

A  
SPECIAL FRIDAY NIGHT  
SERVICE  
IN DEDICATION OF THE  
ENCYCLOPEDIA JUDAICA

IN  
MEMORY  
OF  
MAX MYERS

Composed by:

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Temple B'nai Israel

Saginaw, Michigan

October 27, 1972

Rabbi announces:

This is a house of God. The Congregation is asked to take seats in a mood of reverence. Worship should commence at the moment of setting foot inside the Sanctuary. One prepares by means of an emotional and mental orientation, best expressed in a moment of silent prayer.

The Rabbi and Congregation--unison, low tones:

Heavenly Father, I am tired and weary. All day long, all week, noise has pursued me and has deafened my senses. My ears have been assailed by the roar of the car, the honking of horns, the howling of sirens, and the screeching of tires. I have not had an opportunity to delve into your many books of learning. Nevertheless, I feel tired, I feel weary, I am asking myself, where shall I turn? Where will my support come from? How can I be refreshed in my moments of longing for peace, quiet and serenity? Help me, O God. I breathe deeply of the spirit of this House of which you are so much a part. Amen.

Cantor & Organist: Come O Sabbath Day.

Blue songster, page 7, and "Mah Tov" in the Prayer Book, page 4.

Rabbi

I come before you, O God, at one, with this my beloved Congregation, Temple B'nai Israel. I pray with them for that elusive quality of inner peace which comes from probing, search-

ing, and acquiring knowledge from our great books of learning which comes from the master-minds of past, present, and through Thy Divine blessings future great minds. We hope, we pray, we acknowledge that YOU do care for us, and that You do concern Yourself with the ways and dreams of those who reflect Your creation and Your Design. Because You will it, we breathe the spirit of life and faith. Amid our weariness we acknowledge Your presence in song!

Cantor & Organ:

L'Cho Dodi-blue Songster, page 1, and second song, page 2.

Responsive Reading:

Rabbi: O Lord, where will You be found?

Cong: In the hearts of men.

Rabbi: Despite the turmoil which inhabits our world?

Cong. Yes, for G-d responds to those who seek Him in truth, in love, in faith.

Rabbi: But what of the heart of man?

Cong: "Thou shalt love the Lord Your God, with all your heart, with all your soul, with all your might."

Rabbi: How?

Cong: By opening up the books of the Talmud, the Books of the Midrash, the books of Judaica, so that we can learn what Judaism teaches us. By grasping these words of wisdom

and transmitting them onto the tablets of our heart, and placing them onto the bookshelves of our homes, and by binding them into the muscles and sinews of our hands and of the hands of our children so that our entire family can act in righteousness and honor.

Rabbi:

Let us then all hope and pray that when we acquire this knowledge we will do justly, live meaningfully, and we will be encouraged to reach out the hand of friendship to all, no matter what race, what color, or what creed they may be.

Cong:

For it is incumbent upon us to perform the commandments with hand and with heart.

Rabbi:

For Judaism teaches that, basically, man is good, that man has potential, and that man can be just.

Cong:

We believe in man as a creator with G-d, so that it is possible for us to create a better and more wholesome world.

Rabbi:

Judaism teaches that God is One.

Cong:

We believe that God is One.

Cantor & Organ:

The Shema, & Boruch Shen; prayer book, bottom page 34, first paragraph page 36.

Rabbi:

Indeed, I believe that God is One. Yet help me, O G-d, to believe. As a religious family we approach You in a spirit of humility and awe; we want to acknowledge, trust, have faith but it is so very hard. Your tradition has taught us that as You are One, man is= one, but it is not so. Man is divided, he tears himself into a thousand pieces, wrecks what has been created, tears down what has been built up. Why have you permitted War? Why do you condone pestilence, sorrow, hurt, disease? Why do You allow the challenge to righteousness to go unanswered? As Isaiah asked for his time; so do we ask for ours, and for us. "Ad Mosai?" How long, O Lord, how long?

Cong:-in unison:

The Lord answers man in the stillness of night, at the moment of reflection, out of the whirlwind, in the still small voice. Gracious Father of us all, "So teach us to read our great books of learning, so that we shall obtain a heart of wisdom. Wherein, do we fail to see? Why can we not comprehend? When will our eyes be able to envision the error of our ways? Have we lost the sense of our moral direction, the guidepost which will lead us along the proper path? Is it that we have lost sight of You, our One God, and have been led astray by

other gods? Have position, power, status, or prosperity been elevated to so high a place of prominence that all nobility and worth has been blocked from view? With Moses chanting his song at the Red Sea, we ask in full knowledge of our beclouded vision; "Who is Like Unto Thee, O Lord, among the gods? Who is like unto Thee, Glorious in Holiness, awe-inspiring, working wonders?"

