

### This Little Light of Mine

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| <p>The light that shines is the light of love<br/>Lights the darkness from above<br/>It shines on me, and it shines on you<br/>Shows what the power of love can do<br/>I'm gonna shine my light both far and near<br/>I'm gonna shine my light both bright and clear<br/>If there's a dark corner in this land<br/>I'm gonna let my little light shine.</p> <p>Chorus: This little light of mine<br/>I'm gonna let it shine (3x)<br/>Let it shine, all the time, let it shine</p> | <p>Some say it's dark and we cannot see<br/>But love the lights the world for you and me<br/>Some say turn around and just go hide<br/>But we have the power to change the tide<br/>Some call life a sad old story<br/>But we see a world that's bound for glory<br/>The real power is yours and mine<br/>So let your little light shine!</p> <p style="text-align: right;">Traditional<br/>Verses by Pete Seeger, Guy Carawan, Frank<br/>Hamilton, Joe Glazer and others</p> |
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| <p>How beautiful is your<br/>temporariness<br/><i>Ya'akov</i>,<br/>And the places where<br/>Eternity dwells within<br/>you, <i>Yisrael!</i></p> | <p><i>Ma toe-vu o'ha lecha<br/>Ya'akov<br/>mishk'notehchah<br/>Yisrael.</i></p> | <p style="text-align: center;">מָה טָבוּ אֶהְיֶה יַעֲקֹב,<br/>מִשְׁכְּנוֹתַיִךְ יִשְׂרָאֵל.</p> <p style="text-align: right;">Translation and transliteration by Herb Levy</p> |
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| <p>Blessed is the One<br/>who removes sleep<br/>from my eyes and<br/>slumber from my<br/>eyelids.</p> | <p>Barukh atah Adonay<br/>Elohenu khay<br/>ha'olamim<br/>Ha'mah'ahveer shayni<br/>may'ay'ni ut'numan<br/>may'ah'pahpie.</p> | <p style="text-align: center;">בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ חַי הָעוֹלָמִים<br/>הַמַּעֲבִיר שְׁנָה מֵעֵינַי וּתְנוּמָה מֵעַפְעָפְי:</p> |
| <p>Blessed is the One<br/>who removes our<br/>blindnesses.</p>  | <p>Barukh atah Adonay<br/>Elohenu khay<br/>ha'olamim po'kay'akh<br/>eevreem.</p>  | <p style="text-align: center;">בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ חַי הָעוֹלָמִים<br/>פּוֹקֵחַ עֵוְרִים:</p>                                  |
| <p>Blessed is the One<br/>who frees the<br/>enslaved.</p>   | <p>Barukh atah Adonay<br/>Elohenu khay<br/>ha'olamim mah'tear<br/>ah'soo'reem.</p>  | <p style="text-align: center;">בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ חַי הָעוֹלָמִים<br/>מַתִּיר אֲסוּרִים:</p>                                  |
| <p>Blessed are you,<br/>THE IMAGELESS,<br/>who made me in your<br/>image.</p>                         | <p>Barukh atah Adonay<br/>Elohenu khay<br/>ha'olamim<br/>sheh'ah'sa'nee<br/>b'tsalmo.</p>                                   | <p style="text-align: center;">בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ חַי הָעוֹלָמִים<br/>שׁוֹעֲשֵׂי בְצַלְמוֹ:</p>                               |
| <p>Blessed is the One<br/>who made us free.</p>   | <p>Barukh atah Adonay<br/>Elohenu khay<br/>ha'olamim<br/>sheh'ah'sanu b'nai<br/>khoreen.</p>                                | <p style="text-align: center;">בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ חַי הָעוֹלָמִים<br/>שׁוֹעֲשֵׂנוּ בְּנֵי חוֹרֵין:</p>                        |
| <p>Blessed is the One<br/>who gives us<br/>strength.</p>  | <p>Barukh atah Adonay<br/>Elohenu khay<br/>ha'olamim hanotane<br/>l'yah'afe co'akh.</p>                                     | <p style="text-align: center;">בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ חַי הָעוֹלָמִים<br/>הַנוֹתֵן לַיַּעַף כֹּחַ:</p>                            |

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| G'd, the soul you have given me is pure. | Elohi neshamah sheh'nah'tah'tah bee t'horah hee. | אֱלֹהֵי, נִשְׁמָה שְׁנַתַּת בִּי טְהוֹרָה הִיא. |
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**Makes the blind to see**

