

Qabbalat Shabbat for Humanistic Jews

קַבֵּלֶת שַׁבָּת לְיְהוּדִים הוֹמָנִסְטִים

L'khah, Dodi ("Let Us Go, My Friend") - לְכָה, דּוּדִי -

(Sabbath song by 16th century Qabbalist Sh'lomo ha-Levi Alkabetz)

All sing together:

L'khah, dodi, liqra`t kallah, liqra`t kallah,

p'nei Shabbat n'qabb'lah, n'qabb'lah.

L'khah, dodi, liqra`t kallah, p'nei Shabbat n'qabb'lah. (2x)

L'khi, dodati, liqra`t kallah, liqra`t kallah,

p'nei Shabbat n'qabb'lah, n'qabb'lah.

L'khi, dodati, liqra`t kallah p'nei Shabbat n'qabb'lah. (2x)

Translation: "Let us go, my friend, to greet [the Sabbath] bride; the face of Shabbat, let us receive."

(L'khah dodi = masculine singular; l'khi dodati = feminine singular)

לְכָה, דּוּדִי, לְקַרְאֵת כָּלָה

פְּנֵי שַׁבָּת נְקַבֵּלָה.

לְכִי דּוּדָתִי לְקַרְאֵת כָּלָה

פְּנֵי שַׁבָּת נְקַבֵּלָה.

The Blessing of Light (by Rabbi Binyamin Biber)

Leader:

The rays of the sun bring life to this world;
its light feeds the globe, its warmth sustains all.

Congregation:

**The moon and the stars inspire poetry;
they fuel passions and visions and dreams.**

Leader:

Our ancestors' fires cooked suppers and lore;
their torches dispelled threat, fear, and darkness.

Congregation:

**Flames burned through each night, winter, and ice age;
shaped clay then metals; became signs of hope.**

Leader:

Our ritual fires link us to these lights;
as we reach beyond toward the future.

Congregation:

**Our love and reason blaze and bring wholeness,
enlightening us to care and to strive.**

Leader:

Sparks of compassion ignite our spirits;
we burn for justice, yet are not consumed.

Congregation:

**This spectrum of light from heaven and earth
empowers us all our world to improve.**

Lighting Sabbath & Festival Candles

Hadlaqat Nerot Shel Shabbat (v'-Yom Tov) - הַדְלָקַת נְרוֹת שֶׁל שַׁבָּת (יוֹם טוֹב)

Leader:

N'-varekh `et ha-`or

ka-`asher niggavets b'-tsavta`

I'-hadliq nerot shel Shabbat (v'-yom tov).

B'-`or n'-varekh `et ha-haiyim.

נִבְרַךְ אֶת הָאוֹר

כְּאֲשֶׁר נִקְבַּץ בְּצוּתָא

לְהַדְלִיק נְרוֹת שֶׁל שַׁבָּת (יוֹם טוֹב).

בְּאוֹר נִבְרַךְ אֶת הַחַיִּים.

All read aloud together:

Let us bless the light as we gather together to kindle Sabbath (and festival) candles.

With light let us bless life.

(Congregant lights the candles.)

Leader:

As we rest from our work taking care of our narrower mundane concerns,
let us move toward those more expansive and transcendent.

Let us deepen our selves and renew our world by engaging in labors of love:
fostering and transforming family and friendships, community and humanity.

As we journey together through life,
may such flames as these light our ways and ever remind us to share
the warmth of our hearts and the hearths of our homes,
the rainbow of our wisdoms and the radiance of our inspirations.

Hinne, Mah Tov ("Behold, How Good") - הִנֵּה, מַה־טוֹב

(Adaptation of T'hilah / Psalm 133.1)*

All read translation together:

Behold, how good and how pleasant it is when peoples* dwell together in unity!

All sing together:

Hinne, mah tov u-mah naim

shevet ammim* gam yahad!

הִנֵּה, מַה־טוֹב וּמַה־נָּעִים

שַׁבָּת עַמִּים גַּם יַחַד!

