



**Central Reform Temple
of Boston**

a progressive jewish congregation

Central Reform Temple of Boston

Installation of

Rabbi Dr. Michael J. Shire

30th April 2023/9 Iyar 5783

Service led by: Rabbi Michael Shire

Readers: Hal Berman, Debra Berlanstein, Jill Silverstein, Maureen Yoder,
Anya Shire-Plumb

Ark Openers: Rev Bob Greiner and Professor Richard Daynard

Installing Rabbi: Rabbi Devon Lerner

Address: Rabbi Marcia Plumb

Response: Rabbi Michael Shire

Award of Hon. Fellowship of Leo Baeck College: Rabbi Michael Farbman

Final Blessing: The Very Rev. Pam Werntz

Andrew Mattfeld, *Central Reform Temple Music Director and Organist*

Amy Lieberman, *Central Reform Temple Cantorial Soloist*

Special guests: Cantor Louise Treitman and Cantor Daniel Fortine

Opening Prayer

מִה טָבוּ אֹהֲלֶיךָ יַעֲקֹב, מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל. וְאֲנִי בְּרַב חֲסִדֶיךָ אֲבוֹא
בֵּיתְךָ, אֲשֶׁתִּתְחַוֶּה אֵל הַיְכָל קֹדֶשְׁךָ בְּיִרְאַתְךָ. יי אֲהַבְתִּי מְעֹן בֵּיתְךָ,
וּמִקוֹם מִשְׁכַּן כְּבוֹדְךָ. וְאֲנִי אֲשֶׁתִּתְחַוֶּה וְאֶכְרַעָה, אֲבָרְכָה לְפָנַי יי עֲשֵׂי.
וְאֲנִי תַפְלִיתִי לְךָ יי, עֵת רְצוֹן, אֱלֹהִים בְּרַב חֲסִדֶיךָ, עֲנֵנִי בְּאַמּוֹת יִשְׁעֶיךָ.

*Mah tov u'ohalekha Ya'akov, mishk'notekha Yisrael. Va'ani b'rov hasd'kha avo veitekha,
eshtahaveh el heikhal kodsh'kha 'yiratekha. Adonai ahavti m'on beitekha, um'kom mishkan
k'vodekha. Va'ani eshtahaveh, v'ekhra'ah evr'khah l'fnei Adonai osi. Va'ani t'filati l'kha,
Adonai, eit ratzon. Elohim, b'rov hasdekha, aneni b'emet yishi'ekha.*

How goodly are your tents, O Jacob, your dwelling places, O Israel!

Through Your great mercy, I come to your house and bow down in Your holy Temple in reverence of You. O God, I love the place of Your house, and the abode in which Your glory dwells. And so I bow down, and adore You, my Maker. May my prayer be offered in an acceptable time. May You, in the greatness of Your mercy, answer me according to Your faithfulness.

Congregation is seated

Afternoon Service

Happy are those who dwell in Your house,
who are ever singing Your praise.

Happy the people on whom such blessing
falls; happy the people whose God is the
Eternal One.

A Psalm of David

Always I will exalt You, my Sovereign God,
and praise Your Name forever.

Beginning each day with praise,
I will extol your name for ever.

Cause us to see Your greatness is beyond us,
Eternal One, for ever to be praised.

Declaring Your works to each generation,
we bear witness to Your mighty acts.

Even as they speak of Your splendor, so I
will meditate on Your wonderful deeds.

For as they tell of Your awesome might,
so I will recount Your greatness.

Great is Your goodness which they celebrate,
as they sing of Your righteousness.

Holding us in Your grace and compassion,
You are patient and abounding in love.

In Your goodness, Eternal God, You have
mercy on all Your creatures.

Joyfully Your works shall thank You, and
Your faithful ones shall praise You.

