



Parish Church of St. Anne Chingford

Web site: www.stanneE4.org.uk



W
O
R
S
H
I
P

***A warm and loving
welcome to our
friends from the
East London and
Essex Liberal
Synagogue.***



*B'ruchim haba'im achim v'achayot
Welcome
Brothers and Sisters*



Music

Salomon Sulzer (1804-1890) "Gesänge für den Sabbat - Komm, mein Freund" (Song for Sabbath - Come my friend). Sulzer was an Austrian and became chief cantor in Vienna. There he reorganised the service music, adding harmonies to the previous solo melodies. He published two books of synagogue music from which this piece, an opening song for a service, comes.

Maurice Ravel (1875-1937) "Kaddisch". Born near the Spanish border, Ravel's family moved to Paris. He was a gifted child and had a musical education which led him to turn to composition. He wrote very slowly and encountered opposition to his work, which was regarded as experimental. He had few students but one, for a few months, was Ralph Vaughan Williams. Although brought up as a Catholic, Ravel was inspired by various religious experiences - including a visit to a synagogue. This piece, one of two based on Hebrew melodies, is a prayer extolling God's greatness, one of the most important in the Jewish liturgy.

Felix Mendelssohn (1809-1847) "Heaven and Earth display His grandeur is unbounded" from incidental music for Racine's play "Athalie". Although born into a leading Jewish family, Mendelssohn was not brought up in the Jewish faith and was baptised a Protestant at the age of seven. However, he suffered from antisemitism all his short life. He often turned to Jewish themes for his major works and this piece was commissioned by King Frederick William IV of Prussia. The play concerns Athalie, a Queen of Judah who, to promote the worship of the god Baal, killed all the descendants of King David. However, one was missed - her grandson Jehoash. He became King and had her executed.

Max Bruch (1838-1920) "Kol Nidrei". Born in Cologne, Bruch had a long career as teacher, composer and conductor. For three years he was principal conductor of the Liverpool Philharmonic Society. His gravestone contains the inscription "Music is the language of God". This piece, is based on the incantation that opens the solemn Yom Kippur service (day of atonement). Its continuing popularity is reflected by being included in this years Classic FM Hall of Fame.

Johann Sebastian Bach (1685-1750) Pastorale and chorale from cantata "Du Hirte Israel, höre" BWV 104 (You Shepherd of Israel, hear). Bach was an eminent organist and prolific composer of religious and secular music; This cantata, first performed in April 1724 during Bach's long career in Leipzig, is based on Psalm 23 although the title comes from the opening words of Psalm 80.

Order of Service

O Lord, open our lips
and our mouth shall proclaim your praise.

O God, make speed to save us.

O Lord, make haste to help us.

The Lord our God, the Eternal One, reigns.

**Let us rejoice and shout for joy,
giving God the glory.**

We come from scattered lives to meet with God.

Let us recognize his presence with us.

As God's people we have gathered:

let us worship him together.

song

All creatures of our God and King,
Lift up your voice and with us sing,
Alleluia! Alleluia!

Thou burning sun with golden beam,
Thou silver moon with softer gleam!

Thou rushing wind that art so strong,
Ye clouds that sail in heav'n along,
O praise Him! Alleluia!
Thou rising moon, in praise rejoice,
Ye lights of evening, find a voice!

Thou flowing water, pure and clear,
Make music for thy Lord to hear,
O praise Him! Alleluia!
Thou fire so masterful and bright,
That gives to us both warmth and light.
And all ye folk of tender heart,
Forgiving others, take your part,
O praise Him! Alleluia!
Ye who long pain and sorrow bear,
Praise God and on Him cast your care!



Refrain:

***O praise Him! O praise
Him Alleluia!
Alleluia! Alleluia!***

Prayer for forgiveness

O Lord, forgive. Our insensitivity to the needs of others,

O Lord, forgive.

Our prejudice and fear that prevent us from loving,

O Lord, forgive.

The narrowness of our vision and our shrinking from your demands,

O Lord, forgive.

Our resentment against those who have hurt us,

O Lord, forgive.

Our desire to do your work in our way,

O Lord, forgive.

Our impatience with those who are different from us,

O Lord, forgive.

Our failure to listen properly to other points of view,

O Lord, forgive.

Our fear of coming out of the fortress of our own souls into fuller life and deeper love,

O Lord, forgive.

Eternal God, in whom we live and move and have our being, whose face is hidden from us by our sins, and whose mercy we forget in the blindness of our hearts: cleanse us from all our offenses, and deliver us from proud thoughts and vain desires, that with reverent and humble hearts we may draw near to you, confessing our faults, confiding in your grace, and finding in you our refuge and strength.

