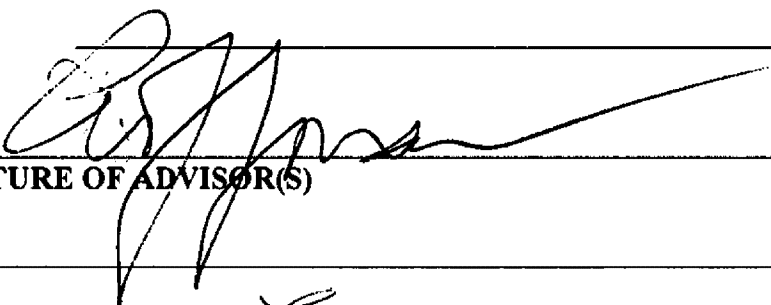


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Through a Renewed Reform Zionism

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The Reform Movement's recent statements and pledges of deeper Zionist commitment and connection to Israel still need to engender appropriate attitude and actions by its members. The current ambiguous status of *Yom Ha'Atzma'ut*, Independence Day is a metaphor for this disconnect. This thesis will explore how to make *Yom Ha'Atzma'ut* a meaningful holiday for American Reform Jews to help strengthen their relationship to Israel.

Chapter One traces the evolution (and dissolution) of the holiday in Israel as its society and its civil religion have changed. The holiday has become one in search of a meaningful celebration both there and in America. Chapter Two will look at how the religious streams and the kibbutz society have chosen to celebrate the holiday, as potential models for us. Chapter Three will explore what is missing: The need for a new type of transcendent joy, and how we can bring a sense of sanctification to an essentially secular, civil holiday, both in Israel and in America. Chapter Four will present a suggested ceremony for us in America that celebrates our Jewish sovereignty and incorporates a sense of *mitzvah* to partner with and strengthen the IMPJ (Israel Movement for Progressive [Reform] Judaism) to make real our vision of Israel as a just, pluralistic, and democratic Jewish State.

Research materials included a review of published secondary sources (books in Hebrew and English and articles in periodicals) and a comparison of published liturgies from Israeli *siddurim*, as well as unpublished congregational commemoration programs from archives, unpublished memos, online information, and my own survey research with IMPJ communities.

A re-envisioned celebration of *Yom Ha'Atzma'ut* here in America can be a vehicle to help invigorate an American Reform connection to Israel and help foster a re-imagined and renewed *Reform* Zionism. This, in turn, can help enrich and deepen the nature of our Judaism here in America.

RE-ENVISIONING *YOM HA'ATZMA'UT*
A Vehicle to Enrich Reform Judaism through a Renewed Reform Zionism

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Thesis Submitted in Partial Fulfillment of Requirements for Ordination

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**Re-envisioning Yom Ha'Atzma'ut
A Vehicle to Enrich Reform Judaism through a Renewed Reform Zionism**

Introduction

On paper, the Reform Movement made far-reaching Zionist strides in the last two decades of the 20th century, compared to its initial positions in its first two Platforms. The optimistic rationalism and totally universal, non-national, anti-Zionist stance of the 1885 Pittsburgh Platform¹ evolved somewhat in the ensuing decades, especially in reaction to the growing menace of Nazism. By 1937, the Movement's second position statement, the Columbus Platform, acknowledged the need to upbuild Palestine as "a haven of refuge for the oppressed" and thus as another seat of Jewish knowledge, religion, and cultural/spiritual life. But it still spoke of "Israel" in a non-national tone as a common "heritage of faith" rather than with any developed concept of national peoplehood. Moreover, it ended the Israel paragraph with the same universalist optimism as the earlier position: "We regard it as our historic task to cooperate with all men in the establishment of the kingdom of God, of universal brotherhood, justice, truth and peace on earth. This is our Messianic goal."

It was not until the Centenary Perspective in 1976 that we saw different language describing Jews in more sociological and nationalistic terms as "The People Israel...[who] constitute an uncommon union of faith and peoplehood....bound

¹ Paragraph 5 states: "We recognize in the modern era of universal culture of heart and intellect, the approaching of the realization of Israel's great Messianic hope for the establishment of the kingdom of truth, justice, and peace among all men. We consider ourselves no longer a nation, but a religious community, and therefore expect neither a return to Palestine, nor a sacrificial worship under the sons of Aaron, nor the restoration of any laws concerning the Jewish state."

together like all ethnic groups by language, land, history, culture, and institutions." This statement celebrated the "newly reborn State of Israel," claiming "We have both a stake and a responsibility in building the State of Israel, assuring its security, and defining its Jewish character." The 1999 Statement of Principles affirmed even more strongly our commitment to the State of Israel and our obligations to promote and strengthen Progressive Judaism in Israel, with its democratic, pluralistic, and social justice principles. Both the 1976 and 1999 statements affirm the "unique opportunities" and the "unique qualities" of living a national Jewish life in Israel and therefore encourage *aliyah* to Israel on the one hand, and the creation of vibrant Diaspora communities on the other. Both statements envision a form of Zionism that is interdependent: Two centers of Jewry "in fruitful dialogue" who would visit, speak with, learn from, and enrich each other.

We have found the words to link ourselves to Israel, but we have yet to follow them up with concomitant Zionist mind-set and actions. Not enough Reform Jews are members of ARZA, let alone know what it is (Association of Reform Zionists of America). Not enough Reform congregations make trips to Israel, and a too small percentage of Reform Jews has ever visited at least once, not to mention on a regular basis. Not enough of our vacation/winter homes are in Caesarea rather than Boca Raton or Scottsdale. It is not yet regular practice for our high-school graduates to dedicate a year before college to live and study in Israel. Even with today's electronic technology, not enough congregational boards, committees, and religious schools communicate regularly with partners in Israel. And our young professionals who would jump at the chance to work for a few years in Germany, England or Japan do not even think about the exciting medical, high-tech and business prospects in Israel.

Our challenge in today's global society is to re-envision a more fluid concept of *aliyah* for the Reform Movement to build stronger links with Israel: Like the ancient yearly festival pilgrimages to Jerusalem known as *aliyah la'regel*, we should promote similar modern regular, long-term life experiences within Israel in addition to, and as a first step toward, permanent *aliyah*. Our challenge today is to create a more vibrant, committed sense of *Reform* Zionism connected to and promoting the liberal and pluralistic societal values of Reform/Progressive Judaism in Israel.

This disconnect between Zionist word and deed is epitomized by the status of *Yom Ha'Atzma'ut* as a "neglected" holiday here in America. We do not really know what to do with it. Is it a part of our religious holiday calendar or a purely secular occasion, not unlike the Fourth of July? Is it a holiday only for Israelis or for us as well? If it is simply an Israeli secular experience, how can we relate to it? Can it be both? Ironically, Israeli society is facing similar questions right now, due to the changing nature of its society. A look at the evolution and dissolution of the holiday in Israel (in Chapter 1) may give us clues to the answers to these questions.

Assuming *Yom Ha'Atzma'ut* can be a meaningful holiday for American Jews, too, what would its celebration look like and what would it accomplish? Precisely that is the subject of this thesis. A re-envisioned celebration of *Yom Ha'Atzma'ut* here in America can be a vehicle to help invigorate an American Reform connection to Israel and help foster a re-imagined and renewed *Reform* Zionism. This, in turn, can help enrich and deepen the nature of our Judaism here in America.

The current "adolescent" Israeli State is still in the midst of a self-searching about the nature of its society: what does it mean to be a Jewish democratic State and what is the role of Judaism within Israel's civil religion? The evolution (and some might say, disintegration) of *Yom Ha'Atzma'ut* can be seen as a reflection of the evolution of Israel's civil religion and its current self-reflection.

In their seminal work on the subject, *Civil Religion in Israel*, Charles Liebman and Eliezer Don-Yehiya define civil religion generally as the "ceremonials, myths, and creeds which legitimate the social order, unite the population, and mobilize the society's members in pursuit of its dominant political goals. Civil religion is that which is most holy and sacred in the political culture. It forges its adherents into a moral [political] community."² They claim that some form of civil religion exists in most modern secular (i.e., non-theocratic) societies, whether or not there is an extant, nominal State religion, such as in France or Great Britain. The civil religion works both in tandem with, and as a substitute for, traditional religion as the glue that holds a nation together. Despite the potential of the multifaceted character of Judaism as a religion/creed, ethnic identity/peoplehood, and even ancient polity, to serve as that glue, several factors necessitated the creation of a concomitant *civil* religion in the State of Israel: Traditional "religious" Judaism developed a symbol system and world view that spoke to a powerless, stateless minority in the Diaspora, totally reliant on God as the savior and redeemer. This perspective directly conflicted with the modern

² Liebman, Charles S., and Eliezer Don-Yehiya, *Civil Religion in Israel: Traditional Judaism and the Political Culture in the Jewish State*, (Berkeley, CA: University of California Press, 1983), p. ix.

Zionist values of national self-reliance and self-redemption. Additionally, the modern state viewed itself as democratic and Jewish and thus needed a separate secular uniting authority to avoid being a theocracy. But most importantly, most modern *Yishuv*/Israeli Jews did not feel obligated by *halakhah*, nor did they find its traditional myths credible. Therefore, traditional Judaism alone could not integrate, legitimate, and mobilize contemporary *Yishuv*/Israeli society. But a strictly secular "national" Judaism would not serve the needs of Diaspora Jews.³ Thus, a separate *civil* religion was necessary, rooted in and related to Jewish tradition and culture, but not identical or synonymous with the traditional religion.

Civil religion, like its traditional counterpart, is not static. It, too, evolves over time. Israel's civil religion has changed as each new generation rejected or appropriated traditional Jewish symbols and myths, consciously or unconsciously, in either unchanged or reconfigured forms. Liebman and Don-Yehiya, and several other sources, describe Israel's evolving civil religion according to three approaches that correspond roughly to three stages in Israel's history, although these approaches overlap somewhat and exhibit differing emphases at different times.⁴ The first approach is *confrontation*, which rejects and transforms traditional Judaism. This was characteristic of the Labor-Zionist pre-State *Yishuv* period, which sought to reject the Diaspora world view and create the "New Jew." In so doing, its proponents rediscovered some of the ancient or biblical dimensions of holidays neglected by the Diaspora community. So, for example, this approach transformed both Passover and

³ *Ibid.*, pp. 15-16.

⁴ The following description is from *Ibid.*, pp. 19-24, and from, for example, Yarden, Ophir, "The Sanctity of Mount Herzl and Independence Day in Israel's Civil Religion," in *Sanctity of Time and Space in Tradition and Modernity*, Houtman, A., M.J.H.M Poorthuis, and J. Schwartz, editors, (Boston: Brill Publ., 1998), pp. 326, 330-336.

Hannukah celebrations to focus almost exclusively on their biblical agricultural and historical/"national" aspects, rejecting the holidays' traditional miraculous interpretations. A second approach is one of *dissolution* or *selective adoption*: not a clear rejection, but a selective choice of certain traditional symbols or ceremonies that could then be applied directly to the State (rather than a transcendent Power) that gives the State sanctity and rallying power. Understandably, this approach characterized the first decade and a half of Israel's existence as a state, its so-called Statism period, and was epitomized by the IDF's *Yom Ha'Atzma'ut Haggadah*, described below (incorporating and applying the liberation/freedom themes and symbols of Passover to the Army to celebrate its pivotal role in achieving Independence). The last approach is that of *reinterpretation* of traditional Jewish symbols and ceremonies to give them a changed value rather than a rejection. Ophir Yarden describes this approach as creative innovation borrowed from Tradition: For example, *Yom Ha'Atzma'ut* torches as a reinterpretation of, and link to, the candles of Hannukah; the sirens on the eve of *Yom Ha'Atzma'ut* as an innovation connecting to the shofar blasts of the High Holy Days. While this last approach to civil religion was present to a degree in the Statist period (the early suggestion of mandating certain home and public rituals was modeled on, or "borrowed" from, a reinterpreted concept of *halakhah*), it became more characteristic of the period starting in the late 1960's, after the large *aliyah* waves of more traditional, primarily *Sephardi*, Jews entered the developing mosaic of Israeli society. This approach, as well, will be reflected in the evolution of *Yom Ha'Atzma'ut* celebrations discussed below.

The Early Years

From the very beginning of the new State, *Yom Ha'Atzma'ut* was considered as *He'hag* – *The holiday*, the State's major festival. Typical of this period of Statism, the government wanted to direct from above the patterns and modes of celebration of the independence holiday, and not leave it to just the spontaneous and unguided activities of the public. It wanted to create a holiday on a par with traditional holidays of Judaism, but fashioned to advance national and political goals of deepening identification with the State and its institutions, fostering unity and mobilizing the people, and trying to preserve the initial sense of exhilaration.⁵ Early debates in the Knesset proposed an evening-to-evening celebration, just like all other Jewish holidays. Even the secular *Mapai* (Labor) MK Shlomo Lavie called it a *hag* (*hag* – a religious festival) and proposed that it share characteristics with religious holidays: decorative dinner table, holiday candles, and a day of sanctity (*dusha*), no less a festival than Passover. He envisioned the holiday as a *Shabbaton* in the positive sense of *rest*, not in the negative sense of cessation from all "work."⁶ Another "quasi-*halakhic*" approach by non-religious parties proposed mandating a ritual menu for the holiday, creating special dishes like other holidays, to include Jaffa oranges and a seven-species cake in four sections to represent the ingathering from the four corners of the world!⁷ But fashioning a celebration in the *public* space was the center of attention in these Knesset deliberations.

⁵ Don-Yehiya, Eliezer, "Festivals and Political Culture: Independence Day Celebrations," in *Jerusalem Quarterly*, No. 45, Winter 1988, p. 65.

⁶ Yarden, "The Sanctity of Mount Herzl...", p. 327, citing *Knesset Proceedings*.

⁷ *Ibid*, pp. 331-332.

Such public celebration was an important sign of sovereignty, unlike in the Diaspora.⁸ Debates centered on finding a balance between fostering individual spontaneity (akin to the dancing in the streets upon news of the U.N. adoption of the Partition Plan on November 29, 1947) and directing communal activity, especially for those future *olim*/immigrants and future generations who would not have been part of that earlier experience or culture. Such early actions included a 1949 law providing instructions regarding flag raisings and lowerings and other related ceremonies, orchestrated movie screenings and gatherings for children in 1950, and the issuance in 1951 by the Independence Day Committee of suggested unique greetings for the holiday patterned on those for the Jewish New Year holiday.⁹ But the key focus of the public celebration that truly reinterpreted and "transvalued" this holiday from the traditional Jewish holiday was the role of the military: The glorification of the military and the sanctification of death.

In ancient Judaism, anyone coming into contact with a corpse (or anything connected to human death) was considered impure and could not offer a sacrifice at the altar. Moreover, that person could not even come anywhere near the sanctity of the shrine/altar of God. God was the key player in this drama of offering; the human dead, and any potential instruments of such death (be they soldiers or armaments), were out of place at the shrine. By contrast, Israel's civil religion has inverted this value system. The people, in particular the military (the IDF), take the place of God, and the death of its soldiers are seen as the "sacrifice." In this transvalued system, that death, that military sacrifice, is sanctified at a gravesite: the altar-shaped tomb of Herzl. This commemoration is the key public ceremony to sanctify and start the

⁸ *Ibid*, p. 330.

⁹ *Ibid*, pp. 330-331.

holiday, where the marching of soldiers and the fire of canons are not out of place.¹⁰

According to Don Handelman, the presence of death and the absence of the "sacrificed" soldiers – the presence of a palpable sense of their absence – is a key part of the nationalist, Zionist identity of Israelis.

A single, simple military gravesite is sufficient to bring to mind the self-sacrifices that sustain the entire land and people of Israel. In nationalist vision, the place of burial is the synthetic conjunction of space and time....The sacrifice buried in the land is perceived as proof of the identification between people and place, such that there is no gap, no disjunction between them. The [military] gravesite is a part that signifies the entirety of nationalist holism.¹¹

Thus, it is not by accident that *Yom Ha'Zikaron* and *Yom Ha'Atzma'ut* are linked. It is perfectly fitting that on the evening ending *Yom Ha'Zikaron* and beginning *Yom Ha'Atzma'ut*, a ceremony is held, as it has since 1950, at the summit of the Mt. Herzl military gravesite, in the plaza in front of Herzl's tomb—the apex and shrine of Zionism.

