



DR. MARTIN LUTHER KING, JR.

SHABBAT OF INTERFAITH HARMONY

JANUARY 14 - 16, 2022

**Thank you for choosing to celebrate
and honor the legacy of
Dr. Martin Luther King, Jr.
with us this weekend!**

Shabbat of Interfaith Harmony

Friday, January 14 at MLRT

7:30 pm Friday Night Shabbat Service

Saturday, January 15 at Beth Am Israel

9:00 am Interfaith Torah Study

9:00 am Special Tefilah B'Kavanah "Songs of Protest and Freedom"

10:00 am Shabbat Service

Sunday, January 16 at Zion Baptist Church

10:30 am Sunday Service

Visit mlrt.org/mlk2022 for virtual service links

Day of Service

Monday, January 17

Beth Am Israel: In-Person and Online Events

bethamisrael.org/event/mlk-day-of-service-2022/

MLRT: In-Person and At-Home Projects

mlrt.org/mlk2022

We Shall Overcome

We shall overcome

We shall overcome

We shall overcome some day

Oh, deep in my heart

I do believe

We shall overcome some day

We shall live in peace

We shall live in peace

We shall live in peace some day

Oh, deep in my heart

I do believe

We will live in peace some day

We are not afraid

We are not afraid

We are not afraid today

Oh, deep in my heart

I do believe

We shall overcome some day

We shall overcome

We shall overcome

We shall overcome some day

Oh, deep in my heart

I do believe

We shall overcome some day



Announcements- Congregational Leaders

And so I can still sing "We Shall Overcome." We shall overcome because the arc of the moral universe is long but it bends toward Justice. We shall overcome because Carlyle is right, "No lie can live forever." We shall overcome because William Cullen Bryant is right, "Truth crushed to earth will rise again." We shall overcome because James Russell Lowell is right, "Truth forever on the scaffold, Wrong forever on the throne — Yet that scaffold sways the future." 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 discourse of our nation into a beautiful symphony of brotherhood. With this faith, we will be able to speed up the 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 live together as brothers and sisters, all over this great nation. That will be a great day, that will be a great tomorrow. In the words of the Scripture, to speak symbolically, that will be the day when the morning stars will sing together and the sons [children] of God will shout for joy!

Dr. King, Stanford University, April 1967



Siyahamba, ekukanyen' kwenkos', Siyahamba, ekukanyen' kwenkos',
Siyahamba, ekukanyen' kwenkos', Siyahamba, ekukanyen' kwenkos',
Siyahamba, siyahamba, oh, Siyahamba ekukanyen' kwenkos'.
Siyahamba, siyahamba, oh, Siyahamba ekukanyen' kwenkos'.

We are marching in the light of God. We are marching in the light of God.
We are marching in the light of God. We are marching in the light of God.
We are marching, we are marching, ooh, We are marching in the light of God.
We are marching, we are marching, ooh, We are marching in the light of God.

*Lechu neranena L'Adonai, nari-ah
letzur yisheimu. Ne-kad-ma fa-nav
b'todah, beez-me-rote na-ri-ah lo.*

לְכוּ נִרְנְנָה לַיהוָה, נִרְיָעָה לְצוּר
יִשְׁעֵינוּ. נִקְדְּמָה כְּנֵירוֹ בְּתוֹדָה,
בְּזִמְרוֹת נִרְיָע לּוֹ.

Come let us sing to God, acclaim the Rock of our redemption.
Draw near to God with songs of praise!

We aren't engaged in any negative protest and in any negative arguments with anybody. We are saying that we are determined to be men. We are determined to be people. We are saying -- We are saying that we are God's children. And that we are God's children, we don't have to live like we are forced to live.

Now, what does all of this mean in this great period of history? It means that we've got to stay together. We've got to stay together and maintain unity. You know, whenever Pharaoh wanted to prolong the period of slavery in Egypt, he had a favorite, favorite formula for doing it. What was that? He kept the slaves fighting among themselves. But whenever the slaves get together, something happens in Pharaoh's court, and he cannot hold the slaves in slavery. When the slaves get together, that's the beginning of getting out of slavery. Now let us maintain unity.... Like anybody, I would like to live a long life. Longevity has its place. But I'm not concerned about that now. I just want to do God's will. And He's allowed me to go up to the mountain. And I've looked over. And I've seen the Promised Land. I may not get there with you. But I want you to know tonight, that we, as a people, will get to the promised land!