**Originally "brothers," ahim.*

A Humanistic "Sh'ma" & Declaration of Interdependence

On Listening and Oneness - Al Sh'miah v'-`Ahdut - עַל שְׁמִיעָה וְאַחְדוּת

(Inspired by the "Sh'ma" - D'varim / Deuteronomy 6.4)

All read aloud together:

Hear, O Israel, please hear, O tribes, dispersed and estranged.

Let the tale of Abraham inspire us to transcend today's idols and lies.

Let us heed diverse voices and visions, seeking understanding and unity.

**O children of Abraham, O inheritors of this world,
please hear one another, please hearken to each living being.**

B'-vaqashah:

sh'ma, shim'i, sh'manah, shim'u.

בְּבִקְשָׁה:

שְׁמַע, שְׁמַעִי, שְׁמַעְנָה, שְׁמַעוּ.

The Earth, our world, is One. All peoples, all beings, are One.

(Hebrew above means "Please: listen..." ["listen" in masculine & feminine singular, then fem. & mixed/masc. plural])

Let Us Love - Havah No`hav - נָהֵב נָאֵהָב

(Inspired by the "V'-Ahavta" - D'varim / Deuteronomy 6.5-9)

Leader:

Let us encounter all the world with appreciative and insightful love,
deep and healing love, liberating and joyful love.
Let us rejoice in love and in the fertility it brings to the human experience.
Love expands our abilities to explore and express ourselves.
Love deepens our feelings of connectedness and individuality.
Love helps us reach across the boundaries
of ego, class, creed, ethnicity, & nation.
Love heightens our senses of meaning, beauty, and wonder.

All read aloud together:

**Let us love all the world
with all our heart, with all our soul,
and with all our might.**

Leader:

Havah no`hav `et kol ha-olam
b'-khol l'-vave-nu, b'-khol naph'she-nu,
u-v'-khol m'ode-nu.

נָהֵב נָאֵהָב אֶת כָּל הָעוֹלָם
בְּכָל לִבֵּנוֹ, וּבְכָל נַפְשֵׁנוֹ,
וּבְכָל מְאֹדֵנוֹ.

**And these words will be upon our heart always.
Let us learn them by heart with our children,
and let us speak them often -
as we sit in our homes
and walk along the way,
as we lie down and rise up.**

V'-hayu ha-d'varim ha-`eleh
al l'-vave-nu tamid.
N'-shanne-nam im banei-nu u-v'notei-nu,
vin-daber bam l'-ittim q'rovot -
b'-shivte-nu b'-vatei-nu
u-v'-lekhte-nu va-derekh,
u-v'-shokhbe-nu u-v'-qume-nu.

וְהָיוּ הַדְּבָרִים הָאֵלֶּה
עַל לִבֵּנוֹ תָמִיד.
נִשְׁנָנָם עִם בְּנֵינוֹ וּבָנוֹתֵינוֹ,
וְנִדְבַר בָּם לְעֵתִים קְרוֹבוֹת -
בְּשִׁבְתֵּנוֹ בְּבֵיתוֹ,
וּבְלִכְתּוֹ בְּדֶרֶךְ,
וּבְשֹׁכְבּוֹ וּבְקוּמּוֹ.

**Let us attach them as a sign to guide our minds and our hands.
Let us write them on *mezuzahs* in our homes as lessons.
Let us make our every deed a labor of love.**

N'-qashram l'-`ot
l'-hadrikh `et da'atei-nu v'-`et yadei-nu.
Nikhtavam al m'zuzot
b'-vatei-nu l'-shiurim.
Havah na-aseh
kol ha-ma'aseh shel-anu
avodah l'-`ahavah.

נִקְשְׁרָם לְאוֹת
לְהַדְרִיךְ אֶת דַּעְתֵּינוּ וְאֶת יָדֵינוּ.
נִכְתְּבָם עַל מְזוּזוֹת
בְּבֵיתֵנוּ לְשִׁעוּרִים.
נָהֵב נַעֲשֶׂה
כָּל מַעֲשֵׂה שְׁלָנוּ
עֲבוֹדָה לְאַהֲבָה.

