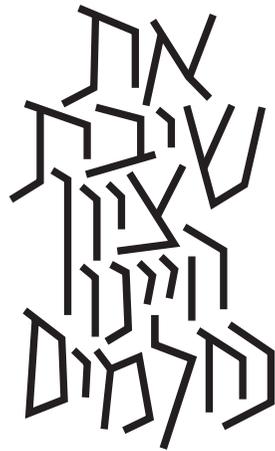


THE WEINSTEIN FAMILY EDITION

מחזור קורן
מגלות לגאולה

FROM EXILE TOWARDS REDEMPTION



KOREN PUBLISHERS JERUSALEM

Special extract for Yom Hazikaron & Yom HaAtzmaut 5780

Dedicated
in loving memory of our dear parents

Nellie & Solo Grinberg ז"ל Stella & Ernest Weinstein ז"ל

תנצב"ה

by

Linda and Michael Weinstein

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All recite or sing together:

אֲחֵינוּ כָּל בֵּית יִשְׂרָאֵל
הַנִּתְּוֹנִים בְּצָרָה וּבְשִׁבְיָה
הָעוֹמְדִים בֵּין בָּיִם וּבֵין בִּיבְשָׁה
הַמְּקוֹם יְרַחֵם עֲלֵיהֶם
וְיוֹצִיאֵם מִצָּרָה לְרוּחָה
וּמִפְּלֵה לְאוֹרָה
וּמִשֶּׁבִּיּוֹד לְגֹאֲלָה
הַשְׂתָּא בְּעִגְלָא וּבִזְמַן קָרִיב
וְנֹאמַר אָמֵן.

My Meir is a kadosh – he is holy – he and all the six million who perished are holy.”

Rav Gustman then added, “I will tell you what is transpiring now in the World of Truth – in Heaven. My Meir is welcoming your Shlomo into the *minyan* and is saying to him, “I died because I am a Jew – but I wasn’t able to save anyone. But you, Shlomo, you died defending the Jewish People and the Land of Israel”. My Meir is a kadosh, he is holy, but your Shlomo is a *Shaliach Tzibbur* (a prayer leader) n that holy, heavenly minyan.”

Rav Gustman continued, “I never had the opportunity to sit shiva for my Meir; let me sit here with you just a little longer.”

Professor Aumann replied, “I thought I could never be comforted, but Rabbi, you have comforted me.”

Rav Gustman did not allow his painful memories to control his life. And when a student implored Rav Gustman to share his memories of the ghetto and the war, the Rav replied, “I can’t, but I think about those shoes every day of my life. I see them every night before I go to sleep.”

He found solace in his students, his daughter, his grandchildren and in every Jewish child. He and his wife would attend an annual parade (on *Yom Yerushalayim*) where children would march in song and dance. A rabbi asked Rav Gustman why he spent his valuable time on such a frivolous activity. Rav Gustman explained, “We who saw a generation of children die, take pleasure in a generation of children who sing and dance in these streets.”

All recite or sing together:

אֲחֵינוּ As for our brothers
of the whole house of Israel
who are in distress or captivity,
on sea or land,
may the All-Present have compassion on them
and lead them from distress to relief,
from darkness to light,
and from oppression to freedom,
now, swiftly and soon –
and let us say: Amen.

On 28th of Sivan 5751 (1991), Rav Gustman passed away. Thousands marched through the streets of Jerusalem accompanying Rav Gustman on his final journey. As night fell, nine years after Shlomo Aumann fell in battle, Rav Gustman was buried on the Mount of Olives. I am sure that upon entering Heaven he was reunited with his wife, his teachers and his son Meir. I am also sure that Shlomo Aumann and all the other holy soldiers who died defending the People and the Land of Israel were there to greet this extraordinary Rabbi.

On 10th December 2005, Professor Robert J Aumann was awarded the Nobel Prize in Economics. He took with him to Stockholm memories of his late wife Esther, and his son Shlomo. I suspect he also took memories of his Rabbi, Rav Gustman.

Postscript:

The last time I saw Rav Gustman, I was walking in Jerusalem with my wife and oldest son who was in a stroller. We saw the Rosh Yeshiva and greeted him. Then I did something I rarely do: I asked him to bless my son. Rav Gustman looked at the toddler, smiled and said, “May he be a boy like all the other boys.” At first, my wife and I were stunned; what kind of blessing was this? We expected a blessing that the boy grow to be a *tzaddik* – a righteous man – or a *Talmid Chacham* – a Torah scholar.

But he blessed him that he should be “like all the boys.” It took many years for this beautiful blessing to make sense to us. The blessing was that he should have a normal childhood, that he have a normal life. Looking back, I realise what a tremendous blessing Rav Gustman gave, and why.

Today, our sons are soldiers in combat units in the Israeli Defence Forces. I pray that they return home safely along with all their comrades, and live normal lives – “just like all the boys.” (*Rabbi Ari D. Kahn*)

תפילה לשלום המלוכות וכוחות הבטחון

The Torah scroll is held while the following two prayers are said. All stand.

הַנּוֹתֵן תְּשׁוּעָה לַמְּלָכִים וּמַמְשִׁלָּה לַנְּסִיכִים, מַלְכוּתוֹ מַלְכוּת כָּל
עוֹלָמִים. הוּא יְבָרֵךְ אֶת

OUR SOVEREIGN LADY, QUEEN ELIZABETH,
PHILIP, DUKE OF EDINBURGH,
CHARLES, PRINCE OF WALES,
AND ALL THE ROYAL FAMILY.

מֶלֶךְ מַלְכֵי הַמְּלָכִים בְּרַחֲמָיו יַחֲיֶיהָ וַיְשַׁמְרֶהָ, וּמִכָּל צָרָה וַיְגַן וַיִּצִּילָהּ.
וַיְבָרֵךְ וַיְשַׁמְרֵךְ אֶת צְבָא הַמְּלָכָה, וַיִּתֵּן בְּלִבָּהּ וּבְלִבְ כָּל יוֹעֲצֵיהָ, רוּחַ
חָכְמָה וּבִינָה, לְהַחְזִיק שְׁלוֹם הַמְּלָכוּת וְשִׁלוֹת עַמָּהּ, וְלַעֲשׂוֹת חֶסֶד
וְאֶמֶת עִם כָּל יִשְׂרָאֵל. בְּיַמֶּיהָ וּבְיָמֵינוּ, יִפְרֹשׁ אֲבִינוּ שְׁבֻשְׁמֵים סִכַּת
שְׁלוֹם עַל כָּל יוֹשְׁבֵי תֵבֵל, וּבֹא לְצִיּוֹן גּוֹאֵל. וְנֹאמֵר אָמֵן.

On Yom Hazikaron, Yom HaAtzma'ut and Yom Yerushalayim, many communities recite prayers for the welfare of the State of Israel and its Defence Forces. Please follow the instructions of your community's rabbi.

תפילה לשלום מדינת ישראל וחיילי צה"ל (נוסח אנגליה)

מִי שֶׁבָּרַךְ אֲבוֹתֵינוּ אַבְרָהָם יִצְחָק וַיַּעֲקֹב, הוּא יְבָרֵךְ אֶת מְדִינַת
יִשְׂרָאֵל, רֹאשֵׁיהָ וַיּוֹעֲצֵיהָ, עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע לְאַבוֹתֵינוּ
לִתֵּת לָנוּ. תֵּן בְּלִבָּם אֱהָבָתְךָ וַיְרֹאֲתְךָ לְסַעֲדָה בְּמִשְׁפָּט וּבְצִדְקָה,

PRAYER FOR THE ROYAL FAMILY & HM ARMED FORCES

It is told of Baron Nathaniel Rothschild (1840-1915) that, after winning his battle of many years to have the discriminatory restrictions placed on members of the Jewish faith removed from the House of Lords, he slipped away from the hierarchy of Britain congratulating him on the achievement and was to be found prostrate in prayer in a small synagogue in the Whitechapel Ghetto of East London, his lips murmuring, "Would that this freedom shall not mean the diminution of our faith." (Related by Rabbi Dr Yaacov Herzog, *A People That Dwells Alone*, p.145)

PRAYER FOR THE ROYAL FAMILY & HM ARMED FORCES

The Torah scroll is held while the following two prayers are said. All stand.

הַנּוֹתֵן He who gives salvation to kings and dominion to princes, whose kingdom is an everlasting kingdom – may He bless

OUR SOVEREIGN LADY, QUEEN ELIZABETH,
PHILIP, DUKE OF EDINBURGH,
CHARLES, PRINCE OF WALES,
AND ALL THE ROYAL FAMILY.

May the Supreme King of kings in His mercy preserve the Queen in life, guard her and deliver her from all trouble and sorrow. May He bless and protect Her Majesty's Armed Forces. May He put a spirit of wisdom and understanding into her heart and into the hearts of all her counsellors, that they may uphold the peace of the realm, advance the welfare of the nation, and deal kindly and justly with all the house of Israel. In her days and in ours may our Heavenly Father spread the tabernacle of peace over all the dwellers on earth; and may the Redeemer come to Zion; and let us say: Amen.

On Yom Hazikaron, Yom HaAtzma'ut and Yom Yerushalayim, many communities recite prayers for the welfare of the State of Israel and its Defence Forces. Please follow the instructions of your community's rabbi.