Dr. King, Memphis, TN, April 3, 1968

*Baruch ata Adonai, Eloheinu Melech
ha-olam, asher kidshanu b'mitzvotav
vitzivanu l'hadlik ner shel Shabbat.*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ, וְצִוֵּנוּ
לְהַדְלִיק נֵר שֶׁל שַׁבָּת.

Blessed are You, God, Sovereign of the universe, who sanctified us with the
commandment of lighting Shabbat candles.

*Baruch atah, Adonai Eloheinu, Melech
haolam, borei p'ri hagafen.*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בּוֹרֵא פְּרֵי הַגָּפֶן.

*Baruch atah, Adonai Eloheinu, Melech
haolam, asher kid'shanu b'mitzvotav
v'ratzah vamu, v'Shabbat kodsho
b'ahavah uv'ratzon hinchilanu, zikaron
l'maaseih v'reishit. Ki hu yom t'chilah
l'mikra-ei kodesh, zecher litziat
Mitzrayim. Ki vanu vacharta, v'otanu
kidashta, mikol haamim. V'Shabbat
kodshecha b'ahavah uv'ratzon
hinchaltanu. Baruch atah, Adonai,
mekadeish haShabbat.*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ וְנָרְצָה בְּנוֹ, וְשַׁבָּת
קִדְּשׁוּ בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָנוּ זְכוֹרֹן
לְמַעֲשֵׂה בְּרֵאשִׁית, כִּי הוּא יוֹם תְּחִלָּה
לְמִקְרָאֵי קֹדֶשׁ, זְכוֹר לְיִצְיַאת מִצְרַיִם, כִּי
בָּנוּ בְּחַרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל הָעַמִּים,
וְשַׁבָּת קִדְּשָׁתָּ בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָתָנוּ.
בְּרוּךְ אַתָּה יי, מְקַדֵּשׁ הַשַּׁבָּת.

Blessed are You, Adonai our God, Sovereign of all, Creator of the fruit of the vine.

Blessed are You, Adonai our God, Sovereign of all, who finding favor with us,
sanctified us with mitzvot. In love and favor, You made the holy Shabbat our
heritage as a reminder of the work of Creation. As first among our sacred days, it
recalls the Exodus from Egypt. You chose us and set us apart from the peoples. In
love and favor You have given us Your holy Shabbat as an inheritance. Blessed are
You, Adonai, who sanctifies Shabbat.

*Yitbarach v'yishtabach v'yitpaar v'yitromam v'yitnasei, v'yit'hadar v'yitaleh
v'yit'halal sh'mei d'kud'sha 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.

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.

May there be abundant peace from heaven, and life, for us and all Israel.
To which we say: Amen.

May the One who creates harmony on high, bring peace to us and to all Israel.
To which we say: Amen.

Let us now praise the Sovereign of the universe, and proclaim the greatness of the Creator 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, acknowledge the supreme Sovereign, the Holy One of blessing.

Thus it has been said, Adonai will be Sovereign over all the earth. On that day, Adonai will be one, and God's Name will be one.

Mourner's Kaddish

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי בְרָא כְרַעוּתָהּ, וְיִמְלִיךָ מַלְכוּתָהּ
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעַגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ
אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלְמֵי וְלְעֵלְמֵי עֵלְמֵיָא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ
דְקַדְשָׁא בְרִיךְ הוּא, לְעֵלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנִחְמָתָא,
דְאָמִירָן בְּעֵלְמָא, וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא, וְחַיִּים עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ
אָמֵן.

*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 uviz'man kariv,
v'im'ru: Amen.*

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

לְכָה דוּדֵי לְקִרְאֵת כְּלָהּ. פְּנֵי שַׁבַּת נְקַבְּלָהּ:
שְׁמוֹר וְזָכוֹר בְּדַבּוּר אֶחָד, הַשְּׁמִיעֵנוּ אֵל אֶחָד וְשְׁמוֹ אֶחָד.
לְשֵׁם וּלְתַפְאֵרֶת וּלְתִהְיֶה:

לְכָה דוּדֵי לְקִרְאֵת כְּלָהּ. פְּנֵי שַׁבַּת נְקַבְּלָהּ:

