

Erev Shabbat Service
in honor of

MARTIN LUTHER KING

Hebrew Congregation of St. Thomas
Friday, January 17, 2020



With Special Guest Speaker
Reverend Charles L. Brown, Jr.



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 the Hebrew Congregation of St. Thomas 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 over 20 years, our historic synagogue has fostered the values of Dr. King's life by supporting model students on our islands, those of our youth who exemplify and carry forward his legacy.



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 שָׁבֵת אַחִים גַּם יַחַד

She-vet achim gam yachad. (2x)

Hallelu/Hinei...

Welcome

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)

Words and Music by 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 יי, 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 אֲוִרְךָ קוּמִי אֲוִרִי,
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 עֲטֵרַת בַּעֲלָה, גַּם בְּשִׂמְחָה וּבְצִהְלָה,
תּוֹךְ אֲמוּנֵי עַם סִגְלָה, בּוֹאִי כַלָּה, בּוֹאִי כַלָּה. 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!

Sh'ma and its Blessings

Am I Awake / Bar'chu

Music by Noah Aronson

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.

Am I awake, am I prepared?
Are you listening to my prayer?
Can you hear my voice?
Can you understand?
Am I awake, am I prepared? Ya la lai lai lai
Bar'chu et Adonai ham'vorach!
Bar'chu Adonai ham'vorach l'olam va-ed!

בָּרְכוּ אֶת יְיָ הַמְּבָרָךְ.
בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד.

Praised be the Eternal One, to whom our praise is due!
Praised be the Eternal One, to whom our praise is due now and forever!

Roll Into Dark

God assigns structure and order to the night. Our fear of darkness is allayed by knowing that God ordains it; night must be as safe as the day. Thus we do not connect darkness to chaos, but rather understand it as part of God's plan.

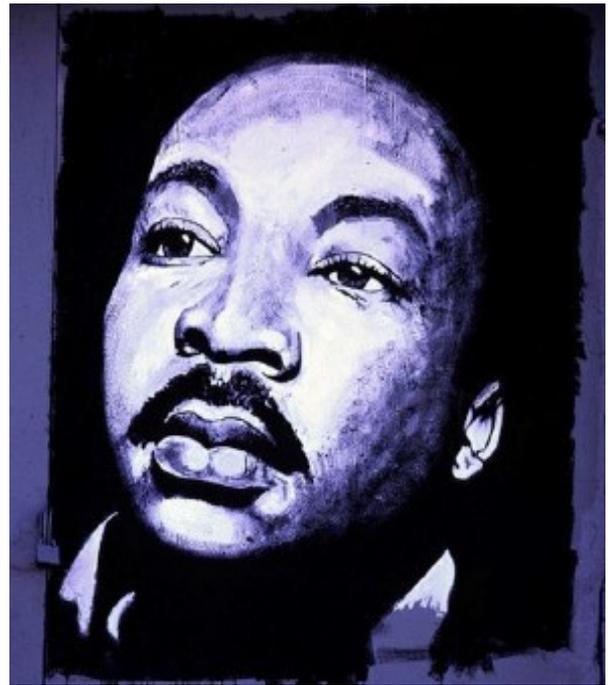
Roll into dark, Roll into light
Night becomes day, Day turns to night
Borei Yom v'laila Goleil or mip'nei choshech v'choshech mip'nei or
Baruch Atah, Adonai, hama-ariv aravim.

גוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ, וְחֹשֶׁךְ מִפְּנֵי אוֹר.

בְּרוּךְ אַתָּה יְיָ, הַמַּעֲרִיב עֶרְבִים.

“Injustice anywhere is a threat to justice everywhere. Injustice to any people is a threat to justice to all people—and I cannot 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

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד!

Sh'ma Yisrael, Adonai Eloheinu, Adonai Echad!

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

בָּרוּךְ שֵׁם כְּבוֹד מְלְכוּתוֹ לְעוֹלָם וָעֶד.

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

Blessed is God's glorious majesty forever and ever.

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.

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 m'tzav'cha hayom al
l'vavecha. V'shinantam l'vanecha v'dibarta
bam b'shivt'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.