The torch lighting part of the Mt. Herzl ceremony is another example of the reinterpretation of the civil religion. On traditional Jewish holidays, candles are lit to celebrate the sovereignty of God. At the *Yom Ha'Atzma'ut* opening ceremony, a torch is lit by the Speaker of the Knesset, signifying the supreme authority of the legislature, to celebrate the sovereignty of the people (not God), at the central military "shrine" of Zionism¹². As well, words from the 1952 opening ceremony reinforce this selective adoption of Statism. It co-opted a key traditional phrase and used it in service to this reinterpreted value system of the State. The opening speech on Mt. Herzl that night included: "On Independence Day, we assume the burden [yoke] of

¹⁰ *Ibid*, pp. 344-345

¹¹ Handelman, Don & L. Handelman, "The Presence of Absence," in *Grasping Land*, Ben Ari, E., and Yoram Bilu, editors, (New York: SUNY, 1997), p. 114.

¹² Yarden, "The Sanctity of Mount Herzl...", pp. 328-329, 339-340.

the commandments [עול מצוות – *Ol mitzvo!*] to our State."¹³ This is truly civil religion: at its core are the people and its saving military, a corporate/national entity as the transcendent Power.

Not only in its details, some of which as described above, but particularly in its broad theme is *Yom Ha'Atzma'ut* a perfect example of Statism's characteristic of selectively blending old and new in the service of the State. It emphasizes one strand of tradition to the exclusion of another; it links a new symbol to a traditional one to emphasize one aspect over another. Thus, Independence Day is linked to Passover, temporally and thematically, and described as a "day of days," a continuation and even culmination of the process of Exodus begun at Passover. It replaces the traditional paradigm linking the Passover Exodus (physical freedom from Egyptian bondage) to Shavu'ot (spiritual freedom through receiving Torah) with the new Statist paradigm: linking Exodus (physical freedom from European oppression) to Independence Day (achieving national autonomy and establishing the State).¹⁴ Thus, the implications of the date chosen were far-reaching, even if the effects are subconscious.

In fact, several options for the date to celebrate Independence and Statehood were possible: November 2nd, Balfour Declaration anniversary; November 29th, UN Partition Plan adoption; 11th of Adar, Tel Chai Day (an existing Zionist heroism/martyrdom commemoration day); 20th of Tammuz, Herzl's *yahrtzeit*; and even Hannukah. But the Knesset chose the date of the signing and public

¹³ Liebman, *Civil Religion in Israel*, p. 93.

¹⁴ Liebman, *Civil Religion in Israel*, p. 122; Liebman, Charles S., and Eliezer Don-Yehiya, *Religion and Politics in Israel*, (Indiana, USA: Indiana Univ. Press, 1984), p. 52.

announcement of the Declaration of Independence because that act was exclusively positive and the result of the people's own human action. Unlike the other possible dates, it carried no reminders of death and its attendant vulnerability, nor of passive reliance on foreign powers,¹⁵ or even on God. It was the epitome of Zionist activism. It's proximity to Passover was also a plus. Emerging out of Passover, later flowing through the seven day period (like *shiva*) after *Yom HaShoah*, incorporating the transvalued concepts discussed above of military death/sacrifice and sanctity of *Yom HaZikaron*, this Spring cycle of the Jewish/Israeli year culminating in *Yom Ha'Atzma'ut* is truly the transvalued "High Holy Days" of civil religion. Even the decision to use the traditional Jewish calendar date (5th Iyar) instead of the Gregorian (May 14th)¹⁶ is characteristic of Statism's use of a piece of tradition to highlight and serve a secular purpose: national independence. We will now look at how some other of these traditional motifs manifest in the public celebrations of the holiday.

In addition to the goal of fostering unity and identification with the State, the government wanted the holiday celebration to show the strength and the achievements of the State to the Israeli people and the outside world. The purpose was not only national solidarity and pride, but a bit of deterrence, as well, by its military might,¹⁷ perhaps a subconscious connection to the role of the Passover plagues. Of course, military parades and displays played a central role, due to the central role of the IDF in the value system of the State. Despite the fact that the big military parade planned in Tel Aviv for the first *Yom Ha'Atzma'ut* never materialized due to overwhelming

¹⁵ Yarden, "The Sanctity of Mount Herzl...", pp. 337-338; and Handelman, Don and E. Katz, "State Ceremonies of Israel: Remembrance Day and Independence Day," in *Israeli Judaism*, Deshen, Shlomo, Charles S. Liebman, and Moshe Shokeid, editors, (New Brunswick, NJ: Transaction, 1995), p. 79.

¹⁶ Yarden, "The Sanctity of Mount Herzl...", p. 321, citing *Knesset Proceedings*.

¹⁷ Don-Yehiya, "Festivals...", p. 66.

crowd confusion,¹⁸ major military parades were indeed held each year for many years in one of the three main cities (Tel Aviv, Jerusalem, or Haifa). Besides the major one each year, which often drew hundreds of thousands of spectators, smaller parades were also held in outlying local communities, both often including weapons displays. In addition to parades, there was a major military spectacle with light shows and fireworks at the Ramat Gan Stadium, and smaller ones throughout the country, often including monument dedications, and aimed at special segments of the population, like youth and new immigrants.¹⁹

After the first few years, the State wanted to move beyond just a show of military might and achievement and include science and learning as part of its values. The parades began to include demonstrations of advances in agriculture and industry, immigrant absorption, and medicine.²⁰ And in 1954, it added a new ceremony: conferring the Israel Prize to twelve outstanding writers and scholars (the number clearly evoking the traditional twelve tribes). But even with this added new perspective, the celebration remained linked to its military milieu. In the 1956 Israel Prize ceremony, the then Minister of Education and Culture, Zalman Aranne, said: "The culture of Israel brought us to the War of Independence; the Bible and Hebrew poetry were part of the arsenal which each of our warriors bore within him."²¹

Light and fire are important metaphors in both traditional and secular worlds, and torch lighting ceremonies have been key parts of the *Yom Ha'Atzma'ut* public

¹⁸ Green, Saguy, "Those were the Days," *Ha'aretz*, Tuesday, April 20, 1999 (online, English edition). p. 2.

¹⁹ Don-Yehiya, "Festivals...", pp. 66-67.

²⁰ *Ibid.*, p. 67.

²¹ Liebman, *Civil Religion*, pp. 113-114, citing *Davar*, 17 April 1956.

celebrations from the very beginning—yet another classic example of the Statist borrowing of religious/traditional symbols for State use. Light and fire connote themes of renaissance and renewal; energy, strength, and creation; goodness, beauty, wisdom, and enlightenment; and light over darkness and redemption. All of these allusions were brought to the opening torch lighting ceremony, on Mt. Herzl for the first time, in 1950. The Speaker of the Knesset lit a single torch there on the "shrine" of Zionism, as a signal to youth movement representatives to light bonfires on the hills of Jerusalem which would then signal others to light torches and fires throughout the State. The transvalued links to the rededication lamps at Hannukah and the ancient tradition of the fires signaling the Beit Din ruling to start Rosh Hodesh and Rosh Hashanah are unmistakable. In 1952, this ceremony was expanded to include twelve individuals, also lighting torches, who represented different age, occupational and ethnic segments within society—clearly a symbol not only of the traditional twelve tribes, but also of the ingathering of the exiles to a society going through mass immigration at the time. Before each lighting, each person recited the statement: "I, _____, representing _____, light this beacon for the glory of the State of Israel."²² Again, this is a clear reinterpretation of the tradition of starting Shabbat and Hannukah with a prayer over the kindling of lights. The reconfigured Hannukah allusion was strengthened by the use during the torch lighting ceremony of a well known Zionist Hannukah song, the military march "We Are Carrying Torches." The words of its chorus are, "There was no miracle; we found no cruise of oil!" So, too,

²² Information regarding the ceremonies from Yarden, "The Sanctity of Mount Herzl...", pp. 339-342; also see Liebman, *Civil Religion*, p. 114 and Don-Yehiya, "Festivals...", p. 69.

the fire and light symbols were overlaid with symbols of military heroism at the core of the value system of the Statist civil religion.²³

Two final public celebrations were big parts of the early attempts by the government to fashion the holiday: dance and tree-planting. Dance had long been a major part of the culture and secular "religion" of Labor Zionism in the *Yishuv*, as a symbol of joy and freedom from constraint, both external and internal. The young government wanted to tap into these feelings and to capitalize on the reminiscences of the spontaneous mass dancing at the Statehood announcement. It tried to carefully orchestrate the placement of youth groups within cities to initiate dancing, and it instituted a dance festival, a parade of dancers, in Haifa. Likewise, tree-planting was borrowed from Labor-Zionism. This Movement had already "co-opted" *Tu B'Shevat* to the service of the JNF (Jewish National Fund), and the new Government, in turn, promulgated tree-planting as an early *Yom Ha'Atzma'ut* custom, with its attendant now "nationalized" metaphors of renewal, growth, being re-rooted in our own soil, and rebirth of Jews who had been uprooted from their ancestral homeland.²⁴

The few discussions in the first Knesset regarding holiday-like festive dinners as part of the holiday (cited above), were never implemented publicly to any degree. The focus was on the public sphere. The only major attempt by the Government early on to fashion home celebrations for *Yom Ha'Atzma'ut* was the creation of a *Haggadah* for the holiday in 1952. It was commissioned initially by the IDF for use at dinners on army bases, and written by a leading writer at the time, Aharon Megged. But it was also distributed widely (and published in *Ma'ariv*) for use by the public. The

²³ Yarden, "The Sanctity of Mount Herzl...", pp. 342-343.

²⁴ Liebman, *Civil Religion*, pp. 114-115; and Don-Yehiya, "Festivals...", pp. 70-72.

Haggadat Ha'Atzma'ut contained the structure and style of language found in the Passover *haggadah*, borrowing from that tradition and reinforcing that liberation theme. However, in keeping with the values of the Statist civil religion, the *Haggadat Ha'Atzma'ut* emphasized solely the human effort resulting in redemption. There was virtually no mention of God; the Redeemers were the pioneers, the *Haganah*, and the IDF, the prayers and praise were to them. A closer discussion is found in Chapter 2, but as an example here of its typical transvalued language, the *Dayenu* prayer read:

How numerous are the attributes of our army! Had it repelled the enemy, but not punished them severely—it would have been enough. Had it punished them severely, but not conquered their strongholds—it would have been enough. Had it conquered their strongholds, but not broken through their lines—it would have been enough.....²⁵

Needless to say, the official Rabbinate strenuously objected to the overall language, theme and tone, and under that pressure, the *Haggadot* were shelved, recalled, and numerous copies actually burned.²⁶ Afterwards, no further concerted attempts were made by the central government to create home celebrations for the holiday.

The Mid-'60s and Beyond

The fact that a major part of society in the early years showed a willingness to accept and participate in the public ceremonial patterns dictated from above attests to the outstanding characteristic of the political culture at that time: society's tendency to respect the authority of the political leadership and accept its involvement in social and cultural matters outside the purely political.²⁷ But this characteristic eroded as the

²⁵ Photocopy of the 1998 Jubilee Year commemorative edition of the 1952 IDF *Haggadat Ha'Atzma'ut* (from the HUC-JIR Jerusalem library archives); and a translation in Green, *Ha'aretz* article, April 20, 1999, p. 4.

²⁶ Liebman, *Civil Religion*, p. 116; and Don-Yehiya, "Festivals....," pp. 75-76; and the introduction to the 1998 edition of the IDF *Haggadat Ha'Atzma'ut*.

²⁷ Don-Yehiya, "Festivals....," p. 62.

years progressed, the political climate changed, and the homogeneity of society declined. Likewise, the passing years saw a shift in celebrations: whereas public *Yom Ha'Atzma'ut* commemorations had been primarily linked to the collectivity of the State, now they leaned more toward individual entertainment.

The trend had started even by the mid-'50s. While the military parades, with their weapons displays, remained central and strong well into the 1960s (especially 1968) and early 1970s, already in 1954, there was notice of fleas markets, bazaars, and "urban" picnicking during the daytime festivities.²⁸ In 1960, an Israeli Song Competition was added to the celebration. While its original intent may have been to foster national identity, by the mid-'70s, famous composer/singer Naomi Shemer complained that it had devolved to "kitschy", over-commercialized entertainment of the worst kind.²⁹ By the State's 15th anniversary in 1963, the soon to be ubiquitous plastic toy hammer was born,³⁰ the street toy that I have often heard decried (by Israeli professors and friends) as the ultimate symbol of the lack of focus and purpose to the holiday. While the 1968 celebration, after the Six-Day War the previous summer, was probably the height of the military focus, it was also the first time the parade was broadcast on television.³¹ I do not think it is a coincidence that by the next year, *Ha'aretz* reported that "The Independence Day invasion by foreign artists is unprecedented."³² In addition to possibly pulling people away from actually attending the parades, the introduction of television broadcasts must have had an impact on the marked shift to popular entertainment events over more serious "national" programs,

²⁸ Green, *Ha'aretz* article, p. 5.

²⁹ *Ibid.*, p. 9 & 16.

³⁰ *Ibid.*, p. 10. This accordion-necked, plastic toy squeaks on contact and strangers on the street bop each other with them throughout the opening evening.

³¹ *Ibid.*, p. 14.

³² *Ibid.*

which only grew in the '70s and '80s with the likes of Barbra Streisand and other popular American and European performers.

The mood of the country changed after the 1973 Yom Kippur War, as the political and economic events throughout the 1970's became more strained and the status of the military waned. The Government no longer seemed infallible. Prior to the 30th anniversary (1978), the Government appointed a committee to review *Yom Ha'Atzma'ut* activities and plan for reinvigorated festivities. The committee's recommendation could have come right out of the Statist '50s: The nation would identify with the national cause on the holiday by partaking in a festive meal of ordained foods, while dressed in specified national garb, and reading a national *Haggadah*. At planned outside activities afterwards, with mandated "worthy" songs and folklore, such things as plastic hammers, falafel and schwarma stands, and *mangals* (bbq's) would be prohibited.³³ (Seemingly, the prohibitions reflected an attempt to change already established activities.) At this time, however, outraged public reaction was swift to condemn the committee's desire "to create a uniform atmosphere with a common fate, of total identity, of uniformity."³⁴ Clearly this was a shift towards a more individualist, pluralist culture and a changed view of government's accepted role. That year, too, there was no traditional military parade; just a disorganized parade of old warriors from the War of Independence at Hebrew University Stadium.³⁵

³³ *Ibid.*, p. 18.

³⁴ *Ibid.*

³⁵ *Ibid.*, p. 19.

A 1979 survey showed the major shift from the State's collectivist beginnings: by then, 64 percent of the public spent the holiday at home with family; 21 percent at picnics outdoors; and only 6 percent spent the day in the city streets, while 2 percent were at entertainment performances.³⁶ By the 40th anniversary in 1988, the military parade was retired and replaced by an entertainment program at Ramat Gan Stadium, and the new "accessory" of undirected energy appeared: the cans of spray foam.³⁷ Finally, by the '90s, the song "We Are Carrying Torches," that so secular Zionist Hannukah song, the symbol of the military heroism at the core of the collectivist value system that had been the center of the opening torch-lighting ceremony from the earliest days of the State, was removed from its sole, highlighted position because of traditionalist/religious sensibilities.³⁸ It became merely one of a series of traditional, religious and national songs now connected to the ceremony.

A seismic shift had taken place. The shift in focus of the *Yom Ha'Atzma'ut* celebrations away from the monolithic, collectivist-Statist components to more individual, family-focused time and varied public entertainments, mirrors the concomitant change in the civil religion of the State. This evolved civil religion still upholds the principle of national Jewish solidarity, but it does not perceive national unity as a uniform system of values and symbols imposed from above. It is more pluralistic and popular. It gives central place not to the State, but to the Jewish people and its varied cultural traditions. It is an evolution from a more "political-elite" to a more popular-social type of civil religion.³⁹ It is one that acknowledges the current cultural mosaic of society, and cannot help but be affected by the growing

³⁶ *Ibid.*, p. 20.

³⁷ *Ibid.*, p. 22.

³⁸ *Ibid.*, p. 23.

³⁹ Don-Yehiya, "Festivals...", p. 84.

globalization of society. That is not to say that "individual" celebrations of *Yom Ha'Atzma'ut* cannot still be State-focused and patriotic, but now, according to Liebman, "[P]eople are less inclined to attribute absolute sanctity to the State or to represent it as the exclusive focus of loyalty and the source of one's highest obligations."⁴⁰

Because the holiday has become more "individual," but no formal home celebrations were created or evolved over time, we are left with a holiday still in search of direction for its celebration. It is a holiday still in search of a deeper meaning to replace the original values of collectivism. Its intimate connection to *Yom Ha'Zikaron* serves as a solution to an extent, as discussed above: mirroring the tensions between joy and sadness in most Jewish holidays and encapsulating the history of the establishment of the State. But with the change in the role of the military and the evolved civil religion, that connection does not seem fully satisfying. The dichotomy between the two holidays only seems intensified. Chapter 3 will focus on this search for missing meaning as a possible direction for my proposed new celebration. But first, let us turn to a comparison of various liturgical or other celebratory expressions in Israel as a way of examining various attempts to promote the holiday that may serve as a model for us.

