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JCC Jewish educators project. Seminar, 2002.

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## June 2002 Pre-Seminar Assignment

A number of people have expressed the need to more systematically use ideas we have been exploring to clarify our understanding of our mission and challenges. The following questions, which will be tied to a session at our upcoming seminar, offer an opportunity to do some of this. Please write up your response to *one* of the following two questions and send it in along with the project-proposal.

- a) How do our discussions of "neighborhood" and "social capital" last October illuminate your views of the role of the JCC in American Jewish life? If the JCC is to be ' the new Jewish neighborhood", what ideals and values would this neighborhood embody, and why is creating it an important thing for a JCC to do?
- b) In Jerusalem we thought about the way time, space, and/or ceremony can be used to create shared memories that will support cherished values and ideals. Identify an ideal/value that you think JCCs should stand for and memories from the Jewish past that might support this value/ideal. How do you think time, space and/or ceremony can be used to enable JCC members to enter meaningfully into these memories?

Share your responses to the pre-seminar assignment with attention to the following:

- a. What is the value/ideal that you are hoping to forward and why is it important?
- b. If you are successful what would be the outcomes?
- c. What challenges would you face if you wanted to implement this idea?
- d. What insights/issues and questions arose for you in doing this assignment?

What if staff doesn't buy the vision?  
Is suffusion realistic?

An institutional vision that exists  
in a vacuum of communal vision:  
↳ that's part of the challenge!

Difficulties of uniting people  
around a vision.

vs Syn-cogue ???

Programmers/Leaders

Americanization → Social Grp  
work.

→ ? New Vision!

New Vision - - Skill in process  
of formulation!

Daniel Marom

↳ articulation of vision

Devel. of culture

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Can the group be the  
articulators of the

VISION ?? or - [biggs  
grp]

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Yesterday → 3 diff. kinds of "learning Exp"  
-- 3 Hts: Nature - Torah - Gopnick

Gopnick: Who's the client? "outsiderness" x<sup>+</sup> -

Bethamie (building on Shaul) -- Who are Amer J.

↳ What makes a difference?

3 categories (+) -- (-) -- (+/-)

Key-Distinctions: Imprint/Imagine/Reflect  
Informal/Formal → Voluntary/involuntary

Imprinting for Orthodox -- Voluntary for others  
Voluntary ~ Signif. relationships

Possibility of adult imprinting-experiences:  
→ Deep/transformational-Enduring - New Areas  
~ work of JCCs

Today: Unpack Site-Visit - Projects

Vision-work (Draw on Amy ID), Vision  
-- softuse/prog. - Specification - why??

## Intro session

Welcome - Half way - Revisit journey's purposes:

a) ↑ Vision Re: Goals/inspirations in JCC setting + Role of Eds

Via Reflection/Conversation/inputs

b) <sup>ways of</sup> Skills needed to <sup>oppo to become more adept at...</sup> translate into practice

c) Community of support/shared language/networking

d) Projects, informed by prog. concerns → Contribution

Thanks staff + Robin/David/Nina

Continuing Emphases

1) Vision/Practice 2) Projects 3) Learning (N)

New foci: Amer.-Jewish ID

~ Needs/outlook/problems. ~ Goals/emphases + Strategy

Nature -- its N to Judaism/your work --

Continuity: Build/draw on past -- collective mem/soc. cap/neigh.

↓  
→ Preseminar assignment -- This + other sessions

Break into 4 groups -- 3 JEDI per group + staff

Don't look at sheets until...

# Pre-Sem. Staff Meeting

Thanks!

## Small group sessions: your job

↳ on task -- Track issues/q's/insights

Projects: Review w/d/t: questions/concerns/advice

↳ How structure small group session → Marom's advice

Bring Concerns to Planning Team: Cippi/DP

Suffusion -- Continue discussion, if approp.

Next Staff Mtng: 10 pm

## Upcoming challenges

↳ Review/Eval -- Oct/Israel -- In-between

Now it is time for us to scout out the land, take your journal, a writing implement and move away from the group. Spend 15 minutes alone, in silence.

See the world around you,  
jot down notes  
create images

Use all of your senses:

Close your eyes, what do you hear, what do you feel?

Open your eyes, look around you, what do you see? Feel? Think?

Touch things around you, a rock, a tree, the grass, take your shoes off and feel the ground under your feet.

Imagine being something that you are seeing—a tree, a cloud, a blade of grass, an animal? What images and feelings does that evoke?

Now, after 15 minutes of silence, find your chevruta, share with them your experience of "seeing." Allow for each of you to speak for a few minutes, find the similarities in your seeing and the differences. Share them with each other. Spend 10 minutes together then rejoin the whole group.

Birds x ~

Crackling of leaves - me/sprinkles

Plane

Cars

Shabbat -  $\rightarrow$   $\text{דבר}$  - trees/me - Permission/request

Siren

Light x 2 \* Dante

Tapestry of life/death

Majestic trees, bare at bolt

Lonely huts -  $\rightarrow$   $\text{ד'}$

Neither + me - ~~just~~ 1

$\text{ד'}$   $\text{ד'}$

Observer - Part of

Things to think about as you read these chapters and verses:

1. What analogies are there between how the spies were perceived and perceived themselves and ourselves as Jewish professionals?
2. Imagine what would have happened if all the spies came back with the same reports? Either positive or negative?
3. What would be the analog of conquering the land in your own work?

וַיִּדְבֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:  
2 שְׁלַח־לְךָ אַנְשִׁים וַיִּתְּרוּ אֶת־אֶרֶץ כְּנָעַן  
אֲשֶׁר־אֲנִי נֹתֵן לְבְנֵי יִשְׂרָאֵל אִישׁ אֶחָד  
אִישׁ אֶחָד לְמַטֵּה אֲבֹתָיו תִּשְׁלְחוּ כָל  
נְשִׂיא בָהֶם: 3 וַיִּשְׁלַח אֹתָם מֹשֶׁה מִמִּדְבַר  
פָּאָרָן עַל־פִּי יְהוָה כָּלֶם אַנְשִׁים רֵאשֵׁי  
בְנֵי־יִשְׂרָאֵל הֵמָּה: 4 וְאֵלֶּה שְׁמוֹתֵם:  
לְמַטֵּה רְאוּבֵן שְׁמוּעַ בֶּן־זִפּוֹר:  
5 לְמַטֵּה שִׁמְעוֹן שָׁפַט בֶּן־חֹרִי:  
6 לְמַטֵּה יְהוּדָה כָּלֵב בֶּן־יִפְנֶה:  
7 לְמַטֵּה יִשְׂשָׁכָר יִגָּאֵל בֶּן־יוֹסֵף:  
8 לְמַטֵּה אֶפְרַיִם הוֹשֵׁעַ בֶּן־נוֹן:  
9 לְמַטֵּה בִנְיָמִן פִּלְטִי בֶן־רְפוּא:  
10 לְמַטֵּה זְבוּלֹן גַּדְיָאֵל בֶּן־סוּדִי:  
11 לְמַטֵּה יוֹסֵף יוֹסֵף לְמַטֵּה מְנַשֶּׁה גַּדִּי בֶן־  
סוּסִי:  
12 לְמַטֵּה דָן עַמִּיאֵל בֶּן־גַּמְלִי:  
13 לְמַטֵּה אֲשֶׁר סִתּוֹר בֶּן־מִיכָאֵל:  
14 לְמַטֵּה נַפְתָּלִי נַחֲבִי בֶן־וּפְסִי:  
15 לְמַטֵּה גָד גֹּאזָאֵל בֶּן־מִכִּי:  
16 אֵלֶּה שְׁמוֹת הָאֲנָשִׁים אֲשֶׁר־שְׁלַח מֹשֶׁה  
לְתוֹר אֶת־הָאָרֶץ וַיִּקְרָא מֹשֶׁה לְהוֹשֵׁעַ  
בֶּן־נוֹן יְהוֹשֻׁעַ:

13 SHELAH-LEKHA  
The LORD spoke to Moses, saying,  
2“Send men to scout the land of Canaan, which  
I am giving to the Israelite people; send one man  
from each of their ancestral tribes, each one a  
chieftain among them.” 3So Moses, by the  
LORD’s command, sent them out from the  
wilderness of Paran, all the men being leaders  
of the Israelites. 4And these were their names:  
From the tribe of Reuben, Shammua son of  
Zaccur.  
5From the tribe of Simeon, Shaphat son of  
Hori.  
6From the tribe of Judah, Caleb son of  
Jephunneh.  
7From the tribe of Issachar, Igal son of Joseph.  
8From the tribe of Ephraim, Hosea<sup>a</sup> son of  
Nun.  
9From the tribe of Benjamin, Palti son of  
Rafu.  
10From the tribe of Zebulun, Gaddiel son of  
Sodi.  
11From the tribe of Joseph, namely, the tribe  
of Manasseh, Gaddi son of Susi.  
12From the tribe of Dan, Ammiel son of  
Gemalli.  
13From the tribe of Asher, Sethur son of Mi-  
chael.  
14From the tribe of Naphtali, Nahbi son of  
Vophsi.  
15From the tribe of Gad, Geuel son of Machi.  
6Those were the names of the men whom  
Moses sent to scout the land; but Moses changed  
he name of Hosea<sup>a</sup> son of Nun to Joshua.

17 וַיִּשְׁקַח אֹתָם מֹשֶׁה לְתוֹר אֶת־אֶרֶץ  
כְּנָעַן וַיֹּאמֶר אֲלֵהֶם עָלוּ זֶה בְּנֹגֵב וְעַלִיתֶם  
אֶת־הָהָר: 18 וּרְאִיתֶם אֶת־הָאָרֶץ מִה־  
הוּא וְאֶת־הָעָם הַיֹּשֵׁב עָלֶיהָ הַחֹזֵק הוּא  
הַרְפָּה הַמַּעֲט הוּא אִם־רַב: 19 וּמַה הָאָרֶץ  
אֲשֶׁר־הוּא יוֹשֵׁב בָּהּ הַטּוֹבָה הוּא אִם־רַעָה  
וּמַה הָעָרִים אֲשֶׁר־הוּא יוֹשֵׁב בָּהֶנָּה  
הַבְּמִחְנִים אִם בְּמִבְצָרִים: 20 וּמַה הָאָרֶץ  
הַשְּׂמֵנָה הוּא אִם־רְזוּה הַיִּשְׁבָּה עַץ אִם־  
אֵין וְהַתְּחִיחֻקְתֶּם וּלְקַחְתֶּם מִפְּרֵי הָאָרֶץ  
וְהַיְמִים יָמִי בְּכּוֹרֵי עֲנָבִים:  
21 וַיַּעֲלוּ וַיִּתְּרוּ אֶת־הָאָרֶץ מִמִּדְבַר־צֹן  
עַד־רְחֹב לְבָא חֲמַת: 22 וַיַּעֲלוּ בְּנֹגֵב וַיָּבֹא\*  
עַד־חֲבֹרוֹן וְשֵׁם אַחִימֵן שֹׁשֵׁי וְתַלְמִי יְלִידֵי  
הָעֵנָק וְחֲבֹרוֹן שְׁבַע שָׁנִים נִבְנְתָה לְפָנָי  
צֵעַן מִצְרַיִם: 23 וַיָּבֹאוּ עַד־נַחַל אֲשַׁכְּלַ  
וַיִּכְרְתוּ מִשָּׁם זְמוּרָה וְאֲשַׁכּוֹל עֲנָבִים אֶחָד  
וַיִּשְׂאֶהוּ בְּמוֹט בְּשָׁנִים וּמִן־הָרְמָנִים וּמִן־  
הַתְּאֵנִים: 24 לְמַקּוֹם הַהוּא קָרָא נַחַל  
אֲשַׁכּוֹל עַל אֲדוֹת הָאֲשַׁכּוֹל אֲשֶׁר־כָּרְתוּ  
מִשָּׁם בְּנֵי יִשְׂרָאֵל:  
25 וַיָּשִׁבוּ מִתּוֹר הָאָרֶץ מִקֶּץ אַרְבָּעִים יוֹם:  
26 וַיֵּלְכוּ וַיָּבֹאוּ אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן וְאֶל־  
כָּל־עַדְת בְּנֵי־יִשְׂרָאֵל אֶל־מִדְבַר פָּאָרָן  
קִדְשָׁה וַיִּשְׁבּוּ אֹתָם דָּבָר וְאֶת־כָּל־הָעֵדָה  
וַיִּרְאוּם אֶת־פְּרֵי הָאָרֶץ: 27 וַיִּסְפְּרוּ־לוֹ  
וַיֹּאמְרוּ בָּאנוּ אֶל־הָאָרֶץ אֲשֶׁר שְׁלַחְתָּנוּ  
וְגַם זָבַת חֶלֶב וּדְבַשׁ הוּא וְזֹה־פְרִיָּהּ:  
28 אָפֶס כִּי־עַז הָעָם הַיֹּשֵׁב בָּאָרֶץ וְהָעָרִים  
בְּצֻרוֹת גְּדֹלֹת מְאֹד וְגַם־יְלָדֵי הָעֵנָק רָאִינוּ  
שָׁם: 29 עַמְלָק יוֹשֵׁב בָּאָרֶץ הַנֶּגֶב וְהַחִתִּי  
וְהַיְבוּסִי וְהָאֱמֹרִי יוֹשֵׁב בְּהָר וְהַכְּנַעֲנִי  
יוֹשֵׁב עַל־הַיָּם וְעַל יַד הַיַּרְדֵּן:

17When Moses sent them to scout the land of Canaan, he said to them, “Go up there into the Negeb and on into the hill country, 18and see what kind of country it is. Are the people who dwell in it strong or weak, few or many? 19Is the country in which they dwell good or bad? Are the towns they live in open or fortified? 20Is the soil rich or poor? Is it wooded or not? And take pains to bring back some of the fruit of the land.”—Now it happened to be the season of the first ripe grapes.  
21They went up and scouted the land, from the wilderness of Zin to Rehob, at Lebohamath.<sup>b</sup> 22They went up into the Negeb and came to Hebron, where lived Ahiman, Sheshai, and Talmai, the Anakites.—Now Hebron was founded seven years before Zoan of Egypt.— 23They reached the wadi Eshcol, and there they cut down a branch with a single cluster of grapes—it had to be borne on a carrying frame by two of them—and some pomegranates and figs. 24That place was named the wadi Eshcol because of the cluster that the Israelites cut down there.  
25At the end of forty days they returned from scouting the land. 26They went straight to Moses and Aaron and the whole Israelite community at Kadesh in the wilderness of Paran, and they made their report to them and to the whole community, as they showed them the fruit of the land. 27This is what they told him: “We came to the land you sent us to; it does indeed flow with milk and honey, and this is its fruit. 28However, the people who inhabit the country are powerful, and the cities are fortified and very large; moreover, we saw the Anakites there. 29Amalekites dwell in the Negeb region; Hittites, Jebusites, and Amorites inhabit the hill country; and Canaanites dwell by the Sea and along the Jordan.”

30 וַיְהִי כִּי יָדַע הָעָם אֶת-מֹשֶׁה וְיִאמְרוּ  
עֲלֵה נַעֲלֵה וְיִרְשְׁנוּ אֹתָהּ כִּי-יָכוֹל נוֹכַח  
לָהּ:

31 וְהָאֲנָשִׁים אֲשֶׁר-עָלוּ עִמּוֹ אָמְרוּ לֹא  
נוֹכַח לַעֲלֹת אֶל-הָעָם כִּי-חֹזֶק הוּא  
מִמֶּנּוּ: 32 וַיּוֹצִיאוּ דְבַר הָאָרֶץ אֲשֶׁר תָּרוּ  
אֹתָהּ אֶל-בְּנֵי יִשְׂרָאֵל לֵאמֹר הָאָרֶץ אֲשֶׁר  
עָבְרנוּ בָּהּ לְתוֹר אֹתָהּ אָרֶץ אֲכָלֹת  
יּוֹשְׁבֶיהָ הוּא וְכָל-הָעָם אֲשֶׁר-רָאִינוּ  
בְּתוֹכָהּ אֲנָשֵׁי מְדוּת: 33 וְשָׁם רָאִינוּ אֶת-  
הַנְּפִילִים בְּנֵי עֲנָק מִן-הַנְּפִילִים וְנָהִי  
כַּעֲיֹנֵינוּ כַּחֲגָבִים וְכֵן הָיִינוּ בְּעֵינֵיהֶם:

# יד

וַתִּשָּׂא כָּל-הָעֵדָה וַיִּתְּנוּ אֶת-קוֹלָם  
וַיִּכְבּוּ הָעָם בְּלִילָהּ הַהוּא: 2 וַיִּלְלוּ עַל-  
מֹשֶׁה וְעַל-אַהֲרֹן כֹּל בְּנֵי יִשְׂרָאֵל וַיֹּאמְרוּ  
אֵלֵהֶם כָּל-הָעֵדָה לֹדִימָתְנוּ בְּאֶרֶץ מִצְרַיִם  
אוּ בַמִּדְבָּר הַזֶּה לֹדִימָתְנוּ: 3 וְלָמָּה יְהוָה  
מְבִיא אֹתָנוּ אֶל-הָאָרֶץ הַזֹּאת לְנַפֵּל  
בְּחָרֹב נַשִּׁינוּ וּטְפָנוּ יְהִיו לָבוֹ הַלֹּא טוֹב  
לָנוּ שׁוּב מִצְרַיִמָּה: 4 וַיֹּאמְרוּ אִישׁ אֶל-  
אָחִיו נִתְּנָה רֹאשׁ וְנִשׁוּבָה מִצְרַיִמָּה:  
5 וַיַּפֵּל מֹשֶׁה וְאַהֲרֹן עַל-פְּנֵיהֶם לִפְנֵי  
כָּל-קְהַל עֵדֹת בְּנֵי יִשְׂרָאֵל: 6 וַיְהוֹשֻׁעַ  
בֶּן-נּוּן וְכָלֵב בֶּן-יִפְתָּה מִן-הַתְּרִים אֶת-  
הָאָרֶץ קָרְעוּ בְּגָדֵיהֶם: 7 וַיֹּאמְרוּ אֶל-כָּל-  
עֵדֹת בְּנֵי-יִשְׂרָאֵל לֵאמֹר הָאָרֶץ אֲשֶׁר  
עָבְרנוּ בָּהּ לְתוֹר אֹתָהּ טוֹבָה הָאָרֶץ מְאֹד  
מְאֹד: 8 אִם-חָפֵץ בָּנוּ יְהוָה וְהִבִּיא אֹתָנוּ  
אֶל-הָאָרֶץ הַזֹּאת וְנִתְּנָה לָנוּ אָרֶץ אֲשֶׁר-  
הוּא זָבַת חֶלֶב וְדָבָשׁ: 9 אַךְ בִּיהוָה אֶל-  
תְּמָרְדוּ וְאַתֶּם אֶל-תִּירְאוּ אֶת-עַם הָאָרֶץ

30 Caleb hushed the people before Moses and said, "Let us by all means go up, and we shall gain possession of it, for we shall surely overcome it."

31 But the men who had gone up with him said, "We cannot attack that people, for it is stronger than we." 32 Thus they spread calumnies among the Israelites about the land they had scouted, saying, "The country that we traversed and scouted is one that devours its settlers. All the people that we saw in it are men of great size; 33 we saw the Nephilim<sup>d</sup> there—the Anakites are part of the Nephilim—and we looked like grasshoppers to ourselves, and so we must have looked to them."

14 The whole community broke into loud cries, and the people wept that night. 2 All the Israelites railed against Moses and Aaron. "If only we had died in the land of Egypt," the whole community shouted at them, "or if only we might die in this wilderness! 3 Why is the LORD taking us to that land to fall by the sword? Our wives and children will be carried off! It would be better for us to go back to Egypt!" 4 And they said to one another, "Let us <sup>a</sup>head back for <sup>a</sup>Egypt."

5 Then Moses and Aaron fell on their faces before all the assembled congregation of the Israelites. 6 And Joshua son of Nun and Caleb son of Jephunneh, of those who had scouted the land, rent their clothes 7 and exhorted the whole Israelite community: "The land that we traversed and scouted is an exceedingly good land. 8 If the LORD is pleased with us, He will bring us into that land, a land that flows with milk and honey, and give it to us; 9 only you must not rebel against the LORD. Have no fear then of the

כִּי לִחְמֵנוּ הֵם סָר צַלָּם מֵעֲלֵיהֶם וַיְהוּהוּ  
אֹתָנוּ אֶל-תִּירָאָם: 10 וַיֹּאמְרוּ כָּל-הָעֵדָה  
לְרָגוֹם אֹתָם בְּאֲבָנִים וּכְבוֹד יְהוָה נִרְאָה  
בְּאַהֲל מוֹעֵד אֶל-כָּל-בְּנֵי יִשְׂרָאֵל: 11  
וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה עַד-אָנָּה יִנְאַצְנִי  
הָעָם הַזֶּה וְעַד-אָנָּה לֹא-יִאֱמִינוּ בִּי כָּכָל  
הָאֲתוֹת אֲשֶׁר עָשִׂיתִי בְּקִרְבּוֹ: 12 אֲכַנּוּ  
בְּדַבָּר וְאוֹרְשָׁנוּ וְאֶעֱשֶׂה אֹתְךָ לְגוֹי-גְדוֹל  
וְעַצוֹם מִמֶּנּוּ: 13 וַיֹּאמֶר מֹשֶׁה אֶל-יְהוָה  
וְשָׁמְעוּ מִצְרַיִם כִּי-הִעֲלִיתָ בְּכַחֲךָ אֶת-  
הָעָם הַזֶּה מִקְרַבּוֹ: 14 וַאֲמָרוּ אֶל-יֹשְׁבֵי  
הָאָרֶץ הַזֹּאת שָׁמְעוּ כִּי-אֹתָהּ יְהוָה בְּקִרְבּ  
הָעָם הַזֶּה אֲשֶׁר-עָלוּ בְּעֵין נִרְאָה אֹתָהּ  
יְהוָה וְעַנְנָךְ עָמַד עֲלֵהֶם וּבַעֲמֹד עָנָן אֹתָהּ  
הִלַּךְ לִפְנֵיהֶם יוֹמָם וּבַעֲמֹד אֵשׁ לַיְלָה:  
15 וְהִמַּתָּה אֶת-הָעָם הַזֶּה כְּאִישׁ אֶחָד  
וַאֲמָרוּ הַגּוֹיִם אֲשֶׁר-שָׁמְעוּ אֶת-שִׁמְעוֹנָה  
לֵאמֹר: 16 מִבְּלָתִי יָכַלֹת יְהוָה לְהִבְיֵא  
אֶת-הָעָם הַזֶּה אֶל-הָאָרֶץ אֲשֶׁר-נִשְׁבַּע  
לָהֶם וַיִּשְׁחָטֵם בַּמִּדְבָּר: 17 וְעַתָּה יְגַדֵּל-  
נָא \* כַּח אֲדָנִי כְּאִשֶׁר דִּבַּרְתָּ לֵאמֹר:  
18 יְהוָה אָרְךָ אֲפִים וְרַב-חֶסֶד נִשְׂא עֵינָן  
וּפָשַׁע וְנִקְהָ לֹא יִנְקָה פֶּלֶךְ עֵינָן אָבוֹת  
עַל-בְּנֵים עַל-שְׁלֹשִׁים וְעַל-רַבְעִים:  
19 סִלַּח-נָא לַעֲוֹן הָעָם הַזֶּה כַּגְּדֹל חַסְדֶּךָ  
וּכְאֲשֶׁר נִשְׂאתָה לְעַם הַזֶּה מִמִּצְרַיִם  
וְעַד-הַנְּהָה:

20 וַיֹּאמֶר יְהוָה סִלַּחְתִּי כְּדַבַּרְךָ: 21 וְאוֹלָם  
חִי-אֲנִי וַיִּמְלֵא כְבוֹד-יְהוָה אֶת-כָּל-  
הָאָרֶץ: 22 כִּי כָל-הָאֲנָשִׁים הָרָאִים אֶת-  
כְּבוֹדִי וְאֶת-אֹתוֹתִי אֲשֶׁר-עָשִׂיתִי בְּמִצְרַיִם

people of the country, for they are our prey:<sup>b</sup> their protection has departed from them, but the LORD is with us. Have no fear of them!" 10 As the whole community threatened to pelt them with stones, the Presence of the LORD appeared in the Tent of Meeting to all the Israelites.

