

Erev Shabbat Service
in honor of

MARTIN LUTHER KING

Beth Israel
Friday, January 13, 2023



With Special Guest Speaker
Kaleem Shabazz

and the First Annual
Beth Israel Spirit of MLK Awards



Rabbi Abraham Joshua Heschel (right) marched arm-in-arm with Dr. King in the 1965 March from Selma to Montgomery Alabama.

Shabbat Shalom

שבת שלום

Welcome to Beth Israel
for this annual and very special service in honor and memory of
Reverend Dr. Martin Luther King, Jr.

Dr. King taught --- and we believe --
that hate will fade and hope will shine
as we grow more, and as we know more.
Education is the key to a better tomorrow.

For many years our congregation has hosted a special service in honor of Martin Luther King. This year, we reach out in a new way, promoting community involvement and student engagement through our First Annual Beth Israel Spirit of MLK Awards for area high school seniors. The idea for this outreach comes from a similar program at the Hebrew Congregation of St Thomas, in the United States Virgin Islands.



The Civil Rights Act of 1964 and the Voting Rights Act of 1965 were drafted in the conference room of the Religious Action Center of Reform Judaism (RAC), under the aegis of the Southern Christian Leadership Conference, which for decades was located in the RAC building.

Halleli

Words: Psalm 68, Music by Noam Katz

Halleli naf-shi- et Adonai (4x)

Praise God, oh my soul!

Ha-le-lu-ia, ha-le-lu-ia, ha-le-lu-ia, ha-le-li! (4x)

This is the Day

Words: Psalms 133:1, Music by Lisa Levine

This is the day that God has made

Rejoice, rejoice in it! (3x)

Be glad and rejoice in it! (2x)

Be glad and rejoice in it.

This is the day (this is the day)

Rejoice, rejoice in it! (3x)

This is the day (this is the day)

Be glad and rejoice in it.

that God has made.

Hallelu, Hallelu, Hallelu, Halleluya,

Be glad and rejoice in it.

Hallelu, Halleluya, Amen (2x)

Hinei hinei, mah-tova umah-na-im,

הִנֵּה מַה טוֹב וּמַה נְעִים שָׁבֶת אַחִים גַּם יַחַד

She-vet achim gam yachad. (2x)

Hallelu/Hinei...

Welcome

Reading led and candles lit by
Linda Karp, President, Beth Israel

In the storms of our lives, in wind and water and the hard work of repair,
we have known darkness and we have tasted despair.

We remember this night to be bearers of light.

In the face of hate, let us bring love.

In moments of loss, let us bring hope.

We kindle these flames to invite justice into our lives.

We light these lights to invite holiness into our hearts

Light These Lights (Candle Blessing)

English words and music: Debbie Friedman

We light candles to usher in most holidays. It is traditional to use two candles on Shabbat, symbolic of the two commandments to *remember* and *observe* Shabbat.

Oh hear our prayer, we sing to You
Be gracious to the ones we love
And bless them with goodness and mercy and peace.
Oh hear our prayer to You.
Let us light these lights and see the way to You
And let us say: Amen.
Let us light these lights and see the way to You
And let us say: Amen.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק
נֵר שֶׁל שַׁבָּת.

Baruch Ata Adonai, Eloheinu Melech ha-olam,
Asher kid'shanu b'mitz'votav v'tzivanu
L'hadlik ner shel Shabbat.

*May these candles remind us
to give more help, and do no harm,
to create and not destroy,
to share light, and channel heat.
And when our Sabbath rest is done,
may we return to our work
to make this world a better place.*

*Holy One of Blessing, You set us a task,
and command us to kindle
the lights of Shabbat.*

“Human progress never rolls in on the wheels of inevitability. It comes through the tireless efforts and the persistent work of dedicated individuals who are willing to be co-workers with God. Without this hard work, time itself becomes an ally of the insurgent and primitive forces of irrational emotionalism and social stagnation. We are always challenged to help time and to realize that the time is always right to do right.”

-Rev. Dr. Martin Luther King Jr.



L'cha Dodi

Words: Shlomo Alkabetz,

L'cha dodi lik-rat kalah, p'nei Shabbat n'kab'lah.

לְכָה דוּדִי לְקִרְאֵת כַּלָּה, פְּנֵי שַׁבַּת נְקַבְּלָה.

Shamor v'zachor b'dibur echad,
Hish-mianu El ham'yuchad;
Adonai echad, ush'mo echad,
L'sheim ul-tif'eret v'lit'hilah.

שָׁמֹר וְזָכוֹר בְּדַבּוּר אֶחָד, הַשְּׁמִיעֵנוּ אֵל הַמְיֻחָד,
יְיָ אֶחָד וּשְׁמוֹ אֶחָד, לְשֵׁם וּלְתַפְאֵרֶת וּלְתִהְלָה. לכה

Lik'rat Shabbat l'chu v'nei'chah,
Ki hi m'kor hab'rachah
Meirosh mikedem n'suchah,
Sof ma'aseh b'machashava t'chila.

לְקִרְאֵת שַׁבַּת לָכוּ וְנִלְכָה, כִּי הִיא מְקוֹר הַבְּרָכָה,
מֵרֵאשִׁית מִקֶּדֶם נְסוּכָה, סוֹף מַעֲשֵׂה בְּמַחְשָׁבָה תִּחְלָה. לכה

Hitor'ri, hitor'ri,
Ki va oreich! Kumi ori
Uri, uri, shir dabeiri;
K'vod Adonai alayich niglah.

הִתְעוֹרְרִי הִתְעוֹרְרִי, כִּי בָּא אֲוֶרְךָ קוּמִי אֲוֶרִי,
עוֹרִי עוֹרִי שִׁיר דַּבְּרִי, כְּבוֹד יְיָ עָלֶיךָ נִגְלָה. לכה

All Rise to Welcome the Sabbath Bride

Boi v'shalom ateret ba'lah;
Gam b'simchah uv'tzoholah
Toch emunei am s'gula
Boi Kala! Boi Kala!

בּוֹאִי בְּשָׁלוֹם עֲטֹרַת בַּעֲלָה, גַּם בְּשִׂמְחָה וּבְצִהְלָה,
תּוֹךְ אֲמוּנֵי עַם סִגְלָה, בּוֹאִי כַּלָּה, בּוֹאִי כַּלָּה. לכה

Beloved, come to meet the bride; beloved, come to greet Shabbat. Keep and Remember: a single command, the Only God caused us to hear; the Eternal is One, God's name is One, for honor and glory and praise. Come with me to meet Shabbat, forever a fountain of blessing. Still it flows, as from the start: the last of days, for which the first was made. Awake, awake, your light has come! Arise, shine, awake, and sing; the Eternal's glory dawns upon you. Enter in peace, O crown of your husband; enter in gladness, enter in joy. Come to the people that keeps its faith. Enter, O bride!