אֲשֶׁר יוֹשְׁבֵי בֵיתְךָ,
עוֹד יְהַלְלוּךָ סֵלָה.
אֲשֶׁר יֵעָם שְׂכֻכָה לּוֹ,
אֲשֶׁר יֵעָם שְׁיֵי אֱלֹהֵינוּ.
תְּהִלָּה לְדוֹד,

אֲרוֹמַמְךָ אֱלֹהֵי הַמַּלְאָךְ,
וְאֲבָרְכָה שְׁמֶךָ לְעוֹלָם וָעֶד.
בְּכֹל יוֹם אֲבָרְכָךָ, וְאֶהְלֵלָה
שְׁמֶךָ לְעוֹלָם וָעֶד.
גְּדוֹל יְיָ וּמְהֻלָּל מְאֹד, וְלִגְדֻלְתּוֹ
אֵין חֶקֶר.

דוֹר לְדוֹר יִשְׁבַח מַעֲשֵׂיךָ,
וְגִבּוֹרֹתֶיךָ יִגִּידוּ.

הִרְרָ כְבוֹד הוֹדְךָ, וְדַבְרֵי
נִפְלְאוֹתֶיךָ אֲשִׁיחָה.

וְעִזּוֹ נוֹרְאוֹתֶיךָ יֵאמְרוּ,
וְגִדְלֹתֶיךָ אֲסַפְּרָנָה.

זָכַר רַב טוֹבָךָ יְבִיעוּ,
וְצִדְקוֹתֶיךָ יִרְנְנוּ.

חֲנוּן וְרַחוּם יְיָ, אֲרֵךְ אַפָּיִם
וְגֹדֵל חֶסֶד.

טוֹב יְיָ לְכֹל, וְרַחֲמָיו עַל כָּל
מַעֲשָׂיו.

יִדְוֶךָ יְיָ כָּל מַעֲשֵׂיךָ, וְחִסְדֶּיךָ
יְבָרְכֻכָה.

Know how great is Your majesty,
they proclaim Your might.

כְּבוֹד מַלְכוּתְךָ יֵאמְרוּ,
וּגְבוּרַתְךָ יִדְבְּרוּ.

Let all humanity perceive Your Power,
and the glorious splendor of Your
redemption.

לְהוֹדִיעַ לְבְנֵי הָאָדָם גְּבוּרַתְךָ,
וּכְבוֹד הַדָּר מַלְכוּתוֹ.

Mighty is Your rule, and everlasting, Your
reign endures in all generations.

מַלְכוּתְךָ מַלְכוּת כָּל עוֹלָמִים,
וּמַמְשִׁלְתְּךָ בְּכָל דָּר וָדָר.

O God, You support the falling, and raise
up all who are bowed down.

סוּמְךָ יי לְכָל הַנִּפְלִים,
וְזוֹקֵף לְכָל הַכַּפּוּפִים.

Pleading, all look in hope to You, and You
give them their food in due season.

עֵינֵינוּ כָּל אֱלֹהִים יִשְׁבְּרוּ, וְאַתָּה
נוֹתֵן לָהֶם אֶת אֲכֻלָּם בְּעֵתוֹ.

Quietly, You open Your hand, and satisfy
the needs of every living creature.

פּוֹתַח אֶת יָדְךָ, וּמִשְׁבִּיעַ לְכָל
חַי רִצּוֹן.

Righteous are You in all Your ways, and
loving in Your deeds.

צְדִיק יי בְּכָל דְרָכֶיךָ, וְחַסִּיד
בְּכָל מַעֲשָׂיו.

So near are You to all who call upon You, to
all who call upon You in truth.

קְרוֹב יי לְכָל קוֹרְאֵינוּ, לְכָל אֲשֶׁר
יִקְרְאוּהוּ בְאֱמֶת.

The desire of those who revere You, You
fulfill; You hear their cry and help them.

רִצּוֹן יִרְאֵינוּ יַעֲשֶׂה, וְאַתָּה
שׁוֹעֲתָם יִשְׁמַע וַיּוֹשִׁיעֵם.

Unceasingly our lips shall sing God's praise;
so may all creatures laud God's holy
name for ever.

שׁוֹמֵר יי אֶת כָּל אֲהַבָּיו, וְאַתָּה
כָּל הַרְשָׁעִים יִשְׁמִיד.

And now let us extol the Eternal God from
this time and for ever. Halleluyah!

תְּהַלֵּל יי יְדַבֵּר פִּי, וַיְבָרֵךְ כָּל
בָּשָׂר שֵׁם קְדוֹשׁוֹ לְעוֹלָם וָעֶד.