PRAYER FOR THE WELFARE OF THE STATE OF ISRAEL AND ITS DEFENCE FORCES (UK VERSION)

מִי שֶׁבָּרַךְ May He who blessed our fathers, Abraham, Isaac and Jacob, bless the State of Israel, its leaders and advisers, in the land which He swore unto our fathers to give us. Put into their hearts the love and fear of You to uphold it with justice and righteousness, and may we be worthy in our



Take yourself back in time to the early 6th century BCE. As the Babylonians ravaged the Land of Israel, Jerusalem appeared doomed. A sizeable number of Jews were already languishing in exile in Babylon. For the first time since escaping their Egyptian exile, large numbers of Jews had become subjects of a foreign ruler. Our

HM Queen Elizabeth II receiving the credentials of HE Ambassador of Israel Daniel Taub

וְנוֹכַח בְּיַמֵּינוּ לְדַבְרֵי עֲבָדֶיךָ הַנְּבִיאִים: כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה, וּדְבַר יִשְׁעִיהֶב יְהוָה מִירוּשָׁלַם: אָבִינוּ שִׁבְשֻׁמִּים, פִּקְדוֹ נָא אֶת חֵילֵי צְבָא הַהֶגְנָה לְיִשְׂרָאֵל מִגַּנֵּי אֶרֶץ קְדְשֵׁנוּ, שְׁמֵרֵם מִכָּל צָרָה וְצוּקָה, וּשְׁלַח בְּרָכָה וְהַצְלָחָה בְּכָל מַעֲשֵׂה יָדֵיהֶם. שֵׁם שְׁלוֹם בְּאֶרֶץ, וּשְׁמַחַת עוֹלָם יִרְמִיָה לְעַל כָּל יוֹשְׁבֵיהָ. וְשָׁב יַעֲקֹב וְשָׁקֵט וְשָׁאֲנָן וְאִין מַחְרִיד: וּפְרַשׁ סִכַּת שְׁלוֹמְךָ עַל כָּל יוֹשְׁבֵי תֵבֵל אֶרְצֶךָ, וּבִן יְהִי רְצוֹן. וְנֹאמֵר אָמֵן.

תפילות לשלום מדינת ישראל (נוסח ארץ ישראל)

The Leader says the following prayer:

אָבִינוּ שִׁבְשֻׁמִּים, צוֹר יִשְׂרָאֵל וְגוֹאֲלוֹ, בְּרַךְ אֶת מְדִינַת יִשְׂרָאֵל, רֵאשִׁית צְמִיחַת גְּאֻלָּתֵנוּ. הֲגֵן עָלֵינוּ בְּאַבְרַת חֶסֶדְךָ וּפְרַשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ, וּשְׁלַח אוֹרְךָ וְאֶמְתָּךְ לְרֵאשִׁיָּהּ, שְׂרִיָּה וְיוֹעֲצֵיהָ, וְתִקְנֵם בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ.

primary religious leader at that time was Jeremiah, who remained in Israel, striving in vain to avert the coming destruction of the Temple. He knew that the Jews in Babylon were critical to the continued existence of Judaism. Residing within hostile territory, they needed guidance. Upon this backdrop, Jeremiah wrote a famous letter, chronicled in chapter 29 of the Book of Jeremiah.

In verse 7, Jeremiah said, “Seek the peace of the city to which I have exiled you and pray for it to God; through its peace, you will have peace.” This was a clear mandate to pray for the welfare of the locality in which the Jews resided, as well as to making a positive contribution to its well-being. This was not a one-off occurrence. In fact, during the time of Ezra and Nehemiah, after the Jews had returned to the Land of Israel, they continued to pray for their foreign rulers (see Ezra 6:10). Does Jeremiah’s dictum apply to all societies?

To answer this, let us move forward several hundred years, towards the end of the Second era (70 CE) and the Roman hegemony. Rabbi Chanina was the deputy High Priest in the twilight days of the Second Temple. He witnessed the bitter internal Jewish disputes about fighting Roman rule, as well as the brutal consequences of the decision to take up arms and the mass destruction carried out by the victorious Romans. Despite the brutality of the Romans, Rabbi Chanina taught in Pirkei Avot (Ethics of the Fathers 3:2, see page 536 in the green Authorised Daily Prayer Book)

days to witness the fulfilment of the words of Your servants, the prophets: “For out of Zion shall go forth the Law and the word of the LORD from Jerusalem.” Heavenly Father: Remember the Israel Defence Forces, guardians of our Holy Land. Protect them from all distress and anguish, and send blessing and success to all the work of their hands. Grant peace in the Holy Land and everlasting happiness to all its inhabitants, so that Jacob shall again have peace and tranquillity, with none to make him afraid. Spread the tabernacle of Your peace over all the dwellers on earth. May this be Your will; and let us say: Amen.

PRAYERS FOR THE STATE OF ISRAEL (ISRAELI VERSION)

The Leader says the following prayer:

אָבִינוּ שִׁבְשֻׁמִּים Heavenly Father, Israel’s Rock and Redeemer, bless the State of Israel, the first flowering of our redemption. Shield it under the wings of Your loving-kindness and spread over it the Tabernacle of Your peace. Send Your light and truth to its leaders, ministers and counsellors, and direct them with good counsel before You.

to ‘pray for the welfare of the government, for if there was no fear of it, people would swallow each other alive.’ In this context, Rabbi Chanina’s affirmation of Jeremiah’s dictum is particularly striking. Better the rule of even a tyrannical government than a descent into anarchy.

Surprisingly, this prayer is not found in the Shulchan Aruch, the 16th century standard code of Jewish law. Perhaps even more surprisingly, the late British Chief Rabbi Dr Joseph Hertz noted that the earliest formalised version that we have of such a prayer approximating to our version, is from 11th century Worms, Germany.

Rabbi Hertz also explained that the standard British version of this prayer appears to have its roots in a text printed in 1658, brought over by Spanish Jews who had been living in Amsterdam. In 1895, the United Kingdom’s Chief Rabbinate modified the original prayer, forming the core of the text that we use today which ends with a universal message of peace for all. In 2014, Chief Rabbi Ephraim Mirvis expanded the prayer to include a request for the safety of Her Majesty’s Armed Forces.

THE PRAYER FOR THE WELFARE OF THE STATE OF ISRAEL AND ITS DEFENCE FORCES (UK VERSION)

Chief Rabbi Sir Israel Brodie (1895-1979) was installed into office in June 1948, shortly after the declaration of the State of Israel. In early 1949, as the Armistice

חִזַּק אֶת יְדֵי מְגַנֵּי אֶרֶץ קִדְשֵׁנוּ, וְהַנְחִילֵם אֱלֹהֵינוּ יְשׁוּעָה וְעֲטָרַת נִצְחוֹן תְּעַטְרֵם, וְנָתַתְּ שְׁלוֹם בְּאֶרֶץ וְשִׂמְחַת עוֹלָם לְיוֹשְׁבֵיהָ.

וְאֵת אֲחֵינוּ כָּל בֵּית יִשְׂרָאֵל, פְּקֹד נָא בְּכָל אֲרָצוֹת פְּזוּרֵינוּ, וְתוֹלִיכֵנוּ / בארץ ישראל: פְּזוּרֵיהֶם, וְתוֹלִיכֵם / מִהֲרָה קוֹמְמוֹת לְצִיּוֹן עִירְךָ וְלִירוּשָׁלַיִם מִשְׁפָּן שְׂמֹךְ, כַּפְתּוֹב בְּתוֹרַת מֹשֶׁה עַבְדְּךָ: אִם־יְהִיָּה נִדְחָךְ בְּקִצֵּה הַשָּׁמַיִם, מִשָּׁם יִקְבְּצֶךָ יְהוָה אֱלֹהֶיךָ וּמִשָּׁם יִקְחֶךָ: וְהֵבִיאֲךָ יְהוָה אֱלֹהֶיךָ אֶל־הָאָרֶץ אֲשֶׁר־יְרָשׁוּ אֲבֹתֶיךָ וִירוּשָׁתָהּ, וְהֵיטִבְךָ וְהִרְבֶּךָ מֵאֲבֹתֶיךָ: וּמִלִּי יְהוָה אֱלֹהֶיךָ אֶת־לִבְּךָ וְאֶת־לִבְּבָנֶיךָ, לְאַהֲבָה אֶת־יְהוָה אֱלֹהֶיךָ בְּכָל־לִבְּךָ וּבְכָל־נַפְשְׁךָ, לְמַעַן חַיֶּיךָ:

דברים ל

וְיַחַד לְבַבְנוּ לְאַהֲבָה וּלְיִרְאָה אֶת שְׂמֹךְ, וּלְשָׁמוֹר אֶת כָּל דְּבָרֵי תוֹרָתְךָ, וּשְׁלַח לָנוּ מִהֲרָה בֶּן דָּוִד מְשִׁיחַ צְדָקָךָ, לְפָדוֹת מַחְכֵי קֶץ יְשׁוּעָתְךָ.

וְהוֹפֵעַ בְּהַדָּר גָּאוֹן עֲנֶךָ עַל כָּל יוֹשְׁבֵי תֵבֵל אֲרֻצְךָ וַיֹּאמֶר כָּל אִשְׁרָיִם נְשָׂמָה בְּאִפּוֹ, יְהוָה אֱלֹהֵי יִשְׂרָאֵל מֶלֶךְ וּמְלֻכוֹתָו בְּכָל מְשָׁלָה, אָמֵן סְלָה.

agreements between Israel and its neighbours took shape, Chief Rabbi Brodie composed the Prayer for Israel which is recited each Shabbat in communities around the United Kingdom and further afield.

An enthusiastic Zionist, Chief Rabbi Brodie was president of British Mizrachi and a fluent Hebrew speaker who visited Israel often and consulted with leading rabbinic scholars there. In this prayer, he focussed on the successful application of the biblical themes of *mishpat* (justice) and *tzedaka* (right-



Strengthen the hands of the defenders of our Holy Land; grant them deliverance, our God, and crown them with the crown of victory. Grant peace in the land and everlasting joy to its inhabitants.

As for our brothers, the whole house of Israel, remember them in all the lands of our (*In Israel say: their*) dispersion, and swiftly lead us (*In Israel say: them*) upright to Zion Your city, and Jerusalem Your dwelling place, as is written in the Torah of Moses Your servant: “Even if you are scattered to the furthestmost lands under the heavens, from there the LORD your God will gather you and take you back. The LORD your God will bring you to the land your ancestors possessed and you will possess it; and He will make you more prosperous and numerous than your ancestors. Then the LORD your God will open up your heart and the heart of your descendants, to love the LORD your God with all your heart and with all your soul, that you may live.”