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| <p>As I daven Birkhot Ha'Shakhar,<br/>I read that Yah makes the blind to see.<br/>I used to get annoyed at the implied Magic.<br/>Now I know I'm blind.<br/>How tunnel my vision!<br/>I only see what's in front of me and on the periphery,<br/>not what's behind me,</p> | <p>not what's around me,<br/>not what's truly ahead,<br/>not all the photons that make me visible in certain wavelengths,<br/>not the dark matter and the dark energy that make me possible,<br/>not all the quanta that make me, me.</p> <p>Thank You for teaching me to see my blindness.</p> |
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Herb Levy

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| <p>Hallelu/Yah!<br/>Call out to Yah in Heaven's holy place!<br/>Boom out to Yah across the firmament!<br/>Shout out for Yah, for all God's mighty deeds!<br/>Cry out for Yah, as loud as God is great!<br/>Blast out for Yah with piercing shofar note!<br/>Pluck out for Yah with lute and violin!<br/>Throb out for Yah with drum and writhing dance!<br/>Sing out for Yah with strings and husky flute!<br/>Ring out for Yah with cymbals that resound!<br/>Clang out for Yah with cymbals that rebound!<br/>Let every living thing Yah's praises sing, Hallelu/Yah!<br/>Let every living thing Yah's praises sing, Hallelu/Yah!</p> | <p><i>Halleluyah halelu el bekodsho. Halleluhu beerkey'ah oozoe Halleluhu beeg'voo'roe'tov Halleluhu k'rove goud'loe Halleluhu betay'kah shofar Halleluhu b'nayvale v'khee'noor Halleluhu b'tofe oo'mah'khole Halleluhu b'mean'neem v'oo'gahv Halleluhu b'tseal'tsah'lay shah'mah Halleluhu b'tseal'tsah'lay t'roo'ah Kole ha'neshamah t'hallel yah Halleluyah. Kole ha'neshamah t'hallel yah Halleluyah.</i></p> | <p>הַלְלוּיָהּ, הִלְלוּ אֵל בְּקֹדֶשׁוֹ,<br/>הַלְלוּיָהּ בְּרִקְיעַ עִזּוֹ<br/>הַלְלוּיָהּ בְּגִבוֹרֹתָיו, הִלְלוּיָהּ כְּרֹב גְּדֻלוֹ:<br/>הַלְלוּיָהּ בְּתַקְעַ שׁוֹפָר, הִלְלוּיָהּ בְּנִבְל וְכִנּוֹר:<br/>הַלְלוּיָהּ בְּתֵף וּמְחוֹל, הִלְלוּיָהּ בְּמִנִּים וְעִגְבִּ:<br/>הַלְלוּיָהּ בְּצִלְצְלֵי שְׁמַע,<br/>הַלְלוּיָהּ בְּצִלְצְלֵי תְרוּעָה:<br/>כֹּל הַנְּשָׁמָה תִהְיֶה יְהִי הַלְלוּיָהּ.<br/>כֹּל הַנְּשָׁמָה תִהְיֶה יְהִי הַלְלוּיָהּ.</p> |
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| And were our mouths<br>oceans of song! | I'lu'lu (16)<br>I'lu'lu I'lu'lu Mah'lay'lay<br>shirah ka'yam | אֱלוֹהֵינוּ מְלֵא שִׁירָה כִּיָּם |
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### The Meaning of Shabbat

The meaning of the Sabbath is to celebrate time rather than space... Six days a week we live under the tyranny of things of space; on the Sabbath we try to become attuned to holiness in time... Eternity utters a day.

To set apart one day a week for freedom, a day on which we would not use the instruments which have been so easily turned into weapons of destruction, a day for being with our-selves, a day of detachment from the vulgar, of independence of external obligations, a day on which we stop worshipping the idols of technical civilization, a day on which we use no money, a day of armistice in the economic struggle with our fellow men and the forces of nature. Is there any institution that holds out a greater hope for man's progress than the Sabbath?

Abraham Joshua Heschel

### Wade in the Water

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| Chorus: Wade in the water<br>Wade in the water, children<br>Wade in the water<br>God's gonna trouble the water                                     | Who are the children all dressed in white?<br>God's gonna trouble the water<br>must be the ones gettin' ready to fly!<br>God's gonna trouble the water | Traditional |
| Who are the children all dressed in red?<br>God's gonna trouble the water<br>they must be the ones that Moses led<br>God's gonna trouble the water |  |             |

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| Blessed is the Face<br>of G!d the faces of<br>All. | Barchu et Yah<br>ha'm'vorach                | בְּרַכּוּ אֶת יְהוָה הַמְּבֹרָךְ:  |
| Blessed Holiness in<br>All Things                  | Baruch Yah<br>ha'm'vorach l'olam va-<br>ed! | בְּרוּךְ יְהוָה הַמְּבֹרָךְ לְעוֹלָם וָעֶד □<br>Translation and transliteration by Herb Levy |