Amidah - עֲמִידָה (Inspired by the "Amidah" blessings, Psalms 145.14 & 146.7-9, & Isaiah 6.3)

"Standing" Up for & Acting On What We Believe In

Leader:

Since the Temple stood in Jerusalem, Jews, in a "standing" position, amidah, have idealized qualities which they attributed to their ancestors and deity. Let us stand together now to proclaim our shared ideals and our will to act upon them.

All read aloud together:

**Let us remember those who have come before us,
who have given us life, love, and our culture.**

Such is our zikkaron hasdei imot v'-avot / זְכָרוֹן חַסְדֵי אֲמוֹת וְאֲבוֹת, our remembrance of the kindness and merits of our mothers and fathers.

Let us work together in mutual aid to benefit all.

May we thus advance mutuality, g'milut hasadim / גְּמִילוּת חַסְדִּים - our best response to being parts of a vast and interdependent world.

Let us make a world of beauty to be shared by every living being.

May we thus spread pleasure in life, hephets ba-haiyim / חֶפֶץ בַּחַיִּים.

Let us be thankful for all we enjoy in life.

Havah nih'yeh modim

I'-khol she-nehenim ba-haiyim.

הָבָה נִהְיֶה מוֹדִים
לְכָל שֶׁנֶּהֱנִים בַּחַיִּים.

Let us work for peace, shalom, שְׁלוֹם -

in our relationships, our communities, and our world.

**Let us recognize and celebrate our differences
to better live together on this one planet.**

**Let us work: to heal the sick and sustain health,
to give to the weary strength and life renewed, to support those who have fallen,
to uplift those bowed down, to free all in bondage,
to abolish both greed and poverty, to repair and improve the world.**

Havah na-avod:

I'-rappe` holim u-I'-khalkel b'ri`ut,

la-tet la-ayeph ko'ah v'-haiyim m'-hudashim,

lismokh nophlim,

lizqoph k'phuphim, I'-hatir kol `asurim,

I'-vattel gam betsa v'-gam oni,

I'-taggen `et ha-olam. (Inspired by T'hilim / Psalms 145.14 & 146.7-9)

הָבָה נַעֲבֹד:

לְרַפָּא חוֹלִים וּלְכַלְכֵּל בְּרִיאֹת,

לְתֵת לַעֲיָף כֹּחַ וְחַיִּים מְחֻדָּשִׁים,

לְסַמֹּךְ נוֹפְלִים,

לְזַקֹּף כַּפּוּסִים, לְהַתִּיר כָּל אֲסוּרִים,

לְבַטֵּל גַּם בָּצֵעַ וְגַם עֲנִי,

לְתַקֵּן אֶת הָעוֹלָם.

Let us commit ourselves to such deeds in this world today & every day.

Let us all be thus dedicated & appreciated, devoted & acknowledged.

Nih'yeh kula-nu -

qadosh u-q'doshah, q'doshim u-q'doshot.

נִהְיֶה כָּלֵנוּ -

קָדוֹשׁ וּקְדוֹשָׁה, קְדוֹשִׁים וּקְדוֹשׁוֹת.

Let us encounter each person as a precious presence, a sublime jewel of life.

Let us thus see & feel, hear & smell, taste & celebrate the beauty of this world:

All the Earth is full of merit & splendor, all beings full of worth & wonder.

M'lo` khol ha-`Arets kavod. (Inspired by Y'sha'yahu / Isaiah 6.3)

מְלֵא כָּל-הָאָרֶץ כְּבוֹד.

Please be seated.

Torah Study and Reflections

Together let us say a *b'rakhah* for engaging in the study of *Torah* - both the Torah-wisdom of shared Jewish values and our own individual Torah-wisdoms with which we contribute to the world in our actions.