וְאֲנַחְנוּ נְבָרֵךְ יְהוָה, מֵעַתָּה וְעַד
עוֹלָם, הַלְלוּיָהּ.

Meditations

PRAYER INVITES

God's Presence to suffuse our spirits,
God's will to prevail in our lives.
Prayer may not bring water to parched fields,
nor mend a broken bridge,
nor rebuild a ruined city.
But prayer can water an arid soul,
mend a broken heart,
rebuild a weakened will.

— *Rabbi Ferdinando Isserman, (USA 20th Century)*

I AM A JEW because

the faith of Israel demands no abdication of my mind.

I am a Jew because
the faith of Israel requires all the devotion of my heart

I am a Jew because
in every place where suffering weeps, the Jew weeps.

I am a Jew because
at every time when despair cries out, the Jew hopes.

I am a Jew because
the word of Israel is the oldest and the newest.

I am a Jew because
for Israel, the world is not completed; we are completing it.

I am a Jew because
Israel places humanity and its unity
above the nations and above Israel itself.

I am a Jew because, above humanity, image of the divine Unity.
Israel places the unity which is divine.

— *Edmund Flég, (20th Century, France)*

Congregation rises
Abridged Version of the Weekday Tefillah

We praise You, Eternal One, our God and God of our ancestors, Shield of Abraham and Protector of Sarah, Source of eternal life, the holy God.

Give us understanding to know Your ways, consecrate our hearts to revere You, forgive us, and make us worthy of redemption.

Keep us far from sorrow, bestow blessing n the earth, raise high the banner of freedom for the oppressed and guide us in Your ways of justice. Let those who go astray return to You, may the righteous rejoice in the building of Your city and behold the dawn of Your deliverance; in Your compassion may the longings of the hearts come true. Hear our prayer, Eternal God, whom alone we worship in reverence, Source of goodness, to whom our thanks are due.

We praise You, O God, the Source of peace.

May the Most High, Source of perfect peace, grant peace to us, to all Israel, and to all humanity.

ברוך אתה יי אלהינו ואלהי אבותינו
ואמותינו, מגן אברהם ועזרת שרה,
מחיה מתים, האל הקדוש.

הביננו, יי אלהינו, לדעת דרכיך, ומוֹל
את-לבבנו ליראתך, ותסלח לנו להיות
גאילים, ורחקנו מפכאוב, ותן ברכה
על-פני האדמה, ושא נס לפדות
עשוקים, והדריכנו במשפטי צדקך.
והתועים אליך ישובו, וישמחו צדיקים
בבנין עירך, ובצמיחת קרן ישועתך,
ומלא ברחמיך כל-משאלות לבנו. שמע
קולנו, יי אלהינו, שאותך לבדך ביראה
נעבוד, הטוד, הטוב שמך ולך נאה
להודות.

ברוך אתה יי, עשה שלום.

עשה שלום במרומוי, הוא יעשה שלום
עלינו ועל כל ישראל ועל כל בני-אדם.

Congregation is seated

LEADERSHIP

Choose for each of your tribes individuals who are wise, understanding and of good reputation, and I will make them leaders over you.

Deut. 1:13

הָבוּ לָכֶם אַנְשִׁים חֲכָמִים וְנִבְנִים וְיָדְעִים
לְשִׁבְטֵיכֶם וְאֲשִׁימֶם בְּרָאשֵׁיכֶם.

So Moses carried out the divine command:

You shall seek out from all the people able individuals who revere God, love truth, and hate dishonest gain, and make them leaders of the people as officers of thousands, hundreds, fifties and tens.

Exodus 18:21

אֵתָהּ תַחַזֵּה מִכָּל־הָעָם אַנְשֵׁי־חַיִל יִרְאֵי
אֱלֹהִים אַנְשֵׁי אֱמֶת שֹׂנְאֵי בַצַּע וְשֹׂמְתֵי
עֲלֵהֶם שָׂרֵי אֲלָפִים שָׂרֵי מֵאוֹת שָׂרֵי
חֲמִשִּׁים וְשָׂרֵי עֶשְׂרֹת.

What are the qualities required of a leader?

These verses tell us: wisdom, understanding, reverence, integrity, justice.