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| There's no elsewhen,<br>no before,<br>no after.<br>All whenever is, is Ehyeh now.  | There's no elsewho,<br>no other,<br>no bashert we'll meet.<br>All whoever is, is the One that is.                |
| There's no elsewhere,<br>no light years far away,<br>no micro quanta we'll never experience.<br>All wherever is, is Shekinah here. | There's no elsewhat,<br>no thingness,<br>no separate energy, mass or dark matter.<br>All whatever is, is Havaya. |

Herb Levy

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| Look, Smell, Taste, Touch, Listen: All that you experience is G!d, the Wonder of Oneness! | Shema ha'kole adonay eloheyenu adonay echad.     | שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד: |
| Blessed be every Name, which is God's name, the Majesty of Infinite Beingness!            | <i>Baruch shem kevod malchuto le'olam va'ed.</i> | בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.  |

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| You fell in love with Yah, the Interbreathing of all things, with all your passion and with every fiber of your being. Let the <i>Shema</i> nest in your heart and sanctify you as a mirror of the Love between Yah and <i>Shekinah</i> , the intimate connection between the External and the Internal. Renew these vows by your every thought and action. Sometimes you will lose the Consciousness of the Connection of All Things. Symbols help as reminders of the Oneness of All. | <p>Ve'ahavta et Adonay Elohecha bekole levecha uvechole nafshecha uvechole me'odecha. Vaha'yu hadevarim ha'eleh asher anochi metzavecha hayome al levahvehcha. Vishinamtam levanecha vedibarta bam beshivtecha beveytecha evelechtechta vahderek ooveshochbecha oovekumecha. Ookeshartam le'ot al yadecha vehayu letotafote beyn eynehcha ooketavtam al mezuzot beytecha oovisharecha</p> | <p>וְאַהֲבַתְּ אֶת יְהוָה אֱלֹהֶיךָ, בְּכֹל-לִבְבְּךָ,<br/> וּבְכֹל-נַפְשֶׁךָ, וּבְכֹל-מְאֹדֶךָ. וְהָיוּ הַדְּבָרִים<br/> הָאֵלֶּה, אֲשֶׁר אֲנֹכִי מְצַוֶּה הַיּוֹם,<br/> עַל-לִבְבְּךָ: וְשָׁנַנְתָּם לְבָנֶיךָ,<br/> וְדַבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ,<br/> וּבְלַכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ, וּבְקוּמְךָ.<br/> וּקְשַׁרְתָּם לְאוֹת עַל-יָדֶיךָ,<br/> וְהָיוּ לְטֹטְפוֹת בֵּין עֵינֶיךָ,<br/> וּכְתַבְתָּם עַל מְזוֹזֹת בֵּיתְךָ וּבְשַׁעֲרֶיךָ:</p> <p style="text-align: right;">Translation and transliteration by Herb Levy</p> |
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| How can anyone be as great as the Whole! Whose holiness, praiseworthiness and wondrous actions equal everyone's? | Mi chamokah ba'elim Adonay. Mi chamokah nedor bakodesh, Nora tehilot osey feleh. | <p>מִי כָמוֹכָה בְּאֵלִים יְהוָה<br/> מִי כָמוֹכָה נְאֻדָּר בְּקֹדֶשׁ,<br/> נוֹרָא תְהִילַת, עֲשֵׂה פְלֵא:</p> <p style="text-align: right;">Translation/transliteration by Herb Levy</p> |
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## Better Angels

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| <p>Here we stand in the middle of a great divide<br/>It's time to deliver, but we're taking sides<br/>And those who might lead us home have too much to hide<br/>So the world is on fire again!</p> <p>There was a man who once told us of a way we could be<br/>In a time of great sorrow when hatred ran free<br/>If our better angels could guide us, said he<br/>Just think of what good might be done?</p> <p>Chorus 1:<br/>If we stand up, we'll get through the night<br/>We'll find some answers, we'll make it right<br/>Well, justice will flow down, freedom will ring<br/>Think of the good it will bring<br/>When we let our angels sing.</p> <p>There are voices that cry out from deep in the soul<br/>They've been there forever, they never grow old<br/>They're hopeful and quiet, but we'll never hear them speak<br/>When we're shattered by fear.</p> | <p>So we stand in the middle and what will we say?<br/>Let's start with compassion then keep it in play<br/>Thin it all over and we'll find a way<br/>To do what we know must be done</p> <p>Chorus 2:<br/>We go to stand up to get through the night<br/>We'll find some answers, we'll make it right<br/>Justice will flow down, freedom will ring<br/>Think of the good it will bring<br/>When we let our angels sing.</p> <p>Now we can spend our time jes'fussin' 'bout the politics<br/>Keep our heads in the sand<br/>We don't see the signs but the future's on the line<br/>We got to work as fast as we can!</p> <p style="text-align: right;">© Reggie Harris</p> |
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## עֲמִידָה Amidah