Cantor & organ:

Mi Cho Mocho. Blue songster, page 3, 1st song.

Rabbi:

No one is as You Are! From the depths of our heart we affirm this belief. Yet the search goes on. Even the home has its discordant voices, its strident demands, its urgent clamoring. Men "insist", women "demand", children, "must have!" Our dwelling places should be the sanctuary of our daily lives but often we lack harmony and fulfillment of the spirit. Man who has fought in the market place, is overbearing as he asserts his authority; woman disraught and concerned with the ritual of daily life brings her vanity into our setting of mutuality and dilutes the simplicity of love. Our children scamper and rush to break the barriers of normal sound all for the sake of obtaining that which is not theirs. Their egos are satisfied in direct proportion to the insecurity of their parents. When does the moment of peace

come? Where shall we find rest? How shall we recognize it?

Responsive reading:

Rabbi:

The Sabbath has been given to us as a Day of Rest, and as a Day of Study.

Cong:

The Sabbath demands that we rest and we study.

Rabbi:

The Sabbath releases us from the struggles of business, office, street, dissension, strife, vulgarity, and grants time to find oneself.

Cong:

The Sabbath demands that we pursue words of wisdom.

Rabbi:

The Sabbath is a holy day. Not only we, but all that is ours must rest, must broaden our vision, our knowledge, and our intellectual capacities; and we must cease on this day from our endless quest for material possessions which makes us equal in the sight of others.

Cong:

But vain and hollow in the eyes of God.

Rabbi:

The Sabbath is a Holy Day; but how shall we honor it?

Cong:

By observing in its delights, and taking

this opportunity to pour over our great books of Jewish learning. For our Sabbath is the Queen of Days.

Rabbi:

Bring the family to Temple, surround them with the sanctity of our Sanctuary.

Cong:

By our example, show our children that there is something higher, more noble, more meaningful than our daily striving after the wind.

Rabbi:

For by our example, we will acknowledge this gift of G-d, the Sabbath, which enriches our week; it brings luster and brightness to at least one day out of seven.

Cantor & Organ:

V'Shemru. Blue Songster, page 3, second song.

Rabbi:

"Os hi le'olon". It is a sign forever" Is this, O Lord, where we have erred? Have we missed the sign? But how is it possible? For weeks without number we have spoken to You, and you have recited this very same phrase. Is it because we have not spoken "with" You? Is it because when we have spoken, we should have been in communion, from the heart, from within? Have we missed the point each and every week? Before You we stand in humility and awe; we know the shortcomings of mankind all too well, and we can recite them fluently but what of ourselves? Have we lived up to Your expect-



ations; our own abilities? Have we been so blind that the sign was not recognized by us? We beseech You, God of our Fathers, You who implanted meaning and faith in our hearts. Open up our eyes; enlighten the mind, enlarge our spirits. Permit us to hear! Let us feel and perceive and sense so that the sign of the Sabbath may be visible to us in our time, in our day, at this hour.

Rabbi & Cong.-unison, low tones:

O Lord, what have I done? Wherein have I failed to recognize the mysterious ways which characterizes Your movements among the children of Men? It is not for me to question your justice, mercy or values, but rather for me to acquaint myself with the signs and wonders as of old. ~~Have~~ I failed to look up because I have been preoccupied with casting my eyes toward the ground? With Jeremiah I have cried: "Cursed be the day of my birth..cursed be the man who brought tidings to my father saying, "A son is born to you." Should I not rather have echoed the sentiments of the Psalmist; "How manifold are Thy works, O Lord, in wisdom you have made them all." I know of discord and conflict in every area of my life, but I know as well, that there is joy, laughter, love and companionship. My family and I have each other. We eat and drink more than is our need; our home may be small, but secure, our body may be fragile, but thank You Lord,

We are in good health. When I search, O Lord do I seek You in the right places; in the proper direction, do I wish to find You in my image, forgetting as always that I must make myself in Your image? Help me in my search, O Lord; be near to me and to all I hold dear. Amen.

All Stand: The Amidah, Silent Devotion.

Prayer Book, page 44-52.

Cantor & Organ:

May the Words Of My Mouth. Kiddush,  
Blue songster, page 5, first song.

RABBI:

Sermon--"The Diet of Life"

Cantor:

Prayer Book, page 58. First 2 lines, stop' before "Va "Anachnu." Ark opened. All stand.