⁴⁰ Liebman, *Civil Religion*, p. 117.

Chapter 2: Liturgical and Other Celebratory Expressions Used for *Yom*

Ha'Atzma'ut

The epitome of the Statist attempt to co-opt and control personal celebration was the proposed, though never used, IDF *Haggadah* written by Aharon Megged (briefly discussed above, pages 14-15). I will look at that as the "gold standard" from which many secular kibbutzim adopted and adapted their own celebrations centered around *haggadot*. In contrast, both the *dati* community and the IMPJ (Israel Movement for Progressive [Reform] Judaism) adopted adaptations to the standard festival liturgy, attempting to foster a communal response in the synagogue setting.

Aharon Megged's IDF *Haggadat Ha'Atzma'ut* -- הגדת העצמאות

Right from the beginning, the revolutionary Statist tone is set. This *haggadah* uses the format and key themes and phrases from the traditional Passover *haggadah* along with a mix of biblical language references and adapted traditional liturgical forms, but in exclusive service to the State. The very opening statement is one of how "we" (the Army) overpowered our enemies and captured the land to have a State for ourselves; but then describes the reason in very traditional language: as an "eternal holding" - **אחוזת עולם** *ahuzat olam* - for us, our children, and our "rejected ones" from the "four corners of the earth." It is followed immediately by a traditional form of scriptural proof-text: *k'ne'emar*..... "As it is said: 'To your offspring, I will give this land'" --

פנאמר: לזרעך נתתי את הארץ הזאת

It uses the biblical quote from God to Abraham almost as if it were a quote from the Army/State rather than from God! What then follows is a dramatic, simple statement of the time and date of the government's declaration of the establishment of the State,

along with a modified *she 'he 'heyanu* blessing devoid of any reference to God.

Rather, the object being blessed is implicitly understood by Israelis to be the IDF:

ברוך שחיינו וקימנו והגיענו ליום הזה, יום חרותנו, חג העצמאות

- "Blessed...[is the IDF]...who has kept us in life and sustained us to reach this day, the day of our freedom, the festival of Independence."

The rest follows in a similar vein. For example, of the traditional *מה נשתנה*

(*Ma Nishtana* -- "Why is this night different"), only that opening line is used, and simply as a graphic device to start a very different, Statist "New Jew"

Maggid/storytelling. The story begins with the traditional phrase *עבדים היינו* -

Avadim hayinu - "We were slaves" – but in a modern context: in all the countries and

States which afflicted us and "pogrommed pogroms" on us, until we decided to be proud, stand tall (using the biblical phrase "let us raise our head" *נרימה ראש*) and

return to our land and work the earth. It then inserts the biblical/liturgical quote:

"House of Jacob, come, let us go!" *בית יעקוב לכו ונלכה* - *Beit Ya'akov l'khu*

v'nailkha. This must be recognized as an understood allusion to the Bilu Movement:

those groups of the earliest pioneers who came to Palestine from Eastern Europe in the late 1880's through the first decade of the 20th century to drain the swamps, build the first kibbutzim to farm the land, and create a new society. This phrase was their rallying cry, and they took as their name the acronym of the phrase (*בילו* - Bilu).

Such inspirational rhetoric by the early settlers is a perfect example of the Zionist co-opting of biblical language and traditional links to serve nationalist goals and actions.

The inclusion of this phrase at the beginning of this *Maggid* is rather like a doubled allusion: not only to the original scripture, but to the Bilu as well, doubly emphasizing the transference of tradition onto the State and its recent history.

The remainder, following the form of the traditional *haggadah* but in an ultra-nationalist tone, gives a detailed history of the many battles and campaigns just before and during the War of Independence. It is a story of how a small group of Jews prevailed over legions of bloodthirsty Arabs and bigoted British. Its tone and linguistic allusions to the holiday *Al ha'nisim* prayer (where "the few prevailed over the many") added to the *Amidah* service clearly evoke the "nationalized" version of Hannukah so popular in the *Yishuv*. The language also contains occasional Purim-like references to the foiling of plots and schemes. But it includes no pronouncements of inheriting and meriting the Land by means of God. Indeed, a highlighted prayer begins with the traditional Passover *seder* language of "not by the hand of an angel, nor by a seraph or a messenger", but continues with the words "but by the hands of the **צהל** *tzahal*" (IDF) were we brought to victory over our enemies; and it salutes them, not God, with a third cup of wine. The heroes were the pioneers, the military, and the kibbutz and border guards; the *Hallel* praises the names of these heroes rather than the name and power of God. The *seder* ends with a listing of the twelve military campaigns instead of the ten plagues, the *dayenu* to the military (as described and quoted in Chapter 1), a reference to the ongoing absorption of immigrants as an ingathering of refugees.....and absolutely no reference nor hint to the traditional notion of Elijah. It is no wonder that the Rabbinate was scandalized.

The IDF *Haggadah* was never officially used, but the liturgies that developed from it, or independent of it, emerged along a spectrum. Within the *dati*/"religious" community, we will consider *siddurim* for the celebration of the holiday published by *Kibbutz Dati*, and by the WZO (World Zionist Organization), the latter carrying the authority of Israel's Chief Rabbinate. They have placed the holiday squarely within

the religious context, making it part of the regular weekday *tefillah*, adding a few special prayers and emphasizing God's miraculous role in the enterprise. At the other end, the secular *kibbutzim* have developed various communal celebrations modeled on the IDF approach, considering their role in the establishment of the State also to be unique. Somewhere in between are the efforts of the IMPJ [Reform] congregations.

The Siddurim of the Religious Streams

The following chart compares the *Yom Ha'Atzma'ut* holiday liturgy of the WZO, *Kibbutz Dati*, and *Avodah she 'balev* siddur of the IMPJ.⁴¹

⁴¹ *Order of Prayer For Yom Ha'Atzma'ut*, (Jerusalem: Department for Torah Education and Culture in the Diaspora of the World Zionist Organization, 1978); *Seder Tefillot l'Yom Ha'Atzma'ut u'l'Yom Yerushalayim*, (Tel Aviv: Kibbutz Ha'Dati, 1992, 4th edition); *Ha'Avodah She'balev*, (Jerusalem: Israel Movement for Progressive Judaism, 1982).

תפילת ערבית (Evening service)

<u>WZO siddur</u>	<u>קיבוץ דתי (Kibbutz Dati)</u>	<u>IMPJ</u>
Psalms 107, 97, 98 לכה דודי 3,5,6,8 of Verses with a different chorus: זה היום עשה ל' נגילה ונשמחה בו (from psalm 118:24)	Psalms 98, 100 (optional: 107, 94)	Psalms 126
שמע וברכותיה	שמע וברכותיה	שמע וברכותיה
השכבינו ...שומר עמו ישראל לעד	השכבינו	השכבינו
חצי קדיש	חצי קדיש	חצי קדיש
עמידה לחול without any traditional holiday additions	עמידה לחול without any traditional holiday additions	עמידה לחול additions to אבות : -promise to Avram: Gen 13 -promise to Isaac: Gen 26 -promise to Jacob: Gen 28 (no עבודה added to יעלה ויבוא) additions to חודאה: - a new reading + על הנסים
Shofar service: (open Ark) שמע + ה' הוא האלחים + ה' מלך... -Prayers re: miracles of God redeeming us from slavery to freedom, and re: ingathering -Numbers 10:9-10 -single תקיעה + blessing re: hearing the shofar of the Messiah -Psalm 126	[no shofar]	[no shofar]
[הלל no]	full הלל - Psalms 113-118	[no הלל] Optional readings: -promises to Moses, Joshua, + Maccabees speech -excerpts from historical speeches of Herzl, Ben-Gurion and the Declaration of Independence -Psalm 98

תפילת ערבית (Evening service)

<u>WZO siddur</u>	קיבוץ דתי (<i>Kibbutz Dati</i>)	<u>IMPJ</u>
סדר ספירת העומר + Psalm 67	סדר ספירת העומר	סדר ספירת העומר
עלינו + Proverbs 3:25, Isaiah 8:10 + 46:4 (God redeeming)	עלינו + Proverbs 3:25, Isaiah 8:10 + 46:4 (God redeeming)	עלינו
קדיש יתום	קדיש יתום	קדיש יתום
אני מאמין באמונה שלמה	אני מאמין באמונה שלמה	
	Prayers re: miracle of God redeeming us from slavery to freedom + ingathering of exiles	
	קידוש	
	שהחיינו	

תפילת שחרית (Morning Service)

<u>WZO siddur</u>	<u>קיבוץ דתי (Kibbutz Dati)</u>	<u>IMPJ</u>
various traditional ברכות השחר	various traditional ברכות השחר	lesser # of various ברכות השחר
סדר הקרבנות, קדיש דרבנן + יתום	סדר הקרבנות, קדיש דרבנן + יתום	
פסוקי דזמרה	פסוקי דזמרה	פסוקי דזמרה
חצי קדיש	חצי קדיש	חצי קדיש
שמע וברכותיה	שמע וברכותיה	שמע וברכותיה
		Psalm 126
עמידה לחול without any traditional holiday additions	עמידה לחול without any traditional holiday additions	עמידה לחול אבות : -promise to Avram: Gen 13 -promise to Isaac: Gen 26 -promise to Jacob: Gen 28 (עבודה added to יעלה ויבוא no) הודאה additions to: - על הנסים + a new reading
		Optional additional readings: -promises to Moses, Joshua, + Maccabees speech -excerpts from historical speeches of Herzl, Ben-Gurion and the Declaration of Independence -Psalm 98
הלל - option for full or partial, with or without blessings	הלל - full, with blessings	הלל - full, with blessings
Torah סדר קריאת התורה Only if holiday is on a Mon. or Thurs., with no indication of special Torah reading Haftarah: Isaiah 10:32-12:6	Torah סדר קריאת התורה Deuteronomy 7:12-8:18 Haftarah: Isaiah 10:32-12:6	Torah סדר קריאת התורה Deuteronomy 8:1-18 Haftarah: Isaiah 11:1-12 or 11:11-12:6
		שופר Single blast of Shofar + edited Numbers 10:10

תפילת שחרית (Morning Service)

<u>WZO siddur</u>	<u>(Kibbutz Dati)</u> קיבוץ דתי	<u>IMPJ</u>
Many traditional "special concluding" prayers + עלינו + קדיש יתום	Many traditional "special concluding" prayers + עלינו + קדיש יתום	Few "special concluding" prayers + עלינו + קדיש יתום
Remembering Jerusalem זכירת ירושלים: Psalm 137:5-6; Psalm 145:2; Isaiah 62:6-7; "A Zion Lover's Prayer; Psalm 122	אני מאמין באמונה שלמה	
אני מאמין באמונה שלמה	קידוש + זה היום עשה ה' נגילה ונשמחה בו	
	Closing ceremony: Psalm 126; Raise a flag + poem: עלה, הדגל Light a torch, lower flag to half mast with prayer remembering IDF soldiers + moment of silence; Raise flag: Isaiah 62 + Ezekial 37; Sing <i>Hatikvah</i> התקווה	

While all three *siddurim* place the holiday celebration within the traditional *tefillah* setting, clearly the emphasis on God's miraculous role is much more greatly pronounced in the WZO and *Kibbutz Dati siddurim*. This tone is set right at the beginning in their choice of opening psalms of the *Arvit*/Evening service: 97—The supreme power of God bringing joy to Zion and salvation and light to the righteous (*Or zaru'a*); 98—the miracles of God that herald God's reign; 100 – Praising God for God's creation of us and God's steadfast love; 107 – Praise that through God's love and wondrous deeds, God redeemed us from adversity, provided for all our needs and gathered us in. We also see this emphasis in the *Arvit* service of both *siddurim* by the inclusion of similar special prayers (although in different places) regarding the miracles of God, both in redeeming us from slavery to freedom and in the ingathering of the exiles; as well as in the *Aleinu* additions of Proverbs 3:25 and Isaiah 8:10 and 46:4, referring to God's protection and redemption. Each *siddur* (WZO in the evening and *Kibbutz Dati* in the morning) re-states God's primary role by highlighting the verse from Psalm 118:24 in connection with Independence Day: "This is the day God has made; rejoice and be glad in it." It is actually a repeating refrain in the WZO prayer. Moreover, they both include in both the evening and morning services the *Ani ma'amin* prayer of messianic redemption. Finally, the WZO *siddur* includes a closing ceremony to the Morning/*shaharit* service, "Remembering Jerusalem", that again recapitulates and emphasizes the promise and yearning for God's miraculous redemption.

Indeed, the preface to the WZO *siddur* cites as its intention the goal to "inspire intensified faith in the Divine character of the national resurgence."⁴² It includes excerpts from an official rabbinic *responsa* describing the nature of the miracle which marked for the whole Jewish people the passage from bondage to freedom, the deliverance from death, and the achievement of our sovereignty and independence.

⁴² *Order of Prayer For Yom Ha'Atzma'ut*, World Zionist Organization, p. 7.

The date of the Declaration of Independence was apt for the holy-day, since, had the declaration been deferred, we might have missed the opportunity to gain the recognition and backing of the world's great powers. This first miracle led to the second: the deliverance from death in the war with the Arab nations and the rescue of the displaced and oppressed communities in the Diapora. This, in turn, gave rise to the third miracle: the ingathering/absorption of the exiles.⁴³ Thus, according to this *siddur*, it is considered a *mitzvah*, an obligation, to commemorate the miracle and establish *Yom Ha'Atzma'ut* as a religious holiday.

While sharing these same traditional "religious" trappings, the *Kibbutz Dati siddur* also shows its Zionist leanings (more so, ironically, than the WZO version) by the inclusion of a closing ceremony of the *shaharit* service containing national, secular elements (flag raisings and IDF commemoration) and ending with the singing of the national anthem, *Hatikvah*. Also, it, like the IMPJ, chose to include a special Torah portion especially for the holiday (the beginning of *Ekev* in Deuteronomy), with its arguably Zionist theme: our successful role in possessing and thriving in the Land (albeit directly through Divine miracles gained by following God's commandments). In contrast, the WZO version includes only the regular weekly Torah portion, and only if the holiday happens to fall on a Monday or Thursday, keeping the service more within traditional bounds.

Although the IMPJ also uses the rubric of the daily synagogue service, it understandably exhibits a more balanced, liberal approach, and one that is quite Zionist in tone: including the role of humans in history, linguistically referencing Hannukah, and omitting direct references to the Messiah. At the place where the traditional High Holy Day liturgy adds the *Zokhreinu* prayer to the end of the *Avot*, the IMPJ adds the biblical promises of the Land to Avram, Isaac, and Jacob. The

⁴³ *Ibid*, p. 10

placement of this bit of Zionist reference comports with secular/*hiloni* outlook that sees *Yom Ha'Shoah*, *Yom Ha'Zikaron* (Memorial Day), and *Yom Ha'Atzma'ut* (Independence Day) as the High Holy Days of the civil religion. In the *Hoda'ah*/Thanksgiving prayer, the IMPJ adds another version of the *Al Ha'nisim* reading used at Purim and Hannukah. Like the Hannukah allusions in the IDF Haggadah, this is an emotional and psychological connection to the *halutzim*/pioneer affinity for its reconfigured Hannukah. The opening *Al Ha'nisim* sentence is the same as the traditional version, and the rest of the paragraph is structured and worded very similarly to the Hannukah paragraph. However, in this one, it includes the idea that part of God's "standing"/defending Israel in its time of trouble was to bring the people together as a community (*l'hi'kahail* -- לְהִיְכָאֵל) to defend themselves and teach themselves to do battle and war. It is a nice balance of acknowledging God's role "behind the scenes" at the same time as our human efforts to fulfill the Zionist dream. At some point before *Hallel* in the morning service, (or after the *Amidah* in the evening service) several optional readings again combine biblical and historical references, and Divine and human action, culminating with excerpts from David Ben-Gurion and the Declaration of Independence. The Torah service also includes the special Deuteronomy *Ekev* Torah reading for the morning regardless of the day, but unlike in the *Kibbutz Dati siddur*, the IMPJ focuses on the second half (8:1-18): Moses exhorts the Israelites to remember their experience of Exodus wanderings, and of God's fidelity throughout it, when they will be in the good and bountiful Land to which they are going, so that they remember that their power to glean wealth from the Land is a gift from God as part of the Covenant. This section is more of a balance of the Divine and human *partnership*, not focusing on direct miraculous intervention of the omitted first section. Finally, in another connection to the High Holy Days, a *shofar* blast commemorates the day, as referenced by its accompanying recitation of Numbers 10:10. However, unlike the WZO *shofar* ritual, this one abridges the

biblical verse to omit reference to burnt offerings and sacrifices, and does not include any additional prayers regarding the Messiah.