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| Blessed are You, our God, God of our ancestors!                       | Barukh atah Yah Elohenu ay'lohay avotenu v'emoetaynu       | בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ<br>אֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ       |
| Blessed are You, the shield of Abraham and help of Sarah!             | Barukh at Yah magane Avraham v'ehzraht Sarah.              | בְּרוּךְ אַתָּה יְהוָה מֶגֶן<br>אֲבֹרָהּ וְעֵזְרַת שָׂרָה:                   |
| Blessed are You who bestows life on all the living!                   | Barukh atah Yah m'khai'yay khol khai.                      | בְּרוּךְ אַתָּה יְהוָה<br>מְחַיֶּה כָּל חַיִּים:                             |
| Blessed are You Ruler of the Earth who sanctifies Shabbat!            | Barukh at Yah Malkah ol kol ha'aretz m'kadashe ha'Shabbat. | בְּרוּךְ אַתָּה יְהוָה<br>מְלַכָּה עַל כָּל הָאָרֶץ<br>מְקַדֵּשׁ הַשַּׁבָּת: |
| Blessed are You whose presence can be felt in Zion!                   | Barukh atah Yah ha'makhazeer sh'khee'na'to l'tsion         | בְּרוּךְ אַתָּה יְהוָה<br>הַמְּחַזֵּיר שְׂכִינָתוֹ לְצִיּוֹן.                |
| Blessed is the One whose Name is Goodness and to whom we give thanks! | Barukh at Yah ha'tov sheemkha ulkhah na'eh l'hodot         | בְּרוּךְ אַתָּה יְהוָה הַטּוֹב שְׁמֶךָ<br>וְלֹדֵךָ נְאֻמָּה לְהוֹדוֹת.       |
| Blessed are You who makes peace.                                      | Barukh atah Yah oseh shalom.                               | בְּרוּךְ אַתָּה יְהוָה עוֹשֵׂה הַשְּׁלוֹם.                                   |

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| ה | All is perfect.                        |
| ו | You are loved.                         |
| ה | All is clear.                          |
| ו | I am holy.<br>Zalman Schachter-Shalomi |

### Seven Breath Meditation

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| Breathing in, I take breath into myself.<br>Breathing out, I join the web of being.<br>Breathing in, I rest in the present.<br>Breathing out, I am part of past and future.<br>Breathing in, I honor the shrine of my body.<br>Breathing out, I honor the shrine of the cosmos.<br>Breathing in, Presence fills me.<br>Breathing out, Presence enfolds me. | Breathing in, I witness what is broken.<br>Breathing out, I bow to what is perfect.<br>Breathing in, I offer gratitude for what is.<br>Breathing out, I accept that all changes.<br>Breathing in, I pray for peace for myself.<br>Breathing out, I pray for peace for all beings.<br><br>From Siddur HaKohanot |
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### Let me just say thanks

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| Let me pause working for What If<br>and for this moment<br>Surrender to What Is.<br>Let my Magen David be my Dreamcatcher,<br>the shield that protects me<br>from never stopping until it's all right.<br>It's all right.<br>Let it hold my dreams on my chest,<br>close to my heart. | Let me notice that as I celebrate receiving the gift of Torah<br>my grandsons made an unscheduled visit<br>to remind me that Torah's more than parchment,<br>more than a parsha to wrestle with.<br>Let my Anger and my Fear fuel my Compassion<br>as I remember that even though my Work isn't finished<br>that doesn't mean that I haven't already harvested<br>thanks to the Work I've done.<br><br>Herb Levy |
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God's only desire is to reveal unity through diversity  
That is, to reveal that all of reality is unique  
In all of its levels and in all of its details,  
And nevertheless united in a fundamental oneness  
Aharon HaLevi Horowitz