Deut. 30

Unite our hearts to love and revere Your name and observe all the words of Your Torah, and swiftly send us Your righteous anointed one of the house of David, to redeem those who long for Your salvation.

Appear in Your glorious majesty over all the dwellers on earth, and let all who breathe declare: The LORD God of Israel is King and His kingship has dominion over all. Amen, Selah.

eousness) which hark all the way back to Avraham (Abraham), as part of our petition for the State and its leaders. He also referenced Israel as a centre of Torah and a place of peace for all of its inhabitants.

Unlike the Israeli prayer for the State composed by the then Ashkenazi Chief Rabbi Dr Isaac Herzog and the Nobel Prize-winning novelist Shai Agnon, Chief Rabbi Brodie did not refer to Israel as *reishit tzemichat geulateinu*, ‘the beginning of the flowering of our redemption’. We can speculate as to why this was this case. Perhaps he did not want to include a phrase which some of his constituents might not have agreed with. He may also have been mindful of the political situation in the UK at the time and felt it best to focus on biblical themes which were shared by non-Jews in the UK, avoiding any prayers which might have been perceived as contentious politically or deleterious to the safety of the Jewish community in the UK at that time.

מי שברך לחיילי צה"ל (נוסח ארץ ישראל)

The Leader says the following prayer:

מי שברך אבותינו אברהם יצחק ויעקב הוא יברך את חילי צבא
ההגנה לישראל ואנשי כחות הבטחון, העומדים על משמר ארצנו
וערי אלהינו, מגבול הלבנון ועד מדבר מצרים ומן הים הגדול עד
לבוא הערבה ובכל מקום שהם, ביבשה, באויר ובמים. יתן יהוה
את אויבינו הקמים עלינו נגפים לפניהם. הקדוש ברוך הוא ישמר
ויציל את חילינו מפל צרה וצוקה ומכל נגע ומחלה, וישלח ברכה
והצלחה בכל מעשי ידיהם. ידבר שונאינו תחתיהם ויעטרם בכתר
ישועה ובעטרת נצחון. ויקים בהם הכתוב: כי יהוה אלהיכם ההלך
עמכם להלחם לכם עם אויביכם להושיע אתכם: ונאמר אמן.

דברים כ

מי שברך לשבויים

If Israeli soldiers or civilians are being held in captivity, the Leader says the following:

מי שברך אבותינו אברהם יצחק ויעקב, יוסף משה ואהרן, דוד
ושלמה, הוא יברך וישמר וינצור את נעדרי צבא ההגנה לישראל
ושבוי, ואת כל אחינו הנתונים בצרה ובשביה, בעבור שכל הקהל
הקדוש הזה מתפלל בעבורם. הקדוש ברוך הוא ימלא רחמים
עליהם, ויוציאם מחשך וצלמות, ומוסרותיהם ינתק, וממצוקותיהם
יושיעם, וישיבם מהרה לחיק משפחותיהם. יודו ליהוה חסדו
ונפלאותיו לבני אדם: ויקים בהם מקרא שכתוב: ופדויי יהוה
ישבון, ובאו ציון ברנה, ושמחת עולם על-ראשם, ששון ושמחה
ישגו, ונסו יגון ואנחה: ונאמר אמן.

תהלים ק

ישעיהו לה

*In some communities, all recite the following in unison
on Yom HaAtzma'ut and Yom Yerushalayim.*

מי שעשה נסים לאבותינו, וגאל אותם מעבדות לחרות, הוא
יגאל אותנו בקרוב, ויקבץ נדחינו מארבע בנפות הארץ, חברים
כל ישראל, ונאמר אמן.

PRAYER FOR ISRAEL'S DEFENCE FORCES (ISRAELI VERSION)

The Leader says the following prayer:

May He who blessed our ancestors, Abraham, Isaac and Jacob,
bless the members of Israel's Defence Forces and its security services who
stand guard over our land and the cities of our God from the Lebanese
border to the Egyptian desert, from the Mediterranean sea to the
approach of the Aravah, and wherever else they are, on land, in air and at
sea. May the LORD make the enemies who rise against us be struck down
before them. May the Holy One, blessed be He, protect and deliver them
from all trouble and distress, affliction and illness, and send blessing and
success to all the work of their hands. May He subdue our enemies under
them and crown them with deliverance and victory. And may there be
fulfilled in them the verse, "It is the LORD your God who goes with you to
fight for you against your enemies, to deliver you." And let us say: Amen.

Deut. 20

PRAYER FOR THOSE BEING HELD IN CAPTIVITY

If Israeli soldiers or civilians are being held in captivity, the Leader says the following:

May He who blessed our ancestors, Abraham, Isaac and Jacob,
Joseph, Moses and Aaron, David and Solomon, bless, protect and guard
the members of Israel's Defence Forces missing in action or held captive,
and other captives among our brethren, the whole house of Israel, who
are in distress or captivity, as we, the members of this holy congregation,
pray on their behalf. May the Holy One, blessed be He, have compassion
on them and bring them out from darkness and the shadow of death; may
He break their bonds, deliver them from their distress, and bring them
swiftly back to their families' embrace. Give thanks to the LORD for His
loving-kindness and for the wonders He does for the children of men;
and may there be fulfilled in them the verse: "Those redeemed by the
LORD will return; they will enter Zion with singing, and everlasting joy
will crown their heads. Gladness and joy will overtake them, and sorrow
and sighing will flee away." And let us say: Amen.

Ps. 107

Is. 35

*In some communities, all recite the following in unison
on Yom HaAtzma'ut and Yom Yerushalayim.*

May He who performed miracles for our ancestors and redeemed
them from slavery to freedom, redeem us soon, and gather in our dispersed
people from the four quarters of the earth, so that all Israel may be united
in friendship, and let us say: Amen.

מְזֵהִירִים, אֶת נְשִׁמוֹת הַקְּדוֹשִׁים שְׁנִלְחָמוּ בְּכָל מַעֲרֻכֹת יִשְׂרָאֵל, בְּמַחְתָּרֵת וּבִצְבָא הַהֲגָנָה לְיִשְׂרָאֵל, וְשִׁנְפְּלוּ בְּמִלְחַמְתָּם, וְאֶת נְשִׁמוֹת הַקְּדוֹשִׁים שְׁנִרְצְחוּ בְּפִגּוּעֵי טְרוֹר וּמְסֻרוֹ נַפְשָׁם עַל קְדוּשַׁת הַשָּׁמַיִם, הָעַם וְהָאָרֶץ, בְּעֵבוֹר שְׂאֵנוּ מִתְּפִלָּה לְעָלוּי נְשִׁמוֹתֵיהֶם. לָכֵן, בְּעַל הַרְחָמִים יִסְתַּיֵּרם בְּסִתְרֵי כְּנָפָיו לְעוֹלָמִים,

right away to our office, which at that time was still in Ramat Gan where Ben-Gurion had his headquarters during the War of Independence. He arrived, and the technician operated the broadcasting equipment while he read the order. It was a surprise for everyone, but that's how the date of Memorial Day for Israel's Fallen Soldiers was announced.

The following morning I went to see the Chief of Staff. I asked him to notify the person in charge of the sirens to sound the "all clear" siren and to issue a notice that the siren was in honour of our fallen. That was the first time we held Memorial Day ceremonies – in 1949, on the day before Independence Day, and that is the story of how Memorial Day was connected to Independence Day, and the reason for the sounding of the siren on Memorial Day.

At that time I felt it was justified. To me, it was just like what we do on Simchat Torah (which is combined with Shemini Atzeret in Israel) – first we dance and rejoice, and then stop all at once and say Yizkor in memory of those who are no longer with us. I thought that just as we can shift between mourning and joy and connect them to one another on Simchat Torah, we should be able to do the same with Memorial Day and Independence Day. At that time, I had no idea that this format would become permanent, as part of the official Israeli calendar. (*Rabbi Shlomo Goren, With Might and Strength, p.305-307*)

Rabbi Goren, in his capacity as Chief Rabbi of the Israel Defence Forces, describes the burials of soldiers and civilians who died fighting for and defending Jerusalem during the bitter siege of the 1948 War of Independence.

IDF soldier, Jerusalem 1948

The funeral for those who fell in combat trying to break through the siege of Jerusalem – the brave fighters whose remains we had collected from the hillsides and the ravines, in the Latrun area and the Arab village of Yalu and all along the road from Shaar HaGai towards Jerusalem – was attended by tens of thousands from all over the country. We



heaven, to the souls of the holy ones who fought in any of Israel's battles, in clandestine operations, and in Israel's Defence Forces; who fell in battle, in terrorist atrocities, and who sacrificed their lives for the consecration of God's name, for the people and the land, and for this we pray for the ascent of their souls. Therefore, Master of compassion, shelter them in the shadow of Your wings forever, and bind their souls in the bond of everlasting life. The



set the date for the funeral for Tel Hai Day, Adar 11 5710, 28 February 1950. This day symbolised the continuation of Jewish heroism since the First Aliya to Eretz Yisrael, from the battles at Tel Hai to those very days of the War of Independence. A single long chain of heroism and self-sacrifice stretches throughout our history. Adar 11 was also the first anniversary of the conquest of Eilat, which had taken place on Adar 11, 1949 (5709). Those siege breakers symbolised the greatest dedication to the defence of Jerusalem.

A convoy which broke the siege and entered Jerusalem

The fact that life continued on in Jerusalem and the city did not surrender was only thanks to the courage of the siege breakers who devoted their lives to bringing supplies, weapons, and ammunition to Jerusalem. Without them, who knows if Jerusalem would have remained in our hands, and what would have happened, God forbid, to the hundred thousand Jews who lived there throughout the siege?

