

Justice – only justice! – shall you pursue!

עֲדֹק עֲדֹק תִּרְדֹּף

(Deuteronomy 16:20)

Speaking Out for Justice: A Time for Action
A Service for Human Rights and Dignity in America
January 20, 2017

First they came for the Socialists, and I did not speak out –
Because I was not a Socialist.

Then they came for the Trade Unionists, and I did not speak out -
Because I was not a Trade Unionist.

Then they came for the Jews, and I did not speak out -
Because I was not a Jew.

Then they came for me – and there was no one left to speak for me.

–Martin Niemoller, Protestant Pastor

Shabbat Shalom and welcome to our special Shabbat Service “Speaking Out for Justice: A Time for Action.” There is great concern in our nation at this time when new leaders assume positions in our national government. Contrary to the Jewish values of human dignity and equality, some of them have spoken unfavorably about racial, ethnic, and national minorities; some have devalued women’s causes; some have refused to accept God’s divinity in members of the LGBTQ continuum; and there have been other manifestations of prejudice. All these have led to the creation of this service and to our encouraging members of Temple Beth El and the greater Jewish community to become involved in strengthening human rights in our nation.

The clergy of Temple Beth El and our Social Action Committee hope that we can inspire one another to act in positive ways for the benefit of our society.

We pray for our President, his advisors, and partners in Congress, members of our Armed Forces, and all those who labor on behalf of these United States of America. May they find the courage to listen to the words of the prophet Micah, who taught us to seek justice, to love mercy, and to walk humbly with the God in whose image we are all created.

* * * *

It is said that on Shabbat each of us receives a special gift. This gift is the “n’shamah y’terah”, literally, an “extra soul”, which adds special sanctity to our lives and enriches us greatly. It is the holiness of the Shabbat which lifts our everyday lives to a higher plane. Through Shabbat rest and meditation we see our lives - and on this special Shabbat, perhaps the lives of others - in a new light. We spend Shabbat in contemplation, ready for when we return to the everyday world, to undertake the challenges of elevating the life of each person on our planet.

Take a few moments now, before our service begins, to reflect on the week that has passed. Recall our accomplishments and our set-backs, our aspirations and our disappointments, for ourselves, our community, and our nation. Let us meditate on them, and offer the best that is in us, and the best that we have achieved, as a Shabbat offering to God.

V'ahavta L're'acha Kamocha (translated: "Love Your Neighbor as You Love Yourself"), words and music by Deborah Jacobson, Arr. By Beth Styles

REFRAIN: V'ahavta l're'acha kamocha (3X), Love your neighbor as yourself.

Be kind to all you meet. Give a smile to all you greet. And try to help someone in need.
You don't know where this good will lead. REFRAIN:

Say a prayer for all who are weak, asking God to grant them peace.
There's always something we can do. Love begins with me and you. REFRAIN:

Candle Lighting, adapted from Human Rights Shabbat, T'ruah

"In the beginning of God's creating of the heavens and earth, the earth was chaos and madness, with darkness over the watery deep... and God said, "Let there be light."

Our world sometimes seems to be nothing but chaos and madness, with injustice too deeply embedded, and too dark to wade into. But then, light breaks through the darkness. The Book of Proverbs teaches us, "The commandment is a flame, the Torah is light, and the way to life is standing up for just principles" (6:23).

Each mitzvah we perform is another candle; the more we do, the brighter is the light we shine on the world. For when we defend our fellow human beings, we fulfill the demand of Leviticus to push apathy away, and assume responsibility for what goes on in our world (19:16).

On this Shabbat of new beginnings and dedication, may we find rest and joy, as well as the inspiration to carry on, for as we learn in Pirkei Avot, "It is not our responsibility to finish the work, but neither are we free to give up on it" (2:21).

The Candle Blessings, music by Stacy Beyer

Baruch atah Adonai Eloheinu,
Melech Ha'olam asher kid'shanu
B'mitzvotav, v'tzivanu l'hadlik ner,
V'tzivanu, v'tzivanu, l'hadlik ner shel
Shabbat, shel Shabbat...

ברוך אתה יי אלהינו מלך העולם, אשר
קדשנו במצותיו, וצונו להדליק נר, וצונו,
וצונו להדליק נר של שבת, נר של שבת...

Blessed are you who commands us to kindle the lights of Shabbat.

