



FOUNDATION FOR STRENGTH

Jewish tradition teaches in Psalm 89: עולם חסד יבנה, *olam chesed yibaneh*, God's steadfast love is built forever. *Olam* and *chesed* aren't just the ancient Hebrew words for forever and love respectively, they are the modern Hebrew words for world and kindness. To live justly is to continue to do both kinds of work, to build love and kindness in ways that are connected to our past and committed to our future. May we remember that the Jewish people are builders and doers. And may we embrace the sacred possibility of Shabbat as our rest from this work, necessary in order to recharge, and continue renewed.

SHABBAT IN COMMUNITY

There are three different words for community in Judaism: *eidah* (עדה), *tzibbur* (ציבור), and *kehillah* (קהילה). As Rabbi Jonathan Sacks teaches, each represents a different aspect of gathering. *Eidah* comes from the Hebrew word for witness. The root of *tzibbur* means heaping, evoking large numbers. And *kehillah* is community with a purpose, a specific undertaking. Shabbat happens in community, and tonight we need all three. We gather as witnesses to collective pain. We gather as a people because our critical mass is a force against those who would diminish us. And we gather with purpose, solidarity and action in the face of anti-Semitic violence. May this Shabbat give us strength as a community, even as it allows us the time and space to replenish as individuals for the work ahead.