It is no secret that the commanders in the national headquarters in Tel Aviv feared that Jerusalem was lost and would have to surrender. I have already mentioned that all the Zionist leaders in Jerusalem, including the religious Zionist leaders – whose loyalty and devotion to the holy city of Jerusalem was unquestionable – had signed a petition to the UN demanding the halting of the war and the transfer of control over Jerusalem to an international body because they feared the city would not be able to withstand the Arab assaults.

On the last day of the fighting before the first truce, immediately after Shavuot in 1948, there remained just one sack of flour in the entire city. Then the truce and the ceasefire were declared and the road was opened, and food and other supplies were brought to Jerusalem.



Rationed water being distributed in Jerusalem

וַיִּצְרֹר בְּצִרּוֹר הַחַיִּים אֶת נַשְׁמוֹתֵיהֶם, יְהוּה הוּא נִחַלְתָּם, בְּגִן
 עֵדֶן תִּהְיֶה מְנוּחָתָם, וַיִּנּוּחוּ בְּשָׁלוֹם עַל מַשְׁפְּבוֹתֵיהֶם וַתַּעֲמְדוּ
 לְכָל יִשְׂרָאֵל זְכוֹתָם, וַיַּעֲמְדוּ לְגוֹרְלָם לְקִץ הַיָּמִין, וְנֹאמַר אָמֵן.

Central
Jerusalem
1948

The residents of Jerusalem have a special place in their hearts for the siege breakers and feel deep gratitude towards them. For this reason, we held a large, official state funeral that was attended by most of the cabinet ministers, the chief of staff, and members of the general staff. (*Rabbi Shlomo Goren, With Might and Strength, p.271-272*)



We close this section of this Machzor with the story of an unassuming, outstanding rabbinic scholar and a Nobel Prize-winning professor. They both display a greatness of the human spirit which, even more remarkably given the tragedies they experienced, demonstrates the incredible hope for a better future which is part of both Judaism and the State of Israel, a powerful message for the days this machzor commemorates.

a singular (brilliant) insight which he shared with his fellow students was later repeated to the visiting Rav Chaim Ozer Grodzinski^{*}, who invited the young student to repeat this same insight the following day in his office in Vilna. Unbeknownst to Rav Gustman, the insight clinched an argument in a complex case that had been debated among the judges in Rav Chaim Ozer's court – and allowed a woman to remarry.

One of the judges adjudicating the case in question, Rabbi Meir Bassin, made inquiries about this young man, and soon a marriage was arranged with his daughter Sarah. When Rabbi Bassin passed away before the wedding, Rabbi Gustman was

THE RABBI AND THE PROFESSOR

Many years ago when I was a young yeshiva student I had the opportunity to study with one of the great rabbis of the previous generation. His name was Rav Yisrael Zeev Gustman and he was one of the rabbinic sages of the 20th century. He was certainly the greatest “unknown” rabbi, as he fastidiously avoided the limelight.

His meteoric rise to the exalted position of religious judge in the Rabbinical Court of Vilna at the age of 20 was the stuff of legend – but, nonetheless, fact. Many years later, I heard Rav Gustman's own modest version of the events leading to this appointment: a

* A brilliant rabbinic scholar, leader and rabbi of Vilna (1863-1940).

LORD is their heritage; may the Garden of Eden be their resting place, may they rest in peace, may their merit stand for all Israel, and may they receive their reward at the End of Days, and let us say: Amen.

tapped to take his place as rabbi of Shnipishok and to take his seat on the court. Rav Gustman claimed that he was simply “in the right place at the right time”.

During the war, Vilna was obliterated but Rav Gustman escaped. He hid among corpses, in forests and in caves for many long months. According to his own account he faced death over 100 times but somehow survived.

For me, Rav Gustman was the living link to the Jewish world destroyed by the Nazis. I never had to wonder what a Rav in Vilna before the war looked like, for I had seen Rav Gustman, 35 years after the war. He headed a small yeshiva in the Rechavia section of Jerusalem, where he taught every day. But on Thursdays at noon, the study hall would fill to capacity: Rabbis, intellectuals, religious court judges, a Supreme Court justice and various professors would join – all who sought a high level *Talmud shiur* that offered a taste of what had once been. When Rav Gustman gave a *shiur*, Vilna was once again alive and vibrant.

One of the regular participants was a professor at the Hebrew University, Robert J (Yisrael) Aumann. Once a promising yeshiva student, he had decided to pursue a career in academia, but made his weekly participation in Rav Gustman's *shiur* part of his schedule.

In 1982, Israel was at war. Among those called to duty was a reserve soldier, who made his living as a high school teacher: Shlomo Aumann, Professor Aumann's son. On the eve of the 19th of Sivan, in particularly fierce combat, Shlomo fell in battle.

Rav Gustman mobilised his yeshiva: all of his students joined him in performing the mitzva of burying the dead. At the cemetery, Rav Gustman was agitated. He surveyed the rows of graves of the young men, soldiers who died defending the Land. On the way back from the cemetery, Rav Gustman turned to a passenger in the car and said, “They are all holy. Every single one of them.” He then turned to the driver and said, “Take me to Professor Aumann's home.”

The family had just returned from the cemetery and would now begin the week of *shiva* – mourning. (Shlomo was married and had one child. His widow, Shlomit, gave birth to their second daughter shortly after he was killed.)

Rav Gustman entered and sat next to Professor Aumann, who said: “Rabbi, I so appreciate your coming to the cemetery, but now is time for you to return to your Yeshiva.” Rav Gustman responded and said, “I am sure that you don't know this, but I had a son named Meir. He was a beautiful child. He was taken from my arms and executed in front of me by the Nazis. I later bartered my child's shoes so that we would have food, but I was never able to eat the food – I gave it away to others.

הלל

On the Hallel, יום ירושלים and יום העצמאות is recited. Some communities include the ברכות at the start and end of הלל, whilst others do not, reflecting the differing views of rabbinic authorities on this question. Each community should follow the instructions of its rabbi.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְקַרְאֵךְ אֶת הַהֵלֵל.

תהלים קיג הללויה, הללו עבדי יהוה, הללו את שם יהוה: יהי שם יהוה מְבֻרָךְ, מֵעַתָּה וְעַד־עוֹלָם: מִמְזֶרַח־שֶׁמֶשׁ עַד־מְבֹאוֹ, מִהַלֵּל שֵׁם יְהוָה: דָּם עַל־כָּל־גּוֹיִם יְהוָה, עַל הַשָּׁמַיִם כְּבוֹדוֹ: מִי־פִיהוּהוּ אֱלֹהֵינוּ, הַמְגַבִּיהִי לַשָּׁבַת: הַמְשִׁפִּילִי לְרֵאוֹת, בְּשָׁמַיִם וּבָאָרֶץ: מִקִּימִי מֵעַפְרֵי דָל, מֵאֲשַׁפֵּת יָדַיִם אֲבִיוֹן: לְהוֹשִׁיבֵי עַם־נְדִיבִים,

The Bnei Akiva Yom Ha-Atzma'ut service at Finchley Synagogue, London

HALLEL
(Commentaries by Rabbi Jonathan Sacks)
Psalms 113–118 – known as the Egyptian Hallel because of the reference in the second paragraph to the exodus from Egypt – are among the earliest prayers written to be recited in the Temple on days of national celebration. They were sung as accompaniment to the Paschal sacrifice, and early rabbinic sources suggest that they were said on the pilgrimage festivals: Pesach, Shavuot and Sukkot.



By the Talmudic era, a shortened form (known as “Half Hallel”) was in use for Rosh Chodesh and the last six days of Pesach. The Full Hallel was not said on Rosh Chodesh, because it is not a full festival, and on the last days of Pesach because (a) the main event of the exodus took place on the first day, and (b) the miracle of the seventh day, the division of the Reed Sea, involved suffering for the Egyptians. According to the Talmud (*Megilla* 10b; *Sanhedrin* 39b), when the angels wished to sing the *Song at the Sea*, God refused, saying: “Shall you sing a song while My creatures are drowning in the sea?”

Hallel is a choral symphony of faith in the presence of God in history. The sages said that the prophets “enacted that the Israelites should recite it at every epoch and

Hallel

On Yom HaAtzma'ut and Yom Yerushalayim, Hallel is recited. Some communities include the berachot at the start and end of Hallel, whilst others do not, reflecting the differing views of rabbinic authorities on this question. Each community should follow the instructions of its rabbi.

(ברוך Blessed are You, LORD our God, King of the Universe, who has made us holy through His commandments and has commanded us to recite the Hallel).

Halleluya! Servants of the LORD, give praise; praise the name of the LORD. Blessed be the name of the LORD now and for evermore. From the rising of the sun to its setting, may the LORD's name be praised. High is the LORD above all nations; His glory is above the heavens. Who is like the LORD our God, who sits enthroned so high, yet turns so low to see the heavens and the earth? ▶ He raises the poor from the dust and the needy from the refuse heap, giving them a place alongside princes, the princes

at every trouble – may it not come to them! – and when they are redeemed, they recite it in thanks for their delivery” (*Pesachim* 117a). That is why we say it on Yom HaAtzma'ut and Yom Yerushalayim, the two most transformative events of modern Jewish history, in the faith that it is not human beings alone who shape the destiny of our people, but God working in and through His children.

Because of its association with history, Hallel is not said on Rosh HaShana or Yom Kippur, days dedicated less to national remembrance than to judgement, repentance and forgiveness.

TEHILLIM 113

He raises the poor from the dust

A verse reminiscent of Hannah's prayer after the birth of her child (1 Sam. 2:8). The religions of the ancient world were deeply conservative, designed to vindicate and perpetuate hierarchies of power. Judaism, believing that human dignity is the prerogative of everyone, was an ongoing protest against such inequalities. God's greatness is evident in the fact that He can lift the poor and the needy to a place of honour alongside princes.