Celebrations in the Secular *Kibbutzim*

The kibbutz society has always felt a very special identification with the birth, shaping and building of the State of Israel. It thus considers *Yom Ha'Atzma'ut* one of the most important holidays. In addition, the communal character of kibbutz society, especially in the early years, has given a particular communal character to life cycle and holiday cycle events. It shapes a special holiday culture different from the traditional, although, as discussed in Chapter 1, there is a certain reconfigured attachment from the point of view of design and symbols. This phenomenon has led to a particular kibbutz celebration of *Yom Ha'Atzma'ut*, along with an evolution of accompanying literature for the holiday.⁴⁴ Let us take a brief look at a typical kibbutz celebration of the day and the literature that evolved from it.

Linked to the general traditional form of Jewish holiday celebration, the kibbutzim, like the rest of the country, also divide the celebration into two parts: the evening before, right after the siren blast signaling the end of *Yom Ha'Zikaron* - Memorial Day, and during the following day. The evening celebration usually has four parts: 1) A parade or some kind of communal mustering in a central spot for opening words, unfurling a flag, reading some historical passage, lighting of beacon fires or fireworks, and the singing of *Hatikvah*; 2) A festive communal meal with a reading of a *haggadah*; 3) Afterwards, a cultural program on a defined subject, eg., one hundred years of renewing the Hebrew language, histories of the *Nahal* or *Palmaḥ* Army units, history of the Zionist Movement, the *Yishuv* settlement, or *Aliyah*, or a review of the songs/music or poetry of a particular Israeli artist; 4)

⁴⁴ Arend, Aharon, *Pirkei Mehkar l'Yom Ha'Atzma'ut/ Research Studies for Israel's Independence Day*, (Ramat Gan, Israel: Bar Ilan Univ., 1998), p. 56.

Ending with an informal program like a quiz/competition, a bonfire, or folk dancing late into the night.⁴⁵

The daytime celebration is not as structured. Typically, the morning is set aside for games and activities for the young children. Later, in the afternoon, there is a *tiyul* / hike to a nearby park or forest, or a communal picnic (or BBQ/*mangal*), or a combination of both. This afternoon activity often includes competitive races and games between different segments of the kibbutz economy. These events often become like a sidewalk fair or *shuk*/marketplace of the kibbutz, with tables, stalls, or stands of crafts, creations, food, and a café.⁴⁶ The entire kibbutz – all strata and ages – participate in the planning and execution of the activities of the celebration according to their abilities and desires. It is believed that this collaboration captures and crystallizes the nature of kibbutz society, and contributes to the strengthening of its communal life and its special attachment to the State.⁴⁷ But, in the last ten or more years, as the kibbutzim have become more privatized, mirroring the individualization of society in general, it remains to be seen whether the celebrations there will evolve in a like manner.

Looking for a way to capture artistically and experientially its close connection to the holiday, and the deep reflective nature of the holiday it saw as a "Second Exodus," the kibbutz movement experimented with different types of readings, called by many different names: *haggadah*, *haggadat hag*, *masekhet*, *megillah*, *miqra'ei hag*. It soon settled on a *haggadah* at a festive meal as the form of celebratory readings—a natural consequence of seeing *Yom Ha'Atzma'ut* as a parallel

⁴⁵ *Ibid*, p. 57.

⁴⁶ *Ibid*. See also Lilker, Shalom, *Kibbutz Judaism: A New Tradition in the Making*, (NY/London: Cornwall Books: Herzl Press, Norwood Editions, 1982), pp. 189-190.

⁴⁷ *Ibid*

to Passover.⁴⁸ Initially individually created and edited by the holiday committees of local kibbutz councils, in 1971, the Inter-Kibbutz Committee on Holidays published a unified, model *haggadah* based on an earlier one from Kibbutz Givat Brenner and the original IDF model (discussed above). The version from Givat Brenner was a detailed collection of literature and songs of the sixty years of Zionist history from Herzl through the Sinai campaign of 1956. The Inter-Kibbutz *Haggadah* condensed the historical content considerably and added the Six-Day War. Before the meal, it contained a few historical selections from prophets, Herzl, David Ben-Gurion, and the Declaration of Independence. But nothing was included that reflected the traditional Diaspora longing for return to the Holy Land. After the meal, there were poems and songs of the 1948 War followed by the more recent literary and musical works generated by the 1967 Six-Day War, including Naomi Shemer's popular *Yerushalayim shel zahav*/"Jerusalem of Gold". It concluded with a call for peace, in phrases from the traditional prayer book and from Isaiah, as well as in contemporary language. This Inter-Kibbutz *Haggadah* exhibited a typical kibbutz reluctance to turn war into a cult, and none of the recounted wars of Israel was glorified, magnified, or exalted.⁴⁹

Despite the attempt to unify a form of liturgy for all the secular Kibbutzim, even the Inter-Kibbutz *Haggadah* contained special parts to accommodate the varied philosophies and styles of the different streams of kibbutzim. The various kibbutzim used it as a standard model, but revised and updated it over time, to keep it exciting and renewed, often sharing the revisions with each other.⁵⁰ I saw evidence of this when reviewing the collected materials of Aryeh Ben-Gurion at the Beit Berl College Archives. Aryeh Ben-Gurion, nephew of the first Prime Minister, was one of the

⁴⁸ Arend, *Pirkei Mehkar*, pp. 58-59; Lilker, *Kibbutz Judaism*, pp. 187-188. [Even the *dati*/religious kibbutzim to some extent copied the form of a *haggadah/seder* celebration, but with different, more traditional messianic redemption content. But since they produced special *siddurim* for synagogue observance of the holiday (as discussed above), the *haggadah* was not as important as it was in the secular kibbutzim. Arend, *Pirkei Mehkar*, p. 69.]

⁴⁹ *Ibid*

⁵⁰ Arend, *Pirkei Mehkar*, pp. 59-60.

founders of Kibbutz Beit Hashita in 1928, in the eastern Jezreel Valley, near the city of Beit Shean. Starting in the 1940s, he collected any materials he could find depicting the celebrations of holidays on the kibbutzim. His collection evolved into the Kibbutz Institute for Jewish Festivals and Holidays, centered at Beit Hashita. Aryeh Ben-Gurion became a noted educator and sociologist with the Institute, influencing the molding of holidays within Israeli kibbutz and general society.⁵¹ As the Institute branched out beyond just kibbutz celebrations, and after his death a few years ago, most of Ben-Gurion's collection was moved to the archives at Beit Berl College. Reviewing dozens of the hundreds of *Yom Ha'Atzma'ut* files in the archive, I saw not only *haggadot*, but also songbooks, and other ceremonial and educational commemorations. Each was a unique, individualized ceremony for the different communities and audiences within the communities, highlighting different songs, poetry, or original artwork and literary creations. A variety of themes was stressed across the communities and the years.⁵² It seemed similar to the formulation of varied "creative services" at our URJ camps, NFTY groups, and congregations.

The Archive material was evidence of what Aharon Arend describes as the still ongoing efforts of the kibbutzim to define the day. *Yom Ha'Atzma'ut* is not for them a *Shabbaton* in the sense of a day of cessation of all "work"—but it is also not just another "vacation day". They are still trying to build the nature of the holiday: one tied to modern history as well as ancient agricultural links; one that is not based in traditional religion, but uses modern Hebrew/Israeli authors and poets as sources; one that emphasizes human action over religious meaning.⁵³ There are as of yet no fixed or unified sources or tradition, and its liturgy and celebration are continually evolving.

⁵¹ www.chagim.org.il [English site]

⁵² My gratitude and thanks to Dr. Jonathan Safren and retired Professor Ezra Shaprut for their time and kind assistance in allowing me access to the Beit Berl College Archives.

⁵³ Arend, *Pirkei Mehkar*, p. 72.

In its own milieu, the IMPJ is experiencing the same exploration.

The Experience of the IMPJ Community

During the past twenty years, the IMPJ has been sporadically experimenting with ways to approach the holiday. We saw above that in its 1982 edition of its prayerbook, *Ha'Avodah She'balev*, it included special prayers and readings for *Yom Ha'Atzma'ut* added to the regular prayer service. Those additions included traditional liturgical elements (like *Hallel*, *Yizkor*, counting the *omer*, and *shofar* blowing), and creative additions (including a modern *Al Ha'nissim* adapted from the Hannukah version, the biblical promises of the Land, and short excerpts from historical Zionist speeches and the Declaration of Independence.) But it is unclear how much it is actually used. Like the variations among the *kibbutzim*, some congregations have also chosen to create their own materials for the holiday.

For example, in 1997, Congregation *Har-El* combined with the Hebrew Union College Jerusalem campus to create an evening service for the end of *Yom Ha'Zikaron* and the start of *Yom Ha'Atzma'ut*. It, too, was structured around the regular prayer service, but included poems of Hannah Senesch, Zelda and Yehuda Amichai; the *Al Ha'nissim* adaptation and *Hallel*; extensive excerpts from the Declaration of Independence and a few well-known songs. It ended with *Hatikvah*. This past year, according to its Cantor, Evan Cohen, the congregation again continued what has become its yearly affiliation with the College for a creative morning celebration. In 2000, congregation *Darkhei Noam* in *Ramat Ha'Sharon* created what it called a *Megillat Hag l'Yom Ha'Atzma'ut*. It was not a prayer service, but rather an extensive anthology of readings, including excerpts from the 1952 IDF *Haggadah*, Prophets, Midrash, historical speeches by Herzl and Ben-Gurion, a special holiday *Kiddush* and the *Al Ha'nissim* adaptation, all interspersed with many popular songs from Zionist

past and present. It ended with a *Maggid*/telling of the story. By contrast, *Kibbutz Lotan* in the Negev put together in 1993 a short, simple anthology of poems, songs, and readings that ends with a holiday *Kiddush*.⁵⁴ In the early 1990s, congregation *Or Chadash* in Haifa created a spiritual congregational prayer observance that combined many of these features, but held it on a hilltop at dawn – inspiring others to do similarly. Its previous rabbi, Mordechai Rotem, also suggested making the days between *Yom Ha'Shoah* and *Yom Ha'Atzma'ut* a period of reflection and evaluation of our individual and societal deeds and whether we are contributing to the full redemption of the Land.⁵⁵ This mirrors the period of *Elul* before the High Holy Days, and again highlights these Spring holidays as the High Holy Days of the civil religion. However, in response (and non-response!) to my email to all the Reform congregations in Israel, it would appear that most others do not yet do anything religiously as a congregation in celebration of the holiday. (For example, the communities at *Har Halutz*, *Kehillat Mevasseret Tzion*, *Kehillat Ra'anana* in Ranana, and *Kehillat Yozma* in Modi'in all report that congregants participate in the evening and/or daytime municipal activities. They do not compete with that, but may include something themselves on the nearest Shabbat.) In fact, there has been a long and ongoing debate within MARAM (the organization of the Reform rabbis in Israel) regarding how to celebrate *Yom Ha'Atzma'ut*: Is it in reality only a civil holiday? Should they treat it as a religious holiday as well? And if so, how?⁵⁶

We saw at the end of Chapter One that *Yom Ha'Atzma'ut* in Israel is still a holiday in search of direction and deeper meaning, at least for society outside of the *dati* community. If the Zionist Movement has not been able to give a unique *Jewish*

⁵⁴ Photocopies of these unpublished services and ceremonies from the files of Rabbi Dahlia Marx at HUC in Jerusalem.

⁵⁵ Azari, Rabbi Meir, *Hag Ha'Atzma'ut v'hitpathuto b'Yisrael /Independence Day and its Development in Israel*, (Tel Aviv: MARAM and Beit Daniel Center for Progressive Judaism, 1994), pp. 96, 98, and see Chapter 6, generally.

⁵⁶ Davids, Rabbi Stanley, unpublished Memo to the Reform Zionist Think Tank re: MARAM Session on Yom Ha-Atzmaut, August 4, 2005.

meaning to its most central holiday, as Rabbi Meir Azari has stated in the conclusion of his book cited above, then I believe it is the perfect opportunity for the growing Israeli Reform Movement to make a real difference, along the lines suggested over a decade ago by Rabbi Rotem (above), by giving the holiday in Israel a more defined, value-oriented, transcendent message built around the Reform message of *tikkun olam*. In the next chapter, I will explore the still missing elements from the holiday, as a guide to developing our celebration here.

Chapter Three: What is Missing?

As described in Chapter One, in the early Knesset discussions regarding *Yom Ha'Atzma'ut* celebrations, several of even its very secular members recognized the need for something transcendent to be part of the holiday, for some soul-searching to give it more meaning. However, the secular detachment from a religious tradition made this difficult to achieve, and the collectivist ideal it substituted has since waned. The *dati* communities over the years have created this transcendent link for their communities by keeping the holiday strictly within a religious setting. But the need is still all the more acute for the individualized "secular" society today both in Israel and here in the United States. The distinction, however, need not simply be one of whether the holiday is to be a religious or an historical/civil one. It is a question of whether and how we can apply the concept of "sanctification"⁵⁷ to even an historical/civil holiday.

How is a holiday sanctified, i.e., crystallized, set apart to differ from other days, and elevated to a different, higher plane? Its sanctification is first a question of boundaries. Religious holidays are by definition sanctified. Using the religious model of a sanctified day, on one end of the spectrum, the day is cut off from all ordinary activity, from being subject to a human's will. No work is allowed, even for relaxation or recreation. It is a day not intended for the gratification or satisfaction of humans, but for the honor/awe of God. As Eliezer Schweid describes, one needs to make the separation as "objective" as possible, like a wall in a field, so that to

⁵⁷ Schweid, Eliezer, *The Jewish Experience of Time*, Amnon Hadary, translator; (New Jersey: Jason Aronson, Inc., 2000), p. 26.

disregard it will result in a painful collision.⁵⁸ Then the day is truly consecrated to a different presence. Gradations from this absolute end of the spectrum, even if voluntarily accepted to degrees deemed a desirable tradition (which Schweid calls "secularizations"), like perhaps the intermediate days of Sukkot or Passover, cancel the absolute nature of the holiday's authority. The more distance from the absolute, the more blurry the separation boundaries and the more likely the disintegration of the day into the regular flow of time. The secularization of a holiday, as was typical of early Zionists, is not utterly untenable, but it converts the holiday into what Schweid calls a day of "borrowed standing", a problematic status to maintain over extended periods of time.⁵⁹ The key is the age-old problem for liberal Jews of finding the right balance between the competing tensions of tradition/religion and acculturation.

A second aspect of sanctification is the nature of the day's affirmation or *avodah*/service in a broad sense – what we do with the day. A day freed from the regular flow of time and labor needs to be refilled with a content of "service" – liturgical, ritual, and spiritual. Again using the religious model, each holiday uses standardized material and practice to delineate its special nature: particular prayers, Scriptural readings, and rituals like seder, sukkah, tree planting, or sending food baskets, to name a few. The specific service in question dedicates the day to God, particularizes it, and elevates it to a higher plane. The service requirements/*mitzvot* are seen as a gift, *hesed* from God, to turn us upward toward a more spiritual, sublime life, and emancipated from the slavery of everyday life.⁶⁰ They extend symbolically

⁵⁸ *Ibid*, p. 28.

⁵⁹ *Ibid*, pp. 27-28.

⁶⁰ *Ibid*, p. 30.

even to the ordinary actions of eating and socializing, to cause one to continually think about the higher meaning of life, about a vision for the future.