11 And the LORD said to Moses, "How long will this people spurn Me, and how long will they have no faith in Me despite all the signs that I have performed in their midst? 12 I will strike them with pestilence and disown them, and I will make of you a nation far more numerous than they!" 13 But Moses said to the LORD, "When the Egyptians, from whose midst You brought up this people in Your might, hear the news, 14 they will tell it to the inhabitants of that land. Now they have heard that You, O LORD, are in the midst of this people; that You, O LORD, appear in plain sight when Your cloud rests over them and when You go before them in a pillar of cloud by day and in a pillar of fire by night. 15 If then You slay this people to a man, the nations who have heard Your fame will say, 16 'It must be because the LORD was powerless to bring that people into the land He had promised them on oath that He slaughtered them in the wilderness.' 17 Therefore, I pray, let my Lord's forbearance be great, as You have declared, saying, 18 'The LORD! slow to anger and abounding in kindness; forgiving iniquity and transgression; yet not remitting all punishment, but visiting the iniquity of fathers upon children, upon the third and fourth generations.' 19 Pardon, I pray, the iniquity of this people according to Your great kindness, as You have forgiven this people ever since Egypt."

20 And the LORD said, "I pardon, as you have asked. 21 Nevertheless, as I live and as the LORD's Presence fills the whole world, 22 none of the men who have seen My Presence and the signs

## My profile of the Educated JCC Jew

An existential vision is "a conception of the good life". If your JCC were to be successful then Jews will be engaged by certain ideas, driven by certain values, and committed to certain behaviors. They will be living "the good JCC Jewish life."

We have visited and explored the Baltimore JCC. Yet your JCC is different – it is different in origin, conception, culture and program. *Please take 45 minutes to draft your view of how your particular JCC should conceive of the*

**A) BELIEFS/UNDERSTANDINGS**

**B) VALUES/ATTITUDES**

**C) ACTIONS/BEHAVIORS**

*that the Jews in your community should imbibe/inherit/assume/ appropriate/...*

In drafting your statement please take into account your pre-seminar assignment.

Every existential vision privileges certain beliefs, values and behaviors and discourages others. It may be useful to reflect on which are **Essential**, which are **Desirable**, which are **Permissible**, and which are **Beyond the Pale**?

The work of existential vision-making is difficult, frustrating and complex, yet genuine, risky and exciting. Once you have tried to articulate your view, we will meet in small groups to discuss what you have written in order to probe inconsistencies, highlight tensions and draw out a list of commonalities. Good luck!

## WORKING TOWARDS ELEMENTS OF A PRELIMINARY GUIDING VISION

According to Seymour Fox, author of *Vision at the Heart*, and a number of other thoughtful students of education, effective educating institutions (whether formal or informal) are guided by powerful visions of the kinds of human beings they hope to cultivate. Such a vision identifies the traits -- for example, the sensibilities, the beliefs, the attitudes, the dispositions, and/or the skills -- that, if the institution is successful, will be found in those who have been immersed in it.

Imagine that, as your JCC's Jewish educator, you have been asked to develop this kind of a Jewish vision for your agency - a vision which identifies the qualities of mind, heart, and conduct that, if you are successful, will be found in your clientele.

1. List the three most important characteristics you would hope to encourage in them through their experience in the JCC.

2. Why *these* characteristics rather than others? That is, what makes these characteristics so important? What assumptions about the nature of Judaism and/or the mission of JCCs, or other matters, are at work in your choice of these particular characteristics?

## Imagine

Imagine there's no heaven  
it's easy if you try  
no hell below us  
above us only sky  
imagine all the people  
living for today...

Imagine there's no countries  
it isn't hard to do  
nothing to kill or die for  
and no religion too  
imagine all the people  
living life in peace...

You may say I'm a dreamer  
but I'm not the only one  
I hope someday you'll join us  
and the world will be as one

Imagine no possessions  
I wonder if you can  
no need for greed or hunger  
a brotherhood of man  
imagine all the people  
sharing all the world...

You may say I'm a dreamer  
but I'm not the only one  
I hope someday you'll join us  
and the world will live as one

## June 2002 Pre-Seminar Assignment

A number of people have expressed the need to more systematically use ideas we have been exploring to clarify our understanding of our mission and challenges. The following questions, which will be tied to a session at our upcoming seminar, offer an opportunity to do some of this. Please write up your response to *one* of the following two questions and send it in along with the project-proposal.

- a) How do our discussions of "neighborhood" and "social capital" last October illuminate your views of the role of the JCC in American Jewish life? If the JCC is to be 'the new Jewish neighborhood', what ideals and values would this neighborhood embody, and why is creating it an important thing for a JCC to do?
- b) In Jerusalem we thought about the way time, space, and/or ceremony can be used to create shared memories that will support cherished values and ideals. Identify an ideal/value that you think JCCs should stand for and memories from the Jewish past that might support this value/ideal. How do you think time, space and/or ceremony can be used to enable JCC members to enter meaningfully into these memories?

Share your responses to the pre-seminar assignment with attention to the following:

- a. What is the value/ideal that you are hoping to forward and why is it important?
- b. If you are successful what would be the outcomes?
- c. What challenges would you face if you wanted to implement this idea?
- d. What insights/issues and questions arose for you in doing this assignment?

Building on these texts:

## Questions for Reflection and Discussion

- 1., Discuss the relationship between nature and Judaism.
2. In what ways does nature currently enter into your work as a JCC Jewish educator?
3. Thinking beyond the present, how can nature help you achieve your purposes as a JCC Jewish educator?

#### I CONSIDER A TREE.

I can look on it as a picture: stiff column in a shock of light, or splash of green shot with the delicate blue and silver of the background.

I can perceive it as movement: flowing veins on clinging, pressing pith, suck of the roots, breathing of the leaves, ceaseless commerce with earth and air—and the obscure growth itself.

I can classify it in a species and study it as a type in its structure and mode of life.

I can subdue its actual presence and form so sternly that I recognise it only as an expression of law—of the laws in accordance with which a constant opposition of forces is continually adjusted, or of those in accordance with which the component substances mingle and separate.

I can dissipate it and perpetuate it in number, in pure numerical relation.

In all this the tree remains my object, occupies space and time, and has its nature and constitution.

It can, however, also come about, if I have both will and grace, that in considering the tree I become bound up in relation to it. The tree is now no longer *It*. I have been seized by the power of exclusiveness.

To effect this it is not necessary for me to give up any of the ways in which I consider the tree. There is nothing from which I would have to turn my eyes away in order to see, and no knowledge that I would have to forget. Rather is everything, picture and movement, species and type, law and number, indivisibly united in this event.

Everything belonging to the tree is in this: its form and structure, its colours and chemical composition, its intercourse with the elements and with the stars, are all present in a single whole.

The tree is no impression, no play of my imagination, no value depending on my mood; but it is bodied over against me and has to do with me, as I with it—only in a different way.

Let no attempt be made to sap the strength from the meaning of the relation: relation is mutual.

The tree will have a consciousness, then, similar to our own? Of that I have no experience. But do you wish, through seeming to succeed in it with yourself, once again to disintegrate that which cannot be disintegrated? I encounter no soul or dryad of the tree, but the tree itself.

*I can contemplate a tree. I can accept it as a picture: a ridged pillar in a flood of light, or splashes of green traversed by the gentleness of the blue silver ground. I can feel it as a movement: the flowing veins around the sturdy core, the sucking of the roots, the breathing of the leaves, the infinite commerce with earth and air—and the growing itself in its darkness. I can assign it to a species and observe it as an instance, with an eye to its construction and its way of life. I can overcome its uniqueness and form so rigorously that I can recognize it only as an expression of law—those laws according to which a constant opposition of forces is continually adjusted, or those laws according to which the elements mix and separate. I can dissolve it into a number, into a pure relation between numbers, and externalize it. Throughout all of this the tree, the tree remains my object and has its place and its time span, its kind and condition. But it can also happen, if will and grace are joined, that as I contemplate the tree, I am drawn into a relation, and the tree ceases to be an *It*. The power of exclusiveness has seized me.*

from Martin Buber's *I and Thou*.

Blessed is one who trusts in God,  
Whose trust is in God alone.  
That person shall be like a tree planted by waters,  
Sending forth its roots by a stream:  
It does not sense the coming of heat,  
Its leaves are forever fresh;  
It has no care in a year of drought,  
It does not cease to yield fruit.

Jeremiah 17:7-8

ט רבי יעקב אומר:  
המהלך בדרך ושונה, ומפסיק ממשנתו ואומר, מה נאה  
אילן זה, מה נאה גיר זה, מעלין עליו כאלו מתחייב בנפשו.

פירקי אבות  
Pirkei Avoth,  
Chapter 3

9 Rabbi Yaakov taught:

One who reviews his studies while strolling and interrupts his studies to remark, "What a beautiful tree," or, "What a lovely field," is considered as having committed a capital offense.<sup>15</sup>

Rabbi Jacob said:

If you are walking lost in wonder,  
empty of self, and mindful of Reality,  
and suddenly you interrupt this peace to exclaim:  
"How beautiful is this tree!  
How magnificent this field!"  
you forfeit life.

The intrusion of self  
and the imposing of judgment  
separates you from Reality  
and snares you in the net of words.

Be still and know.  
Embrace it all in silence.

III:9

ג/ט [ט] רבי יעקב אומר: המהלך בדרך ושונה, ומפסיק  
ממשנתו, ואומר: „מה נאה אילן זה! ומה נאה  
גיר זה!“ – מעלה עליו הכתוב כאלו מתחייב בנפשו.

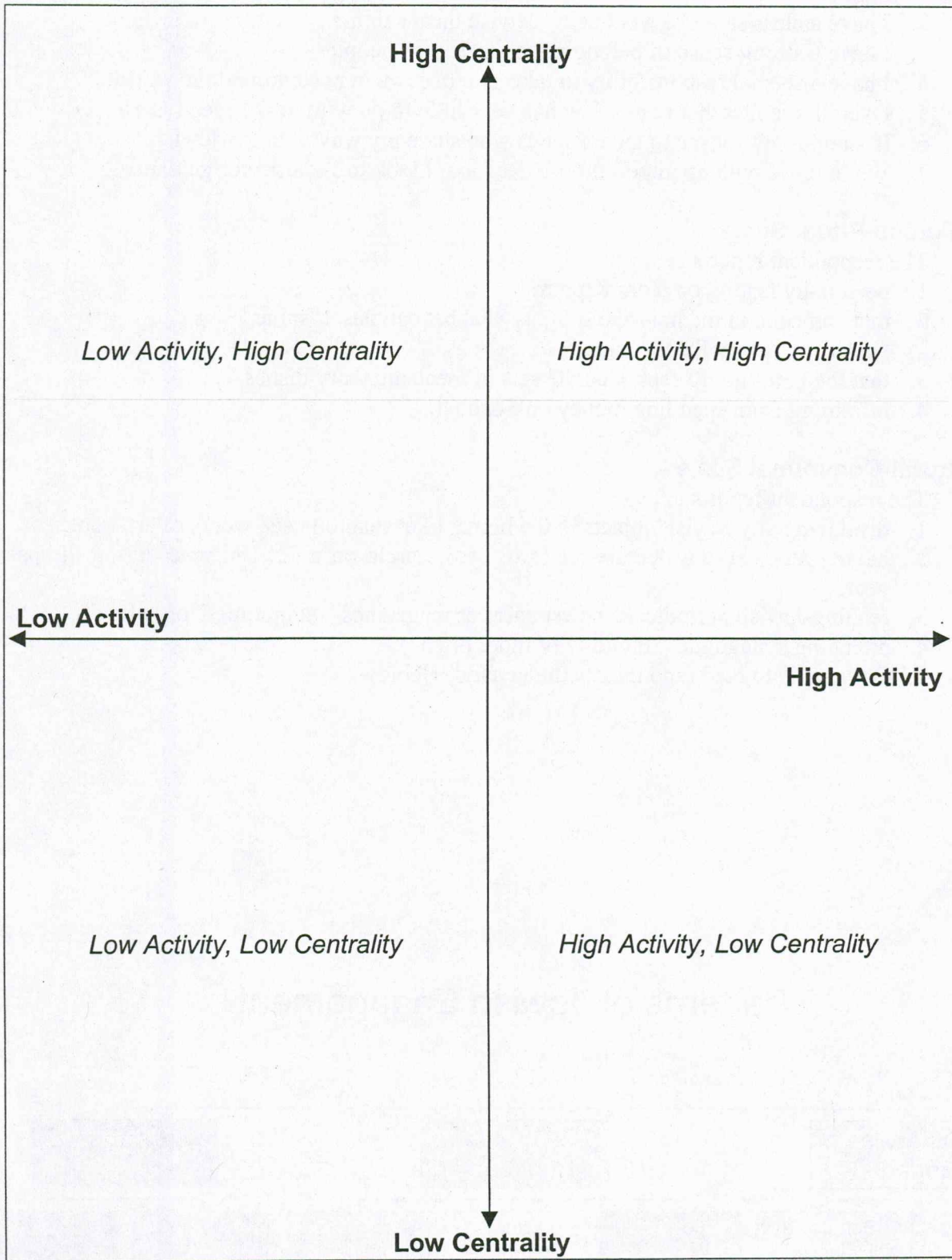
3/9

9. Rabbi Yaakov says: One who walks on the road while reviewing [a Torah lesson] and interrupts his review, and exclaims: "How beautiful is this tree! How beautiful is this plowed furrow!" – Scripture considers it as if he bears guilt for his soul.

Translation by  
Abraham Twerski

Translation  
by  
Rabbi Rami Shapiro

Connections and Journeys



### Subjective Jewish Centrality

1. I am proud to be a Jew.
2. I have a clear sense of what being Jewish means to me.
3. I have a strong sense of belonging to the Jewish people.
4. I have a special responsibility to take care of Jews in need around the world.
5. Overall, the fact that I am a Jew has very little to do with how I see myself.
6. It's important for me to have friends who share my way of being Jewish.
7. When faced with an important life decision, I look to Judaism for guidance.

### Religious Ritual Scale

The respondent reports...

1. personally fasting on Yom Kippur.
2. that someone in the household lights Shabbat candles ("some," "most" or "every Friday night").
3. that the household keeps separate sets of meat and dairy dishes.
4. refraining from spending money on Shabbat.

### Cultural-Communal Scale

The respondent reports...

1. displaying any Jewish objects in the home, like ritual objects, works of art, books.
2. having attended any lecture, class or study circle on a Jewish topic during the past year.
3. reading Jewish periodicals, newspapers or magazines ("sometimes" or "often").
4. attending synagogue ("monthly or more often").
5. Being able to read (and mostly understand) Hebrew.

## Patterns of Jewish Engagement



Connections and Journeys

**“Outcomes” by Type of Jewish Engagement**

<i>N=1,425</i>	<i>Otherwise Engaged</i>		<i>Mixed Patterns of Engagement</i>			<i>Intensively Engaged</i>	
	<i>Really Indifferent</i>	<i>Some Interest</i>	<i>Subjective</i>	<i>Cultural Communal.</i>	<i>Tradition-Oriented.</i>	<i>Non-Orthodox</i>	<i>Orthodox</i>
Being Jewish is “extremely important” in my life	1	5	22	21	20	54	91
Very positive feelings about being Jewish	19	32	73	65	57	93	98
Religion of first spouse:							
Jewish	47	57	71	78	75	90	100
Gentile	45	37	23	15	22	7	--
How happy or upset would you be if you child: (% “very upset”)							
...married a non-Jew	3	4	11	11	12	40	97
...converted to Christianity	11	26	52	47	40	71	97
...never got a college degree	37	44	44	43	43	52	19
For you personally how much does being Jewish involve..							
remembering the Holocaust (% “a lot”)	53	62	80	80	74	80	81
leading an ethical and moral life	58	58	72	71	70	82	98
believing in God	26	31	52	46	48	68	97
having a rich spiritual life	18	28	27	33	31	53	91
giving your children a Jewish education	9	25	55	53	53	87	99

## Intensively Engaged -- Non-Orthodox

### Case #7: Sharon Sussman

*Sharon (interview #68) is a real estate broker in her late 40s; she has never married and has no children. Sharon lives in Manhattan where she leads an active cultural life. She is physically active, attends lectures at the 92nd Street Y, and belongs to a foreign policy association. She reads the New York Times, Business Week, and New York Magazine, and is an avid reader of non-fiction.*

*Sharon, who was raised Orthodox, recently came to feel that she needed to revisit what she has come to view as a rote way of being Jewish. In contrast she sees herself as engaging actively with Jewishness in order to make it workable and meaningful, rather than a passive inheritance.*

### ***How would you describe the place of being Jewish in your life?***

"I realize that there are a lot more different elements as to who I am. Being Jewish is something that in the last two or three years, I've tried to put in perspective....I used to think it was the essence of who I was; Now, I realize that it's not..."

I used to keep kosher. Now I don't, and I realized that I can be a Jew and not keep kosher. I had to *think about* what kashruth means to me. I could be a Jew and not keep up certain mitzvot."

"I'm putting Judaism in a perspective that works. I haven't found the place yet. The one thing I'm sure is that it's a part of who I am. It's probably not 90%, because that's how I used to define myself. [Now] I'm a Jew and I'm American. Probably Judaism is a big part of who I am and the question is 'Just how big?' It's not the essence I thought it was. Probably 40% at this point."

"However, it's not really a percentage. I am a blend, and Judaism was playing such a focal role in what I thought I was or wasn't that I know I will no longer define myself simply as a Jew. It will fit into my life in a way that's meaningful. It was just there. For all those years, it was just there."

A main axis in Sharon's self-portrayal is the contrast between the way she used to define herself and the way she does now. On the one hand, being Jewish was the essence of how she saw herself, encompassing nearly all of her identity: she defined herself "simply as a Jew." For much of her life being Jewish meant living a certain way that involved in "keeping up" the *mitzvot* (religious practices) with which she had been raised, such as keeping kosher. Her Jewishness was a given, "it was just there," something she came to view as "by rote" (by habit), rather than by conscious consideration.

In contrast to this "inherited" way of being Jewish, Sharon has come to relate to her Jewishness in a more self-conscious way than she had before, actively grappling with

where being Jewish fits into her life. She *thinks* about it and is consciously exploring the contours of “the Jewish” and making decisions about how to be Jewish.

I have been reading a lot about Judaism, because even though I've defined myself as a Jew all my life, it was by rote... [Now] I've *thought* about it. I've thought about what religion means and what is God. I even joined a synagogue for the first time in my life.

Her active effort to make her Jewishness “work” for her and fit in with her life has been driven by Sharon’s sense of internal commitment, rather than by rating her actions according to any generic *mitzvah* scorecard. She follows ritual insofar as it is meaningful to her. Thus she decided to stop keeping kosher after a car accident, because she was in a situation where people would bring her food,

“..and I couldn’t say, ‘Take this dish [away].’ I realized that these wonderful people, my friends, were there for me. And that was more important than the separate dishes.”

Another person might stop keeping kosher as a way of defying his/her upbringing. In Sharon’s case this was a way of asserting a different, but in her eyes entirely legitimate way of being Jewish/human – being part of a community of friends. At the same time, although she no longer keeps kosher, Sharon recently decided to become a member of a Conservative synagogue, the first synagogue she had ever joined. (Note that on the *mitzvah* “score card” she would get a credit for this behavior) This also seems to be part of her effort to redefine being Jewish for herself and to find a comfortable place for herself within the Jewish world, one that “fits” with her life and what she sees as being important.

"I regard myself as religious, but not observant. I go to services because of this whole idea of belonging to a community. I want to participate in a synagogue. I intend to be an active participant.

When asked what being religious means, Sharon said, “To me religion is a certain code of ethics, and a certain path that is best represented for me by Judaism. I really feel that the ethics, the moral teachings, and the concepts of Judaism that I have come to learn are good for me. It works for me. It’s a certain code of ethics and morality that works for me - a certain *menschlichkeit* [decency].”

“Religion is also a certain spirituality. While I was going through this exploration I began hiking. It’s like nature and the spirituality. I felt good. There’s a certain high that I got by being very up in the mountains. And we always looked at God as [being] up there. And whether God is or not, it was higher than me. I believe there is something more important than me.”

I used to go hiking deliberately on Saturday. This is before I joined the synagogue. I still may do it. I had a long talk with the rabbi. I said, ‘For me, I don't have to be inside [to pray].’”

“The intersection [between spirituality and religious practices] is that I’d rather be outside and praying in my own way than being in the confines of a building. This is one of the things I spoke to my parents about. You don’t have to be inside a synagogue to pray. Prayer takes any form that you feel is conveying a message or doing something. You don’t need a rabbi in order to be a Jew.”

For Sharon, being Jewish is a central, dynamic, over-arching part of her identity, reflected in her lifestyle and life choices. For her, having an active, intensive Jewish life is not experienced as “by chance,” rather, requires a degree of reflection about the overall importance and meaning of being Jewish and how to embody that in daily life. She is looking for a personal relationship with the Jewish.

Some of Sharon’s choices result in an decrease in her conventional Jewish religious practice, a fact that raises the question about the extent to which she desires to locate herself within the conventional, traditional aspects of Judaism. She does not appear to be against these in an *a priori* way, but she will not continue to carry out individual Jewish practices unless she finds some personal way in, since she does not feel obligated halachically. She finds inspiration from nature, from hiking, and with her traditional background she may be able to draw on a Jewish idiom to express what she sees (or, she may not). The challenge remains for Judaism and the Jewish community to meet her part-way.

The people with this identity profile view family life as important and they value their involvement in it. Sharon makes a point of being actively involved in her nephew’s upbringing. For her, “keeping memory [of the Holocaust] alive,” is especially important, both because she is a child of survivors and because she has no children of her own. At one point in the interview she related,

“Someone once said to me that I’m a terrible person, because as the child of survivors, I didn’t have children. That hurt a lot. But sometimes I feel I haven’t done enough and I do have an obligation. I’m trying to figure out what that obligation is to keep this memory alive. I decided I will not only support the Holocaust museum, but I’m looking for something to do. And when I see all these people from all these different backgrounds who are there, it makes me feel good.”

Thus what the organized Jewish community terms “Jewish continuity” has a tangible quality for people in this group. They are concerned about continuing Jewishness of their children and grandchildren. In Sharon’s case, she comments, “[If I had had children,] I would have raised [them] to be Jews, and probably would have gone to synagogue sooner.”

## *Martin Luther King:*

28 August 1963

*'I have a dream'*

Martin Luther King (1929–68), African-American clergyman and civil-rights leader, first gained national prominence by advocating passive resistance to segregation and by leading a year-long boycott (1955–6) against the segregated bus lines in Montgomery, Alabama. He subsequently set up the Southern Christian Leadership Conference as a base for non-violent marches, protests and demonstrations for African-American rights, such as the 1963 March on Washington at which he delivered his most famous speech, 'I have a dream.' London's *Guardian* newspaper voted this speech as the greatest speech of the century.

Five score years ago, a great American, in whose symbolic shadow we stand, signed the Emancipation Proclamation. This momentous decree came as a great beacon light of hope to millions of Negro slaves who had been seared in the flames of withering injustice. It came as a joyous daybreak to end the long night of captivity.

But one hundred years later, we must face the tragic fact that the Negro is still not free. One hundred years later, the life of the Negro is still sadly crippled by the manacles of segregation and the chains of discrimination. One hundred years later, the Negro lives on a lonely island of poverty in the midst of a vast ocean of material prosperity. One hundred years later, the Negro is still languished in the corners of American society and finds himself an exile in his own land. So we have come here today to dramatize an appalling condition.