But there is more. Leaders must *respect* those whom they lead.

You stand this day all of you before the Eternal One your God: the heads of your tribes, your elders and officers, every man of Israel, your little ones, your wives and the strangers in your camp, from those who chop your wood to those who draw your water.

Deut. 29:9

God says: Although I have appointed for you heads, elders and officers, yet you are all equal before Me.

Midrasfi Nitzavim 2

אִתְּם נִצְבִים הַיּוֹם כְּלָכֶם לְפָנַי יְהוָה
אֱלֹהֵיכֶם רָאשֵׁיכֶם שְׂבִיטֵיכֶם זְקֵנֵיכֶם
וְשֹׁטְרֵיכֶם כָּל אִישׁ יִשְׂרָאֵל. טַפְּכֶם
נְשִׁיכֶם וְגֵרְךָ אֲשֶׁר בְּקִרְבְּ מִחַנְּךָ
מִחַטָּב עַצִּיף עַד שֹׂאֵב מִיַּמַּיִךְ.
אָף-עַל-פִּי שְׁמוֹנִיתִי לָכֶם רָאשִׁים
זְקֵנִים וְשׁוֹטְרִים, כְּלָכֶם שְׂוִין לְפָנַי.



Once, when Moses was keeping Jethro's flock in the wilderness, a little kid escaped from him. When it reached a shady place, a pool of water appeared before it, and it stopped to drink. When Moses caught up with it, he said: 'I did not know that you ran away because you were thirsty; you must be weary.' So he put the kid on his shoulder and carried it back.

Then God said: Because you have shown compassion to the flock of a human owner, you shall most surely lead My flock, the people of Israel.

Midrash Rabbah 2:2



All depends on leadership. When the leader is good and upright, the flock follows.

Moses said: Let the Eternal One, the God of the spirits of all flesh, appoint someone over the congregation who shall go out before them and come in before them, who shall lead them out and bring them in, so that the congregation of the Eternal One may not be like sheep without a shepherd.

Numbers 27:16

כְּשֶׁהָיָה מֹשֶׁה רֹבֵינּוּ עֲלָיו הַשְּׁלֹם רוֹעֵה
צֹאנֵנו שֶׁל יִתְרוֹ בַּמִּדְבָּר, בָּרַח מִמֶּנּוּ גְדִי,
וְרִץ אַחֲרָיו עַד שֶׁהִגִּיעַ לַחֲסִית, כִּיּוֹן
שֶׁהִגִּיעַ לַחֲסִית, נִזְדַּמְנָה לוֹ בְּרִכָּה שֶׁל
מַיִם, וְעָמַד הַגְּדִי לְשִׁתּוֹת, כִּיּוֹן שֶׁהִגִּיעַ
מֹשֶׁה אֶצְלוֹ, אָמַר אֲנִי לֹא הָיִיתִי יוֹדֵעַ
שֶׁרִץ הָיִיתָ מִפְּנֵי צָמָא, עֵינֶיךָ אֵתָּה,
הִרְכִּיבוֹ עַל כְּתָפוֹ וְהָיָה מִהֲלֹךְ.
אָמַר הַקְּדוֹשׁ בְּרוּךְ הוּא, יֵשׁ לָךְ רִחֻמִּים
לְנֶהְגַּת צֹאנֵנו שֶׁל בֶּשֶׂר וְדָם כִּךָ חֵייד אֵתָּה
תִּרְעָה צֹאנֵי יִשְׂרָאֵל.

הַכֹּל הוֹלֵךְ אַחַר הָרֹאשׁ. וּבְזִמְנֵן שֶׁהָרֹעֵה
טוֹב וְהוֹלֵךְ בְּדַרְדָּר יִשְׁרָה, הַצֹּאן הוֹלְכִין
אַחֲרָיו.
יִפְקֹד יְהוָה אֱלֹהֵי הַרוּחַת לְכָל־בֶּשֶׂר אִישׁ
עַל־הָעֵדָה: יוֹ אֲשֶׁר־יֵצֵא לְפָנֵיהֶם וְאֲשֶׁר
יָבֹא לְפָנֵיהֶם וְאֲשֶׁר יוֹצִיאֵם וְאֲשֶׁר
יָבִיאֵם וְלֹא תִהְיֶה עֵדֶת יְהוָה כְּצֹאן אֲשֶׁר
אֵין־לָהֶם רֹעֵה.

