



# SHABBAT SHIRAH

*A musical celebration of 175 years  
of Jewish community in Chicago*



FRIDAY FEBRUARY 3, 2023



When Mr. J. Gottlieb, the first known Jewish person to come to our city, arrived in the newly chartered Chicago in 1838, he could not possibly have imagined what the future would hold for Jewish life here. From that first pioneer, the Chicago Jewish community has grown to be the third largest in the US, and the fifth in the world (adding in Jerusalem and Tel Aviv). The 2020 Metropolitan Chicago Jewish Population Study puts our numbers at almost 320,000 people strong, with an additional 100,000 non-Jewish (or sometimes called Jewish-adjacent) people living in our diverse households. We are, and have been, a center of creativity, innovation, philanthropy, social justice activism, academic exploration, culinary arts, and of course, music.

To capture the essence of the Chicago Jewish musical tradition is a daunting task, and one that can be only partially accomplished in tonight's service. Absent from our program are, for example, the grand Yiddish choral works of Jacob Schaefer (1888-1936), known as the "Father of Jewish Proletarian Music," the spectacle of "Romance of a People," the musical extravaganza that filled Soldier Field with 150,000 spectators for multiple performances at the 1933 World's Fair, the jazzy clarinet playing of Benny Goodman, the "King of Swing," the exuberant joy of the Maxwell Street Klezmer Band, or the fabulous diversity of performers at the Greater Chicago Jewish Festival. Here tonight are samples of synagogue music spanning 147 years from our earliest published musical score to a world premiere setting of Psalm 150. We include music by Jews and non-Jews, men and women, people with classical training and folk musicians, and even a high school physics teacher. Some of the selections are beloved classics, and others have been largely forgotten by history and are heard tonight for the first time in decades or more. All of it, every piece, is part of our sacred history here in Chicago and has a role in telling the story of our 175 years of organized Jewish community in this city.

Creating this service in partnership with the incredible Rockefeller Memorial Chapel team is a unique and precious privilege for me as a cantor. To resurrect music from deep in the archives knowing that it can be presented here with the combined forces of our remarkable Hyde Park Jewish Choral Society and the Rockefeller Chapel Choir is more than a joy; it is, for me, miraculous. Academic knowledge of synagogue and communal histories is important and fascinating but bringing music back to life gives us the opportunity to place ourselves into the auditory world of our ancestors. I am filled with gratitude for these many years of partnership that have allowed us to, if only in sound, recreate and experience the richness of Jewish communities from around the world and throughout history here at Rockefeller.

Special thanks to James Kallembach, Matt Dean, and Tom Weisflog, to Cantor Rikki Lippitz for her assistance in preparing our Hyde Park Jewish Choral Society singers, to Scott Nelson and the whole staff at KAMII, and to all the amazing musicians who stand on our stage tonight. We are blessed, indeed.

So, here's to 175 incredible years of Jewish community here in our city! May we continue to be a vital hub expanding the world of Jewish learning, life, and music for many more years to come.

With blessings,



Cantor David Berger



## Organ Prelude – Prayer

Music: Heniot Levy (1879-1945), Transcribed for organ by Adrienne Moran Reisner

Heniot Levy was born in Warsaw to a musical family. He studied piano and composition at the *Hochschule für Musik* in Berlin where he graduated with the highest honors. Levy made his debut as a pianist with the Berlin Philharmonic in 1897, beginning a career performing with major symphonies around the world. In 1904, Levy was invited to join the faculty of the American Conservatory of Music in Chicago, where he would stay for the rest of his life. In Chicago, Levy was regarded as one of the top piano instructors and appeared in regular concerts as both performer and composer with the Chicago Symphony Orchestra. Amongst his most important students was his grandson, the renowned virtuoso harpsichordist Igor Kipnis (1930-2002).



## Sabbath Hymn

Music: Otto Lob (1834-1908)

**Heilge Sabbath Ruhe,  
Heilge Sabbath Ruhe!  
O dich grüsst der Frommen Mund;  
Du thust Gottes Lieb' ihm kund,  
Die ihn leitet himmelwärts  
Und beseligt Geist und Herz.**

Holy Sabbath rest,  
Holy Sabbath rest!  
Pious lips hail thy advent;  
With thee God His love hath sent,  
Mind and heart of man to guard,  
And to lead him heavenward.

Otto Lob was born in Lindlar, Germany and studied to be a music teacher. After teaching in Brück and Cologne he came to Chicago in 1864 where he worked as a music director, conductor of German singing societies, and as the organist at Zion Temple (now part of Oak Park Temple). In 1876 Lob published *Israelitische Tempel-Gesänge: Hymnen für Sabbath und Fest-Tage*. Jewish musicologist A.W. Idelsohn described Lob as “The first successful composer of hymns” for the synagogue in America. Lob returned to Germany around 1884 and is remembered there as the composer of some popular children’s songs.

## Shabbat Hamalkah

Music: Max Janowski (1912-1991) Words: Hayim Nahman Bialik (1873-1934)

The sun over the tree-tops has departed. Come, let us welcome the Sabbath Queen. Behold! The holy and blessed Sabbath is approaching and with her a host of angels, bringing us peace and rest. Come, O Queen! Peace unto you, ye angels of peace!