לְקִרְאֵת שַׁבַּת לְכוּ וְנִלְכְּהָ. כִּי הִיא מְקוֹר הַבְּרָכָה. מֵרֵאשׁ מְקַדֵּם נְסוּכָה.
סוּף מַעֲשֵׂה בְּמַחְשָׁבָה תִּחְלָה:

לְכָה דוּדֵי לְקִרְאֵת כְּלָהּ. פְּנֵי שַׁבַּת נְקַבְּלָהּ:

הַתְּעוֹרְרֵי הַתְּעוֹרְרֵי. כִּי בָּא אֲוֵרָה קוֹמֵי אֲוֵרֵי. עוֹרֵי עוֹרֵי שִׁיר דְבָרֵי.
כְּבוֹד יִי עֲלֵיךָ נִגְלָה.

לְכָה דוּדֵי לְקִרְאֵת כְּלָהּ. פְּנֵי שַׁבַּת נְקַבְּלָהּ:

בּוֹאֵי בְּשְׁלוֹם עֲטֻרַת בְּעֵלְהָ. גַּם בְּשִׁמְחָה וּבְצַהֲלָהּ. תוֹף אָמוּנֵי עִם סִגְלָה.
בּוֹאֵי כְּלָהּ, בּוֹאֵי כְּלָהּ:

לְכָה דוּדֵי לְקִרְאֵת כְּלָהּ. פְּנֵי שַׁבַּת נְקַבְּלָהּ:

Lechah dodi, likrat kalah penei shabat nekabelah

*Shamor vezachor bedibur echad hishmi'anu el hameyuchad Adonai echad
ush'mo echad leshem uletiferet velitehilah*

Lechah dodi, likrat kalah penei shabat nekabelah

*Likrat shabat lechu venelchah ki hi mekor hab'rachah merosh mikedem
nesuchah sof ma'aseh bamach'shavah techilah*

Lechah dodi, likrat kalah penei shabat nekabelah

Hitoreri, hitoreri, ki ba orech, kumi uri, uri, uri, shir daberi, kevod Adonai alaich nig'lah.

Lechah dodi, likrat kalah penei shabat nekabelah

Boi beshalom ateret ba'alah, gam besimchah uvetzahalah toch emunei am segulah, boi kalah, boi, kalah.

Lechah dodi, likrat kalah penei shabat nekabelah

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; glory and praise are God’s.

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 in faith. Enter, O bride! Enter, O bride!

La, la, la...

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?

Barchu et Adonai ham 'vorach.

*Barchu Adonai ham 'vorach l'olam
va-ed.*

בְּרַכּוּ אֶת יְיָ הַמְּבָרָךְ.
בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד.

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

*Aleinu leshabeach la-Adon haKol,
laTet g'dulah l'yotzer b'reshit She'lo
asanu k'goyei haAratzot, ve'lo samanu
k'mishp'hot haAdama She'lo sam
chelkeinu kahem VeGoraleinu k'chol
hamonam VaAnachnu korim
uMistachavim uModim Lifnei Melech
Malchei haM'lachim haKadosh Baruch
Hu. VaAnachnu korim uMistachavim
uModim Lifnei Melech Malchei
haM'lachim haKadosh Baruch Hu.*

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לְתַת גְּדֻלָּה
לְיוֹצֵר בְּרֵאשִׁית, שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי
הָאֲרָצוֹת, וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת
הָאֲדָמָה, שֶׁלֹּא שָׁם חִלְקֵנוּ כֶּהֱם, וְגֵרְלֵנוּ
כְּכֹל הַמוֹנָם, וְאֲנַחְנוּ כּוֹרְעִים
וּמִשְׁתַּחֲוִים וּמוֹדִים, לְפָנֵי מֶלֶךְ מַלְכֵי
הַמַּלְכִּים, הַקְּדוֹשׁ בְּרוּךְ הוּא.

God has a great plan for this world. His purpose is to achieve a world where all men will live together as brothers, and where every man recognizes the dignity and worth of all human personality. He is seeking at every moment of His existence to lift men from the bondage of some evil Egypt, carrying them through the wilderness of discipline, and finally to the promised land of personal and social integration. May it not be that this is entirely within the realm of possibility? I prefer to live by the faith that the kingdoms of this world shall become the kingdoms of our Lord, and He shall reign for ever and ever!