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| The Tao that can be spoken is not the eternal Tao<br>The name that can be named is not the eternal name<br>The nameless is the origin of Heaven and Earth<br>The named is the mother of myriad things<br>Thus, constantly without desire, one observes the<br>essence | Constantly, with desire, one observes its<br>manifestations<br>These two emerge together but differ in name<br>The unity is said to be the mystery<br>Mystery of mysteries, the door to all wonder.<br><br>Tao Te Ching |
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| Once Chuang Chou dreamt he was a butterfly,<br>flitting and fluttering about as butterflies do.<br>He had a wonderful sense of pleasure and felt<br>greatly alive.<br>He had no idea that he was Chou.<br>Suddenly he woke up | and could clearly sense he was Chou.<br>But then he did not know whether he was Chou<br>who had just dreamed that he was a butterfly<br>or whether he was in reality a butterfly<br>who was now dreaming that it was Chou.<br><br>Chuang-Tzu |
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|  <p>May God bless you and guard you.<br/>May God shine his faces upon you and grace you.<br/>May God lift up her faces to you and give you peace.</p> <p>May you be filled with the Divine Flow and may its essence transform you so that you are protected from your habits of distortion<br/>May the fierce and loving light of God shine through all illusions of self, dissolving the walls that seem to keep out the miracle of grace.</p> <p>May the face of God that is hidden in everything remove its mask and reveal the truth of inter-connectedness.<br/>And may the love that shines through the face-of-all-things give you peace.</p> <p style="text-align: right;">Shefa Gold.</p> | <p>Y'va'reh'cha'chah Adonay v'yeesh'ma'reh'cha. (Kane yehi ratzone)<br/>Ya'are Adonay pahnov alechah vee'koo'neh'ka. (Kane yehi ratzone)<br/>Yeesah Adonay panov alechah v'yasame lechah shalom. (Kane yehi ratzone)</p> |  <p>יְבָרְכֶךָ יי וַיִּשְׁמְרֶךָ.<br/>(כֵּן יְהִי רָצוֹן)<br/>יָאֵר יי פָּנָיו<br/>אֱלֹהִים וַיַּחַנְךָ.<br/>(כֵּן יְהִי רָצוֹן)<br/>יֵשָׁא יי פָּנָיו<br/>אֱלֹהִים וַיִּשֶׂם לְךָ שְׁלוֹם.<br/>(כֵּן יְהִי רָצוֹן)</p> |
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| <p>May the one who creates harmony above make peace for us and for all Israel, and for all who dwell on earth.<br/>And say: Amen.</p> | <p>Oseh shalom bimromav hu ya'aseh shalom aleynu ve'al kol Yisrael ve'al kol yoshvey tavale ve'imru amen.</p> | <p>עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו<br/>הוּא יַעֲשֵׂה שְׁלוֹם<br/>עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,<br/>וְעַל כָּל יוֹשְׁבֵי תַבִּיל<br/>וְאָמְרוּ אָמֵן:</p> |
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**We Weren't Just at Sinai**

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| <p>We weren't just at Sinai.<br/>We were there at Tsimtsum, at B'reishit.<br/>When Elohim emerged<br/>As the heavens and the Earth.<br/>We were the nothing that became<br/>Everything<br/>Every thing<br/>Every every</p> | <p>We were the dust and the firmament.<br/>We were the waters below and the waters above.<br/>We shaped into plants and animals.<br/>We grew into the Earth: Adome: Adam and Chavah.<br/>We rested and we continued to change.<br/>We were Creation.<br/>We still are.</p> <p style="text-align: right;">Herb Levy</p> |
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### Hickory Hill

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| <p>Barren fields to the horizon<br/>Ghosts of Autumn catch the wind<br/>Memories of those saints and sinners<br/>Gather round to haunt us once again</p> <p>Now we are finally here together<br/>Standing silent face to face<br/>Secret family undercover<br/>Born of shame, saved by hope and grace</p> <p>Hickory Hill, we're on hallowed ground<br/>Walkin' side by side wondering what we've found<br/>Hearts break open wide across the great divide<br/>I can see the questions in your eyes<br/>Now that we are home again</p> <p>They celebrate the grand illusion<br/>And they write it up for all to see<br/>But in that mystery of confusion<br/>There isn't a truth that might one day set us free</p> | <p>So now our stories come together<br/>Across these fields of broken dreams<br/>And the blood that binds us all together<br/>Is indeed much thicker than it seems</p> <p>Hickory Hill, we're on hallowed ground<br/>Walkin' side by side wondering what we've found<br/>Hearts break open wide across the great divide<br/>Can you see the questions in my eyes<br/>Now that we are home again?</p> <p>Hickory Hill, we're on solid ground<br/>Walkin' side by side wondering what we've found<br/>Hearts break open wide across the great divide<br/>Can you hear the demons as they die<br/>Now that we are home again?</p> <p style="text-align: right;">© Reggie Harris</p> |
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### Torah Discussion-Moses, King and Heschel

As the prophet Martin Luther King called us to know: "The old law of an eye for an eye leaves everybody blind. It destroys community and makes brotherhood impossible. It creates bitterness in the survivors and brutality in the destroyers. But the principle of nonviolent resistance seeks to reconcile the truths of two opposites-acquiescence and violence. The nonviolent resister rises to the noble height of opposing the unjust system while loving the perpetrators of the system. Nonviolence can reach men where the law cannot touch them.