We have welcomed the Sabbath with song and prayer; our hearts are filled with joy as we return to our homes. The table is set, the candles are shining and the home is aglow with the beauty of Sabbath. Sabbath Peace! Sabbath Blessing! Come in peace, you angels of peace!

הַחֲמָה מֵרֵאשׁ הָאֵלִינוֹת נִסְתַּלְקָה –  
בוֹאוּ וְנִצֵּא לְקִרְאֵת שַׁבַּת הַמַּלְכָּה.  
הִנֵּה הִיא יוֹרֶדֶת הַקְּדוּשָׁה, הַבְּרוּכָה  
וְעֵמָּה מַלְאָכִים צָבֵא שְׁלוֹם וּמְנוּחָה.  
בוֹאֵי בוֹאֵי הַמַּלְכָּה!  
שְׁלוֹם עֲלֵיכֶם, מַלְאָכֵי הַשְּׁלוֹם.

קִבְּלֵנוּ פָּנֵי שַׁבַּת בְּרִנְנָה וְתַפְּלָה,  
הַבֵּיתָה נְשׁוּבָה, בְּלֵב מָלֵא גִילָה.  
שֵׁם עָרוּךְ הַשְּׁלֵחָן, הַנִּירוֹת יֵאָרוּ,  
כָּל פְּנוֹת הַבַּיִת יִזְרָחוּ, יִזְהִירוּ.  
שַׁבַּת שְׁלוֹם וּמְבָרָךְ!  
בוֹאֲכֶם לְשְׁלוֹם, מַלְאָכֵי הַשְּׁלוֹם.

Hachamah meirosh ha'ilanot  
nistalkah, bo'u v'neitzeh  
likrat Shabbat hamalkah.  
Hineih hi yoredet  
hak'doshah, hab'ruchah,  
V'imah malachim tz'va  
shalom um'nuchah.  
Bo'i bo'i hamalkah!  
Shalom aleichem, malachei  
hashalom.  
Kibalnu p'nei Shabbat  
birnanah ut'filah, habaytah  
nashuva, b'leiv malei gilah.  
Sham aruch hashulchan,  
haneiroi ya'iru, kol pinot  
habayit yizrachu, yazhiru.  
Shabbat shalom um'vorach!  
Bo'achem l'shalom mal'achei  
hashalom.

Max Janowski was one of the most prominent and prolific composers of Jewish liturgical music in the 20<sup>th</sup> century. Raised in Berlin, Janowski came to America, via Japan, in 1937 and became the organist and choirmaster of KAM Synagogue in Chicago in 1938, a position he held for over 50 years. Best known for his Avinu Malkeinu and Sim Shalom, Janowski was a master at combining traditional cantorial stylings with contemporary harmonies and melodies evocative of Zionist folk songs. This setting of Shabbat Hamalkah, composed in 1970, exemplifies Janowski's skill for combining congregational melody with musical sophistication and beauty.



## L'chu N'ran'nah

Music: Pavel Roytman (Born 1972) Words: Psalm 95:1-3

Come, let us sing for joy to the Eternal, let us shout aloud to the Rock of our salvation. Let us greet God with thanksgiving, shout aloud to God with songs of praise. For the Eternal is the great God, the Sovereign above all powers.

לְכוּ נְרַנְנָה לַיהוָה, נְרִיעָה לְצוּר יִשְׁעֵנוּ.  
נִקְדְּמָה פָּנֵינוּ בְּתוֹדָה, בְּזִמְרוֹת נְרִיעֵ לֹ.  
כִּי אֵל-גָּדוֹל יְיָ, וּמִלֹּךְ גָּדוֹל עַל כָּל אֱלֹהִים.

L'chu n'ran'nah ladonai,  
nari'ah l'tzur yish'einu,  
n'kad'mah fanav b'todah,  
bizmirot nari'a lo.

Ki Eil gadol Adonai,  
umelech gadol al kol Elohim.

Cantor Pavel Roytman is a native of Nikolaev, Ukraine. At the age of seven he was accepted as a piano student to a specialized music school for gifted children. He continued his studies in piano and conducting at the Kaliningrad Rachmaninov Music College (Russia) and later at Petrozavodsk Glazunov State Conservatory. A prolific performer and accomplished composer, Cantor Roytman currently serves as a cantor for Beth Hillel B'nai Emunah, a Conservative egalitarian congregation in Wilmette Illinois, and is the conductor of Kol Zimrah Jewish Community Singers, Chicago's largest Jewish choral ensemble.