Dr. King, NY, NY, May 1956

*Vene'emar: vehayah adonai lemelech
al kol ha'aretz, bayom hahu yiheyeh
adonai echad u'shemo echad.*

וְנֵאמַר, וְהָיָה יְיָ לְמֶלֶךְ עַל כָּל הָאֲרָץ,
בַּיּוֹם הַהוּא יְהִיָּה יְיָ אֶחָד, וּשְׁמוֹ אֶחָד.

Bridge Over Troubled Water

I won't (leave it alone)
(Why don't you, why don't you, let it be?)
(Still water run deep, yes it do)
I know that
(Whoa-o-o-yeah)
If you only believe

Said I wouldn't (leave it alone)
(Why don't you, why don't you, let it be?)
(Still water run deep)
Yes it do
(Yes it do' whoa-oh-ho yeah)
If you only believe

When you're down and out
When you're on the street
When evening falls so hard
I will comfort you
I'll take your part
Oh when darkness comes
And pain is all, is all around

Just like a bridge over troubled water
I will lay me down
(Like a bridge)
Just like a bridge
(Over troubled) over troubled water
I will lay me down

Sail on silver girl
Sail on by
Your time has come to shine
All of your dreams are on their way
(See how they shine?)
Ooh and if you ever need a friend
(Need a friend)
Look around, I'm sailing right behind

Just like a bridge
Over troubled water
I'll be there to lay me down
(Like a bridge)
Like a bridge over (troubled water)
troubled water
I will lay me down
Ooh I'll be your bridge
Yes I will

Said I wouldn't
(Leave it alone)
Well (why don't you, why don't you, let it be?)
(Still water run deep)
I know that
(Yes it do) yeah (oh-oh-oh yeah)
Still water (don't trouble the water)
Yeah
(Leave it alone, why don't you, why don't you, let it be)
Talking 'bout still water
(Still water run deep)
You know they run deep
(Yes it do, oh-ho-ho-yeah)
Well I'm gonna be your bridge yeah!
(Don't trouble the water)
The troubled water (leave it alone)
Oh!
(Why don't you, why don't you, let it be?)
Come on come on
Walk out on me
(Still water run deep)
Oh
(Yes it do)

I look into your eyes, and into the eyes of all of my brothers in Alabama and all over America and over the world, I say to you, "I love you. I would rather die than hate you." And I'm foolish enough to believe that through the power of this love somewhere, men of the most recalcitrant bent will be transformed. And then we will be in God's kingdom. We will be able to matriculate into the university of eternal life because we had the power to love our enemies, to bless those persons that cursed us, to even decide to be good to those persons who hated us, and we even prayed for those persons who spitefully used us.

Oh God, help us in our lives and in all of our attitudes, to work out this controlling force of love, this controlling power that can solve every problem that we confront in all areas. Oh, we talk about politics; we talk about the problems facing our atomic civilization. Grant that all men will come together and discover that as we solve the crisis and solve these problems — the international problems, the problems of atomic energy, the problems of nuclear energy, and yes, even the race problem — let us join together in a great fellowship of love. As we look out across the years and across the generations, let us develop and move right here. We must discover the power of love, the power, the redemptive power of love. And when we discover that we will be able to make of this old world a new world. We will be able to make men better. Love is the only way.

Dr. King, Montgomery, AL, November 17, 1957

שִׁמְעֵי יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.
בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

*Shema Yisrael Adonai Eloheinu, Adonai Echad.
Baruch Shem Kevod Malchuto L'olam Va-ed*

Hear, O Israel, Adonai is our God, Adonai is one
Blessed is God's glorious majesty forever and ever!

*Ve'ahavta et Adonai Elohecha,
 bechol levav'cha, uvechol nafshecha,
 uvechol me'odecha. Vehayu
 had'varim ha'eleh, asher Anochi
 metzav'cha hayom al levavecha.
 Veshinantam levanecha, vedibarta
 bam, beshivt'cha be'veitecha,
 U've'lechtech va'derech,
 U'veshochbecha U'v'kumcha.
 Uk'shartam le'ot al yadecha, vehayu
 letotafot bein einecha. Uch'tav'tam al
 mezuzot beitecha u'vishe'arecha.*

*Lema'an tizkeru va'asitem et kol
 mitzvotai, vehitem kedoshim
 le'Eloheichem. Ani Adonai
 Eloheichem, asher hotzeiti et'chem
 me'erezt Mitzrayim lihyot lachem
 le'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.