Amen

Opening prayer

Holy and gracious Eternal One: Open our eyes to see, our hearts to know, and our mouths to proclaim that our common humanity precedes our religious differences, and that our religious differences are the many and particular expressions of your universality. Look with compassion, O Lord, on the whole human family, whom you have made in your image and according to your likeness.

Open the borders of our hearts and minds, and guide us in the way of holy friendships, that we may learn to better love you, one another, and ourselves. Grant us inquiring minds, searching hearts, and curious spirits that we might deepen our own faith by learning of your ways from those who differ from us. All these many things we pray with thanksgiving in your holy name. **Amen.**

Psalm 23 (in both Hebrew and English)

sung by Mich **Adonai Roi**

Followed by

The Lord's my shepherd, I'll not want;
He makes me down to lie
In pastures green; he leadeth me
The quiet waters by.

My soul he doth restore again,
And me to walk doth make
Within the paths of righteousness,
E'en for his own name's sake.

Yea, though I walk through death's dark
vale,

Yet will I fear no ill;
For thou art with me; and thy rod
And staff me comfort still.

My table thou hast furnished
In presence of my foes;
My head thou dost with oil anoint,
And my cup overflows.

Goodness and mercy all my life
Shall surely follow me;
And in God's house forever more
My dwelling place shall be

יְיָ רֹעִי, לֹא אֲחָסֶה.
בְּמִנְאוֹת דָּשָׁא יִרְבִּיצֵנִי
עַל-מֵי מִנְחֹת יִנְהַלֵּנִי.
נַפְשִׁי יִשׁוּבֵב
יִנְחֵנִי בְּמַעְגַּל-צֶדֶק
לְמַעַן שְׁמוֹ.
גַּם כִּי-אֵלֶךְ
בְּגִיא צַלְמוֹת
לֹא-אֲדָרָא רָע כִּי-אַתָּה עִמָּדִי
שִׁבְטְךָ וּמִשְׁעֶנְתְּךָ הֵמָּה יִנְחָמֵנִי.
תִּצְרֹךְ לִפְנֵי שְׁלֹחַן
נֶגֶד צָרָי
דִּשְׁנָתְךָ בְּשֶׁמֶן רֹאשִׁי
כֹּסֵי רַחֲמֶיךָ.
אֵךְ טוֹב וְחֶסֶד
יִרְדְּפוּנִי כָּל-יְמֵי חַיִּי
וּשְׁבִתִּי בְּבֵית-יְיָ
לְעֹלָם וָעֶד.

Reading

Exodus: 15: 22-27

Then Moses led Israel away from the Red Sea, and they entered the

desert of Shur. They traveled for three days in the desert before they found water. When they came to the place where they did find water, they could not drink it because it was so bitter. So they called the place Marah, *or bitter*. Because they were very thirsty, the people complained to Moses. Saying 'What are we supposed to drink?'

Moses then asked the Eternal for help, and the Eternal showed him a log. Moses threw the log into the *bitter* water, and the water became sweet. At Marah the Eternal established an *important* principle and set a standard for His people so that He could test them. 'If you will listen closely to My voice—the *voice of* your God—and do what is right in My eyes, pay attention to My instructions, and keep all of My laws; then I will not bring on you any of the plagues that I did on the Egyptians, for I am the Eternal, your Healer. Then they travelled on to *an oasis called* Elim, where there were 12 freshwater springs and 70 palm trees with dates. They set up camp there next to the waters.

This is the word of the Lord

Thanks be to God

Min Hameitzar (Mintz) - Mich

This Hebrew text is about calling to God from the narrow space. Meitzar is from mitzrayim, the word for Egypt, but it can also metaphorically be

our "constricted spaces". This yearning melody could acknowledge how it is to be in that space. The following reading offers the hope and promise of the Eternal One.



Reading

In every generation, peoples are still enslaved. 'Egypt' is not just a memory, it is a reality.

The path to freedom remains available to us, the chance of a journey is in our grasp.

We may take it for ourselves, we may offer it to others. This is the nature of humanity and politics:

Wherever you live, it is probably Egypt There is always a promised land to be discovered. The way to this land lies through a wilderness.

The only way to get there is to join together and march by day,
Stay together and rest by night. (Michael Laban Walzer)

Hymn

'Moses, I know you're the man,' the Lord said.
'Your going to work out my plan,' the Lord said
'Lead all the Israelites out of slavery,
and I shall make them a wandering race
called the people of God.'

*So every day we're on our way,
for we're a travelling, wandering race
called the people of God*

'Don't get too set in your ways,' the Lord said.
'Each step is only a phase,' the Lord said.
'I'll go before you and I shall be a sign
to guide my travelling, wandering race.
You're the people of God.'

So every day...