## Shiru Ladonai

Music: Lauri Akers (Born 1981) Words: Psalm 96:1-6

Sing to Adonai a new song, sing to Adonai, all the earth.	שִׁירוּ לַיְי שִׁיר חֲדָשׁ שִׁירוּ לַיְי כָּל־הָאָרֶץ:	Shiru ladonai shir chadash shiru ladonai kol ha'aretz.
Sing to Adonai, bless God's name, proclaim God's victory day after day.	שִׁירוּ לַיְי בְּרָכוּ שְׁמוֹ בְּשִׁירוּ מִיּוֹם־לְיוֹם יְשׁוּעָתוֹ:	Shiru ladonai bar'chu sh'mo bas'ru miyom l'yom y'shu'ato.
Tell of God's glory among the nations, God's wondrous deeds, among all peoples. For Adonai is great and much acclaimed, God is held in awe by all divine beings. All the gods of the peoples are mere idols, but Adonai made the heavens. Glory and majesty are before God; strength and splendor are in God's temple.	סִפְרוּ בְּגוֹיִם כְּבוֹדוֹ בְּכָל־הָעַמִּים נִפְלְאוֹתָיו: כִּי גָדוֹל יְיָ וּמְהֻלָּל מְאֹד נִרְאָה הוּא עַל־כָּל־אֱלֹהִים: כִּי כָל־אֱלֹהֵי הָעַמִּים אֱלִילִים וַיְי שָׁמַיִם עָשָׂה: הוֹדוּ וְהַדָּר לְפָנָיו עַז וְתִפְאֶרֶת בְּמִקְדָּשׁוֹ:	Sapru vagoyim k'vodo b'chol ha'amim nifl'otav. Ki gadol Adonai um'hulal m'od nora hu al kol Elohim. Ki kol elohei ha'amim elilim vaddonai shamayim asah. Hod v'hadar l'fanav oz v'tiferet b'mikdasho.

Laurie Akers is a Deerfield, Illinois native and is proud to serve as cantor and music director at Congregation Or Shalom in Vernon Hills. Following graduation from the University of Michigan's acclaimed Musical Theatre program, Laurie spent ten years performing in Broadway touring and regional productions. In addition, Laurie was honored with the title of Miss USO, in which she spent a year traveling globally to visit US Military troops as a US ambassador. Laurie is a celebrated Jewish Rock Radio artist and serves as the host of the Chicago Sings Jewish Rock Radio series, which brings together cantors and musicians from over 20 congregations in the Chicagoland area to create, share and celebrate original Jewish music.



# L'chah Dodi

Music: Aaron David Kaplan (1869-1937) Words: Shlomo Halevy Alkabetz (1500-1580)

Come, my beloved, to greet the bride;  
Let us welcome Shabbat.

“Observe” and “Remember”  
in one act of speech,  
The One and Only God made us hear,  
Adonai is One, and God's name is One,  
For renown, for splendor,  
and for praise.

Come with me to meet Shabbat,  
forever a fountain of blessing.  
Still it flows, as from the start:  
the last of days, for which the first was  
made.

Sanctuary of the Sovereign, royal city,  
Arise, go forth from your ruined state.  
You have stayed in the valley of tears  
too long.  
God will shower compassion on you.

Lift yourself up! Shake off the dust!  
Array yourself in beauty, O my people!  
At hand is Bethlehem's David, Jesse's  
son, bringing deliverance into my life.

Wake up, wake up!  
For your light has come, rise, shine!  
Awake, awake, break out in song.  
For Adonai's glory is revealed to you.

Do not be ashamed,  
do not be humiliated.  
Why be downcast? Why do you mourn?  
In you the needy of My people find  
shelter.  
And the city shall be rebuilt on its ruin.

The scavengers are scattered,  
your devourers have fled;  
as a bridegroom rejoices in his bride,  
your God takes joy in you.

לָכָה דוּדִי לְקִרְאֵת כְּלָה,  
פְּנֵי שַׁבַּת נִקְבְּלָה.  
L'chah dodi likrat kalah,  
p'nei Shabbat n'kab'lah.

שָׁמֹר וְזָכוֹר בְּדַבּוּר אֶחָד,  
הַשְּׂמִיעֵנוּ אֵל הַמְיֻחָד,  
יְיָ אֶחָד וְשִׁמוֹ אֶחָד,  
לְשֵׁם וּלְתַפְאֲרַת וּלְתִהְלָה.  
Shamor v'zachor b'dibur echad,  
hishmi'anu eil ham'yuchad,  
Adonai echad ush'mo echad,  
l'sheim ultiferet v'lit'hilah.

לְקִרְאֵת שַׁבַּת לָכֹוּ וְנִלְכָה,  
כִּי הִיא מְקוֹר הַבְּרָכָה,  
מֵרֹאשׁ מִקְדָּם נְסוּכָה,  
סוֹף מַעֲשֵׂה בְּמַחֲשָׁבָה  
תְּחִלָּה.  
Likrat Shabbat l'chu v'neilchah,  
ki hi m'kor hab'rachah,  
meirosh mikedem n'suchah,  
sof ma'aseh b'machashavah  
t'chilah.

מִקְדָּשׁ מֶלֶךְ עִיר מְלוּכָה,  
קוּמִי צְאִי מִתּוֹךְ הַהֶפְכָּה,  
רַב לָךְ שֵׁבֶת בְּעֵמֶק הַבְּכָא,  
וְהוּא יַחְמוֹל עָלֶיךָ חֲמֵלָה.  
Mikdash melech ir m'luchah,  
kumi tz'i mitoch hahafeichah,  
rav lach shevet b'emek habacha  
v'hu yachamol alayich chemlah.

הִתְנַעֲרִי מֵעַפָּר קוּמִי,  
לְבָשִׁי בְּגַדֵי תִפְאֲרַתֵךְ עַמִּי,  
עַל יָד בֶּן יִשָּׁי בֵּית הַלְחָמִי,  
קֹרְבָה אֶל נַפְשִׁי גְאֻלָּה.  
Hitna'ari mei'afar kumi,  
livshi bigdei tifarteich ami,  
al yad ben yishai beit halachmi,  
korvah el nafshi g'alah.