וְאָהַבְתָּ אֶת יְיָ אֱלֹהֶיךָ, בְּכָל לֵבָבְךָ,
 וּבְכָל נַפְשְׁךָ, וּבְכָל מְאֹדְךָ. וְהָיוּ
 הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אֲנֹכִי מְצַוֶּה
 הַיּוֹם, עַל לֵבָבְךָ. וְשִׁנַּנְתָּם לְבִגְיֶיךָ,
 וְדַבַּרְתָּ בָם, בְּשִׁבְתְּךָ בְּבֵיתְךָ,
 וּבְלֶכְתְּךָ בַדֶּרֶךְ, וּבְקוּמְךָ.
 וְקִשַּׁרְתָּם לְאוֹת עַל יָדְךָ, וְהָיוּ
 לְטוֹטְפוֹת בֵּין עֵינֶיךָ. וְכָתַבְתָּם עַל
 מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ.

לִמְעַן תִּזְכְּרוּ וְעֲשִׂיתֶם אֶת כָּל
 מִצְוֹתַי, וְהִייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם.
 אֲנִי יְיָ אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי
 אֶתְכֶם מֵאֶרֶץ מִצְרַיִם, לְהָיוֹת לְכֶם
 לֵאלֹהִים, אֲנִי יְיָ אֱלֹהֵיכֶם.

Let us not despair. Let us not lose faith in man and certainly not in God. We must believe that a prejudiced mind can be changed, and that man, by the grace of God, can be lifted from the valley of hate to the high mountain of love.

Let us remember that as we struggle against Egypt, we must have love, compassion and understanding goodwill for those against whom we struggle, helping them to realize that as we seek to defeat the evils of Egypt we are not seeking to defeat them but to help them, as well as ourselves.

Dr. King, NY, NY, May 1956

Prayer for Peace: Only Light/Oseh Shalom

Oh, oh (repeat), oh, oh (repeat) (X2)

Night cannot drive out the night, only light, only light (X2).

Oh, oh (repeat), oh, oh (repeat) (X2)

Hate cannot drive out the hate, only love, only love (X2).

Oh, oh (repeat), oh, oh (repeat) (X2)

Oseh shalom bimromav hu ya'aseh shalom aleinu v'al kol Yisrael v'al kol yoshvei teveil. V'imru Amen.

Oh, oh (repeat), oh, oh (repeat) (X2)

May God who makes peace in the heavens, grant peace to us, to all Your people, and let us say, Amen.

Baruch atah Adonai, eloheinu ve'elohei avoteinu ve'imoteinu, elohei Avraham, elohei Yitzchak, ve'elohei Ya'akov elohei Sarah, elohei Rivka, elohei Rachel, ve'elohei Leah. Ha'el hagadol hagibor ve'hanora, el elyon, gomel chasadim tovim, ve'koneh hakol, ve'zocher chasdei avot ve'imahot, u'meivi geula livnei veneihem, le'ma'an shemo be'ahava.

Melech ozer u'mosheea u'magen. Baruch atah Adonai, magen Avraham ve'ezrat Sarah.

Atah gibor l'olam, Adonai, m'chayeih meitim atah, rav l'hoshia.

Mashiv haruach u'morid hageshem.

M'chalkeil chayim b'chesed, m'chayeih meithim b'rachamim rabim, someich noflim, v'rofei cholim, umatir asurim, um'kayeim emunato lisheinei afar. Mi chamocha baal g'vurot umi domeh lach, melech meimit um'chayah umatzmiach y'shuah.

V'ne-eman atah l'hachayot hakol/meitim. Baruch atah, Adonai, m'chayeih hakol/hameitim.

Atah Kadosh v'Shimcha Kadosh uk'doshim b'chol yom ye-ha-le-lu-cha selah. Barchu Atah Adonai, HaEl HaKadosh.

ברוך אתה יי אלהינו ואלהי אבותינו ואמותינו, אלהי אברהם, אלהי יצחק, ואלהי יעקב, אלהי שרה, אלהי רבקה, אלהי רחל, ואלהי לאה. האל הגדול הגבור והנורא, אל עליון, גומל חסדים טובים, וקנה הכל, וזוכר חסדי אבות ואמותינו, ומביא גאולה לבני בנייהם, למען שמו באהבה.

מלך עוזר ומושיע ומגן. ברוך אתה יי, מגן אברהם ועזרת שרה.

