



# Martin Luther King Jr. Shabbat



CONGREGATION EMANU-EL  
OF THE CITY OF NEW YORK



THE CONCORD BAPTIST  
CHURCH OF CHRIST

# MARTIN LUTHER KING, JR.

## SHABBAT

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WELCOME FROM RABBI JOSHUA DAVIDSON

“LIFT EVERY VOICE AND SING”

### KINDLING THE SHABBAT LIGHTS

THESE LIGHTS are only flickering flames. Yet flames illumine our uncertain steps. Flames purify and renew, soften and refine; they brighten and make warm. Flames remind us of Sabbaths long past, and of their beauty that delighted our hearts. May these flames inspire us to work for that Great Sabbath of Peace.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,  
וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל שַׁבָּת. *Baruch ata Adonai Eloheinu melech ha-olam,  
asher kid'shanu b'mitzvotav,  
v'tzivanu l'hadlik neir shel Shabbat.*

We praise You, Eternal God, Creator of the universe, who hallows our lives through laws and ethical teachings. We are mindful of these timeless values as we kindle the lights of Shabbat.

### THE SHEMA AND ITS BLESSINGS

בְּרַחוּ אֶת יְיָ הַמְּבָרָךְ.  
*Bar'chu et Adonai ha-m'vo-rach!*

בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד.  
*Ba-ruch Adonai ha-m'vo-rach l'o-lam va-ed!*

Praise God, to whom our praise is due.  
Praised be God, to whom our praise is due, now and forever.

I CANNOT sit idly by in Atlanta and not be concerned about what happens in Birmingham. We are caught in an inescapable network of mutuality, tied in a single garment of destiny. Whatever affects one directly, affects all indirectly. We can never forget that everything Hitler did in Germany was “legal” and everything the Hungarian freedom fighters did in Hungary was “illegal.” It was “illegal” to aid and comfort a Jew in Hitler's Germany. But I am sure that, if I had lived in Germany during that time, I would have aided and comforted my Jewish brothers even though it was illegal. If I lived in a [totalitarian] country today where certain principles dear to [our religious] faith are suppressed, I believe I would openly advocate disobeying these anti-religious laws.

– “Letter from Birmingham Jail,” 1963

*When justice burns within us like a flaming fire, when love evokes willing sacrifice from us, when to the last full measure of selfless devotion we demonstrate our belief in the ultimate triumph of truth and righteousness, then Your goodness enters our lives; then You live within our hearts, and we through righteousness behold Your presence.*

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד.

*Sh'ma Yisra-eil, Adonai Eloheinu Adonai Echad.*

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

*Baruch sheim k'vod malchuto l'olam va-ed.*

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

Blessed is God's glorious rule for ever and ever!

וְאַהֲבַתְּ אֶת יְהוָה אֱלֹהֶיךָ

*V'ahavta eit Adonai elohecha,*

בְּכָל-לְבָבְךָ וּבְכָל-נַפְשְׁךָ

*b'chol l'vav'cha, uv'chol nafsh'cha,*

וּבְכָל-מְאֹדְךָ:

*uv'chol m'odecha.*

וְהָיוּ הַדְּבָרִים הָאֵלֶּה

*V'hayu had'varim ha-eileh,*

אֲשֶׁר אֲנֹכִי מְצַוְּךָ הַיּוֹם עַל-לְבָבְךָ:

*asher anochi m'tzav'cha hayom, al l'vavecha.*

וּשְׁנֵינָתַם לְבָנֶיךָ וְדַבַּרְתָּ בָם

*V'shinantam l'vanecha, v'dibarta bam,*

בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בְּדֶרֶךְ

*b'shivt'cha b'veitecha, uv'lecht'cha vaderech,*

וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:

*uv'shochb'cha, uv'kumecha.*

וְקִשְׁרָתָם לְאוֹת עַל־יָדְךָ      *Uk'shartam l'ot al yadecha,*  
 וְהָיוּ לְטֹטְפוֹת בֵּין עֵינֶיךָ:      *v'hayu l'totafot bein einecha.*  
 וְכִתְבֹתֶם עַל־מְזוֹזוֹת בַּיִת וּבְשַׁעְרֵיךָ:      *Uch'tavtam al m'zuzot beitecha uvisharecha.*

YOU SHALL love your Eternal God with all your heart, with all your soul, and with all your might. Set these words, which I command you this day, upon your heart. Teach them faithfully to your children; speak of them in your home and on your way, when you lie down and when you rise up. Bind them as a sign upon your hand; let them be symbols before your eyes; inscribe them on the doorposts of your house, and on your gates.