הִתְעוֹרְרִי הִתְעוֹרְרִי,  
כִּי בָּא אוֹרֵךְ קוּמִי אוֹרִי,  
עוֹרִי עוֹרִי שִׁיר דַּבְּרִי,  
כְּבוֹד יְיָ עָלֶיךָ נִגְלָה.  
Hit'or'ri hit'or'ri,  
ki va oreich kumi ori,  
uri uri shir dabeiri,  
k'vod Adonai alayich niglah.

לֹא תִבוֹשִׁי וְלֹא תִכְלָמִי,  
מָה תִשְׁתַּחֲחִי וּמָה תִהְיִי עַמִּי,  
בָּךְ יַחֲסוּ עַנְיֵי עַמִּי,  
וְנִבְנְתָה עִיר עַל תִּלָּה.  
Lo teivoshi v'lo tikalmi,  
mah tishtochachi umah tehemi,  
bach yechesu aniyei ami,  
v'nivn'tah ir al tilah.

וְהָיוּ לְמִשְׁסָה שְׁאוּסֵיךָ,  
וְרָחֲקוּ כָּל מְבַלְעֵיךָ,  
יֵשִׁישׁ עָלֶיךָ אֵל-לֵהוֹיךָ,  
כִּמְשׁוֹשׁ חַתָּן עַל כְּלָה.  
V'hayu limshisah shosayich,  
v'rachaku kol m'valayich,  
yasis alayich Elohayich,  
kimsos chatan al kalah.

Your space will be broad,  
your worship free:  
await the promised one;  
we will exult, we will sing for joy!

יָמִין וְשִׁמְאֵל תִּפְרוֹצִי,  
וְאֵת יְיָ תַעֲרִיצִי,  
עַל יַד אִישׁ בֶּן פֶּרְצִי,  
וְנִשְׂמְחָה וְנִגְּלָהּ.

Yamin us'mol tifrotzi,  
v'et Adonai ta'aritz,  
al yad ish ben partzi,  
v'nism'chah v'nagilah.

Come in peace, O crown of her  
husband;  
Come with joy and jubilation,  
Among the faithful of  
the treasured people.  
Enter, O bride! Enter, O bride!

בּוֹאֵי בְּשָׁלוֹם אֶטְרֵת בַּעֲלָהּ,  
גַּם בְּשִׂמְחָה וּבִצְהֻלָּהּ,  
תּוֹדֵי אֱמוּנֵי עַם סְגֻלָּהּ,  
בּוֹאֵי כָלָהּ, בּוֹאֵי כָלָהּ.

Bo'i v'shalom ateret ba'alah,  
gam b'simchah uv'tzoholah,  
toch emunei am s'gulah,  
bo'i chalah, bo'i chalah.

Cantor Aaron David Kaplan was active in Chicago synagogues roughly between 1897 and 1937, serving for 20 years as the cantor of Temple Judea in the Lawndale neighborhood. An accomplished opera singer, he began his career with a travelling troupe in Russia at age 19, eventually singing at Covent Garden in London, the Opera Comique in Paris, the Metropolitan Opera in New York, and at the Chicago Opera Company (now the Lyric Opera). This setting of L'chah Dodi was found in a handwritten manuscript dated 1897 at the Hebrew Union College in Cincinnati, where it is part of the collection of Cantor Kaplan's son-in-law, Cantor Benjamin Landsman.



## It is Good to Give Thanks

Music: Frank G. Rohner (1846-1910)      Words: Psalm 92

It is good to give thanks, and sing praises unto the Lord,  
It is good to sing praises to Thy name, O Most High.  
For Thou O God hast made me glad;  
In the work of thy hand I greatly rejoice,  
How deep are thy purposes,  
How great are Thy works O Lord!  
Amen.

Frank Rohner was a well-known organist in the Chicago musical community, serving for many years at Church of our Lady of Sorrows on the West Side, at the Church of the Holy Family on Roosevelt Road, and eventually at Holy Name Cathedral. He also served as the organist at KAM Temple in the 1890s, where he worked together with Rabbi Isaac Moses (1847-1926), an influential Reform rabbi credited as one of the primary forces in the creation of the first Union Prayer Book (1894). While at KAM, Rabbi Moses created "The Song Book for Jewish Worship" (1896), for which he hoped to create music that would "establish congregational singing in the synagogue, and once more sanctify the Jewish home with sacred song." Rabbi Moses went on, in 1901, to become the rabbi at Central Synagogue in New York, where he edited and published several other hymnals and songbooks for Jewish schools and worship services.

# Chatzi Kaddish

Music: Max Janowski (1912-1991) Words: Liturgy

Exalted and hallowed be God's great name (Amen), in the world which God created, according to plan. May God's majesty be revealed in the days of our lifetime and the life of all Israel - speedily, imminently. To which we say: Amen.

Blessed be God's great name to all eternity.