Applying this model to historical/civil holidays is a difficult fit, but the closer we can come, the potentially greater meaning we can imbue into these holidays. We saw in Chapter Two that *Yom Ha'Atzma'ut* has been seen by secular society in Israel as a "Second Exodus" and a parallel to Passover. But making a holiday of political freedom and sovereign independence into one that is transcendent like Passover is especially hard for a secular Zionist movement that does not look to a Divine leadership role in national destiny.⁶¹ Moreover, there are two different kinds of freedom at play in the two holidays, distinguished by the change Jews have undergone in modern times.⁶² The Passover story tells of the personal "liberation" from slavery, with its attendant sense of confusion and distress at an unformed, unstructured future. Rabbinic teaching is that true freedom was achieved when we were given direction by Torah and each willingly accepted it. Passover is the story of our coming together as

⁶¹ The difficulty of giving transcendence to civil holidays is also something we can identify with in America, in our repeated complaints about the over-commercialization and growing emptiness of Memorial Day and July Fourth, for example, and our attempts to imbue them with more than simply being markers of the beginning of summer and a time for retail sales. In an interesting parallel to the *Yom Ha'Atzma'ut* quest discussed here, a July 4, 1996 newspaper article in the Gannett Westchester *Journal News*, written by staff columnist Nancy Q. Keefe, suggested the idea of her Jewish friend, Gloria Lewit, fashioning a celebration around a July 4th picnic adapted from the Passover *seder*: Each guest would be asked to share a story about the person(s) who first brought their family to America. Then they will consider a brief time-line of history up to the Declaration of Independence and discuss the ideas and institutions it launched up to the present. This will all be to highlight the central story for Americans of coming to this country from some other place in search of a better life. By the end of the festive picnic, the goal for Ms. Lewit was to have told our personal stories as part of a human story and the American story, and hopefully to put ourselves more squarely in that story and "mak[e] a commitment to further the dreams and values and ideas set forth by the Declaration of Independence." This suggestion of building around the Declaration of Independence is eminently suitable for *Yom Ha'Atzma'ut* and will be developed further in Chapter Four.

⁶² Schweid, *Jewish Experience of Time*, pp. 280, 283.

a unified, structured *people*: the families, community and the *interpersonal* relationships between them and God. *Yom Ha'Atzma'ut* is a different story: It is one of political freedom, of sovereignty, of coming together as a sovereign nation to juxtapose its power against other nations.

Even if we consider the "freedom" gained after Revelation of Torah as having a societal or "national" aspect, it is still not the same as the modern experience of *Yom Ha'Atzma'ut*. Torah does not provide the political constitution of a sovereign state (despite the opinion of some *haredi* leaders). Rather, it renders a vision, an ideal of interpersonal relationships, of a just legal system conditional on mutual social and ethical responsibility.⁶³ It was meant to guide people in their communal life and their communal relationship to God, not set up a temporal dominion of power to compete with other nations. The Davidic Commonwealth was a compromise on this theistic ideal, and traditionally, after its destruction, political freedom became linked with messianic other-worldliness. Given the ancient historical reality, it no longer seems possible to realize a goal of putting into practice the Torah ideal of freedom within a framework of a nation. A State, of necessity, comes to resemble other pagan states. So in the traditional view, the ideal of political freedom was elevated to the pinnacle of a longed-for eschatological perfection; not something for humans to do.⁶⁴ Passover is a classic symbol of this Jewish internal dialectic of longing for the ideal situation but keeping it forever at arm's length: The mandated remembrance of past slavery points to a messianic vision of the future whose arrival will be heralded by Elijah, but it is always a vision for "next year in Jerusalem."⁶⁵ *Yom Ha'Atzma'ut*

⁶³ *Ibid*, p. 286.

⁶⁴ *Ibid*, p. 289.

⁶⁵ *Ibid*, p. 290.

currently is a remembrance of a past "slavery" leading to independence, but without any vision or longing for an ideal, a higher plane.

A key factor in the difficulty of sanctifying *Yom Ha'Atzma'ut* is the fact that it is inherently secular at its core. Unlike the Zionist practice of secularizing traditionally sanctified holidays by stressing or valuing their ancient agricultural or historical roots, *Yom Ha'Atzma'ut* has no derivation in the traditional calendar. It was initiated by the institutional authority of a political state to express joy at the achievement of its own existence.⁶⁶ Despite some overlay of traditional symbols, as discussed in Chapter One, it remains fundamentally secular. A brief comparison between *Yom Ha'Atzma'ut* and traditional holidays regarding themes and activities highlights this point.

Traditional holidays	<i>Yom Ha'Atzma'u</i> ⁶⁷
Celebrated at home and synagogue together as families.	Celebrated outdoors for large masses, with home/synagogue momentary, or fleeting
Prohibition on work	Nature of festivities necessitates work
A time of bonding, reuniting with God in covenant through particular holiday symbols	Binding people together as a national whole through symbols of national unity: flag, parades, prizes of national achievement
Stress miracles of God directly in history and often looking forward to visions of ideal and to future redemption	Stress achievements of people through their own power, not supernatural miracles (especially in the direct link to Memorial Day) and ceremonies that emphasize national leadership/entities and rejoice at the value of existing, past achievements .
Source of holiday joy is individually initiated response to fulfilling the holiday's service—its commandments as symbolic means to enhance life and to strive toward an ideal	Nature of holiday joy comes from the level of the sense of enjoyment in response to external stimuli

⁶⁶ *Ibid*, p. 291.

⁶⁷ *Ibid*, p. 293.

By focusing on the last factor, the nature of the joy entailed, we may find a direction for sanctifying *Yom Ha'Atzma'ut*. The early organizers of the holiday tried to recapture the spontaneous eruption of joy—of singing and dancing in the streets—after the announcement of the United Nations acceptance of the Partition Plan in 1947 and, again, after the initial Declaration of Independence. Over the years, such joy was intermittently experienced after major defensive victories, as in the 1968 celebration in the aftermath of the Six Day War victory. But such a response was usually sorely lacking in "normal" times and in times of social and political crises or change. Moreover, as time progressed from those founding events, intense personal reaction was more difficult to sustain or create for those people who, by later birth or later immigration, had not experienced them. The inability to regularly engender such a spontaneous response, and the resultant sense of disappointment in unmet joy, has perhaps, in Schweid's view, bred the "anarchy" and anonymity of the ubiquitous plastic hammer game on *Yom Ha'Atzma'ut*.⁶⁸ where people in the streets stealthily go up to complete strangers and tap them on the head or back with accordion-necked plastic toy hammers that squeak on contact, and then turn away before being found out. This game can be seen as a sign of empty merriment to fill the vacuum left by an absence of joy. Such an aimless reaction is decidedly unlike traditional "commanded" joy – the joy of fulfilling holiday commandments – that is not a spontaneous response to an existing achievement, but rather, "a deliberate and voluntary act of conscious design that goes beyond what exists to a vision of perfection that no existing achievement can parallel."⁶⁹ Changing the nature of the joy connected to the holiday and finding a bridge to a future ideal are key factors to filling the day with sanctity.

⁶⁸ *Ibid*, pp. 297-298.

⁶⁹ *Ibid*, p. 299.

In Israel particularly, part of the problem, and perhaps the solution, is the juxtaposition of Memorial Day/*Yom Ha'Zikaron* and *Yom Ha'Atzma'ut*. Going from the intense mourning and sorrow of *Yom Ha'Zikaron* immediately to the festivities of *Yom Ha'Atzma'ut* only seems to highlight the emptiness of the latter. The two holidays must be related more integrally than purely by chronology. We should try to express a different, more appropriate kind of joy than mere merriment of entertainment to fashion a relevant and more meaningful bridge between the two days. We should try to foster a joy that is not felt as merely a mindless refuge from coping with the incredible tensions and complexities of life in the Jewish State. A joy that stems from a sense of victory over life's inner forces and conflicts carries mourning within itself (just as Shabbat and festival joy incorporates *Yizkor* memorials); and rather than obscuring or denying that mourning, such joy overcomes it and gives it meaning.⁷⁰ Thus, we need to see the personal sacrifices of our fellow Israeli Jews and the ensuing political achievement of the State not only as monuments and accomplishments of the past, and of what already exists, but as the foundation of a future, more complete creativity and style of life for Israel – as a vision toward an ideal of wholeness, a purpose, that individuals would take upon themselves to complete for the future.⁷¹

What we seek for the holiday, then, both in Israel and in America, is a type of "commanded", purposeful joy: If we consider a commandment as a "voluntary", conscious covenantal undertaking in pursuit of a vision, then the joy of the commandment is the joy of engendering a future achievement based on the conscious decision to act toward that purpose. It is inner directed, not just a reaction to an

⁷⁰ *Ibid*, p. 301.

⁷¹ *Ibid*, p. 302.

external stimulus. A conscious covenantal undertaking inherently connected to *Yom Ha'Atzma'ut* is to work to realize the ideal of a "Jewish and democratic State" embodied in Israel's Declaration of Independence and its Basic Laws on Human Dignity. It is to work to make real, in the modern context of democracy and human rights, the ideal of the State as ראשית צמיחת גאולתנו (*raishit tz'miḥat g'ulateinu*) - "the beginning of the flowering of our redemption".⁷²

During the *Yishuv* period and the early years of the State, David Ben-Gurion's connection to traditional Judaism (such as it was) focused on the values and traditions of the ancient Commonwealths that he felt preserved the Jews through the exiles: supremacy of the spirit (of humans created in the Divine image), messianic redemption, and a unique people relying on itself. He showed a reverence for the Bible and its Prophets, and the prophetic message of social justice. He hoped and believed that the new Statist culture would contain and integrate elements of his view of traditional Judaism along with world culture.⁷³ One could argue that in a sense, Ben-Gurion was a Reform Jew and did not know it!! Infusing into the holiday these Reform ideals, based on the notion of *tikkun olam* and the Prophetic principles of social justice, as well as the values of democracy, pluralism and civil rights, can renew and save *Yom Ha'Atzma'ut* by giving it a more defined value-oriented message and a transcendent purpose and vision for society. Such renewal is a goal not only for the IMPJ in Israel, but, as well, for Reform Jews in America relating to Israel.

⁷² This phrase was popularized by Rav Avraham Kook, famed religious Zionist and First Chief Ashkenazi Rabbi of Palestine from 1929 until his death in 1935. It is used in the modern Prayer for the Peace of Israel in the IMPJ prayerbook, *Ha'Avodah She'balev*.

⁷³ Liebman, *Civil Religion*, pp. 89-90.

In his remarks to the 2001 World Union for Progressive Judaism Convention, Rabbi Eric Yoffie (President of the URJ) stated:

We must make it clear to our Movement and to ourselves that building a Reform Movement in Israel is our first and foremost goal....

For reasons at once theological, historical, sociological, and practical, we need to understand that in the absence of a strong Reform presence in Israel, all else that we do is for naught....

If there is no Reform Judaism in the former Soviet Union, it will be a tragedy. But if there is no Reform Judaism in the Jewish State, it will be a disaster....if there is no Reform presence in the Jewish State, Reform Judaism will move to the margins of Jewish history....

Jewish life cannot be sustained without Israel at its core, and Reform Judaism will not be sustained if it cannot make for itself a place in Israel.⁷⁴

This relatively new and refreshing perspective understands the symbiotic nature of the relationship between Reform Judaism and Israel: Building a stronger Reform connection to Israel by strengthening Reform in Israel enriches the Reform Jewish experience in America; and exposing Israelis to the authenticity and vision of the Reform/Progressive stream of Judaism by "upbuilding" the IMPJ returns to Israelis their lost Judaism. Re-envisioning a *Yom Ha'Atzma'ut* celebration is one step (of many others) needed to strengthen that reciprocal relationship.

Yom Ha'Atzma'ut festivities and rites here in America should include a reflection of our aspirations and ideals for the kind of society we envision for the Jewish State and that we share with the IMPJ. Along with celebration of the past, we should educate and advocate what it means to be both a Jewish and democratic state, and what our obligations are as American Jews to help create such a just and pluralistic society in Israel. It is a perfect opportunity to show how we can work with the IMPJ and increase our connection to Israel and Reform Zionism in order to achieve that

⁷⁴ On the www.urj.org website

sense of joy and gratification in fulfilling a greater purpose. A celebration that tries to capture these goals follows in Chapter 4.

Chapter Four: A Proposed *Yom Ha'Atzma'ut* Ceremony/Celebration for American Reform Jews

Yom Ha'Atzma'ut is obviously not our American political independence day. One could argue, therefore, that it has only tenuous “borrowed standing” for us, difficult to maintain. However, as discussed in Chapter 3, it is a perfect opportunity to forge stronger ties to Israel and to the Reform Movement in Israel (IMPJ), for our reciprocal benefit. The holiday provides a vehicle to familiarize congregants with ARZA (the Zionist affiliate of the URJ) and the IMPJ, and to ally them with our shared values and visions of a Jewish State committed to democracy, pluralism, and social justice.

I suggest a multi-generational, celebratory *tekes*/ceremony aimed at sanctifying the holiday by incorporating Eliezer Schweid's “religious” model of conscious, self-initiated joy discussed in Chapter 3 – the joy of fulfilling mitzvot which link us to a future ideal. The mitzvot of *Yom Ha'Atzma'ut* are connected to two *Enduring Understandings*, or core messages, that I would want people to take away from the celebration:

- 1) *Yom Ha'Atzma'ut* is an integral part of our Reform Jewish holiday calendar. It celebrates Jewish Sovereignty, and with it, *our* obligations (mitzvot) as American Reform Jews to partner with the Reform Movement in Israel (IMPJ) to affect the nature of that sovereignty. Our joint role is to create a just and caring, pluralistic and democratic Jewish State – one that will actualize the

vision of Israel as ראשית צמיחת ג'ולתנו - *raishit tz'miḥat g'ulateinu* / the beginning of the flowering of our redemption.

- 2) As a part of our religious holiday calendar, *Yom Ha'Atzma'ut* celebrates our efforts to follow the words of our Prophets and make real the potential of *kedushah*/holiness in the Land.

When the holiday articulates a promise or a vision, and when we take actions as part of the holiday to progress towards the goal it envisions, it can engender within us the self-initiated joy of fulfilling mitzvot that gives the holiday a deeper, transcendent meaning.

The ceremony envisions a foundational structure of candle-lighting built around excerpts from the Israel Declaration of Independence. This textual structure will remain constant, like a liturgical rubric, to allow congregants to gain familiarity and comfort with it and the holiday. At the same time, it will also allow for yearly variations in accompanying songs, poetry, project updates, and the like, particularly for special historical anniversaries or current events. The candle-lighting provides the aura and symbolism of sanctity connected with religious holidays. Moreover, I have created a special prayer for the holiday that borrows familiar prayer language from both Hannukah and Pesach, structurally strengthening the thematic link of these two holidays to *Yom Ha'Atzma'ut*. The Declaration of Independence as the central text speaks to our historical/cultural link and, equally important, articulates a shared political tradition of democracy and human rights to which American Reform Jews can relate.

While built around a structure reminiscent of traditional liturgy, the ceremony is not meant to be a *tefillah*/prayer service in the sanctuary. This joyous celebration needs more song and dance energy than is customary in our worship (and it might even be a model and catalyst to help invigorate that worship!). Congregants need more explicit information about opportunities to connect with Israel than might be appropriate in worship. Borrowing from the kibbutz model, it would be more of a participatory, communal, and celebratory *tekes*: a figurative and literal "taste" of Israel, but a joyous celebration with a message and a vision, not simply "entertainment."⁷⁵ It would be communal, in the synagogue (rather than familial, like a Passover seder at home), in order to reinforce a sense of shared peoplehood. Ideally, the *tekes* would take place in the social hall, to allow for more encircling visual displays and more fluid movement of participants, and to encourage singing and dancing. The ceremony that follows is a model, and needs to be shaped by actual experience over time. It may prove to be too long, and some songs and dancing may be best moved to the *Kiddush* afterwards. I acknowledge the risk that the inclusion of informational pieces about Israel arguably may interrupt the flow and mood of the "ritual." But this ceremony is not a worship service. It is meant to be educational as well as inspirational, and I believe the value of the immediately accessible information pieces towards fulfilling the purpose of the ceremony is worth the risk.

⁷⁵ As I was finalizing this thesis, I received a copy of the upcoming *Yom Ha'Atzma'ut* service in the as yet unpublished *Mishkan Tefillah* Reform prayerbook. While it, too, is structured around the Declaration of Independence, I was not able to detect a cohesive and explicit core message as a charge to the community, and, as stated above, I believe the commemoration optimally should be more than a worship service. The *Mishkan Tefillah* service could, however, also be used as a core, and expanded upon along the lines suggested here.

Each candle-lighting segment highlights part of the message and vision of the holiday. Each is accompanied by congregants reading an appropriately related excerpt from the Declaration of Independence, along with a thematically relevant song (with dancing), poem or other text, and the sharing of personal experiences or information about events, projects, and opportunities in Israel. The music is chosen to evoke memories and images of Israel from history and personal Jewish experience. The songs are mostly standard Zionist folk classics from composers like Naomi Shemer and Ehud Manor, whose music has come to personify Israel and the Zionist spirit. The music includes, as well, a song from a modern Israeli group, Sheva, whose optimism is perhaps tempered and shaped by the complexity of today's Israeli society, and two from contemporary American Jewish composers, Rick Recht and Neal Katz, well known within the NFTY and camp spheres, to reinforce the desired link between our American and Israeli communities.