To Engage in Matters of Torah & to Give New Perspectives La-Asoq b'-Divrei Torah v'-la-Tet Torot Hadashot

לְעִסּוֹק בְּדִבְרֵי תוֹרָה וְלִתֵּת תּוֹרוֹת חֲדָשׁוֹת

Let us bless the wisdom of each person
as we gather together
to engage in matters of Torah, of learning,
and to give new Torahs, new perspectives, new teachings.

N'-varekh `et hokhmat kol ha-nephesh
ka-`asher ni-qavets b'-tsavta`
la-asoq b'-divrei Torah
v'-la-tet Torot hadashot.

נִבְרַח אֶת חֹכְמַת כָּל הַנֶּפֶשׁ
כְּאֲשֶׁר נִקְבֵּץ בְּצִוְתָא
לְעִסּוֹק בְּדִבְרֵי תוֹרָה
וְלִתֵּת תּוֹרוֹת חֲדָשׁוֹת.

Oifn Pripetshok - Upon the Woodstove - אויפן פריפעטשאק

(Words and music by A. Warshawsky)

Oi-fn pri-pe-tshok brent a fai-e-rl,
un in shtub iz hais.

Un der rebbe ler-nt
klei-ne kin-der-lekh,
dem A-lef Beis. (last three lines 2 times)

Zet zhe kin-der-lekh,
ge-denkt zhe tai-e-re,
vos ir ler-nt daw.

Zogt zhe nokh amol,
un ta-ke nokh a mol
"Ko-mets a-lef aw." (last three lines 2 times)

אויפן פריפעטשאק ברענט אַ פֿיערל,
און אין שטוב איז הייס.

און דער רבי לערנט
קליינע קינדערלעך
דעם אלף בית.

זעט זשע קינדערלעך,
געדענקט זשע טיערע,
וואָס איר לערנט דאָ
זאָגט זשע נאָך אַמאָל
און טאַקע נאָך אַ מאָל
"קומץ אלף אַ."

Translation: By the fireside, on a cold winter night, the rabbi teaches the little children their ABCs.]

Q'riat ha-Torah - Torah Reading - קריאת התורה

D'var Torah - A Word of Torah / Instruction - דבר תורה

על־שלושה דברים - Upon Three Things - Al Sh'loshah D'varim

(Pirkei `Avot 1.2, Seder N'ziqin, Mishnah)

In "Pirkei `Avot," "The Lessons of the Ancestors," we find the following teaching attributed to Simon the Just, one of the last high priests of the Temple in Jerusalem.

**"Upon three things the world stands:
on wisdom, on work, and on mutual kindness."**

"Al sh'loshah d'varim ha-olam omed:

al ha-Torah,

v'-al ha-avodah,

v'-al g'milut hasadim."

"על־שלושה דברים העולם עומד:

על התורה,

ועל העבודה,

ועל גמילות חסדים."

"Ha-Torah" here refers to "the Torah" scroll attributed to Moses, and "ha-avodah" to "the work" of sacrifices to the Hebrew god. But, given the broader meanings of the Hebrew and the lovely melody, some of us want to sing this song as is. We take poetic license in re-interpreting "ha-Torah" as "teaching" of any kind that advances humanity, and "ha-avodah" as "the work" of serving the common good of the world. We still reflect on these words - in contemplation and in action - as we sing them today.

Al sh'loshah d'varim,

al sh'loshah d'varim,

al sh'loshah, sh'loshah d'varim

ha-olam, ha-olam omed:

al ha-Torah, v'al ha-avodah,

v'-al g'milut hasadim.

על־שלושה דברים,

על־שלושה דברים,

על־שלושה, שלושה דברים

העולם, העולם עומד:

על התורה, ועל העבודה,

ועל גמילות חסדים.

(repeat last two lines, then repeat whole song)

Mourner's Qaddish - Qaddish Yatom - (literally "Dedication of an Orphan") - קדיש יתום

Leader:

Let us now recite responsively an affirmation of our "dedication,"
our *qaddish*, to life and its improvement. Please rise.