Blessed, praised, honored, exalted, extolled, glorified, adored, and lauded be the name of the Holy Blessed One, beyond all earthly words and songs of blessing, praise, and comfort. To which we say: Amen.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. אָמֵן.  
בְּעֵלְמָא דִּי בְרָא כְרַעוּתֵהּ,  
וְיַמְלִיד מַלְכוּתֵהּ  
בְּחַיֵּיכוּן וּבְיוֹמֵיכוּן  
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,  
בְּעֵגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ  
לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא. יְתְבָרַךְ

יְתְבָרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם  
וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל  
שְׁמֵהּ דְקֻדְשָׁא בְרִידָהּ הוּא,  
לְעָלְמָא מִן כּוֹל בִּרְחָתָא וְשִׁירָתָא  
תְּשֻׁבָתָא וְנַחֲמָתָא,  
דְאָמִירָן בְּעֵלְמָא, וְאָמְרוּ אָמֵן.

Yitgadal v'yitkadash sh'mei rabah. Amein.  
B'alma di v'ra chir'utei, v'yamlich malchutei, b'chayeichon uv'yomeichon uv'chayei d'chol beit yisra'eil, ba'agala uviz'man kariv, v'im'ru: Amein.  
Y'hei sh'mei raba m'varach l'alam ul'al'mei almaya. Yitbarach  
Yitbarach v'yishtabach v'yitpa'ar v'yitromam v'yitnasei v'yithadar v'yitaleh v'yithalal, sh'mei d'kudsha b'rich hu, L'eila min kol birchata v'shirata tushb'chata v'nechemata da'amiran b'alma, v'im'ru: Amein.

Max Janowski believed that music conveyed cultural memory and identity, and particularly valued the Ashkenazi tradition of “nusach,” the series of musical modes and motifs that place the recitation of a particular prayer in its proper ritual time. Nusach dictates, for example, that the same prayer should be sung differently at an evening service than at a morning service. Janowski's setting of the Chatzi Kaddish is a masterly arrangement of the traditional nusach for a Friday evening service.

## Bar'chu

Music: Arthur Dunham (1875-1938) Words: Liturgy

Praise Adonai to whom praise is due forever!

Praised be Adonai to whom praise is due, now and forever!

בְּרַכּוּ אֶת יְיָ הַמְּבָרַךְ.

בְּרוּךְ יְיָ הַמְּבָרַךְ לְעוֹלָם וָעֶד.

Bar'chu et Adonai ham'vorach.

Baruch Adonai ham'vorach l'olam va'ed.

Arthur Dunham was one of Chicago's leading organists. Most closely associated with the First Methodist Church of Chicago where he led the effort to build the organ in the newly constructed skyscraper church known as the Chicago Temple. For twenty-five years he conducted the Association of Commerce Glee Club and, in 1917, he organized the Philharmonic Orchestra of Chicago. He served as the organist and director of music for Chicago Sinai Temple, for which he composed his “Morning Services for the Synagogue” (1908), dedicated to Rabbi Emil Hirsch. Following his time at Sinai, Dunham came to KAM Temple where he worked until his passing at age 63. It was in the immediate aftermath of his death that KAM hired the young Max Janowski who, as luck had it, was in Chicago conducting a musical pageant for the United Synagogue of Conservative Judaism.



## Hama'ariv Aravim – Ponderings at Night

Among the stars in the heavenly realm  
that are floating about with the clouds,  
glittering and gleaming like pearls in the stream,  
glowing and shining for all,  
among all these I notice in space  
a glittering star, almost motionless,  
it shines from afar, lighting up my dream,  
and makes for a world – a paradise.

Men live together like brothers there,  
they know of no stealing, no shaming oneself,  
instead they subsist on their own hands' work  
in this place free of evil people;  
the sun shines on everyone equally there,  
no races, no classes, no poor and no rich,  
one feeds on the trees, on the earth,  
on the stream,  
who knows there of greed and deception?

Life is well measured, there's a time for it all,  
enduring and calm, free of strife,  
their wisdom increased  
and their learning advanced,  
they don't waste their time with trifles!  
Ah, such a life, it inspires me,  
it makes me forget where I am,  
on the wings of the storm, I want to fly there ...  
but alas, it is only a dream.

Blessed are You, Adonai,  
Who brings on evening.

ברוך אתה יי, Baruch Atah Adonai,  
המעריב ערבים. hama'ariv aravim.

צווישן די שטערען אין הימלישען רייד,  
וואָס שוועבן אַרום מיט די וואַלקען צוגלייד,  
און פֿינקלען און גלענצען, ווי פּערל אין טייד,  
און לייכטען און שיינען פֿיר יעדען, -  
צווישן זיי אַלע בעמערק איך אין רוים  
אַ גלענצענדען שטערען, בעוועגט זיך דאָרט קוים,  
און בלישצעט פֿון ווייטען, און פֿינקעלט אין טרוים,  
און שטעלט פֿאַר אַ וועלט - אַ גן-עדן.  
עס לעבן דאָרט מענטשען ווי ברידער ביינאָד  
מען קען ניט קיין גזלה, מען לבעט ניט פֿון שאַנד...  
נור יעטוועדער שפּייזט זיך פֿון אייגענער האַנד,  
ניטאָ דאָרט קיין בייזעס געזינדעל;  
די זאָגע שיינט דאָרטן פֿיר אַלעמען גלייך,  
קיין ראַסן, קיין קלאַסן, קיין אַרעם און רייד,  
מען שפּייזט זיך פֿון בוימער, פֿון ערד און פֿון טייד,  
ווער ווייסט דאָרט פֿון האַבזוכט און שווינדעל?  
מען לעבט דאָרט מיט חשובון, פֿיר אַלעס אַ צייט,  
דאָס לעבען איז דויערהאַפט, רוהיג אָהן שטרייט,  
אין חכמה געשטיגען, אין בילדונג גאַנץ ווייט,  
מען גלויבט ניט אין הבל הבלים! -  
אַך! זאָ איינעס לעבן, בעגייסטערט מיין זינן,  
דאָס מאַכט מיך פֿערגעסען דער אָרט וואו איך בין,  
אויף פֿליגלען פֿון שטורם, וואַלט איך באַלד אָהין...  
נור ליידער - דאָס איז נור אַ חלום!...