Suggested materials to decorate the room:

1. Large Israeli flag(s)
2. Banner with the phrase *raishit tz'miḥat g'ulateinu* and translation
3. Big picture of Knesset Menorah (with explanation of the symbol)
4. Display of large map of Israel with IMPJ congregations/cities noted
5. Reproductions of the original Israel Declaration of Independence in Hebrew
6. Posters of scenes with rabbis/congregants from Israeli Reform *kehillot*/congregations, highlighting a Reform *oleh*/immigrant and a *sabra*/native

7. Israeli food for *kiddush*/party afterwards, along with CD's of popular Israeli and relevant NFTY music, DVD's of Israeli life today, and tables with information regarding projects/organizations presented in the *tekes*.

Material for the *tekes*:

1. A 7-branch menorah (with candles) or 7 separate candles, plus a *yahrzeit*/memorial candle
 - The *yahrzeit* candle is lit as part of the opening memorial, and one menorah candle is lit for each of the 7 themes culled from the Declaration of Independence, all supporting the underlying theme of our *mitzvah* to further a progressive concept of Israel as *raishit tz'miḥat g'ulateinu*
 - People chosen to light candles and read segments might be congregants with deep connections to Israel: ARZA/Israel Committee members; Israelis in the congregation; families with *olim* family in Israel; people who have traveled to Israel with congregational tours, or NFTY/EIE/Carmel high school and post-high school programs; people actively involved with IMPJ organizations.
2. The ceremony booklet with Declaration of Independence and related readings and poems, and the Song Supplement. The songs could be taught to, and sung by, the congregation at the ceremony; led by school/youth group/choir groups who had learned them previously; or played on a CD player from the published discs to encourage dancing (or, of course, a combination of all three).

A Kiddush/Party with Israeli food and music/videos would follow the ceremony. At that time, people would also receive: 1) a Home Celebration Guide with recipes/menu for a festive Israeli dinner at home prior to next year's celebration or for the Shabbat closest to the holiday; 2) suggested CD's of Israeli and relevant NFTY/American music; 3) Hebrew/English (and transliteration) of a newly created *Yom Ha'Atzma'ut* prayer, the Prayer for the State of Israel, and the *she'he'heyanu*; and 4) information about ARZA, the IMPJ, congregational joint projects, and the like.

The Ceremony follows:⁷⁶

⁷⁶ By coincidence, one of my projects as Rabbinic intern at ARZA this year was to start developing a 60th anniversary *Yom Ha'Atzma'ut* celebration for 2008. Thus, I would like to thank Rabbi Shira Koch Epstein, Rabbi David Nelson, and Rabbi Andrew Davids at ARZA for their most valuable help in initial brain-storming for what became my suggested ceremony for this thesis.

יום העצמאות

Yom Ha'Atzma'ut — Israel's Independence Day 5th of Iyar אייר

Our celebration tonight is more than a recollection of some moment in the past. It is also about the meaning of that moment to us and to our future. It is a celebration of *our* Jewish sovereignty – *our* partnership as Jews in *our* people's exercise of Jewish sovereignty. It marks our role and our obligations—our mitzvot—to make real the vision of Israel as *ראשית צמיחת גאלתנו* – *raishit tz'mihat g'ulateinu* – the first flowering of our redemption.

That redemption will bloom more fully when we work to fashion an Israel that is just, pluralistic, and democratic. We do so by working with ARZA, our Reform Zionist organization, to build a vibrant Reform Movement in Israel – the Israel Movement for Progressive Judaism (IMPJ – *Yahadut Mitkademet*) – that can sow those Reform ideals and fulfill its crucial role in shaping the Israeli future.

Like the flames on the ancient Temple menorah, our candles tonight are a visual symbol of our commitment to make real the visions of our Prophets, Amos, Micah and Isaiah, to make *kedushah*, the sacred Presence of God, manifest in our homeland.

Candles are also a symbol of remembrance, of *Yizkor*. *Yom Ha'Zikaron*, Israel's Day of Remembrance - Memorial Day for fallen soldiers - is the day before that ushers in Independence Day. In Israel, at 11:00 am on *Yom Ha'Zikaron*, sirens wail for two long minutes throughout the entire country. On the highways and in the cities and towns, everything stops... as people exit their cars, buses, offices, schools, and homes to stand in reverential silence. It is a sight to behold! Let us, too, light a memorial candle and stand in a moment of silent **Remembrance**, to meditate on the sacrifices made to establish and defend *Medinat Yisrael* – The State of Israel.

Meditation: Poems of Hannah Senesh

1.
Blessed is the match consumed
in a kindling flame.
Blessed is the flame that burns
in the heart's secret places.
Blessed are the hearts which knew
to stop beating with dignity.
Blessed is the match consumed
in a kindling flame.

2.
There are stars up above, so far away,
we only see their light long, long after
the star itself is gone.
And so it is with people that we loved.

Their memories keep shining ever
brightly, tho their time with us is done.
But the stars that light up the darkest of
night,
these are the lights that guide us.
As we live our days, these are the ways
We remember.

Blast of a Shofar

Sing: *Lu Y'hi* – "May it Be" (words/music by Naomi Shemer)
– Song Supplement

As the sun sets on *Yom Ha'Zikaron* in Israel, it is a poignant period *bein ha'shemeshot* – between the lights or between the moods– between the sorrow of loss and the joy of sovereignty and freedom. Then, the stars and the lit torches on Mt. Herzl in Jerusalem both burst forth to herald in the celebration of *Yom Ha'Atzma'ut* – the renewal of *Medinat Yisrael* – The State of Israel.

We kindle our lights tonight to celebrate that ongoing renewal and redemption in our Land.

*Barukh atah Adonai, Eloheinu melek ha'olam
She'heheyanu v'qiyemanu v'higianu lazman hazeh*

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁהֵחֵינּוּ וְקִיְמָנוּ וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה.

Praise are You, Eternal our God, Sovereign of time and space,
Who has kept us in life, sustained us, and brought us to this special moment in time.

Candle One *For our Birthplace*

From Israel's Declaration of Independence: "Eretz-Yisrael was the birthplace of the Jewish people. Here their spiritual, religious and political identity was shaped. Here they first attained to statehood, created cultural values of national and universal significance and gave to the world the eternal Book of Books."

Sing: "*Eretz, Eretz, Eretz*" – "Land, Land, Land"
(words/music by Shaikah Paykov) – Song Supplement

Candle Two *For Our Ongoing Dream and Hope*

From Israel's Declaration of Independence: "After being forcibly exiled from their land, the people kept faith with it throughout their Dispersion and never ceased to pray and hope for their return to it and for the restoration in it of their political freedom."

Libi , libi b'mizrakh
v'anokhi b'sof ma'arav

לִבִּי, לִבִּי בְּמִזְרָח
וְאֲנֹכִי בְּסוֹף מַעֲרָב

"My heart, my heart is in the East, but I am at the edge of the West"
--Yehuda Ha'Levi (10th century)

Im tirtzu, ein zo agadah אִם תִּרְצוּ, אֵין זוֹ אֲגָדָה
"If you will it, it is no dream"
--Theodore Herzl (19th century)

Sing: "The Hope" (words/music by Rick Recht) (21st century)
– Song Supplement

Candle Three *For Rebuilding Land and Culture – Past and Future*

From Israel's Declaration of Independence: "Impelled by this historic and traditional attachment, Jews strove in every successive generation to re-establish themselves in their ancient homeland. In recent decades they returned in their masses. Pioneers, blockade runners, and defenders, they made deserts bloom, revived the Hebrew language, built villages and towns, and created a thriving community controlling its own economy and culture, loving peace but knowing how to defend itself, bringing the blessings of progress to all the country's inhabitants, and aspiring towards independent nationhood."

Sing: "Yerushalayim shel Zahav"—"Jerusalem of Gold", and
"Od Lo Ahavti Dai"—"I Have Not Yet Loved Enough"
(words/music of both by Naomi Shemer)
– Song Supplement

[Report about a current or proposed shared congregational project with an IMPJ congregation....or...a personal reflection of congregant(s) who have studied/lived in Israel for a time.]

Sing: "Ba'shana Ha'ba'ah"—"Next Year"
(words by Ehud Manor, music by Nurit Hirsch)
– Song Supplement

Candle Four *For Sovereignty – Its Present and Promise*

From Israel's Declaration of Independence: "In the year 5657 (1897), ... the First Zionist Congress convened and proclaimed the right of the Jewish people to national rebirth in its own country. This right was recognized in the Balfour Declaration of the 2nd November, 1917, and re-affirmed in the Mandate of the League of Nations which, in particular, gave international

sanction to the historic connection between the Jewish people and Eretz-Yisrael and to the right of the Jewish people to rebuild its National Home....On the 29th of November, 1947, the United Nations General Assembly passed a resolution calling for the establishment of a Jewish State in Eretz-Yisrael....This recognition by the United Nations of the right of the Jewish people to establish their State is irrevocable. This right is the natural right of the Jewish people to be masters of their own fate, like all other nations, in their own sovereign State.

[Congregation stands and reads together:]

ACCORDINGLY WE, MEMBERS OF THE PEOPLE'S COUNCIL, REPRESENTATIVES OF THE JEWISH COMMUNITY OF ERETZ-YISRAEL AND OF THE ZIONIST MOVEMENT, ARE HERE ASSEMBLED ON THE DAY OF THE TERMINATION OF THE BRITISH MANDATE OVER ERETZ-YISRAEL AND, BY VIRTUE OF OUR NATURAL AND HISTORIC RIGHT AND ON THE STRENGTH OF THE RESOLUTION OF THE UNITED NATIONS GENERAL ASSEMBLY, HEREBY DECLARE THE ESTABLISHMENT OF A JEWISH STATE IN ERETZ-YISRAEL, TO BE KNOWN AS THE STATE OF ISRAEL."

[5 Iyar/May 14, 1948]

"Centuries of Jewish persecution, culminating in the *Shoah*, demonstrated the risks of powerlessness. We, therefore, affirm *Am Yisrael's* reassertion of national sovereignty, but we urge that it be used to create the kind of society in which full civil, human, and religious rights exist for all its citizens. Ultimately, *Medinat Yisrael* will be judged not on its military might but on its character."

CCAR "Miami Platform"-Reform Judaism & Zionism,
1997

Sing: "*Ha'kol Patu'ah*" – "Everything is Open"
(words/music by Naomi Shemer)
– Song Supplement

Candle Five *For Social Justice and Democracy: The Vision We Seek*

From Israel's Declaration of Independence: "THE STATE OF ISRAEL....will foster the development of the country for the benefit of all its inhabitants; it will be based on freedom, justice and peace as envisaged by the prophets of Israel; it will ensure complete equality of social and political rights to all its inhabitants irrespective of religion, race or sex; it will guarantee freedom of religion, conscience, language, education and culture..."

צֶדֶק צֶדֶק תִּרְדּוּף לַמַּעַן

תִּחְיֶה וְיִרְשַׁתְּ אֶת־הָאָרֶץ אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נָתַן לָךְ:

Tzedeq, tzedeq tirdof l'ma'an ti'hyeh v'yarashtah et ha'aretz asher Adonai eloheikhah notein lakh

Justice, justice you shall pursue, in order that you may live and inherit the land that Adonai your God is giving to you. *Devarim 16:20*

לִמְדוּ הַיָּטִב דִּרְשׁוּ מִשְׁפָּט אֲשֶׁר־נָחֵם שְׁפָטוֹ יָתוֹם
רִיבוֹ אֱלֻמָּנָה:

Limdu heiteiv, dirshu mishpat, ashru hamotz, shiftu yatom rivu almanah

Learn to do good, demand justice, aid the wronged. Uphold the rights of the orphan, defend the cause of the widow. *Isaiah 1:17*

מִה־יְהוָה דֹּרֵשׁ מִמֶּךָ

כִּי אִם־עֲשׂוֹת מִשְׁפָּט וְאַהֲבַת חֵסֶד וְהַצָּנֵעַ לֵכֶת עִם־אֱלֹהֶיךָ:

Ma Adonai doreish mimkhah, ki im ahsot mishpat v'ahavat hesed v'hatznei'ah lekhet im eloheikhah

What does Adonai require of you? Only do justice, love mercy, and walk humbly with your God. *Micah 6:8*

וַיִּגַּל כַּמַּיִם מִשְׁפָּט וַיִּצְדָּקָה כְּנָחַל אֵיתָן:

V'yigal kamayim mishpat, u'tzedaqha kenahal eitan

May justice wave on like waters, and righteousness like an ever-giving stream *Amos 5:24*

"We are committed to a vision of the State of Israel that promotes full civil, human and religious rights for all its inhabitants and that strives for a lasting peace between Israel and its neighbors. We are committed to promoting and strengthening Progressive Judaism in Israel, which will enrich the spiritual life of the Jewish state and its people."

CCAR 1999 Statement of Principles

[give information about current IRAC projects, personal stories about Rabbis for Human Rights projects (eg., olive picking with Palestinians) or New Israel Fund local empowerment programs, and latest advances of IMPJ in providing pluralistic Jewish education in the schools and in recognition by the government]

Sing: (Carlebach arrangement of Psalm 118:19-20)

פִּתְחוּ־לִי שַׁעֲרֵי־צֶדֶק אֲנִי־בָס־אֹדֶה יְהוָה
זֶה־הַשַּׁעַר לַיהוָה צַדִּיקִים יָבֹאוּ בּוֹ

Pithu li sha'arei tzedeq avo vam odeh Yah. Zeh ha'sha'ar l'Adonai tzadiqim yavo'u vo.

Open for me the gates of righteousness; I will enter and give thanks to God.
This is the gateway to God; the righteous will enter through it.

Candle Six *For Peace*

From Israel's Declaration of Independence: "WE APPEAL – in the very midst of the onslaught launched against us now for months – to the Arab inhabitants of the State of Israel to preserve peace and participate in the upbuilding of the State on the basis of the full and equal citizenship and due representation in all its provisional and permanent institutions. WE EXTEND a hand of peace and good neighborliness to all neighboring states and their peoples, and appeal to them to establish bonds of cooperation and mutual help with the sovereign Jewish people settled in its own land. The State of Israel is prepared to do its share in a common effort for the advancement of the entire Middle East."

Your Majesty, [King Hussein of Jordan] We have both seen a lot in our lifetime. We have both seen too much suffering. What will you leave to your children? What will I leave to my grandchildren? I have only dreams: to build a better world -- a world of understanding and harmony, a world in which it is holy to live. This is not asking for too much. [...] Today we are embarking on a battle which has no dead and no wounded, no blood and no anguish. This is the only battle which is a pleasure to wage: the battle for peace. [...]

Yitzhak Rabin – July 26, 1994, signing of Peace Agreement with Jordan,
address to US Congress

"An Arab Shepherd is Searching for his Goat on Mt. Zion"
By Yehuda Amichai (translated by Chana Bloch)

An Arab shepherd is searching for his goat on Mount Zion
and on the opposite mountain I am searching
for my little boy.
An Arab shepherd and a Jewish father
both in their temporary failure.
Our voices meet
above the Sultan's Pool in the valley between us.

Neither if us wants
the child or the goat to get caught in the wheels
of the terrible *Had Gadya* machine.

Afterwards we found them among the bushes
and our voices came back inside us, laughing and crying.

Searching for a goat or a son
has always been the beginning
of a new religion in these mountains.

Sing: "*Noladati La'shalom*" – "I Was Born For Peace"
(words/music by Uzi Hitman),
"*Salaam*" – "Peace" (in Arabic)
(words/music by the group Sheva)
– Song Supplement

Candle Seven ***For Ingathering and Connection with the Diaspora:
Our Partnership***

From Israel's Declaration of Independence: "THE STATE OF ISRAEL
will be open for Jewish immigration and for the Ingathering of the
Exiles....WE APPEAL to the Jewish people throughout the Diaspora to
rally round the Jews of Eretz-Yisrael in the tasks of immigration and
upbuilding and to stand by them in the great struggle for the realization of
the age-old dream – the redemption of Israel."

כֹּה | אָמַר יְהוָה מְנַעֵי קוֹלְךָ מִבְּכִי וְעֵינֶיךָ מִדְּמָעָה
כִּי יֵשׁ שָׂכָר לְפַעֲלֹתֶיךָ נְאֻם־יְהוָה וְשָׁבוּ מֵאֶרֶץ אוֹיֵב:
וְיִשְׁתַּקְּנָה לְאַחֲרֵיתֶךָ נְאֻם־יְהוָה וְשָׁבוּ בָנִים לְגְבוּלָם:

*Ko amar Adonai: min'i goleikh mibehkhi v'eynayikh midim'ah; ki yeish sakhar
lifulateikh ne'um Adonai v'shavu meieretz ohyeiv. V'yeish tiqvah l'ahariteikh
ne'um Adonai; v'shavu vanim ligvulam.*

Thus said Adonai: Restrain your voice from weeping, your eyes from shedding tears;
For there is a reward for your labors, declares Adonai, they shall return from the
enemy's land.
And there is hope for your future, declares Adonai; the children will return to their
borders.