Personal Commitment

Every person has been given free will. If I wish to turn to the good way and be righteous, I have the power to do so; and if I wish to turn to the evil way and be wicked, I am free to do that. Every person is capable of being righteous like Moses or wicked like Jeroboam, learned or ignorant, merciful, or cruel, mean or generous. Nobody forces me, or decides for me, or pulls me in one direction or the other; but I, by my own volition, choose the path I wish. (*Based on Maimonides, Mishneh Torah: Hilchot Teshuvah 5:1 f.*)

Shalom Aleichem, text traditional; music by Israel Goldfarb

Shalom aleichem, malachei hashareit,
malachei elyon, mimelech mal'chei
ham'lachim, hakadosh baruch hu.

שְׁלוֹם עֲלֵיכֶם, מַלְאָכֵי הַשָּׁרֵת, מַלְאָכֵי
עֲלִיוֹן, מִמְלֶכֶךְ מַלְכֵי הַמַּלְאָכִים, הַקָּדוֹשׁ בָּרוּךְ
הוּא.

Bo'achem l'shalom, malachei hashalom,
malachei elyon, mimelech mal'chei
ham'lachim, hakadosh baruch hu.

בּוֹאֲכֶם לְשָׁלוֹם, מַלְאָכֵי הַשָּׁלוֹם, מַלְאָכֵי
עֲלִיוֹן, מִמְלֶכֶךְ מַלְכֵי הַמַּלְאָכִים, הַקָּדוֹשׁ בָּרוּךְ
הוּא.

Barchuni l'shalom, malachei hashalom,
malachei elyon, mimelech mal'chei
ham'lachim, hakadosh baruch hu.

בְּרַכּוּנִי לְשָׁלוֹם, מַלְאָכֵי הַשָּׁלוֹם, מַלְאָכֵי
עֲלִיוֹן, מִמְלֶכֶךְ מַלְכֵי הַמַּלְאָכִים, הַקָּדוֹשׁ בָּרוּךְ
הוּא.

Tzeit'chem l'shalom, malachei hashalom,
malachei elyon, mimelech mal'chei
ham'lachim, hakadosh baruch hu.

צֵאתְכֶם לְשָׁלוֹם, מַלְאָכֵי הַשָּׁלוֹם, מַלְאָכֵי
עֲלִיוֹן, מִמְלֶכֶךְ מַלְכֵי הַמַּלְאָכִים, הַקָּדוֹשׁ בָּרוּךְ
הוּא.

Peace to you, ministering angels, messengers of the Most High; Come in peace, messengers of peace, messengers of the Most High;
Bless me with peace, messengers of peace, messengers of the Most High; May your departure be in peace, messengers of peace,
messengers of the Most High, of the Supreme Sovereign of Sovereigns, the Holy One of Blessing.

The Revelation at Sinai -- Our Human Responsibilities, adapted from Leviticus 19

The Eternal spoke to Moses, saying:

Speak to the whole community of Israel and say to them,

“Be holy, for I, the Eternal, am holy.

Revere your father and your mother, and observe My Sabbaths. When you reap your
harvest, leave the corners and the gleanings of the field for the poor and the stranger.

Do not steal; Do not deal deceitfully or falsely with one another.

Do not swear falsely by My name.

Do not defraud your neighbor; Do not commit robbery.

The wages of your workers shall not remain with you until morning.

You shall not insult the deaf or place a stumbling block before the blind.

You shall not render an unfair decision: Do not favor the poor or show deference to the rich; rather, judge your neighbor fairly.

Do not go about as a talebearer. Do not profit by the blood of your neighbor.

Do not hate your kinfolk in your heart.

Reprove your neighbor; you'll incur no guilt in doing so.

Do not take vengeance or bear a grudge against your kinfolk.

Love your neighbor as yourself: I am the Eternal.”

The Call to Worship, The Sh'ma and its Blessings

Barechu et Adonai Hamevorach,

Hamevorach.

Baruch Adonai Hamevorach l'olam,

l'olam va'ed.

Praise the Eternal to whom our praise is due now and forever!

בָּרְכוּ אֶת יְיָ הַמְּבֹרָךְ:

בְּרוּךְ יְיָ הַמְּבֹרָךְ לְעוֹלָם וָעֶד:

“To be hopeful in bad times is not just foolishly romantic. It is based on the fact that human history is a history not only of cruelty, but also of compassion, sacrifice, courage, kindness...