One day, and for days thereafter in the Kovno Ghetto during World War Two, the

עַם נְדִיבֵי עַמּוֹ: מוֹשִׁיבֵי עֶקְרַת הַבַּיִת, אִם־הַבְּנִים שְׂמִיחָה, הַלְלוּ־הָ:

תהלים קיד בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם, בֵּית יַעֲקֹב מֵעַם לְעוֹ: הִיְתָה יְהוּדָה לְקָדְשׁוֹ, וְיִשְׂרָאֵל מִמְּשֻׁלוֹתָיו: הֵם רָאָה וַיָּנָס, הַיַּרְדֵּן יָסַב לְאַחֹר: הַהָרִים רָקְדוּ כְּאֵילִים, גְּבְעוֹת כְּבְנֵי־צֹאן: < מִה־לָּךְ הֵיָם בִּי תָנוּס, הַיַּרְדֵּן תִּסַּב לְאַחֹר: הַהָרִים תִּרְקְדוּ כְּאֵילִים, גְּבְעוֹת כְּבְנֵי־צֹאן: מִלִּפְנֵי אֲדוֹן חוֹלֵי אֶרֶץ, מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב: הַהֶפְכִי הַצּוּר אֲגַם־מַיִם, חֲלָמִישׁ לִמְעֵינוֹ־מַיִם:

תהלים קטו לֹא לָנוּ יְהוָה לֹא לָנוּ, כִּי־לְשִׁמְךָ תֵּן כְּבוֹד, עַל־חֲסֹדְךָ עַל־אֲמִתְךָ: לָמָּה יֹאמְרוּ הַגּוֹיִם אֵי־הֵנָּה אֱלֹהֵיהֶם: וְאֵלֵהֵינוּ בְּשִׁמְיִם, כֹּל אֲשֶׁר־חָפֵץ עָשָׂה: עֲצִיבֵיהֶם כֶּסֶף וְזָהָב, מַעֲשֵׂה יָדֵי אָדָם: פֶּה־לָהֶם וְלֹא יִדְבְּרוּ, עֵינַיִם לָהֶם וְלֹא יִרְאוּ: אֲזָנַיִם לָהֶם וְלֹא יִשְׁמָעוּ, אֵף לָהֶם וְלֹא יִרְחֹזוּ: יְדֵיהֶם וְלֹא יִמְשֹׁחוּ, רַגְלֵיהֶם וְלֹא יִהְלְכוּ, לֹא־יִהְיוּ בְּגֵרוֹנִם: כְּמוֹהֶם יִהְיוּ עֹשִׂיהֶם. כֹּל אֲשֶׁר־בִּטָּח

chazan Rabbi Avraham Yosef led the prayers. When he got to the blessing of *shelo asani aved*, praising God for not having made him a slave, he cried aloud to God in a bitter voice:

“How can I recite this blessing to You when we are imprisoned in this way? How can I, a slave, recite the blessing of a free man, when death hangs over me, when I have no bread to eat? How can I recite the blessing ‘who did not make me a slave’? I would be making fun of God were I to say it! My mouth and my heart would not be in accord.”

Rabbi Ephraim Oshry (1914-2003), who served heroically as a rabbi in that Ghetto, replied that the blessing is a reference to the fact that in some circumstances, a slave would not permitted to do *mitzvot*; that is why one thanks God, for the opportunity to do more *mitzvot* than others may be obligated to do. The blessing is not about physical slavery at all but about spirituality.

“Heaven forbid that one should stop saying this blessing! Let us be reminded and

of His people. He makes the woman in a childless house a happy mother of children. Halleluya!

Ps. 114 **בְּצֵאת** When Israel came out of Egypt, the house of Jacob from a people of foreign tongue, Judah became His sanctuary, Israel His dominion. The sea saw and fled; the Jordan turned back. The mountains skipped like rams, the hills like lambs. ▶ **Why was it, sea, that you fled?** Jordan, why did you turn back? Why, mountains, did you skip like rams, and you, hills, like lambs? It was at the presence of the LORD, Creator of the earth, at the presence of the God of Jacob, who turned the rock into a pool of water, flint into a flowing spring.

Ps. 115 **לֹא לָנוּ** Not to us, LORD, not to us, but to Your name give glory, for Your love, for Your faithfulness. Why should the nations say, “Where now is their God?” Our God is in heaven; whatever He wills He does. Their idols are silver and gold, made by human hands. They have mouths but cannot speak; eyes but cannot see. They have ears but cannot hear; noses but cannot smell. They have hands but cannot feel; feet but cannot walk. No sound comes from their throat. Those who make them become like them; so will all who trust in

let the enemy see that despite the fact that they work us like slaves, we are still free, free to do *mitzvot*, and free to serve our Creator.” (Adapted extract from *Responsa Mi Ma'amakim III:6* by Rabbi Ephraim Oshry, cited by Rabbi Dr Jay Goldmintz, *The Koren Ani Tefilla Weekday Siddur*, p.26)

TEHILLIM 114

When Israel came out of Egypt

A lyrical account of how nature itself trembled and rejoiced at the exodus, when the supreme Power intervened to rescue the powerless.

TEHILLIM 115

Those who make them become like them

Worshipping impersonal objects or forces eventually dehumanises a culture and those who are part of it. Whether what



Sa'ar Waterfall, Golan Heights

בָּהֶם: **יִשְׂרָאֵל בָּטַח בַּיהוָה, עֲזָרָם וּמִגָּנָם הוּא: בֵּית אַהֲרֹן
בָּטַחוּ בַיהוָה, עֲזָרָם וּמִגָּנָם הוּא: יְרֵאֵי יְהוָה בָּטַחוּ בַיהוָה,
עֲזָרָם וּמִגָּנָם הוּא:**

יהוה זכרנו יברך, יברך את־בית ישראל, יברך את־בית אהרן: תהלים קטו
יְבָרֵךְ יִרְאֵי יְהוָה, הַקְּטָנִים עִם־הַגְּדֹלִים: יִסֹּף יְהוָה עֲלֵיכֶם,
עֲלֵיכֶם וְעַל־בְּנֵיכֶם: בְּרוּכִים אַתֶּם לַיהוָה, עֲשֵׂה שְׂמִים וְאַרְצֵךְ:
יְהוָה הַשְׂמַיִם וְהָאָרֶץ נָתַן לְבְנֵי־אָדָם: לֹא הַמֵּתִים
יְהַלְלוּ־יָהּ, וְלֹא כָל־יֹרְדֵי דוּמָה: וְאַנְחָנוּ נִבְרָךְ יְהוָה, מֵעַתָּה וְעַד־
עוֹלָם, הַלְלוּיָהּ:

אהבתי, כי־ישמע יהוה, את־קולי תחנוני: תהלים קטו
אֶהְבֵּתִי, כִּי־יִשְׁמַע יְהוָה, אֶת־קוֹלִי תַחֲנוּנָי: כִּי־הִטָּה אָזְנוֹ לִי,
וּבִימֵי אֶקְרָא: אֶפְפוּנֵי חַבְלֵי־מוֹת, וּמַעְרֵי שְׂאוֹל מֵצְאוּנֵי, צָרָה
וַיִּגְזֹן אֶמְצָא: וּבִשְׁם־יְהוָה אֶקְרָא, אָנָּה יְהוָה מִלְּטָה נַפְשִׁי: חֲנוּן
יְהוָה וְצַדִּיק, וְאֱלֹהֵינוּ מְרַחֵם: שִׁמְרֵ פִתְאִים יְהוָה, דַּלּוֹתַי וְלִי

is worshipped is an icon, a ruler, a race or a political ideology, the final outcome is the sacrifice of human lives on the altar of high, yet imperfect, ideals. Idolatry is the worship of the part instead of the whole, one aspect of the universe in place of the Creator of all who transcends all.

You who fear the LORD

This may refer to converts to Judaism (Rashi), or God-fearers among the nations (Ibn Ezra).

But the earth He has given over to mankind

“Given over” rather than “given”: placed in the guardianship of mankind. We do not own the earth; we hold it in trust from God and there are conditions to that trust, namely that we respect the earth’s integrity and the dignity of the human person; in short, that we honour God’s laws.

TEHILLIM 116

Jerusalem has been preserved and shall be preserved. Jerusalem, the hearth of pure

them. ▶ Israel, trust in the LORD – He is their Help and their Shield. House of Aaron, trust in the LORD – He is their Help and their Shield. **You who fear the Lord**, trust in the LORD – He is their Help and their Shield.

The LORD remembers us and will bless us. He will bless Ps. 115
the house of Israel. He will bless the house of Aaron. He will bless those who fear the LORD, small and great alike. May the LORD give you increase: you and your children. May you be blessed by the LORD, Maker of heaven and earth. ▶ The heavens are the LORD’s, but the earth He has given over to mankind. It is not the dead who praise the LORD, nor those who go down to the silent grave. But we will bless the LORD, now and for ever. Halleluya!