Isaac Reingold (1873-1903) was born in Volhynia and came to America around 1890, where, like so many other immigrants of that era, he found work in sweatshops moving between Baltimore, Milwaukee, Chicago, and New York. While in Chicago, he became well known both as a poet and as a performer of singer of Yiddish folk songs. Closely attuned to the social ills of his time, many of his poems describe the terrible conditions suffered by his fellow sweatshop workers, calling for transformative change and justice. His opera, "By the Rivers of Bablyon" was successfully staged here in Chicago and centered on Jewish national themes. Upon his tragic death from tuberculosis at the young age of 30, he was mourned in newspapers as the "greatest Yiddish poet in the West." This poem was translated by Barbara Ann Schmutzler.

## Ahavat Olam

Music: Todros Greenberg (1893-1976), Arr. David Berger

Words: Liturgy

Everlasting love You offered  
Your people Israel  
by teaching us Torah and mitzvot,  
laws and precepts.

אַהַבַּת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אָהַבְתָּ,  
תּוֹרָה וּמִצְוֹת, חֻקִּים וּמִשְׁפָּטִים  
אוֹתָנוּ לְמַדְתָּ.

Therefore, Adonai our God,  
when we lie down and when we  
rise up, we will meditate on Your  
laws and Your commandments.

עַל כֵּן יי אֱ-לֹהֵינוּ,  
בְּשֹׁכְבֵינוּ וּבְקוּמֵינוּ נְשִׁיחַ בְּחֻקֶיךָ,

We will rejoice in Your Torah and  
commandments forever.

וְנִשְׂמַח בְּדִבְרֵי תוֹרָתְךָ וּבְמִצְוֹתֶיךָ  
לְעוֹלָם וָעֶד.

For they are our life and the  
length of our days and we will  
reflect on them day and night.

כִּי הֵם חַיֵּינוּ וְאַרְךְ יָמֵינוּ,  
וּבְהֵם נִהְיֶה יוֹמָם וּלְיָלָה,

Never remove Your love from us.  
Praise to You, Adonai,  
(Blessed is God,  
and Blessed is God's name)  
Who loves Your people Israel.

וְאַהַבְתָּ אֶל תַּסִּיר מִמֶּנּוּ לְעוֹלָמִים.  
בָּרוּךְ אַתָּה יי,  
(בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ)  
אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

Ahavat olam beit yisra'eil  
am'cha ahavta,  
Torah umitzvot chukim  
umishpatim otanu limad'ta.

Al kein Adonai Eloheinu,  
b'shochbeinu uv'kumeinu  
nasi'ach b'chukecha

V'nismach b'divrei toratecha  
uvmitzvotecha l'olam va'ed.

Ki heim chayeinu v'oreich  
yameinu, uvahem nehegeh  
yomam valailah,

V'ahavat'cha al tasir mimenu  
l'olamim.

Baruch Atah Adonai,  
(Baruch hu uvaruch sh'mo)  
ohev amo Yisra'eil.

One of the most important figures in Chicago cantorial history, Todros Greenberg grew up in Odessa where he learned cantorial arts singing in the choir of his uncle, Cantor Shmuel Bogomolny. At the age of 16 he joined the choir at the Broder Schul, Odessa's prominent choir synagogue where he sang with the leading cantors of the time. In 1913, Greenberg came to America to escape WWI, becoming the cantor of Anshe Sholom Synagogue in 1919. Famous as the blind cantor of the West Side, Greenberg trained generations of Chicago cantors in the arts of chazzanut (cantorial singing). In this Ahavat Olam, Greenberg's talent for blending simple Chassidic style melodies with melismatic cantorial recitative is clearly heard.



## Sh'ma Yisra'eil – Listen Deeper

Music: Robert Applebaum (Born 1941)

Words: Deut 6:4, Liturgy, based on a poem by Lynn Gottlieb

Hear, O Israel, Adonai is our  
God, Adonai is One!

שְׁמַע יִשְׂרָאֵל, יי אֱ-לֹהֵינוּ, יי אֶחָד.

Sh'ma Yisra'eil Adonai  
Eloheinu, Adonai echad.

Blessed is God's glorious majesty  
forever and ever.

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

Baruch sheim k'vod malchuto  
l'olam va'ed.

Listen deeper

Listen to the silent calling voice  
that meets you at night by a river

And commands your heart into struggling  
until you surrender

Drawing you in to the heart of God  
breathing inside you

A prolific composer of choral music in both English and Hebrew, Robert Applebaum has had works premiered by Chicago Acapella, the Coriolis Ensemble, Kol Zimrah, the Lakeshore Choral Festival, and at the North American Jewish Choral Festival. Known for his jazz inflected takes on Jewish liturgy and text, several of Applebaums original compositions have entered the canon of regularly performed Jewish choral repertory. Following his retirement from a career teaching chemistry and physics at New Trier High School on Chicago's North Shore, Applebaum moved to Menlo Park, California, where he continues to compose and perform regularly.