The Shema and its Blessings

Bar'chu

The Call to Worship

The Bar'chu is the “call to worship” and is formally the first part of the evening service. It requires a *minyan* (ten people), calling everyone together for prayer.

**If able to do so, and if not already standing,
we rise and face east, towards Jerusalem.**



PRAISE ADONAI to
whom praise is due forever!
Praised be Adonai to whom
praise is due, now and
forever!

בָּרַכְנוּ אֶת יי הַמְּבָרָךְ!
בְּרוּךְ יי הַמְּבָרָךְ לְעוֹלָם וָעֶד!

Bar'chu et Adonai ham'vorach!
Baruch Adonai ham'vorach
l'olam vaed.



The blessings after Bar'chu touch on the themes of Creation and Revelation. One of the greatest revolutions of the civil rights era was in our remembering, as if a new insight but in fact an old truth, that we are all created in the image of the Divine—and so we are all related to one another.

“Injustice anywhere is a threat to justice everywhere. Injustice to any people is a threat to justice to all people—and I can-not stand idly by, even though I live in the United States and even though I happen to be an American Negro, and fail to be concerned about what happens to my brothers and sisters who happen to be Jews in Soviet Russia. For what happens to them, happens to me—and to you; and we must be concerned.”

-Rev. Dr. Martin Luther King Jr.



שְׁמַע

Sh'ma

The central declaration of faith in Judaism, the Sh'ma is a proclamation of the unity and eternal nature of God. There is a tradition to cover one's eyes during the recitation of this prayer, to help with focus and concentration.



שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד!

Sh'ma Yisrael, Adonai Eloheinu, Adonai Echad!

Hear, O Israel, Adonai is our God, Adonai is One!

בְּרוּךְ שֵׁם כְּבוֹד מְלֻכּוּתוֹ לְעוֹלָם וָעֶד.

Baruch shem k'vod malchuto l'olam va-ed.

Blessed is God's glorious majesty forever and ever.

Please Be Seated

V'AHAVTA et Adonai Elohecha,
b'chol l'vav'cha uv'chol nafsh'cha uv'chol
m'odecha. V'hayu had'varim ha-cileh
asher anochi m'tzav'cha hayom al
l'vavecha. V'shinantam l'vanecha v'dibarta
bam b'shiv'cha b'veitecha uv'lecht'cha
vaderech uv'shochb'cha uv'kumecha.
Uk'shartam l'ot al yadecha v'hayu
l'totafot bein einecha. Uch'tavtam
al m'zuzot beitecha uvisharecha.

Lmaan tizk'ru, vaasitem et
kol mitzvotai vih'yitem k'doshim
l'Eloheichem. Ani Adonai Eloheichem,
asher hotzeiti et-chem mei-eretz
Mitzrayim lih'yot lachem l'Elohim
ani Adonai Eloheichem.

וְאַהַבְתָּ אֶת יְיָ אֱלֹהֶיךָ
בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-
מְאֹדֶךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה
אֲשֶׁר אֲנֹכִי מְצַוְךָ הַיּוֹם עַל-
לִבְבְּךָ: וְשִׁנַּנְתָּם לְבָנֶיךָ וּדְבַרְתָּ
בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלֶקְתְּךָ
בְּדַרְךָ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:
וּקְשַׁרְתָּם לְאוֹת עַל-יְדֶיךָ וְהָיוּ
לְטוֹטְפוֹת בֵּין עֵינֶיךָ: וְכָתַבְתָּם
עַל-מְזוֹזוֹת בְּיַתְדְּךָ וּבְשַׁעְרֶיךָ:

לִמְעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-
כָּל-מִצְוֹתַי וְהָיִיתֶם קְדוֹשִׁים
לְאֱלֹהֵיכֶם: אֲנִי יְיָ אֱלֹהֵיכֶם
אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ
מִצְרָיִם לְהָיוֹת לְכֶם לְאֱלֹהִים
אֲנִי יְיָ אֱלֹהֵיכֶם:

And thou shalt love Adonai thy God with all thy heart, with all thy soul, and with all thy might. And these words which I command you on this day shall be in thy heart. And thou shalt teach them diligently unto thy children. And thou shalt speak of them when thou sittest in thy house, when thou walkest by the way, and when thou risest up, and when thou liest down. And thou shalt bind them as a sign upon thy hand, and they shall be for frontlets between thine eyes. And thou shalt write them on the doorposts of thy house, and upon thy gates. That ye may remember, and do all of my commandments, and be holy unto your God.

At the shores of the Sea,
Miriam took her timbrel in her hand,
and sang a song of praise.



*With confidence and love, she led our ancestors away,
away from fear and hesitation, despair and hatred,
until all hands were joined, all voices raised in hymn and thanksgiving.*

May her example lead us, too,
and may her song grow to truly be ours -
the song of men and women joined in understanding and respect.

*The song of God's miracles; an earth protected and cherished;
a gift for our children and the generations to come.*

Miriam's Song

Debbie Friedman

Chorus:

And the women dancing with their timbrels
followed Miriam as she sang her song.
Sing a song to the One whom we've exalted
Miriam and the women danced
and danced the whole night long.

And Miriam was a weaver of unique variety
The tapestry she wove
was one which sang our history
With every strand and every thread
she crafted her delight!
A woman touched with spirit,
she dances toward the light

Chorus

When Miriam stood upon the shores
and gazed across the sea
The wonder of this miracle she soon
came to believe
Whoever thought the sea would part
with an outstretched hand
And we would pass to freedom
and march to the promised land!

Chorus

And Miriam the prophet took her
timbrel in her hand
And all the women followed her
just as she had planned
And Miriam raised her voice in song
she sang with praise and might
We've just lived through a miracle
We're going to dance tonight!!

Chorus

*Mi Kamocha B'eilim Adonai,
Mi Kamocha Ne'edar Bakodesh
Nora Tehilot Oseh Feleh...*



Alternative Version: Mi Chamocha/ Wade in the Water

Chorus:

Wade in the water
Wade in the water children
Wade in the water
God's gonna trouble the water

Who is like You, Adonai?
Wade in the water
None is like you, none at all
God's gonna trouble the water

Chorus

Mi chamocha ba'elim Adonai?

God's gonna trouble the water

Ne'dar bakodesh

God's gonna trouble the water

Nora t'hilot

God's gonna trouble the water

Chorus

We were slaves and now we're free

God's gonna trouble the water

But redemption is a way of being

God's gonna trouble the water

Adonai yimloch

God's gonna trouble the water

L'olam, Va-ed

God's gonna trouble the water

Chorus

After freedom from slavery, our people sang these words at the Sea of Reeds, to celebrate their freedom (Exodus 15).

We sing these words still today
to imagine the great redemption yet to come,
a time of freedom and justice for all.

We imagine a day when the world is more perfect,
and we know it is our role to work towards that day.

Mi CHAMOCHAH ba-eilim, Adonai!

Mi kamochah nedar bakodesh,
nora t'hilot, oseih fele!

Malchur'cha ra-u vanecha,
bokei-a yam lifnei Moshe uMiryam.
Zeh Eli, anu v'amru,
Adonai yimloch l'olam va-ed!

V'ne-emar: ki fadah Adonai et Yaakov,
ug'alo miyad chazak mimenu.
Baruch atah, Adonai, gaal Yisrael.

מִי־כַמֹּכָה בָּאֱלִים, יְיָ!
מִי כַמֹּכָה נִאֲדָר בְּקֹדֶשׁ,
נֹרָא תְהִלָּת, עֲשֵׂה פִלֵּא!

מַלְכוּתְךָ רָאוּ בְנֵיךָ,
בֹּקַע יָם לִפְנֵי מֹשֶׁה וּמִרְיָם.
זֶה אֱלֹהֵינוּ וְאִמְרוּ,
יְיָ יִמְלֹךְ לְעֹלָם וָעֶד!

וְנֵאמַר: כִּי פָדָה יְיָ אֶת־יַעֲקֹב,
וַיִּגְאֹל מִיַּד חֲזָק מִמֶּנּוּ.
בְּרוּךְ אַתָּה, יְיָ, גֹאֵל יִשְׂרָאֵל.



We ask God to protect us while we sleep. Sleep is “1/60 of death” (Brachot 57b), our most fragile state.

Like when a *sukkah* [harvest hut] shelters a field worker from the sun, we ask God to “shelter” us at night.

Let there be love
 And understanding among us.
 Let peace and friendship
 Be our shelter from life’s storms.

Let there be love
 And understanding among us.
 Let peace and friendship
 Be our shelter from life’s storms.

Hashkiveinu
Adonai Eloheinu.
Hashkiveinu
L’shalom.
V’haamideinu
Shomreinu l’chaim,
Ufros alienu
Sukkat shlomecha

הַשְּׁכִיבֵנוּ, יי אֱלֹהֵינוּ,
 לְשָׁלוֹם, וְהַעֲמִידֵנוּ שׁוֹמְרֵנוּ לְחַיִּים,
 וּפְרֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ,
 וְתִקְנֵנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ,
 וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ.
 וְהִגּוּ בְּעֵדֵנוּ,
 וְהִסֵּר מֵעַלְיֵנוּ אוֹיֵב, דָּבָר,
 וְחָרֵב, וְרָעַב, וְיָגוֹן,
 וְהִרְחַק מִמֶּנּוּ עוֹן וּפְשָׁע.
 וּבְצֵל כְּנֶפֶסְךָ תִּסְתִּירֵנוּ,
 כִּי אֵל שׁוֹמְרֵנוּ וּמְצִילֵנוּ אַתָּה,
 כִּי אֵל חַנוּן וְרַחוּם אַתָּה.
 וְשָׁמֹר צְאֲתָנוּ וּבֹאֲנוּ
 לְחַיִּים וּלְשָׁלוֹם
 מֵעַתָּה וְעַד עוֹלָם.
 בְּרוּךְ אַתָּה, יי,
 הַפּוֹרֵשׁ סִכַּת שְׁלוֹם עָלֵינוּ
 וְעַל כָּל עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלָּיִם.

V'shamru

Words: Exodus 31:16-17

As God, according to tradition, rested on the seventh day, so do we, in emulation, make our time of Shabbat, the Sabbath, into a day of rest, holiness, celebration and joy.



V'SHAMRU v'nei Yisrael et HaShabbat,
laasot et HaShabbat l'dorotam
b'rit olam.
Beini uvein b'nei Yisrael
ot hi l'olam,
ki sheishet yamim asah Adonai
et hashamayim v'et haaretz,
uvayom hashvi-i shavat vayinafash.

וְשָׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת,
לַעֲשׂוֹת אֶת הַשַּׁבָּת לְדֹרוֹתָם
בְּרִית עוֹלָם.
בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל
אֹת הִיא לְעוֹלָם,
כִּי שֵׁשֶׁת יָמִים עָשָׂה יְיָ
אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ,
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפֹּשׁ.

THE PEOPLE OF ISRAEL shall keep Shabbat,
observing Shabbat throughout the ages as a covenant for all time.
It shall be a sign for all time between Me and the people of Israel,
for in six days Adonai made heaven and earth,
and on the seventh day God ceased from work and was refreshed.



All Rise

Amidah

עמידה

Adonai, s'fatai tiftach, ufi yagid t'hilacha

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ.

Eternal God, open my lips, that my mouth may declare Your praise

(Psalm 51:17)

Avot v'Imahot

Baruch Ata Adonai, Eloheinu v'Elohei avoteinu
V'Imoteinu, Elohei Avraham, Elohei Yitzchak,
V'Elohei Ya-kov, Elohei Sarah, Elohei Rivkah,
Elohei Rachel, v'Elohei Leah, Ha-El hagadol
Hagibor v'hanora, El elyon. Gomeil chasadim

Tovim, v'koneih hakol, v'zocheir chasdei avot

V'imahot, umeivi g'ulah liv'nei v'neihem,

L'ma-an Sh'mo b'ahava.

Melech ozeir umoshia umagein.

Baruch Atah Adonai, magen Avraham v'ezrat Sarah.

The *Amidah* (Standing Prayer) begins with three blessings of praise. *Avot v'Imahot*, the first, extols God's greatness and reminds God of our *z'chut avot*, the merit of our ancestors, through whom we hope to be seen as worthy of good things as well. Traditionally, the evening *Amidah* is recited silently.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵנוּ

אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,

אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי לֵאָה וְאֱלֹהֵי רַחֵל,

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן,

גּוֹמֵל חַסְדִּים טוֹבִים, וְקוֹנֵה הַכֹּל,

יִזְכֹּר חַסְדֵי אֲבוֹת וְאִמּוֹת,

וּמְבִיא גְאֻלָּה לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן:

בְּרוּךְ אַתָּה יי, מֶגֶן אַבְרָהָם וְעִזְרַת שָׂרָה

*Blessed are You, Eternal our God and God of our forefathers and foremothers:
God of Abraham, God of Isaac, and God of Jacob; God of Sarah, God of Rebekah,
God of Rachel and God of Leah; the great, powerful, and awesome God,
God exalted, who bestows good and kindness and controls everything,
Who remembers the kindnesses of our forefathers and foremothers, and who with
love brings redemption to their children's children for the sake of Your name;
Ruler, Helper, Savior, and Protector. Blessed are You,
Eternal One, Shield of Abraham and Protector of Sarah.*

G'vurot

The second Amidah blessing gives examples of wondrous daily acts of loving-kindness bestowed upon us. God helps those crushed in spirit and even body. We also include a prayer for rain in the land of Israel.

Atah gibor l'olam, Adonai, m'chayeih hakol atah, Rav l'hoshi-a.
Ma-shiv ha-ru-ach u-mo-rid ha-ga-shem
M'chalkel chayim b'chesed, M'chayeih hakol
B'rachamim rabim.
Somech noflim, v'rofe cholim, umatir asurim,
Um'kayeim emunato lischeinei afar.

Mi chamocho ba-al g'vurot, umi domeh lach,
Melech meimit um'chayeh umatzmiach y'shuah?

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי,

מְחַיֶּה הַכּוֹל אֶתְּךָ, רַב לְהוֹשִׁיעַ:

V'ne-eman Ata l'ha-chayot hakol.

מוֹרִיד הַטָּל מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

Baruch Atah Adonai, m'chayeh hakol.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה הַכּוֹל בְּרַחֲמִים רַבִּים,
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים,
וּמְקַיֵּם אֱמוּנָתוֹ לִישְׁנֵי עֶפֶר,

You are eternally mighty, O God; You give life to everything.

Great is Your ability to save!

*With kindness You sustain the living,
with great compassion give life to all,
helping the fallen and healing the sick;
bringing freedom to the restrained*

מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמֶה לְךָ,

מְלַךְ מְמִית וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה:

וּנְצַמֵּן אֶתְּךָ לְהַחְיֹת הַכּוֹל.

בְּרוּךְ אַתָּה יי, מְחַיֶּה הַכּוֹל.

and keeping faith with those who sleep in the dust.

*Who is like You, Master of Might, and Who is like You,
O Ruler who causes death and life and the birth of salvation?
You faithfully give life to all. Blessed are You,
Eternal One, giving life to all.*

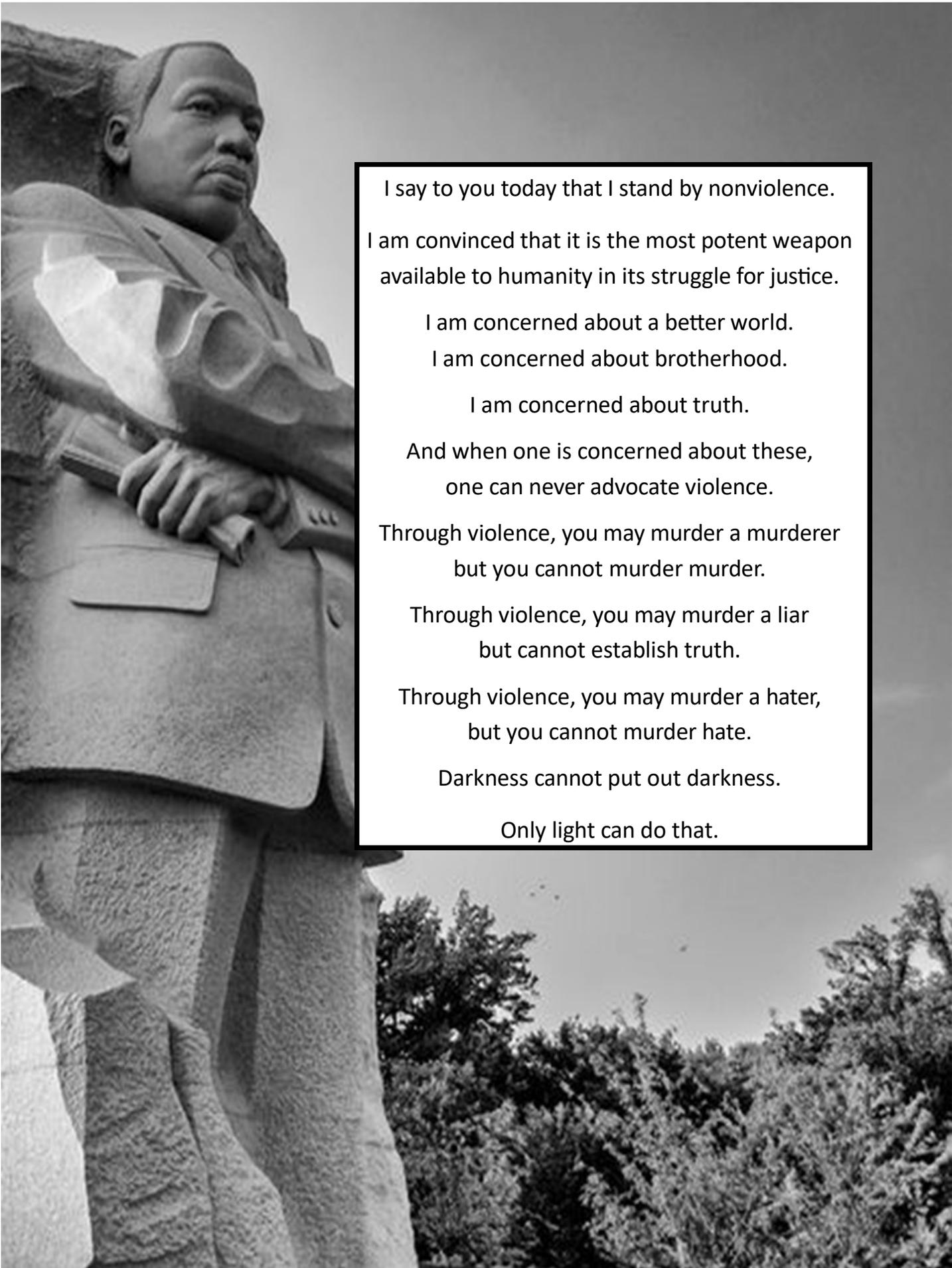
Kedusha

The third blessing focuses on God's holiness, and our desire to act in a holy manner.

God prepare me
To be a sanctuary
Pure and holy
Tried and true
And with thanksgiving
I'll be a living
Sanctuary for You

West Angeles Cогic Mass Choir

All Are Seated



I say to you today that I stand by nonviolence.

I am convinced that it is the most potent weapon available to humanity in its struggle for justice.

I am concerned about a better world.

I am concerned about brotherhood.

I am concerned about truth.

And when one is concerned about these, one can never advocate violence.

Through violence, you may murder a murderer but you cannot murder murder.

Through violence, you may murder a liar but cannot establish truth.

Through violence, you may murder a hater, but you cannot murder hate.

Darkness cannot put out darkness.

Only light can do that.

"I have a dream. It is a dream deeply rooted in the American dream that one day this nation will rise up and live out the true meaning of its creed—

We hold these truths to be self-evident, that all people are created equal.

I have a dream that one day on the red hills of Georgia, the children of former slaves and the children of former slave-owners—

Will sit down together at the table of brotherhood.

I have a dream that one day, all those places sweltering with the heat of injustices, sweltering with the heat of oppression—

Will be transformed into an oasis of freedom and justice.

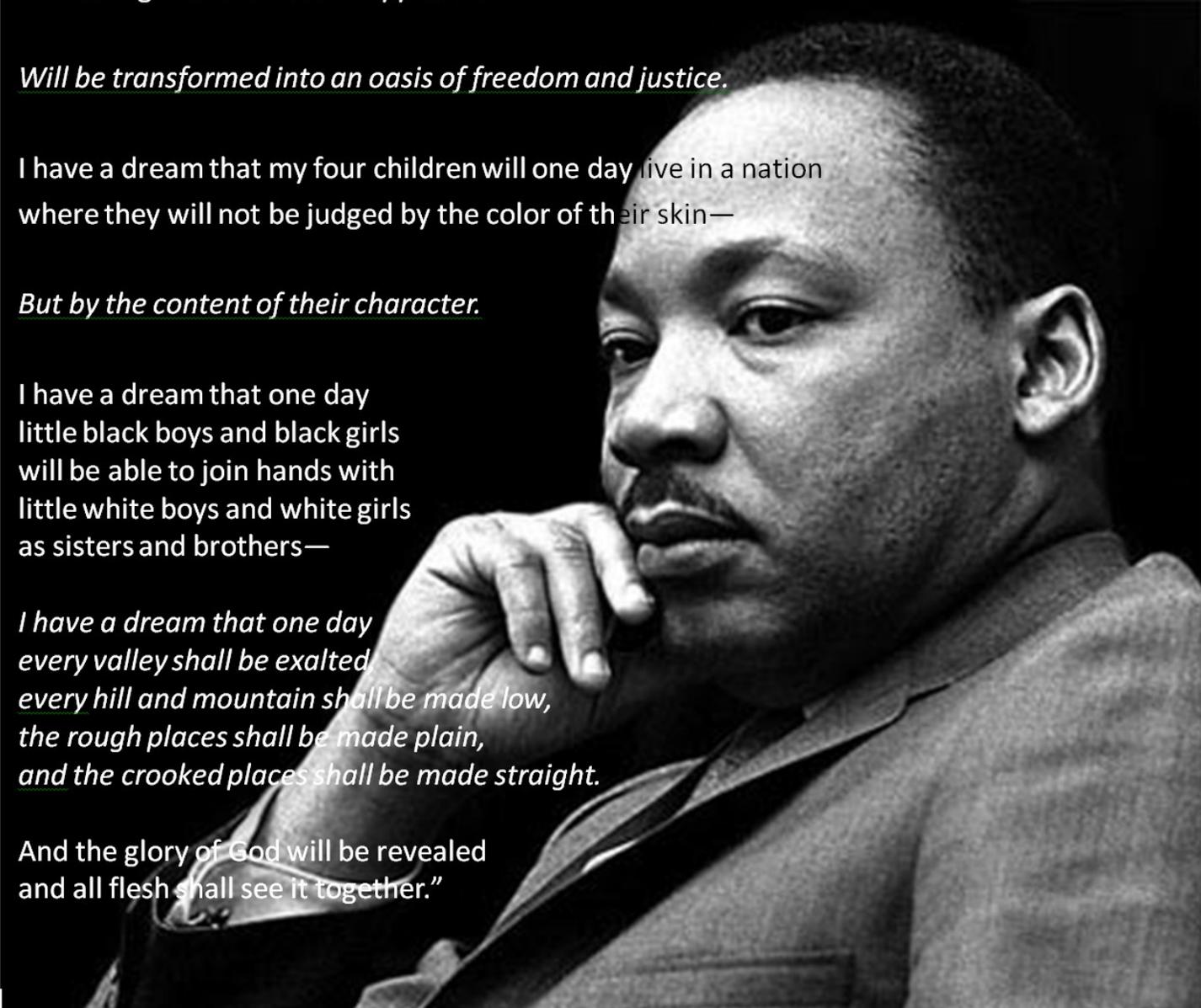
I have a dream that my four children will one day live in a nation where they will not be judged by the color of their skin—

But by the content of their character.

I have a dream that one day little black boys and black girls will be able to join hands with little white boys and white girls as sisters and brothers—

I have a dream that one day every valley shall be exalted, every hill and mountain shall be made low, the rough places shall be made plain, and the crooked places shall be made straight.

And the glory of God will be revealed and all flesh shall see it together."



Gonna Get Through This World

Lyrics by Woodie Guthrie

Music by The Klezmatics

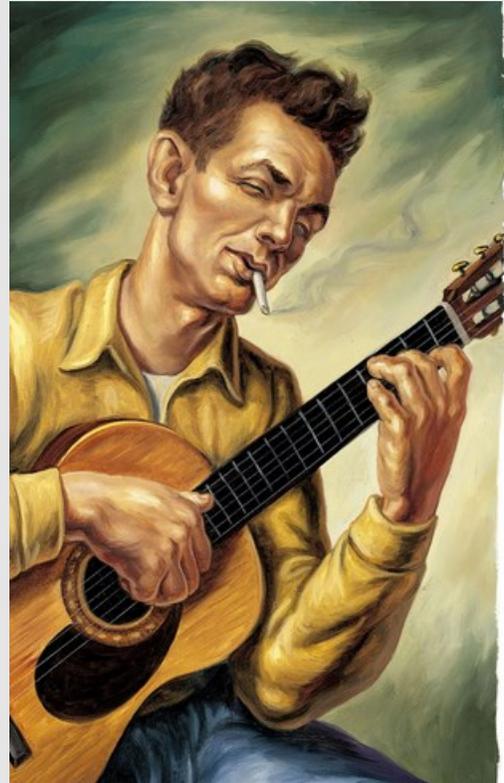
Well I'm gonna get through this world
The best I can if I can
And I'm gonna get through this world
And I think I can.

Well I'm gonna work in this world
The best I can if I can
And I'm gonna work in this world
And I think I can

I'm gonna get through this world
The best I can if I can
I'm gonna work in this world
The best I can if I can
I'm gonna get through this world
The best I can.

Well I'm gonna walk in this world
The best I can if I can
And I'm gonna walk in this world
And I think I can.

I am gonna talk in this world
The best I can if I can
And I'm gonna talk in this world
And I think I can. And I think I can.



SILENT PRAYER

O-seh sha-lom Bim-ro-mav
hu ya-aseh shalom Aleinu
V'al-kol-Yisrael, v'al kol yosh'vei Teivel
V'imru: Amen.

עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו
הוּא יַעֲשֶׂה שָׁלוֹם
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל
וְאָמְרוּ אָמֵן:

May the One who causes peace to reign in the heavens
make peace for us, for all Israel, and for
all the inhabitants of the world.
And let us say: Amen.

Mishebeirach (May the One Who Blessed...)

Prayer for Healing

Leon Sher

*R'fa-e-nu Adonai v'nei-ra-fei
Ho-shi-ei-nu v'ni-va-shei-ah
El karov l'chol kor-av
Ach ka-rov li-rei-av yish-o
We pray for healing of the body.
We pray for healing of the soul.
For strength of flesh and mind and spirit.
We pray to once again be whole.*

CHORUS:

*El na r'fa na
Oh, please heal us now!
Refuat hanefesh, refuat haguf, refuah sh'leimah
Heal us now!*

*Hoshia et ah-mecha u-vareich et
nach'la-techa
Ur'eim v'na'a-seim et ha-olam
Mi sheberach avoteinu
Mi sheberach imoteinu
Ana Adonoy hoshi-ah na*

We pray for healing of our people.
We pray for healing of the land.
And peace for every race and nation,
Every child, every woman, every man!

CHORUS



**We wish a *Ref'uah Sh'leimah* (a Complete Healing)
to the following of our family and friends:**

Larry Bregman

Henry Federman
(*Henry Rivka bat Beracha Devorah Leah*)

Gordon Kane

Sonya Kaplan

Joan Mottola

Sonya Kaplan

Jamie Raskin

Alan Rosenfield

Matthew Stark

Rosalie Tarter

David Wetzel

The 2023 FIRST ANNUAL Beth Israel Spirit of Martin Luther King Jr. Awards

History and Reflection:

Dr. Shelly Meyers

Atlantic City High School: Nasim Adderly

Atlantic County Institute of Technology: Fatumata Kamara

Egg Harbor Township High School: Hannah Jakos

Mainland High School: Anna Vicente

Pleasantville High School: Christopher Wright

Keynote Remarks

Introduction of the Speaker:

Rabbi Michael Feshbach

Keynote Address:

Kaleem Shabazz



Kaleem Shabazz is a longtime resident of Atlantic City, New Jersey. A graduate of Rutgers University, Councilmember Shabazz is a product of local schools and a proud graduate of Atlantic City High School.

First elected in 2015, as Third Ward Councilmember for the City of Atlantic City, he was re-elected in 2019. Councilmember Shabazz also serves as Vice President of City Council and Co-Chair of the City Council's Planning and Development Committee.

A longtime civil rights advocate, Mr. Shabazz is also an adjunct professor at Stockton University. He is President of the Atlantic City Branch of the NAACP and serves as President of Bridge of Faith; Advocacy Committee Chair and Board Member for the Atlantic County Coalition for a Safe Community; and member of the Coalition for Good Government. Mr. Shabazz is the recipient of many distinguished awards, including the Dr. Martin Luther King Jr. Award; the Father Thom Schivago Humanitarian Award (from Beth El Synagogue); the Community Service Award from the Mainland NAACP; and the Community Service Award from the Fellowship of Churches.

Councilmember Shabazz has been married to his beautiful wife, Yolanda, for more than forty years. They have one daughter, Anjail, and two grandsons, Emanuel and Emil. Mr. Shabazz is a self-proclaimed "nerd" who is an avid reader of the New York Times, Star Ledger, the Philadelphia Inquirer and the Press of Atlantic City on Sunday mornings during breakfast or brunch.

Greetings and Announcements

Concluding Services

Aleinu

The Jewish people accept the one God, Creator of all. We look to share this quality with all peoples of the world who will one day recognize the redemptive qualities of believing in the one God.

Aleinu l'shabeach la'Adon hakol
latet gedulah l'yotzer b'reishit,
shelo asanu k'goyei ha'aratzot,
v'lo samanu k'mishp'chot ha'adamah,
shelo sam chelheinu kahem,
v'goralenu k'khol hamonam.
Va'anachnu kor'im, umishtachavim
umodim,
lif'nei Melekh, Malkhei haM'lakhim,
haQadosh barukh Hu.

עֲלֵינוּ לְשַׁבַּח לַאֲדוֹן הַכֹּל,
לְתַת גְּדוּלָה לַיּוֹצֵר בְּרֵאשִׁית,
שֶׁלֹא אֲסָנּוּ כְּגוֹיֵי הָאָרֶצוֹת,
וְלֹא שָׁמַנּוּ כְּמִשְׁפְּחוֹת הָאָדָמָה.
שֶׁלֹא שָׁם חִלְקֵנוּ כְּהֵם,
וְגוֹרְלָנוּ כְּכֹל הַמוֹנֵם.
וְאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים,
לִפְנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים
הַקָּדוֹשׁ בְּרוּךְ הוּא.

It is our duty to praise the Sovereign of all, to offer greatness to the fashioner of creation, who has not made us like the nations of the land and who has not placed us like the families of the earth, who has not placed our portion with them, nor our lot with all their multitudes. We bow and prostrate and acknowledge the Ruler, Ruler of Rulers, the Holy One of Blessing.

“So we conclude by saying today that we have a task. Let us go out with a ‘Divine dissatisfaction.’
Let us be dissatisfied until America will no longer have a high blood
pressure of creeds and an anemia of deeds.

Let us be dissatisfied until the tragic walls that separate the outer city of wealth and comfort and the inner city of poverty and despair shall be crushed by the battering rams of the forces of justice.

Let us be dissatisfied until slums are cast into the junk heaps of history,
and every family is living in a decent sanitary home.

*Let us be dissatisfied until men and women, however black or brown or yellow they may be,
will be judged on the content of their character and not on the color of their skin.*

Let us be dissatisfied until every state capital house leaders who will do justly,
will love mercy, and who will walk humbly with God.

*Let us be dissatisfied until from every city hall, justice will roll down like waters and
righteousness like a mighty stream.*

Let us be dissatisfied until that day when the lion and the lamb shall lie down together,
and all people will sit under their vines and fig trees and none shall be afraid.

At that time, we will recognize that out of one blood,
God made all humanity to dwell upon the face of the earth.”

V'ne'emar v'haya Adonai,
L'melech Al Kol Ha'Aretz
Bayom hahu, bayom hahu,
Yihyeh Adonai Echad,
U'shmo Echad

וְנֵאמָר: יְיָ לְמֶלֶךְ עַל-כָּל-הָאָרֶץ;
בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֱחָד, וְשֵׁמוֹ אֶחָד!

God stretches out the heavens and establishes the earth (Isaiah 51:13). You are our God; there is none else. In truth You alone are our Sovereign God, as it is written in the Torah: Know this day and place it in your heart that the Eternal One is God in the heavens above and on the earth below; there is none else (Deuteronomy 4:39). And it has been said: the Eternal One shall rule over all the earth; On that day the Eternal shall be One and God's name shall be One (Zechariah 14:9).

