei sheh'nistapek ve'nitkalkel kulanu.

Ashreinu birushatenu sh'morah lanu le'ehov et ha'adama, matzmichat dagan, ulkabet et ha'ikar hamotzi lechem min ha'aretz ve'et ha'poel chalot.

ADDITIONAL SONGS

FROM THE BOOK OF PSALMS

LACH AMAR LIBI (Psalms 27:8) – To you my heart has said: I turn to seek you. Your presence is what I am searching for.

ADONAI OZ (Psalms 29:11) – The Lord will give strength unto his people; the Lord will bless his people with peace.

MI HA'ISH (Psalms 34:13-15) – 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.

KI SIMACHTANI (Psalms 92:5) – For you, Lord, have made me glad through your work. I will rejoice in the works of your hands.

TZADIK KATAMAR (Psalms 92:13-14) – The righteous flourish like the palm tree; they grow like a cedar in Lebanon. As long as their roots are in the house of God, in the courts of our God, they shall continue to flourish.

ZAMRU LADONAI (Psalms 96:5) – Sing praises unto the Lord with the harp; with the harp and the voice of melody.

HE'IRU (Psalms 97:4) – His lightnings lighted up the world; the Earth saw and trembled.

YODU SIMCHA (Psalms 99:3) – Let them praise your name, great and awful, holy is he.

FROM THE TRADITIONAL SIDDUR

ANA B'KOACH (Kabbalah) – 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.

שִׁירִים נוֹסְפִים

תהלים

Lach amar libi, bakshu panai, et panayich havaya, avakesh.

Adonai-oz l'amo yiten; adonai, yivarech et-amo ba'shalom.

Mi ha'ish hechafetz chayim, ohev yamim lirot tov. Netzor lehoncha mera usfatecha midaber mirma. Sur Mera va'ase tov, bakesh shalom veradfehu.

Ki simachtani yah b'fa'alecha, b'ma'aseh yadeicha aranen.

Tzadik katamar yifrach, ke'erez bal'vanon yisge. Shtulim beveit Adonai, bechatzrot eloheinu yafrichu.

Zamru la'adonai b'kinor, b'kinor v'kol zimrah.

He'iru v'rakav tevel; ra'atah va'tachel ha'aretz.

Yodu simcha gadol v'norah, kadosh hu.

מהסדור

Ana B'choach gdulat y'mincha tatir tzerura. Kabel rinat amcha, sagveinu, tahareinu nora. Na gibor, dorshei yichudcha, k'avat shamrem. Barchem taharem rachamem, tzidkatcha tamid gamlem. Chasin kadosh b'rov tucha, nahel adatecha. Yachid geeh l'amcha p'neh, zochrei k'dushatecha. Shavateinu kabel, ush'ma tzaakateinu, yode'ah taalumot.

ACHEINU (Traditional) – Our brothers, our sisters – the whole house of Israel, who are in distress and captivity, who wander over sea and over land – may “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.

SIM SHALOM (Amidah) – Bestow peace, goodness and blessing, grace, loving-kindness and mercy upon us and upon the whole people of Israel.

ILU FINU (Hallel) – Even if our mouths were filled with song as water fills the sea, and our tongues as full of joyous song moving like countless waves, and our lips could utter praise as limitless as the heavens, and our eyes as sparkling as the sun and the moon, and our arms outspread as eagles of the sky, and our feet as fleet as gazelles, we could not sufficiently express our gratitude, for all the goodness that you bring.

SONGS FROM THE KOLENU CHAGGIM

ETZ CHAYIM (Proverbs 3:17-18) – She is a tree of life to them that lay hold upon her, and happy is everyone that holds her fast. Her ways are ways of pleasantness, and all her paths are peace.

BEN ADAM (Rav Kook) – 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.

BRIT (Hosea 2:20) – 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.

Acheinu kol beit yisrael, hanetunim betzara uvashivya ha'omdim bein bayam uvin bayabasha. Hamakom yerachem aleihem veyotzi'em mitzara lirvacha ume'afela le'ora umishibud ligeula hashta ba'agala uvizman kariv.

Sim shalom tovah uv'racha, chayim chen vachessed v'rachamim aleinu v'al kol yisrael amecha.

Ilu finu maleh shirah ka-yam, u-l'shoneinu rinah ka-hamon galav, v'siftoteinu shevach k'merchavei raki-ah, v'eineinu m'irov ka-shemesh v'cha-yarei-ach, v'yadenu f'rusot k'nishrei shamayim, v'ragleinu kallot ka-ayalot, ein anachnu maspikim l'hodot l'cha, ulvarech et simcha.

מהחגים

Etz chayim hi, lamachazikim bah, v'tomchei-ah m'ushar. D'rachei-ah darchei no'am; v'chol n'tivoteyah shalom.

Ben adam, aleh l'malah aleh. Aleh l'malah ben adam, aleh l'malah aleh. Ki koach az lecha, yesh lecha kanfei ruach, kanfei nesharim abirim. Al te'chachesh bam, pen ye'chachashu lecha, d'rosh otam d'rosh ben adam - ve'yimatzu lecha miyad.

Ve'charati la'hem, brit bayom ha'hu. Im chayot ha'sadeh v'im off ha'shamayim v'remess ha'adamah. V'keshet v'cherev u'milchamah eshbor, min ha'arets v'hishkavtim la'vetach.

LIVNAT HASAPIR (Exodus 24:10) – There was the like of a paved work of sapphire stone, and it was like the very heavens in its clarity.

YA'ALEH KOLENU (from the Yom Kippur liturgy) - May our pleas ascend from the evening. And may our cry come from the morning. And may our song appear until evening. May our voice ascend from the evening.

CONTEMPORARY

AYALAH (Alma) – 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.

EREV SHEL SHOSHANIM (Moshe Dor) – 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. Dawn and the dove coos, your hair is full of dewdrops, your lips are as roses unto the morning, I will pick them for myself.

***K'ma'aseh** livnat ha-sapir, u'che'etzem ha'shamayim la'tohar.*

***Ya'aleh** tachanu'nenu me'erev. V'yavoh shavah'tenu miboker.*

V'yera'eh rinuneinu ad arev. Ya'aleh kolenu me'erev.

Ya'aleh ya'aleh ya'aleh. Ya'aleh Kolenu.

בן זמננו

***B'nakik nistar** b'tsukim ayalah shotah mayim. Ma li v'lah, ela tzukei libi. Ela mayan chayai ela nistar. Ayalah, ma li v'lah, ela ahavti.*

***Erev shel shoshanim** netzeh na el habustan. Mor besamim ulevona leraglech miftan. Layla yored le'at veru'ach shoshan noshvah havah elchash lach shir balat zemer shel ahava. Shachar homah yona, roshech maleh t'lalim. Pich el ha'boker shoshana, ek'tfenu li.*

קהילת קולנו
Kehilat Kolenu

Kehilat Kolenu - קהילת קולנו - ("Our Voice") 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:

www.kolenu.com.au

www.facebook.com/kehilatkolenu

info@kolenu.com.au

events@kolenu.com.au

Kolenu is a not-for-profit organisation. We aim to ensure that all of our events and services are free and accessible to all, and any donations will help us achieve this goal. If you would like to support our project please consider membership and/or contributing a donation by visiting our website and clicking *Donate*.

We also have a small collection of books on Humanistic Judaism available for borrowing, please contact us for details.

Many thanks to all who contributed to this Siddur.

שִׁבְתָּ שְׁלוֹם !