Rabbi:

We stand before the Open Ark, O Lord, and we voice our gratitude. In confusion we entered Your House, constructed and supported, beautified and embellished by mortal man. But now, as we stand before Your gift to us, we realize that the essential of worship, of awe of reverence and of prayer is not to be found in us, in our lives or even in our daily concerns but in You and in what You and Your law can mean to us. We express our gratitude because now we begin to perceive dimly Your presence in our lives. Your message has come close to our hearts. The word of God lives.

We live, and because of this boon we thank You. You are the living God and in acknowledgement we bow our heads in reverence.

Cantor & Cong:

Blue songster, page 5, second song. Oleynu Va'Anachnu to the end.

Rabbi:

God, Father of all of us, we know all too well that this world of which we are a part is neither whole nor stable. Also it is not static. Herein have we erred. We believed that the world and our lives were permanently formed and altogether perfect, ready for our enjoyment. But the lesson of life is otherwise. In the course of our doubts, questioning, and inner controversy You have caused us to see and hear. You have touched our hearts. You have expanded the horizon of our minds. You have taken our lowly spirit, and You have made us see more clearly that in the midst of darkness there is a single flickering candle which is ready to illuminate our lives. In this evening hour, it is no longer night.

Cong. in unison.

The task is incumbent upon us. We must hope and plan, work and build. We realize that as You gave us the vision, the work is ours. Grant us, therefore, the strength, the wisdom, the courage to do that which is right and proper so that by the work of our hands

we may honor Your holy Name. "On that day shall the Lord be One and His Name One. Amen.

Responsive Reading:

Rabbi: Our worship service has almost ended, yet, we must not depart without giving due respect and honor to Max Myers, and all our loved ones who have departed this world.

Cong:

We live in the present, but we dare not forget our loved ones who are our past.

Rabbi:

We are what we are, because they taught us, enabled us and inspired us.

Cong:

By precept and example, by values and ideals, by virtue and decency.

Rabbi:

They taught us right from wrong, distinguished good from evil, truth from falsehood. They separated the "yes" and the "no."

Cong:

In this spirit we may recall a Father, or a Mother, a husband or a wife, a brother or a sister.

Rabbi:

We recall the whole household of Israel who died for the Sanctification of His Holy Name.

Cong:

We recall all those who ever gave of their lives, in whatever land or era, so that we

might live in peace, in security, in faith and in freedom.

Rabbi:

I recall those whose anniversary of their passing is this week: Abe Eater, Sadie Nover, Alexander Bandler, Rose Imerman Anna Berkovitz, Nathan Roth.

These fine members of our congregation who gave so much of themselves so that we might worship here together.

Cong:

We acknowledge that life and death, love and loss, hope and despair, laughter and tears are experiences granted us by the Living God.

Rabbi: The Kaddish prayer affirms life. It is a tribute to the living God.

Cong:

We thank You, Lord of Life, for permitting us to see this day. The memory of our loved ones will inspire and sanctify us always. They have given us reason for goodness, for mercy, for compassion, and courage to face another day; if not always in gladness of heart than in serenity of spirit.

Rabbi:

We recall the name of Max Myers, and in his memory we acknowledge and extend our humble thanks to the Myers family for the abundance of education we will find in

all the pages of the Encyclopedia Judaica.  
Let us, therefore, hallow the name of our God.  
Let us link our prayers with those of the past  
and rise for the Kaddish.

Rabbi and Cong. Kaddish in unison.

May our search lead us toward a fuller and  
better life, and may the blessings of G-d  
sustain us now and in the days to come. If  
peace has not been granted unto me, the  
petitioner, this one time, I must come again  
to learn. If faith has not been assured me  
for this one hour, my work is not completed.  
If you, God, have not revealed Yourself in  
these fleeting minutes surely it is the sacred  
duty of man to continue to search, even if  
it means all his life, not on our level, but  
on Yours. Perhaps, that is the purpose of  
life. If we dip into the pages of the  
Encyclopedia Judaica which is now in our  
library, thanks to the Myers family and  
their friends, we will see where it is  
written, that "It may not be incumbent  
upon you to complete the work, but neither  
are you free to desist from it."  
In my confusion and inner turmoil bless  
me, O Lord, grant unto one and all Your  
gifts of health, life and equanimity. Bestow  
upon us that measure of peace which is the  
heritage of the Sabbath. Amen.

ANNOUNCEMENTS.

RABBI'S BENEDICTION. All rise.