In a sense we have come to our nation's capital to cash a check. When the architects of our republic wrote the magnificent

words of the Constitution and the Declaration of Independence, they were signing a promissory note to which every American was to fall heir. This note was a promise that all men would be guaranteed the unalienable rights of life, liberty, and the pursuit of happiness.

It is obvious today that America has defaulted on this promissory note insofar as her citizens of color are concerned. Instead of honoring this sacred obligation, America has given the Negro people a bad check; a check which has come back marked 'insufficient funds'. But we refuse to believe that the bank of justice is bankrupt. We refuse to believe that there are insufficient funds in the great vaults of opportunity of this nation. So we have come to cash this check - a check that will give us upon demand the riches of freedom and the security of justice. We have also come to this hallowed spot to remind America of the fierce urgency of *now*. This is no time to engage in the luxury of cooling off or to take the tranquilizing drug of gradualism.

*Now* is the time to make real the promises of Democracy.

*Now* is the time to rise from the dark and desolate valley of segregation to the sunlit path of racial justice.

*Now* is the time to open the doors of opportunity to all of God's children.

*Now* is the time to lift our nation from the quicksands of racial injustice to the solid rock of brotherhood.

It would be fatal for our nation to overlook the urgency of the moment and to underestimate the determination of the Negro. This sweltering summer of the Negro's legitimate discontent will not pass until there is an invigorating autumn of freedom and equality. Nineteen sixty-three is not an end, but a beginning. Those who hope that the Negro needed to blow off steam and will now be content will have a rude awakening if the nation returns to business as usual. There will be neither rest nor

tranquility in America until the Negro is granted his citizenship rights. The whirlwinds of revolt will continue to shake the foundations of our nation until the bright day of justice emerges.

But there is something that I must say to my people who stand on the warm threshold which leads into the palace of justice. In the process of gaining our rightful place we must not be guilty of wrongful deeds. Let us not seek to satisfy our thirst for freedom by drinking from the cup of bitterness and hatred. We must forever conduct our struggle on the high plane of dignity and discipline. We must not allow our creative protest to degenerate into physical violence. Again and again we must rise to the majestic heights of meeting physical force with soul force. The marvelous new militancy which has engulfed the Negro community must not lead us to a distrust of all white people, for many of our white brothers, as evidenced by their presence here today, have come to realize that their destiny is tied up with our destiny and their freedom is inextricably bound to our freedom. We cannot walk alone.

And as we walk, we must make the pledge that we shall march ahead. We cannot turn back. There are those who are asking the devotees of civil rights, 'When will you be satisfied?' We can never be satisfied as long as the Negro is the victim of the unspeakable horrors of police brutality. We can never be satisfied as long as our bodies, heavy with the fatigue of travel, cannot gain lodging in the motels of the highways and the hotels of the cities. We cannot be satisfied as long as the Negro's basic mobility is from a smaller ghetto to a larger one. We can never be satisfied as long as a Negro in Mississippi cannot vote and a Negro in New York believes he has nothing for which to vote. No, no, we are not satisfied, and we will not be satisfied until justice rolls down like waters and righteousness like a mighty stream.

I am not unmindful that some of you have come here out of great trials and tribulations. Some of you have come fresh from narrow jail cells. Some of you have come from areas where your quest for freedom left you battered by the storms of persecution and staggered by the winds of police brutality. You have been the veterans of creative suffering. Continue to work with the faith that unearned suffering is redemptive.

Go back to Mississippi, go back to Alabama, go back to South Carolina, go back to Georgia, go back to Louisiana, go back to the slums and ghettos of our northern cities, knowing that somehow this situation can and will be changed. Let us not wallow in the valley of despair.

I say to you today, my friends, that in spite of the difficulties and frustrations of the moment 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 desert state sweltering with the heat of injustice and 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 the state of Alabama, whose governor's lips are presently dripping with the words of interposition and nullification, will be transformed into a situation where little black boys and black girls will be able to join hands

with little white boys and white girls and walk together as sisters and brothers.

I have a dream today.

I have a dream that one day every valley shall be exalted, every hill and mountain shall be made low, the rough places will be made plains, and the crooked places will be made straight, and the glory of the Lord will be revealed, and all flesh shall see it together.

This is our hope. This is the faith with which I return to the South. 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.

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 pilgrims' pride,

From every mountainside

Let freedom ring.

And if America is to be a great nation this must become true. 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 snowcapped Rockies of Colorado!

Let freedom ring from the curvacious peaks 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.

When we let freedom 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 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!'



**GUIDING QUESTIONS FOR  
SMALL GROUPDISCUSSION OF  
ADAM GOPNIK'S *THE PURIMSPIEL***

- 1. What is the point of Gopnik's reflections about the "unspoken rules" of Saturday morning cartoons? What are we meant to think about when his son asks, "Why when people go through walls in a cartoon do they leave holes exactly the same shape as them? Why when someone touches electricity in a cartoon do you see his whole skeleton? But only for a second?" [page 125, middle column] What's the hidden "nimshal" here? What is Gopnik struggling with that we, as educators, probably ought to take seriously?**
- 2. How important is Gopnik's sudden awareness that "The trouble, I realized, was not that I did not know how to read in the text but that I did not know, had never been taught, how to read past it." [page 126, left column] What does he mean by that, and how, if we take him seriously, does his point shift the major challenge and objectives of the educator?**
- 3. Why the intensity with which the Gopnik family celebrated Christmas? [page 127, middle column] Does the intensity work? How do we know?**
- 4. What might be the educational implications for an institution like the JCC of Gopnik's assertion that Judaism is replacing Yiddishkeit? [p. 129, left column] Why the shift? What is it a response to? What needs to happen so that people like Gopnik can participate in it? How can we facilitate this process?**
- 5. What has happened to Gopnik that he now sees his daughter as a "Jewish girl in exile"? [page 131, right column] And why are a window and a grogger the first things that she'll need in that condition? Can/does/should the JCC provide the window? The grogger? How?**

**JCC Association/Mandel Fellows  
Jewish Educators Initiative June 2002 Seminar**

**SUNDAY**

**June 2, 2002**

12:00 - 1:00 pm: Lunch/Catch Up

1:00 - 3:00 pm: **INTRODUCTORY SESSION** Cippi Harte, Daniel Pekarsky  
Words of welcome, identification of this seminar's core agenda, and  
discussion of pre-seminar assignment

3:15 - 5:15 pm: **AMERICAN-JEWISH IDENTITY #1: PORTRAITS OF  
OURSELVES AND TRENDS** Bethamie Horowitz, introduced by Daniel Gordis

5:15 - 6:30 pm: Break

6:30 - 7:45 pm: Reception and Dinner

8:00 - 10:00 pm: **VISION AT THE HEART (1)** Daniel Pekarsky

**MONDAY**

**June 3, 2002**

7:30am: Breakfast

8:15 - 9:30 am: **BEIT MIDRASH** Daniel Gordis

9:45 - 11:45 am: **AMERICAN-JEWISH IDENTITY #2: A DEVELOPMENTAL  
PERSPECTIVE ON IDENTITY-FORMATION** Bethamie Horowitz

12:00 - 1:15 pm: Bus Ride to Baltimore JCC and Lunch

1:30 - 5:00 pm: **A JCC EXPERIENCE** Introduced by Lenny Rubin, with Nina  
Cardin, Richie Juran, Daniel Marom, Buddy Sapolsky and Larry Ziffer

5:30 - 6:30 pm: Break

6:30 - 7:30 pm: Dinner

7:30 - 9:00 pm: **PROJECTS #1** Barry Holtz

9:00 - 9:45 pm: **PULSE CHECK**, Robin Eisenberg, David Nelson

TUESDAY

June 4, 2002

- 7:30 am: Breakfast
- 8:30 - 9:00 am: BRIDGES Daniel Marom
- 9:00 - 10:15 am: Seeing the World around Us Cippi Harte
- 10:30 - 12:30 pm: PROJECTS #2 Barry Holtz
- 12:30 - 1:30 pm: Lunch
- 1:30 - 4:00 pm: VISION AT THE HEART (2): Working Towards Guiding  
Visions for JCCS Jonny Ariel
- 4:00 - 6:00 pm: Free Time
- 6:00 - 7:30 pm: Hors D'Oeuvres and Dinner
- 7:30 - 9:00 pm: Jewish Identity and the Prism of Hollywood  
Jody Hirsh
- 9:00 pm - whenever: CAMPFIRE Robin Eisenberg and David Nelson

WEDNESDAY

June 5, 2002

- 7:30 am: Breakfast
- 8:15 - 9:00 am: EVALUATION SESSION Robin Eisenberg, David Nelson
- 9:00 - 10:15 am: BEIT MIDRASH Melanie Kohler Levav
- 10:30 - 12:30 pm: VISION AT THE HEART (3): from Idea to Practice Jonny  
Ariel
- 12:30- 12:50 pm: BRIDGE to the FUTURE Daniel Pekarsky
- 1:00 pm: Lunch followed by departure.

# Creating a New Vision

FOR THE  
Jewish Community Center



JEWISH COMMUNITY CENTER  
OF GREATER BALTIMORE



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# What's Inside

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**T**he core values of Jewish Community—such as *Torah* (our common set of laws and our emphasis on learning), *Tzedakah* (our obligation to care for each other), and *Gemilut Hasadim* (our emphasis on personal acts of loving kindness and our commitment to justice)—are among the common threads that carry us as a people from generation to generation.

Our modern institutions of Jewish life—our synagogues, our schools, and our federations—have helped us to continually renew our commitment to these values for two thousand years. As a matter of necessity, all of these institutions have reinvented themselves from time to time in order to ensure their effective stewardship of our peoplehood.

The North American Jewish Community Center is the new kid on the block. However, it has also regularly reinvented itself over its 150-year history. While it continues to be a great place for Jews to gather, work out, and have fun, the JCC has now evolved into a full partner in transmitting the core values of Jewish community from generation to generation.

Our efforts in Baltimore to conceptualize and communicate the JCC's unique contribution to the process of ongoing Jewish renewal have led us to a new Vision of the JCC's role in the Jewish community.

**R**ead on to learn the story of our new Vision, beginning with the context in which it was developed, both past (page 2) and future (page 3). Then read the Vision Statement (page 8) followed by an explanation of how it was developed (page 10) and where it might take us (page 12).

## Many Histories

Let's go back. Way, way, way back to the corner of Central Avenue and East Baltimore Street as the First World War was coming to an end, back to Moe Gordon's earliest memories.

Back to the sanctuary known as the Jewish Educational Alliance. "My father died in the pneumonia epidemic and my mother went out to work," said Gordon. "In those days, you either joined the JEA or you went to jail. It was a place to go."

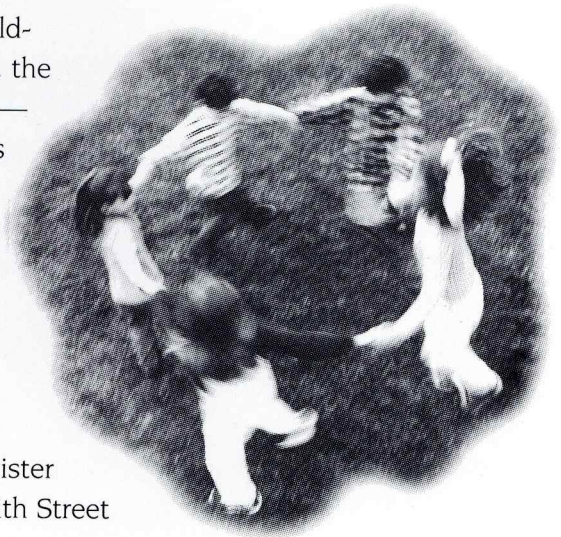
Now 90, Gordon recalls paying a few nickels a week out of his paper route money for a safe haven, a little something to eat, whatever could be learned from the grown-ups, and Jewish kids to play with.

A coin or two in exchange for a place to be with people like yourself...

By Moe Gordon's childhood in the Roaring 20s, the JEA and its antecedents—the Hebrew Young Men's Literary Association and the Daughters of Israel—were already about 70 years old. The young men's book group dates to meetings at Fayette and Gay Streets in 1854 with its sister group founded on Aisquith Street in 1890.

Of the movement that became the modern Jewish Community Center, Gordon said: "It has many histories."

But only one future.



## One Future

*"A community that is rich in Jewish life, culture and opportunities for learning is created and maintained by individuals who strongly identify as Jews and value their community; therefore, the community is strengthened every time a child or adult moves farther along his or her journey of Jewish identity. This strengthened Jewish community then provides a better medium for the individual journeys of others."*

- JCC Vision Statement, November 2000

**T**hat future—what the JCC will mean in a 21<sup>st</sup> century America where the notion of neighborhood is largely nostalgic and many Jews are no longer sure what it means to be Jewish—is being charted by the group's current leadership in Baltimore.

"It is," declares Michael Saxon, the JCC's immediate past-president, "the preferred future."

To get there, every major decision the JCC makes will be held up to the measure of its new Vision: Are we creating a place in which Jews experience, absorb and share what it means to be Jewish?

Here will exist the new Jewish-American neighborhood, one to nurture Jews who no longer live close enough to each other to smell what is being cooked for dinner next door.

This neighborhood will have neither East Baltimore alley nor Pikesville cul-de-sac; there will be no one from the Old Country running the corner store and the lady next door won't be yelling for you to stop playing ball in front of her house.

Yet it will be sacred by virtue of its Jewish heart.

"We see the JCC as the Jewish neighborhood of the 21<sup>st</sup> century, one that is warm and welcoming and overtly Jewish," said Louis "Buddy" Sapolsky, Executive Director of the JCC in Baltimore.

"You can not separate the strength of the community from the strength of the individual," said Saxon, under whose leadership the Vision Statement was born. "We've committed ourselves to helping people make connections that increase their Jewish identity."

The many good things that the JCC has accomplished since its beginnings in the 19<sup>th</sup> century settlement house movement—in particular the hard work of Americanizing immigrant Jews—have led the group to its new challenge.

"The settlement houses harmonized Jewish identity with a newfound American identity," said Lawrence Ziffer, vice-president

of THE ASSOCIATED: Jewish Community Federation of Baltimore.

The ground began to crumble along the fault lines of prosperity and assimilation.

"Three and four generations down the line, the Jewish community realized that it had succeeded beyond its wildest dreams in achieving integration with the surrounding American culture," said Ziffer. "Many parents began to recognize that they were ill-equipped to transmit the beauty and depth of our Jewish culture in a way that is relevant and creative. Synagogues met the needs of some, but it became easier and easier to remain unaffiliated."

This homogenized identity is evident in Owings Mills, where a 150-acre JCC campus opened in 1977 to complement the early 1960s building on Park Heights Avenue, a place which many Jewish baby boomers took for granted as a place to swim and play basketball.

In that time, before the fitness craze of the 1980s and 1990s made recreation available in shopping centers, the JCC was content to be the place where Jews swam, played racquetball or took an art class.

This was also before a 1990 study of national trends within the community rocked American Jewry with statistics that put intermarriage at 50 percent and divorce rates on a par with the rest of the country.

Such are the blessings of prospering in a tolerant society.

"That study scared everyone," said JCC Associate Executive

Director Dale Busch. "It said that we had become so successful at making it that we would assimilate ourselves out of existence."

Though only a dozen miles away from the open spaces and clean lines of Owings Mills, the blunt, Cold War architecture of the Park Heights JCC might as well be on a distant shore, so different is the area—the heart of Baltimore's Orthodox community—and the people it serves.

The new Vision demands that the JCC remain market-driven while advancing the needs of the Jewish community. "All of our efforts at THE ASSOCIATED come down to this: we build community," said Darrell D. Friedman, President and CEO. "In articulating a vision for a welcoming, supportive neighborhood, the Jewish Community Center has positioned itself ideally to fulfill that mission—now more than ever."



That positioning is evident at the Park Heights campus as well as Owings Mills.

"Our future is in both places," said Sapolsky. "They're different worlds, but we're in the right place in each of them."

When the Owings Mills acreage was purchased with money from the Dalsheimer family, it was considered a folly on a farm. No one, the nay-sayers argued, is going to *schlep* all the way out there no matter what's going on.

Since then, however, about a quarter of the land has been developed. There are now several ball fields, a new preschool and a new teen wing and Jews who once thought of Pikesville as pastoral have followed the JCC's lead by pushing ever deeper into northwest Baltimore County.

The concentration of Jewish life along Lombard Street and lower Park Heights has been replaced with suburban sprawl and neighborhoods have been replaced with developments.

So where do Jews of all persuasions congregate?

Where might they be reached?

The mall might be the right answer but it's the wrong place.

From Lamaze classes to senior programs "the JCC is a center of the Jewish community," said Matt Freedman, Director of Community Planning and Allocations for THE ASSOCIATED. "There has always been the home, work and synagogue—now there is need for a fourth place in Jewish life, and that will be the JCC."

Soaring membership supports this notion. JCC board member Larry Rosenberg has noted "recent unprecedented growth in membership and usage of over 20 percent. The JCC is literally bursting at the seams in both Park Heights and Owings Mills."

Indeed, about one in every five Jews in the Baltimore metro area belongs to the JCC, and even more participate in its programs.

More important than soaring membership and capital projects, said Rosenberg, are "intangible changes that need to be felt rather than seen."

Again—and again and yet again—the Vision is the map to the future.

"Our Vision is a concrete statement that speaks to Jewish



identity," said Sapolsky. "About 80 percent of our members come to us for exercise, but if we're smart, we'll take them from the treadmill to Jewish activities."

Dale Busch, arguing that modern man is lonely for true connections and getting lonelier with every bleep of a cell phone, is more blunt.

"We saw it coming for years," said Busch, a 30-year veteran of Jewish community work. "Once we Americanized Jews, now we 'Judaicize' Americans."

And therein lies the biggest challenge of all, that of guiding Jews who range from atheist to Orthodox toward overtly Jewish activities without offending anyone.

Mike Saxon does some quick cultural math on the importance of creating a sense of neighborhood.

"If people are ambivalent about their Jewish identity, then they don't partake of Jewish educational opportunities, they don't volunteer their time, they don't contribute to Jewish causes," he said.

"Over time—in very tangible ways—the whole community suffers this lack of identity."

According to a broad outline of its preferred future, the JCC seeks "a new vocabulary for talking about concepts that are important to us."

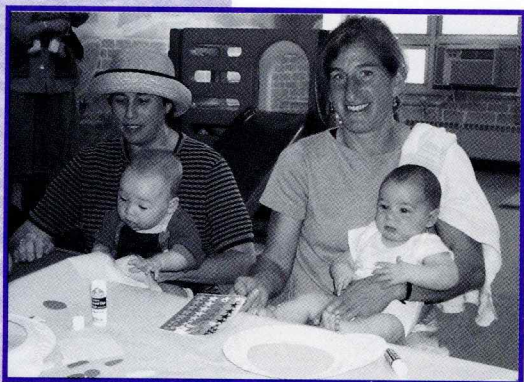
Steven Rod, a social worker who serves as Vice President of Professional

Development for the JCC Association of North America, sees the Baltimore JCC taking the lead in creating the language of vision for others.

"They've stepped forward to take the leadership on this issue," said Rod, who guided a pair of day-long retreats that forged the Vision Statement. "In a condensed amount of time, they came up with a document that all Jews could buy into—from cultural to the Orthodox. It was hard work."

The real work is just beginning. The future—preferred or not—does not exist until we move forward to meet it. Unspoiled, it is always just beyond our reach.

Right now, there is no new Jewish neighborhood befitting the intimacy of the word, only what we remember and what we desire.



Enter Nina Beth Cardin, a rabbi on the JCC staff whose very function within the group—Director of Jewish Life—would have been unthinkable a decade ago. As would the way she begins each JCC board meeting with a short discussion of one Jewish theme or another.

When Cardin imagines the new Jewish neighborhood, she dreams of sacred ground, every bit as holy as the soil beneath your grandmother's rose-bush, the one that's still blooming somewhere on Reservoir Hill.

"These days, it's a lot harder for us to bump into each other for meaningful moments," said Cardin. "If we are really going to be a neighborhood—we need a place for meaningful serendipitous meetings.

"I would like to see our outdoor space as a point of destination... a place where a young mother wakes up on a beautiful Sunday morning and instead of choosing the zoo or the Inner Harbor... chooses us."

Imagine that.

Twenty-first Century Jews choosing to be in a place where they will not only encounter a little bit of Hebrew wisdom carved on the walls and artsy renderings of the Star of David, but other Jews with whom to nurture their mind, body and soul.

All this plus a dip in the pool for a few *sheckels* a year.

What's not to like?

And what better way for meaningful, seemingly happenstance encounters to occur—for Jews across the board to find their way back to one another—than to travel along shining paths at a great good place?

"Every time a child or an adult moves farther along in their journey of Jewish identity it comes right back to the community," said Saxon. "It's a circle."



# Vision Statement of the Jewish Community Center of Greater Baltimore

## Vision

A vision statement is created by an organization to describe a bold and exciting future. A successful vision becomes a goal that inspires the work of the organization. The JCC's Board has created this vision statement so that our leadership, our staff and concerned constituents can share in this exciting journey for the JCC.

## A New Jewish Neighborhood

Neighborhoods are where community happens. They are where people meet in familiar surroundings. They are where people hang out or walk around or go to find friends. A neighborhood is a place where just choosing to be there is a voluntary act of belonging. The JCC is Baltimore's Jewish neighborhood.

This neighborhood has four core values.

- The JCC Neighborhood is inclusive, welcoming every Jew into a comfortable environment that makes each person feel part of something special and familiar.
- The JCC Neighborhood promotes the Jewish value of communal responsibility—that we are all responsible for each other—and enhances this relationship by creating a culture of caring.
- The JCC Neighborhood recognizes that diversity is one of our community's great strengths and that we are all enriched by our differences.
- The JCC Neighborhood promotes partnerships with other Jewish institutions. The JCC has much to offer others in the process of building and maintaining a strong community, as well as much to gain from the expertise and resources of others.

The JCC will develop, promote, and maintain a new Jewish neighborhood that strengthens and celebrates the Baltimore Jewish community by:

- Maintaining that all Jews are bound together as a community and responsible for one another,
- Promoting an inclusive, spirited environment that

celebrates the diversity of our community, and

- Developing mutually beneficial partnerships with other Jewish institutions.

Our "JCC Neighborhood" will invite individuals to progress along their personal journey of Jewish identity and learning by connecting them with pathways filled with meaningful Jewish experiences.

Our neighborhood connects us to the memories of our past and the opportunities of our future.

## Strengthening and Celebrating the Community

As a constituent agency of THE ASSOCIATED: Jewish Community Federation of Baltimore, the JCC works to ensure that the community remains strong so that the coming generations of Baltimore's Jews can enjoy a good "quality of Jewish life." Through its commitment to its core values, including its partnership with other Jewish institutions, the JCC will help individuals to both strengthen their Jewish identities and adopt the sense of communal responsibility that is central to Judaism.

## Personal Journey of Jewish Identity

Each individual follows a unique path in the development of his or her Jewish identity. The JCC can help people along their personal journeys, and can help

them to recognize the value of participating in a community with which they share a common set of values, a common history, a common destiny and a commitment to acting as a group to ensure the welfare of others.

A community that is rich in Jewish life, culture, and opportunities for learning is created and maintained by individuals who strongly identify as Jews and value their community. Therefore, the community is strengthened every time a child or adult moves farther along his or her journey of Jewish identity. This strengthened Jewish community then provides a better medium for the individual journeys of others.

## Pathways

The JCC connects individuals with pathways—unlimited series of opportunities for spiritual, physical, emotional, and intellectual growth within a Jewish context. The JCC uses its core services (health and fitness, preschool, camping and adult services) to attract new

participants to the JCC Neighborhood. Then the JCC consciously provides opportunities for individuals beginning with one experience to find that their pathway intersects with other experiences.