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם      *L'ma-an tizk'ru va-asitem*  
 אֶת־כָּל־מִצְוֹתַי      *et kol mitzvotay,*  
 וְהִייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם:      *vihyitem k'doshim leiloheichem.*  
 אֲנִי יְהוָה אֱלֹהֵיכֶם,      *Ani Adonai eloheichem,*  
 אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם,      *asher hotzeiti etchem mei-eretz mitzrayim,*  
 לִהְיוֹת לָכֶם לֵאלֹהִים,      *lihyot lachem leilohim,*  
 אֲנִי יְהוָה אֱלֹהֵיכֶם.      *ani Adonai eloheichem.*

Be mindful of all My mitzvot, and do them; so shall you make yourselves holy to Your God. I am Adonai your God, who led you out of Egypt to be your God; I am your Eternal God.

ONE NIGHT toward the end of January, I settled into bed late, after a strenuous day. Coretta had already fallen asleep and just as I was about to doze off the telephone rang. An angry voice said, "Listen...we've taken all we want from you; before next week you'll be sorry you ever came to Montgomery." I hung up, but I couldn't sleep. It seemed that all of my fears had come down at once. I got out of bed and began to walk the floor. Finally I went to the kitchen and heated a pot of coffee. I was ready to give up. With my cup of coffee sitting untouched before me I tried to think of a way to move out of the picture without appearing a coward. In this state of exhaustion, when my courage had all but gone, I decided to take my problem to God. With my head in my hands, I bowed over the kitchen table and prayed aloud. The words I spoke to God that midnight are still vivid in my memory: "I am here taking a stand for what I believe is right. But now I am afraid. The people are

looking to me for leadership, and if I stand before them without strength and courage, they too will falter. I am at the end of my powers. I have nothing left. I've come to the point where I can't face it alone.”

At that moment, I experienced the presence of the Divine as I had never experienced God before. It seemed as though I could hear the quiet assurance of an inner voice saying: “Stand up for righteousness, stand up for truth; and God will be at your side forever.” Almost at once my fears began to go. My uncertainty disappeared. I was ready to face anything.

– *Stride Toward Freedom*, 1958

## MI CHAMOCHA/EYES ON THE PRIZE

Only thing that we did wrong was wait in the wilderness too long

Keep your eyes on the prize, hold on, hold on

Only thing that we did right was the day we began to fight

Keep your eyes on the prize, hold on, hold on

Hold on, hold on, keep your eyes on the prize, hold on!

מִי-כַמּוֹכָה בְּאֵלִים יְיָ, *Mi chamochah ba-eilim Adonai?*  
מִי כַמּוֹכָה נֶאֱדָר בְּקֹדֶשׁ, *mi kamochah nedar bakodesh,*

Keep your eyes on the prize, hold on, hold on.

נֹרָא תְהִלַּת עֲשֵׂה פְּלֵא. *nora t'hilot, oseih feleh?*

Keep your eyes on the prize, hold on, hold on.

I ain't been to heaven but I've been told, everyone there wears a crown of gold

Keep your eyes on the prize, hold on, hold on.

I ain't been to heaven, here's what I say, we'll make heaven on earth some day,

Keep your eyes on the prize, hold on, hold on.

Who is like You, O God, among the gods people worship?

Who is like You, majestic in holiness, awesome in splendor, doing wonders?