All:

**Let us reach for greatness and let us dedicate ourselves -
in the name of the living multitudes of this world.**

Leader:

Nit-gaddel v'-nit-qaddesh -

b'-shem rabbei haiyot ha-olam ha-zeh.

נתגדל ונתקדש -

בשם רבי חיות העולם הזה.

All:

**May it be our will and desire
to work for healing & for equity, for freedom & for peace -
to foster these in our lives, & in our days, & in the lives of everyone in the world,
swiftly and soon. And let us say: "To Life!"**

Leader:

Y'he' r'uta' v'-rayon shella-nu

la-avod lirphuah u-l'-tsedeq,

l'-herut u-l'-shalom -

l'-gaddel otam b'-haiyei-nu, u-v'-yomei-nu,

u-v'-haiyei kulam ba-olam,

b'-agala' u-vizman qariv.

V'-havah no'mar: "L'-Haiyim!"

All:

"L'-Haiyim!"

יהא רעותא ורעיון שְלָנוּ

לעבוד לרפואה ולצדק,

לחרות ולשלום -

לגדל אותם בחיינו, וביומינו,

ובחיי כלם בעולם,

בעגלא ובזמן קרוב.

והבה נאמר, "לחיים!"

"לחיים!"

**Let us remember our loved ones in all their humanity,
with all their strengths and limitations.
As we learn from their lives,
let us bless and praise their memories with our actions.**

Leader:

N'-varekh u-n'-shave'ah otam.

נברך ונשבח אותם.

All:

Let us remember them in their glory and at their heights.

Leader:

B'-tiph'eret u-v'-romemut shella-hem.

בתפארת וברוממות שלהם.

All:

May we carry on the best elements of their lives with splendor.

Leader:

Nissa' b'-hadar.

נשא בהדר.

All:

May we ascend in the shining examples of their praiseworthy deeds.

Leader:

Na-aleh b'-divrei-hem l'-hallel.

נִעְלֶה בְּדִבְרֵיהֶם לְהַלֵּל.

All:

**Even as we speak, we know that the value of each life exceeds all
that can be expressed in blessings or in songs,
in praises or in words of consolation.**

Leader:

Qodesh ha-nephesh oleh min kol

b'rakhot `o shirim, sh'vahim `o nehamot.

קוֹדֵשׁ הַנֶּפֶשׁ עוֹלָה מִן כָּל

בְּרָכוֹת אוֹ שִׁירִים, שְׁבָחִים אוֹ נְחֻמוֹת.

Na'aseh Shalom - Let Us Make Peace - נִעְשֶׂה שָׁלוֹם

(Sung like "Ya-aseh Shalom," the song from the end of the Mourner's Qaddish from which this is adapted.)

All sing:

Na'aseh shalom ba-olam.

Na` na'aseh shalom alei-nu,

v'-al kol Yisra`el.

V'-no`mar, no`mar: "Amen."

נִעְשֶׂה שָׁלוֹם בְּעוֹלָם,

נָא נִעְשֶׂה שָׁלוֹם עֲלֵינוּ,

וְעַל כָּל יִשְׂרָאֵל,

וְנֹאמַר, נֹאמַר: "אָמֵן."

Na'aseh shalom, na'aseh shalom -

shalom alei-nu,

v'-al kol Yisra`el.

Na'aseh shalom, na'aseh shalom -

shalom alei-nu,

v'-al kol ha-olam.

נִעְשֶׂה שָׁלוֹם, נִעְשֶׂה שָׁלוֹם,

שָׁלוֹם עֲלֵינוּ,

וְעַל כָּל יִשְׂרָאֵל,

נִעְשֶׂה שָׁלוֹם, נִעְשֶׂה שָׁלוֹם,

שָׁלוֹם עֲלֵינוּ,

וְעַל כָּל הָעוֹלָם.

(repeat these last 6 lines once, the first 3 with a higher pitch)

Leader (reads this English translation of the song above):

Let us make peace in the world.