The JCC's core value of partnership provides a unique opportunity to expand its pathways by seamlessly leading participants from programs and services inside the JCC to those that are outside the JCC.

The goal of the JCC with regard to pathways is to proactively answer the question, "Where do I go from here?"

## Meaningful Jewish Experiences

The JCC seeks to provide individuals with meaningful Jewish experiences that have the ability to propel them down their personal paths to stronger Jewish identities and more fulfilled Jewish lives. Experiences may become meaningful when an idea or a special moment generates a spark in a receptive mind or creates a special memory. Each individual finds meaning in a different way.

The JCC begins by creating the best programs possible and then provides the opportunity for staff and volunteers to act as positive Jewish role models. Additionally, the JCC offers access to programs, surroundings, shared common experiences, and opportunities to develop special relationships with other members and staff—all of which contribute to the potential for meaningful Jewish experiences in the JCC Neighborhood.

November 16, 2000 • 18 Cheshvan 5761

## Building a Vision Statement for the JCC in the 21st century

It started about three years ago with words, as most things do among Jews.

Lots of words and ideas shared by a small group of JCC staff and lay leaders. This "leadership group" talked about where the JCC could go to better serve the community and how it could get there.

Vision was paramount.

Slowly, the words began to fall into place, and themes emerged: Jewish diversity is a communal asset to be celebrated; the importance of providing a place where all Jews feel included; the benefits of partnering with other Jewish organizations.

These values were tested by the JCC Board, which began to discuss the fledgling ideas at its meetings in the context of

re-envisioning the role of JCC in the Jewish community.

Before long, the Board had begun to think like visionaries.

Brainstorm followed brainstorm, something new invariably bubbling to the surface... the recognition that the JCC has a valid role to play in helping its members to strengthen their Jewish identity... the concept of JCC members traveling on

decidedly Jewish journeys—routes both physical and poetic.

But how to bring it all together?

An outside facilitator was needed, someone with experience relevant to the project, yet not part of it. The leadership group selected Steven Rod, Vice President of Professional Development for the JCC Association of North America, and shared a preliminary document with him that summarized the ideas that had been discussed to date.

Rod helped the JCC organize two retreats with both lay and staff leaders. Nineteen people attended a pair of five-hour sessions at the JCC's Park Heights Avenue campus.

At the first retreat, the preliminary document served as the basis for discussion. Participants worked in groups to break down the fledgling vision into basic concepts and to expand upon each



one. This process, which was lively, passionate, and sometimes heated, led to some concepts being abandoned and others revised. In the end, a writing group was chosen to put the vision into words.

As the writing group hashed out the final wording of the Vision Statement, the leadership group produced a draft of commentary based on discussions from the first retreat. At the second retreat, the draft Vision Statement was finalized, and small groups began reviewing the commentary and making adjustments. Fine-tuning continued after the retreats and, together with the facilitator, the leadership group made final edits.

More than two and a half years after it began to emerge in casual discussions among JCC staff and lay leaders, a ready-to-install Vision Statement was presented to the entire Board, which enthusiastically adopted it and began seeking ways to put it to use.

Immediately, it became the measure by which to count off paces toward a preferred future: Are we creating a place in which Jews experience, absorb and share all that it means to be Jewish?



## The JCC Vision Statement in Everyday Life

The folks at the helm of the JCC wasted no time in getting started. Long before the Vision that will guide them through the next decade was codified in a formal statement, they began looking for ways to implement the spirit behind it.

But how?

Arthur Adler, the JCC's current president, says, "I believe that, as the JCC makes major decisions about programs, the first

criterion will be whether the new program is consistent with our Vision Statement. If a discrepancy exists, the JCC must then determine if the program is not appropriate or if the Vision Statement needs to be revised."

Joseph Meyerhoff II, a past JCC president, adds, "Vision statements require the staff and lay leadership to constantly remind themselves that this is their vision—not to let it sit on a shelf."

The path to the preferred future begins with the JCC staff. There will be staff retreats, breakfast meetings, and poolside chats to kick ideas around. Jewish values will trickle down from sports coaches to the kid playing hockey who is going through a difficult time that his teammates know nothing about.

Rachel Lachow, in her second year as a member of the JCC Board, says "The Vision will change the way work gets done... helping people who are looking for spiritual guidance to get in touch with their Jewishness. The Vision Statement created this shift; made it a stated goal."

"We've made a very strong statement," said the JCC's immediate past president Michael Saxon. "We're going to be driven by our values and the belief that if you give someone a gentle push at the right time in their life, you can send them to the next good thing."

As Rabbi Nina Beth Cardin, Director of Jewish Life, explains, "Each and every interaction with a member is paramount. Judaism is made through community, not experts."

And more than that, the JCC can become a new Jewish neighborhood.



Bob Manekin, another JCC past president, relates, "The JCC is uniquely qualified to serve as a neighborhood for all members of Baltimore's Jewish community. It meets their needs without regard to affiliation and degree of religious observance. With the new Vision, we are collectively responsive to the needs of everyone in the community."

In this neighborhood, single parents and working parents too busy to catch their breath will enjoy pizza parties at the end of workdays they thought would never end.

Preschool teachers will receive bonuses for putting the new Vision into practice and grants will be available to those teachers who come up with new ideas on how to do it.

And the tricky challenge of interfaith families will be addressed in a series of welcoming programs.

"We're going to deal with issues like this now," declares Dale Busch, "because this is what the community looks like."

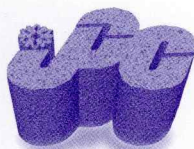
Bernard Manekin, a JCC president in the early 1950s, explains, "The JCC has to adapt itself to changing lifestyles ... and it's not going to be a simple task. They may not get neighborhood the way we used to think of it, but perhaps they will put the Jewish imprimatur of family and extended family on everything they do."

"We're so new to this," said Saxon. "It may take years, but we'll be looking for evidence that our Vision has helped the JCC strengthen the Jewish community."

At the staff retreats, everyone from the folks who open the doors in the morning, to the teachers who wave goodbye to the kids in the afternoon, will begin to absorb the breadth of the JCC's Vision for its future.

After the retreats, these 100 or so people will go back to Park Heights Avenue and Owings Mills to share what they have learned — what they have felt — with the people who use the JCC and its programs.

Their basic text will be the Vision Statement.





JEWISH COMMUNITY CENTER  
OF GREATER BALTIMORE

Arthur A. Adler  
JCC President

Michael Saxon  
Immediate Past JCC President

Buddy Sapolsky  
JCC Executive Director



Jerome B. Makowsky  
JCC Association Chair

Allan Finkelstein  
JCC Association President



**THE ASSOCIATED**  
JEWISH COMMUNITY FEDERATION  
OF BALTIMORE

[www.associated.org](http://www.associated.org)

Morton Plant  
Chairman of the Board

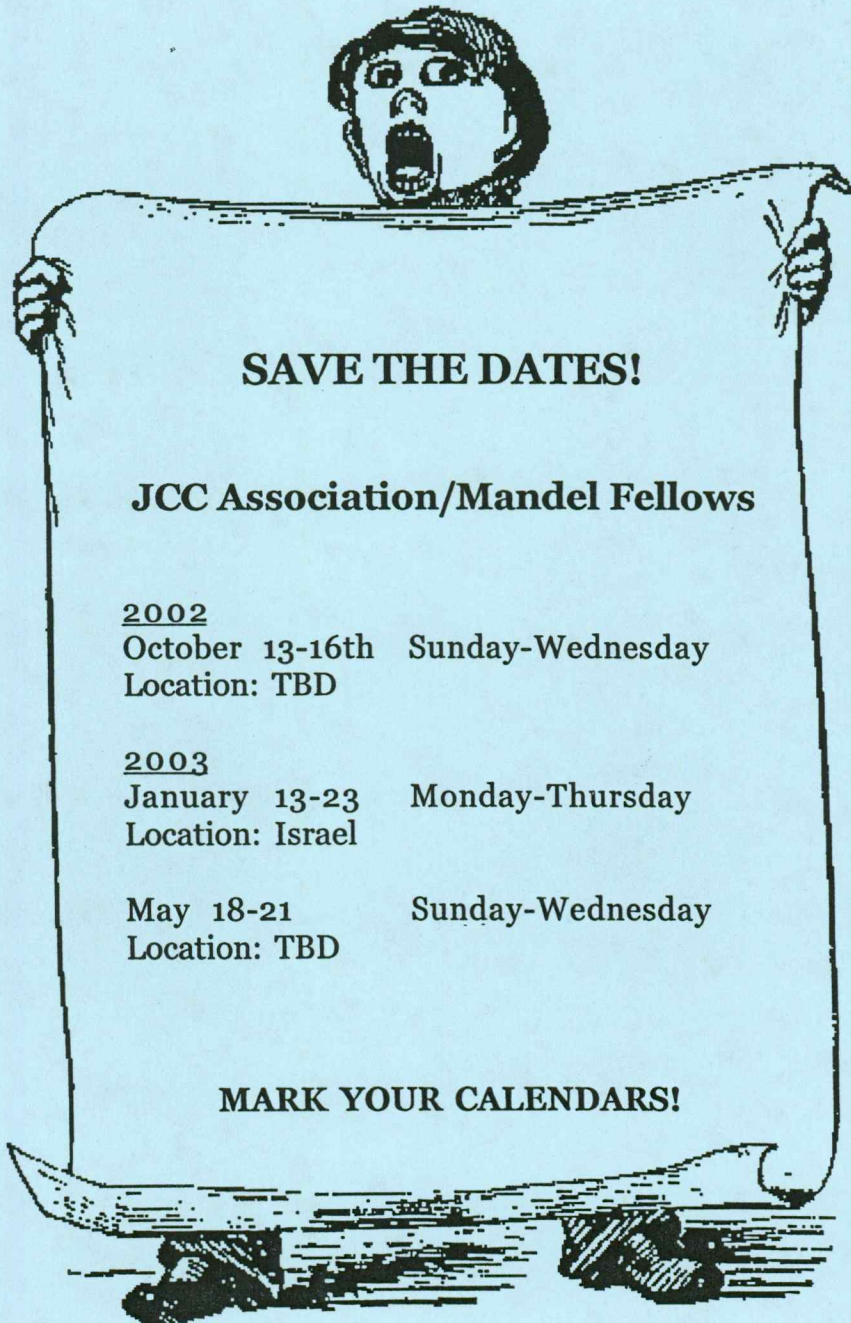
Darrell D. Friedman  
President

The Jewish Community Center of Greater Baltimore is an agency supported by THE ASSOCIATED: Jewish Community Federation of Baltimore and an affiliate agency of the Jewish Community Centers Association.

JCC Association of North America is the leadership network of, and central agency for the Jewish Community Center Movement, which is comprised of more than 275 JCCs, YM-YWHAs, and camps in the United States and Canada, which annually serve more than one million members and an additional million non-member users.



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**SAVE THE DATES!**

**JCC Association/Mandel Fellows**

2002

October 13-16th Sunday-Wednesday  
Location: TBD

2003

January 13-23 Monday-Thursday  
Location: Israel

May 18-21 Sunday-Wednesday  
Location: TBD

**MARK YOUR CALENDARS!**

*JEdI*  
*SONGBOOK*



## JEDI SONGBOOK

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אַחַת שְׂאֲלֹתַי / AHAT SHA'ALTI

אַחַת שְׂאֲלֹתַי מֵאֵת יְהוָה אוֹתָהּ אֲבַקֵּשׁ  
שְׁבִיטִי בְּבֵית יְהוָה כָּל יְמֵי חַיֵּי  
לְחַזוֹת בְּנֹעַם יְהוָה וּלְבַקֵּר בְּהִיכְלוֹ:

Ahat sha'alti me'et adonay otah avakesh  
Shivti beveyt adonay kol yemey hayay  
lahazot beno'am adonay ulvaker beheyhalo.

One thing I ask from God; one thing do I seek—  
that I may stay in the divine presence all the days of my life,  
envison divine delight, and comtemplate God's presence.

*Psalm 27:4*

עַל שְׁלוֹשָׁה דְבָרִים הָעוֹלָם עוֹמֵד: עַל הַתּוֹרָה וְעַל הָעֲבוֹדָה וְעַל  
גְּמִילוּת חֲסָדִים:

Al sheloshah devarim ha'olam omed.  
Al hatorah ve'al ha'avodah ve'al gemilut hasadim.  
On three things the world stands—  
on Torah, on worship, and on caring deeds. (*Pirkey Avot 1.2*)



# All you need is love

G D Em G D Em D G D  
Love, love, love. Love, love, love. Love, love, love.

G D Em  
There's nothing you can do that can't be done.

G D Em  
Nothing you can sing that can't be sung.

D G D  
Nothing you can say but you can learn how to play the game. It's easy.

There's nothing you can make that can't be made.

No one you can save that can't be saved.

Nothing you can do but you can learn how to be you in time. It's easy.

## CHORUS:

G Am7 D G Am7 D  
All you need is love, all you need is love,  
G B7 Em G C D G  
All you need is love, love, love is all you need.

repeat intro and chorus

There's nothing you can know that isn't known.

Nothing you can see that isn't shown.

Nowhere you can be that isn't where, you're meant to be. It's easy.

## Chorus

All you need is love (all together now)  
All you need is love (everybody)  
All you need is love, love, love is all you need.

# Alright

D  
We are young, we run free, keep our teeth, nice and clean  
Em7 D  
See our friends, see the sights, feel alright

We are young, we go out, smoke a fag,  
put it out  
See our friends, see the sights, feel alright

## CHORUS

F#m F  
Are we like you, oh I can't be sure  
Em7 A  
But you see, as she turns, we are strange, in our  
worlds but we are...



מְרַשְׁרֵשׁ אֵילָן בָּרוּחַ	Merashresh ilan baru'ah
מְרַחֵק נוֹשֵׁר כּוֹכַב	merahok nosher kohav
מְשַׁאלוֹת לְבִי בְּחֹשֶׁךְ	mishalot libi bahosheh
נִרְשָׁמוֹת עֲכָשִׁי	nirshamot ahashav
אָנָּה שְׂמוֹר לִי עַל כָּל אֵלֶּה	Ana shemor li al kol eleh
וְעַל אֲהוּבֵי נַפְשִׁי	ve'al ahuvey nafshi
עַל הַשְּׁקֵט עַל הַבְּכִי	al hasheket al habehi
וְעַל זֶה הַשִּׁיר	ve'al zeh hashir.
עַל כָּל אֵלֶּה . . .	al kol eleh...

*This translation can be sung to the same melody as the Hebrew.*

On the honey and the thistle, on the bitter and the sweet,  
On our little baby daughter, blessing I entreat.  
On the fire brightly burning, and the crystal waterfall,  
Tired husband who's returning, heaven bless  
them all.

Grant them blessing, grant them blessing,  
Peace and blessing I entreat.  
Bless the honey and the thistle,  
Bless the bitter and the sweet.  
Oh, uproot not what we have planted,  
keep our ancient hope alive,  
Our prayer for peace and blessing,  
let our homeland ever thrive.

Grant them blessing, grant them blessing . . .

Guard this cottage God, I pray you, and the garden  
and the wall,  
From all anguish sudden terror and from cruel war.  
Keep the little that you gave us, guard the children,  
guard the town,  
Guard the fruit that hasn't ripened, and the grain that's grown.  
Grant them blessing, grant them blessing . . .

*Naomi Shemer (translation by Judith Kaplan Eisenstein)*

## עַל כָּל אֵלֶּה / AL KOL ELEH

עַל הַדְּבַשׁ וְעַל הָעֵקֶץ	Al hadevash ve'al ha'oketz
עַל הַמֶּר וְהַמְּתוֹק	al hamar vehamatok
עַל בִּתְנֵנוּ הַתִּינוּקָה	al bitenu hatinoket
שְׂמוֹר אֵלֵי הַטּוֹב	shemor eli hatov
עַל הָאֵשׁ הַמְּבַעֲרֶת	al ha'esh hamevo'eret
עַל הַמַּיִם הַזּוֹכִים	al hamayim hazakim
עַל הָאִישׁ הַשֹּׁב הַבָּיְתָה	al ha'ish hashav habavtah
מִן הַמְּרַחֲקִים	min hamerhakim
עַל כָּל אֵלֶּה עַל כָּל אֵלֶּה	al kol eleh al kol eleh
שְׂמוֹר נָא לִי אֵלֵי הַטּוֹב	shemor na li eli hatov
עַל הַדְּבַשׁ וְעַל הָעֵקֶץ	al hadevash ve'al ha'oketz
עַל הַמֶּר וְהַמְּתוֹק	al hamar vehamatok
אֵל נָא תַּעְקוֹר נְטוּעַ	al na ta'akor natu'a
אֵל תִּשְׁכַּח אֶת הַתְּקוּהָ	al tishkah et hatikvah
הַשִּׁבְנֵי וְאֲשׁוּבָה	hashiveni ve'ashuvah
אֵל הָאָרֶץ הַטּוֹבָה	el ha'aretz hatovah.
שְׂמוֹר אֵלֵי עַל זֶה הַבַּיִת	Shemor eli al zeh habayit
עַל הַגֶּן עַל הַחֹמָה	al hagan al hahomah
מִיגוֹן מִפְּחָד־פֶּתַע	miyagon mipahad peta
וּמִמִּלְחָמָה	umimillhamah.
שְׂמוֹר עַל הַמַּעַט שֵׁשׁ לִי	Shemor al hame'at sheyesh li
עַל הָאוֹר וְעַל הַטֶּף	al ha'or ve'al hataf
עַל הַפְּרִי שֶׁלֹּא הִבְשִׁיל עוֹד	al haperi shelo hivshil od
וְשֶׁנֶּאֱסַף	veshene'esaf
עַל כָּל אֵלֶּה . . .	al kol eleh...

# American Pie

G D Em7 Am C  
 A long, long time ago, I can still remember how that  
 Em D  
 music used to make me smile.  
 G D Em7 Am C  
 I knew if I had my chance that I could make those people dance and  
 Em C D  
 maybe they'd be happy for a while.  
 Em Am Em Am  
 But February made me shiver, with every paper I'd deliver.  
 C G/B Am C D  
 Bad news on the doorstep, I couldn't take one more step.  
 G D Em Am7 D  
 I can't remember if I cried when I read about his widowed bride,  
 G D Em C D7  
 Something touched me deep inside, the day, the music,  
 G C G  
 died.

## CHORUS:

G C G D  
 So bye - bye, Miss American Pie,  
 G C G D  
 Drove my chevy to the levee but the levee was dry,  
 G C G D  
 Them good ole' boys were drinkin' whiskey and rye, singin'  
 Em A7 Em D7  
 This'll be the day that I die, This'll be the day that I die.  
 G Am C Am  
 Did you write the book of love and do you have faith in God above?  
 Em D  
 If the Bible tells you so.  
 G D Em  
 Now do you believe in rock and roll  
 Am7 C  
 Can music save your mortal soul and  
 Em Am D  
 Can you teach me how to dance real slow?  
 Em D  
 Well, I know that you're in love with him,  
 Em D  
 Cause I saw you dancing in the gym,  
 C G A7  
 You both kicked off your shoes,  
 C D7  
 Man I dig those rhythm and blues.  
 G D Em  
 I was a lonely teenage bronkin' buck with a  
 Am C  
 Pink carnation and a pick up truck,  
 G D Em C D7 G  
 But I knew I was out of luck the day, the music, died.  
 G D7  
 They started singing.....chorus

Now for ten years we've been on our own,  
 And moss grows fat on a rollin' stone  
 But that's not how it used to be.  
 When the jester sang for the King and Queen  
 In a coat he borrowed from James Dean  
 And a voice that came from you and me.  
 Oh and while the King was looking down,  
 The jester stole his thorny crown.  
 The courtroom was adjourned,  
 No verdict was returned.  
 And while Lenin read a book on Marx  
 The quartet practiced in the park  
 And we sang dirges in the dark  
 The day, the music, died.

Helter-skelter in the summer swelter,  
 The birds flew off with a fallout shelter.  
 Eight miles high and fallin' fast,  
 It landed foul on the grass.  
 The players tried for a forward pass,  
 With the jester on the sidelines in a cast.  
 Now that halftime air was sweet perfume,  
 While the sergeants played a marching tune.  
 We all got up to dance, but we  
 Never got the chance  
 Cause the players tried to take the field,  
 The marching band refused to yield,  
 Do you recall what was revealed,  
 The day, the music, died.

And there we were all in one place,  
 A generation lost in space.  
 So come on, Jack be nimble, Jack be quick,  
 Jack Flash sat on a candlestick.  
 Cause fire is the devil's only friend.  
 And as I watched him on the stage my  
 Hands were clenched in fists of rage.  
 No angel born in hell,  
 Could break that Satan's spell  
 And as the flames climbed high into the night  
 To light the sacrificial rite  
 I saw Satan laughing with delight  
 The day, the music, died.

I met a girl who sang the blues and I  
 Asked her for some happy news,  
 But she just smiled and turned away.  
 I went down to the sacred store  
 Where I heard the music years before,  
 But the man there said the music wouldn't play.  
 And in the streets the children screamed,  
 The lovers cried and the poets dreamed.  
 But not a word was spoken,  
 The church bells all were broken.  
 And the three men I admire most,  
 The Father, Son and the Holy Ghost,  
 They caught the last train for the coast,  
 The day, the music, died.  
 And they were singin'.....

# AM YISROEYL CHAY

Israel Lives Forever!

A simple but effective song which lends itself to round form as well as unison singing.

Spirited

①

Am Yis - ro - eyl chay, am Yis - ro - eyl

②

chay, am Yis - ro - eyl chay

③

Ad b' - li — day, ad b' - li —

④

day, — ad b' - li — day, — rit.

Am Yis - ro - eyl chay, am Yis - ro - eyl chay.

עַם יִשְׂרָאֵל חַי, עַם יִשְׂרָאֵל חַי, עַד בְּלִי דַי.

## GOOD PEOPLE

Open your eyes and look around  
Here and there, winter just past, and  
spring is at the door.  
In the field by the road cornflowers are  
growing

Do not tell me, all this cannot be.

Good people mid-way,  
Very good people.  
Good people, they know the way,  
And with them you can go safely.

One man bought me a book a hundred  
years old.

Someone else made me a violin with its  
own tune

And one good woman gave me her name  
Since then I sing for her.

One person will build me a bridge to  
cross a river.

Another will plant a forest on the  
mountain slopes

And if this is too hard, another good  
woman

Will just point to the horizon and promise  
that...

And just like solitary wild flowers  
They always halt the sand dunes.  
Skies are clearing and it's possible to see  
People on the crossroads waiting for a  
sign.

## ANASHIM TOVIM

Words & Music — Naomi Shemer

F# Bm Em A7 D  
Tifkekhu et ha'enayim, tistaklu saviv,  
F# Bm Em A7 D  
po vesham nigmar hakhoref venikhnas aviv.  
B7 Em D Em A D  
Basade leyad haderekh yesh kvar d'ganiyot,  
Em D Em C#7 F#  
al tagidu li shekol ze lo yakhol lihyot.

D Bm  
Anashim tovim be'emtza haderekh  
G A7 D  
anashim tovim me'od.

Bm  
Anashim tovim yod'im et haderekh  
G A7 D  
ve'itam efshar litz'od.

Ish ekhad kana li sefer ben me'a shana,  
ish akher bana kinor sheyesh bo mangina.

Ve'isha tova akheret li natna et shma  
ume'az ani baderekh shara bimkoma.

— Anashim tovim...

Ish ekhad yivne li gesher kdey lakhtzot nahar,  
ish akher yatzmiakh ya'ar bemordot hahar,  
veisha tova akheret, im yihye kashe,  
rak tatzbia el ha'ofek vetavtiakh she-

— Anashim tovim...

Umamash kemo tzimkhey habar habodedim  
hem otzrim tamid et hakholot hanodedim,  
harakia mitbaher ukvar efshar lir'ot  
anashim al em haderekh mekhakim le'ot.

— Anashim tovim...