“What we choose to emphasize in this complex history will determine our lives. If we see only the worst, it destroys our capacity to do something. If we remember those times and places—and there are so many—where people have behaved magnificently, this gives us the energy to act, and at least the possibility of sending this spinning top of a world in a different direction.” (*Howard Zinn, You Can't Be Neutral on a Moving Train*)

Baruch Atah Adonai, Hama'ariv Aravim.

בְּרוּךְ אַתָּה יְיָ הַמַּעֲרִיב עֲרֵבִים.

Praised are You, Eternal One, who turns light to darkness, and darkness to light.

“We are simply seeking to bring into full realization the American Dream – a dream yet unfulfilled. A dream of equality of opportunity, of privilege and property widely distributed; a dream of a land where men no longer argue that the color of a man's skin determines the content of his character; the dream of a land where every man will respect the dignity and worth of human personality.” (*Martin Luther King, Jr., Nobel Prize Acceptance Speech – November 21, 1964*)

Baruch atah, Adonai, oheiv amo Yisrael.

בְּרוּךְ אַתָּה יְיָ אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

Praised are You, Eternal One, who loves Your people Israel.

Sh'ma Yisrael Adonai Eloheinu

Adonai Echad.

Baruch shem k'vod malchuto

L'olam va'ed.

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד:

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

Hear, O Israel, the Eternal is our God, the Eternal is One.

Blessed be the name of God's glory and sovereignty forever.

“Faith can give us courage to face the uncertainties of the future. It will give our tired feet new strength as we continue our forward stride toward the city of freedom. When our days become dreary with low-hovering clouds and our nights become darker than a thousand midnights, we will know that we are living in the creative turmoil of a genuine civilization struggling to be born.” (*Martin Luther King, Jr., Nobel Prize Acceptance Speech – November 21, 1964*)

Mi Chamocha (arr. Erik Contzius, based on We Shall Overcome)

“When your children witness your power they extolled You and gave you thanks.” And yet, we, God’s children, still need to experience God’s redemptive power in the world. We need hope, and we need faith. In the words of Dr. Martin Luther King, Jr, “With this faith we will be able to hew out of the mountain of despair a stone of hope. With this faith we will be able to transform the jangling discords of our nation into a beautiful symphony of brotherhood... With this faith, we will be able to work together, to pray together, to struggle together, to go to jail together, to stand up for freedom together, knowing that we will be free one day.”

Mi chamocha ba’eilim, Adonai?
Mi kamocha, nehdar bakodesh,
Nora t’hilot, oseh fehleh, nora t’hilot,
oseh fehleh?

מִי כַמֹּכָה בְּאֵלִים יְיָ, מִי כַמֹּכָה נֶאֱדָר
בְּקֹדֶשׁ, נוֹרָא תְהִלָּת, עֹשֶׂה פֶּלֶא.

Malchut’cha ra’u vanecha, bokei’ah yam
lifnei Moshe u’Miriam, zeh eili anu
v’amru, zeh eili anu v’amru.

מַלְכוּתְךָ רָאוּ בְנֵיךָ, בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה
וּמִרְיָם, זֶה אֱלֹהֵינוּ וְאַמְרוּ, זֶה אֱלֹהֵינוּ
וְאַמְרוּ:

Adonai yimloch l’olam, Adonai yimloch
l’olam, Adonai yimloch l’olam va’ed.

יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.

Who is like You, Eternal One, among the gods that are worshipped? Who is like You, majestic in holiness, awesome in splendor, doing wonders? Your people saw your sovereignty, splitting the sea before Moses and Miriam. “This is my God,” they exclaimed, and said, “The Eternal will reign for ever”.

And when this happens, and when we allow freedom to ring, when we let it ring from every village and every hamlet, from every state and every city, we will be able to speed up that day when all of God’s children, black men and white men, Jews and Gentiles, Protestants and Catholics, will be able to join hands and sing in the words of the old Negro spiritual: Free at last! Free at last! Thank God Almighty, we are free at last! (*Rev. Dr. Martin Luther King Jr, I Have a Dream, August 28, 1963*)

Praised are you, O God, who has redeemed Israel.

In the Jewish tradition, the separation between prayer and action is slight. We are mindful of the admonition in Isaiah where God says, “I don’t want your fast and your sacrifice. I want you to deal your bread to the hungry, tear apart the chains of the

oppressed.” And Leviticus 19 tells us that to be holy in the way God is holy means to set aside a corner of our fields for the poor and homeless, to pay the laborer a timely and fair wage, and to remove stumbling blocks. These are religious activities just as much as prayer is. They are all woven together.