וְאָהַבְתָּ אֶת יְיָ אֱלֹהֶיךָ
בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-
מְאֹדֶךָ; וְהָיוּ הַדְּבָרִים הָאֵלֶּה
אֲשֶׁר אֶנְכִי מְצַוְּךָ הַיּוֹם עַל-
לִבְבְּךָ; וְשִׁנַּנְתָּם לְבָנֶיךָ וּדְבַרְתָּ
בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבִלְכֹתְךָ
בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ;
וּקְשַׁרְתָּם לְאָזְנוֹת עַל-יְדֶיךָ וְהָיוּ
לְטֹטְפוֹת בֵּין עֵינֶיךָ; וּכְתַבְתָּם
עַל-מְזוּזוֹת בֵּיתְךָ וּבִשְׁעָרֶיךָ;

לְמַעַן 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 shall 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.



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.

Hashkiveinu/One Day mashup

Craig Taubman/Matisyahu

*Hashkiveinu Adonai Eloheinu L'Shalom
V'ha'amideinu Shomreinu L'chayim.*

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
but I never let it get me down.
So when negativity surrounds
I know some day it'll all turn around 'cause...

All my life I've been waiting for
I've been praying
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, One day, One day Ohhhh (2x)
Hashkiveinu...

V'shamru

Words: Exodus 31:16-17

Music: Lisa Levine

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
אוֹת הִיא לְעוֹלָם,
כִּי שֵׁשֶׁת יָמִים עָשָׂה יי
אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ,
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפָשׁ.

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 תִּפְתַּח 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

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.

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

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵנוּ

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

אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,

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

אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי לֵאָה וְאֱלֹהֵי רַחֵל,

Melech ozeir umoshia umagein.

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן,

Baruch Atah Adonai, magen Avraham v'ezrat Sarah.

גּוֹמֵל חַסְדִּים טוֹבִים, וְקוֹנֵה הַכֹּל,

יְזַכֵּר חַסְדֵי אֲבוֹת וְאִמּוֹת,

וּמְבִיא גְאֻלָּה לְבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן:

בְּרוּךְ אַתָּה יי, מָגֵן אַבְרָהָם וְעֹזֶרֶת 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 chamocha 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.

מִזְרִיד הַטָּל מְשִׁיב הַרוּחַ וּמִזְרִיד הַגֶּשֶׁם.

Baruch Atah Adonai, m'chayeh hakol.

מְכַלְכֵּל חַיִּים בְּחַסֵּד, 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 בְּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָךְ,