## AMIDAH

אֲדֹנָי שְׁפַתַי תִּפְתָּח, וּפִי יִגֵּד תְּהִלָּתְךָ.

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

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

### AVOT V'IMAHOT

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ	<i>Baruch atah Adonai Eloheinu</i>
וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵנוּ,	<i>veilohei avoteinu v'imoteinu,</i>
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק,	<i>Elohei Avraham, Elohei Yitzchak,</i>
וְאֱלֹהֵי יַעֲקֹב,	<i>veilohei Ya-akov,</i>
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,	<i>E-lo-hei Sa-rah, E-lo-hei Riv-ka,</i>
אֱלֹהֵי רָחֵל וְאֱלֹהֵי לֵאָה.	<i>E-lo-hei Ra-chel, vei-lo-hei Lei-ah.</i>
הָאֵל הַגָּדוֹל הַגִּבּוֹר	<i>Ha-Eil hagadol hagibor</i>
וְהַנּוֹרָא, אֵל עֲלִיּוֹן,	<i>v'hanora, Eil elyon,</i>
גּוֹמֵל חַסְדִּים טוֹבִים, וְקֹנֵה הַכֹּל,	<i>gomeil chasadim tovim, v'koneih hakol,</i>
וְזוֹכֵר חַסְדֵי אֲבוֹת וְאִמּוֹת,	<i>v'zocheir chasdei avot v'imahot,</i>
וּמְבִיא גְאֻלָּה לְבָנֵי בְנֵיהֶם,	<i>umeivi geulah livnei v'neihem,</i>
לְמַעַן שְׂמוֹ בְּאַהֲבָה.	<i>l'ma-an sh'mo b'ahavah.</i>
מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.	<i>Melech ozeir umoshi-a umagein.</i>
בְּרוּךְ אַתָּה יְיָ,	<i>Baruch atah Adonai,</i>
מַגֵּן אַבְרָהָם וְעִזְרַת שָׂרָה.	<i>magein Avraham v'ez-rat Sa-rah.</i>

Blessed are You, Adonai, the God of our fathers and our mothers: God of Abraham, God of Isaac, and God of Jacob; God of Sarah, God of Rebekah, God of Rachel and God of Leah; great, mighty, and awesome God, transcendent God, Who in loving kindness creates everything from love, remembers the love of our parents, and in love redeems their children's children for the sake of Your name. You are our Sovereign and our Help, our Redeemer and our Shield. Blessed are You, Adonai, Shield of Abraham, Protector of Sarah.

I BELIEVE that unarmed truth and unconditional love will have the final word in reality. This is why right temporarily defeated is stronger than evil triumphant. I believe that even amid today's mortar bursts and whining bullets, there is still hope for a brighter tomorrow. I believe that wounded justice, lying prostrate on the blood-flowing streets of our nations, can be lifted from this dust of shame to reign supreme among the children of men. I have the audacity to believe that peoples everywhere can have three meals a day for their bodies, education and culture for their minds, and dignity, equality and freedom for their spirits. I believe that what self-centered men have torn down men other-centered can build up. I still believe that one day mankind will bow before the altars of God and be crowned triumphant over war and bloodshed, and nonviolent redemptive good will proclaim the rule of the land. "And the lion and the lamb shall lie down together and every man shall sit under his own vine and fig tree and none shall be afraid." I still believe that we shall overcome! This 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.

– Nobel Peace Prize Acceptance Speech, Oslo, 1964

## PRAYER FOR HEALING

*R'fa-e-nu Adonai v'ne-ra-fe*

*Ho-shi-e-nu v'ni-va-she-ah*

*El ka-rov l'chol kor-av*

*Ach ka-rov li-re-av yish-o*

We pray for healing of the body.

We pray for healing of the soul.

For strength of flesh and mind and  
spirit. We pray to once again be  
whole.

*Eil na r'fa na*

Oh, please, heal us now

*R'fu-at ha-ne-fesh u-r'fu-at ha-guf*

*r'fu-ah sh'lei-ma* Heal us now.