The test of true leadership is to walk ahead of the people, not to conform to the inclinations and attitudes of the multitude, but to lead them according to one's own spirit, raising them to a higher level, not descending to theirs. Such a person 'leads them out' — of all kinds of confusions and disasters, and 'brings them in' — to the realm of holiness.

הַבְּחִינָה שֶׁל הַמְנַהֵיג הָאֲמִתִּי הִיא בְּזֶה
שֶׁהוּא הוֹלֵךְ לִפְנֵי הָעָם, אֵינּוּ מְסַתְּגֵל
לְטַעַם הַהֶמוֹנִים, וְאֵינּוּ הוֹלֵךְ לִפִּי רוּחָם,
אֲלֵא נוֹהֵג אוֹתָם לִפִּי רוּחוֹ, הוּא מַעֲלָה
אוֹתָם אֵלָיו, וְלֹא יוֹרֵד אִתָּם. מְנַהֵיג כְּזֶה
— אֲשֶׁר יוֹצֵיאֵם — מִכָּל-מִיּוֹנֵי תְּסֻבּוֹת
וְאִסּוּנוֹת, 'וְאֲשֶׁר יְבִיאֵם' — לְמַמְלַכַת
הַקֹּדֶשׁ.

To be a leader is an onerous and sometimes a thankless task.

God said to Moses and Aaron: My children are obstinate, irascible and troublesome. In assuming leadership over them, you must expect that they will curse you and stone you.

Midrashi Rabbati 7:3

אָמַר לָהֶם הַקֹּדֶשׁ בְּרוּךְ הוּא, בְּנֵי
סִרְבָּנִים הֵן, רַגְזָנִים הֵן, טְרַחְנִין הֵן, עַל
מְנַת כֵּן תִּהְיוּ מְקַבְּלִים עֲלֵיכֶם שְׂיֵהוּ
מְקַלְלִין אִתְּכֶם, שְׂיֵהוּ מְסַקְּלִים אִתְּכֶם
בְּאֲבָנִים.

Not all are equally cut out to be leaders.

Would that all God's people were prophets

Numbers 11:29

וּמִי יִתֵּן כָּל-עַם יִהְיֶה נְבִיאִים

But when leadership is called for, none of us may excuse ourselves.

One who withdraws from public life, and says, 'What have I to do with the burden of the community, or with their disputes; why should I listen to them? Peace to you, O my soul'—such a person destroys the world.

Midrashi Mishpatim 2

We pray for all who exercise leadership in our community and spend themselves in the service of others; those who hold high office, and those who volunteer for humbler tasks that are no less essential. May God grant them wisdom and understanding, and a high consciousness of their responsibility, combined with humility and a sense of proportion and humor. May the work they do seem to them an honor rather than a burden, and give them joy and satisfaction. Through their leadership and service, may our community grow in strength and vigor, harmony and happiness, and make its contribution to the well-being of society.



Across the river, an Encounter; there to wrestle with a man until the break of dawn. The struggle is to keep hold; half-embrace, half-grasp, how can the one serve all that need, fulfill all that expectation? Strength ebbs and flows from one to the other. Emptying and yet replenishing, injuring whilst offering healing.

To strive is Israel's meaning, together learning God's purpose for our people, growing into the challenge of leadership and the construction of community.

אם מְשִׁים אָדָם עֲצָמוֹ כְּתְרוּמָה הַזֶּה
שְׂמֵשְׁלֶכֶת בְּזוּיַת הַבַּיִת וְאוֹמֵר מָה
לִי בְּטֶרֶחַ הַעֲבֹר, מָה לִי בְּדִינֵיהֶם,
מָה לִי לְשִׁמְעַע קוֹלָם, שְׁלוֹם עֲלֵיךְ נַפְשִׁי,
הֲרִי זֶה מִחְרִיב אֶת הָעוֹלָם.

It will be a journey into life and death, a stirring of Torah into all hearts, cycles of worship transformed into a moment of prayer.