Peace is our responsibility,

the responsibility of all the Jewish people, all of Yisra`el,

and the responsibility of all peoples in the world.

All:

Let there be peace for us all.

Let us reach out to one another, care for each other,

and strive to bring peace to all who mourn.

May we find lessons & inspiration in the legacies of our loved ones past.

Let us remember each meritorious & righteous act for blessing.

Leader:

Nizkor ts'daqah liv'rakhah. נִזְכוֹר צְדָקָה לְבִרְכָּהּ.

All:

`Amen. אָמֵן.

Shalom Alei-khem ("Peace Upon You") - שלום עליכם

(Adaptation of Sabbath folk song from 17th century S'phardi Qabbalist tradition)
(Two stanzas of this version sung like one stanza in the original)

(Distribute wine for the blessing.)

All sing together:

**Shalom alei-khem,
mal'akhei ha-shalom,
shomrei shalom.**

Translation:

Peace upon you,
the messengers of peace,
guardians of peace.

שלום עליכם,
מלאכי השלום,
שומרי שלום.

**Shalom alei-khem,
rodphai ha-shalom.
Shalom alei-khem.**

Peace upon you,
the pursuers of peace.
Peace upon you.

שלום עליכם,
רודפי השלום,
שלום עליכם.

**Bo'a-khem b'-shalom,
ohavei ha-shalom.
Shevet-khem b'-shalom.**

May your coming be in peace,
lovers of the peace.
May your dwelling
(or sitting down) be in peace.

בואכם בשלום,
אוהבי השלום.
שבתיכם בשלום.

**Tse't-khem b'-shalom,
mal'akhei ha-shalom.
Shalom alei-khem.**

May your going be in peace,
the messengers of peace.
Peace upon you.

צאתכם בשלום,
מלאכי השלום.
שלום עליכם.

Qiddush - "Dedication" to Being an Open & Caring Community - קידוש

All read aloud together:

Wine:

**symbol of pleasure and sorrow,
symbol of passion and the blood of life,
symbol of plenty and of excess.**

**Let us bless our lives with community
by sharing our joy, our spirit, and our bounty,
by inviting visitors to join us,
by welcoming the stranger,
by caring for those in need.**

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

Leader:

Naqdish `et atsmenu l'brai qahal b'ria. נקדיש את עצמנו לברוא קהל בריא.

P'ri ha-gaphen - `itto, nishteh "L'-Haiyim!" פרי הגפן - איתו נשתה "לחיים!"

All read aloud together and raise our glasses in a toast to life:

"L'-Haiyim!"

"לחיים!"

Breaking Bread & Making Peace: A Covenant for a Better World

(Distribute hallah for the blessing.)

Leader:

Breaking bread together, *b'rit lehem*,
was an ancient Jewish custom for making a pact of peace, *b'rit shalom*.
Today, we break bread with all kinds of people to transform this world
by fostering understanding, peace, and justice.

A Blessing for Breaking Bread (inspired by "Ha-Motsi", meaning "the one who brings forth")

Let Us Bring Forth Food - Notsi` Lehem - נוציא לחם

All read aloud together:

**Each time we break bread,
let us appreciate our bounty and share it with others.**

**Each time we break bread,
let us nourish ourselves to work for peace and justice.**

**Each time we break bread,
let us commit ourselves to a covenant for a better world.**

Leader:

Notsi` lehem min ha-`arets -
k'dei she-nistapeq v'-nit-kalkel kula-nu.

נוציא לחם מן הארץ
כדי שנסתפק ונתכלכל כלנו.

All read aloud together:

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

(Enjoy the hallah.)

Shabbat Shalom - A Sabbath of Peace

Leader:

May the warm glow of the Sabbath candles light up our lives and our world.
May the good spirit we share and the bread we break together,
remind us of our connections to each other here in this community, and to all people.
Let us turn to one another and wish each other
a "Sabbath of Peace," Shabbat Shalom.

שַׁבַּת שְׁלוֹמִי! Shabbat Shalom!
גוט שבת! Gut Shabbes!