*Ho-shi-a et a-me-cha*

*u-va-rech et na-cha-la-te-cha*

*Ur'em v'nas'em ad ha-olam*

*Mi she-be-rach a-vo-tey-nu*

*Mi she-be-rach i-mo-tey-nu*

*Ana Adonai ho-shi-ah na*

We pray for healing of our people.

We pray for healing of the land.

And peace for every race and nation,  
Every child, every woman, every  
man.

*Eil na r'fa na*

Oh, please, heal us now

*R'fu-at ha-ne-fesh u-r'fu-at ha-guf*

*r'fu-ah sh'lei-ma* Heal us now.

## SILENT MEDITATION

*And so even though we face the difficulties of today and tomorrow, I still have a dream. It is a dream deeply rooted in the American dream. I have a dream that one day this nation will rise up and live out the true meaning of its creed: We hold these truths to be self-evident, that all men are created equal. I have a dream that one day on the red hills of Georgia, the sons of former slaves and the sons of former slave owners will be able to sit down together at the table of brotherhood. I have a dream that one day even the state of Mississippi, a state sweltering with the heat of injustice, sweltering with the heat of oppression, will be transformed into an oasis of freedom and justice. I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character. I have a dream today! I have a dream that one day, down in Alabama, with its vicious racists, with its governor having his lips dripping with the words of “interposition” and “nullification” – one day right there in Alabama little black boys and black girls will be able to join hands with little white boys and white girls as sisters and brothers. I have a dream today! I have a dream that one day every valley shall be exalted and every hill and mountain shall be made low, the rough places will be made plain, and the crooked places will be made straight; and the glory of the Lord shall be revealed and all flesh shall see it together. This is our hope, and this is the faith that I go back to the South with. 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. And this will be the day – this will be the day when all of God’s children will be able to sing with new meaning: “My country 'tis of thee, sweet land of liberty, of thee I sing. Land where my fathers died, land of the Pilgrim’s pride, From every mountainside, let freedom ring!” And if America is to be a great nation, this must become true.*

*And so let freedom ring from the prodigious hilltops of New Hampshire. Let freedom ring from the mighty mountains of New York. Let freedom ring from the heightening Alleghenies of Pennsylvania. Let freedom ring from the snow-capped Rockies of Colorado. Let freedom ring from the curvaceous slopes of California. But not only that: Let freedom ring from Stone Mountain of Georgia. Let freedom ring from Lookout Mountain of Tennessee. Let freedom ring from every hill and molehill of Mississippi. From every mountainside, let freedom ring. And when this happens, 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!*

– March on Washington, August 28, 1963

REVEREND STEVEN JONES  
REVEREND DR. GARY SIMPSON

“TOTAL PRAISE”

ALEINU

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל,	<i>A-lei-nu l'sha-bey-akh la-a-don ha-kol,</i>
לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,	<i>la-teyt g'doo-lah l'yo-tzeyr b'rey-sheet,</i>
שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת,	<i>she-lo a-sa-nu k'go-yey ha-a-ra-tzot,</i>
וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה,	<i>v'lo sa-ma-noo k'mish-p'khot ha-a-da-mah;</i>
שֶׁלֹּא שָׁחַ חֵלְקֵנוּ כָּהֶם,	<i>she-lo sahm khel-key-nu ka-hem,</i>
וְגִרְלָנוּ כְּכֹל־הַמוֹנָם.	<i>v'go-ra-ley-nu k'khol ha-mo-nam.</i>
וְאַנְחָנוּ כּוֹרְעִים	<i>Va-a-nakh-nu kor-eem</i>
וּמִשְׁתַּחֲוִים וּמוֹדִים,	<i>u-mish-ta-kha-veem u-mo-deem</i>
לְפָנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים,	<i>lif-ney me-lekh mal-khey hahm-la-kheem,</i>
הַקָּדוֹשׁ בְּרוּךְ הוּא.	<i>ha-ka-dosh ba-rukh hu.</i>

It is our duty to praise God, ascribing greatness to God who formed the world in the beginning, for God did not make us like the others of all lands. God gave us a portion like no other. We bow in reverence and thanksgiving before the Ruler of rulers, the Holy One of Blessing.