'No matter what you may do, the Lord said,
'I shall be faithful and true,' the Lord said.
'My love will strengthen you as you go along,
for you're my travelling, wandering race.
You're the people of God.'

So every day...

'Look at the birds in the air,' the Lord said.
'They fly unhampered by care,' the Lord said. '
You will move easier if you're travelling light,
for you're a wandering, vagabond race.

You're the people of God.

So every day...

'Foxes have places to go, the Lord said,
'but I've no home here below, the Lord said.
'So if you want to be with me all your days,
keep up the moving and travelling on.

You're the people of God.'

So every day...

Responsorial prayer

God of wholeness, God of Grace,
to you we bring our thanks and praise.

To a world that searches
you are a lamp that shines,

to a world that is hungry
you are food that sustains,

to a world that suffers
you are hope of release,

to a world that's broken
you are one who restores,

to a world full of hate
you are love that forgives,

to a world that denies
you are truth that endures.



To you we bring our thanks and praise,
God of wholeness, God of Grace. Eternal one

Amen

Psalm 95: 1 - 2 led by Mich

L'chu n'ran'na **yai dai dai..**

L'Adonai **yai dai dai...**

Nariyah **yai dai dai...**

L'tzur yisheinu **yai dai dai...**

N'kadma fanav

b'todah, b'todah

Bizmirot... nariyah lo, nariyah lo!

*(Come, let us sing to the Eternal One,
Let our song ring out to the Rock of
our salvation. Let us come into God's
presence with thanksgiving, Let us
acclaim our God with songs of praise.)*

Words from Rabbi Richard

Hymn

**Guide me, O thou great Redeemer,
pilgrim through this barren land;
I am weak, but thou art mighty,
hold me with thy powerful hand:
Bread of heaven, bread of heaven,
feed me now and evermore,
feed me now and evermore.**

**Open now the crystal fountain,
whence the healing stream doth flow;
let the firey cloudy pillar
lead me all my journey through:
Strong deliv'rer, strong deliv'rer,
be thou still my strength and shield,
be thou still my strength and shield.**

**When I tread the verge of Jordan,
bid my anxious fears subside;
death of death and hell's destruction,
land me safe on Canaan's side:
Songs and praises, songs and praises,
I will ever give to thee,
I will ever give to thee.**

Intercessory prayers

After each prayer

We pray to the Eternal One **Lord hear our prayer**

Concluding with an inclusive update of the Lord's prayer

**Eternal Spirit, Earth-maker, Pain-bearer, Life-giver,
Source of all that is and that shall be,
Father and Mother of us all,
Loving God, in whom is heaven:**

**The hallowing of your name echo through the universe!
The way of your justice be followed by the peoples of the world!
Your heavenly will be done by all created beings!
Your commonwealth of peace and freedom sustain our hope and come
on earth.**

**With the bread we need for today, feed us.
In the hurts we absorb from one another, forgive us.
In times of temptation and test, strengthen us.
From trials too great to endure, spare us.
From the grip of all that is evil, free us.
For you reign in the glory of the power that is love, now and for ever.
Amen.**



The Rite of Peace

This song, is thought to have originated in Romania. It was performed during the visit of Pope Benedict XVI to a New York synagogue in 2008. A large grandfather clock at the Congregation Beth Israel Judaica Museum in West Hartford, Connecticut, known as the "Peace Clock" plays the tune every 30 minutes

We Come to Greet You in Peace
(Hevenu Shalom Aleichem)

Hebrew Folk Song

The peace of the Lord be always with you

And also with you

Let us offer to one another a sign of peace:

During the sign of peace Bill will play:

Prayer for Ukraine – 1895 Mykola Lysenko (1842-1912); words by Oleksandr Konysky (1836-1900)

The poem on which this hymn is based was written at the time when the Imperial Russian regime suppressed the use of the Ukrainian language. It was set to music soon afterwards and has become a spiritual patriotic anthem ever since. It has been widely sung throughout the world as a prayer for peace following the Russian invasion in February 2022.

To remember the fallen on this 80th anniversary year and all those who have died due to war, persecution and the cruelty of others, we sing this hymn.

O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home:

Before the hills in order stood
Or Earth received her frame,
From everlasting you are God,
To endless years the same.

A thousand ages in your sight
Are like an evening gone,
Short as the watch that ends the night
Before the rising sun.

Time, like an ever-rolling stream,
will bear us all away;
We fade and vanish, as a dream
Dies at the op'ning day.

O God, our help in ages past,
Our hope for years to come,
Be thou our guard while
troubles last
And our eternal home.



Reading

Isaiah 2:2-5

In the last days

the mountain of the Lord's temple will be established

as the highest of the mountains; it will be exalted above the hills, and all nations will stream to it. Many peoples will come and say, "Come, let us go up to the mountain of the Lord, to the temple of the God of Jacob. He will teach us his ways, so that we may walk in his paths." The law will go out from Zion, the word of the Lord from Jerusalem.