After participating in the civil rights march in Selma, Alabama, Rabbi Abraham Joshua Heschel, one of this century’s great religious figures and a close colleague of Martin Luther King, Jr., said, “It felt like my feet were praying.” Prayer is not just the communication we have with God; it is also the work we do to make God’s values real to the world. I think God listens to both kinds of prayer with equal joy. (*Rabbi David Saperstein, Former Director, Religious Action Center for Reform Judaism*)

Total Praise, Music by Richard Smallwood; Text based on Psalms 118 and 121

Lord, I will lift my eyes to the hills
Knowing my help is coming from You.
Your peace you give me in time of the storm.
You are the source of my strength,
You are the strength of my life.
I lift my hands in total praise to You.

Esa einai el he’harim, me’ayim yavo ezri.
Ezri me’im, me’im Adonai.
Ozi v’zimrat Yah, vay’hee lee liy’shuah.
Eli atah v’odeka. Amen.

אֶשָּׂא עֵינַי אֶל-הַהָרִים מֵאֵין יָבֹא עֲזָרִי;
עֲזָרִי מֵעַם יְהוָה, אָמֵן.
עֲזֵי וְזִמְרַת יְהוָה וַיְהִי-לִי לִישׁוּעָה.
אֱלֹהֵי אֲתָנָה וְאוֹדֶךָ. אָמֵן.

Source of all goodness, as we join in Shabbat worship,
We ask Your blessings.
Grant us health enough to perform our daily tasks,
Wealth enough to answer our needs,
Compassion enough to feel the needs of others.
Give us strength enough to recognize our faults,
Wisdom enough to understand Your laws,
Loyalty enough to discharge our duties.
Give us courage enough to be true to the best within us,
Charity enough to see the best in others.
Give us patience enough not to become discouraged,
Hope enough to overcome all fears for the future,
And faith enough to feel Your presence.

(*Anonymous, Shabbat Service Readings, Princeton University*)

T'filah, Avot, Reform liturgy

Adonai, s'fatai tiftach, ufi yagid
t'hilatecha.

אֲדֹנָי שְׁפֹתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ.

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

Baruch atah Adonai, Eloheinu, Veilohei
avoteinu v'imoteinu. Elohei Avraham,
Elohei Yitzchak, Veilohei Yaakov, Elohei
Sarah, Elohei Rivkah, Elohei Rachel,
Veilohei Leah, Haeil HaGadol HaGibor
v'HaNorah Eil Eilyon, gomeil chasadim
tovim v'konei hakol v'zocheir chasdei
avot v'imahot, u'meivi g'ulah livnei
v'neihem l'maan sh'mo b'ahavah. Melech
ozeir u'moshia umagein. Baruch atah
Adonai, magein Avraham v'ezrat Sarah.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
וְאִמּוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק,
וְאֱלֹהֵי יַעֲקֹב. אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,
אֱלֹהֵי רָחֵל וְאֱלֹהֵי לֵאָה. הָאֵל הַגָּדוֹל
הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסֵדֵי אֲבוֹת
וְאִמּוֹת, וְיַמְבִּיא גְּאוּלָּה לְבָנֵי בְּנֵיהֶם לְמַעַן
שְׁמוֹ בְּאַהֲבָה: מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן:
בָּרוּךְ אַתָּה יְיָ, מֶגֶן אַבְרָהָם וְעִזְרַת שָׂרָה:

Blessed are You, Eternal 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, Eternal One, Abraham's Shield, Sarah's Help.

Hillel used to say: "If I am not for myself, who will be for me? And if I am for myself alone, then what am I? And, if not now, when?"

It is generally understood that Hillel's famous statement refers to "myself/me", the individual. However, one might look at the three phrases with the interpretation of "me" being the collective, of Jews everywhere:

If we (the Jewish community) are not for ourselves, who will be for us?

And if we (the Jewish community) are for ourselves alone, then what are we?

And, if not now, when (and how will we respond)?

(Yaakov Astor)

Strange is our situation here upon earth. Each of us comes for a short visit, not knowing why, yet sometimes seeming to devise a purpose. From the standpoint of daily life, however, there is one thing we know:

That Man is here for the sake of other Men... Above all, for those upon whose smile and well-being our own happiness depends, and also for the countless unknown souls with whose fate we are connected by a bond of sympathy.

Many times a day I realize how much my own outer and inner life is built upon the labors of my fellow men, both living and dead, and how earnestly I must exert myself in order to give in return as much as I have received.