WE MUST come to see that the end we seek is a society at peace with itself, a society that can live with its conscience. That will be a day not of the white man, not of the black man. That will be the day of man as man. I know you are asking today, “How long will it take?” I come to say to you this afternoon, however frustrating the hour, it will not be long, because truth crushed to earth will rise again. How long? Not long, because no lie can live forever. How long? Not long, because you still reap what you sow. How long? Not long, because the arc of the moral universe is long, but it bends toward justice. How long? Not long, ‘cause mine eyes have seen the glory of the coming of the Lord, trampling out the vintage

where the grapes of wrath are stored. He has loosed the fateful lightning of His terrible swift sword. His truth is marching on.

– At the conclusion of the March from Selma to Montgomery, 1965

וְנֹאמַר: יְהוָה יי  
לְמֶלֶךְ עַל-כָּל-הָאָרֶץ. l'me-lekh al kol ha-a-retz;  
בַּיּוֹם הַזֶּה יְהוָה יי אֶחָד, ba-yom ha-hu yi-h'yeh Adonai e-khad  
וּשְׁמוֹ אֶחָד. u-sh'mo E-khad.”

And it has been said: “God shall reign over all the earth. On that day, O God, You shall be One and Your name shall be One.”

## MOURNER’S KADDISH

IF ANY of you are around when I have to meet my day...and if you get somebody to deliver the eulogy...tell them not to mention that I have a Nobel Prize, that isn't important. Tell them not to mention that I have three or four hundred other awards, that's not important. Tell him not to mention where I went to school. I'd like somebody to mention that day, that Martin Luther King, Jr. tried to give his life serving others. I'd like for somebody to say that day, that Martin Luther King, Jr., tried to love somebody. I want you to say that day, that I tried to be right on the war question. I want you to be able to say that day, that I did try to feed the hungry. I want you to be able to say that I did try, in my life, to clothe those who were naked. I want you to say, on that day, that I did try to visit those in prison. I want you to say that I tried to love and serve humanity. Yes, if you want to say that I was a drum major, say that I was a drum major for justice; say that I was a drum major for peace; I was a drum major for righteousness. And all of the other shallow things will not matter. I won't have any money to leave behind. I won't have the fine and luxurious things of life to leave behind. But I just want to leave a committed life behind.

– Dr. King's Congregation, Ebenezer Baptist Church, Atlanta  
two months before his assassination, 1968

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא	<i>Yitgadal v'yitkadash sh'meih raba b'al'ma</i>
דִּי—בְּרָא כְרַעוּתֵיהּ, וַיְמַלִּיךְ מַלְכוּתֵיהּ	<i>di v'ra chiruteih, v'yamlich malchuteih</i>
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל	<i>b'chayeichon uv'yomeichon uv'chayei d'chol</i>
בֵּית יִשְׂרָאֵל, בְּעַגְלָא וּבְזַמַּן קָרִיב,	<i>beit yisra-eil, ba-agala uvizman kariv,</i>
וְאָמְרוּ: אָמֵן.	<i>v'imru amein.</i>
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם	<i>Y'hei sh'meih raba m'varach l'alam</i>
וּלְעָלְמֵי עָלְמַיָּא.	<i>ul'al'mei al'maya.</i>
יִתְבָּרַךְ וַיְשִׁיטְבַח, וַיִּתְפָּאֵר וַיִּתְרוֹמַם	<i>Yitbarach v'yishtabach v'yitpa-ar v'yitromam</i>
וַיִּתְנַשֵּׂא, וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל	<i>v'yitnasei v'yithadar v'yitaleh v'yithalal</i>
שְׁמֵהּ דְקֻדְשָׁא, בְּרִיךְ הוּא, לְעָלָא	<i>sh'meih d'kudsha b'rich hu, l'eila</i>
מִן—כָּל—בְּרַכָּתָא	<i>min kol birchata</i>
וְשִׁירָתָא, תְּשִׁבְחָתָא	<i>v'shirata tushb'chata</i>
וְנַחֲמָתָא דְאַמִּירָן בְּעָלְמָא,	<i>v'nechemata, da-amiran b'al'ma,</i>
וְאָמְרוּ: אָמֵן.	<i>v'imru: amein.</i>
יְהֵא שְׁלָמָא רַבָּא מִן—שְׁמַיָּא וְחַיִּים	<i>Y'hei sh'lama raba min sh'maya, v'chayim</i>
עָלֵינוּ וְעַל—כָּל—יִשְׂרָאֵל,	<i>aleinu v'al kol yisra-eil,</i>
וְאָמְרוּ: אָמֵן.	<i>v'imru amein.</i>
עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו,	<i>Oseh shalom bimromav,</i>
הוּא יַעֲשֵׂה שְׁלוֹם	<i>hu ya-aseh shalom</i>
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,	<i>aleinu v'al kol yisra-eil,</i>
וְאָמְרוּ: אָמֵן.	<i>v'imru amein.</i>