So-we will match your capacity to inflict suffering with our capacity to endure suffering. We will not hate you, but we cannot in all good conscience obey your unjust laws. And in winning our freedom we will so appeal to your heart and conscience that we will win you in the process."

He did not win us while he lived. Yet the night before he died he stood with Moshe. "We've got some difficult days ahead. But it really doesn't matter with me now. Because I've been to the mountain top. I won't mind. 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. So I'm happy tonight. I'm not fearing any man. Mine eyes have seen the glory of the coming of the Lord!"

### Two Prophets, One Soul: Rev. Martin Luther King Jr. and Rabbi Abraham Joshua Heschel

More than a coincidence of calendar couples the anniversary of the births of Rev. Martin Luther King Jr., January 15 and Rabbi Abraham Joshua Heschel, January 11. Two men from different geographies, color, creed, theological background were joined in a spiritual kinship whose legacy address our own times.

Heschel, a Polish immigrant, scion of a long line of Chasidic rabbis, Professor of Jewish Ethics and Mysticism at the Jewish Theological Seminary of America and King, an American descendant of slaves, a compassionate protector of the oppressed, charismatic orator, writer and theologian, marched side-by-side from Selma to Montgomery to protest the pernicious racism that poisoned America and humiliated its African-American citizens. A host of white citizens, filled with venomous hate, surrounded the marchers, jeered and spat upon them. But as Heschel declared later: "When I marched in Selma, my feet were praying." It is important not only to protest against evil but to be seen protesting. Faith in the goodness and oneness of God is powerfully expressed through the language of feet, hands, and spine.

Describing Heschel as "one of the great men of our age, a truly great prophet", Martin Luther King declared: "He has been with us in many struggles. I remember marching from Selma to Montgomery, how he stood at my side...I remember very well when we were in Chicago for the Conference on Religion and Race...to a great extent his speech inspired clergymen of all faiths to do something they had not done before."

At that conference Heschel reminded the assembly that the first Conference on Religion and Race took place in Egypt where the main participants were Pharaoh and Moses. Moses' words were: "Thus saith the Lord God of Israel, let My people go" and the Pharaoh retorted "Who is the Lord that I should heed this voice and let Israel go." That summit meeting in Egypt has not come to an end. Pharaoh is still not ready to capitulate. The Exodus began, but we are still stranded in the desert. It was easier for the Israelites to cross the Red Sea than for men and women of different color to enter our institutions, our colleges, our universities, our neighborhoods.

King and Heschel speak to our community in the diction of the ancient prophets. They dare remind us that while "some are guilty, all are responsible." That moral responsibility transcends class, creed and race. Heschel and King taught us that the opposite of good is not evil but indifference and that silence in the presence of evil amounts to consent. They charged us to transcend the cleavages that distract us from the solidarity of our goal, and to publicly stand together against the twin evils of racism and anti-Semitism.

The calendrical coincidence of their birth anniversaries calls upon us to resurrect the moral passion and wisdom that infused their lives. Our celebration of their birthdays offers testimony to the immortality of their influence. Their creeds, dogmas, pigmentation, like ours, are different. But our tears are the same.

Harold M. Schulweis

Where does God dwell in America today? Is God at home with those who are complacent, indifferent to other people's agony, devoid of mercy? Is God not rather with the poor and the contrite in the slums? ... Where in America do we hear a voice like the voice of the prophets of Israel? Martin Luther King is a sign that God has not forsaken the United States of America. ... Martin Luther King is a voice, a vision and a way. I call upon every Jew to hearken to his voice, to share his vision, to follow his way. The whole future of America will depend upon the impact and influence of Dr. King.

Abraham Joshua Heschel introducing Martin Luther King for his speech to the Rabbinical Assembly, March 25, 1968, ten days before King's assassination.