## אנשים טובים

מלים ולחן — נעמי שמר

תפקחו את העיניים, תסתכלו סביב,  
פה ושם נגמר החורף ונכנס אביב.  
בשדה ליד הדרך יש כבר דגניות,  
אל תגידו לי שכל זה לא יכול להיות.

אנשים טובים באמצע הדרך

אנשים טובים מאד,

אנשים טובים יודעים את הדרך

ואתם אפשר לצעוד.

איש אחד קנה לי ספר בן מאה שנה,  
איש אחר בנה כנור שיש בו מנגינה.  
ואישה טובה אחרת לי נתנה את שמה  
ומאז אני בדרך שרה במקומה.

— אנשים טובים ...

איש אחד יבנה לי גשר כדי לחצות נהר,  
איש אחר יצמיח יער במורדות ההר  
ואישה טובה אחרת, אם יהיה קשה,  
רק תצביע אל האופק ותבטיח ש-

— אנשים טובים...

וממש כמו צמחי הבר הבודדים  
הם עוצרים תמיד את החולות הנודדים,  
הרקיע מתבהר וכבר אפשר לראות  
אנשים על אם הדרך מחכים לאות.

— אנשים טובים...

## A'NI MAA'MIN

I Believe in the Coming of the Messiah and Though He May Tarry I Still Believe!

*One of the Thirteen Principles of the Faith formulated by Maimonides and set to music by a nameless victim in the Warsaw Ghetto. It spread to guerilla units and concentration camps giving hope and encouragement amidst unspeakable tragedy.*

Moderately

Adapted by B. CARP

A' - ni ma - a'min, a' - ni ma - a'min,  
a' - ni — ma - a' - min  
Be - e' - nu - no sh' - ley - mo  
B' - vi - as ha - mo - shi - ach,  
b'-vi- as ha - mo - shi - ach a' - ni ma - a'min  
B' - vi - as ha - mo - shi - ach,  
b'-vi- as ha - mo - shi - ach a' - ni ma - a'min  
A' - ni ma - a'min, a' - ni ma - a'min V' - af al pi she-  
yis - ma - moy - a, im — kol — ze — a' - ni  
ma - a'min V' - af al pi she - yis - ma - moy - a,  
im — kol — ze — a' - ni ma - a'min.

אני מאמין באמונה שלמה בביאת המשיח.  
ואף על פי שיתמהמה, עם כל־זה אני מאמין.

ANI MAVTIACH LACH

אני מבטיח לך

Words : Chaim Chefer  
Music : Dubi Zeltser

מלים : חיים חפר  
לחן : דובי זלצר

B'shem kol hatankistim ufneihem ham'uvakot      בשם כל התנקיסטים ופניהם המאובקות  
Asher avru et kol ha'eish v'has'chikot      אשר עברו את כל האש והשחיקות  
B'shem ha'yamay'im asher pashtu al han'malim      בשם הימאים אשר פשטו על הנמלים  
V'eineihem kveidot mimelech vegalim.      ועיניהם כבדות ממלח וגלים.

Chorus : Ani mavtiach lach yalda sheli k'tana ) ( אני מבטיח לך ילדה שלי קטנה )  
Shezu tihiye hamilchama ha'achrona. ) 2 ( שזו תהיה המלחמה האחרונה. )

B'shem hataiyasim asher partsu el krav zo'em      בשם הטייסים אשר פרצו אל קרב זועם  
V'nitsravu ba'eish tilim v'eish nun-mem      ונצרכו באש טילים ואש נ.מ.  
B'shem hatsanchanim sh'bein oferet v'ashan      בשם הצנחנים שבין עופרת ועשן  
Ra'u otach k'mo malach al rosham.      ראו אותך כמו מלאך על ראשם.

Chorus : Ani mavtiach lach...      אני מבטיח לך...

B'shem hatotchanim asher b'resek hap'gazim      בשם התותחנים אשר ברסק הפגזים  
Hayu amud ha'eish l'orech hachazit      היו עמוד האש לאורך החזית  
B'shem chovshim rofim sh'b'nafsham um'odam      בשם חובשים רופאים שבנפשם ומאודם  
Hichziru ru'ach v'chayim heishivu dam.      החזירו רוח וחיים השיבו דם.

Chorus : Ani mavtiach lach...      אני מבטיח לך...

B'shem hak'sharim asher kolam kara leilot      בשם הקשרים אשר קולם קרא לילות  
B'shem, b'shem kol hageisot v'haheilot      בשם כל הגייסות והחילות  
B'shem kol ha'avot asher halchu lakrav      בשם כל האבות אשר הלכו לקרב  
V'sh'rotzim lashuv eilayich chazara.      ושרוצים לשוב אליך חזרה.

Chorus : Ani mavtiach lach...      אני מבטיח לך...

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Ashirah

I will sing to the Lord as long as I live;  
All my life I will chant hymns to my God.  
May my prayer be pleasing to Him;  
I will rejoice in the Lord.  
May sinners disappear from the Earth  
And the wicked be no more.  
Bless the Lord, O my soul.  
Hallejah.

אֲשִׁירָה לַיהוָה בְּחַיִּי, אֲזַמְּרָה לֵאלֹהֵי בְּעוֹדֵי;  
יַעֲרַב עָלָיו שִׁיחִי, אֲנֹכִי אֲשַׁמַּח בָּהּ;  
יִתְמַד חַטָּאִים מִן הָאָרֶץ וְרָשָׁעִים עוֹד אֵינָם,  
בְּרַכֵּי גַפְשִׁי אֶת ה' הַלְלוּ יְהוָה;

The day will come. It is approaching. It is on its way.  
No man will be degraded because of his race or color.  
The day will come.

That day will come. And we will see it; it is no dream.  
And even if it means dying like Moses on the peak of Mt. Nebo, we will not forget.  
It must surely come.

The day will come soon. The Liberty Bell will proclaim freedom and black and white will gather around it.  
The day will come.

The day will come, a day of light and rejoicing for the black man.  
The Lord will smile down from his seat on high.  
It will come.

The day is near and on its morning we will arise and suddenly we too will be human beings like everyone else.  
Then we will know that it has come.

It has come. The day will come. Everyone knows this in his heart. And even if we are to die like Moses on Mt. Nebo we will not forget. It must come.  
It will come.

### ANI VE'ATA

Words: Arik Einstein  
Music: Miki Gavriellov

Ani v'ata n'shanei et ha'olam  
Ani v'ata az yavo'u kvar kulam

Amru et ze kodem l'fanai, lo m'shane  
Ani v'ata n'shanei et ha'olam

Ani v'ata n'nase m'hahatchala  
Yih'ye lanu ra ein davar ze lo nora.

Amru et ze kodem...

אני ואתה  
מילים: אריק איינשטיין  
לחן: מיקי גבריאלוב

אני ואתה נשנה את העולם  
אני ואתה אז יבואו כבר כולם

אמרו את זה קודם לפני, לא משנה  
אני ואתה נשנה את העולם

אני ואתה ננסה מהתחלה  
יהיה לנו רע אין דבר זה לא נורא.

אמרו את זה קודם...

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### YOU AND I

You and I will change the world and then all will follow.  
Others have said it before me but that doesn't matter,  
you and I will change the world. You and I will try, from  
the beginning we will have a hard time. No matter! It's not too bad!

## AZ DER REBBE EST

As the Rebbe Eats, Drinks, Dances and Studies, So Do His Young Disciples.

A folk song typical of the humor, mixed with respect and piety, of the Chassid.

Lively

1. Un az der Reb-be est! un  
 az der Reb-be est!  
 Schling-en al-le cha-  
 si-dim Un  
 az der Reb-be est — un  
 az der Reb-be est —  
 Schling-en al-le cha-si-dim.

2. Un az der Rebbe trinkt (repeat)  
Giesen alle chasidim
3. Un az der Rebbe tanzt (repeat)  
Shpringen alle chasidim
4. Un az der Rebbe lerent (repeat)  
Schweigen alle chasidim
5. Un az der Rebbe lacht (repeat)  
Ha-ha-ha-ha alle chasidim.

## Tumbalalaika

Shteyt a bokher un er trakht  
 Trakht un trakht a gantse nakht  
 Vemen tsu nemen un nit farshemem (2x)

Am. -- E/F - E Am / -- Dm Am / Dm E - Am

Tumbala, tumbala, tumbalalaika (2x)  
 Tumbalalaika, shpil balalaika  
 Tumbalalaika, frelakh zol zayn

Meydl, meyd, 'khvel ba dir fregn  
 Vos kon vaksn, vaksn on regn  
 Vos kon brenen un nit oyfheren  
 Vos kon beynken, veynen on tzeren  
 Narisher bokher, vos darfstu fregn  
 A shteyn kon vaksn, vaksn on regn  
 Libe kon brenen un nit oyfheren  
 A hartz kon beynken, veynen on tzeren

Hear my tale of a certain young man  
 Stayed up all night til he thought of a plan  
 He wanted a girl who would be his delight  
 A girl who was pretty, witty & bright  
 Tell me, my pretty one, tell if you know  
 What needs no rain & yet it can grow  
 Tell what can blossom, bloom thru the years  
 Tell what can yearn, cry without tears

O foolish boy, now surely you know  
 A stone needs no rain & yet it can grow  
 True love can blossom, bloom thru the years  
 And a heart when it yearns, cries without tears

- trad. (Yiddish), Eng trans. by Teddl Schwartz & Arthur Kevess

בְּשָׁנָה הַבָּאָה נִפְרָשׁ כַּפּוֹת	Bashanah haba'ah nifros kapot
יָדַיִם	yadayim
מוֹל הָאוֹר הַנֶּגֶר הַלְבָּן	mul ha'or hanigar halavan
אֲנָפָה לְבָנָה תִּפְרָשׁ בְּאוֹר	anafah levanah tifros ba'or
כְּנָפַיִם	kenafayim
וְהִשְׁמֵשׁ תִּזְרַח בְּתוֹכָן.	vehashemesh tizrah betoḥan.
עוֹד תִּרְאֶה עוֹד תִּרְאֶה	Od tireh od tireh
כַּמָּה טוֹב יִהְיֶה	kamah tov yihyeh
בְּשָׁנָה בְּשָׁנָה הַבָּאָה.	bashanah bashanah haba'ah.

Soon the day will arrive when all will be together  
and no longer will we live in fear.  
And the children will smile without them wond'ring whether  
on that day dark new clouds will appear.  
Wait and see, wait and see, what a world there will be,  
If we share, if we care, you and me.  
Wait and see, wait and see, what a world there will be,  
If we share, if we care, you and me.

*Ehud Manor*

## בְּשָׁנָה הַבָּאָה / BASHANAH HABA'AH

בְּשָׁנָה הַבָּאָה נֹשֵׁב עַל	Bashanah haba'ah neshev al
הַמְרִפֶּסֶת	hamirpeset
וְנִסְפּוֹר צִפּוֹרִים נוֹדְדוֹת.	venispor tziporim nodedot.
יְלָדִים בְּחֻפְשָׁה יִשְׁחַקוּ	Yeladim behufshah yesahaku
תּוֹפֶסֶת	tofeset
בֵּין הַבַּיִת לְבֵין הַשְּׂדוֹת.	beyn habayit leveyn hasadot.
עוֹד תִּרְאֶה עוֹד תִּרְאֶה	Od tireh od tireh
כַּמָּה טוֹב יִהְיֶה	kamah tov yihyeh
בְּשָׁנָה בְּשָׁנָה הַבָּאָה.	bashanah bashanah haba'ah.
עֲנָבִים אֲדָמִים יִבְשִׁילוּ עַד	Anavim adumim yavshilu ad
הָעֶרֶב	ha'erev
וַיִּגְשׁוּ צוֹנָנִים לְשִׁלְחָן	veyugshu tzonenim lashulḥan
וְרוּחוֹת רְדוּמִים יִשְׂאוּ אֶל אֵם	veruhot redumim yisu el em
הַדֶּרֶךְ	hadereḥ
עֵתוֹנִים יִשָּׁנִים וְעָנָן.	itonim yeshanim ve'anān.
עוֹד תִּרְאֶה עוֹד תִּרְאֶה	Od tireh od tireh
כַּמָּה טוֹב יִהְיֶה	kamah tov yihyeh
בְּשָׁנָה בְּשָׁנָה הַבָּאָה.	bashanah bashanah haba'ah.

11

בְּלִבִּי סִפְּדוּ אֶקְנֶה לְהַדָּר כְּבוֹדוֹ  
 וּבְמִשְׁכַּנִּי סִזְבַּח אֲשִׁים לְאַרְגְּנֵי הוֹדוֹ  
 וּבְלִבִּי מִסִּיד אֶקַּח לִי אֶת אֵשׁ הַעֲשָׂה  
 וּלְאַרְבֵּן אֶקְרִיב לוֹ אֶת נַפְשִׁי הַיְחִידָה

**Bilvavi**

In my heart, I will build a tabernacle to honor His greatness  
 And in the tabernacle, I will make an altar to radiate His glory.  
 And for an Eternal Light I will take to Him the fire of the Akedah.  
 And for a sacrifice I will offer Him my only soul.

BIL-VAW-VEE MISH-KAN EV-NEH  
 L'HAH-DAR K'VO-DO  
 U-V'MISH-KAN MIZ-BAY-ACH AW-SEEM  
 L'KAR-HAY HO-DO  
 U-L'HAYR TAW-MEED EH-KACH LEE  
 ET AYSH HAW-AH-KAY-DAW  
 U-L'KAWR-BAN AHK-REEV LO  
 ET HAF-SHEE HA-Y'CHEE-DAW

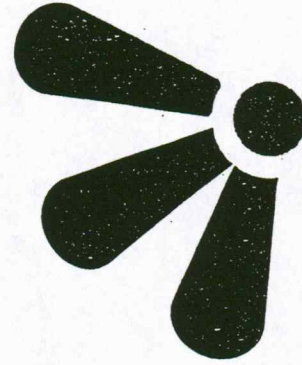
הַלִּיחָה לְקִיסָרְיָהּ (אֵלֵי אֵלֵי) / HALIHAH LEKEYSARYAH  
 (ELI, ELI)

אֵלֵי שְׁלֹא יִגְמַר לְעוֹלָם	Eli shelo yigamer le'olam
הַחֹל וְהַיָּם	hahol vehayam
רִשְׁרוּשׁ שֶׁל הַיָּמִים	rishrush shel hamayim
בְּרַק הַשָּׁמַיִם	berak hashamayim
תְּפִלַּת הָאָדָם.	tefilat ha'adam.

My God, my God, I pray that these things never end.  
 The sand and the sea, the rush of the waters,  
 The crash of the heavens, the prayer of the heart.  
 The sand and the sea, the rush of the waters,  
 The crash of the heavens, the prayer of the heart.

# Brown Eyed Girl

G C G D  
 Hey, where did we go? Days when the rain came  
 G C G D  
 Down in the hollow, playing a new game  
 G C  
 Laughing, and a running, hey, hey  
 G D G C  
 Skipping and a jumping, in the misty morning fog,  
 G D C D G Em  
 With our hearts a thumpin' and you, my brown eyed girl  
 C D G D  
 You, my brown eyed girl



Whatever happened to Tuesday and so slow  
 Going down to the old mine, with a transistor radio  
 Standing in the sunlight laughing, hiding behind a rainbow's wall  
 Slipping and a sliding, all along the waterfall  
 With you, my brown eyed girl  
 You, my brown eyed girl

## CHORUS:

D G  
 Do you remember when we used to sing  
 G C D  
 Sha la la la la la la la te da (x2)

So hard to find my way, now that I'm all on my own,  
 I saw you just the other day, my, how you have grown.  
 Cast my memory back there Lord, sometimes I'm overcome thinkin' 'bout it  
 Laughing and a running hey, hey, behind the stadium  
 With you, my brown eyed girl  
 You, my brown eyed girl

Chorus

# California Dreamin'

Am G F Am E  
 All the leaves are brown, and the sky is grey  
 Am G F E  
 I went for a walk, on a winter's day  
 Am G F Am E  
 I'd be safe and warm, if I was in L.A.  
 Am G F E  
 California dreamin', on such a winter's day

Stopped into a church, I passed along the way  
 Oh, I got down on my knees, and I began to pray

You know the preacher locks the door,  
 He knows I'm going to stay  
 California dreamin', on such a winter's day

All the leaves are brown, and the sky is grey  
 I went for a walk, on a winter's day  
 If I didn't tell her, I could leave today  
 California dreamin', on such a winter's day

# Can You Feel the Love Tonight

C G  
There's a calm surrender  
C G  
To the rush of day  
C Em  
When the heat of the rolling world  
C D  
Can be turned away

An enchanted moment  
And it sees me through  
It's enough for this restless warrior  
Just to be with you

## CHORUS:

G D Em C  
And can you feel the love tonight ?  
G C D  
It is where we are  
C G Em C  
It's enough for this wide-eyed wanderer  
C D  
That we got this far

And can you feel the love tonight ?  
How it's laid to rest ?  
It's enough to make kings and vagabonds  
Believe the very best

There's a time for everyone  
If they only learn  
That the twisting kaleidoscope  
Moves us all in turn  
There's a rhyme and reason  
To the wild outdoors  
When the heart of this star-crossed voyager  
Beats in time with yours

## Chorus

last chorus: A E F#m D, A D E,  
D A F#m D, D E



# Can't help falling in love

G D G C G D7  
Wise men say, only fools rush in  
C D Em Am G D G  
But I can't help falling in love with you

Shall I stay? Would it be a sin?  
If I can't help falling in love with you

## BRIDGE:

Em D Em D  
Like a river flows, gently to the sea  
Em D C Am7 D  
Darling so it goes some things were meant to be

Take my hand take my whole life to  
Cause I can't help falling in love with you

Bridge, then last verse and repeat last line

# Cecilia

## CHORUS:

G C G  
Cecilia, you're breaking my heart  
C G D  
You're shaking my confidence daily  
C G C G  
Oh Cecilia, I'm down on my knees  
C G D  
I'm begging you please to come home,  
G  
Come on home.

G C G  
Making love in the afternoon with Cecilia,  
C D G  
Up in my bedroom  
G C  
I got up to wash my face  
G  
When I come back to bed  
D G  
Someone's taken my space

## Chorus

Jubilant, she loves me again  
I fall on the floor and I'm laughing x2

דודי לי / DODI LI

דודי לי ואני לו	Dodi li va'ani lo
הרוצה בשושנים:	haro'eh bashoshanim.
מי זאת עולה מן המדבר	Mi zot olah min hamidbar
מי זאת עולה	Mi zot olah
מקטרת מור ולבונה:	mekuteret mor ulvonah.
דודי לי ואני לו	Dodi li va'ani lo
הרוצה בשושנים:	haro'eh bashoshanim.
לבבתיני אחותי כלה	Libavtini ahoti kalah
לבבתיני כלה:	libavtini kalah.
דודי לי ואני לו	Dodi li va'ani lo
הרוצה בשושנים:	haro'eh bashoshanim.
עורי צפון ובואי תימן:	Uri tzafon uvo'i teyman.
דודי לי ואני לו	Dodi li va'ani lo
הרוצה בשושנים:	haro'eh bashoshanim.

My love is mine, and I am his,  
who browses in the lotus patch.

Who is this coming up out of the wilderness  
perfumed with myrrh and frankincense?

You have enlivened me, my sister-bride.

Awake, north wind,  
yes, come, south wind!

*A group of verses (2:16, 3:6, 4:9, 4:16) from Shir Hashirim*

## Dona Dona

On a wagon bound for market  
Lies a calf with a mournful eye  
High above him, there's a swallow  
Flying freely thru the sky

Am E Am E / Am Dm Am E  
/ " / Am Dm AmE Am

How the winds are laughing  
They laugh with all their might  
Laugh & laugh the whole day thru  
And half the summer's night (dona dona)  
Dona dona dona dona, dona dona dona doe (2x)

G - C - / / G - C Am / E - Am -  
E - Am - G - C E / - - Am - Dm E Am

"Stop complaining!" says the farmer

"Who told you a calf to be?"

Why don't you have wings to fly with  
Like that swallow, proud & free?"

Calves are easily bound & slaughtered  
Never knowing the reason why  
But whoever treasures freedom  
Like the swallow will learn to fly

Oyfin furl ligt a kelbl  
Ligt gebundn mit a shtrik  
Hoykh in himl flit a shvelbl  
Freyt zikh dreyt zikh hin un tzurik

Lakht der vint in korn, lakht un lakht un lakht  
Lakht er op a tog a gantzn, un a halbe nakht  
Hey, dona, dona, dona... dona da

Shrayt dos kelbl, zogt der poyer  
Verzhe heyst dikh zayn a kalb?  
Volst gekent dokh zayn a foygl  
Volst gekent dokh zayn a shvalb

Bidne kelber tut men bindn  
Un men shlept zey un men shekht  
Ver s'hot fligl, flit aroyftzu  
Iz bay keynem nit kayn k'nekht

- Yiddish: Aaron Zeitlin Eng: Arthur Kevess & Teddl Schwarz  
- m: Sholem Secunda

אֵלֶּה חֲמֵדָה לְבִי חוֹסֶה נָא וְאֵל נָא תִתְעַלֶּם:

Eleh ḥamedah libi ḥusah na ve'al na titalemed.

Only this does my heart desire—

Concern yourself with me

and make manifest your presence. (Eleazar Azikri)

O LAND

Our land of blue cloudless skies,  
And a sun like milk and honey.  
Our land where we were born  
Where we will live  
Where we will stay  
Whatever else may happen.

Our land that we love  
Our mother and our father  
A land that's ours forever.  
The land where we were born  
Where we will live  
Where we will stay  
Whatever else may happen.

Our land, along the seashores,  
Flowers and children all around.  
The Kinneret in the North  
And sand dunes in the South;  
Its East and West borders almost close  
enough to kiss.

Our land: land of the Torah,  
You are the source of light and  
The language of faith.  
Our dearest land,  
You promised us it's true.

ERETZ ERETZ

Words & Music — Shayke Paykov

Dm  
Eretz, eretz, eretz,  
Bb  
Eretz tkhol eyn av,  
A A7 Dm A7  
vehashemesh la kidvash vekhalav.  
Dm  
Eretz ba noladnu  
Bb  
eretz ba nikhye  
A A7 Dm  
veneshev ba, yihye ma sheyihye.

Gm Dm  
Eretz shenohav  
Gm Dm  
hi lanu em va'av.  
Bb F  
Eretz shel ha'am  
Bb F  
eretz le'olam.  
Bb F  
Eretz ba noladnu  
Gm Dm  
eretz ba nikhye  
Ddim A7 Dm  
yihye ma sheyihye.

Eretz, eretz, eretz  
yam el mul hakhof  
ufrakhim viy'ladim bli sof.  
Batzafon Kinneret  
badarom kholot  
umizrakh lema'arav noshek gvulot.  
— Eretz shenohav...

Eretz, eretz, eretz  
eretz haTora,  
at mekor ha'or usfat ha'emuna.  
Eretz, eretz, eretz  
eretz yekara  
hen hitvakht she'eyn zo agada.  
— Eretz shenohav...

אֵרֶץ אֵרֶץ

מילים ולחן - שייקה פייקוב

אֵרֶץ, אֵרֶץ, אֵרֶץ,  
אֵרֶץ תְּכוּל אֵינ עֵב,  
והשמש לה כדבש וחלב.  
אֵרֶץ בַּה נוֹלַדְנוּ  
אֵרֶץ בַּה נִחְיֶה  
וְנִשֵּׁב בָּה, יִהְיֶה מָה שִׁיְהִיָּה.

אֵרֶץ שְׁנֹאֵהָ  
הִיא לָנוּ אִם וְאֵב.  
אֵרֶץ שֶׁל הָעַם  
אֵרֶץ לְעוֹלָם.  
אֵרֶץ בַּה נוֹלַדְנוּ  
אֵרֶץ בַּה נִחְיֶה,  
יִהְיֶה מָה שִׁיְהִיָּה.