Jeremiah 31:15-16

"Tourists"
By Yehuda Amichai
(adapted from a translation by Glenda Abramson & Tudor Parfitt)

Visits of condolence is all we get from them.
They sit at *Yad Vashem*, the Holocaust Memorial,
They put on grave faces by the Western Wall
And they laugh behind heavy curtains in their hotel rooms.
They have their pictures taken with our important dead
At Rachel's Tomb and Herzl's Tomb
And at the top of Ammunition Hill.
They weep over our sweet boys
And lust over our tough girls.
They hang up their underwear
To dry quickly
In cool, blue bathrooms.

Once, I sat on the steps by a gate at David's Tower; my two heavy baskets I placed by my side. A group of tourists was standing there around their guide and I became for them a target marker. "You see that man with the baskets? A little to the right of his head we find an arch from the Roman period. A little to the right of his head." "But he's moving, he's moving!" I said to myself: Redemption will come only if their guide tells them, "You see there that arch from the Roman period? It's not important—but next to it, a little to the left and down from it, there sits a man who has bought fruit and vegetables for his family."

[Talk about the ARZA/Jewish Agency MASA projects and
other opportunities for long-term experiences in Israel; and/or
announce upcoming congregational trip]

Sing: "*Or Chadash*" – "A New Light"
words/music by Neal Katz and Alan Cook (from NFTY CD)
--Song Supplement

Prayer for the Peace of the State of Israel

אָבינו שְׁבַשְׁמִים, צור יִשְׂרָאֵל וְגוֹאֲלוֹ, בְּרוּךְ אֶת־מְדִינַת יִשְׂרָאֵל, רִאשִׁית
צְמִיחַת גְּאֻלָּתָנוּ. הִגְן עָלֶיהָ בְּאַכְרַת חֲסִדְךָ, וּפְרַשׁ עָלֶיהָ סֶפֶת
שְׁלוֹמְךָ, וּשְׁלַח אוֹרְךָ וְאַמְתָּךְ לְרֹאשֶׁיהָ, שָׂרֶיהָ וְיוֹעֲצֶיהָ, וְתַקְּנֵם
בְּעֲצָה טוֹבָה מִלְּפָנֶיךָ. חֲזַק אֶת־יְדֵי מַגְנֵי אֶרֶץ קִדְשֶׁנוּ, וְהַנְחִילֵם
אֱלֹהֵינוּ יְשׁוּעָה, וְעֲטַרְתָּ גִזְיוֹן תְּעַטְרֵם. וְנִתַּן שְׁלוֹם בְּאֶרֶץ וּשְׁמַחַת
עוֹלָם לְיוֹשְׁבֶיהָ, וְנֹאמַר אָמֵן.

*Avinu she'bashamayim, tzur yisrael v'go'alo, bareikh et medinat yisrael, reishit
tz'miḥat g'ulateinu. Hagein aleiha b'avrat ḥasdekha, ufros aleiha sukat shelomeikha,
ushlah orkha va'amitkha l'rosheiha, sareiha v'yo'atzeiha, v'taqneim b'eitza tova
milfaneikha. Hazeiq et yedei m'ginei eretz qodsheinu, v'hanhileim eloheinu y'shu'a,
va'ateret nitzaḥon i'atreim. V'natata shalom ba'aretz v'simhat olam l'yoshveiha,
v'nomar amen.*

Oh heavenly One, Rock of Israel and its Redeemer, bless the State of Israel, the beginning of the flowering of our redemption. Shield it with the wings of Your compassion, spread over it a *sukkah* of Your peace, and send Your light and Your truth to its leaders, officials, and advisors. Help them with Your good counsel. Strengthen the hands of the defenders of our Holy Land; deliver them, O God, and crown their efforts in triumph. Grant peace to the land and everlasting joy to its inhabitants. And let us say, Amen.

A Prayer for Yom Ha'Atzma'ut

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁעֶזְרָנוּ לָנוּ לַעֲשׂוֹת נִסִּים
לְעַצְמָנוּ וּלְבָנֵינוּ בְּיָמִים הָהֵם בְּזִמְנוֹ הַזֶּה. נִמְשִׁיךְ לַעֲשׂוֹת נִסִּים
בְּיַחַד לְיִצְוֹר מְדִינָה לְפִי דְבָרֵי הַנְּבִיאִים, וְנֹמַר--
לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם

*Barukh atah Adonai, Eloheinu melekh ha'olam, she'azar lanu la'asot nisim l'atzmeinu
ul'vaveinu bayamim ha'heim baz'man hazeh. Namshikh la'asot nisim b'yahad litzor
medinah l'fi divrei ha'nivi'im, v'nomar: La'shanah ha'ba'ah b'yerushalayim*

Praised are You, Adonai our God, Sovereign of time and space, who helped us to make miracles for ourselves and our children in those days at this season. Let us continue to make miracles together to fashion a State according to the words of our Prophets, and let us say: Next Year in Jerusalem!!

"As long as deep within the heart the Jewish soul still murmurs, still stirs...." So begins the Israeli national anthem. Let us stir *our* hearts and souls, ...and our hands, and our feetto continue the tasks to truly fulfill the dream. Let us continue The Hope – *Ha'tiqvah*, as we rise and join together:

Ha'Tiqvah

<i>Kol od baleivav penimah</i>	כל עוד בלבב פנימה
<i>Nefesh yehudi homiyah</i>	נפש יהודי הומיה
<i>Ulfa'atei mizrah qadimah</i>	ולפאתי מזרח קדימה
<i>Ayin l'Tzion tzifi'ah</i>	עין לציון צופיה
<i>Od lo avdah tiqvateinu</i>	עוד לא אבדה תקוותנו
<i>Ha'tiqvah bat shnot alpayim</i>	התקוה בת שנות אלפים
<i>L'hiyot am hofshi b'artzeinu</i>	להיות עם חפשי בארצנו
<i>Eretz Tzion vi'yerushalyim</i>	ארץ ציון וירושלים

As long as deep within the heart the Jewish soul still murmurs, and to the edges of the East, onward, the eye searches toward Zion, our hope is not lost. The Hope – two thousand years old – to be a free people in our own land: The Land of Zion and Jerusalem.

חג יום העצמאות שמח

Hag Yom Ha'Atzma'ut Same'ah

Happy Israel Independence Day

[The rabbi invites congregants to the *Kiddush*/party and directs them to the tables with information and sign-up sheets regarding the projects mentioned in the ceremony.]

יום העצמאות

***Yom Ha'Atzma'ut* — Israel's Independence Day**
5th of Iyar אייר

Song Supplement

Lu Y'hi

Music & Text: Naomi Shemer

Reverently (♩ = 76)

capo 2:



1. Od yeish mif - ras la - van ba - o - feik mul a - nan sha - chor ka - veid
2. Im ham - va - seir o - meid ba - de - let tein mi - lah to - vah b' - fiv
3. Mah kol a - not a - ni sho - mei - a kol sho - far v' - kol tu - pim
4. B' - toch sh'chu - nah k'ta - nah mu - tze - let ba - yit kat im gag a - dom



kol she - n' - va - keish, lu y' - hi. { V' - im ba - cha - lo - not ha - e - rev
Im naf - sh' - cha la - mut sho - e - let
Lu ti - sha - ma b' - toch kol ei - leh
Zeh sof ha - ka - yitz, sof ha - de - rech,



or nei - rot he - chag ro - eid
mip' - ri - chah u - mei - a - sif } kol she - n' - va - keish, lu y' - hi.
gam t'fi - lah a - chat mi - pi
tein la - hem la - shuv ha - lom



Lu y' - hi, lu y' - hi, a - na lu y' - hi kol she - n' - va - keish, lu y' - hi. Lu y' -



hi, lu y' - hi, a - na lu y' - hi kol she - n' - va - keish lu y' - hi.

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עוד יש מפרש לבן באפק מול ענן שחור כבד
כל שנבקש - לו יהי.
ואם בחלונות הערב אור נרות ירח רועד
כל שנבקש - לו יהי.

Is there still a white sail on the horizon opposite a heavy black cloud?
May all that we ask for come to pass. And in the evening windows, is
the light of holiday candles trampling? May all that we ask for come to
pass.

לו יהי - לו יהי - אבא לו יהי, כל שנבקש - לו יהי.
אם המבשר עומד בדלת תן מלה טובה בפיו. (כל ...)
אם נפשך למות שואלת מפריה ופאסיה. (כל ...)
בתוך שכונה קטנה מצלל בית קט עם גג אדום. (כל ...)
זה סוף הקיץ, סוף הדרך תן להם לשוב הלוים. (כל ...)

May all that we ask for come to pass.

If the messenger is standing at the door, give him a good word. May all
that we ask for come to pass. If your soul seeks to die, from blossom or
from harvest. May all that we ask for come to pass.
In a small shady neighborhood, there is a small house with a red roof.
May all that we ask for come to pass. It is the end of the summer, the
end of the road, let them come back here. May all that we ask for
come to pass.

Eretz Eretz

ארץ, ארץ, ארץ
 ארץ תכל אין עב
 והשמש לה
 כדבש וחלב.
 ארץ ביה נולדנו,
 ארץ ביה נחיה
 ונשב ביה, יהיה
 מה שיהיה.

פזמון:

ארץ שנאהב
 היא לנו אם ואב,
 ארץ של העם
 ארץ לעולם.
 ארץ ביה נולדנו,
 ארץ ביה נחיה,
 יהיה מה
 שיהיה.

ארץ, ארץ, ארץ
 ארץ התורה
 את מקור האור
 ושפת האמונה.
 ארץ, ארץ, ארץ
 ארץ יקרה,
 הו הכטחת ש אין זו
 אגדה...

Musical score for "Eretz Eretz" in Hebrew. The score is written in G major (one sharp) and 4/4 time. It consists of six staves of music with corresponding Hebrew lyrics and English translations. The English lyrics are: "A land, a land, a land, a land of a light blue sky without a cloud, and the sun is like milk and honey to it. A land we were born in, a land we will live in, and we will continue living here no matter what happens. A land that we'll love, like Mother and Father, a land of the people, a land forever. A land, a land, a land, land of the Torah, you're the source of light and the language of faith. A land, a land, a land, a dear land, you promised that it is not a fairytale."

Eretz Eretz (Land, Land)

A land, a land, a land, a land of a light blue sky without a cloud,
 and the sun is like milk and honey to it. A land we were born in, a
 land we will live in, and we will continue living here no matter what
 happens. A land that we'll love, like Mother and Father, a land of
 the people, a land forever. A land, a land, a land, land of the
 Torah, you're the source of light and the language of faith. A
 land, a land, a land, a dear land, you promised that it is not a
 fairytale.

THE HOPE

Rick Recht

Ruach 5765

Words/Music by Rick Recht

For 2000 years, Jews yearned to be a free people in the land of Zion and Jerusalem. Rick Recht's original lyrics express this hope, which became a reality with the founding of M'dinat Yisrael, the State of Israel, in 1948. Israel is central to the emergence of our Jewish identity: it serves as the glue "that holds us together."

[LYRICS]

VERSE 1

This is the hope, the hope is still real,
A Jewish home in Yisrael.
This is the time, we stand as one.
If not now, when? We must be strong.
Our hearts turn to the East. Yeah!

CHORUS

This is the hope that holds us together,
Hatikvah, the hope that will last forever.
This is the hope that holds us together,
Hatikvah, the hope is still real.

VERSE 2

This is the hope, two thousand years
We pray for freedom, through pain and tears.
This is our faith, this is our voice,
This is our promise, this is our choice.
Our hearts turn to the East. Yeah!

CHORUS

BRIDGE

I.

Hatikvah, the hope is real.
Hatikvah, our home Israel.

II.

Lih'yot am chofshi b'artzeinu
Eretz Tziyon virushalayim.

CHORUS

ENDING

This is our faith, this is our voice,
This is our choice, hatikvah, hatikvah.
This is the hope that holds us together,
Hatikvah, the hope is still real.
This is the hope, the hope is still real,
A Jewish home Yisrael.

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ירושלים של זהב

Jerusalem of Gold

Lyrics and Music: Naomi Shemer

The mountain air is as clear as wine.
The scent of pine trees
Is carried on the evening breeze
With the sound of bells.
And in the slumber of tree and stone
Captive in her dream.
The City dwells alone
And has a wall within her heart.

refrain:
Jerusalem, city of gold,
Of copper and of light,
Am I not a harp for all your songs?

How the wells have dried up;
The marketplace is empty;
And no one tends the Temple Mount in
the Old City.
And through the caves in the rocks
The winds howl.
And no one goes down to the Dead Sea
By the Jericho Road.
(refrain)

We have returned to the wells,
To the marketplace and the square.
The shofar sounds on the Temple Mount
In the Old City.
And in the caves in the rocks
A thousand suns are shining.
Well, once again go down to the Dead Sea
By the Jericho Road.
(refrain)

But how when I come to sing to you
And to weave you garlands of praise
I am less than ever the youngest of
your sons.
And the least practiced of your poets.
For your name sears my lips
Like the kiss of a seraph;
"If I forget Thee O Jerusalem!"
The golden one.
(refrain)

Avir harim tsalul kayayin
Vere'ach oranim
Nisa beru'ach ha'arbayim
Im kol pa'amonim.
Uvetardemat ilan va'even
Shvuya bachaloma
Ha'ir asher badad yoshevet
Uveliba choma.

refrain
Yerushalayim shel zahav
Veshel nechoshet veshel or
Halo lechol shirayich ani kinor.

Eicha yavshu borot hamayim
Kikar hashuk reka
Ve'en poked et har habayit
Ba'ir ha'atika.
Uvam'arot asher basela
Meyalelot ruchot
Ve'en yored el yam hamelach
Bederech yericho.
(refrain)

Chazamu el borot hamayim
Lashuk velakikar
Shofar kore behar habayit
Ba'ir ha'atika.
Uvame'arot asher basela
Alfei shmashot zorchot
Nashuv nered el yam hamelach
Bederech yericho.
(refrain)

Ach bevo'i hayom lashir lach
Velach likshor ktarim
Katonti mitse'ir banayich
Ume'achron hameshorerim.
Ki shmech tsorev et hasfatayim
Kineshikat saraf
Im eshkachech yerushalayim
Asher kula zahav.
(refrain)

אוויר הרים צלול כגין
וריה ארנים
נשא ברוח הערבים
עם קול פעמונים.
ובתדמית אילן ואבן
שבועה בחלומה
העיר אשר בודד יושבת
ובלבה חומה.

פזמון
ירושלים של זהב
ושל נחשת ושל אור
הלא לכל שיריך אני כנור.

איכה יבשו בורות-המים
ככר-השוק ריקה
ואין פוקד את הר-הבית
בעיר העתיקה.
ובמערות אשר בסלע
מיללות רוחות
ואין יורד אל ים-המלח
בדרך יריחו.
פזמון

חזנו אל בורות-המים
לשוק ולבקר
שופר קורא בהר-הבית
בעיר העתיקה.
ובמערות אשר בסלע
אלפי שמשות זורחות
נשוב נרד אל ים-המלח
בדרך יריחו!
פזמון

אך בבואי היום לשיר לך
ולך לקשר כתרים
קטנתי מצעיר בגיך
ומאחרון המשווררים.
כי שמך צורב את השפתים
בנשיקת שרף
אם אשכחך ירושלים
אשר כלה זהב.
פזמון

Od Lo Ahavti Dai

121

Music & Text: Naomi Shemer

With conviction (♩ = 120)



1. B' - ei - leh ha - ya - da - yim, od lo ba - ni - ti k'far, od
 2. Od lo sha - tal - ti de - sheh, od lo hei - kam - ti ir, od
 3. Od lo hei - kam - ti she - vet, od lo chi - bar - ti shir, od
 4. V' - af al pi she - at bo v' - at kol kach ya - fah mi -



lo ma - tza - ti ma - yim b' - em - tza ha - mid - bar, od
 lo na - ta - ti ke - rem al kol giv - ot ha - gir, od
 lo ya - rad li she - leg b' - em - tza ha - ka - tzir, a -
 meich a - ni bo - rei - ach k' - mo mi - ma - gei - fah, od



lo tzi - yar - ti pe - rach, od lo gi - li - ti eich, to -
 lo ha - kol a - si - ti ba - mash b' - mo ya - dai, od
 ni od lo ka - tav - ti et zich - ro - no - tai v' -
 yeish har - beih d'va - rim she - ra - tzi - ti la - a - sot, at -



vil o - ti ha - de - rech ul' - an a - ni ho - leich.
 lo ha - kol ni - si - ti, od lo a - hav - ti dai.
 od lo ba - ni - ti et beit cha - lo - mo - tai.
 be - tach tis - l' - chi li, gam ba - sha - nah ha - zot.