**Holy connection**

Aching for the loving touch of friends,  
of family.  
Hugs withheld but felt.  
My love glows in the dark,  
makes the unseen visible.  
Zoom teaches me I can  
wink out of existence  
and right back in.  
I seek to plant stakes marking the edges of an unbounded world.  
May the healing net we cast bind all in its loving embrace.  
May we rest secure knowing that we touch those we love  
deeply  
instantly  
even though we may be far away  
without physical touch.  
Holy connection doesn't require physical proximity.

Herb Levy

**Man Come into Egypt**

There is a man come into Egypt, and Moses is his name  
When he saw the grief upon us  
In his heart there burned a flame  
In his heart there burned a flame Oh Lord  
In his heart there burned a flame  
When he saw the grief upon us  
In his heart there burned a flame

There is a man come into Egypt, his eyes are full of light  
Like the sun come up in Egypt, come to drive away the  
night  
Come to drive away the night Oh Lord  
Come to drive away the night  
Like the sun come up in Egypt, come to drive away the  
night

There is a man come into Egypt, he's come for you and  
me  
On his lips a word is singing, and the word is Liberty  
And the word is Liberty, Oh, Lord;  
And the word is Liberty  
On his lips a word is singing, and the word is Liberty

There is a man come into Egypt to stir the souls of men  
We will follow him to freedom, never wear those chains  
again  
Never wear those chains again oh Lord  
Never wear those chains again  
We will follow him to freedom, never wear those chains  
again!

Fred Hellerman and Frances Minkoff

Torah is a Tree of  
Life to those  
whose actions are  
rooted in harmony  
with the All. Its  
ways balance the  
small with the  
whole and restore  
peace. Remind us  
of the  
Preciousness of  
All. Renew us, as  
is the way of the  
Cycle of Life!

Atze khaim hee  
lah'mah'khah'zee'keem  
bah, v'tome'kheh'hah  
m'oo'shar.  
D'rah'kheh'hah.  
Dahr'khay'no'am v'khole  
n'tee'voe'teh'hah  
shalom. Hasheevanu  
Adonay alecha  
v'nahshoovah khadashe  
yamaynu k'kedem.

עץ חיים היא למחזיקים בה,  
ותמכיה מאשר: דרכיה דרכי נעם,  
וכל נתיבותיה שלום.  
השיבנו יי, אליך ונשובה  
חדש ימינו כקדם.

Translation/transliteration by Herb Levy

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| <p>Aleynu leshabe'ah la'adon hakol<br/> Letet gedulah leyotzer bereshit<br/> shenatan lanu torat emet<br/> vekhayey olam nata betohenu</p> <p>Va'anachnu korim, u'mishtakhavim,<br/> u'modim, lifnei melekh, malkhei<br/> ham'lakhim, hakadosh barukh Hu.<br/> She'hu noteh shamayim, ve'yoseid aretz,<br/> u' moshav yikaro bashamayim mi-ma'al,<br/> u'sh'khinat u-zo be'gavhei me'romim. Hu<br/> Eloheinu, ein od.</p> <p>Emet malkeinu, efes zulato.<br/> Kakatuv be'torato,<br/> ve'yadata hayom, ve'yadata hayom<br/> ve'hashevota Eil le'vavekha.<br/> Ki Adonai, Hu ha-Elohim,<br/> bashamayim mi-ma'al,<br/> ve'al ha'aretz, ve'al ha'aretz mi-takhat. Ein<br/> od. Ein od.</p> <p>V' nehehmar, v'hawyaw Adoenoy l'melek ol<br/> kole ha'ahretz. B'yome hahoo, b'yome<br/> hahoo,<br/> yee-heh-yeah Ahdoenoy ehkhad, oo'shmoe,<br/> oo'shmoe, oo'shmoe ehkhad.</p> | <p>עָלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל,<br/> לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,<br/> שָׁנַתָּנוּ לָנוּ תּוֹרַת אֱמֶת<br/> וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ;<br/> וְאַנְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים<br/> וּמוֹדִים, לִפְנֵי מֶלֶךְ, מַלְכֵי<br/> הַמַּלְאָכִים, הַקָּדוֹשׁ בְּרוּךְ הוּא.<br/> שֶׁהוּא נוֹטֵה שָׁמַיִם וְיֹסֵד אֶרֶץ,<br/> וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מְמַעַל,<br/> וּשְׁכִינַת עֵזוֹ בְּגַבְהֵי מְרוֹמִים,<br/> הוּא אֱלֹהֵינוּ אֵין עוֹד.<br/> אֱמֶת מְלַכְנוּ אֶפֶס זִוְלָתוֹ,<br/> כְּכַתוּב בְּתוֹרָתוֹ:<br/> וַיִּדְעַת הַיּוֹם<br/> וְהִשְׁבַּת אֶל לְבַבָּךְ,<br/> כִּי יְיָ הוּא הָאֱלֹהִים<br/> בְּשָׁמַיִם מְמַעַל<br/> וְעַל הָאֶרֶץ מִתַּחַת, אֵין עוֹד:<br/> וְנֹאמַר: וְהָיָה יְיָ לְמֶלֶךְ עַל<br/> כָּל הָאֶרֶץ: בַּיּוֹם הַהוּא<br/> יְהִיָּה יְיָ אֶחָד וּשְׁמוֹ אֶחָד.</p> |
| <b>'Tis a Fearful Thing</b>   |   |
| <p>Tis a fearful thing<br/> To love<br/> What death can touch.<br/> To love, to hope, to dream,<br/> And ah, to lose.<br/> A thing for fools, this,<br/> Love,<br/> But a holy thing,<br/> To love what death can touch.</p>  | <p>For your life has lived in me;<br/> Your laugh once lifted me;<br/> Your word was gift to me.<br/> To remember this brings painful joy.<br/> 'Tis a human thing, love,<br/> A holy thing,<br/> To love<br/> What death has touched.</p> <p style="text-align: right;">Chaim Stern</p>  |