אתה גבור לעולם אדני, מחיה הכל/מתים אתה, רב להושיע.

משיב הרוח ומוריד הגשם.

מכלכל חיים בחסד, מחיה הכל/מתים ברחמים רבים, סומך נופלים, ורופא חולים, ומתיר אסורים, ומקיים אמונתו לישגי עפר, מי כמוך בעל גבורות ומי דומה לך, מלך ממתים ומצמיח ישועה.

ונאמן אתה להחיות מתים. ברוך אתה יי, מחיה הכל/המתים.

אתה קדוש ושמו קדוש, וקדושים בכל יום יהללוך סלה. ברוך אתה יי, האל הקדוש.

You will remember that at a very early stage in her history the children of Israel were reduced to the bondage of physical slavery under the gripping yoke of Egyptian rule. Egypt was the symbol of evil in the form of humiliating oppression, ungodly exploitation and crushing domination. The Israelites symbolized goodness, in the form of devotion and dedication to the God of Abraham, Isaac and Jacob. These two forces were in a continual struggle against each other-Egypt struggling to maintain her oppressive yoke and Israel struggling to gain freedom from this yoke. Finally, however, these Israelites, through the providence of God, were able to cross the Red Sea, and thereby get out of the hands of Egyptian rule.

The Egyptians, in a desperate attempt to prevent the Israelites from escaping, had their armies to go in the Red Sea behind them. But as soon as the Egyptians got into the Red Sea the parted waves swept back upon them, and the rushing waters of the sea soon drowned all of them. As the Israelites looked back all they could see was here and there a poor drowned body beaten upon the seashore. For the Israelites, this was a great moment. It was the end of a frightful period in their history.' It was a joyous daybreak that had come to end the long night of their captivity.

Dr. King, NY, NY, May 1956

מי כמכה באלים יי, מי כמכה נאדר בקדש, נורא תהלת, עשה פלא.
And the river is wide (repeat) and the river is deep (repeat), and the river is standing between you and me and freedom, freedom, but we shall overcome one day.

מי כמכה באלים יי, מי כמכה נאדר בקדש, נורא תהלת, עשה פלא.
And the river is fear (repeat) and the river is hate (repeat), and the river is standing 'tween us and the gates of freedom, freedom, but we shall overcome one day.

מי כמכה באלים יי, מי כמכה נאדר בקדש, נורא תהלת, עשה פלא.
And the river divides (repeat) and the river forgives (repeat), and the river's a wall and the river's a bridge to freedom, freedom, but we shall overcome one day. Yes, we shall overcome one day.



Modern man has brought this whole world to an awe-inspiring threshold of the future. He has reached new and astonishing peaks of scientific success. He has produced machines that think and instruments that peer into the unfathomable ranges of interstellar space. He has built gigantic bridges to span the seas and gargantuan buildings to kiss the skies. His airplanes and spaceships have dwarfed distance, placed time in chains, and carved highways through the stratosphere. This is a dazzling picture of modern man's scientific and technological progress.

Yet, in spite of these spectacular strides in science and technology, and still unlimited ones to come, something basic is missing. There is a sort of poverty of the spirit which stands in glaring contrast to our scientific and technological abundance. The richer we have become materially, the poorer we have become morally and spiritually. We have learned to fly the air like birds and swim the sea like fish, but we have not learned the simple art of living together as brothers.

Every man lives in two realms, the internal and the external. The internal is that realm of spiritual ends expressed in art, literature, morals, and religion. The external is that complex of devices, techniques, mechanisms, and instrumentalities by means of which we live. Our problem today is that we have allowed the internal to become lost in the external. We have allowed the means by which we live to outdistance the ends for which we live... every crisis has both its dangers and its opportunities. It can spell either salvation or doom. In a dark confused world the kingdom of God may yet reign in the hearts of men.

Dr. King, Nobel Peace Prize, December 1964



Prayer for Healing

מִי שְׁבִירָה אֲבוֹתֵינוּ מְקוֹר הַבְּרָכָה לְאֲמוֹתֵינוּ

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.

מִי שְׁבִירָה אֲמוֹתֵינוּ מְקוֹר הַבְּרָכָה לְאֲבוֹתֵינוּ

Mi shebeirach imoteinu M'kor hab'racha 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

אֲדוֹנָי שְׁפֹתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתֶךָ.

Adonai, sefatai tiftach u-fee ya-geed t'hilatecha.

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