אֵרֶץ, אֵרֶץ, אֵרֶץ,  
יִם אֶל מוֹל הַחוֹף  
וּפְרָחִים וִילָדִים בְּלִי סוֹף.  
בְּצַפּוֹן כִּנְרֵת  
בְּדָרוֹם חוֹלוֹת  
וּמִזְרָח לְמַעַרְב נוֹשֵׁק גְּבוּלוֹת.  
— אֵרֶץ שְׁנֹאֵהָ...

אֵרֶץ, אֵרֶץ, אֵרֶץ,  
אֵרֶץ הַתּוֹרָה.  
אֶת מְקוֹר הָאוֹר וּשְׂפַת הָאֱמוּנָה.  
אֵרֶץ, אֵרֶץ, אֵרֶץ,  
אֵרֶץ יְקָרָה  
הֵן הִבְטַחְתָּ שְׂאֵינ זֹו אֲגִידָה.  
— אֵרֶץ שְׁנֹאֵהָ...

## EVENING FALLS

Again the flocks wander down the  
village street

And the dust rises from sandy paths.  
And far away the bells  
Merge with the gathering shadows.  
Evening falls.

Again the wind whispers through the  
garden fences  
And the doves coo from the tops  
of the cypress.

And in the distance the last rays of the  
sun  
Carress the hillsides.  
Evening falls.

Again the rose dreams, languorous  
dreams,  
And gradually, up high, the stars  
begin to twinkle.

And afar in the dark valley  
The Jackal accompanies the  
approach of night.

Night falls, night falls.

## EREV BA

Words — Oded Avishar

Music — Arye Levanon

C Dm G7 C G7  
Shuv ha'eder noher, bimvo'ot hakfar  
C Dm G7 E E7  
ve'ole ha'avak, mishviley afar.  
F Em A  
Veharkhek od tzemed inbalim  
Dm F G7 E  
melave et meshekh hatzlalim.  
Am Dm G7 C G7  
Erev ba, erev ba.

Shuv haru'akh lokhesh, ben gidrot ganim  
uvtzameret habrosh kvar namot yonim.  
Veharkhek al ketef hagva'ot  
od noshkot karnayim akhronot.  
Erev ba, erev ba.

Shuv havered kholem, khalomot balat  
uforkhim kokhavim bamarom at at.  
Veharkhek, ba'emek he'afel  
melave hatan et bo halel.  
Layil rad, layil rad.

## ערב בא

מלים — עודד אבישר  
לחן — אריה לבנון

שוב העדר נוהר, במבואות הכפר  
ועולה האבק, משבילי עפר.  
והרחק עוד צמד ענבלים  
מלווה את משך הצללים.  
ערב בא, ערב בא.

שוב הרוח לוחש, בין גדרות גנים  
ובצמרת הברוש כבר נמות יונים.  
והרחק על כתף הגבעות  
עוד נושקות קרניים אחרונות.  
ערב בא, ערב בא.

שוב הורד חולם, חלומות בלאט  
ופורחים כוכבים במרום אט אט.  
והרחק, בעמק האפל  
מלווה התן את בוא הליל.  
ליל רד, ליל רד.

## AN EVENING OF ROSES

An evening of roses,  
Let us go out to the grove.  
Myrrh, spices and incense  
Are a carpet for your feet.

Night falls upon us slowly,  
And a breeze scented with roses  
blowing.

Let me whisper you low  
A song of love.

Dawn and a dove is cooing,  
Your hair dew-covered.  
Your lips like a rose to the morning  
And I will pick it.

## EREV SHEL SHOSHANIM

Words — Moshe David

Music — Yosef Hadar

<sup>Dm</sup>  
Erev shel shoshanim  
<sup>Gm</sup>  
<sup>Dm</sup>  
netze na el habustan.  
<sup>Bb</sup> <sup>C</sup>  
Mor besamim ulevona  
<sup>Am</sup> <sup>Dm</sup>  
leraglekh miftan.

<sup>Gm</sup>  
Layla yored le'at  
<sup>Dm</sup>  
veru'akh shoshan noshva  
<sup>Gm</sup> <sup>Dm</sup>  
hava — elkhash lakh shir balat  
<sup>C</sup> <sup>Dm</sup>  
zemer shel a'hava.

Shakhar homa yona,  
roshekh male tlalim.  
Pikh el haboker shoshana  
ektefenu li.  
— Layla yored...

## ערב של שושנים

מלים — משה דוד  
צתן — יוסף הדר

ערב של שושנים  
נצא נא אל הבוסתן,  
מור, בשמים ולבונה  
לרגלך מפתן.

לילה יורד לאט  
ורוח שושן נושבה  
הבה — אלחש לך שיר בלאט  
זמר של אהבה.

שחר הומה יונה,  
ראשך מלא טללים.  
פיך אל הבוקר שושנה  
אקטפנו לי.  
— לילה יורד...

אֶשָׂא עֵינַי / ESA EYNAY

אֶשָׂא עֵינַי אֶל-הַהָרִים	Esa eynay el heharim
מֵאֵין יָבוֹא עֲזָרִי:	me'ayin yavo ezri
עֲזָרִי מֵעַם יְהוָה	ezri me'im adonay
עוֹשֶׂה שָׁמַיִם וָאָרֶץ:	oseh shamayim va'aretz

I lift my eyes to the hills—  
 my help comes from there.  
 My help comes from God,  
 who makes heaven and earth.

גַּם כִּי אֵלֶּה בְּגַי צַלְמוֹת לֹא אֵירָא רָע  
 כִּי אֲהֶה עִמְּדִי וְשִׁבְתָּהּ וְשִׁעֲנִתָּהּ יְהוָה יְנַחֵם נִי

Gam Ki Eleh  
 Though I walk through a valley of deepest darkness,  
 I fear no harm, for You are with me;  
 Your rod and your staff—they comfort me.

GAMM KEE AY-LECH B'GAY TZAL-HAW-VES  
 LO EE-RAH RAK KEE AH-TAW EE-MA-DEE  
 SHIV-T'CHAW U-MISH-AK-TEH-CHAW  
 MAT-HAW Y'NAH-CHAH-MU-NEE

GESHER TZAR M'OD

Kol ha'olam kulo  
 Gesher tzar me'od (3x)  
 V'haikar, v'haikar  
 Lo l'fached  
 Lo l'fached k'lal

כָּל הָעוֹלָם כּוּלוֹ  
 גֶּשֶׁר צָר מְאֹד (3x)  
 וְהַיֵּיקָר, וְהַיֵּיקָר  
 לֹא לִפְחָד, לֹא לִפְחָד כָּלֵל.

All the world is a very narrow bridge. The most important part is not to be afraid.

HAFINJAN

הפינג'אן

Words: Chaim Chefer

מלים : חיים חפר

Music: Moshe Wilenski

לחן: משה וילנסקי

Haru'ach noshevet krira,  
Nosifa kisam lamdura  
Vechach bizro'ot argaman  
Ba'esh ya'ale k'korban  
Ha'esh m'havhevet  
Shira malavlevet  
Sovev lo sovev hafinjan ...

הרוח נושבת קרירה  
נוסיפה קיסם למדורה  
וכך בזרועות ארגמן  
באש יעלה כקרבן  
האש מהבהבת  
שירה מבלבלת  
סובב לו סובב הפינג'אן ...

*La la la ...*

לה לה לה ...

Ha'esh lakisam t'lacheish  
Admu ko paneinu ba'eish  
Im lanu tigboret tuchan  
Mikol b'dal anaf shebagan  
Kol ets vechol keresh  
Yashir azai cheresh  
Sovev lo sovev hafinjan.

האש לקיסם תלחש  
אדמו כה פנינו באש  
אם לנו תגבורת תוכן  
מכל בדל ענף שבגן  
כל עץ וכל קרש  
ישיר אזי חרש  
סובב לו סובב הפינג'אן.

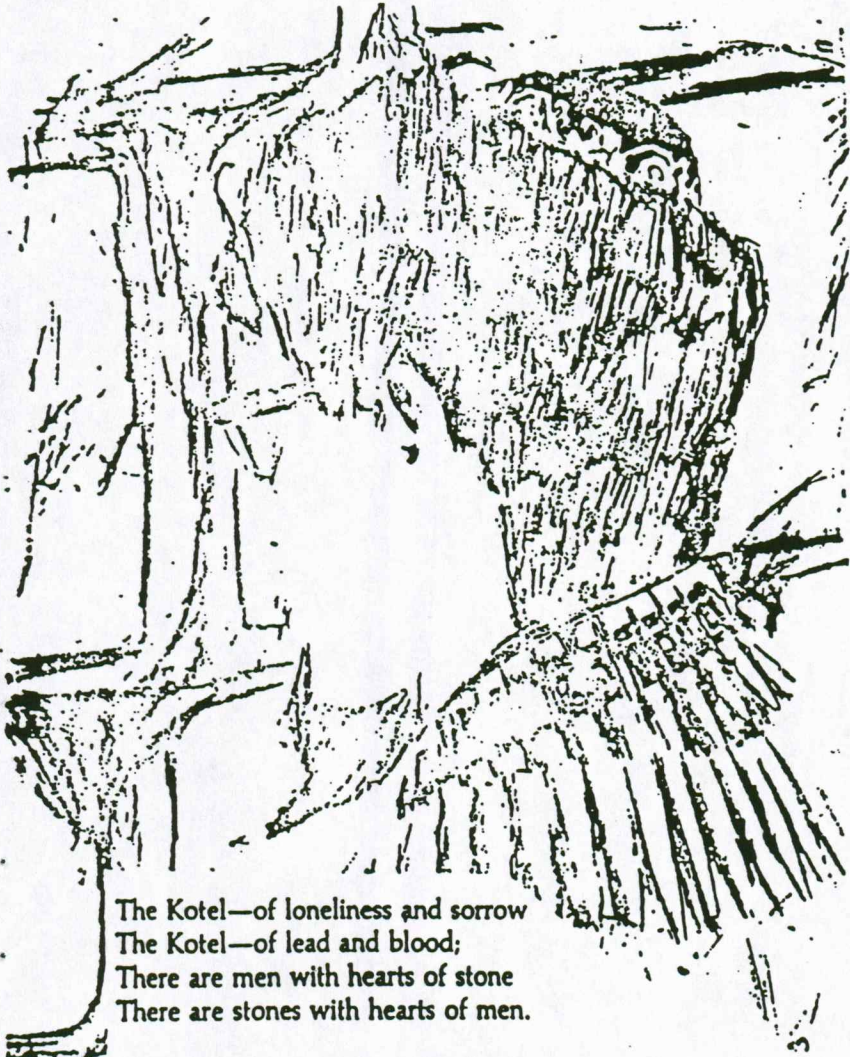
*La la la ...*

לה לה לה ...

© כל הזכויות שמורות למחברים

### Hakotel

A young woman was standing by the Kotel (Western Wall),  
Her lips and approached it.  
She said to me, "The blasts of the shofar are strong,  
But the silence is even more so."  
She said, "Zion . . . the Temple Mount . . ."  
She meant—"The reward . . . the privilege . . ."  
And what shone on her forehead at dusk,  
Was the purple of royalty."



The Kotel—of loneliness and sorrow  
The Kotel—of lead and blood;  
There are men with hearts of stone  
There are stones with hearts of men.

The paratrooper stood by the Kotel,  
Of all his platoon, the only one who remained.  
He said to me, "There is no shape to death, but there is a  
diameter,  
Of but nine millimeters."  
He said to me, "I cry not."  
And then he turned to lower his gaze.  
"But my grandfather, only God knows,  
Is buried here, on the Mount of Olives."

Hakotel . . .

50. עמדה בערה מול הכותל  
שפתים קרבה וסנסטר  
אמרה לי: תקיעות השופר, תקוקות  
אבל השתיקה עוד יותר  
אמרה לי: ציון, הר הבית  
שתיקה לי: החסד, הזכות  
המה שזהר על מצחה ביו ערבים  
היה ארגמן כל מלכות  
הכותל - איזוכ נעצבת  
הכותל - עופרת נדם  
יש אנשים עם לב אדם

עמד הצנחן מול הכותל  
מפל מחלקו בק אוד  
אמר לי: למות אין דמות אה יש  
חשעה מילימטר בלבד  
אמר לי: אינני רוגע  
ושב להשפיל מבטים  
אה סבא שלי, אלקים היודע  
קבור כאן בהר הזיתים  
הכותל . . .

עמדה בחורים מול הכותל  
אמו של אחד מן בחיר  
אמרה לי: עיני נערי הדולקוח הן  
ולא הפרוח שבקיר  
אמרה לי: אינני רוגע,  
שגט פתק לסגור בין סדקיו  
כי מה שנחתי לכותל רק אקט  
גדול זמליג ומכתב  
הכותל . . .

She stood in the shadows of the Kotel,  
A mother of one of the youths.  
She said to me, "Those are my son's eyes burning,  
And not the candles in the wall."  
She said to me, "I am not writing  
Any note to hide in its cracks.  
For what I gave to the Kotel just last night,  
Was greater than writings or words."

Hakotel . . .

## HALLELUYAH\*

Halleluyah, sing a song. Halleluyah, we'll follow along.

With a simple word, a single word  
We bless the sky, the tree, the bird  
And we'll fill our hearts with joy,  
Halleluyah.

Halleluya, sounds of love.  
Halleluyah, the sunshine above.  
Halleluyah, the bells will go ringing  
And dinging from dawn till night,  
Halleluyah.

Halleluyah, day by day. Halleluyah, don't throw it away.  
Fly and spread your wings, have a try;  
Be free again, like a butterfly  
Come along and sing with us Halleluyah.

Halleluyah, hand in hand,  
Halleluyah, all over the land.  
Halleluyah, let's try from the start  
And sing it with all our heart —  
Halleluyah!

\*The English version can be sung to the same tune.

## HALLELUYA

Words — Shimrit Or  
Music — Kobi Oshrat

<sup>A</sup>  
Halleluya la'olam  
<sup>C#m F#m Bm E</sup>  
halleluya yashiru kulam.  
<sup>D Dm</sup>  
bemila akhat bodeda  
<sup>A F#m</sup>  
halev male bahamon toda  
<sup>Bm E</sup>  
veholem gam hu eyze olam nifla.

<sup>A</sup>  
Halleluya im hashir  
<sup>C#m F#m Bm E</sup>  
halleluya al yom sheme'ir  
<sup>D Dm A</sup>  
halleluya al ma shehaya-ya  
<sup>F#m Bm E A E</sup>  
uma she'od lo haya-halleluya.

Halleluya la'olam  
halleluya yashiru kulam  
veha'inbalim hagdolim  
yehadhedu bahamon tzlilim  
ve'itanu hem yomru — halleluya.  
— Halleluya im hashir...

Halleluya al hakol  
hallelu al makhar ve'etmol.  
Halleluya utnu yad beyad  
veshiru milev ekhad — halleluya.

Halleluya im hashir...  
halleluya al ma shehaya-ya  
uma she-od lo haya  
halleluya!

## הללויה

מלים — שמרית אור  
לחן — קובי אשרת

הללויה לעולם  
הללויה ישירו כולם.  
במילה אחת בודדה  
הלב מלא בהמון תודה  
והולם גם הוא איזה עולם נפלא.

הללויה עם השיר  
הללויה על יום שמאיר  
הללויה על מה שהיה-יה  
ומה שעוד לא היה — הללויה.

הללויה לעולם  
הללויה ישירו כולם  
והענבלים הגדולים  
יהדהדו בהמון צלילים  
ואיתנו הם יאמרו — הללויה.  
— הללויה עם השיר...

הללויה על הכל  
הללו על מחר ואתמול.  
הללויה ותנו יד ביד  
ושירו מלב אחד — הללויה.

הללויה עם השיר...  
הללויה על מה שהיה-יה  
ומה שעוד לא היה  
הללויה!

## הַתְּקוּוּהָ HATIKVAH

כָּל עוֹד בְּלִבְּב פְּנִימָה  
נֶפֶשׁ יְהוּדֵי הוֹמִיָּה  
וּלְפָאֵתִי מִזְרַח קְדִימָה  
עֵין לְצִיּוֹן צוֹפִיָּה  
עוֹד לֹא אֶבְדָּה תְּקוּוֹתֵנוּ  
הַתְּקוּוּהָ מִשְׁנוֹת אֲלֵפִים  
לְהִיּוֹת עִם חֶפְשִׁי בְּאֶרְצֵנוּ  
בְּאֶרֶץ צִיּוֹן וִירוּשָׁלַיִם.

Kol od balevav penimah  
Nefesh yehudi homiyah  
Ulfa'atey mizrah kadimah  
Ayin letziyon tzofiyah  
Od lo avedah tikvatenu  
Hatikvah mishnot alpayim  
Lihyot am hofshi be'artzenu  
Be'ereetz tziyon virushalayim.

*Naphtali Herz Imber*

*"For two thousand years the hope of the Jewish soul has been eastward in Zion—to be a free people in our own land." Naphtali Herz Imber wrote this heartfelt sentiment in 1886 as political Zionism was gathering momentum. Later this song became the Israeli national anthem.*

## HAVA NASHIRA

Hava nashira shir  
Halleluyah.

הִבָּה נְשִׁירָה שִׁיר הַלְלוּיָהּ.

Let us sing a song of praise. Praise the Lord!

### 63. HEI ARTZENU

Hei artzenu eretz moledet

Ranu, ranu, ranu, . . .

Sing out for Israel our homeland.

הֵי אֶרְצֵנוּ אֶרֶץ מוֹלֶדֶת  
רוֹנָה רוֹנָה רוֹנָה

Hevenu shalom aleyhem.

הבאנו שלום אליכם:

Let there be shalom for you!

הנה מה־טוב ומה־נעים שבת אחים גם יחד:

Hiney mah tov umah na'im shevet aḥim gam yaḥad.

How wonderful it is for us to be together! (*Psalm 133:1*)

**Hinei Yamim Ba'im**

Behold, the time will come

When I will send a famine in the land:

Not a hunger for bread, or a thirst for water,

But for hearing the words of God.

הנה ימים באים

והשלחתי רעב בארץ

לא רעב ללחם ולא צמא למים

כי אם לשמע את דברי ה'

# IM EYN A'NI LI

If I Am Not for Myself Who Will Be? If I Am Only for Myself What Am I?

A quotation from the Pirke Ovos (Ethics of the Fathers) which has significant implications.

Lively

im eyn a'-ni li mi li U - ch'she-  
 a'ni l' - atz - mi ma a' - ni v'-  
 im lo ach - shav ey - ma - tay,  
 ey - ma - tay v' -  
 im lo ach - shav ey - ma - tay, v'-  
 im lo ach - shav ey - ma - tay, v'-  
 im lo ach - shav ey - ma - tay  
 1. ey - ma - tay. v' -  
 2. ey - ma - tay.

אם אין אני לי מי לי  
 וכשאני לעצמי מה אני  
 ואם לא עכשו אימתי, אימתי.

Ivdu Et Hashem  
 Worship God in gladness;  
 Come into His presence with songs of joy.

עבדו את ה' בשמחה  
 בואו לפניו ברגנה.

EV-DO ET HA-SHEM B'SIM-CHAH  
 BO-U L'FAH-NAHV BEER-NAH-NAH

קול ברמה נשמע  
נהי בכי תמרורים  
רחל מבכה  
(מבכה) על בניה  
מאנה להנחם על בניה

כי איני ...  
מנע קולר מבכי } x2  
ועיניך מדמעה  
כי יש שכר לפעולתך  
נאום ד' ושבו מארץ  
אויב:

(ורמיה לט, יז)

## KACHOL V'LAVAN

Words and Music: Israel Rechef

Kachol v'lavan  
Ze tseva sheli,  
Kachol v'lavan  
Zva'i ad'mati.

*Chorus: Kachol v'lavan  
Kachol v'lavan  
Ze tseva sheli  
Kol y'mai l'olam.*

Kachol v'lavan  
K'mo shir, k'mo chalom,  
Kachol v'lavan  
Tikva l'shalom.

*Chorus: Kachol v'lavan...*

Kachol v'lavan  
Hermon ukinneret  
Kachol v'lavan  
Libi m'zameret...

*Chorus: Kachol v'lavan...*

Kachol v'lavan  
Shamayim v'sheleg  
Kachol v'lavan  
Ze hafle upele.

*Chorus: Kachol v'lavan...*

## כחול ולבן

מלים ולחן: ישראל רשף

כחול ולבן  
זה צבע שלי,  
כחול ולבן  
צבעי אדמתי.

כחול ולבן  
כחול ולבן,  
זה צבע שלי —  
כל ימי לעולם.

כחול ולבן  
כמו שיר, כמו חלום,  
כחול ולבן  
תקווה לשלום.

... כחול ולבן

כחול ולבן  
חרמון וכנרת,  
כחול ולבן  
לבי מזמר את —

... כחול ולבן

כחול ולבן  
שמים ושלג,  
כחול ולבן  
זה הפלא ופלא,

... כחול ולבן

## KADIMA

Onward Worker! Onward with Song.

One of the popular songs of present-day Palestine.

Vigorously

1. Ka - di - ma, Ka - di - ma Ka -  
2. Ka - di - ma, Ka - di - ma Ka -

di - ma ha - po - el Hey! hey! Ka -  
di - ma b' - zim - ra Hey! hey! Ka -

di - ma ha - po - el Ka - di - ma hey! Ka -  
di - ma b' - zim - ra Ka - di - ma hey! Ka -

di - ma hey! Ka - di - ma ha - po - el.  
di - ma hey! Ka - di - ma b' - shi - ra

Hey! hey! Ka - di - ma ha - po - el.  
Hey! hey! Ka - di - ma b' - shi - ra.

קדימה הפועל! קדימה בזמרה קדימה בשירה

## BEACHES

Beaches sometimes yearn for rivers.  
Once I saw a beach a stream deserted,  
A broken-hearted stretch of stony beach.  
And man, man too  
Can sometimes be abandoned,  
Alone, exhausted  
Just like a beach.

Even the pebbles are like the beach,  
They, too, are sometimes lost and  
yearning

For the home they loved so,  
Now long gone; and just the sea  
Is left to croon its songs,  
As from amongst the pebbles  
Of man's heart  
His boyhood sings to him.

## KHOFIM

Words — Natan Yonatan  
Music — Nahum Heyman

Em B C  
Khofim hem lif'amim  
D G B7  
ga'agu'im lenakhal.

C  
Ra'iti pa'am khof  
D G Am  
shenakhal azavo

F#m B  
im lev shavur shel khol va'even.

B7 Em B C  
Veha'adam, veha'adam  
D G Am  
hu lif'amim gam ken yakhol lehisha'er  
B C  
natush uvli kokhot  
B7 Em  
mamash kmo khof.

Em B C  
Af hatzdafim  
D G  
kemo khofim kemo haru'akh  
B7 C D  
gam hatzdafim hem lif'amim  
G Am  
ga'agu'im.

F#m B B7  
Lebayit shetamid ahavnu.  
Em B C  
asher haya, verak hayam  
D G  
shar levado sham et shirav

Am  
Kakh ben tzidfey  
B C  
libo shel ha'adam  
B7 Em  
sharim lo ne'urav.

## חופים

מלים — נתן יונתן  
לחן — נחום הימן

חופים הם לפעמים

געגועים לנחל.

ראיתי פעם חוף

שנחל עזבו

עם לב שבור של חול ואבן.

והאדם, והאדם

הוא לפעמים גם כן יכול להשאר

נטוש ובלי כוחות

ממש כמו חוף.

אף הצדפים

כמו חופים כמו הרוח

גם הצדפים הם לפעמים

געגועים

לבית שתמיד אהבנו.

אשר היה ורק הים

שר לבדו שם את שיריו

כך בין צדפי

ליבו של האדם

שרים לו נעוריו.

# KINNERET

Over there — the Golan heights,  
Stretch out your hand and touch them.  
In their stalwart stillness they command

you "halt".  
In splendid isolation slumbers the old  
Hermon,  
A cool wind blowing from the peaked  
whiteness.