(Albert Einstein)

Shalom rav al Yisrael am'chah tasim
l'olam. Ki ata hu melech adon l'chol
hashalom. V'tov b'einehchah l'vareich et
amchah Yisrael b'chol eit u v'chol sha'ah
bishlomechah. Baruch atah, Adonai,
ham'vareich et amo Yisrael bashalom.

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ יְיָ שֵׁשׁ לְעוֹלָם,
כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל הַשָּׁלוֹם.
וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמָּךְ יִשְׂרָאֵל, בְּכָל
עֵת וּבְכָל שָׁעָה בְּשָׁלוֹמָךְ. בָּרוּךְ אַתָּה יְיָ,
הַמְבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

O Sovereign Source of peace, let Israel Your people know enduring peace,
for it is good in Your sight to bless Israel and all peoples continually with peace.
We praise You, Eternal One: You bless Israel with peace.

We oughtn't pray for what we've never known,
And humanity has never known: unbroken peace, unmixed blessing.

No.

Better to pray for pity,
for indignation, discontent, the will to see and touch,
and the power to do good and make new.

(Rabbi Stanley Chyet)

Quiet Reflection by Paul Mendes Flohr, on the writings of Martin Buber:

Preserving the integrity of one's own experience – one's own tale and history –
“inclusion” thus transcends mere sympathy or empathy, the identification with the feelings
of the other. For it implies, as Buber told the young man, “the seeing of (the other's) eyes
and even how those eyes (see) you,” while never ceasing to claim the existential reality of
one's own vision. Inclusion of the other requires what Buber called “imagining the real,”
the “making present” to and in oneself the reality – the tale – of the other.

[Buber wrote] “Imagining the real means that I imagine to myself what the other
man is at this moment wishing, feeling, perceiving, thinking; and not as a detached content
but in his very reality, that is, as a living process in this man. At such moment something
can come into being which cannot be built up in any other way.”

Imagining the reality of the other, his or her tale becomes part of our own. We have
reached “the narrow ridge” upon which the life of dialogue unfolds. Buber employed the
image of the narrow ridge for in reaching out to the other we might readily stumble and
confuse dialogue with self-denial for the sake of the other. But genuine dialogue, Buber
insisted, does not lead to the negation of one's self, to a gratuitous self-abnegation and
rejection of one's own story. On the contrary: In dialogue, two distinct human beings
encounter one another, both jealously seeking to affirm the reality of their existence and
tale.

Oseh shalom bimromav, hu ya'aseh
shalom aleinu, v'al kol Yisrael, v'al kol
yoshvei tevel, v'imru: Amen.

עֹשֶׂה שָׁלוֹם בְּמִרְמָוָה, הוּא יַעֲשֶׂה שָׁלוֹם
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְעַל כָּל יוֹשְׁבֵי תֵבֶל,
וְאָמְרוּ אָמֵן.

May the One who makes peace in heaven make peace for us, for all Israel,
for all those who dwell in the world, and we say, Amen.

Kiddush For Erev Shabbat - Sanctification of God

Baruch atah Adonai, Eloheinu Melech
ha'olam borei p'ri hagafen. Baruch atah
Adonai, Eloheinu Melech ha'olam, asher
kid'shanu b'mitzvotav v'ratza vanu,
v'Shabbat kadsho b'ahava uv'ratzon
hinchilanu, zikaron l'ma'aseh v'reishit. Ki
hu yom t'chila limikra'ei kodesh, zaycher
l'tzi'at mitzrayim. Ki vanu vacharta
v'otanu kidashta mikol ha'amim.
V'shabbat kod'sh'cha b'ahava uvratzon
hinchaltanu. Baruch atah Adonai,
m'kadesh hashabbat.

ברוך אתה יי אלהינו מלך העולם, בורא
פרי הגפן. ברוך אתה יי אלהינו מלך
העולם, אשר קדשנו במצותיו ורצה בנו,
ושבת קדשו באהבה וברצון הנחילנו
זכרון למעשה בראשית, כי הוא יום
תחלה למקראי קדש, זכר ליציאת
מצרים, כי בנו בחרת ואותנו קדשת מכל
העמים, ושבת קדשך באהבה וברצון
הנחלתנו. ברוך אתה יי, מקדש השבת.