## Sh'ma and V'ahavta – And You Shall Love

Music: Debbie Friedman (1951-2011), Arr. Eleanor Epstein Words: Deut 6:5-9, Numbers 15:40

And You shall love the Lord your God, with all your heart, with all your soul, and with all your might.

וְאָהַבְתָּ אֶת יי אֱ-לֹהֶיךָ, בְּכָל לִבְבְּךָ,  
וּבְכָל נַפְשְׁךָ, וּבְכָל מְאֹדְךָ.

V'ahavta eit Adonai Elohecha, b'chol l'vavcha uv'chol nafsh'cah uv'chol m'odecha.

And all these words which I command you on this day, shall be in your heart.

וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אָנֹכִי  
מְצַוְּךָ הַיּוֹם, עַל לִבְבְּךָ.

V'hayu had'varim ha'eileh asher anochi m'tzav'cha hayom al l'vavecha.

And you shall teach them diligently unto your children, and you shall speak of them when you sit in your house, when you walk by the way, and when you lie down, and when you rise up.

וְשִׁנַּנְתָּם לְבִנְיֶיךָ, וְדַבַּרְתָּ בָם,  
בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבְלִכְתְּךָ בַדֶּרֶךְ,  
וּבְשֹׁכְבְּךָ, וּבְקוּמְךָ.

V'shinantam l'vanecha v'dibarta bam, b'shivt'cha b'veitecha uvlecht'cha vaderech uvshochb'cha uv'kumecha.

And you shall bind them for a sign upon your hands, and they shall be for frontlets between your eyes.

וְקָשַׁרְתָּם לְאוֹת עַל יָדְךָ,  
וְהָיוּ לְטֹטְפוֹת בֵּין עֵינֶיךָ.

Uk'shartam l'ot al yadecha v'hayu l'totafot bein einecha.

And you shall write them on the doorposts of your house, and on your gates.

וְכָתַבְתָּם עַל מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ.

Uchtavtam al m'zuzot beitecha uvish'arecha.

That you may remember, and do all of My commandments, and be holy unto your God.

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת כָּל מִצְוֹתַי,  
וְהָיִיתֶם קְדוֹשִׁים לְאֱלֹהֵיכֶם.

L'ma'an tizk'ru va'asitem et kol mitzvotai vih'yitem k'doshim leiloheichem.

Though not a Chicago native, some of the most important early steps in the world-changing career of Debbie Friedman happened here in Hyde Park. Following the successful premiere of her *Sing Unto God* service in St. Paul, MN in 1972, and a summer spent at OSRUI, the Reform Movement summer camp, Rabbi Samuel Karff of Chicago Sinai Congregation invited Friedman to Chicago to create a Sunday morning presentation of the service, with choreography by modern dancer Nana Shineflug and a choir of teenagers. The success of that program led to the commissioning of a new Chanukah themed ritual/performance, later known as *Not by Might, Not by Power*, premiered in 1974. Eleanor Epstein, one of the most prominent figures in the contemporary Jewish choral music scene, arranged V'ahavta/You Shall Love for performance at the 2011 Biennial Gathering of the Union for Reform Judaism.

יי אֱ-לֹהֵיכֶם. אֱמֶת

Adonai Eloheichem. Emet

Adonai Your God. Truth.

## Emet Ve'emunah – Isaiah Gets Feisty

Aviya Kushner grew up in a Hebrew-speaking home in New York. She is the author of *Wolf Lamb Bomb* (Orison Books, 2021), winner of The Chicago Review of Books Award in Poetry, a New York Times New & Noteworthy selection, and Foreword INDIES Finalist; and *The Grammar of God* (Spiegel & Grau/Penguin Random House 2015), a National Jewish Book Award Finalist, Sami Rohr Prize Finalist, and one of Publishers' Weekly's Top Religion Stories of the Year. She is a 2022 National Endowment for the Arts fellow in translation. She is an associate professor at Columbia College Chicago, where she directs the MFA Program in Creative Writing.

### Mi Chamochah

Music: Heniot Levy (1879-1945), Max Janowsk (1912-1991)

Words: Exodus 15:11, Liturgy

Who is like unto Thee, O God among the mighty?  
Who is like unto Thee, glorious in holiness, extolled in praises, working wonders?  
God reigneth forever and forever!

Thus it is said,  
"Adonai redeemed Jacob,  
from a hand stronger  
than his own."

וְנֹאמַר: כִּי פָדָה יְיָ אֶת יַעֲקֹב,  
וַיִּגְאֹלוּ מִיַּד חֲזַק מִמֶּנּוּ.

V'ne'emar: ki fadah Adonai et  
ya'akov ug'alo miyad chazak  
mimenu.

Praised are You, Adonai,  
Redeemer of Israel.

בְּרוּךְ אַתָּה יְיָ,  
גֹאֵל יִשְׂרָאֵל.

Baruch Atah Adonai,  
ga'al yisra'eil.