Over there, on the seashore stands a  
low-topped palmtree,  
Dishevelled like a mischievous infant  
Slid down to splash in the  
Waters of Kinneret.

How abundant are the flowers in the  
winter,  
Clumps of blood-red anemones, the gold  
of the crocus.  
Some days the greenery is sevenfold  
green.

And the sky sevenfold blue.

But should I be reduced to penury,  
should I walk bent double,  
My heart a beacon for strangers,  
How could I ever betray you?  
How could I forget,  
Forget the grace of youth?

# KINNERET

Words — Rahel  
Music — Naomi Shemer

Am A7 Dm  
Sham harey Golan, hoshet hayad vega bam  
Bdim Ebim E7  
bidmama botakhat metzavim: atzori  
Am A7 Dm  
Bivdidut korenet nam Khermon hasaba  
Bdim E Am  
vetzina noshevet mipisgat hatzkhor.

Am Em Edim  
Sham al khof hayam, yesh dekel shfal, tzameret,  
Dm G C Bm E  
stur se'ar hadekel ketinok shovav  
Am Em Edim A7  
shegalash lemata uvemey Kinneret  
Dm G C Bm E  
uvemey Kinneret meshakhshekh raglav.

Ma yirbu prakhim bakhoref al hakerakh  
dam hakalanit veketem hakarkom.  
Yesh yamim pi sheva az yarak hayerek  
pi shiv'im tkhula hatkhelet bamarom.

Gam ki ivaresh ve'ahalekh shakho'akh  
vehaya halev lemasu'ot zarim,  
ha'ukhal livgod bakh, ha'ukhal lishko'akh  
ha'ukhal lishko'akh khesed ne'urim?

Am  
Sham harey Golan,  
C A  
sham harey Golan, sham.

# כנרת

מלים — רחל  
לחן — נעמי שמר

שם הרי גולן, הושט היד וגע במ  
בדממה בוטחת מצוים: עצור!  
בבדידות קורנת נם חרמון הסבא  
וצינה נושבת מפסגת הצחור.

שם על חוף הים, יש דקל שפל צמרת  
סתור שער הדקל כתינוק שובב  
שגלש למטה ובמי כנרת  
ובמי כנרת משכשך רגליו.

מה ירבו פרחים בחורף על הכרך  
דם הכלנית וכתם הכרכום  
יש ימים פי שבע אז ירוק הירק  
פי שבעים תכולה התכלת במרום.

גם כי איורש ואהלך שחוח,  
והיה הלב למשואות זרים,  
האוכל לבגוד בך, האוכל לשכוח  
האוכל לשכוח חסד נעורים?

שם הרי גולן  
שם הרי גולן, שם.

קול דודי הנהנה בא  
מדלג על ההרים מקפץ על הגבעות:  
דומה דודי לצבי או לעפר האילים  
הנהנה עומד אחר כתלנו  
משגיח מן החלונות מצייץ מן החורקים:

Kol dodi hiney zeh ba  
medaleg al heharim  
mekapetz al hageva'ot.

The voice of my beloved—look, he's coming  
dancing on the mountains, leaping on the hills.

My love is like a hart,  
yes, like a stag of the gazelles.

Look at him standing there behind our wall,  
inspecting through the window,  
gazing through the latticework.

*Shir Hashirim 2:8*

כל העולם כולו / KOL HA'OLAM KULO

כל העולם כולו Kol ha'olam kulo  
גשר צר מאד gesher tzar me'od  
והעקר לא לפחד כלל: vaha'ikar lo lefahed kelal.

The entire world is a very narrow bridge.  
The essential thing is to have no fear at all.

*Attributed to Nahman of Bratzlav*

## GET UP AND WALK THE COUNTRY

Get up and walk the country  
With your backpack and cane.  
And you'll reencounter the Land of Israel  
on your way

The roads of this good land  
Will embrace you  
And she will call you to return  
As to a dear lover.

Yes, this is the same land  
The same earth and the same  
Piec of rock sizzling in the sun  
And under the tar and the showy  
buildings  
Hides our homeland, shy and humble.

The vineyards and the olive trees,  
Hidden places at the spring,  
Preserve the country's dream and ours.  
Red roofs dotted on the hillside  
And children on the pathways  
Where we once hiked with guns and  
packs.

## KUM VEHITHALEKH BA'ARETZ

Words — Yoram Tehar-Lev

Music — Yair Klinger

Am E Am  
Kum vehithalekh ba'aretz  
F G7 C A7  
betarmil uvemakel.  
Dm E E7  
Uvaday tiftgosh baderekh  
Am F E  
shuv et Eretz Israel.  
Am E Am  
Yekhabku otkha drakheyha  
F G7 C A7  
shel ha'aretz hatova,  
F E7 Am  
hi tikra otkha eleyha  
Dm E Am  
kmo el eres ahava.

Dm F Am  
Zot akhen ota haaretz  
zo ota haadama  
Dm F  
veota pi'sat hasela  
Am A7  
hanitzrevet bakhama.  
Dm F  
Umitakhat la'asfalt  
Dm G7  
lebinyaney hara'ava  
C Dm  
mistateret hamoledet  
Dm7 E Am  
bayshanit ve'anava.

— Kum vehithalekh ba'aretz...

Vekarmey atzey hazayit  
umistor hama'ayan  
od shomriyn al khaloma  
vekhalomenu hayashan.  
Vegagot odmim al har  
viy'ladim al hashvilim  
bamakom shebo halakhnu  
im khagor vetarmilim.

— Kum vehithalekh ba'aretz...

## קום והתהלך בארץ

מלים — יורם טהר-לב  
לחן — יאיר קלינגר

קום והתהלך בארץ  
בתרמיל ובמקל  
וודאי תפגוש בדרך  
שוב את ארץ ישראל.  
יחבקו אותך דרכיה  
של הארץ הטובה  
היא תקרא אותך אליה  
כמו אל ערש אהבה.

זאת אכן אותה הארץ  
זו אותה האדמה  
ואותה פיסת הסלע  
הנצרבת בחמה.  
ומתוחת לאספלט  
לבניי הראוה  
מסתרת המולדת  
בישנית ועונה.

— קום והתהלך בארץ...

וכרמי עצי הזית  
ומסתור המעין  
עוד שומרים על חלומה  
וחלוניו הישן  
וגגות אודמים על הר  
וילדים על השבילים  
במקום שבו הלכנו  
עם חגור ותרמילים.  
— קום והתהלך בארץ...

# LACH YERUSHALAYIM

# לך ירושלים

Words: Amos Etinger

מלים : עמוס אטינגר

Music: A. Rubinstein

לחן : א. רובינשטיין

Lach Yerushalayim, bein chomot ha'ir  
Lach Yerushalayim, or chadash ya'ir.

לך ירושלים, בין חומות העיר  
לך ירושלים, אור חדש יאיר,

*Chorus:*

*B'libeinu, b'libeinu rak shir echad kayam  
Lach Yerushalayim, bein yarden vayam*

בליבנו, בליבנו רק שיר אחד קיים  
לך ירושלים בין ירדן וים

Lach Yerushalayim, nof k'dumim vahod  
Lach Yerushalayim, lach razim vasod.

לך ירושלים, נוף קדומים והוד  
לך ירושלים, לך רזים וסוד.

*Chorus: B'libeinu ...*

... בליבנו

כל הזכויות שמורות להוצאת פעמונים ©

## FOR THEE JERUSALEM

For thee Jerusalem, between the city walls, for thee Jerusalem a new light  
will shine.

*Chorus: In our heart there exists but one song, for thee Jerusalem, between  
the Jordan and the sea.*

For thee Jerusalem, an ancient glorious view, for thee Jerusalem a riddle and  
a secret.

## NIGHT NIGHT

Night, night — the wild wind prevailing.  
Night, night — the tree-tops a-swaying.  
Night, night — a star is singing,  
Lulla lulla — blow out the flame.

Night, night — close your eyes,  
Night, night — before it arrives.  
Night, night — armed horsemen astride,  
Lulla, lulla — three of them ride.

Night, night — the first one fell prey,  
Night, night — the second was slain.  
Night, night — the one to remain,  
Lulla, lulla — has forgotten your name.

Night, night — the wild wind prevailing  
Night, night — the tree-tops a-swaying.  
Night, night — you alone waiting,  
Lulla, lulla — deserted the way.

## LAYLA LAYLA

Words — Natan Alterman

Music — Mordekhay Zeira

Em B Em  
Layla, layla, haru'akh goveret  
D C D G A  
layla, layla homa hatzameret.  
B7 Em B7 Em  
Layla, layla kokhav mezamer  
B7 C B7 Adim  
numi, numi kabi et haner  
B7 Em B7 Em  
numi, numi kabi et haner.  
D C D7 G  
Layla, layla  
B7 Em B7 Em  
numi, numi kabi et haner.

Layla, layla, itzmi et eynayikh  
layla, layla baderekh elayikh,  
layla, layla rakhvu khamushim  
numi, numi shloscha parashim.

Layla, layla ekhad haya teref  
layla, layla sheni met bakherev,  
layla, layla veze shenotar  
numi, numi et shmekh lo zakhar.

Layla, layla haru'akh goveret  
layla, layla homa hatzameret,  
layla, layla rak at mekhaka  
numi, numi haderekh reyka.

## לילה לילה

מילים — נתן אלטרמן  
לחן — מרדכי זעירא.

לילה, לילה, הרוח גוברת  
לילה, לילה, הומה הצמרת.  
לילה, לילה כוכב מזמר  
נומי, נומי כבי את הנר  
נומי, נומי כבי את הנר.  
לילה, לילה,  
נומי, נומי כבי את הנר.

לילה, לילה, עצמי את עינייך  
לילה, לילה בדרך אליך,  
לילה, לילה רכבו חמושים  
נומי, נומי שלושה פרשים.

לילה, לילה אחד היה טרף  
לילה, לילה שני מת בחרב,  
לילה, לילה וזה שנותר  
נומי, נומי את שמך לא זכר.

לילה, לילה הרוח גוברת  
לילה, לילה הומה הצמרת.  
לילה, לילה רק את מחכה  
נומי, נומי הדרך ריקה.

1  
5  
1

## Lean on Me

G C G  
Sometimes in our lives, we all have pain

D  
We all have sorrow

G C G  
But if we are wise, we know that there's

D G  
Always tomorrow

### CHORUS:

G C  
Lean on me, when you're not strong

G C D  
And I'll be your friend, I'll help you carry on

G C G  
For it won't be long, till I'm gonna need

C D G  
Somebody to lean on

Please swallow your pride, if you have things  
You need to borrow

For no-one can feel, those of your needs  
That you won't let show

G  
You just call on me brother, when you need a hand

C D G  
We all need somebody to lean on

G  
I just might have a problem, that you'd understand

C D G  
We all need somebody to lean on

### Chorus

If there is a load, you have to bear  
That you can't carry

I'm right up the road, I'll share your load  
If you just call me, call me (if you need a friend)

Call me.....



## Imagine

C F  
Imagine there's no heaven

C F  
It's easy if you try

C F C F  
No hell below us, above us only sky

F Dm G  
Imagine all the people, living for today

Imagine there's no countries,  
it isn't hard to do

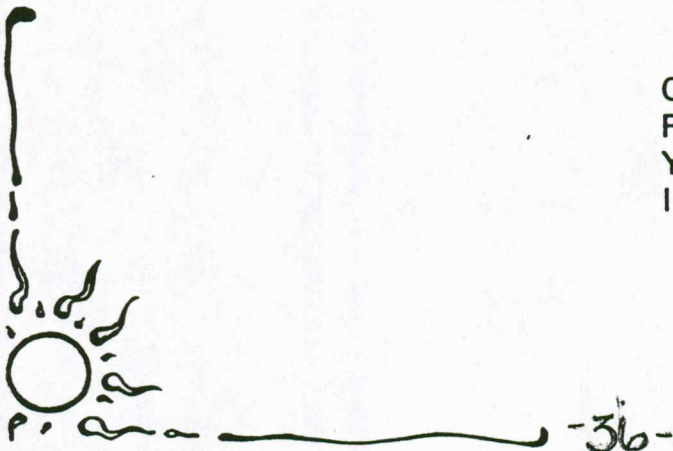
Nothing to live or die for, and no religion too  
Imagine all the people, living for today

### CHORUS:

F G C Am F G C  
You may say I'm a dreamer, but I'm not the only one  
I hope some day you'll join us, and the world will  
be as one

Imagine no possessions, I wonder if you can  
No need for greed or hunger,

brotherhood of man  
Imagine all the people sharing all the world



## Leaving on a Jet Plane

C F  
All my bags are packed and I'm ready to go  
C F  
I'm standing here outside your door  
C Am G  
I hate to wake you up to say goodbye  
C F  
But the dawn is breaking, it's early morn  
C F  
The taxi's waiting, he's blowing his horn  
C Am G  
Already I'm so lonesome I could cry

### CHORUS:

C F  
So kiss me and smile for me  
C F  
Tell me that you'll wait for me  
C Am G  
Hold me like you'll never let me go  
C F  
Cos I'm leaving on a jet plane  
C F  
Don't know when I'll be back again  
C Am G  
Oh babe, oh babe I hate to go

There's so many times I've let you down  
So many times I've played around  
I tell you now that they don't mean a thing  
Every place I go, I'll think of you  
Every song I sing I'll sing for you  
When I come back I'll wear your wedding ring

### Chorus

Now the time has come to leave you  
One more time let me kiss you  
Then close your eyes and I'll be on my way  
And dream about the days to come  
When I won't have to leave alone  
About the time that I won't have to say

### Chorus

## Let it Be

C G  
When I find myself in times of trouble  
Am F  
Mother Mary comes to me  
C G F C  
Speaking words of wisdom, let it be

And in my hour of darkness  
She is standing right in front of me  
Speaking words of wisdom, let it be

### CHORUS:

Am G F C  
Let it be, let it be, let it be, let it be  
G F C  
Whisper words of wisdom, let it be

And when the broken hearted people  
Living in the world agree  
There will be an answer, let it be

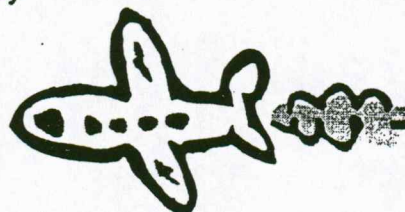
But though they may be parted  
There is still a chance that they may see  
There will be an answer, let it be

### Chorus

And when the night is cloudy  
There is still a light that shines on me  
Shine until tomorrow, let it be

I wake up to the sound of music  
Mother Mary comes to me  
Speaking words of wisdom, let it be

### Chorus



לְכֹל זְמַן וְיֵצֵת מִתַּחַת הַשָּׁמַיִם;  
יֵצֵת לְאַהֲבָה וְיֵצֵת לְשֹׂנְאָה,  
יֵצֵת מִלְחָמָה וְיֵצֵת שְׁלוֹמַיִם.

L'chawl z'man vav-ay tachat ha-shamayim;

Ayt le'ahōv vav-ayt lis-nō

Ayt milchanaw vav-ayt shalom.

Lekol Zeman

A season is set for everything,

A time for every experience under Heaven:

A time for loving

And a time for hating,

A time for war

And a time for peace.

LO ALECHA

Lo alecha ham'lacha ligmor lo alecha ligmor ;  
 Lo alecha hamlacha ligmor lo alecha ligmor  
 V'lo ata ben chorin l'hibateil mimena  
 V'lo ata ben chorin  
 V'lo ata ben chorin l'hibateil mimena  
 V'lo ata ben chorin  
 Hayom katzar v'hamlacha meruba  
 V'hapoalim atzeilim v'hasachar harbeh  
 V'ba'al habayit dochek v'ba'al habayit dochek  
 V'ba'al habayit dochek (2x)

C A G S  
 לא עליה ומלאכה לגמר לא עליה לגמר,  
 לא עליה ומלאכה לגמר לא עליה לגמר ;  
 אלא אתה בן חורין להבטל ממנה,  
 אלא אתה בן חורין  
 אלא אתה בן חורין

היום קצר ומלאכה מרובה  
 והפועלים עצלים והשכר הרבה,  
 ובעל הבית דוחק

*It is not your duty to complete the work. Neither are you free to desist from it. The day is short and the work is great and the workers are lazy, and the reward is much, and the master of the house is impatient.*

לא ישא גוי / LO YISA GOY

לא ישא גוי אל גוי תרב Lo yisa goy el goy herev  
 לא ילמדו עוד מלחמה: Lo yilmedu od milhamah.

Nation will not lift up sword against nation.  
 They will not learn war any more.

Isaiah 2:4

LU Y'HEE

Words and Music : Naomi Shemer

Od mifras lavan b'ofek  
 Mul anan shachor kaved  
 Kol sh'n'vakeish lu y'hee  
 V'im b'chalonot ha'erev  
 Or neirot hachag roed  
 Kol sh'n'vakeish lu y'hee.

*Chorus : Lu y'hee*  
*Lu y'hee*  
*Ana lu y'hee*  
*Kol sh'n'vakeish lu y'hee.*

Ma kol anot ani shomeia  
 Kol shofar v'kol tupim  
 Kol sh'n'vakeish lu y'hee  
 Lu tishma b'toch kol eila  
 Gam t'fila achat mipee  
 Kol sh'n'vakeish lu y'hee.

*Chorus : Lu y'hee. . .*

B'tosh sh'chuna k'tana mutselet  
 Bai'it kat im gag adom  
 Kol sh'n'vakeish lu y'hee  
 B'sof hakai'its, b'sof haderech  
 Ten l'hem lashuv halom  
 Kol sh'n'vakeish lu y'hee.

*Chorus : Lu y'hee. . .*

לו יהי

מלים ולחן : נעמי שמר  
 עוד מפרש לבן באופק  
 מול ענן שחור כבד  
 כל שנבקש לו יהי  
 ואם בחלונות הערב  
 אור נרות החג רועד  
 כל שנבקש לו יהי

לו יהי  
 לו יהי  
 אנה לו יהי  
 כל שנבקש לו יהי

מה קול ענות אני שומע  
 קול שופר וקול תופים  
 כל שנבקש לו יהי  
 לו תשמע בתוך כל אלה  
 גם תפילה אחת מפי  
 כל שנבקש לו יהי

... לו יהי

בתוך שכונה קטנה מוצלת  
 בית קט עם גג אדום  
 כל שנבקש לו יהי  
 בסוף הקיץ, בסוף הדרך  
 תן להם לשוב הלום  
 כל שנבקש לו יהי

... לו יהי

V'im pitom tizrach m'ofel  
Al rosheinu or kochav  
Kol sh'n'vakeish lu y'hee  
Az ten shalva v'ten gam coach  
L'kol eile sh'nohav  
Kol sh'n'vakeish lu y'hee.

*Chorus: Lu y'hee. . .*

ואם פתאום תזרח מאופל  
על ראשינו אור כוכב  
כל שנבקש לו יהי  
אז תן שלווה ותן גם כוח  
לכל אלה שנאהב  
כל שנבקש לו יהי  
לו יהי . . .

© כל הזכויות שמורות למחברת

### LET IT BE

Still the white sail in the distance  
Facing black and heavy cloud  
All that we shall ask, let it be  
And through the windows of the evening  
Flicker festive lights so proud  
All that we shall ask, let it be.

*Chorus: Let it be*

*Let it be*

*O please let it be*

*All that we shall ask, let it.*

What answering calls do I hear,  
Voice of *shofar* and of drum  
All that we shall ask, let it be  
May you hear among them  
A prayer also from me  
All that we shall ask, let it be.

## TOMORROW \*

Makhar, in spite of gray and gloomy skies  
Tomorrow will be clear and bright.  
Makhar, we have a hope that never dies  
The dawn will soon replace the night.

Sing, for tomorrow is another day  
Dream a dream that's free of care and  
sorrow.

When it's dark  
Let your heart lead the way  
And makhar will be  
A bright tomorrow.

Makhar, we'll see the lion and the lamb  
And they will teach us right from wrong.  
Makhar, along a battle-weary land.  
In time we'll hear a peaceful song.

Makhar, we'll put away our uniforms  
And warriors will all join hands.  
Makhar, will be a brighter time I know  
With faith we'll build a better land.

\*The English version can be sung to the  
same tune.

## MAKHAR

Words & Music — Naomi Shemer

<sup>B</sup> <sup>Em</sup> <sup>Am</sup> <sup>D</sup>  
Makhar, ulay nafliga basfinot  
<sup>C</sup> <sup>B7</sup>  
mekhof Eilat ad khof Shenhav.  
<sup>Em</sup> <sup>Am</sup> <sup>D</sup>  
Ve'al hamashkhatot hayeshanot  
<sup>C</sup> <sup>D</sup> <sup>G</sup>  
yat'inu tapukhey zahav.

<sup>E</sup> <sup>Am</sup>  
Kol ze eyno mashal velo Khalom  
<sup>D</sup> <sup>G</sup> <sup>B7</sup>  
ze nakhon ka'or batzohorayim.  
<sup>Em</sup> <sup>D</sup>  
Kol ze yavo makhar im lo hayom  
<sup>C</sup> <sup>B7</sup>  
ve'im lo makhar az mokhrotayim.

Makhar yakumu elef shikunim  
veshir ya'uf bamirpasot.  
Ushlal kalaniyot vetzivonim  
ya'alu mitokh haharisot.  
— Kol ze eyno mashal...

Makhar, ulay bekol hamish'olim  
ari be'eder tzon yinhag.  
Makhar yaku be'elef inbalim  
hamon pa'amonim shel khag.  
— Kol ze eyno mashal...

Makhar kshehatzava yifshot madav  
libenu ya'avor ledom.  
Akhar kol ish yivne bishtey yadav  
et ma shehu khalam hayom.  
— Kol ze eyno mashal...

## מחר

מלים ולחן — נעמי שמר

מחר אולי נפליגה בספינות  
מחוף אילת עד חוף שנהב.  
ועל המשחתות הישנות  
יטעינו תפוחי זהב.

כל זה אינו משל ולא חלום  
זה נכון כאור בצהרים.  
כל זה יבוא מחר אם לא היום  
ואם לא מחר, אז מחרתיים.

מחר יקומו אלף שיכונים  
ושיר יעוף במרפסות.  
ושלל כלניות וצבעונים  
יעלו מתוך ההריסות.  
— כל זה אינו משל...

מחר אולי בכל המשעולים  
ארי בעדר צאן ינהג.  
מחר יכו באלף ענבלים  
המון פעמונים של חג.  
— כל זה אינו משל...

מחר כשהצבא יפשוט מדיו  
לבנו יעבור לדום.  
אחר כל איש יבנה בשתי ידיו  
את מה שהוא חלם היום.  
— כל זה אינו משל...

**Malkhutkaha**

Your Kingship is an eternal kingship;  
Your Dominion is for all generations.

מַלְכוּתְךָ, מַלְכוּת כָּל עוֹלָמִים  
וּמִשְׁלַחְךָ בְּכָל דּוֹר וָדוֹר.

**MA TOVU**

Ma tovu ohalecha Ya-akov  
Mishk'notecha Yisrael.

מֵה־טֹבוֹ אֹהֲלֶיךָ יַעֲקֹב  
מִשְׁכְּנוֹתֶיךָ יִשְׂרָאֵל.

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

**Mi Ha'ish**

Who is the man who is eager for life,  
Who desires years of good fortune?  
Guard your tongue from evil,  
Your lips from deceitful speech.  
Shun evil and do good,  
Seek integrity and pursue it.