Praised are You, Eternal our God, Sovereign of the Universe, who creates the fruit of the vine. Praised are You, Eternal our God, Sovereign of the Universe, who made us holy with sacred obligations and favored us, and gave us our holy Shabbat, in love and favor, to be our heritage, as a reminder of the Creation. It is the foremost day of the holy festivals, marking the Exodus from Egypt. For out of all the nations You chose us and sanctified us, and You gave us Your holy Shabbat, in love and favor, as our heritage. Praised are you, Eternal One, Who sanctifies the Shabbat.

Guest speaker Lester Pines

In his law practice, Mr. Pines has been very active, including in federal court and before the Wisconsin Supreme Court, on major civil rights issues such as voting rights, marriage equality, women's reproductive freedom and collective bargaining. He has been honored by the Jewish Federation of Madison, Fair Wisconsin, the NAACP and the University of Wisconsin Law School, and he has been named a Leader in the Law, a member of the American College of Trial Lawyers, a Wisconsin Super Lawyer and is listed in Best Lawyers in America. He is a member of Temple Beth El and a board member and former president of the Jewish Federation of Madison. He has also chaired the Jewish Federation's Community Relations Committee. Pines grew up in St. Louis and he earned his BA in history and his law degree at UW-Madison. He and his wife Roberta Gassman have lived in Madison since attending UW and they have two grown daughters and three grandchildren.

Eilu Devarim, text, adapted from Mishnah Pe'ah 1:1; Music by Ben Steinberg

Eilu devarim she'ein lahem shi'ur: ha'peah v'habikurim v'haray'aon. Ug'milut chasadim, ug'milut chasadim, v'talmud Torah. Eilu devarim she'adam ochel peiroteihem ba'olam hazeh, v'hakeren kayemet lo la'olam haba: kibud av va'eim, va'ha'va'at shalom bein adam lachaveiro; ug'milut chasadim, ug'milut chasadim, v'talmud Torah.

אלו דברים שאין להם שאור. הפאה והבכורים והראיון. וגמילות חסדים, וגמילות חסדים, ותלמוד תורה. אלו דברים שאדם אוכל פירותיהם בעולם הזה והקורן קיימת לו לעולם הבא: כבוד אב ואם... והבאת שלום בין אדם לחברו, וגמילות חסדים, וגמילות חסדים, ותלמוד תורה.

The following are commandments for which there are no prescribed measures: the crops on the border of the field to be left for the poor and the stranger, the gift of first-fruits, the pilgrimage offerings brought to the ancient Temple on the three Festivals, deeds of lovingkindness, and the study of Torah. In fulfilling the following commandments one enjoys the yield in this world while the real treasure remains for all eternity: honoring father and mother, performing deeds of lovingkindness, arriving early for study morning and evening, showing hospitality to strangers, visiting the sick, helping the bride, attending the dead, praying with devotion, and making peace between individuals. And the merit of Torah study is equal to all of these.

Our Tasks from This Day Forward

A Prayer for Healing and Wholeness

Mishebeirach Avoteinu,
M'kor Habrachah L'imoteinu

מִי שְׁפִירָךְ אֲבוֹתֵינוּ
מִקּוֹר הַבְּרָכָה לְאִמּוֹתֵינוּ

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.

Mishebeirach Imoteinu,
M'kor Habrachah La'avoteinu

מִי שְׁפִירָךְ אִמּוֹתֵינוּ
מִקּוֹר הַבְּרָכָה לְאֲבוֹתֵינוּ

Bless those in need of healing
With r'fuah sh'leimah.
The renewal of body, the renewal of spirit, and let us say, Amen.

A Call for a Future United

And then all that has divided us will merge
And then compassion will be wedded to power
And then softness will come to a world that is harsh and unkind
And then both men and women will be gentle
And then both women and men will be strong
And then no person will be subject to another's will
And then all will be rich and free and varied
And then the greed of some will give way to the needs of many
And then all will share equally in the Earth's abundance
And then all will care for the sick and the weak and the old
And then all will nourish the young
And then all will cherish life's creatures
And then everywhere will be called Eden once again. (*Judy Chicago, 1979*)

Aleinu l'shabeiach la'adon hakol; lateit
g'dula l'yotzeir b'reishit. Shehu noteh
shamayim v'yoseid aretz, umoshav y'karo
bashamayim mima'al, ushchinat uzo
b'govhei m'romim; hu eloheinu, ein od.
Va'anachnu kor'im umishtachavim
umodim lifnei melech, malchei
ham'lachim, hakadosh baruch hu.