He will judge between the nations and will settle disputes for many peoples.

They will beat their swords into plowshares and their spears into pruning hooks.

Nation will not take up sword against nation, nor will they train for war anymore.

Short pause for reflection



Concluding prayer and blessing

Gathered together in faith,
We give thanks for the blessings of world community
As we share our common dream:
Homes and schools where children thrive,
Neighbourhoods that are safe and clean,
A city rich in colours and cultures,
An economy where no one is expendable,
A beloved community where rich and poor alike have access to the
opportunity for a dignified and productive life,
Churches, mosques, synagogues and temples
Where our deepest hope is to be of service to a hurting world. In the
love of the Eternal One. Amen

Enable us as we leave this place
To carry forth this prayer into the coming week,
Turning our thoughts toward charity,
Our hearts toward justice,
And our hands toward the work of peace.
May the blessing of the Eternal one be with us all now and evermore
Shalom and Amen.

Notices

Hymn

You shall go out with joy
And be led forth with peace
The mountains and the hills
Will break forth before you
There'll be shouts of joy
And the trees of the field shall clap, ahall clap their hands
And the trees of the field shall clap their hands
And The trees of the field shall clap their hands
The trees of the field shall clap their hands
and you'll go out with joy

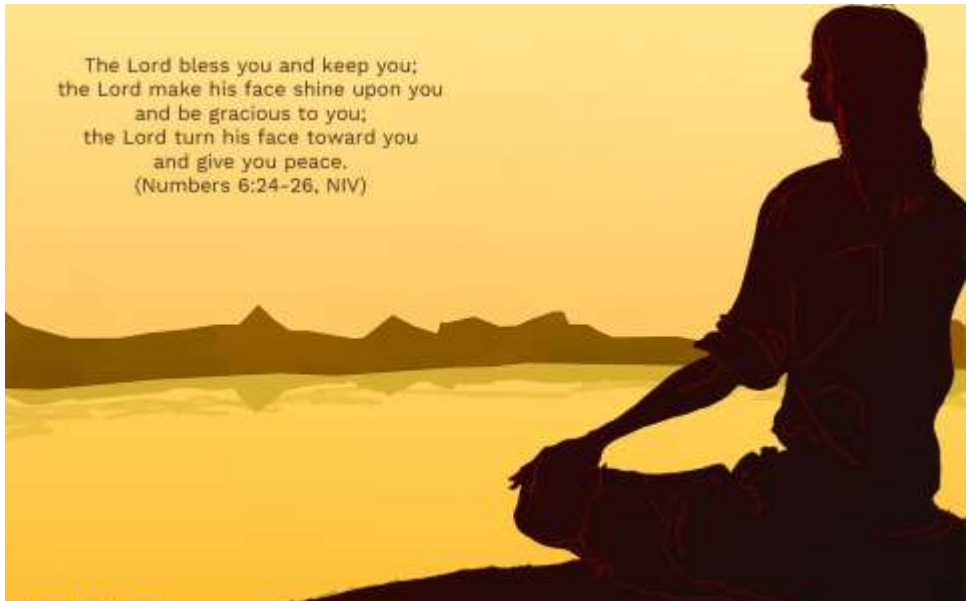
Music after the service

George Frideric Handel (1685-1759) "See the conquering hero comes" from the oratorio, "Judas Maccabaeus". Handel, who was born in Halle, Germany, spent much of his career traveling before settling down in England. He had a difficult start to his musical activities as his skill at an early age provoked his father to hide all the musical instruments in the house and forbid playing them anywhere else. This did not deter Handel, who reportedly found a small instrument in the attic that he played when everyone was asleep. Many of his major works have Jewish themes and this oratorio tells the story of the attempts by the occupying Seleucid Empire to destroy the Jewish religion. After many changes of fortune their leader, Judas Maccabaeus, leads them to victory and forms an alliance with Rome against the oppressors. This final triumphant march marks the return of the hero to his people. Peace came to the country, but not for long!



A huge thank you to everyone here today. To the East London and Essex Liberal Synagogue, for sharing our worship this morning and for all those who have helped prepare this service, especially Bill & Mich for the music, and our marvellous team for the lunch to follow. Thank you all so very much and let us continue to strengthen the bonds of love and friendship between our two communities and bring that love to a world in desperate need of care, compassion and peace.

The Lord bless you and keep you;
the Lord make his face shine upon you
and be gracious to you;
the Lord turn his face toward you
and give you peace.
(Numbers 6:24-26, NIV)



"A world full of hope and kindness is a more beautiful world,"

Pope Francis