I love the Lord, for He hears my voice, my pleas. He turns His Ps. 116
ear to me whenever I call. The bonds of death encompassed me, the anguish of the grave came upon me, I was overcome by trouble and sorrow. Then I called on the name of the LORD: “LORD, I pray, save my life.” Gracious is the LORD, and righteous; our God is full of compassion. The LORD protects the simple hearted. When I was brought low,

religion, the home of prophecy, the sacred fountain of the word of God, has remained the very emblem of the deathlessness of the spirit. A score of conquerors have held it as their choicest prize; and more than a dozen times it has been utterly destroyed. The Babylonians burnt it, and deported its population; the Romans slew a million of its inhabitants, razed it to the ground, passed the ploughshare over it, and strewed its furrows with salt; Hadrian banished its very name from the lips of men, changed it to “Aelia Capitolina”, and prohibited any Jew from entering its precincts on pain of death. Persians and Arabs, Barbarians and Crusaders and Turks, took it and retook it, ravaged it and burnt it; and yet, marvellous to relate, it ever rises from its ashes to renewed life and glory. It is the Eternal City of the Eternal People (Chief Rabbi Dr J. H. Hertz, commentary to the Prayer Book, p. 223)

I love the LORD

This and the next paragraph form a single psalm. The psalmist turns from the collective to the individual. God has saved him from crisis and he gives public voice to his thanks. This prayer was included in Hallel because it spoke to the many among

יְהוֹשִׁיעַ: שׁוּבֵי נַפְשֵׁי לְמִנוּחֵיכִי, בִּי־יְהוָה גָּמַל עָלַיְכִי: כִּי חִלַּצְתָּ
נַפְשִׁי מִמּוֹת, אֶת־עֵינַי מִן־דְּמָעָה, אֶת־רַגְלִי מִדָּחִי: - אֶת־הַלֵּךְ
לִפְנֵי יְהוָה, בְּאַרְצוֹת הַחַיִּים: הֵאֲמַנְתִּי כִּי אֲדַבֵּר, אֲנִי עָנִיתִי
מֵאֵד: אֲנִי אָמַרְתִּי בְחַפְזִי, כָּל־הָאָדָם כֹּזֵב:

תהלים קטו **מִה־אָשִׁיב לַיהוָה, כָּל־תְּגִמּוּלוֹהִי עָלַי: בּוֹס־יְשׁוּעוֹת אֲשָׂא,**
וּבְשֵׁם יְהוָה אֶקְרָא: נְדָרַי לַיהוָה אֲשַׁלֵּם, נִגְדָה־נָּא לְכָל־עַמּוֹ:
יָקָר בְּעֵינַי יְהוָה, הַמּוֹתָה לַחֲסִידָיו: אָנָּה יְהוָה כִּי־אֲנִי עַבְדְּךָ,
אֲנִי־עַבְדְּךָ בִּן־אֲמָתְךָ, פִּתְחַת לְמוֹסְרֵי: - לְךָ־אֲזַבֵּחַ זֶבַח תּוֹדָה,
וּבְשֵׁם יְהוָה אֶקְרָא: נְדָרַי לַיהוָה אֲשַׁלֵּם, נִגְדָה־נָּא לְכָל־עַמּוֹ:
בְּחַצְרוֹת בַּיִת יְהוָה, בְּתוֹכֵי יְרוּשָׁלַם, הֲלֹלֶיהָ:

תהלים קיז **הֲלֹל וְאֶת־יְהוָה כָּל־גּוֹיִם, שִׁבְחוּהוּ כָּל־הָאֲמִים:**
כִּי גָבַר עָלֵינוּ חֲסֵדוֹ, וְאֲמַת־יְהוָה לְעוֹלָם
הֲלֹלֶיהָ:

the pilgrims to Jerusalem who had vowed to bring thanksgiving-offerings, as is clear from the next paragraph. The juxtaposition of the individual and the collective is a significant feature of biblical texts generally. The Hebrew prophets and poets never saw the nation as an abstraction and the people an amorphous mass. The individual never loses his or her significance even in the presence of vast gatherings. *Even when I said rashly, "All men are liars"*: the commentators relate this to King David who, when forced to flee from Saul, felt betrayed by everyone. Alternatively: "Even when I was fleeing for my life, I knew that those [who preached despair] were false" (Radak).

How can I repay? A rhetorical question
We can never repay God's kindnesses to us. All that we have is His. The very fact that we exist is due to His creative love. All we can do is express our thanks.

I will lift the cup of salvation
A reference to the wine-libation accompanying a thanksgiving-offering (Rashi). Alternatively, I will hold a feast of thanksgiving at which I will raise a glass of wine

He saved me. My soul, be at peace once more, for the LORD has been good to you. For You have rescued me from death, my eyes from weeping, my feet from stumbling. ▶ I shall walk in the presence of the LORD in the land of the living. I had faith, even when I said, "I am greatly afflicted," even when I said rashly, "All men are liars."

מִה־אָשִׁיב How can I repay the LORD for all His goodness to me? *Ps. 116*
I will lift the cup of salvation and call on the name of the LORD. I will fulfil my vows to the LORD in the presence of all His people. Grievous in the LORD's sight is the death of His devoted ones. Truly, LORD, I am Your servant; I am Your servant, **the son of Your maidservant**. You set me free from my chains. ▶ To You I shall bring a thanksgiving-offering and call on the LORD by name. I will fulfil my vows to the LORD in the presence of all His people, in the courts of the House of the LORD, in your midst, Jerusalem. Halleluya.

הֲלֹל Praise the Lord, all nations; acclaim Him, all you peoples; *Ps. 117*
for His loving-kindness to us is strong,
and the LORD's faithfulness is everlasting.
Halleluya.

in thanks to God. *Grievous in the Lord's sight is the death of His devoted ones*: this is Rashi's understanding of the text; others translate it as "Precious in the LORD's sight." God does not wish His devoted ones to die. As the previous two paragraphs have made clear, God is the God of life; only idolatrous cultures worship death.

The son of Your maidservant:
Serving You comes naturally because my mother did likewise (Radak). A father teaches us "the discipline of thought as well as the discipline of action"; a mother teaches us the "living experience" of the commandments, their "flavour, scent and warmth." From her we learn "to feel the presence of the Almighty." "The fathers knew much about the Shabbat; the mothers lived the Shabbat, experienced her presence, and perceived her beauty and splendour" (Rabbi Joseph Soloveitchik).

TEHILLIM 117
Praise the LORD, all nations
The shortest of all the psalms, a mere two verses. The psalmist speaks of the universal

The following verses are chanted by the שליח ציבור.
 At the end of each verse, the קהל responds: הודו ליהוה פייטוב, כי לעולם חסדו.

תהלים קיח

הודו ליהוה פייטוב כי לעולם חסדו:
 ואמרנא ישדאל כי לעולם חסדו:
 ואמרונא ביתאהרן כי לעולם חסדו:
 ואמרונא ידאי יהוה כי לעולם חסדו:

מנהמצר קראתי יה, ענני במרחב יה: יהוה לי לא אירא, מה יעשה לי אדם: יהוה לי בעזרי, ואני אראה בשנאי: טוב לחסות ביהוה, מבטח באדם: טוב לחסות ביהוה, מבטח בנדיבים: בלגזים סבבוני, בשם יהוה כי אמילם: סבוני גם סבבוני, בשם יהוה כי אמילם: סבוני כדבדים, דעכו באש קוצים, בשם יהוה כי אמילם: דחה דחיתני לנפל, ויהוה עזרני: עזי וזמרת יה,

significance of Israel's history. It is not Israel alone, but all the nations, who will see in the story of this people, something beyond mere history. "The Jew is the emblem of eternity. He who neither slaughter nor torture of thousands of years could destroy, he who neither fire nor sword nor inquisition was able to wipe off the face of the earth, he who was the first to produce the oracles of God, who has been for so long the guardian of prophecy and transmitted it to the rest of the world – such a nation cannot be destroyed. The Jew is everlasting as eternity itself" (Tolstoy).

TEHILLIM 118

Thank the LORD for He is good

This verse was first recited by King David when he brought the Ark to Jerusalem (1 Chr. 16:34).

In my distress... set me free

The terms mean, respectively, "straits, confined space" and "broad space, expanse." The psalmist writes that he felt hemmed in by enemies; his eventual victory brings a sense of spaciousness and freedom.

The LORD is my strength and my song

A quotation from Shirat HaYam (Ex. 15:2); it also appears in Isaiah 12:2.

The following verses are chanted by the Leader.
 At the end of each verse, the congregation responds, "Thank the LORD for He is good; His loving-kindness is for ever."

הודו Thank the Lord for He is good; His loving-kindness is for ever. Ps. 118
 Let Israel say His loving-kindness is for ever.
 Let the house of Aaron say His loving-kindness is for ever.
 Let those who fear the LORD say His loving-kindness is for ever.

מנהמצר In my distress I called on the LORD. The LORD answered me and set me free. The LORD is with me; I will not be afraid. What can man do to me? The LORD is with me. He is my Helper. I will see the downfall of my enemies. It is better to take refuge in the LORD than to trust in man. It is better to take refuge in the LORD than to trust in princes. The nations all surrounded me, but in the LORD's name I drove them off. They surrounded me on every side, but in the LORD's name I drove them off. They surrounded me like bees, they attacked me as fire attacks brushwood, but in the LORD's name I drove them off. They thrust so hard against me, I nearly fell, but the LORD came to my help. The Lord is my strength and my song;

In 1988, Rabbi Yisrael Meir Lau was asked to lead the first March of the Living. In these recollections, he reflects on the links between the days commemorated in this Machzor and quotes Psalm 118, part of Hallel.

All together, we numbered about a thousand people, all wearing blue and white – youngsters, adults, and elderly Holocaust survivors, including Yechiel Reichman of Montevideo, a witness at the Demjanjuk trial, and Chaim Basok, a partisan and fighter in the Vilna ghetto.

In one row, I saw a young man wrapped in his tallis, and as he came closer, I saw that it was yellowed with age. I signalled for him to approach, and asked for his name and hometown. "I'm Mendel Kaplan, from Cape Town, South Africa," he answered. Later he became chairman of the World Jewish Congress. I asked why he had wrapped himself in that tallis. "My father was born in Lithuania," he replied, "not far from here. My father left me with nothing but this tallis and his tefillin. He told me, 'No matter where you go, don't forget that you're a Jew.' This is not the proper time of day to lay tefillin, but I feel an obligation to my father to wrap myself in his tallis in this awful place. I have the feeling that my father is proud, that he knows that with this tallis, I am demonstrating the continuity of Jewish existence."