Heniot Levy's *Synagogue Hymns and Responses for Sabbath Evening and Morning* (1926) is a remarkable piece of liturgical composition, different in style, technique, and harmonic complexity from almost any other synagogue service of its time. At the premiere performance, at Temple Mizpah, a Reform congregation in Rogers Park, the cantorial lines were sung by Alexander Kipnes, the principal Bass of the Chicago Lyric Opera (and Levy's son in law). Describing that performance, the newspaper wrote: "By discarding both the saccharine and lachrymose melody and by replacing it with the virile and profound in art, [Levy] points the way to a Synagogue music that will free itself from the Ghetto, morbidity and archeological lifelessness."



### Hashkiveinu

Music: Max Janowski (1912-1991)

Words: Liturgy

Grant, O God, that we lie down in peace,  
and raise us up, our Sovereign,  
to life renewed.  
Spread over us the shelter of Your peace.  
Guide us with Your good counsel; for  
Your Name's sake, be our help.

הַשְּׂכִיבֵנוּ יְיָ אֱ-לֹהֵינוּ לְשָׁלוֹם,  
וְהַעֲמִידֵנוּ מִלְּכָנוּ לְחַיִּים,  
וּפְרוֹשׁ עָלֵינוּ סֶכֶת שְׁלוֹמְךָ,  
וְתַקַּנְנוּ בְּעֶצֶה טוֹבָה מִלְּפָנֶיךָ,  
וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ.

Hashkiveinu Adonai Eloheinu  
l'shalom, v'ha'amideinu  
Malkeinu l'chayim,  
uf'ros aleinu sukat  
sh'lomecha, v'tak'neinu  
b'eitzah tovah milfanecha,  
v'hoshi'einu l'ma'an  
sh'mecha.



Defend us against enemies, illness, war,  
famine and sorrow.  
Remove the adversary  
from before and behind us.

Shield and shelter us  
beneath the shadow of Your wings.  
For You, God, watch over us  
and deliver us.  
For You, God, are gracious and merciful.

Guard our going and coming,  
to life and to peace, evermore.  
Spread over us the shelter of Your peace.

Blessed are You, Adonai,  
(Blessed is God, and Blessed is God's  
name)  
whose shelter of peace is spread over us,  
over all Your people Israel,  
and over Jerusalem.

וְהִגַּן בְּעַדֵּינוּ, וְהִסֵּר מֵעֵלֵינוּ  
אֹיֵב, דָּבָר, וְחֶרֶב, וְרָעָב, וְיָגוֹן,  
וְהִסֵּר שָׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ,

וּבִצֵּל כְּנַפְיֶיךָ תִּסְתִּירֵנוּ,  
כִּי אֵל-שׁוֹמְרָנוּ וּמְצִילָנוּ אַתָּה,  
כִּי אֵל-מְלֶיךָ חַנּוּן וְרַחוּם אַתָּה.

וּשְׁמֹר תְּצִיֵּתֵנוּ וּבֹאֵנוּ,  
לְחַיִּים וּלְשָׁלוֹם,  
מֵעַתָּה וְעַד עוֹלָם.  
וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ.

בָּרוּךְ אַתָּה יי,  
(בָּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ)  
הַפּוֹרֵשׁ סִכַּת שְׁלוֹם עָלֵינוּ וְעַל  
כָּל עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלָּיִם.

V'hagein ba'adeinu, v'haseir  
mei'aleinu oyeiv, dever  
v'cherev v'ra'av v'yagon,  
v'haseir satan milfaneinu  
umei'achareinu,

uv'tzeil k'nafecha tastireinu,  
ki eil shom'reinu umatzileinu  
atah, ki eil melech chanun  
v'rachum atah.

Ush'mor tzeiteinu uvo'einu  
l'chayim ul'shalom,  
mei'atah v'ad olam.  
Ufros aleinu sukat  
sh'lomecha.

Baruch Atah Adonai,  
(Baruch hu uvaruch sh'mo)  
haporeis sukat shalom aleinu  
v'al kol amo yisra'eil v'al  
y'rushalayim.

One of the most important relationships in Max Janowski's life was his friendship with mezzo-soprano Beatrice Horwitz. The two met for the first time in the late 1940s when Bea sang in the choral ensemble at a recording session with Cantor Moses Silverman, conductor Hyman Reznick, and Max Janowski at the organ. From that moment on, Horwitz served as Janowski's principal soloist both at KAM and at concert venues around the country. This setting of Hashkiveinu, printed in 1959, is dedicated to the memory of Bea's father, Cantor Anshel Freedman, who served at Congregation Beth Sholom in Rogers Park. In its repeating refrain, *uv'tzeil k'nafecha tastireinu*, "Shelter us beneath the shadow of your wings," Janowski honored Cantor Freedman. As Rabbi William Gold wrote in the introduction to this setting "To [Freedman] the Haskiveinu became the theme song of his congregation in evening worship... Now that Anshel Freedman is under the 'shadow of [God's] wings,' it is hoped that this song and its theme will long endure in human hearts."

## V'sham'ru

Music: David Berger (Born 1980) Words: Exodus 31:16-17

The people of Israel shall keep  
Shabbat, observing Shabbat  
throughout the ages as a covenant  
for all time.

It is a sign for all time between Me  
and the people of Israel.

וּשְׁמְרוּ בְנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת,  
לַעֲשׂוֹת אֶת הַשַּׁבָּת  
לְדