

Solidarity Shabbat

**following the attack on
Tree of Life Congregation
in Pittsburgh, PA**

Friday, November 2, 2018

The Hebrew Congregation of St. Thomas

**Welcoming the entire
Virgin Islands community**

Rabbi Michael L. Feshbach

Accompanist: Chanelle Schaffer

(providing coverage for Gylchris Sprauve)

Cantorial Soloist: Talia Feshbach

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The Hebrew Congregation of St. Thomas

קהל קדוש ברכה ושלום וגמילות חסדים

P.O. Box 266, St. Thomas, U.S. Virgin Islands 00804-0266

(340) 774-4312 Fax (340) 774-3249

e-mail: info@synagogue.vi website: www.synagogue.vi



Welcome and Introduction

Message from Rabbi Michael L. Feshbach

To our friends, Jewish community members and, especially, our guests on this special night of remembrance and solidarity: thank you for being with us on this potentially important occasion. Your presence, this sense of coming together, means a great deal to our community at this time.

In planning this evening's service, we chose to call this a **Solidarity Shabbat** — before we knew that this is the exact name given to this weekend at synagogues and places of Jewish communal gathering across North America. To clarify what we meant by the term, then, we want to share our vision for this night's service.

Following the attack last week, after an initial reaction of shock and disbelief, we saw **two purposes behind this invitation to come together.**

The first is to provide a place, and find an emotional space, for a **genuine outpouring of support**; grief and loss do not yield, but, perhaps, meet up with a grim resolve—to come and to comfort, to rise above that which would pull us apart, and send a message of unity and determination. We will not let a madman — or those who are literally mad all the time — dictate to us who we are, how we function, and who we stand with in the world.

The second purpose is based on the experience of a minority, of being “different.” We know that we are often curious about — and also often fear — that which is unknown, and unfamiliar. So we wanted, literally, to **open ourselves to the community.**

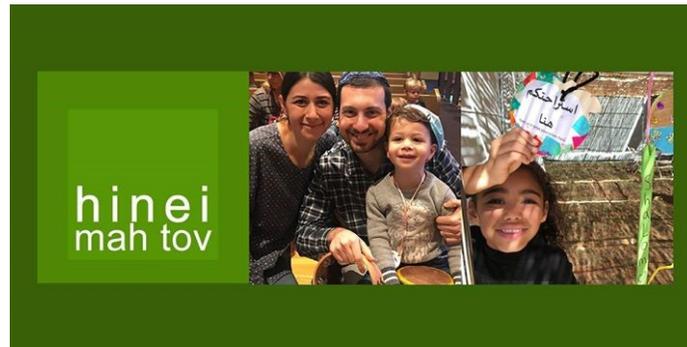
I remember several years ago when a Sikh Community Center in Wisconsin was attacked. Days later, the local Sikh community, around the corner from our home in the Maryland suburbs of Washington DC, held its weekly service — but reached out, and welcomed the entire community. It was packed. And most who were there, like me, had driven by the center literally hundreds of times, without ever having gone inside.

That was a powerful, moving experience for my family. The message we got from that, one which we hope to echo here, tonight, is this: Here we are. Come anytime. In some ways we are just like you. In other ways we may be different. But look! Come. There is nothing to fear here!

Tonight we will share, together, a mostly typical Friday evening worship services. There may be more explanation, and more singing in English, to make the service more accessible, but we wanted to share something authentic and usual for us. We may skip a few of the longer prayers in Hebrew (and if you find the ones we do chant tonight to be long, remember — we *are* leaving some things out!). But this is, largely, who we are in communal prayer.

And, instead of a sermon, we will speak with one another. After sharing messages of support, we invite you to ask, learn, explore. Be welcome here! Be a part of our communal house. As, we hope, you will welcome us into yours.

Introductions and Greetings A Celebration of Unity



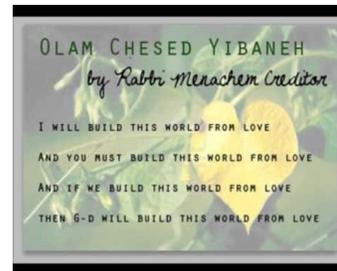
HINEIH MAH TOV

Hineih mah tov u'mah na-im
shevet achim gam yachad.

הִנֵּה מֵה־טוֹב וּמֵה־נְעִים
שֵׁבֶת אַחִים גַּם־יַחַד.

How good and how pleasant it is that brothers and sisters dwell together.

(Psalm 133:1)



Olam Chesed Yibaneh

עוֹלָם חֶסֶד יִבְנֶה...

Olam chesed yibaneh, dai dai dai dai dai...

Olam chesed yibaneh, dai dai dai dai dai...

I will build this world from love... dai dai dai dai dai...

And you must build this world from love... dai dai dai dai dai...

And if we build this world from love... dai dai dai dai dai...

Then God will build this world from love... dai dai dai dai dai...

Pittsburgh and Pipe Bombs, Charleston and Charlottesville and Charlotte Amalie

Last year we came together,
survivors of storms perhaps,
but scared and scarred and changed forever
from the people we once were.

*This year we are shaken in a different way,
not from wind or water but from blood and hate.
This night we make a promise: that we will remember.*

There is much to be thankful for.
Last year and now, we have been witness
to strangers opening their homes and their hearts,
sharing scraps and offering hope and hugs and love.

*May we remember that goodness is real, heroes are all around us,
and in the face of unimaginable evil, some do, and all of us can
rise to the challenge, as beacons of light and bringers of hope.*

Too often, though, we have seen the “other side,”
a stain on the soul, darkness of the spirit,
fear and ignorance producing anger,
resentment, bigotry... and violence.

*This night we remember
Charleston and Charlottesville,
Pittsburgh and pipe bombs,
Orlando and Parkland and more,
fevered rantings and blood spilled
by the small-minded and afraid.*

This night we promise
that instead of shrinking back or striking out,
we can cherish each other, learn about each other,
celebrate our differences — and discover how much we have in common.

*This night we remember
that love can be stronger than hate,
that friendship can be stronger than fear,
if we will it, if we want it, if we but make it so.*

Liturgy for Erev Shabbat/Friday Night

Kindling the Lights of Shabbat

We begin our service by kindling light.
You are blessed, God of all and of us,
Eternal Spirit of the Universe,
who has called us and charged us,
endowing us with dignity and responsibility,
commanding us to ignite light, to be light,
to shine with love in our lives.



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

Debbie Friedman

The candles are lit before the blessing is recited.

BARUCH atah, Adonai
Eloheinu, Melech haolam,
asher kid'shanu b'mitzvotav,
v'tzivanu l'hadlik
ner shel Shabbat.

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

BLESSED ARE YOU, Adonai our God, Sovereign of the universe,
who hallows us with mitzvot,
commanding us to kindle the light of Shabbat.

Lechu N'ranenah (Psalm 95)

English translation and music
by Rabbi Ken Chasen

L'chu Neranenah, yai lai lai lai lai
L'Adonai, yai lai lai lai lai
Naria, yai lai lai lai lai,
L'tzur Yisheinu, yai lai lai lai lai.

Let us sing out to God,
the Maker of all,
sure and strong.

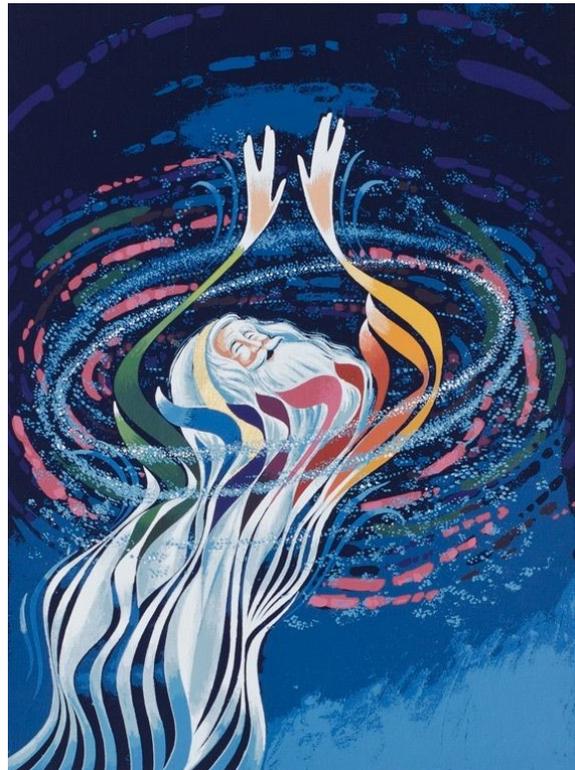
Let all of creation
from mountain to sea
hear our song.

L'chu Neranenah...

For all of the wonder
in all of God's light,
we rejoice.

So now let us listen
with all of our hearts
to hear God's voice.

L'chu Neranenah...



Lecha Dodi: Welcoming the Sabbath Bride

L'cha Dodi - Ashkenazic

Lecha dodi likrat kala, p'nei Shabbat n'kabelah!
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'l'tehila. Lecha dodi likrat kala, p'nei Shabbat n'kabelah! Lecha dodi likrat kala, p'nei Shabbat n'kabelah!	Hit'oreri, hit'oreri, Ki va orech, kumi uri. Uri, uri, shir daber; K'vod Adonai alai'yich nigla. Lecha dodi likrat kala, p'nei Shabbat n'kabelah! Lecha dodi likrat kala, p'nei Shabbat n'kabelah!
Likrat Shabbat l'chu v'nelcha, Ki hi m'kor ha'bracha. Me'rosh mi'kedem n'sucha; Sof ma'aseh b'mach'shava t'chila. Lecha dodi likrat kala, p'nei Shabbat n'kabelah! Lecha dodi likrat kala, p'nei Shabbat n'kabelah!	Bo'i v'shalom, ateret ba'ala, Gam b'simcha uv' tzhala. Toch emunei am segula; Bo'i chala, bo'i chala. Lecha dodi likrat kala, p'nei Shabbat n'kabelah! Lecha dodi likrat kala, p'nei Shabbat n'kabelah!

L'cha Dodi: Come, my Beloved, to meet the bride;
let us welcome the presence of the Sabbath.

1. "Observe" and "Remember the Sabbath day,"
the only God caused us to hear in a single utterance:
the Lord is One, and God's name is One
to his renown and his glory and his praise. L'cha Dodi ...

2. Come, let us go to meet the Sabbath,
for it is a well-spring of blessing;
from the beginning, from of old it was ordained, —
last in production, first in thought. L'cha Dodi....

5. Arouse thyself, arouse thyself, for thy light is come: arise, shine; awake, awake; give forth a song;
the glory of the Eternal is revealed upon thee. L'cha Dodi...

[We rise and turn towards the entrance, as if we are greeting a bride as she enters the room...]

9. Come in peace, thou crown of thy husband, with rejoicing and with cheerfulness,
in the midst of the faithful of the chosen people: come, O bride; come, O bride. L'cha Dodi.

L'cha Dodi: Come, my Beloved, to meet the bride; let us welcome the presence of the Sabbath.

לְכָה דוּדֵי לְקִרְאת כַּלָּה.
פְּנֵי שַׁבַּת נִקְבְּלָה:

1 שָׁמֹר וְזָכוֹר בְּדַבּוּר אֶחָד,
הַשְּׁמִיעֵנוּ אֵל הַמֵּיחָד.
יְיָ אֶחָד וְשֵׁמוֹ אֶחָד.
לְשֵׁם וּלְתַפְאֵרֶת וּלְתִהִילָה:

2 לְקִרְאת שַׁבַּת לָכוּ וּנְלַכְהָ.
כִּי הִיא מְקוֹר הַבְּרָכָה.
מֵרֵאשׁ מִקְדָּם נְסוּכָה.
סוּף מַעֲשֵׂה בְּמַחְשַׁבָּה תִּחְלָה:

5 הַתְּעוֹרְרִי הַתְּעוֹרְרִי.
כִּי בָּא אֹרֶךְ קוֹמֵי אֹרֵי.
עוֹרֵי עוֹרֵי שִׁיר דְּבָרֵי.
כְּבוֹד יְיָ עָלֶיךָ נִגְלָה:

9 בּוֹאֵי בְּשָׁלוֹם עֲטֹרֶת בַּעֲלָה.
גַּם בְּשִׂמְחָה וּבְצַהֲלָה.
תּוֹךְ אַמוּנֵי עַם סִגְלָה.
בּוֹאֵי כַּלָּה, בּוֹאֵי כַּלָּה: לָכֵה:

A Celebration of Creation

From Psalm 92:

*“Mizmor Shir L’Yom HaShabbat;
A song for the Sabbath day”*

A celebration of creation:

*“Ma Gad’lu ma’asecha Yah,
me’od am’ku machshevotcha....*

How great, how wondrous is Your work, O God!
How deep, how profound Your design...”



Waking from his sleep, Jacob said,
“Truly, Adonai is in this place, and I did
not know it!” He was awestruck, and
said, “How awe-inspiring is this place!
This is none other than the house of
God, and this is the gate of heaven!”



YITGADAL v'yitkadash sh'meih raba

b'alma di vra chiruteih,
v'yamlich malchuteih
b'chayeichon uv'yomeichon
uv'chayei d'chol beit Yisrael,
baagala uvizman kariv,
v'imru: Amen.

Y'hei sh'meih 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'meih d'kudsha b'rich hu,
l'eila min kol birchata v'shirata,
tushb'chata v'nechemata,
daamiran b'alma, v'imru: Amen.

יְתַגְדַּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא

בְּעֵלְמָא דִּי בְרָא כְרַעוּתֵיהּ,
וְיַמְלִיךְ מַלְכוּתֵיהּ
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעֵגְלָא וּבְזִמְן קָרִיב,
וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר
וְיִתְרוֹמֵם וְיִתְנַשֵּׂא,
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלַּל
שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא,
לְעֵלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא,
תְּשַׁבְּחַתָּא וְנַחֲמַתָּא,
דְאָמִירוֹן בְּעֵלְמָא, וְאָמְרוּ: אָמֵן.

EXALTED and hallowed be God's great name,
in the world which God created, according to plan.
May God's majesty be revealed in the days of our lifetime
and the life of all Israel —
speedily, imminently.
To which we say: Amen.

Blessed be God's great name to all eternity.

Blessed, praised, honored, exalted,
extolled, glorified, adored, and lauded
be the name of the Holy Blessed One,
beyond all earthly words and songs of blessing, praise, and comfort.
To which we say: Amen.

The **קְדִישׁ** *Kaddish* is marked by long strings of synonyms of praise. The rhythmic repetition of these words is meant to aid one in achieving a higher meditational state. *Judith Z. Abrams*

Call to Worship

Please rise

בְּרַכּוּ אֶת יְיָ הַמְּבַרְךְ!

Bar'chu et Adonai ham'vorach!

PRAISE ADONAI to whom praise is due forever!

בְּרוּךְ יְיָ הַמְּבַרְךְ לְעוֹלָם וָעֶד!

Baruch Adonai ham'vorach l'olam va-ed!

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

Ma'ariv Aravim/

Roll Into Dark

Noam Katz

Roll into dark,

Roll into light

Night becomes day

Day turns to night

Borei yom va-laila

Goleil or mip-nei cho-shech

Goleil or mip-nei cho-shech

V'cho-shech mip-nei or



Ahavat Olam (Eternal Love)

(in three languages)

A. Rothschild

Ahavat olam ahavat olam beit Yis-ra-el am-cha a-hav-ta

Ahavat olam ahavat olam beit Yis-ra-el am-cha a-hav-ta

All the world sings to You, the world sings to You

All the world sings to You, the world sings to You

The song of the trees when wind stirs their leaves

The song of the earth when rain soothes its thirst

The song of the sea when waves are set free

The song of the sky when hummingbirds fly

Tous le monde chant de toi, le monde chant de toi, (4x)



בְּרוּךְ אַתָּה, יְיָ, אֱלֹהֵי עַמּוֹ יִשְׂרָאֵל.

Baruch atah, Adonai, ohev amo Yisrael.



Yisrael Sh'ma
שְׁמַע יִשְׂרָאֵל,

Elohaynu Adonai
יְיָ אֱלֹהֵינוּ,

Eh-chad Adonai
יְיָ אֶחָד.

Shhh... whisper these words.

va-ed l'o-lahm ma-l'chu-toh k'vod shaym Ba-ruch
בְּרוּךְ שֵׁם כְּבוֹד מְלֻכּוּתוֹ לְעוֹלָם וָעֶד.

Hear O Israel, the Eternal is our God; the Eternal God is One!
Blessed is God's realm, a universe infused with Divinity, now and forever

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-eileh
asher anochi mitzav'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'rotafot bein einecha. Uch'tavtam
al m'zuzot beitecha uvisharecha.

L'maan 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.

YOU SHALL LOVE Adonai your God with all your heart,
with all your soul, and with all your might.

Take to heart these instructions with which I charge you this day.

Impress them upon your children.

Recite them when you stay at home and when you are away,

when you lie down and when you get up.

Bind them as a sign on your hand and let them serve as a symbol on your forehead;
inscribe them on the doorposts of your house and on your gates.

Thus you shall remember to observe all My commandments
and to be holy to your God.

I am Adonai, your God, who brought you out of the land of Egypt to be your God:

I am Adonai your God.

יְיָ אֱלֹהֵיכֶם אֱמֶת.
Adonai Eloheichem EMET.

וְאָהַבְתָּ אֶת יְיָ אֱלֹהֶיךָ
בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-
מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה
אֲשֶׁר אֲנֹכִי מְצַוֶּה הַיּוֹם עֲלֶיךָ
לְבַבְּךָ: וְשִׁנַּנְתָּם לְבָנֶיךָ וּדְבַרְתָּ
בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלֶכְתְּךָ
בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:
וּקְשַׁרְתָּם לְאָזְנוֹת עַל-יְדֶיךָ וְהָיוּ
לְטֹטְפוֹת בֵּין עֵינֶיךָ: וּכְתַבְתָּם
עַל-מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-
כָּל-מִצְוֹתַי וְהָיִיתֶם קְדוֹשִׁים
לְאֱלֹהֵיכֶם: אֲנִי יְיָ אֱלֹהֵיכֶם
אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ
מִצְרַיִם לִהְיוֹת לָכֶם לְאֱלֹהִים
אֲנִי יְיָ אֱלֹהֵיכֶם:



Standing on the parted shores of history
we still believe what we were taught
before ever we stood at Sinai's foot:

*That wherever we go, it is eternally Egypt,
that there is a better place, a promised land;
that the winding way to that promise
passes through the wilderness*

*that there is no way to get from here to there
except by joining hands,
and marching
together .*

Based on Michael Walzer

Miriam's Song



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

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

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, sang with praise and might:
We've just lived through a miracle; we're going to dance tonight.

Chorus

MI CHAMOCHAH ba-eilim, Adonai!

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

Malchut'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־כְמוֹכָה בְּאֱלֹמִים, יְיָ!
מִי כְמוֹכָה נִאֲדָר בְּקֹדֶשׁ,
נוֹרָא תְהִלָּתְךָ, עֲשֵׂה פִלֵּא!**

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

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

WHO IS LIKE YOU, O God,
among the gods that are worshipped?
Who is like You, majestic in holiness,
awesome in splendor, working wonders?

Your children witnessed Your sovereignty,
the sea splitting before Moses and Miriam.
"This is our God!" they cried.
"Adonai will reign forever and ever!"

Thus it is said,
"Adonai redeemed Jacob,
from a hand stronger
than his own."
Praised are You, Adonai, for redeeming Israel.

בְּרוּךְ אַתָּה, יְיָ, גֹאֵל יִשְׂרָאֵל.
Baruch atah, Adonai, gaal Yisrael.



Hashkiveinu/One Day

Craig Taubman/Matisyahu

*Hashkiveinu Adonai Eloheinu L'shalom,
V'ha'amideinu Shom'reinu L'chayim (2x or 4x)
U'sh'mor Tzeiteinu... U'vo'einu, L'Chayim U'I'Shalom,
Mei'ata V'Ad Olam...*

Sometimes I lay under the moon
And thank God I'm breathing
Then I pray don't take me soon
'Cause I am here for a reason

Sometimes in my tears I drown (I drown)
But I never let it get me down (me down)
So when negativity surrounds (surrounds)
I know some day it'll all turn around because...

All my life I've been waiting for
I've been praying for
For the people to say
That we don't wanna fight no more
There'll be no more wars
And our children will play

One day [6x]...
Hashkiveinu....



בָּרוּךְ אַתָּה, יי, הַפּוֹרֵשׁ סִפַּת שְׁלוֹם עָלֵינוּ
וְעַל כָּל עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלַיִם.

Baruch atah, Adonai, haporeis sukat shalom aleinu
v'al kol amo Yisrael v'al Yerushalayim.

Last week,
at a Sabbath service far away
the peace we pray for on this day
was shattered in the worst possible way.

*This week we say,
we are here together to pray,
to find our way back.*

Shabbat is supposed to be about
a sweet taste of the way the world can be.

*But Shabbat must also be a promise,
that when we leave this place and walk into the world
we will have what it takes, we will do what it takes
to make that peace possible again.*

Shamor. V'sham'ru.

To keep, to guard, to observe.

It will take it all, to make our Shabbat,
and the holy times of all people, everywhere,
sweet, and sacred, and safe.

V'SHAMRU V'NEI YISRAEL

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

וְשָׁמְרוּ בְּנֵי יִשְׂרָאֵל
אֶת־הַשַּׁבָּת,
לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרוֹתֵם
בְּרִית עוֹלָם.
בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל
אוֹת הִיא לְעֹלָם,
כִּי־שֵׁשֶׁת יָמִים עָשָׂה יְיָ
אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ,
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפַשׁ.