קְדִישׁ יְתוּם

Mourner's Kaddish

Those Who Sow

Debbie Friedman

Those who sow
Who sow in tears
Will reap in joy (x2)
Those who sow
Who sow in tears
Will reap, will reap in joy (x2)

HaZor'im B'dimah
B'rinah Yik'tzoru
HaZor'im B'dimah
B'rinah Yik'tzoru



**We observe the *Yahrzeit* (Anniversary of the Death)
of the following of our loved ones:**

Linda Aiscowitz	Hannah Hirnheimer	Frances Trivus
Fira Averbakh	Mary Hirnheimer	M Jay Wirtschaftfer
Jack Biel	Raymond Laskin	Marion Zeigler
Sarah Bloch	Bruce Millstein	
A Louis Charny	Shirley Pincus	
Dr. Robert D. Charny	Joseph Poland	
June Cohen	Glen Raab	
Marvin Cohen	Rose Rosenstein	
Melvin Cohen	Morris Saller	
Terry Cohen	Gary Scarpa	
Rae Dunayer	Troy Schussler	
George Dungan	Addie Schwab	
Juliet Ferrin	Beverly Braverman Shulman	
Fannie Goldberg	Betty Strauss	
Martin Goldberg	Eleanor Thierman	
Moses Goldmann	A J Trillilng	

Sheloshim

Bernice Rappoport

Paul Feuerzeig

Dianne Lipson

Recent Deaths

Bernard Kalb

John Granatelli

E. Joseph Charny,
brother-in-law of Elaine Charny



This prayer assures mourners that death is not the end. God remains a source of strength even as we struggle through difficult times. The *Kaddish* entails — it almost demands — interaction between mourners and the community, thus reminding us not to retreat from society or turn away from others at times of emotional distress. The *Kaddish* takes the form of a doxology, a liturgical praise of God, but its real power is simply in the mantra, the rhythm, the sound and the flow of the words.

YITGADAL v'yitkadash sh'mei raba.

B'alma di v'ra chirutei,

v'yamlich malchutei,

b'chayeichon uv'yomeichon

uv'chayei d'chol beit Yisrael,

baagala uvizman kariv. V'im'ru: Amen.

Y'hei sh'mei raba m'varach

l'alam ul'almei almaya.

Yitbarach v'yishtabach v'yitpaar

v'yitromam v'yitnasei,

v'yit'hadar v'yitaleh v'yit'halal

sh'mei d'kudsha b'rich hu,

l'eila min kol birchata v'shirata,

tushb'chata v'nechemata,

daamiran b'alma. V'imru: Amen.

Y'hei sh'lama raba min sh'maya,

v'chayim aleinu v'al kol Yisrael.

V'imru: Amen.

Oseh shalom bimromav,

Hu yaaseh shalom aleinu,

v'al kol Yisrael. V'imru: Amen.

יְתַגְדֵּל וַיְתַקְדֵּשׁ שְׁמֵהּ רַבָּא.
 בְּעֵלְמָא דִּי בְרָא כְרַעֲוִיתָהּ,
 וַיְמַלִּיךְ מַלְכוּתָהּ,
 בְּחַיִּיכוּן וּבְיוֹמֵיכוּן
 וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
 בְּעֵגְלָא וּבְזָמַן קָרִיב. וְאָמְרוּ: אָמֵן.
 יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
 לְעָלַם וּלְעֵלְמֵי עֵלְמַיָּא.
 יְתַבְרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר
 וַיִּתְרוֹמַם וַיִּתְנַשֵּׂא,
 וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלַּל
 שְׁמֵהּ דְקַדְשָׁא בְרִיךְ הוּא,
 לְעֵלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא,
 תְּשַׁבְּחָתָא וְנַחֲמָתָא,
 דְאָמִירָן בְּעֵלְמָא. וְאָמְרוּ: אָמֵן.
 יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא,
 וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל.
 וְאָמְרוּ: אָמֵן.
 עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו,
 הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ,
 וְעַל כָּל יִשְׂרָאֵל. וְאָמְרוּ: אָמֵן.

Let the glory of God be extolled; let God's great name be hal-
 lowed in the world whose creation God willed. May God's will-
 soon prevail in our own lives, and in the life of all Israel, and let
 us say: Amen. Let God's great name be blessed forever and ev-
 er. Let the name of the Blessed Holy One be glorified, exalted
 and honored, though God is above all the praises, songs and
 adorations that we can utter, and let us say Amen. For us and
 all Israel, may the blessing of peace and the promise of life
 come true, and let us say Amen. May the One who causes peace
 to reign in the high heavens let peace descend upon us, on all
 Israel, and all the world, and let us say Amen. May the Source
 of peace send peace to all who mourn And comfort to all those
 who are bereaved. And let us say Amen



Closing Song

We shall overcome (2x),
We shall overcome someday.

Deep in our heart, we do believe,
We shall overcome someday.

We'll go hand in hand (2x)
We'll go hand in hand someday.
Deep in our heart, we still believe,
We'll go hand in hand someday.

We are not afraid (2x)
We are not afraid today.
Deep in our heart, we still believe,
We are not afraid today.

Od ya-vo sha-lom, od yavo sha-lom
Od ya-vo shalom A-lei-nu
Al-ku-lam, ani ma-a-min
She-od ya-vo-sha-lom yom yom!



Kiddush and Motzi
(Blessing Over Wine and Bread)

Closing Songs: Alternative Options

Lift Every Voice and Sing

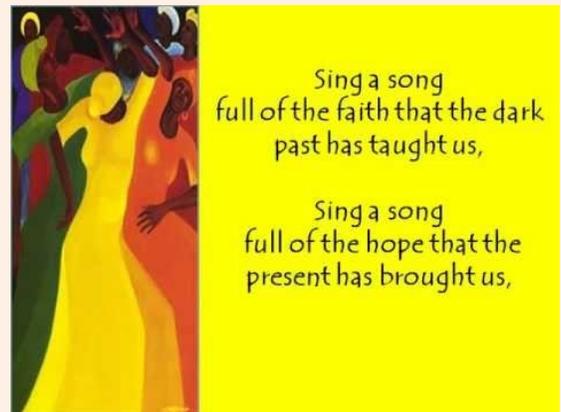
James Weldon Johnson

J. Rosamond Johnson

Lift every voice and sing
Till earth and heaven ring
Ring with the harmonies of Liberty;
let our rejoicing rise,
high as the list'ning skies, let it resound loud as the rolling sea
sing a song full of faith that the dark past has taught us,
sing a song full of the hope that the present has brought us;
facing the rising sun of our new day begun,
let us march on till victory is won.

Stony the road we trod,
bitter the chast'ning rod,
felt in the day that hope unborn had died;
yet with a steady beat,
have not our weary feet,
come to the place on which our fathers sighed?
we have come over a way that with tears has been watered,
we have come, treading our path through the blood of the slaughtered,
out from the gloomy past, till now we stand at last
where the white gleam of our star is cast.

God of our weary years,
God of our silent tears,
thou who has brought us thus far on the way;
thou who has by thy might,
led us into the light,
keep us forever in the path, we pray
lest our feet stray from the places, our God, where we met thee,
lest our hearts, drunk with the wine of the world, we forget thee,
shadowed beneath the hand,
may we forever stand,
true to our God,
True to our native land.



About the Recipients

Nasim Adderly has been chosen by Atlantic City High School as this year's Martin Luther King, Jr. Award recipient. Nasim participates in several community activities that include Hope 4 AC Club of Atlantic City and NJROTC. He fulfills his duties with community service and volunteers for local events such as Atlantic City Marathon, Margate Fall Fest, and the Community Thanksgiving Dinner for the Soldier's home. Based on Nasim's ambitions and dreams, he hopes to improve our nation so that fewer people suffer from poverty and hatred. Nasim's message is about dignity and integrity with a commitment to the common good of all people.

Fatumata Kamara has been chosen by Atlantic County Institute of Technology as this year's Martin Luther King, Jr. Award recipient. Fatumata, an advocate for child welfare, emphasizes the importance of parents' connection to their children. Understanding that economic conditions requiring parents to work several jobs lessens time with their children is an area that needs immediate attention. Each community needs supports in place so that children feel safe and cared for. To paraphrase Fatumata's essay, as the future leaders of this country, who are bold and strong willed, we must work together to accomplish our goals, take care of all citizens in our community.

Hannah Jakos has been chosen by Egg Harbor Township High School as this year's Martin Luther King, Jr. Award recipient. Hannah is an honors student with interests in history and the study of diversity within multi-cultural communities. Hannah's platform for change centers on the need for all people to recognize and value diversity in all contexts of society. She believes that we, as American citizens, must advocate for equality with a sense of parity between and among diverse populations. She states, "Hatred is a poison, the only cure is to create unity among us all."

Anna Vicente has been chosen by Mainland High School as this year's Martin Luther King, Jr. Award recipient. Anna is a member of the senior class. Throughout her years at MRHS, she has achieved excellence in both academics and extracurricular activities, assuming leadership roles in sports and high school sponsored organizations. She aspires to be a change agent for individuals who lack the resources necessary to maximize their quality of life, with a particular focus on helping women acquire feminine products that may be cost prohibitive. Anna recognizes that change takes time and perseverance which she is willing to pursue

Christopher Wright has been chosen by Pleasantville High School as this year's Martin Luther King, Jr. Award recipient. Christopher, writes powerful words about the needs of our nation if we are to move forward politically and socially, while valuing racial diversity. Young leadership is essential for democracy to continue and be strengthened and it takes loud voices from all generations to express discontent with inequality and the injustice that prevails in some communities. Christopher believes that we cannot remain silent and must advocate for those unable to advocate for themselves. As Christopher writes, Dr. King would encourage young leadership to speak up and be considered.

Annual Atlantic City NAACP MLK Event

Monday, January 16, 2023,
St. James AME Church,
101 N. New York Avenue,
Atlantic City,
12 Noon

"United Against Hate,
Antisemitism and Islamophobia"

Keynote Speaker:
Rabbi Michael Feshbach
Beth Israel, Northfield, NJ

How to Be A Minyannaire Jewish Traditions about Death and Mourning and Learn to Lead a Shiva Service!

Sunday, January 29, 2023
10 AM - 11:30 AM



Brunch and Learn
\$5/person for brunch
RSVP by January 26 to
bethisrael@cbnorthfield.org
or 609-641-3600



JPlace Adult Shabbat Dinner with Roberta S. Clark,

Executive Director, Jewish Federation
of Atlantic and Cape May Counties

Friday, January 27, 2023

Roberta S. Clark is the Executive Director of the Jewish Federation of Atlantic & Cape May Counties. Her responsibilities include working to support and engage members of the Jewish community as well as create meaningful bridges between the Jewish community and other communities throughout the region.

Prior to moving to New Jersey, Ms. Clark was the Executive Director of the Jewish Federation of Greater Oklahoma City. Prior to that, she spent fourteen years working for the Anti-Defamation League.

Ms. Clark is a recipient of the 2013 FBI Director's Community Leadership Award and the 2015 "Chai Award" from the URJ Greene Family Camp. She graduated from the University of Houston with a B.A. in Political Science and holds dual M.A. degrees in Jewish Education and Jewish Studies from Gratz College in Melrose Park, PA.

Erev Shabbat Service, 5:30 PM
D'var Torah: *Parashat Bo* and the
Pedagogy of Passover - Being by Doing

Shabbat Dinner and Learning. 6:45 PM
"Civil Rights and Jewish Values"

What are civil rights? How do we define hatred? How do Jewish texts and traditions instruct us regarding how we should treat each other? Join us for an engaging discussion around understanding how hatred impacts our world and way Judaism instructs us to strive to "be a light unto the nations."

Shabbat Dinner: \$10 person
Please RSVP by January 24 to
bethisrael@cbnorthfield.org or 609-641-3600

Beth Israel
Rabbi Michael L. Feshbach
Cantor Larisa Averbakh
Rabbi Emeritus: David M. Weis

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Shelly Meyers, Theodore Rich, Marla Rovins, Barbara Scarpa, Michael Stark, Norman Zlotnick

A special thank you, on this occasion to:

Musicians for Tonight's Service:

Guitar: James Maher
Violin: Susan Elsayed

Vocalists:

Heather Shields, Lee Mamolen,
and Talia Feshbach

Note from Rabbi Michael Feshbach:

Friends: This service is a blend of a community program which has been held, for many years, here at Beth Israel, along with similar services at the Hebrew Congregation of St. Thomas. It also includes a structure of liturgy and readings, and a selection of music influenced by the MLK Service at Temple Shalom of Chevy Chase, MD. For the inspiration, many of the arrangements of that liturgy, and for the energy and creativity that led to it, I am grateful to Cantor Lisa Levine.

BETH ISRAEL
You Belong With Us...

Welcome to Beth Israel,
a congregation, a community,
a family of families with a storied history,
a vibrant present, and an exciting future.

Beth Israel is a warm and welcoming home for all,
a beautiful place in which to explore your spirituality,
lift your spirits, and celebrate the infinite value
that lies within each of us.

In coming here now,
you step into that treasured tradition,
putting your own stamp on our ever-evolving story,
and helping to shape it
for generations to come.