We arrived in Auschwitz on Yom HaShoah (Holocaust Remembrance Day), 27 –Nisan 5748 (April 14, 1988). Snow was falling. Just as we heard the blast of the shofar

וַיְהִי־לִי לַיְשׁוּעָה: קוֹל רְנָה וַיְשׁוּעָה בְּאֶהְלִי צְדִיקִים, יָמִין יְהוָה עָשָׂה חֵיל: לֹא־אָמוֹת בִּי־אָחֲזָה, וְאִסְפָּר מֵעֲשֵׂי יָהּ: יִסֹּר יִסְרֹנֵי יָהּ, וְלַמּוֹת לֹא נִתְנַנְנִי: פֶּתַח־חַיִּי שַׁעַר־צְדָק, אָבֹא־בְּכֶם אוֹדָה יָהּ: זֶה־הַשַּׁעַר לַיהוָה, צְדִיקִים יָבֹאוּ בוֹ:

אוֹדֶךָ בִּי עֲנִיתָנִי, וַתְּהִי־לִי לַיְשׁוּעָה:
אוֹדֶךָ בִּי עֲנִיתָנִי, וַתְּהִי־לִי לַיְשׁוּעָה:

אֶבֶן מָאָסוּ הַבּוֹנִים, הִיְתָה לְרֹאשׁ פְּנֵה:
אֶבֶן מָאָסוּ הַבּוֹנִים, הִיְתָה לְרֹאשׁ פְּנֵה:

מֵאֵת יְהוָה הִיְתָה זֹאת, הִיא נִפְלְאוֹת בְּעֵינֵינוּ:
מֵאֵת יְהוָה הִיְתָה זֹאת, הִיא נִפְלְאוֹת בְּעֵינֵינוּ:

זֶה־הַיּוֹם עָשָׂה יְהוָה, נִגְלָה וַנִּשְׁמָחָה בוֹ:
זֶה־הַיּוֹם עָשָׂה יְהוָה, נִגְלָה וַנִּשְׁמָחָה בוֹ:

at the entrance gate, the snow stopped falling and the sun peeked out. When Benjamin Muller began the ceremony by chanting *El Maleh Rachamim*, the snow began to fall once more. Sunshine and snow mingled together, as if the sky were weeping along with us. I went up to the microphone and read from Psalms: *I shall not die, but live, and declare the works of the Lord. God has chastised me, but He has not delivered me to death... For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling. I will walk before the Lord in the land of the living. (Psalm 118)*

From the corner of my eye, I noticed some eleventh-grade girls taking head coverings and scarves out of their backpacks and covering their heads. They sensed that this was a prayer and thought they were doing the right thing by donning a head covering. Since they were not yet married, this obligation did not apply to them, but I appreciated the emotional power of their spontaneous gesture.

Elie Wiesel led the afternoon service in the Vizhnitz style, as he had learned growing up in Sighetu (present-day Sighetu Marmatiei, Romania). We lit six torches in memory of the victims and ended the ceremony by singing the traditional Ani Ma'amin ("I believe in the coming of the Messiah") prayer and "HaTikva," Israel's national anthem.

Since then, I have participated in and led several Marches of the Living. I always

He has become my salvation. Sounds of song and salvation resound in the tents of the righteous: "The LORD's right hand has done mighty deeds. The LORD's right hand is lifted high. The LORD's right hand has done mighty deeds." I will not die but live, and tell what the LORD has done. The LORD has chastened me severely, but He has not given me over to death. ▶ **Open for me the gates of righteousness** that I may enter them and thank the LORD. This is the gateway to the LORD; through it, the righteous shall enter.

אוֹדֶךָ I will thank You, for You answered me, and became my salvation.
I will thank You, for You answered me, and became my salvation.

The stone the builders rejected has become the main cornerstone.
The stone the builders rejected has become the main cornerstone.

This is the LORD's doing. It is wondrous in our eyes.
This is the LORD's doing. It is wondrous in our eyes.

This is the day the LORD has made. Let us rejoice and be glad in it.
This is the day the LORD has made. Let us rejoice and be glad in it.

speak about the place where we stand as the Jewish people's largest cemetery. I remind the youth that the duration of the March of the Living continues through Israel's Memorial Day for fallen soldiers and its Independence Day. When we return to Jerusalem, I tell them to kiss the ground. Those who go on to Israel from Poland no longer have any doubt in their minds about our right to our own homeland. As we sing in *Lecha Dodi. Arise and depart from the midst of the turmoil / Long enough have you sat in the valley of tears*. From my experience and observation, the Jews who come from other countries around the world to participate in the March of the Living return from it with a deeper commitment to Israel, while the Israelis go home more conscious of their Jewish identity. (*Extracts from Rabbi Yisrael Meir Lau, Out of the Depths, p.359-360*)

Open for me the gates of righteousness
A reference to the gates of the Temple.

I will thank You
This and the next eight verses, the last of Psalm 118, are repeated. Litany – a prayer in which the Leader says a verse or phrase and the congregation responds – was an aspect of worship in the Temple, and is developed most fully in the *hakafot*, processions around the synagogue, on Sukkot.

The stone the builders rejected
This is a reference to the people of Israel. Two of the first references to Israel in

קהל על ידי שליח ציבור

אָנָּא יְהוָה הוֹשִׁיעָה נָּא:

אָנָּא יְהוָה הוֹשִׁיעָה נָּא:

אָנָּא יְהוָה הַצְלִיחָה נָּא:

אָנָּא יְהוָה הַצְלִיחָה נָּא:

בְּרוּךְ הַבָּא בְּשֵׁם יְהוָה, בְּרַכְנוּכֶם מִבֵּית יְהוָה:

בְּרוּךְ הַבָּא בְּשֵׁם יְהוָה, בְּרַכְנוּכֶם מִבֵּית יְהוָה:

אֵל יְהוָה וַיֹּאֲר לָנוּ

אֲסַדְיֶחֱג בְּעֵבְתַיִם עַד־קַרְנוֹת הַמִּזְבֵּחַ:

אֵל יְהוָה וַיֹּאֲר לָנוּ

אֲסַדְיֶחֱג בְּעֵבְתַיִם עַד־קַרְנוֹת הַמִּזְבֵּחַ:

אֵלֵי אַתָּה וְאוֹדֶךָ, אֱלֹהֵי אֲרוֹמְמֶךָ:

אֵלֵי אַתָּה וְאוֹדֶךָ, אֱלֹהֵי אֲרוֹמְמֶךָ:

הוֹדוּ לַיהוָה בְּיָטוֹב, כִּי לְעוֹלָם חַסְדּוֹ:

הוֹדוּ לַיהוָה בְּיָטוֹב, כִּי לְעוֹלָם חַסְדּוֹ:

non-Jewish sources – the Merneptah stele (Egypt, thirteenth century BCE) and the Mesha stele (Moab, ninth century BCE) – both declare that Israel has been destroyed. Israel is the people that outlives its obituaries.

Blessed is one who comes

A blessing made by the priests to those who came to worship in the Temple (Rashi, Radak). One of the tasks of the priests was to bless the people who came in pilgrimage to the Temple to make their offerings.

Bind the festival offering with thick cords

Alternatively, “Order the festival procession with boughs, up to the horns of the altar,” a reference to the procession around the altar, with a lulav, on Sukkot (*Sukka* 45a).

Leader followed by congregation:

אָנָּא LORD, please, save us.

LORD, please, save us.

LORD, please, grant us success.

LORD, please, grant us success.

בְּרוּךְ Blessed is one who comes in the name of the LORD;
we bless you from the House of the LORD.

Blessed is one who comes in the name of the LORD;
we bless you from the House of the LORD.

The LORD is God; He has given us light.

Bind the festival offering with thick cords
[and bring it] to the horns of the altar.

The LORD is God; He has given us light.

Bind the festival offering with thick cords
[and bring it] to the horns of the altar.

You are my God and I will thank You;

You are my God, I will exalt You.

You are my God and I will thank You;

You are my God, I will exalt You.

Thank the Lord for He is good;

His loving-kindness is for ever.

Thank the Lord for He is good;

His loving-kindness is for ever.

You are my God

The words of one who is bringing the offering. *And I will thank You:* alternatively, “I will acknowledge You.” These are words of dedication, meaning: This offering I bring is an expression of thanks and acknowledgement to God for all His kindnesses to me.

After hostages rescued from Entebbe in July 1976 arrived in Tel Aviv, the Speaker of

יְהַלְלוּךָ יְהוָה אֱלֹהֵינוּ כָּל מַעֲשֵׂיךָ
 וְחַסִּידֶיךָ צְדִיקִים עוֹשֵׂי רְצוֹנְךָ
 וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל בְּרוּנָה
 יוֹדוּ וְיִבְרְכוּ וְיִשְׁבְּחוּ וְיִפְאָרוּ וְיִרְמְמוּ וְיַעֲרִיצוּ וְיִקְדִּישׁוּ
 וְיִמְלִיכוּ אֶת שְׁמֶךָ מִלְּפָנֵינוּ
 - כִּי לְךָ טוֹב לְהוֹדוֹת וּלְשַׁמֵּךְ נֶאֱמָה לְזִמְרָה
 כִּי מַעֲלָם וְעַד עוֹלָם אַתָּה אֵל.
 (בְּרוּךְ אַתָּה יְהוָה, מֶלֶךְ מְהֻלָּל בְּתִשְׁבָּחוֹת).

חצי קדיש

שׁוּב: יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא (קדל: אָמֵן)
 בְּעֶלְמָא דִּי בְּרָא כְרֵעוּתָהּ
 וְיִמְלִיךְ מַלְכוּתָהּ
 בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל
 בְּעֶגְלָא וּבְזִמְנָא קָרִיב
 וְאָמְרוּ אָמֵן. (קדל: אָמֵן)

קדל: וְשׁוּב: יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמֵי וּלְעָלְמֵי עֲלָמֵי.

שׁוּב: יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא
 וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
 שְׁמֵהּ דְקָדְשָׁא בְּרִיךְ הוּא (קדל: בְּרִיךְ הוּא)
 לְעֵלְא מִן כָּל בְּרָכְתָא וְשִׁירָתָא, תְּשַׁבַּחְתָּא וְנַחֲמָתָא
 דִּי אָמְרִין בְּעֶלְמָא
 וְאָמְרוּ אָמֵן. (קדל: אָמֵן)

On Mondays and Thursdays, the תורה is read when a minyan is present (on the next page).
 On other days, on Yom Ha'Atzma'ut continue from page 335 (following your community rabbi's instructions as to whether or not to read a Haftara) and on Yom Yerushalayim on page 341.
 On all other days the service continues on page 353.