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.*

You Are Holy

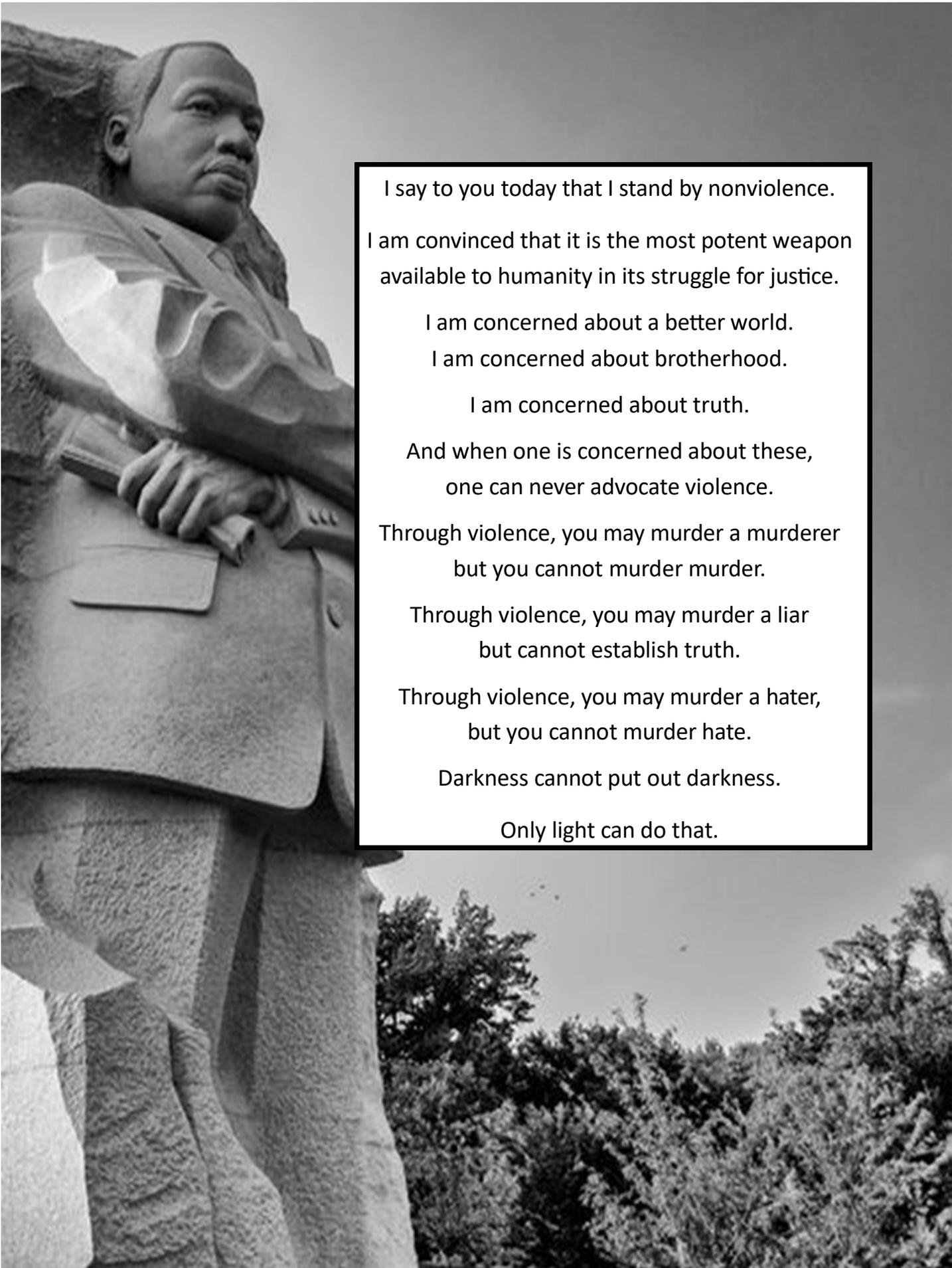
Lisa Levine

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

You are holy, Your name is holy,
And we celebrate Your holiness day by day
Atah kadosh v'shimcha kadosh
Uk'doshim b'chol-yom y'hal'lucha, Selah!
Ba-ruch Atah Adonai, ha- El Hakadosa!

אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ,
וּקְדוֹשִׁים בְּכָל יוֹם יְהַלְלוּךָ סְלָה.
בְּרוּךְ אַתָּה יי, הָאֵל הַקְּדוֹשׁ

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.