May the Source of peace send peace to all who mourn,  
and comfort to all who are bereaved.

Amen.

## KIDDUSH

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בוֹרֵא פְּרִי הַגֶּפֶן.	<i>Baruch ata Adonai Eloheinu melech ha-olam, borei p'ri hagafen.</i>
בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְרָצָה בָּנוּ, וְשִׁבַת קֹדֶשׁ בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָנוּ, זְכוֹרֹן לְמַעֲשֵׂה בְּרֵאשִׁית, כִּי הוּא יוֹם תְּחִלָּה לְמִקְרָאֵי קֹדֶשׁ, זֵכֶר לִיצִיַּאת מִצְרַיִם. כִּי בָנוּ בְּחֵרֶת וְאוֹתָנוּ קִדְּשָׁתָּ מִכֹּל הָעַמִּים, וְשִׁבַת קֹדֶשׁ בְּאַהֲבָה וּבְרָצוֹן הִנְחַלְתָּנוּ. בָּרוּךְ אַתָּה יְיָ, מְקַדֵּשׁ הַשַּׁבָּת.	<i>Baruch ata Adonai Eloheinu melech ha-olam, asher kid'shanu b'mitzvotav v'ratza vanu, v'Shabbat kodsho b'ahava uvratzon hinchilanu, zikaron l'ma-asei v'reishit, ki hu yom t'chila l'mikra-ei kodesh, zeicher litziyat mitzrayim Ki vanu vacharta v'otanu kidashta mikol ha-amim, v'Shabbat kodsh'cha b'ahava uv'ratzon hinchaltanu. Baruch ata Adonai, m'kadeish haShabbat.</i>

Blessed are you, Adonai our God, Ruler of the Universe, Creator of the fruit of the vine. Let us praise our Eternal God, Creator of the universe, who hallows our lives through the commandments. In love and favor, God has made Shabbat our heritage, as a reminder of the work of creation. It is first among our sacred days, a remembrance of the Exodus from Egypt. O God, You have called upon us and have given us the day of Shabbat as a sacred inheritance. We thank you, O God, for Shabbat and its holiness.

## “WE SHALL OVERCOME”

We shall overcome,  
We shall overcome,  
We shall overcome someday.  
Oh, deep in my heart I do believe.  
We shall overcome someday.  
  
We'll walk hand in hand,  
We'll walk hand in hand,

We'll walk hand in hand someday.  
Oh, deep in my heart I do believe.  
We shall overcome someday.

We shall live in peace,  
We shall live in peace,  
We shall live in peace someday.  
Oh, deep in my heart I do believe.  
We shall overcome someday.

We are not afraid,  
We are not afraid,  
We are not afraid today.  
Oh, deep in my heart I do believe.  
We shall overcome someday.

God will see us through,  
God will see us through,  
God will see us through today.  
Oh, deep in my heart I do believe.  
We shall overcome someday.

# SHABBAT SHALOM