יְהַלְלוּךָ All Your works will praise You, LORD our God,
 and Your devoted ones – the righteous who do Your will,
 together with all Your people the house of Israel –
 will joyously thank, bless, praise, glorify, exalt, revere, sanctify,
 and proclaim the sovereignty of Your name, our King.
 ▶ For it is good to thank You and fitting to sing psalms to Your name,
 for from eternity to eternity You are God.
 (Blessed are You, LORD, King who is extolled with praises).

HALF KADDISH

Leader: יִתְגַּדֵּל וְיִתְקַדֵּשׁ Magnified and sanctified may His great name be,
 in the world He created by His will.
 May He establish His kingdom
 in your lifetime and in your days,
 and in the lifetime of all the house of Israel,
 swiftly and soon – and say: Amen.

All: May His great name be blessed for ever and all time.

Leader: Blessed and praised, glorified and exalted,
 raised and honoured, uplifted and lauded
 be the name of the Holy One, blessed be He,
 beyond any blessing, song, praise and consolation
 uttered in the world – and say: Amen.

On Mondays, Thursdays, the Torah is read when a minyan is present (on the next page).
 On other days, on Yom Ha'Atzma'ut continue from page 334 (following your community rabbi's instructions as to whether or not to read a Haftara) and on Yom Yerushalayim on page 340. On all other days the service continues on page 352.

the Knesset at the time, Yisrael Yeshayahu, opened a session of thanksgiving in the Knesset by quoting from Psalm 118, "Thank the LORD for He is good, His loving-kindness is for ever."

All Your works will praise You
 A concluding benediction, as at the end of the Verses of Praise.



Rescued Entebbe hostages arrive at Tel Aviv

התקווה

At this point on Yom HaAtzma'ut and Yom Yerushalayim, many communities sing the *Hatikva*.

כָּל עוֹד
בְּלֵבב פְּנִימָה
נֶפֶשׁ יְהוּדֵי הוֹמִיָּה
וּלְפָאֵתֵי מִזְרַח, קְדִימָה
עֵין לְצִיּוֹן צוֹפִיָּה

עוֹד לֹא אָבְדָה תְּקוּוֹתֵנוּ
הַתְּקוּוֹה בֵּת שְׁנוֹת אֲלֵפִים
לְהֵיּוֹת עִם חֹפְשֵׁי בְּאֶרְצֵנוּ
אֶרֶץ צִיּוֹן וִירוּשָׁלַיִם.

Imber's original working of *HaTikva*

HATIKVA

HaTikva began life as a poem by Naftali Hertz Imber (1856-1909), which was turned into a popular Zionist song in the late nineteenth century. It became the official anthem of the Zionist movement in 1933, and the official national anthem of the State of Israel in 2004 (despite its unofficial status as such long before then).



The words speak of the eternal hope and longing of the Jews to return to their ancient homeland. The phrase *od lo av'da tikvatenu* in the second stanza reflect the words of the biblical prophet Yechezkel in his “dry bones” prophecy after the destruction of the First Temple (Ezekiel 37:11), where he refutes any claim that all hope is lost.

Despite its seeming universality, it has been criticised by some religious Zionists for having no mention of God or the Torah. Rabbi Avraham Yitzchak Kook, (1856-

HATIKVA

At this point on Yom HaAtzma'ut and Yom Yerushalayim, many communities sing *HaTikva*.

כָּל עוֹד As long as in the heart, within,
A Jewish soul still yearns,
And onward, towards the ends of the east,
An eye still gazes towards Zion;

Our hope is not yet lost,
The hope of two thousand years,
To be a free people in our land,
The land of Zion and Jerusalem.

The transliteration of *HaTikva*:

Kol od balevav penima
Nefesh yehudi homiya,
Ulfa'atei mizrach, kadima,
Ayin letziyon tzofiya;

Od lo av'da tikvatenu,
Hatikva bat sh'not alpayim,
Lihyot am chofshi beartzenu,
Eretz tziyon viyrushalayim.

1935) the first Ashkenazic Chief Rabbi of the Land of Israel in modern times, though he endorsed singing the original *HaTikva*, wrote his own version, named *HaEmuna*. Some communities also sing psalm 126 on Yom HaAtzma'ut, as this Psalm describes the return of the Jewish people to Zion. (Esther Shindler)



THE LONG JOURNEY HOME

Rosa Meth was born on 31 July 1896, in a Jewish *shtetl* (village), part of modern-day Austria. When she was just two years old, her father died. Her mother was left looking after three young girls. Sadly, while Rosa was still in her teens, her mother also died. The three sisters were left to fend for themselves. Eventually, they moved to Vienna where they somehow managed to eke out a living.

יָד אַחִים

לְכֶם שְׁלוּחַהּ הַנוֹעַר הַחֲבִיב
עַל דְּגֻלְנוּ כָּלְכֶם חָנוּ מְסֻבִּים
יִזְהִיר לְכֶם פּוֹכֵב תּוֹרָה
דְּרַכְכֶם סוּגָה בְּעִבּוּדָה
בְּלֵב אֲמִיץ בְּעִזְרַת ה', עֲלֵה נִעְלָה
קְדִימָה, בְּנֵי עֲקִיבָא, הַיָּדָד בְּמַעְלָה!

מּוֹלַדֶּת זֶה אֶרֶץ אֲבוֹת
אֶרְצֵנוּ הַקְּדוּשָׁה
מִיַּדֵּי אָבִיר יַעֲקֹב לָנוּ מוֹרְשָׁה
רְאִישֵׁינוּ בְּעַמְקֵי תּוֹרָתָהּ
כְּפִינֵנוּ בְּרִגְבֵי אֲדָמָתָהּ
בְּלֵב אֲמִיץ בְּעִזְרַת ה', עֲלֵה נִעְלָה
קְדִימָה, בְּנֵי עֲקִיבָא, הַיָּדָד בְּמַעְלָה!

YAD ACHIM – THE MOVEMENT ANTHEM

Bnei Akiva's anthem was written by Rabbi Moshe Zvi Neriya (originally Menkin) who was born in Poland and made Aliyah in 1930. His dedication to helping the Jewish people inspired him to go to Bnei Akiva in Jerusalem.

He was very impressed by the youth he decided to join them as a *madrish* (leader). A short time later he became the coordinator of the branch. He changed his name to Neriya – meaning “the Candle of Hashem” – because he wanted to be a candle that would help the Jewish people and chase away the “darkness” around us. Rabbi Neriya was



יָד אַחִים A brotherly hand is outstretched to you,
Beloved youth,
Gather yourselves around our flag.
The star of Torah shall shine for you,
Your path shall be one of work.
With a brave heart
And with the help of God, we will surely go up.
Onward Bnei Akiva, forward to the top!

This Homeland, the land of our fathers,
Our Holy Land,
We have inherited from the mighty hand of Jacob.
Our minds are filled with her Torah,
Our hands are immersed in her soil.
With a brave heart
And with the help of God, we will surely go up.
Onward Bnei Akiva, forward to the top!

inspired by Rabbi Avraham Yitzchak Kook to establish the first Yeshivat Bnei Akiva in Kfar Haroeh, revolutionising Jewish education, as it was the first school to combine secular and religious study. Today there are 76 educational institutions in the network. Rabbi Neriya went on to serve in the Knesset and he won the Israel Prize for his service to the Jewish State.



OUR FLAG

When the Jewish nation travelled in the desert, each *shevet* (tribe) had a flag – a *degel* – to represent them amongst the other tribes. It was the beacon for everyone to know when to gather or when to move forward. It is around our flag that we live and teach the ideals of Bnei Akiva.

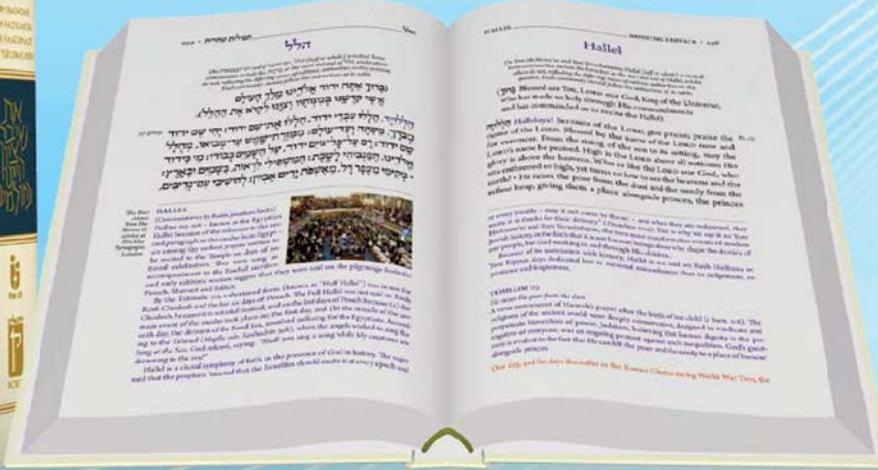
FROM EXILE TOWARDS REDEMPTION MACHZOR

מחזור קורן מגלות לגאולה

Yom Hashoah – Yom Hazikaron – Yom Haatzmaut – Yom Yerushalayim



'From Exile Towards Redemption' is the ground-breaking Weinstein Family edition Koren Machzor, produced with the United Synagogue. It commemorates those unique modern days which relate both to the Shoah and to the State of Israel.



The machzor contains prayer and essay sections, including moving forewords from Chief Rabbi Ephraim Mirvis and Israel's President Reuven 'Ruvi' Rivlin. Both sections include evocative photos and first-hand recollections. Other contributors include Rabbi Lord Jonathan Sacks and Natan Sharansky, as well as the late Golda Meir, Sir Martin Gilbert and Yehuda Avner.



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המערך לשירותים רוחניים בתפוצות
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KOREN