עלינו לשבוע לאדון הכל, לתת גְּדֻלָּה
ליוצר בְּרֵאשִׁית. שֶׁהוא נוֹטֶה שָׁמַיִם וְיָסַד
אֶרֶץ, וּמוֹשָׁב יָקָרוֹ בַּשָּׁמַיִם מִמַּעַל, וּשְׁכִינַת
עֵז בְּגִבְהֵי מְרוֹמִים, הוא אֱלֹהֵינוּ אֵין עוֹד.
וְאֵנְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים, לִפְנֵי
מֶלֶךְ, מַלְכֵי הַמַּלְאָכִים, הַקָּדוֹשׁ בְּרוּךְ הוּא.

It is our responsibility to praise the Sovereign of all, to acclaim the greatness of the One who forms all creation, who spread out the heavens, established the earth, whose dwelling is in the heavens above, and whose powerful Presence is in the highest heights. The Eternal is our God, there is none else. Therefore, we bend the knee, and bow, and give thanks, before the sovereign, the ruler of ruler, the Holy One of Blessing.

As we enter this Shabbat and are on the cusp of new political leadership we pray for a unifying vision based on the Declaration of Independence.

Mi she'beirach Avoteinu v'Imoteinu - May the One who blessed our founding fathers and mothers bless us as well, with comfort and inspiration as we begin this new year.

We believe that some truths are self-evident, all people, in our many glorious manifestations, are created equal. We are all endowed by our Creator with certain unalienable Rights, Life, Liberty and the pursuit of Happiness.

The burden upon our shoulders is to remember the wisdom and courage of those who came before us, who dared to dream of a better future. Yet, to remember is not enough. In each generation we are called to take action, to preserve and protect the fragile dreams upon which our nation was founded.

In seasons of turbulence, we pray for a steady hand to guide our ship.

As storms of anger rage, we pray for sanctuary.

As fists clench, we pray for open hearts.

When sharp words slash like swords, we pray to transform them into plowshares to sow seeds of understanding and respect.

Now is not the time to avert our gaze from what troubles our hearts.

Now is the time to build friendships, not walls.

Now is the time to fiercely protect the earth that sustains us.

Now is the time to honor with our words, and with our actions, the spark of holiness that resides in every human being.

And by so doing, we honor our country, our children and our Creator.

(Rabbis Mona Alfi and Nancy Welschler)

V'ne'emar, text liturgy, music by Michael Isaacson

V'ne'emar: v'haya Adonai l'melech al kol
ha'arets; bayom hahu yih'yeh Adonai
echad, ush'mo echad.

וְנֵאֱמָר, וְהָיָה יי לְמֶלֶךְ עַל כָּל הָאָרֶץ, בַּיּוֹם
הַהוּא יְהִי יי אֶחָד, וּשְׁמוֹ אֶחָד:

As it has been said, "So it will occur that the Eternal will rule over all the earth.

On that day the Eternal will be one, and God's name will be one.

The Mourner's Kaddish

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֻלְמָא דִּי בְּרָא כְרַעוּתָהּ, וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעֻגְלָא וּבְזִמְנוֹ קָרִיב וְאִמְרוּ אָמֵן:

Yitgadal v'yitkadash, sh'mei rabah. B'almah di v'rah chirutei v'yamlich malchutei.
B'chayeichon u'vyomeichon u'vichayei d'chol beit Yisrael, ba'agalah uvizman kariv,
v'imru, Amen.

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמֵי עֻלְמָיָא:

Y'hei sh'mei rabah m'vorach l'alam ul'almei almayah.

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרומֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ:
הוּא לְעֻלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא, תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְּאִמְרוּ בְּעֻלְמָא, וְאִמְרוּ אָמֵן:

Yitbarach v'yishtabach v'yitpaar v'yitromam v'yitnasei, v'yithadar v'yitaleh v'yithalal
sh'mei d'kudshah, brich'hu. L'eilah min kol birchatah v'shiratah, tushb'chahtah
v'nechematah, da'amiran b'almah, v'imru, Amen.

יְהִי שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן:

Y'hei sh'lamah rabah min sh'mayah v'chayim aleinu v'al kol yisrael, v'imru, Amen.

עֲשֵׂה שָׁלוֹם בְּמִרְמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְעַל כָּל יוֹשְׁבֵי תֵבֶל, וְאִמְרוּ
אָמֵן:

Oseh shalom bimromav, hu ya'aseh shalom, aleinu v'al kol yisrael, v'al kol yoshvei tevel,
v'imru, Amen.