Ch C G Am Em F C
D A Bm F#m G D

Ai, _____ od lo a - hav - ti dai, ha - ru - ach v' - ha - she - mesh

G C G Am Em
A D A Bm F#m

al pa - nai. Ai, _____ od lo a - mar - ti dai v' -

F C E7 Am
G D F#7 Bm

im lo im lo ach - shav ei - ma - tai.

בְּאֵלֶּה הַיָּדִים עוֹד לֹא בִּנִיתִי כִּפּוֹר
עוֹד לֹא מָצָאתִי מַיִם בְּאֶמְצַע הַמִּדְבָּר
עוֹד לֹא צִירָתִי פָּרַח, עוֹד לֹא גִלִּיתִי אֵיךְ
תּוֹכֵל אוֹתִי הַדֶּבֶר וְלֹא אֲנִי הוֹלֵךְ.

אֵי עוֹד לֹא אֶהְבֵּתִי נִי, הָרוּחַ וְהַשֶּׁמֶשׁ עַל פְּנֵי
אֵי עוֹד לֹא אֶמְרֵתִי נִי, וְאִם לֹא עֲבָשׁוּ אֵימֹתַי?

עוֹד לֹא שָׁתַלְתִּי דִּשָּׁא, עוֹד לֹא הִקְמַתִי עִיר
עוֹד לֹא נִטְעַנְתִּי כֶּרֶם עַל כָּל גְּבְעוֹת הַגִּיד
עוֹד לֹא הִכַל עָשִׂיתִי מִמּוֹשׁ בְּמִי יָדִי
עוֹד לֹא הִכַל נִסִּיתִי, עוֹד לֹא אֶהְבֵּתִי נִי.

עוֹד לֹא הִקְמַתִי שִׁבְט, עוֹד לֹא הִבְרַתִּי שִׁיר
עוֹד לֹא יָרַד לִי שֶׁלֶג בְּאֶמְצַע הַקְּצִיר
אֲנִי עוֹד לֹא כָּתַבְתִּי אֶת זְכוֹרֹנוֹתִי
וְעוֹד לֹא בִּנִיתִי לִי אֶת בֵּית הַלּוֹמוֹתִי.

וְאַף עַל פִּי שָׂאתָ פֶה וְאַתָּה כָּל כֶּף יָפָה
מִמּוֹךְ אֲנִי בּוֹרַח כְּמוֹ מִמּוֹנֶפֶה
עוֹד יֵשׁ הַרְבֵּה דְּבָרִים שְׂרָצִיתִי לַעֲשׂוֹת
אֶת בֶּטֶח תְּסַלֵּחֵנִי לִי גַם בְּשָׁנָה הַזֹּאת. תִּבְרַנִּי ...

With these hands I have not yet built a village. I have not yet found water in the middle of the desert. I have not yet created a flower, I have not yet discovered how. Show me the way and where I am going.

I have not yet loved enough. The wind and sun are on my face. I have not yet said, "enough"; and if not now, when?

I have not yet planted grass. I have not yet built a city. I have not yet planted a vineyard on all the hills of chalk. I have not yet really done everything with my own hands. I have not yet experienced everything. I have not yet loved enough.

I have not yet raised my family. I have not yet composed a song. The snow has not yet fallen on me in the midst of the harvest. I have not yet written my memoirs. I have not yet built myself the home of my dreams.

And even though you are here and you are so beautiful, I flee from you as from a plague. There are so many things I wanted to do. You will surely forgive me this year as well. Understand?

BaShanah HaBa-ah

Music: Nurit Hirsch
Text: Ehud Manor

V Em C D G

1. Ba - sha - nah ha - ba - ah nei - sheiv al ha - mir - pe - ser v' - nis -
2. A - na - vim a - du - mim yav - shi - lu ad ha - e - rev v' - yug -
3. Ba - sha - nah ha - ba - ah nif - ros ka - pot ya - da - yim mul ha -

Am⁽⁷⁾ B7 Em (Am Em) C

por tzi - po - rim no - d' - dot. Y' - la - dim b' - chuf - shah y' -
shu tzo - n' - nim la - shul - chan. V' - ru - chot r' - du - mim yis -
or ha - ni - gar ha - la - van. A - na - fah l' - va - nah tif -

D G Am⁽⁷⁾ B7 Em E7

sa - cha - ku to - fe - set bein ha - ba - yit l' - vein ha - sa - dot.
u al eim ha - de - rech, i - to - nim y' - sha - nim k' - a - nan.
ros ba - or k'na - fa - yim v' - ha - she - mesh tiz - rach b' - to - chan.

Ch Am7 D G Em

Od tir - eh, od tir - eh ka - mah tov yi - h' - yeh — ba - sha -

Am7 B7 Em E7 Am7 D

nah ba - sha - nah ha - ba - ah. — Od tir - eh, od tir - eh ka - mah

G Em Am7 B7 Em

tov yi - h' - yeh — ba - sha - nah ba - sha - nah ha - ba - ah.

בשנה הבאה נשב על המרפסת
ונספור צפרים נודדות
ילדים ברפשה ישחקו תופסת
בין הבית לבין השדות.

Next year we will sit on the porch and count
migrating birds. Children on vacation will play
catch between the house and the fields.

עוד תראה, עוד תראה כמה טוב יהיה
בשנה בשנה הבאה.

You will yet see how good it will be next
year.

ענבים אדמים יבשילו עד הערב
ויגשו צוננים לשולחן
ורוחות הדומים ישאו על אם הדרך
עתונים ושנים בענן.

Red grapes will ripen till the evening, and will
be served chilled to the table. And languid
winds will carry to the crossroads old
newspapers and a cloud.

בשנה הבאה נפרש כפות ידים
מול האור הנגה הלבן
אנפה לבנה תפרש פאור כנפים
והשמש תזרח בתוכן.

Next year we will spread our own hands
toward the radiant light. A white heron like a
light will spread her wings and within them the
sun will rise.

הכול פתוח

Everything Is Open

Ra'iti ta'Kinneret
So'eret b'tourgize
V'gal sagol keh'heh
Heiri'ah v'hitiz

Hashavti l'atzmi
Hakol od efshari
Kol od anahnu cahn sharim

Ra'iti et ha'sekher
Patu'ah l'irvaha
V'khol shif'at ha'mayim
Noheret b'simha

Hashavti l'atzmi.....

Hakol patu'ah od lo m'uhar
Matzav ha'ruah yishtapeir ma'har
Ze yitakhein – ze efshari
Kol od anahnu cahn sharim

Ha'yiti ba'Afula
Ha'yiti b'Eilat
U'bishmurat ha'Hula
Matzati li miqlat

Hashavti l'atzmi.....

b'Tel Aviv tiyalti
hofshi mid'agah
L'an shehistakalti
ha'yita li hagiga

Hashavti l'atzmi.....

Galashti ba'Hermon
nafalti al ha'af
Nifgashti im hamon
anashim nashim va'taf

Hashavti l'atzmi.....

ulai hakol patu'ah
ulai lo m'uhar
ulai matzav ha'ruah
yishtapeir ma'har

hakol od yitakhein
hakol od efshari
Kol od anahnu cahn
sharim

חשבתי לעצמי...

בתל אביב טיילתי
הפשי מדאגה
לאן שהסתכלתי
היתה לי חגיגה

חשבתי לעצמי...

גלשתי בחרמון
נפלתי על האף
נפגשתי עם המון
אנשים נשים וטף

חשבתי לעצמי...

אולי הכל פתוח
אולי לא מאחר
אולי מצב-הרוח
ישתפר מחר

הכל עוד יתכן
הכל עוד אפשרי
כל עוד אנחנו כאן ישרים

ראיתי ת'כנרת
סוערת בטורקז
וגל סגל-כהה
הריע והתיז

חשבתי לעצמי
הכל עוד אפשרי
כל עוד אנחנו כאן ישרים

ראיתי את הסכר
פתוח לרוחה
וכל שפעת המים
נוהרת בשמחה

חשבתי לעצמי...

הכל פתוח עוד לא מאחר
מצב-הרוח ישתפר מחר
זה יתכן – זה אפשרי
כל עוד אנחנו כאן ישרים

הייתי בעפולה
הייתי באילת
ובשמורת-החולה
מצאתי לי מקלט

- 1) I saw the Kinneret, a stormy turquoise, and a dark purple wave; it shouted and splashed for joy.
Chorus: I thought to myself: Everything is still possible as long as we are here singing.
- 2) I saw the dam open wide, and all was abundant with water, sparkling in joy.
I thought to myself.....
- 3) Everything is open—it's not too late. Our mood will improve tomorrow.
It is possible – it is possible, as long as we are here singing.
- 4) I was in Afula, I was in Eilat; and in the nature preserve at Hula I found myself a shelter
I thought to myself.....
- 5) I wandered in Tel Aviv free from worry; wherever I looked, I had a holiday.
I thought to myself.....
- 6) I skied on Mt. Hermon and fell on my face; I met lots of people: men, women, and kids.
I thought to myself.....
- 7) Perhaps everything *is* open; perhaps it's not too late. Perhaps the mood *will* improve tomorrow.
- 8) Everything is still possible! Everything is still possible, as long as we are here singing.

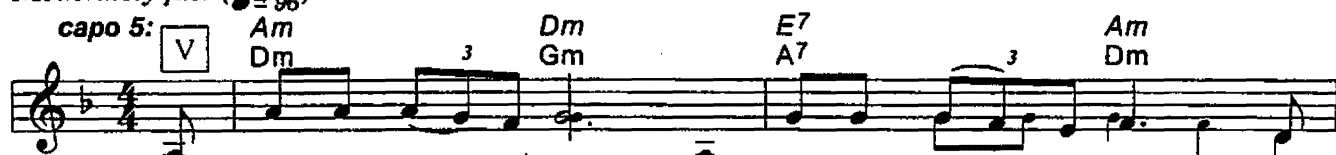
Nolad'ti LaShalom

118

Music & Text: Uzi Hitman

Moderately fast (♩ = 96)

capo 5: V



1. A - ni no - la - d' - ti el ha - man - gi - not v' -
2. No - lad' - ti la - u - mah v' - la - sha - nim al - pa - yim sh'mu -



el ha - shi - rim shel kol ha - m' - di - not, no -
rah lah a - da - mah v' - lah chel - kat sha - ma - yim, v' -



lad' - ti la - la - shon v' - gam la - ma - kom la - m' -
hi ro - ah tzo - fah hi - nei o - leh ha - yom v'ha - sha -



at l' - ha - mon she - yo - shit yad la - sha - lom, Ah
ah ya - fah zo - hi l' - at sha - lom, Ah



A - ni no - lad' - ti la - sha - lom she - rak ya - gi - a. A - ni no -



lad' - ti la - sha - lom she - rak ya - vo. A - ni no - lad' - ti la - sha - lom she - rak yo -



fi - a. A - ni ro - tzeh, a - ni ro - tzeh li - yot k'var bo. A - ni no - bo.

אֲנִי נולדתי אל המנגינות
 ואל השירים של כל המדינות
 נולדתי ללשון וגם למקום,
 למעט, להמון, שיושיט יד לשלום. אה ...

I was born unto the melodies and the songs of every nation. I was born for the language, for the place, for the small and the large who would lend a hand to peace.

אֲנִי נולדתי לשלום שרק יגיע.
 אֲנִי נולדתי לשלום שרק יבוא.
 אֲנִי נולדתי לשלום שרק יופיע.
 אֲנִי רוצה, אֲנִי רוצה, להיות פָּבֶר בּוֹ.

I was born for the peace that will arrive. I was born for the peace that will come. I was born for the peace that will appear. I want to be a part of it already.

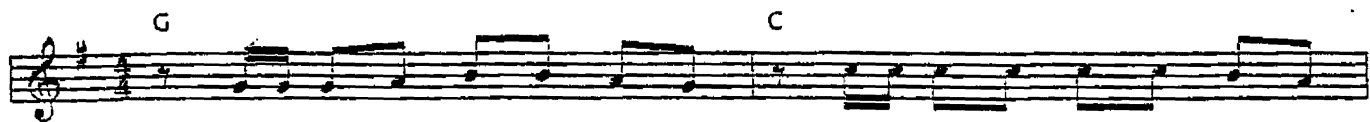
נולדתי לאמה ולזה שנים אלפים,
 שמונה לה אדמה ולזה חלקת שמים,
 והיא רואה, צופה: הנה עולה היום
 והשעה יפה - זוהי שעת שלום. אה ...

I was born to a nation two thousand years old, a land waiting dormant and has its share of heaven. The nation looks up to heaven. Here comes the day and a perfect hour - the hour of peace.

salaam

text & music: moshe ben-ari of the group sheva,
arr. rick recht

(Start slowly)



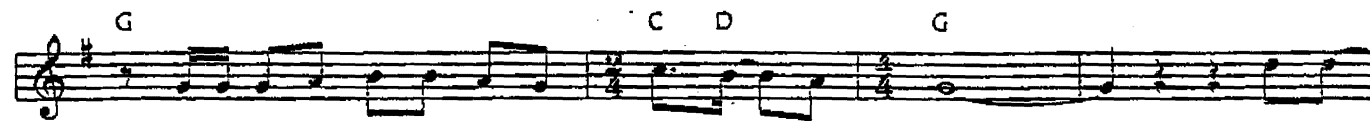
Od ya - vo sha - lom a - lei - nu, od ya - vo sha - lom a - lei - nu,



od ya - vo sha - lom a - lei - nu v' - al___ ku - lam.



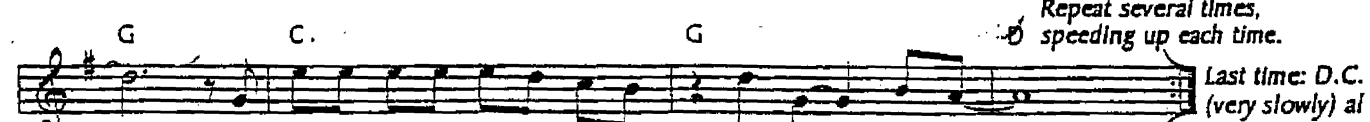
Od ya - vo sha - lom a - lei - nu, od ya - vo sha - lom a - lei - nu,



od ya - vo sha - lom a - lei - nu v' - al___ ku - lam. Sa - laam___



a - lei - nu v' - al kol ha - o - lam, sa - laam___ sa - laam. Sa - laam___



a - lei - nu v' - al kol ha - o - lam, sa - laam___ sa - laam.___

Repeat several times,
speeding up each time.

Last time: D.C.
(very slowly) al Fine

עוד יבוא שלום עלינו ועל כלם. Peace will yet come to us and to everyone.
שלום עלינו ועל כל העולם. Peace to us and to all the world.

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Arr. © 2001 Rick Recht. All rights reserved.

Or Chadash

Neal Katz

Ruach 5765

Words/Music by Neal Katz and Alan Cook

The new Reform prayer book, Mishkan T'filah, reinstates this prayer for messianic redemption, full of meaning for religious Zionists, to its original place at the conclusion of the Yotzeir in Shacharit (morning service) after an absence of 150 years. Changing perceptions and the birth of the State of Israel in 1948 saw the rise of a Reform Zionist voice in North America and assured the eventual return of Or Chadash, a new light upon Zion, that we all might merit its radiance."

[LYRICS]

CHORUS

Or chadash, a new light will shine.
Al Tziyon tair, on Jerusalem.
Bringing us home to the land of our people.
Or chadash, and a new light will shine.

VERSE 1

Unto Av ram You issued a command.
Lech l'cha, and I'll show you a new land.
And a covenant was sworn that our nation would be born,
And we'd grow to be num'rous as the sand.

CHORUS

VERSE 2

Driven away for hundreds of years.
In a thousand lands we cried a million tears.
With our heart turned toward the skies, we looked homeward with our eyes,
And prayed that our return would soon draw near.

CHORUS

VERSE 3

And now how glorious it seems.
We've come home to the land of our dreams.
Over the mountains the sunrises high.
It's a new day, it's our home land, it's our time.

CHORUS

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