כִּי הָאִישׁ הַחַפֵּץ חַיִּים  
אוֹהֵב יָמִים לְרֵאוֹת טוֹב  
נִצּוֹר לְשׁוֹנֵה מִכָּע  
וְשׁוֹפְתִיה מִדְּבַר מְרֵמָה  
סוֹר מִכָּע וְעֹשֶׂה טוֹב  
בְּקִשׁ שְׁלוֹם וְרִדְפֶהוּ

MEE HAW-EESH MEH-CHAW-FAYTZ CHAH-YEEM  
OH-HAYV YAW-MEEM LEER-O TOV  
N'ITZOR L'SHONE-CHAW MAY-RAW  
US-FAW- EH-CHAW M'DAH-BAYR MEER-MAW  
SUR MAY-RAW VAH-AH-SAY TOVE  
BAH-KAYSH SHAW-LOME V'RAWD-FAY-HU

## Ob-la-di Ob-la-da

G D  
Desmond has a barrow in the market place

G  
Molly is the singer with a band

G C  
Desmond says to Molly 'girl I like your face'  
G D

G  
And Molly says this as she takes him by the hand

### CHORUS:

G Bm Em  
'Ob-la-di ob-la-da, life goes on, bla  
G D G  
la-la how the life goes on x2

Desmond take a trolley to the jeweller's store  
Buys a twenty carat golden ring  
Takes it back to Molly waiting at the door  
And as he gives it to her she begins to sing

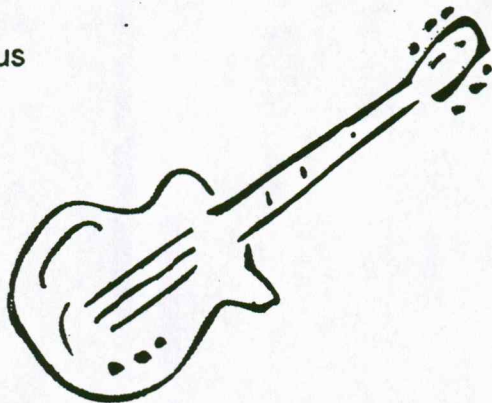
### Chorus

C  
G  
In a couple of years they have built a home  
sweet home

C  
With a couple of kids running in the yard  
G D  
Of Desmond and Molly Jones

Happy ever after in the market place  
Desmond lets the children lend a hand  
Molly stays at home and does her pretty face  
And in the evening she's still singing in the band

### Chorus



## Redemption Song

G Em  
Oh pirates, yes they rob I  
C Am  
Sold I to the merchant ships  
G Em  
Minutes after they took I  
C D  
From the bottomless pit

But my hand was made strong  
By the hand of the almighty  
He fought in this generation  
Triumphantly

### CHORUS:

D G  
Won't you help to sing,  
C D G  
These songs of freedom,  
C D Em C D  
Cos all I ever had  
C D G  
Redemption songs

Emancipate yourself from mental

slavery,

None but ourselves can free our minds.

Have no fear for atomic energy,

Cos none of them can stop the time

How long will they kill our prophets

While we stand around and look?

Some say it's just a part of it

We got to fulfill the book

# I'VE NOT YET LOVED ENOUGH

I've not yet built a village with these  
hands,  
Not yet discovered water at the desert's  
heart  
Not yet painted flowers, nor have I found  
out how  
The road will lead me and the way I follow  
now.

O, I've not yet loved enough,  
Wind and sun on my face.  
O, not yet loved enough  
And if not now — then when?!

I've not yet sown a lawn, nor set up a town  
Not yet planted vineyards on all the  
limestone hills.  
Not yet done it all with my own hands.  
Not yet tried it all — not yet loved  
enough.

I've not yet founded a tribe, nor have I  
written songs,  
Never seen a snowfall at the harvest's  
height,  
Not yet written memoirs, nor built my  
own dream home.

And even though you're here, and good-  
looking, too,

I'll flee you like the plague,  
So many things I want to do.  
You'll have to forgive me for the next year  
or two.

# OD LO AHAVTI DAY

Words & Music — Naomi Shemer

Be'ele hayadayim od lo baniti kfar  
od lo matzati mayim be'emtza hamidbar  
od lo tziyarti perakh, od lo giliti eykh  
tovil oti haderekh ule'an ani holekh.

Ay... od lo ahavti day  
haruakh vehashemesh al panay.  
Ay... od lo amarti day  
ve'im lo, im lo akhshav  
eymatay.

Od lo shatalti deshe, od lo hekamti ir  
od lo natati kerem al kol giv'ot hagir  
od lo hakol asiti mamash bemo yaday  
od lo hakol nisiti, od lo ahavti day.

— Ay...

Od lo hekamti shevet, od lo khibarti  
shir

od lo yarad li sheleg be'emtza hakatzir  
Ani od lo katavti et zikhronotay  
od lo baniti li et beyt khalomotay.

— Ay...

Ve'af al pi she'at po ve'at kol-kakh yafa  
mimekh ani bore'akh kemo mimagefa:  
od yesh harbe dvarim sheratziti la'asot  
at betakh tislekhi li gam bashana hazot.

Tavini — av

# עוד לא אהבתי די

מלים ולחן — נעמי שמר

באלה הימים עוד לא בניתי כפר  
עוד לא מצאתי מים באמצע המדבר  
עוד לא ציירתי פרח, עוד לא גיליתי איך  
תוביל אותי הדרך ולאן אני הולך.

אי... עוד לא אהבתי די  
הרוח והשמש על פני.  
אי... עוד לא אמרתי די  
ואם לא, אם לא עכשיו  
אימתני.

עוד לא שתלתי דשא, עוד לא הקמתי עיר  
עוד לא נטעתי צרם על כל גבעות הגיר  
עוד לא הכל עשיתי ממש במו ידי  
עוד לא הכל ניסיתי, עוד לא אהבתי די.  
— אי...

עוד לא הקמתי שבט, עוד לא חיברתי  
שיר  
עוד לא ירד לי שלג באמצע הקציר  
אני עוד לא כתבתי את זכרונותי  
עוד לא בניתי לי את בית חלומותי.  
— אי...

ואף על פי שאת פה ואת כל כך יפה  
ממך אני בורח כמו ממגפה:  
עוד יש הרבה דברים שרציתי לעשות —  
את בטח תסלחי לי גם בשנה הזאת

-44-

OSEH SHALOM

Words: Prayer

Music: Nurit Hirsh

Oseh shalom bim'romav  
Hu ya'aseh shalom aleinu  
V'al kol yisrael  
V'imru, imru amen. } 2

Ya'aseh shalom, ya'aseh shalom )  
Shalom aleinu ) 6  
V'al kol yisrael )

עושה שלום

מלים : תפילה

לחן : נורית הירש

עושה שלום במרומיו  
הוא יעשה שלום עלינו  
ועל כל ישראל  
ואימרו, אימרו אמן } 2

( יעשה שלום, יעשה שלום  
( שלום עלינו  
( ועל כל ישראל

HE WHO MAKES PEACE

May He who makes peace in the heavens, grant peace to us and to all our people ; and let us say, Amen.

פְּתֹחֵי לִי / PITHU LI

פְּתֹחֵי לִי שְׁעֵי צְדָק אָבִא בָּם אוֹדֶה יְהוָה:  
זֶה הַשַּׁעַר לַיהוָה צְדִיקִים יִבְאוּ בוֹ:

Pithu li sha'aray tzedek  
Avo vam odeh yah.  
Zeh hashar ladonay  
Tzadikim yavo'u vo.

Open the gates of righteousness.  
I will enter and praise God.  
This is the gate of God.  
The righteous will enter it.

Psalm 118:19-20

Since these verses are part of Hallel, this is a popular holiday song.

## SHALOM AL YISRAEL

Hadliku or bar'chovot  
 V'shir zam'ru ba-ir  
 Machar al p'nei kol hatkvot  
 Yaftzia yom bahir  
 Mi-shovachim yagbi-ah az  
 Ribo yonei lavan  
 V'shemesh n'kiya mipaz  
 Tikra mitoch anan.

הַדְּלִיקוּ אֹר כְּרַחוּבוֹת  
 וְשִׁיר זָמְרוּ בְּעִיר  
 מִחָר עַל פְּנֵי כָּל-הַתְּקוּוֹת  
 וַיִּפְצֵעַ יוֹם בְּהִיר  
 מִשׁוֹכְכִים וַיִּגְבֶּיהָ אֲז  
 רַבּוֹא יוֹנֵי לָבָן  
 וְשֶׁמֶשׁ נִקְיָה מִפָּז  
 תִּקְרָא מִתּוֹךְ עָנָן

Shalom shalom shalom al  
 Yisrael  
 Imru imru shirei haleil  
 Shalom al Yisrael.

שְׁלוֹם שְׁלוֹם שְׁלוֹם  
 עַל יִשְׂרָאֵל  
 אָמְרוּ אָמְרוּ שִׁירֵי הַלַּיִל  
 שְׁלוֹם עַל יִשְׂרָאֵל

Im l'machar shalom yavo  
 Ad tamu hadorot  
 Min harama ad har n'vo  
 Hatzitu m'durot  
 Az har l'har shalom yomar  
 V'or gadol yaheil  
 K'sheyom chadash yizrach  
 machar  
 Al kol beit Yisrael.  
 Shalom shalom. . . .

אִם לְמִחָר שְׁלוֹם יָבוֹא  
 עַד תָּמּוּ הַדּוֹרוֹת  
 מִן הַרְמָה עַד הַר נָבו  
 הַצִּיתוּ מִדּוֹרוֹת  
 אֲז הַר לְהַר שְׁלוֹם יֹאמֵר  
 וְאוֹר גָּדוֹל יִהְיֶה  
 כְּשִׁיּוֹם הַדָּשׁ יִזְרַח מִחָר  
 עַל כָּל-בֵּית יִשְׂרָאֵל  
 שְׁלוֹם שְׁלוֹם . . .

תִּנְצֵל נַפְשִׁי, רַחֲמֵי וְנִשְׁמָתִי,  
 וְתִפְלְתִי מִן הַחִיצוֹנִים.  
 וַיִּצְיָלֵם כְּנֶשֶׁר זָעִיר קָנוּ  
 עַל גּוֹזְלָיו יִרְחֶף.

Tinatzell Nafshi

May my soul and my spirit and my being

And my prayers

Be guarded from the external forces.

And guard them as a griffin vulture hovers over its young.

## SHIR LASHALOM

## שיר לשלום

Words: Jacob Rotblit

כלים: יעקב רוטבליט

Music: Yair Rozenblum

לחן: יאיר רוזנבלום

Tnu lashemesh la'alot  
Laboker l'ha'ir  
Hazaka shebatfilot  
Otanu lo tachzir.

תנו לשמש לעלות  
לבקר להאיר  
הזכה שבתפילות  
אותנו לא תחזיר.

Mi asher kava nero  
Uve'afar nitman  
Bechi mar lo ya'iro  
Lo yachziro l'chan.

מי אשר כבה נרו  
ובעפר נטמן  
בכי מר לא יעירו  
לא יחזירו לכאן.

Ish otanu lo yashiv  
Mibor tachtit afel  
Kan lo yo'ilu lo shiray hanitsachon  
V'lo shirei hallel.

איש אותנו לא ישיב  
מבור תחתית אפל  
כאן לא יועילו לא שירי הנצחון  
ולא שירי הלל.

Chorus:

Lachen rak shiru shir lashalom  
Al tilchashu t'fila  
Lachen rak shiru shir lashalom  
Bitse'aka g'dola.

לכן רק שירו שיר לשלום  
אל תלחשו תפילה  
לכן רק שירו שיר לשלום  
בצעקה גדולה.

Tnu lashemesh lachador  
Miba'ad laprachim  
Al tabitu l'achor, hanichu laholchim.

תנו לשמש לחדור  
מבעד לפרחים  
אל תביטו לאחור, הניחו להולכים.

שִׁישׁוּ אֶת־יְרוּשָׁלַיִם גְּיִלּוּ בָּהּ כָּל־אוֹהֲבֶיהָ:  
עַל חוֹמוֹתֶיהָ עִיר דָּוִד הַפְקֹדֶתִי שׁוֹמְרִים כָּל־הַיּוֹם וְכָל־הַלַּיְלָה:

Sisu et yerushalayim gilu vah kol ohaveha  
Al homotayih ir david hifkadeti shomrim kol hayom vehol  
halaylah.

Rejoice with Jerusalem, and be glad with her all who love her.  
City of David, on your walls stand guards day and night.

(from Isaiah 66:10 and 62.6)



# SOUND OF SILENCE

Em D Em  
Hello darkness my old friend, I've come to talk to you again.  
G C G C G  
Because a vision softly creeping, left its seed while I was sleeping.  
C G Em  
And the vision that was planted in my brain, still remains,  
G D Em  
Within the sound of silence.

In restless dreams I walked alone, narrow streets of cobblestone,  
'Neath the halo of a street lamp, I turned my collar to the cold and damp  
When my eyes were stabbed by the flash of a neon light,  
That split the night, and touched the sound of silence.

And in the naked light I saw, ten thousand people, maybe more,  
People talking without speaking, people hearing without listening,  
People writing songs that voices never share. no-one dare,  
Disturb the sound of silence.

Fools said I, you do not know, silence like a cancer grows,  
Hear my words that I might teach you, Take my arms that I might reach you,  
But my words like silent raindrops fell,  
And echoed in the wells of silence.

And the people bowed and prayed, to the neon God they'd made,  
And the sign flashed out its warning, in the words that it was forming  
And the people said the words of the prophets are written on the subway walls,  
And tenement halls, and whispered in the sound of silence.



# SITTING ON THE DOCK OF THE BAY

F A  
Sittin in the morning sun,  
Bb G  
Ill be sittin when the evening comes,  
F A  
Watchin the ships roll in,  
Bb G  
Then I watch em roll away again, yeah  
  
Chorus:  
F D  
I'm just sittin on the dock of the bay  
F D  
Watchin the tide roll away,  
F G F D  
Sittin on the dock of the bay, wastin time.

I left my home in Georgia,  
Headed for the Frisco bay,  
I have nothing to live for  
Looks like nothings gonna come my way, s

Chorus

Looks like nothings gonna change,  
Everything still remains the same,  
I cant do what ten people tell me to do,  
So I guess Ill remain the same.

Sittin here restin my bones,  
And this loneliness wont leave me alone,  
Two thousand miles I roam,  
Just to make this dock my home, now

Chorus

## Stand by Me

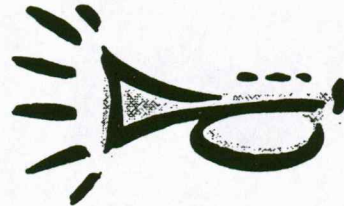
C  
When the night has come  
Am  
And the land is dark  
F G C  
And the moon is the only light we'll see  
C  
No, I won't be afraid,  
Am  
No, I won't be afraid  
F G C  
Just as long as you stand, stand by me.

Chorus:

C  
So, darling, darling, stand by me,  
Am  
Oh, stand by me.  
F G C  
Oh, stand, stand by me, stand by me.

If the sky that we look upon  
Should tumble and fall  
Or the mountain should crumble in the sea,  
I won't cry, I won't cry,  
No, I won't shed a tear  
Just as long as you stand, stand by me.

Chorus



## Sweat

A F#m D E  
A la la la la long, a la la la la long long le long long long (x2)

A F#m D E  
Standing across the room I saw you smile

A F#m D E  
I said I wanna talk to you, for a little while

A F#m D  
E

But before I made my move my emotions start  
running wild

A F#m D E  
My tongue gets tied and that's no lie

CHORUS:

I'm looking in your eyes  
Looking in your big brown eyes, oh yeah  
And I've got this to say to you

Girl I wanna make you sweat  
Sweat till you can sweat no more  
And if you cry,  
I'm gonna push it some more

A la la la la long.....

So I say to myself  
If she loves me or not  
All I guess I know,  
Is that love is here to get

With a little bit of this  
And a little bit of that  
My loose goes on the attack  
My tongue gets tied  
And that's no lie.....

Tov Lehodot  
 It is good to praise God,  
 To sing hymns to Your name, O Most High  
 To proclaim Your steadfast love at daybreak,  
 Your faithfulness each night.

TOV L'HO-DOT LA-SHEM U-L'ZAH-MAYR  
 L'SHEEM-CHAW EHL-YONE  
 L'HAN-GEED BAH-BO-KEHR CHAS-DEH-CHAW  
 VEK-EM-MU-MAT-CHAW BAH-LAY-LOTE

טוב להודות לה'  
 ולזמר לשמך עליון  
 להגיד בבקר חסדך  
 ואמונתך בלילות

UFARATSTA

Words: Genesis 28:14  
 Music: Folktune

Ufaratsta  
 Yama vakedma  
 Vetsafona vanegba.

ופרצת

מלים: בראשית כ"ח, י"ד  
 לחן: חסידי

ופרצת  
 ימה וקדמה  
 צפונה ונגבה.

AND YOU SHALL SPREAD FORTH

And you shall spread forth to the west,  
 to the east, to the north, and to the south.

והאר עינינו / VEHA'ER EYNEYNU

והאר עינינו בתורתך  
 ודבק לבנו במצותיך  
 ויחד לבבנו לאהבה  
 וליראה את שמך  
 שלא נבוש ולא נקלם  
 ולא נפשל לעולם ועד:

Veha'er eyneynu betorateha  
 vedabek libenu bemitzvotaha  
 veyahed levavenu le'ahavah ulyirah et shemeha  
 shelo nevosh velo nikalem  
 velo nikashel le'olam va'ed.

Enlighten our eyes with your Torah  
 and join our hearts with your mitzvot.  
 Unite our hearts to love  
 and revere your name.  
 Thus we will not come to shame or disgrace,  
 and we will not ever stumble.

## V'KAREIV P'ZUREINU

V'kareiv p'zureinu mibein  
hagoyim  
Un-futzoteinu kaneis  
mi-yark'tei aretz.

וקרב פְּזוּרֵינוּ מִבֵּין הַגּוֹיִים  
וּנְפֻצוֹתֵינוּ כְּנֶס מִיַּרְקְתֵי אֶרֶץ.

Unite our scattered people from among the nations  
and gather our dispersed from the ends of the earth.

### YESH LI CHAG

Hinei hayom chalaf halach hageshem  
Vekeshet bamarom achshav teluya  
V'im tipat chem'ah yesh al halecher  
Az zehu kol hachag halleluya

Yesh li yom yom chag  
Yesh li chag yom yom  
Yesh li yom yom chag halleluya

הִנֵּה הַיּוֹם חָלַף, הַלַּיְתָּה הַגֶּשֶׁם  
וְקֵשֶׁת בַּמְרוֹם עֲכָפְיוֹ. חֲלִיגִיה,  
וְאִם סִיפַת חֶמְאָה יֵשׁ עַל הַלֶּחֶם  
אִז זֶהוּ כֹל הַחַג הַלְלִיגִיה.

יֵשׁ לִי יוֹם יוֹם חַג  
יֵשׁ לִי חַג יוֹם יוֹם  
יֵשׁ לִי יוֹם יוֹם חַג הַלְלִיגִיה.

*Each and every wondrous day is truly a holiday. Halleluya!*

### YISM'CHU HASHAMAYIM

Yism'chu hashamayim  
v'caged ha'aretz  
Yiram hayam umlo-o.  
Teivel v'yoshvei va.

יִשְׂמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ  
יִרְעַם הַיָּם וּמְלֵאוֹ,  
תִּבֵּל וַיֹּשְׁבֵי בָהּ.

Let the heavens rejoice, let the earth be glad  
Let the sea and all its fullness thunder praise  
The world and all those living in it.

Avir harim tzalul kayayin verey'ah oranim  
nisa beru'ah ha'arbayim im kol pa'amonim.  
Uvtardemat ilan va'even shevuyah baḥalomah  
ha'ir asher badad yoshevet uvlibah ḥomah.

Yerushalayim shel zahav veshel neḥoshet veshel or  
halo leḥol shirayih ani kinor.

Ḥazarnu el borot hamayim lashuk velakikar  
shofar korey behar habayit ba'ir ha'atikah  
uvame'arot asher basela alfey shemashot zorḥot  
veshuv nered el yam hamelaḥ bedereḥ yeriḥo.

Yerushalayim shel zahav veshel neḥoshet veshel or  
halo leḥol shirayih ani kinor.

Aḥ bevo'i hayom lashir laḥ velaḥ likshor ketarim  
katonti mitze'ir banayih ume'aharon hameshorerim  
ki shemeḥ tzorev et hasefatayim kinshikat saraf  
im eshkaḥeḥ yerushalayim asher kulah zahav.

Yerushalayim shel zahav veshel neḥoshet veshel or  
halo leḥol shirayih ani kinor.

Jerusalem of gold, and light—  
I am a harp for all your songs.

*Naomi Shemer*

ירושלים של זהב / YERUSHALAYIM SHEL ZAHAV /  
JERUSALEM OF GOLD

אִוִיר הָרִים צָלוּל כַּיַּיִן וְרֵיחַ אוֹרָנִים  
נִשָּׂא בְרוּחַ הָעֲרָבִים עִם קוֹל פְּעֻמוֹנִים.  
וּבִתְרַדְמַת אֵילָן וְאֶבֶן שְׂבוּיָה בְחִלּוּמָהּ  
הָעִיר אֲשֶׁר בְּדָד יוֹשֶׁבֶת וּבְלִבָּהּ חוֹמָה.

יְרוּשָׁלַיִם שֶׁל זָהָב וְשֶׁל נְחֹשֶׁת וְשֶׁל אוֹר  
הֲלֹא לְכֹל שִׁירֶיךָ אֲנִי כַנּוֹר.

חֲזַרְנוּ אֶל בּוֹרוֹת הַמַּיִם לְשׁוּק וּלְכַכָּר  
שׁוֹפָר קוֹרֵא בְּהַר הַבַּיִת בְּעִיר הָעִתִּיקָה  
וּבְמַעְרֹת אֲשֶׁר בְּסֻלַּע אֶלְפֵי שְׂמֹשׁוֹת זוֹרְחוֹת  
וְשׁוֹב נִרְדַּ אֶל יַם הַמֶּלַח בְּדֶרֶךְ יְרִיחוֹ.

יְרוּשָׁלַיִם שֶׁל זָהָב וְשֶׁל נְחֹשֶׁת וְשֶׁל אוֹר  
הֲלֹא לְכֹל שִׁירֶיךָ אֲנִי כַנּוֹר.

אֶךְ בְּבוֹאֵי הַיּוֹם לְשִׁיר לְךָ וּלְךָ לְקֹשֶׁר כְּתָרִים  
קִטְנָתִי מַצְעִיר בְּנִיךָ וּמֵאַחֲרוֹן הַמְשׁוֹרְרִים  
כִּי שָׂמַךְ צוּרְב אֶת הַשְּׂפָתַיִם כַּנְּשִׁיקַת שְׂרָף  
אִם אֲשַׁכַּחְךָ יְרוּשָׁלַיִם אֲשֶׁר כָּלָה זָהָב.

יְרוּשָׁלַיִם שֶׁל זָהָב וְשֶׁל נְחֹשֶׁת וְשֶׁל אוֹר  
הֲלֹא לְכֹל שִׁירֶיךָ אֲנִי כַנּוֹר.

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יְבָרֵךְ / YEVARĒĒĤA

Yevareḥeḥa adonay mitziyon  
urey betuv yerushalayim  
yevareḥeḥa adonay mitziyon  
kol yemey yemey ḥayeḥa.

Urey vanim levaneḥa  
shalom al yisra'el  
urey vanim levaneḥa  
shalom al yisra'el.

יְבָרֵךְ יְהוָה מִצִּיּוֹן  
וּרְאֵה בְטוֹב יְרוּשָׁלַיִם  
יְבָרֵךְ יְהוָה מִצִּיּוֹן  
כָּל יְמֵי חַיֶּיךָ:

וּרְאֵה בְנִים לְבְנֶיךָ  
שְׁלוֹם עַל יִשְׂרָאֵל  
וּרְאֵה בְנִים לְבְנֶיךָ  
שְׁלוֹם עַל יִשְׂרָאֵל:

May God bless you from Zion  
and may you behold the welfare of Jerusalem  
all the days of your life.  
May you see your children's children;  
peace upon Israel.

*Psalm 128:5-6*