Let blessing spread over this dawning, for God has imparted wisdom to those that strive *l'shem shimayain*. As morning breaks, they will be altogether intertwined. Saying, "I will not let you go, until you have blessed me."

M.J. Sfire, suggested by Genesis 32:25-27

יהיו לְרָצוֹן אִמְרֵי-פִי וְהִגְיוֹן לִבִּי לְפָנֶיךָ, יְהוָה, צוּרִי וְגֹאֲלִי.

Y'he-yu l'ratzon im-ray fee v'heg-yon lee-bee l'fa-ne-chah, Adonai, tzu-ri v'go-ah-lee.

May the words of my mouth and the meditations of my heart be acceptable unto You,
O God, my Rock and my Redeemer. Amen



INSTALLATION

It shall come to pass, in the end of days, that the mountain of God's house shall be exalted above the hills, and the nations shall flow unto it. And many people shall go and say: "Come and let us go up to the mountain of the Eternal, to the House of the God of Jacob; that we may be taught the way, and that we may walk in God's path. For out of Zion shall go forth the Torah, and the word of the Eternal One from Jerusalem."

*S'u shi'af-reen roshay-chem. Us'u pit'chay olam.
V'yova Melech Ha'kavod. Me hu zeh Melech
Ha'kavod? Adonai Tz'vaot. Hu Melech
Ha'kavod. Selah*

שָׂאוּ שְׁעָרִים רְאֵשִׁיכֶם וְהִנְשָׂאוּ פִתְחֵי
עוֹלָם, וַיָּבֹא מֶלֶךְ הַכְּבוֹד! מִי הוּא זֶה
מֶלֶךְ הַכְּבוֹד? יְיָ צְבָאוֹת, הוּא מֶלֶךְ
הַכְּבוֹד! סֵלָה.

Lift up your heads, O gates, and be lifted up, you everlasting doors, that the Glorious Ruler may come in. Who is the Glorious Ruler? The God of all Creation is the Glorious Ruler.

Congregation rises as the Torah is taken from the Ark

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

Shema Yisrael Adonai Elo-hay-nu Adonai Echad.

Hear O Israel, the Eternal One is our God;
The Eternal God is One!

לְדָי הַגְּדֹלָה וְהַגְּבוּרָה וְהַתְּפָאֳרֶת וְהַנְּצַחַת וְהַהוֹדָה, כִּי כָל בְּשָׂמַיִם וּבָאָרֶץ,
לְדָי הַפְּמִלְכָה, וְהַמְּנַשָּׂא לְכָל לְרֵאשׁ.

*L'chali Adonai hag'dulah v'hagvurah v'hatiferet v'hanetzach v'hahod. 'Ke chol bashamayim uva'ahretz.
L'chali Adonai hamamlach v'hamit-nasay l'chol roshi.*

Yours, O God, is the greatness, the power, the glory, the splendor and the majesty. For all that is in heaven and earth is Yours. You are our Sovereign and are supreme over all.



The sefer Torah is transferred from Rabbi Lerner to Rabbi Shire.

AS I FORMALLY ACCEPT the trust and responsibility placed in me by this congregation in appointing me its Rabbi, I turn to you Eternal One. Help me when I enter the lives of our people in their gladness, in their grief, and in their need. In their pain, let me bring comfort, in their joy let me share their rejoicing. Let me never be impervious to their troubles. May it be Your will Eternal One to give me the wisdom and the insight to speak when I should speak and keep silent when I should keep silent. Help me to be a source of strength to those who count on me. Guide me in my endeavors so that as a congregation and rabbi working together, we may experience the sanctity and joy of celebrations and grow in our understanding and devotion to Judaism. May our commitment to deeds of loving kindness and *tikkun olam* allow us always to bring blessing to each other and to the world around us. Praised are You, Eternal One our God, who has enabled me to be a teacher and leader in the House of Israel.

The Rabbi's Manual, 1988

Congregation

Joyfully we consecrate ourselves anew today to the great task our people began long ago. Our, too, shall be the ceaseless aim to bring ever nearer that blessed age, with One God over all. One human family of all.

Responsive Reading

God's teaching is perfect, reviving the soul.

God's word is unfailling, making wise the simple.

God's precepts are right, delighting the mind.

God's doctrine is pure, enduring forever

God's guidance is true, and altogether just.

Behold, a good doctrine has been given you. Forsake it not! It is a tree of life to those who hold it fast, and all who cling to it find happiness.

Its ways are ways of pleasantness and all its paths are peace.

עֵץ חַיִּים הִיא לְפִתְחוֹתֵיהֶם בָּהּ, וְהִנְמְכִיהָ מֵאִשָּׁר.
דְּרָכֶיהָ דְרָכֵי נֹעַם, וְכֹל נְתִיבוֹתֶיהָ שְׁלוֹם.

*Eitz chayim he l' machazekeem bah. V'tom'chehah m'ushar.
D'rachehah darchei no'am, v'chol n'tevoteha shalom.*

The Ark is closed. Congregation is seated.



ADDRESS: Rabbi Marcia Plumb

RESPONSE: Rabbi Michael Shire

THE ADORATION

Congregation rises as the Ark is opened

Let us adore the Everliving God. We render praise unto You who spread out the heavens and established the earth. Your glory is revealed in the heavens above and Your greatness is manifest throughout the world. You are our God. There is none else. We bow our heads in reverence before the Eternal One, Source of all life.

*Va'ah-nach-nu dor'eem umish'tachaveem umo'deem,
lifnay melech malechay sim'lacheem, Ha'Kadosh
Baruch Hu.*

וְאַנְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִיִּים וּמוֹדִים,
לְפָנֵי מֶלֶךְ מְלָכֵי הַמְּלָכִים, הַקָּדוֹשׁ
בְּרוּךְ הוּא.



A PRAYER FOR WORLD PEACE

Eternal God, whose presence is over all of us, help us through our prayers and our deeds to be able to build trust in our world. We ask You to spread Your shelter of peace over all dwellers on earth, over all lands and peoples affected by war or fear of war, bringing calm to conflict and peace of mind to all who live in fear. We ask You to grant safety to those who guard and those who watch, and skill to those who must take difficult decisions, so that they be always guided by the need to avoid harm to the innocent. May we

in our days learn to overcome prejudice and anger, hatred and fear, so that we may learn to live side by side in peace and harmony. May Your Divine presence, Your light and Your love shine down upon our troubled world, comforting the bereaved, helping the wounded, soothing all pain, enabling us to raise our spirits of hope and understanding, so that in our lifetime we shall be able to know how good and how pleasant it is for brother and sisters to dwell together.

MOURNER'S KADDISH

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי בְרָא כְרַעוּתָהּ, וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן
וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעֵגְלָא וּבְזֶמַן קָרִיב, וְאָמְרוּ אָמֵן.

*Yitgadal v'yitkadash sh' mei raba b'afna di v'ra chur'utei; v'yamlich malchutei b'hayichon
u-v'yomeichon, uv'hayei d'chol beit yisrael, ba-agala u-vi-z'man kariv, v'imru amen.*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי וּלְעַלְמֵי עֲלַמְיָא.

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

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ
דְקֻדְשָׁא בְרִיךְ הוּא,

*Yitbarach v'yishtabach, v'yitpa'ar v'yitromam, v'yitnasé v'yit-hadar, v'yit'aleh v'yit'hafal
sh' mei d'kudsha, b'richi hu,*

לְעֵלְא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמָתָא, דְאָמִירָן בְּעֵלְמָא, וְאָמְרוּ אָמֵן.

l'ela min kol brachta v'shirata, tushib'fata v'nehemata, da-amiran b'afna, v'imru amen.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים (טוֹבִים) עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

Y'hei sh' lama raba min sh'maya, v'hayim, aleinu v'al kol yisrael, v'imru amen.

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

Oseh shalom bi-m'romav, hu ya'aseh shalom aleinu v'al kol yisrael, v'imru amen.

Let the glory of God be extolled. May God's great Name be hallowed in the world whose creation God willed. May God's dominion soon prevail, in our own day, in our own lives, and in the life of all Israel, and let us say: Amen.

Let God's great Name be blessed forever and ever.

Let the Name of the Holy One be glorified, exalted, and honored, though God is beyond praises, songs, and adorations that we can utter, and let us say: Amen

For us and for all Israel, may the blessing peace, and the promise of life, come true, and let us say: Amen.

May the One who causes peace to reign in the high heavens let peace descend on us, on all Israel, and all the world, and let us say: Amen

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

Congregation is seated



PRESENTATION: Rabbi Michael Farbman

ADON OLAM, *the God of All*

*Adon olām ashier malāchi, b'terem kol y'tzír niv-ra.
L'eit na'asah b'cheftzo kol, azai melech sh'mo nikra.*

*V'acharei kichlot hukol, l'vado yimloch nora.
V'hu hayah, v'hu hoveh, v'hu yihyeh, b'ttfarah.
V'hu echad v'ein sheni, l'hamishil lo l'hachbirah.
B'li reishit b'li tachlit, v'lo haoz v'hamisra.
V'hu eil v'chai goali v'tsur chevl b'eit tsarah.
V'hu nisi umanos li, m'nat kosi b'yom ekrafi.
B'yado affid ruchí, b'eit ishan v'atrafí.
V'im ruchí g'viati, Adonai li v'lo irafi.*

אָדוֹן עוֹלָם אֲשֶׁר מְלֹךְ, בְּטֵרֵם כּוֹל יִצְרֵר נִבְרָא.
לְעֵת נִעֲשֶׂה בְּחִפְצוֹ כּוֹל, אַזַּי מֶלֶךְ שְׁמוֹ נִקְרָא.
וְאַחֲרַי כְּכֹלוֹת הַכּוֹל, לְבַדּוֹ יִמְלֹךְ נֹרָא.
וְהוּא הָיָה, וְהוּא הוֹוֶה, וְהוּא יִהְיֶה, בְּתִפְאַרְהָ.
וְהוּא אֶחָד וְאֵין שֵׁנִי, לְהַמְשִׁיל לוֹ לְהַחְבִּירָהּ.
בְּלִי רֵאשִׁית בְּלִי תַכְלִית, וְלֹא הֵעוֹז וְהַמְשֶׁרָהּ.
וְהוּא אֵילִי וְחַי גּוֹאֲלִי, וְצוּר חֲבִלִי בְּעֵת צָרָהּ.
וְהוּא נֹסִי וּמְנוֹס לִי, מְנַת כּוֹסֵי בְּיוֹם אֶקְרָא.
בְּיָדּוֹ אֶפְקִיד רוּחִי, בְּעֵת אִישׁוֹן וְאַעְרִירָהּ.
וְעַם רוּחִי גְוִיָּתִי, יְיָ לִי וְלֹא אֵירָא.

The God of all, who reigned supreme,
Ere first creation's form was framed;
When all was finished by Your will,
Your name Almighty was proclaimed.

You are my God, my Savior true,
to whom I turn in sorrow's hour,
My banner proud, my refuge sure,
Who hears and answers with Your power.

Then in Your hand myself I lay,
And trusting sleep, and wake with cheer;
My soul and body are Your care.
You are with me, I have no fear.

FINAL BLESSING: The Very Rev. Pam Werntz

Congregation rises

And then compassion will be wedded to power
And softness will come to a world that is harsh and unkind
And then both men and women will be gentle
And then both women and men will be strong
And then no person will be subject to another person's will
And then all will be rich and free and varied
And then the greed of some will give way to the needs of many
And then all will share equally in the earth's abundance
And then all will care for the sick and the weak and the old
And then all will nourish the young
And then all will cherish life's creatures
And then all will live in harmony and each other and Earth
And then everywhere will be called Eden once again.

Judy Chicago, 20th Century USA

Recessional

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Cantor Louise Treitman composed the original musical arrangement of Yehu L'ratzon on page 10 and Rabbi Shire wrote the meditation on page 11 in honor of the rabbinic installation of Rabbi Jonathan Keren-Black.

Harmonious gratitude to our accomplished resident musicians, Andrew Mattfeld and Amy Lieberman.

The Board of Directors are dedicated and joyous companions with Rabbi Shire in leading Central Reform Temple:

Professor Richard Daynard, *President*

Marty Arick, *Vice-President*

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Larry Isaacson

Bob Frank

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