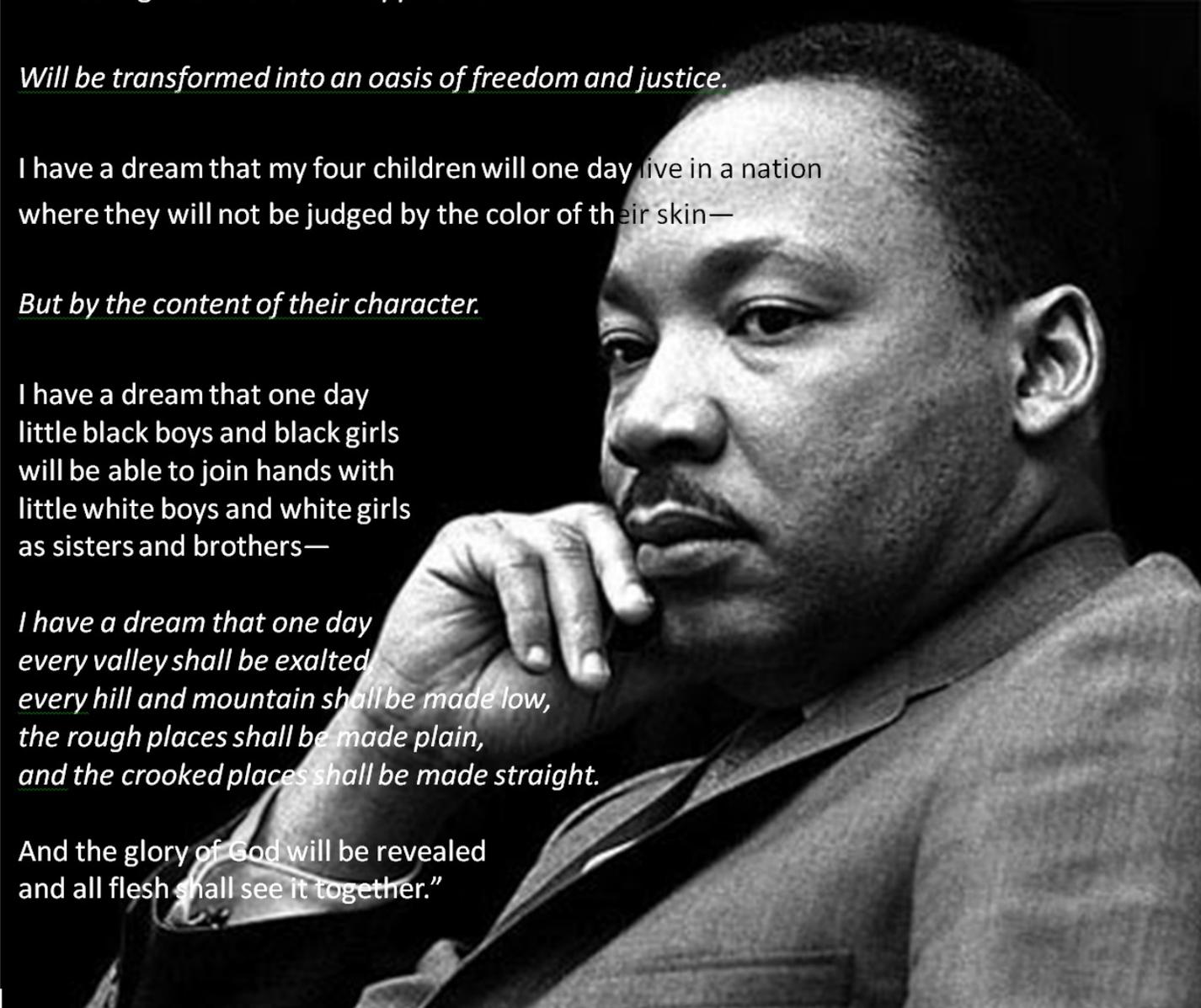
I have a dream that my four children will one day live in a nation where they will not be judged by the color of their skin—

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."



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 יַעֲשֵׂה 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

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,



The 2019 Martin Luther King Jr. Scholarship Awards

History and Reflection:

Dr. Stuart Wechter and Brook Robin

Recognition of Students:

Rabbi Michael Feshbach

All Saints Cathedral School

Antilles School

Charlotte Amalie High School

Giffit Hill School

Ivanna Eudora Kean High School

Seventh Day Adventist School

Sts. Peter & Paul Catholic School

VI Montessori School and Peter Gruber Int'l Academy

Josuhar Espinola

Trinity Riggle

ShaunTae Dior Richardson

Chenijah Dawson

Ki'Andre Dequan Thomas

Vernisha D. Hodge

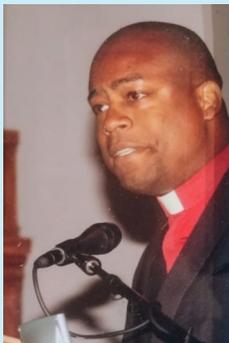
Nichel Daniel

Gregory L. Christian

Keynote Remarks

Introduction of the speaker

Keynote Address: Reverend Charles L. Brown, Jr.



Reverend Charles L. Brown, Jr. came to the Virgin Islands in January, 2017, accepting the challenge and the call of “planting” the first African Methodist Episcopal (AME) Church here in over 120 years. Founding Pastor of Family of Faith AME Church, which currently meets in Red Hook, he very quickly became an important voice in interfaith relations, meaningful bridge building across faith traditions, and community outreach on the island. He is an active member of the Virgin Islands Alliance for Consumer Justice, and a frequent contributor to the Virgin Island Daily News. He currently is on the faculty of The Antilles School as well.

A native of Baltimore, MD, Reverend Brown studied at Howard University, Brooklyn College, and the Princeton Theological Seminary, earning multiple degrees in communications, ministry and social work. In addition to serving as Associate Pastor at numerous AME churches on the East Coast, he also worked as an advocate for education through Teach for America, and has been a senior legislative aide for members of the Congressional Black Caucus, both in the US House of Representatives and the US Senate.

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.

עלינו לשבח לאדון הכל,
לתת גדלה ליוצר בראשית,
שלא עשנו כגויי הארצות,
ולא שמנו כמשפחות האדמה.
שלא שם חלקנו בהם,
וגורלנו ככל המונם.
ואנחנו כרעים ומשתחויים ומודים,
לפני מלך מלכי המלכים
הקדוש ברוך הוא.

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 אֱחָד!

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).

קדיש יתום

Mourner's Kaddish

Those Who Sow

Debbie Friedman

Those who sow

HaZor'im B'dimah

Who sow in tears

B'rinah Yik'tzoru

Will reap in joy (x2)

HaZor'im B'dimah

Those who sow

B'rinah Yik'tzoru

Who sow in tears

Will reap, will reap in joy (x2)

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



**We observe the *Yahrzeit* (Anniversary of the Death)
of the following *Chai* members or loved ones of our Chai Members**

Recent Deaths



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 כְרַעֵיתָהּ,
 וַיְמַלִּיךְ מַלְכוּתָהּ,
 בְּחַיֵּיכוּן וּבְיוֹמֵיכוּן
 וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
 בְּעֵגְלָא וּבְזָמַן קָרִיב. וְאָמְרוּ: אָמֵן.
 יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
 לְעָלַם וּלְעֵלְמֵי עֵלְמַיָּא.
 יְתַבְרַךְ וַיְשַׁתְּבַח, וַיְתַפְּאֵר
 וַיְתַרְוֵם וַיְתַנְשֵׂא,
 וַיְתַהַדֵּר וַיְתַעַלֶּה וַיְתַהַלֵּל
 שְׁמֵהּ דְקַדְשָׁא בְרִיךְ הוּא,
 לְעֵלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא,
 תַּשְׁבְּחָתָא 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

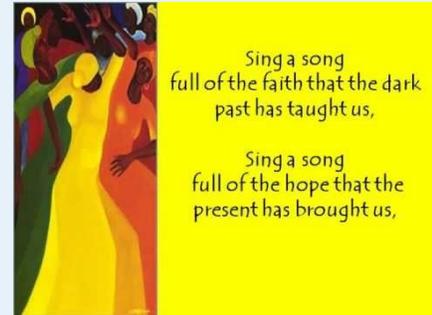
James Weldon Johnson

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,
least our hearts, drunk with the wine of the world, we forget thee,
shadowed beneath the hand,
may we forever stand,
tru to our God,
Tru to our native land.



Valiant Virgin Islands

Gylchris Sprauve

Crown jewels of the Caribbean Sea,
With love created for you and me.
Grand majestic vistas,
Charming emerald sisters.
None can equal their beauty!

We celebrate our history,
Great men and women of dignity.
Firm determination, talent, inspiration.
Timeless is their legacy!

Refrain:

Lift your voice in thanks and praise
For momentous glorious days!
Pressing on through arduous trials
Valiant are my Virgin Isles!

I sing of Crucian royalty,
Three queens who fought for equality.
With fearless hearts they dared to break apart
The hateful chains of human slavery.

Without our sister where would we be?
St. Croix, the largest of the three.
Resistance is her truest name,
Her candor without shame
And matchless bravery!

Refrain

St. Thomas, Rock enduring,
Beacon bright, ensuring.
Futures filled with hope and pride!
A melting pot of peoples and languages
Cradle of advancement for all who try....

St. John in Seventeen thirty-three
Kanta, Bolombo and Aquashi;
Despite the traitors' faithless acts
That saved their masters' backs
For six months they were free!

God give us wisdom as we
Stand firm in perfect unity.
Together victory can be ours
We cannot bend to powers
That threaten liberty!

Sing, oh sing of brilliant minds!
Fine examples of mankind!
History's pages tell no lies,
Valiant are my Virgin Isles!

Lift your voice in thanks and praise
For momentous glorious days!
Pressing on through arduous trials
Noble are my Virgin Isles!
Determined are my Virgin Isles!
Valiant are my Virgin Isles!



About the Recipients

Alexa Commisiong has been chosen by All Saints Cathedral School as this year's Martin Luther King, Jr. Award recipient.

Anika Hahnfeld has been chosen by Antilles School as this year's Martin Luther King, Jr. Award recipient.

Ayanna Anthony has been chosen by Charlotte Amalie High School as this year's Martin Luther King, Jr. Award recipient.

Tashani Williams has been chosen by Giff Hill School as this year's Martin Luther King, Jr. Award recipient.

Laurence Lake has been chosen by Ivanna Eudora Kean High School as this year's Martin Luther King, Jr. Award recipient.

Se-An Rawlins has been chosen by St. Thomas-St. John Seventh-Day Adventist School as this year's Martin Luther King, Jr. Award recipient.

Brandon Boodram has been chosen by Sts. Peter and Paul Catholic School as this year's Martin Luther King, Jr. Award recipient.

Caroline Gaskin has been chosen by Virgin Islands Montessori School and Peter Gruber International Academy as this year's Martin Luther King, Jr. Award recipient.

Upcoming Services, Community Programs, Learning and Events at
the Hebrew Congregation of St. Thomas



Cutting edge conversations in the Jewish world;
of interest to the general public as well.

The Shalom Hartman Institute and
The Hebrew Congregation of St Thomas are proud to present:

Together & Apart:

**What does it mean to be Jewish? Stateless for centuries, have we now found our place?
What does it mean to be at home? Where is that home for us?**

Explore the puzzle of peoplehood, and the complexity of identity:
Who are we? Do you have to *do* anything to be a Jew? What does it mean to belong?

Examine contemporary challenges: nationalism, antisemitism,
dual-loyalty and identity politics—and find new ways to face the future.

The Shalom Hartman Institute teaching method features short video presentations by some of the most creative thinkers in the Jewish world, personal grappling with traditional texts and other sources, and a dialog-based exploration of key topics and themes.

To participate in a Hartman iEngage course is an extraordinary experience.

Please join us as we bring
the Shalom Hartman Institute tradition
to St Thomas for the first time.

Tuesday Evenings, 6:30-8:00 PM

February 4, 11, 18 and 25

March 3, 10, 17 and 31

April 14, 21 and 28

May 5, 12 and 26

**Cost: Free (through subsidy from the Reform movement)
Suggested Donation: \$36 to cover drinks and snacks**

Meeting place will vary so registration is necessary;
RSVP by January 28 to info@synagogue.vi
or 340-774-4312



Make every session, or come when you can!

Central Themes include: The Meaning of Being at Home, Universalism and Particularism, Nationalism and Fascism, The Accusation of Disloyalty, Antisemitism and Anti-Zionism, The Moral Implications of Jewish Nationalism, and Taking Responsibility for Tomorrow.

BEER & WINE & VISPIRITS Festival

Sunday,
February 9, 2020
Yacht Haven Grande
12 - 4 pm

Music by
COOL SESSION

\$10 admission includes:
3 complimentary tickets for
food and drink, tasting cup
and bottle of water
Additional tickets
will be available
for sale

FOOD for sale

GAMES for children



<https://synagogue.vi/festival>

THE SHOPS
YACHT HAVEN GRANDE

**The Hebrew Congregation of St. Thomas
(St. Thomas Synagogue)**

Rabbi Michael L. Feshbach
Student Cantor Ella Gladstone Martin

Board Members:

Dorothy Isaacs, President
Alan Friedman, Vice-President
Lou Minion, Treasurer
Marilyn Blackhall, Lindsey Eilon, Penny Feuerzeig,
Matthew Krefetz, Liza Margolis, Donald Pomeranz,
Trudie Prior, Peter Rosen

A special thank you, on this occasion to:

Gylchris Sprauve, our accompanist,
who put extra time, spirit and energy into this service.

Luba Dolgopolsky,
our Cantorial Soloist, joining us for this service.

Talia Feshbach, our one-time Cantorial Soloist,
now away at college but home on island for this service.

Sherwin Williams,
for additional musical support

and many others who have lent their voices and spirit to this service.

Note from Rabbi Michael Feshbach:

Friends: This service is a blend of a community program which has been held, for many years, here at the Hebrew Congregation of St. Thomas, and the liturgy and much of the music sung at a similar service at my former congregation, Temple Shalom of Chevy Chase, MD. For the inspiration and many of the arrangements of that liturgy, and for the energy and creativity that led to it, I am deeply grateful to my former Cantor, Lisa Levine.

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

Kehilah Kedosha Beracha v'Shalom u'G'milut Chasadim