May the great Name of God be exalted and sanctified, throughout the world, which God has created according to divine will. May God's sovereignty be established in your lifetime and in your days, and in the lifetime of the entire household of Israel, swiftly and in the near future; and say, Amen. May God's great name be blessed, forever and ever. Blessed, praised, glorified, exalted, extolled, honored, elevated and lauded be the Name of the holy one, Blessed is God, above and beyond any blessings and hymns, praises and consolations which are uttered in the world; and say Amen. May there be abundant peace and life from the heavens, upon us and upon all Israel; and say, Amen. May the one who makes peace in the high and holy places, bring peace upon us, upon all Israel, and upon all the people of the world; and say Amen.

Conclusion

May God bless us with discomfort:

At easy answers, half-truths, and superficial relationships,
So that we may live deep within our heart.

May God bless us with anger:

At injustice, oppression and exploitation of people,
So that we may work for justice, freedom and peace.

May God bless us with tears:

To shed for those who suffer pain, rejection, starvation and war,
So that we may reach out our hand to comfort them,
And to turn their pain into joy.

And may God bless us with enough foolishness to believe that we can make a difference in
the world,

So that we can do what others claim cannot be done.

Amen.

(A Franciscan Benediction)

Gesher tzar me'od, text Rabbi Nachman of Bratzlav, music by B. Chait

Kol ha'olam kulo gesher tzar me'od
Gesher tzar me'od, gesher tzar me'od.

Kol ha'olam kulo gesher tzar me'od
Gesher tzar me'od.

V'ha'ikar, v'ha'ikar, lo l'facheid klal. (2X)

כל העולם כולו גֶּשֶׁר צָר מְאוּד, וְהַעֲיָקָר -
לֹא לִפְחֹד כָּלֵל.

The whole world is only but a narrow bridge, and the most important thing is not be overwhelmed by fear.

See the next page for suggestions
on how to be involved beginning tomorrow!

Temple Beth El is a member of Wisconsin Faith Voices for Justice (WVJ), and in the wake of WVJ's "Faith Leaders Statement and Proposed Proclamation Against Hate" (wisconsinfaithvoicesforjustice.weebly.com/voices-for-justice-blog/faitlh-leaders-statement-against-hate), WVJ convened a group of clergy and people of faith to build an interfaith movement against hate in Dane County and around our state. The goal is to foster trust, build relationships, and create a strong interfaith community that will support and assist each other in the challenging times ahead. We are calling this movement Faith Leaders Building Community, Standing Together. From that initial meeting these six ideas for actions were brought forth; the Social Action Committee of Temple Beth El adds a seventh:

- Establish an "ANTI-HATE REGISTRY" to counter proposals from the new Administration to create a Muslim registry; and to advocate for policies that promote inclusion and diversity
- Provide information, training and support for SANCTUARY Congregations
- Create Forward Together Wisconsin – A Moral Movement, which will plan a series of rallies and other PUBLIC ACTIONS at the state capitol, similar to North Carolina's Moral Mondays Movement.
- TRAININGS ON FAITH-BASED ADVOCACY and COMMUNITIES OF RESISTANCE
- INTERFAITH COMMUNITY BUILDING events, Sacred Site visits or Open House programs to learn about our different faiths in an atmosphere of fellowship as an avenue to build communities of trust and solidarity.
- Wisconsin Faith Voices for Justice RAPID RESPONSE ADVOCACY TEAM – receive urgent action alerts on legislation needing immediate attention.
wisconsinfaithvoicesforjustice.weebly.com/sign-up-now---follow-the-action.html
- REFUGEE ADVOCACY with Jewish Social Services on behalf of new refugees arriving into the Madison area.

**If you wish to be involved
in any of these initiatives,
please sign-up on the sheets provided tonight.**

[Mordechai said to Esther his niece:] If you remain silent at this time, relief and deliverance for the Jews will arise from another place, but you and your father's family will perish. Who knows? Perhaps you have come to your royal position for this very occasion! (Esther 4:14)

When a stranger lives with you in your land,
you shall not wrong him.
The stranger who lives with you shall be like one of
your citizens
You shall love her as yourself,
for you were strangers in the land of Egypt.
I, the Eternal, am your God. (Leviticus 19:33)

Justice – only justice! –
shall you pursue!

צֶדֶק צֶדֶק תִּרְדֹּף

(Deuteronomy 16:20)