### Kaddish

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| <p>The great essence will flower in our lives<br/>and expand throughout the world.<br/>May we learn to let it shine through<br/>so we can augment its glory.<br/>We praise, we continue to praise,<br/>and yet, whatever it is we praise<br/>is quite beyond the grasp of all<br/>these words &amp; symbols that point<br/>us towards it.<br/>We know, and yet we do not know.<br/>May great peace pour forth from<br/>the heavens for us, for all Israel,<br/>for all who struggle toward truth.<br/>May that which makes harmony in<br/>the cosmos above,<br/>bring peace within and between us,<br/>and to all who dwell on this earth,<br/>and let us say, Amen.</p> <p style="text-align: right;">Burt Jacobson</p> | <p>Yitgadal v'yit'kadash<br/>shemay rabah.<br/>Be'alma divra chirutey<br/>veyamleech<br/>malchutey<br/>Bekhayaychone<br/>uvyomaycone<br/>uvkhahyay dekhole<br/>beyt yisrael<br/>Ba'agalah uvizman<br/>kariv ve'imru amen.<br/>Yehey shemey raba<br/>mevarak le-alam<br/>ulalmey almaya.<br/>Yitbarak veyishtabakh<br/>veyitpa'ar veyitromam<br/>veyitnasey veyit-hadar<br/>v'yeet'ah'leh<br/>veyithahlal shemey<br/>dekudsha bereek hu.<br/>Le'ela meekol<br/>birkhata veshirata<br/>tushbekhata<br/>venekhemata da-<br/>amiran be'alma<br/>ve'imru amen. Yehay<br/>sh'lamah rahbah<br/>meen sh'may'yah<br/>v'khaim aleynu v'al kal<br/>Yisrael ve'imru amen.<br/>Oseh shalom<br/>bimromav hu ya'aseh<br/>shalom aleynu ve'al<br/>kol Yisrael ve'al kol<br/>Yishmael ve'al kol<br/>yoshvey tavale<br/>ve'imru amen.</p> | <p>יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא<br/>בְּעֵלְמָא דִּי בְּרָא כְרַעוּתָהּ,<br/>וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן<br/>וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.<br/>בְּעֵגְלָא וּבְזִמְן קָרִיב וְאִמְרוּ אָמֵן:<br/>יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ<br/>לְעָלַם וּלְעָלְמֵי עָלְמַיָּא:<br/>יְתַבְרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם<br/>וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה<br/>וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא<br/>לְעֵלְא מְכָל בְּרַכְתָּא וְשִׁירְתָּא,<br/>תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְּאִמְרוּן<br/>בְּעֵלְמָא, וְאִמְרוּ אָמֵן:<br/>יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא<br/>וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ<br/>אָמֵן:<br/>עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם<br/>עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְעַל כָּל יִשְׁמַאֵל<br/>וְעַל כָּל יוֹשְׁבֵי תַבַּל וְאִמְרוּ אָמֵן:</p> |
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### Down by the Riverside

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| <p>Gonna lay down my sword and shield<br/>Down by the riverside (3x)<br/>Gonna lay down my burden<br/>Down by the riverside</p> | <p>I ain't gonna study war no more<br/>Study war no more<br/>Ain't gonna study war no more</p> <p style="text-align: right;">Traditional</p> |
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More about Reggie Harris, and access to his music, can be found at <https://reggieharrismusic.com/>