THE PEOPLE OF ISRAEL shall keep Shabbat,
observing Shabbat throughout the ages as a covenant for all time.
It is 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.



תפילה

O God, it is not easy to pray.
And yet I pray that these few moments
Will somehow bring me closer to You.

Create a pure heart within me;
let my soul wake up in Your light.
Open me to Your presence;
flood me with Your holy spirit.
Then I will stand and sing out
the power of Your forgiveness.
I will teach Your love to the lonely;
the lost will find their way home.
Adonai, open up my lips
and my mouth will declare Your praise.

Please Rise

אֲדֹנָי, שִׁפְתֵי תִפְתַּח, וּפִי יִגִּיד תְּהִלָּתְךָ
Adonai, Sifatei Tiftach, u'fi Yagid t'hilatecha

Eternal God, open up my lips, that my mouth may declare Your glory.

Avot v'Emahot

Our Patriarchs and Matriarchs

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵנוּ
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי לֵאָה וְאֱלֹהֵי רָחֵל,
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן,
גּוֹמֵל חַסְדִּים טוֹבִים, וְקוֹנֵה הַכֹּל,
וְזוֹכֵר חַסְדֵי אֲבוֹת וְאִמָּהוֹת,
וּמְבִיא גְאֻלָּה לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:
מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמִגֵּן:

בְּרוּךְ אַתָּה יי, מִגֵּן אַבְרָהָם וְעִזְרַת שָׂרָה

Barukh ata Adonai, Eloheinu veilohei avoteinu v'imoteinu
Elohei Avraham, Elohei Yitzchak, Veilohei Ya'akov,
Elohei Sarah, Elohei Rivkah, Elohei Leah, Veilohei Racheil,
Ha'eil hagadol hagibor v'hanora, Eil Elyon
Gomeil chasadim tovim, v'konei hakol,
V'zocheir chasdei avot v'imahot,

U'meivi g'ulah livnai v'neihem, l'ma'an shmo b'ahavah.

Melech ozeir u'moshia u'magein:

Barukh ata Adonai, Magein Avraham v'Ezrat Sarah.

Blessed are You, Adonai our God, God of our fathers and mothers, God of Abraham, God of Isaac, and God of Jacob. God of Sarah, God of Rebecca, God of Rachel and God of Leah, the great, mighty and awesome God, transcendent God who bestows loving kindness, creates everything out of love, remembers the love of our fathers and mothers, and brings redemption to their children's children for the sake of the Divine Name. Sovereign, Deliverer, Helper and Shield. Blessed are You, Adonai, Abraham's Shield, Helper of Sarah.

Gevurot
God's Power

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי,
מִחֵיה הַכֹּל אֶתָּה, רַב לְהוֹשִׁיעַ:
מוֹרִיד הַטָּל מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם.
מְכַלְכֵּל חַיִּים בְּחֶסֶד, מִחֵיה הַכֹּל בְּרַחֲמִים רַבִּים,
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים,
וּמְקַיֵּם אֱמוּנָתוֹ לִישְׁנֵי עֶפֶר,
מִי כְמוֹךְ בַּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָךְ,
מֶלֶךְ מִמִּית וּמִחֵיה וּמְצַמִּיחַ יְשׁוּעָה:
וְנֶאֱמַן אֶתָּה לְהַחְיֹת הַכֹּל.
בָּרוּךְ אַתָּה יי, מִחֵיה הַכֹּל.

Atta Gibor l'olam Adonai

M'cheyei hakol ata rav l'hoshiya:

Morid haTal/ Mashiv haruach, u'morid hagashem

M'chalkeil chayim b'chesed, m'cheyei hakol b'rachamim rabim

Someich noflim v'rofei cholim, u'matir asurim,

u'm'kayeim emunato lisheinei afar.

Mi khamokha ba'al g'vurot, u'mi domeh lach,

melech meimit u'm'cheyei u'matzmiach y'shuah.

V'ne'eman ata l'hachayot hakol.

Barukh ata Adonai, M'cheyei hakol.

You are forever Mighty, Adonai; You give life to all.

WINTER: You cause the wind to shift and rain to fall.

SUMMER: You rain dew upon us.

You sustain the living through love, giving life to all through great compassion,
supporting the falling, healing the sick, freeing the captive,
keeping faith with those who sleep in the dust.

Who is like You, Source of mighty acts?

Who resembles You, a Sovereign who takes and gives life,
causing deliverance to spring up and faithfully giving life to all.

Blessed are You, Adonai, who gives life to all.

K'dushah
Sanctification

For an Evening Service:

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ,
וְקָדוֹשִׁים בְּכֹל יוֹם יְהַלְלוּךָ סֵלָה.
בָּרוּךְ אַתָּה יי, הָאֵל הַקָּדוֹשׁ

Atta kadosh v'shim'cha kadosh

u'k'doshim b'chol yom y'hal'lucha selah.

Baruch atta Adonai, haEil HaKadosh.

You are holy, Your name is holy,
and those who are holy praise Your name every day.
Blessed are You, Adonai, the holy God.

Intermediate Readings

Silently/Personal Prayer

WE ARE A PEOPLE in whom the past endures,
in whom the present is inconceivable without moments gone by.
The Exodus lasted a moment, a moment enduring forever.
What happened once upon a time happens all the time.

PRAY AS IF everything depended on God.
Act as if everything depended on you.

PRAYER INVITES

God's Presence to suffuse our spirits,
God's will to prevail in our lives.
Prayer may not bring water to parched fields,
nor mend a broken bridge,
nor rebuild a ruined city.
But prayer can water an arid soul,
mend a broken heart,
rebuild a weakened will.

SOME PERISHED by fire, some by water.
Some crossed the sea, or watered the desert.
Some starved all week to make a Shabbat feast.
Some were left childless until old age.
Some lifted their chins beneath a father's knife.
Those who came before us gave everything
so that we, generations later, could glorify You.

And despite the dangers, with Your protection,
some did survive, and even flourished,
some reaped in joy, were spared the knife,
were granted children.
We are their inheritors, O God,
and we know how rare is our good fortune
to be born to such hard-won treasures.

A great responsibility is ours,
and Yours as well,
for if You do not sustain us,
as you did Abraham and Sarah,
Rebecca and Isaac, Jacob, Rachel and Leah,
then who will sing Your praises?

Who will lift their chins, as we do now,
to sanctify Your name?

DISTURB US, Adonai, ruffle us from our complacency;
Make us dissatisfied. Dissatisfied with the peace of ignorance,
the quietude which arises from a shunning of the horror, the defeat,
the bitterness and the poverty, physical and spiritual, of humans.

Shock us, Adonai, deny to us the false Shabbat which gives us
the delusions of satisfaction amid a world of war and hatred;

Wake us, O God, and shake us
from the sweet and sad poignancies rendered by
half forgotten melodies and rubric prayers of yesteryears;

Make us know that the border of the sanctuary
is not the border of living
and the walls of Your temples are not shelters
from the winds of truth, justice and reality.

Disturb us, O God, and vex us;
let not Your Shabbat be a day of torpor and slumber;
let it be a time to be stirred and spurred to action.

בָּרוּךְ אַתָּה, יי, מְקַדֵּשׁ הַשַּׁבָּת.

Baruch atah, Adonai, m'kadeish HaShabbat.

R'TZEI, Adonai Eloheinu, b'amcha Yisrael,

ut'filatam b'ahavah t'kabeil,

ut'hi l'ratzon tamid

avodat Yisrael amecha.

El karov l'chol korav,

p'nei el avadecha v'choneinu,

sh'foch ruchacha aleinu.

V'techezenah eincinu b'shuv'cha

l'Tzion b'rachamim.

Baruch atah, Adonai,

hamachazir Shechinato l'Tzion.

רְצֵה, יי אֱלֹהֵינוּ, בְּעַמֶּךָ יִשְׂרָאֵל,

וּתְפַלְתֵם בְּאַהֲבָה תִקְבַּל,

וּתְהִי לְרָצוֹן תָּמִיד

עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.

אֵל קָרוֹב לְכָל קֹרְאָיו,

פְּנֵה אֶל עַבְדֶיךָ וְחַנּוּנוֹ,

שִׁפּוֹךְ רוּחְךָ עָלֵינוּ.

וּתְחַזְּינָה עֵינֵינוּ בְּשׁוֹבְךָ

לְצִיּוֹן בְּרַחֲמִים.

בָּרוּךְ אַתָּה, יי,

הַמַּחְזִיר שְׁכִינְתוֹ לְצִיּוֹן.

R'tzei (translation)

Be gracious, Adonai our God,
to Your People Israel and receive our prayers with love.

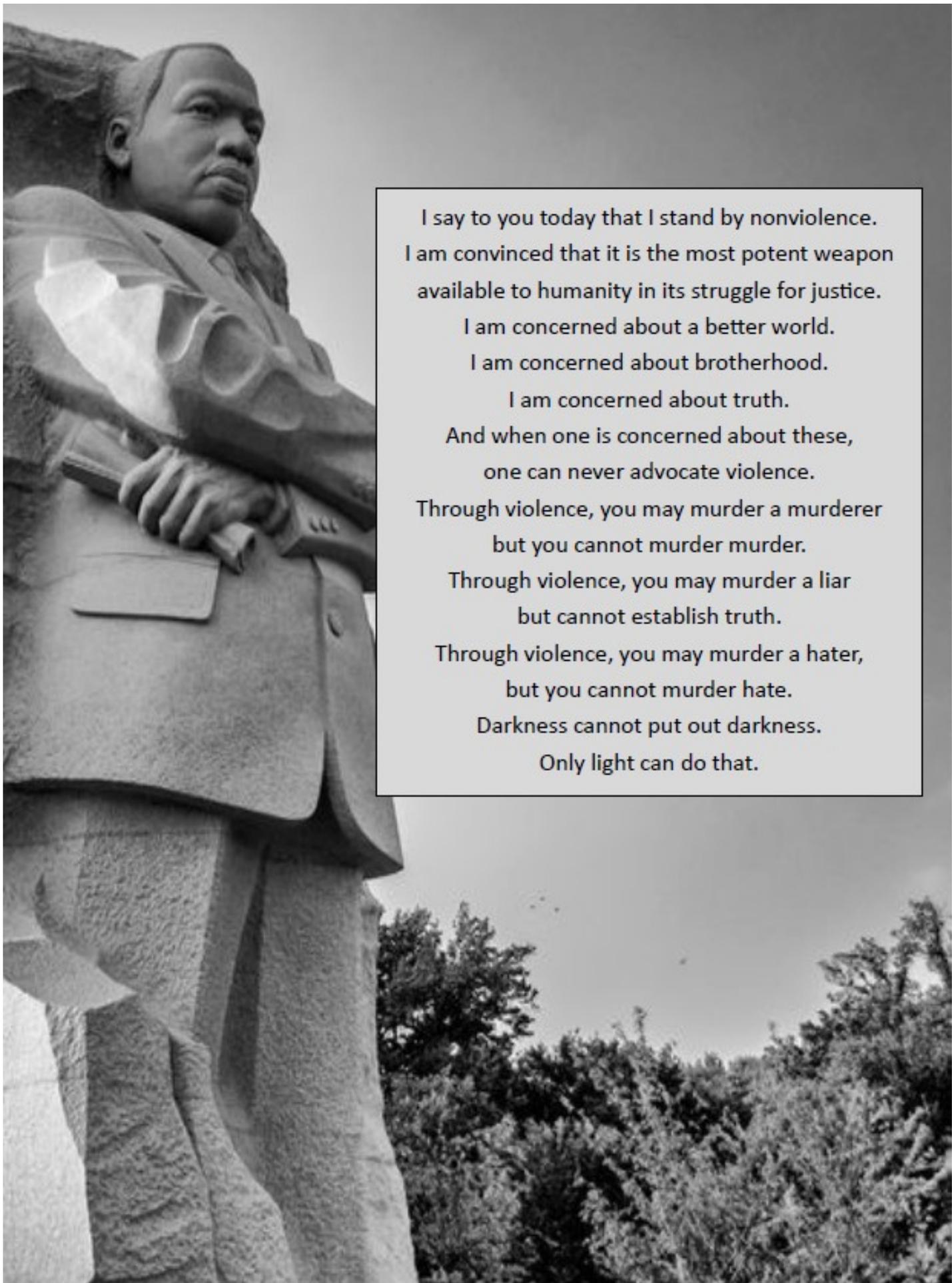
May our worship always be acceptable to You.

Draw near to all who reach for You.

Turn graciously to all who serve You.

Spread Your spirit upon us and let our eyes behold
Your compassionate return to Zion.

Blessed are You, Adonai,
for restoring Your Presence to Zion.



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.

SILENT PRAYER

O-seh sha-lom Bim-ro-mav hu ya-aseh shalom Aleinu
עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שָׁלוֹם
V'al-kol-Yisrael, v'kol ha-olam v'imru: Amen.
עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ : אָמֵן.

May the One who makes peace in the high heavens, send a little down here to us!

Amen, Amen (repeat)

Mishebeirach (May the One Who Blessed...)

Debbie Friedman

Mi shebeirach avoteinu
M'kor hab'racha l'imoteinu
May the source of strength,
Who blessed the ones before us,
Help us find the courage to
make our lives a blessing,
and let us say, Amen.

Mi shebeirach imoteinu
M'kor habrachah l'avoteinu
Bless those in need of healing with r'fuah sh'leimah,
The renewal of body, the renewal of spirit,
And let us say, Amen



We pray for those in need of healing

Khaled Abushaqlra	Stanley Ng
Kenneth Arthur	James Nicholſen
Karen Bertrand	Dallas Pontious
Alex Botros	Tammy Pontious
Helen Brown	Gary Pulitzer
Elliott Browner	Rosa Pupko
Eunice Bryan	Francoise Richards
Ronald Chin	Steve Rockſtein
Carol Corwin	Marilyn Rubin
Elliott “Mac” Davis	Lisa Sanes
Jillian Demar	Natalie Schmier
Irvington Fahie	Greg Schnitzer
Jennifer Forman	Wendy Simmans
Bellamy Gamboa	Patricia Smith
Laura Gillead	Naomi Stambler
Alan Gland	Louise Stein
David Govea	Elliot Teſcher
Alison Rosenbaum Grishman	Alfreda Thomas
Michelle Joſeph	Pauline Tiſchler
Sidney Katz	Hannah Upp
Joe Kivel	Edna Ruth Vincent
Armando Koghan	Leah Walviſch
Robert Kozarek and family	Lauri Weinman
Sheri Levſon	Eugene Weiſberg
Ronald Lockhart	Roger Wilk
Tanya Maisler	Ronnie Wilk
Charlie Miller	Wendy Wilk
Ronald Minion	Ellis James Williams
Jennifer Moorehead	Dan Ben Yehudit Yakoel
Joni Moss	Dan Zlotowitz

Expressions of Support and Reflections on Recent Events

Greetings and Remarks:

From public officials and community leadres

Welcome from Dorothy Isaacs,
President, Hebrew Congregation of St. Thomas

Statement from
Governor Kenneth Mapp

Remarks by
Congresswoman Stacey Plaskett
Senator Tregenza Roach

From the faith communities of our island communities

Reflections shared by:

Reverend Jeffrey Neevel,
Pastor, St. Thomas Reformed Church

Reverend Charles Brown Jr.
Pastor, Family of Faith American Methodist Episcopal Church

Reverend Dr. Mikie Roberts,
Pastor, Memorial Moravian Church

Imam Abubakar Mohamed,
Spiritual Leader, Nur Ahl-Us Sunnah Islamic Center

Message from
Rabbi Asher Federman,
Chabad Lubavitch of the Virgin Islands



THE UNITED STATES VIRGIN ISLANDS
OFFICE OF THE GOVERNOR
GOVERNMENT HOUSE
Charlotte Amalie, V.I. 00802
340-774-0001

October 30, 2018

Rabbi Michael Feshbach
Hebrew Congregation of St. Thomas
Post Office Box 266
St. Thomas, VI 00804

Dear Rabbi Feshbach,

In these dreadful days, please accept our deepest condolences and know that we grieve with you and your congregation.

Though we did not know them personally, we mourn those who lost their lives at The Tree of Life Synagogue in Pittsburgh. It is obvious they were kindly anchors and "Shomrim" of a faith community which welcomed all.

These guardians of the faith will not be forgotten now their names are tragically known by so many. Indeed, the personal strengths of the victims, survivors and first responders rise far above the cowardice of the perpetrator of this heinous act.

Please know, dear Rabbi, that your fellow residents of the U.S. Virgin Islands stand by you and your congregants. We will do all we can to support your righteous calls for "openness, for inclusiveness, to shape a space of energy and engagement and ideas, a place where 'a thousand flowers bloom.'"

God bless you,

A handwritten signature in blue ink, appearing to read "K. Mapp".

Kenneth E. Mapp
Governor
U.S. Virgin Islands

Concluding Prayers

Aleinu

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת, וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה,
שֶׁלֹא שָׁם חִלְקֵנוּ כָּהֵם, וְגִרְלָנוּ כְּכֹל הַמוֹנִים,
וְאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים,
לְפָנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים, הַקָּדוֹשׁ בְּרוּךְ הוּא.

Aleinu l'shabeiach la'adon hakol, lateit g'dulah l'yotzeir b'reishit,
Shelo asanu k'goyei ha'aratzot, v'lo samanu k'mishpachot ha'adamah,
Shelo sam chelkeinu kahem, v'goraleinu k'chol ha'monam.
Va'anachnu korim, u'mishtachavim u'modim
Lifnei Melekh, Malkei Ham'lachim, HaKadosh, Barukh Hu.

We must praise the God of all, acclaim the One who shaped creation,
(Who did not make one nation identical to another,
and did not make every family the same)
Who has set us apart from the other families of the earth,
giving us a destiny unique among the nations.
We bend the knee and bow, giving thanks
before the supreme Sovereign,
the Holy One, Blessed be God.

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיִסַּד אֶרֶץ, וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מִמַּעַל,
וְשִׁכִּינַת עֵזוֹ בְּגִבְהֵי מְרוֹמִים, הוּא אֱלֹהֵינוּ אֵין עוֹד.
אֱמֶת מַלְכֵנוּ, אֶפֶס זולָתוֹ, כִּפְתוּב בְּתוֹרָתוֹ :
וַיְדַעַת הַיּוֹם וְהַשַּׁבָּת אֶל לְבַבְךָ,
כִּי יי הוּא הָאֱלֹהִים
בְּשָׁמַיִם מִמַּעַל,
וְעַל הָאָרֶץ מִתַּחַת, אֵין עוֹד.

Shehu Noteh Shamayim, V'yoseid Aretz, u'moshav y'karo bashamayim mim'al,
Ush'chinat uzo, b'govhei m'romim, Hu Eloheinu, Ein Od.
Emet Malkeinu, efes zulato. Kakatuv b'torato
"v'yada'ata hayom v'hasheivota el l'vavcha.
Ki Adonai, Hu HaElohim
Bashamayim Mim'al
V'al HaAretz mitachat, Ein Od.

You spread out the heavens, and established the earth.
God's majestic abode is in the heavens above,
and God's mighty presence is in the loftiest heights.
You are our God, there is none else.

In truth You alone are our Sovereign, without compare,
as it is written in Your Torah: "Know then this day, and take it to heart: Adonai
is God in the heavens above, and the earth below,
There is none else." (Deuteronomy 4:39)

YOU WANT IT DARKER

words by Leonard Cohen, music by Patrick Leonard

If you are the dealer
I'm out of the game
If you are the healer
I'm broken and lame
If thine is the glory
Then mine must be the shame
You want it darker
We kill the flame

There's a lover in the story
But the story is still the same
There's a lullaby for suffering
And a paradox to blame
But it's written in the scriptures
And it's not some idle claim
You want it darker
We kill the flame

Magnified and sanctified
Be Thy Holy Name
Vilified and crucified
In the human frame
A million candles burning
For the love that never came
You want it darker
We kill the flame

Magnified and sanctified
Be Thy Holy Name
Vilified and crucified
In the human frame
A million candles burning
For the help that never came
You want it darker
We kill the flame

They're lining up the prisoners
The guards are taking aim
I struggled with some demons
They were middle-class and tame
Didn't know I had permission
To murder and to maim
You want it darker

If you are the dealer
I'm out of the game
If you are the healer
I'm broken and lame
If thine is the glory
Then mine must be the shame
You want it darker
We kill the flame

Hineni Hineni
I'm ready, my Lord

Hineni Hineni
I'm ready, my Lord

Hineni Hineni
I'm ready, my Lord

When I die
Give what's left of me away
To children
And old men
That wait to die.
And if you need to cry,
Cry for your brother,
Walking the street beside you.
And when you need me
Put your arms around anyone
And give to them
What you need
To give to me.

I want to leave you something,
Something better
Than words
Or sounds.

Look for me
In the people I've known
Or loved.
And if you cannot give me away,
At least let me live on in your eyes
And not in your mind.

You can love me most
By letting hands touch hands,
By letting bodies touch bodies,
And by letting go
Of children
That need to be free.

Love doesn't die.
People do.
So when all that's left of me
Is love
Give me away.

Merrit Malloy

YEISH kochavim she-oram magia artzah
rak kaasher heim atzmam avdu v'ainam.
Yeish anashim sheziv zichram mei-ir
kaasher heim atzmam einam od b'tocheinu.
Orot eileh hamavhikim
b'cheshkat halayil
heim heim shemarim laadam et haderech.

יש פוכבים שאורם מגיע ארצה
רק כאשר הם עצמם אבדו ואינם.
יש אנשים שזיו זכרם מאיר
כאשר הם עצמם אינם עוד בתוכנו.
אורות אלה המבהיקים
בחשכת הליל
הם הם שמראים לאדם את הדרך.

THERE ARE STARS up above,
so far away we only see their light
long, long after the star itself is gone.
And so it is with people that we loved —
their memories keep shining ever brightly
though their time with us is done.
But the stars that light up the darkest night,
these are the lights that guide us.
As we live our days, these are the ways we remember.

**We observe the *Yahrzeit* of the following
members and those dear to our members**

Lilly Brust Gach
Hilda Goldberg
Minnie Kaplan
Caroline Kaufman
Jacob (Jack) Leibowitz
Juliette Rachel Monoson
Joan Nelthropp
Ralph E. Schneider
Goldie Weinstein

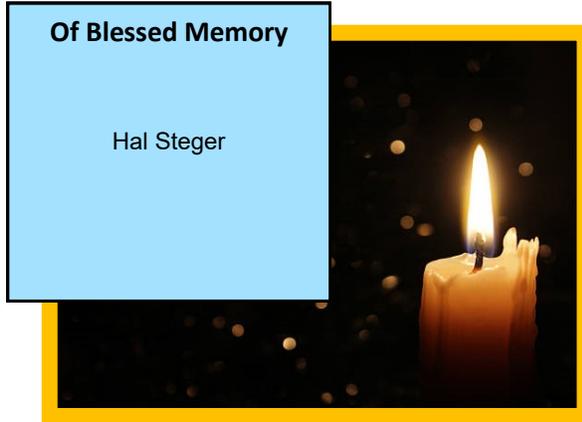


**We observe the *Yahrzeit* of the following *Chai* members
and those dear to our Chai members**

Miriam Azer	Basia Bas Yosef Kaplan	Mary Rosenberg
Jennie Bernstein	William Karol	Sam Rosenberg
Joyce Maduro Bronner	Joseph Kirschner	Mary Rubin
Leon Burke	Joseph Leinoff	Shirley Rubinstein
Muriel Cutler	Hilda Lerner	Martha Schaffer
Annette Etscovitz	Melvin Lieber	Alice Scher
Josef Ben Zalman Feldman	Tamy Lipsius	Dolores Schneider
Adolph Friedman	Barton Loeb	William Schneider
Louis Gerstel	Carole Lokker	Dolores Sobel
Nathan Ginsberg	Holly Gail Lowe	Perri Sova
Kay Goodman	Gussie Mintz	Racheal Spizz
Herbert Gordon	Jerome Moskowitz	Reuben Spizz
Simon Greenberg	Albert I. Nappen	Anne Teichman
Laurette Healy	Suzanne Newmark	Lorraine Tilley
Jacob Hubberman	Ray Niedergang	Louis Wohl
Ivor Isakov	Dorothy Niskar	Jerom Leonard Yesko
Rose Jaffe	Jacob Relkin	Seymour Zenlea
Lily Kallins	Joan Rosen	

Of Blessed Memory

Hal Steger



**The eleven victims of the Shabbat Morning Massacre
at Tree of Life Synagogue, Squirrel Hill, Pittsburgh, PA
October 27, 2018**

Joyce Fienberg, 75, of Oakland;
Richard Gottfried, 65, of Ross;
Rose Mallinger, 97, of Squirrel Hill;
Jerry Rabinowitz, 66, of Edgewood;
brothers Cecil Rosenthal, 59, of Squirrel Hill,
and David Rosenthal, 54, of Squirrel Hill;
married couple Bernice Simon, 84, of Wilkinsburg
and Sylvan Simon, 86, of Wilkinsburg;
Daniel Stein, 71, of Squirrel Hill;
Melvin Wax, 88, of Squirrel Hill;
and Irving Younger, 69, of Mt. Washington.



Mourner's Kaddish

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.
בְּעֵלְמָא דִּי בְרָא כְרְעוּתֵיהּ, וְיַמְלִיךְ מַלְכוּתֵיהּ
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעֵגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי עֵלְמַיָּא.
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ
דְּקַדְשָׁא בְּרִיךְ הוּא, לְעֵלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא
תְּשַׁבְּחַתָּא וְנִחְמַתָּא, דְּאֲמִירוֹן 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.

Yitgadal v'yitkadash sh'mei raba.

B'alma di-vara chirutei v'yamlich malchutei

B'chayeichon u'v'yomeichon u'v'chayei d'chol beit Yisrael,

Ba'a'galah u'vizman kariv. V'imru: Amen.

Y'hei sh'mei raba m'varach l'alam ul'almei almaya.

Yitbarach, viyishtabach, v'yit'pa'ar, v'yitromam v'yit'nasei, V'yit'hadar, v'yit'aleh,, v'yit'halal,

sh'mei d'kud'sha, B'rikh Hu. L'eilah min kol birchata v'shirata,

Tush'bechata, v'nechemata, da'amiran 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 ya'aseh shalom

Aleinu v'al kol Yisrael. V'im'ru: Amen

Let the glory of God be extolled, let God's great name be hallowed, in the world whose creation God willed. May God's rule soon prevail, in our own day, our own lives, and the life of all Israel, and let us say Amen.

Let God's great name be blessed forever and ever.

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.



Olam Chesed Yibaneh

עולם חסד יבנה...

Olam chesed yibaneh, dai dai dai dai dai...

Olam chesed yibaneh, dai dai dai dai dai...

I will build this world from love... dai dai dai dai dai...

And you must build this world from love... dai dai dai dai dai...

And if we build this world from love... dai dai dai dai dai...

Then God will build this world from love... dai dai dai dai dai...

Od Yavo Shalom Aleinu

Od Yavo Shalom Aleinu

Od Yavo Shalom Aleinu

Od Yavo Shalom Aleinu

V'al Kulam

Salaam

Aleinu V'al Kol HaOlam,

Salaam, Salaam



Surely, someday, eventually
peace will come to us,

To everyone.

November Celebrations

Anniversaries

Mitchell and Thuy Rieder, November 21

Birthdays

Jared Falek – Nov. 8

Roger Minkoff – Nov. 12

Benjamin Freedman – Nov. 14

Diane Becker Krasnick – Nov. 15

Cristina Friedman – Nov. 16

Daniel Feshbach – Nov. 17

Naomi Lang – Nov. 19

Peter Rosen – Nov. 19

Dorothy Isaacs – Nov. 20

Lane Sell – Nov. 25

Mark Isaacs – Nov. 26

Bonnie Weinberg – Nov. 27



This weekend at the Hebrew Congregation

Solidarity Shabbat Service: Unity and Open House following the Pittsburgh Synagogue Shooting last week

Friday, November 2, 2018, 6:30 PM—8:00 PM

at the St. Thomas Synagogue. Come, bring friends and family, share reflections and support, ask any questions you may have about Jews, Judaism and Jewish life.



Shabbat Morning Worship and Study

Saturday, November 3, 2018, 11:00 AM—12:30 PM

We come to Lilienfeld House for a brief service, followed by an exploration of Parashat Chayei Sarah: the burial place at Chevron, the growth of Isaac — and Rebecca at the well. What are the traits of a perfect mate? What do you look for?



Save the Date: Upcoming Events

46th Annual Interfaith Thanksgiving Service, Thursday, November 15, 7:00 PM—8:30 PM

St. Thomas Reformed Church; Rabbi Feshbach will speak



Night of a Thousand Menorahs: Chanukah Family Service and Latke Dinner Friday, December 7, 2018, 6:00 PM



Annual Martin Luther King Jr. Shabbat Friday, January 18, 2019, 6:00 PM

Message about the Shabbat Morning Massacre in Pittsburgh from the Hebrew Congregation of St. Thomas

Friends:

We have barely had time to process the reality of domestic terrorism and pipe-bombs mailed to political opponents. Now news comes of the assault on a synagogue in Pittsburgh, in the middle of Shabbat morning prayers. This is the deadliest single attack on Jews, as Jews, in the history of our country.

In shock, horror, outrage and sadness, we join people of good-will, of all faiths, who are reaching out to the [Tree of Life Or L'Simcha Congregation](#). We send our support to its spiritual leader, [Rabbi Hazzan Jeffrey Myers](#), its president Samuel Schachner, its membership, and the entire [Jewish community of Pittsburgh](#).

Our first instinct is to say that we cannot imagine what the community is going through. But as a Cantorial colleague just wrote, it is past time we begin imagining it. We must act to protect – or even prevent – something like this from recurring. And to provide support for each other when, inevitably, it happens anyway.

One way you can help now: The Jewish Federation of Pittsburgh has established [Our Victims of Terror Fund](#), to assist with counseling, medical bills, reconstruction and other needs which flow from this horrific act of hate.

We have, now, **three things to share.**

The first is a **message for Pittsburgh.**

The second is a **promise to our own community.**

The third is about the **basic values which make us who we are.**

A message for Tree of Life Congregation:

It may be true that nothing will ever take you back to the sense of safety and normalcy you had when you woke up last Saturday morning. Healing will be haltingly slow, and partial at best.

But there is something we have to offer, from our recent experience here in the Virgin Islands. There is one thing which might lift you up, if only a little bit. That one thing is, indeed, the love and support of the entire Jewish world, and of so many more people as well. “Hopes and prayers” are, of course, not enough. But a sense of solidarity, of connection, of knowing that people care about you... that can mean something.

For us, that support came in the wake following the full force of a natural disaster, a direct hit from two powerful hurricanes last year. For you, this is something very different. This is not natural at all. This is not water and wind but hatred and wrath.

But the comfort that comes from people coming together, the ways in which we can be there for you... that may resonate with what we went through.

You are in shock. You are in pain and mourning, facing anger and grief. But there is one thing you are not. You are not, and you will not be, alone.

A message for the Virgin Islands, and the Jewish community here:

The outpouring of local support is truly heartening. We so appreciate hearing from leaders of Christian, Muslim, Buddhist and Baha'i communities, as well as direct offers of support from our delegate to Congress. Just as we hope to stand in solidarity with Pittsburgh, we feel strengthened and surrounded by love, in how people are reaching out to us.

This kind of attack feels alien, and far away. These islands have welcomed Jews since our arrival here hundreds of years ago; we are blessed to be in a place with no significant history of antisemitism. In fact, we recall the way in which the Virgin Islands government tried to welcome refugees from Nazi Germany in the years prior to the Second World War.

Nevertheless, based on the location of our synagogue, the timing of services, and for a feeling of comfort and safety, we do have respectful, cooperative and non-obtrusive security at most services and major events. This will continue. And we will coordinate closely with local authorities and private security alike, to take whatever steps may be needed to maximize the sense and reality of safety for our own activities.

We are here – your rabbi, your leadership – in any way, for any further discussion or exploration or sharing of feelings about these events. If you would like to reach me (Rabbi Feshbach), please do not hesitate to do so. My email addresses are rabbifeshbach@synagogue.vi or Michael.feshbach@gmail.com; the number at the synagogue office is 340-774-4312, and my cell phone is 301-980-5465.

And we ask you to **watch for any other events which may develop in the days to come.**

Values: who we are, and what we stand for:

Not long ago I heard a phrase which changed my life. Mark Hetfield, executive director of [HIAS](#) (formerly the Hebrew Immigrant Aid Society) observed that:

We used to help refugees because they were Jews.
Now we help refugees because we are Jews.

Here is what we know, now, about Robert Bowers, the man who carried out this despicable attack. He had a long history of antisemitic and white supremacy-related rants. But what may have moved him from hate-monger to mass murder was noticing Jewish support for refugees. In particular, he cited synagogues hosting services in support of HIAS as the impetus for his act.

In this, he may actually have one thing right.
Because standing up for others *is*, in fact, a real, and core Jewish value.
It is what we do. It is who we are.

No, this does not mean that we all are in total agreement about policies or positions or that we speak with one voice or that we know or all believe the same things about how best to achieve shared goals. Anyone who knows anything about Jews or Judaism knows this is not true.

But whatever different policies we prefer, we know what our attitude and outlook should be. We know that 36 times the Torah commands: care for the stranger, the orphan, the widow... speak for those who have no voice, shield and shelter those who have no protection. Know the heart of the stranger, for we were strangers in the land of Egypt!

In this, we invoke, and Jewish tradition demands, a radical empathy. When there were shots and death in a North Carolina church, that was aimed at us. When there were racist riots in Virginia, that was aimed at us. And now, when bullets fly in a synagogue, we expect people of faith and good will everywhere to understand, to “get it.” This is aimed at you.

So if we were attacked *because* we stand up for the “other,” well... at least that part is right. Because yes, that is who we are.

It will take more than mere days to clear the air, to sort through the rubble of buildings and emotions. For now, all we have to say is this:

To the Jewish community of Pittsburgh, **you are not alone.**
To our community here in the Virgin Islands, **we will act with care.**
To ourselves and to the world, however... we will not, now, and we will not, ever, through fear or intimidation, we will not back down. **Radical empathy. This is who we are.**

Confronted with hate or in moments of danger we will not forget that the eternal flame, the lamp we bear is, in fact, the light of love.

Somehow, we wish for peace, in Pittsburgh and beyond.
Today and tomorrow and forever.

L'shalom (in peace),

Michael L. Feshbach
Michael L. Feshbach
Rabbi

Dorothy Isaacs
Dorothy Isaacs
President



The Hebrew Congregation of St. Thomas

קהל קדוש ושלום וגמילות חסדים

P.O. Box 266, St. Thomas, U.S. Virgin Islands 00804-0266
(340) 774-4312 Fax (340) 774-3249
e-mail: info@synagogue.vi website: www.synagogue.vi

THE HEBREW CONGREGATION OF ST. THOMAS

Kehilah Kedosha Beracha v'Shalom u'G'milut Chasadim
Holy Congregation of Blessing, Peace and Loving Deeds



Shalom, and welcome

to a place where history and destiny meet,
where looking up, and looking down, and looking around
all tell a tale unlike almost any other.

We have come together here
as a community and as a congregation,
in spirituality and study and service,
one generation to the next,
since 1796—and in our current building since 1833.

In coming here now,
you step into that tradition,
and you help to write the next chapter
in our ongoing and still evolving story.

The Hebrew Congregation of St. Thomas
Physical Address: 2116 Crystal Gade
St. Thomas, VI 00802
Mailing address: PO Box 266, St. Thomas, VI 00804
340-774-4312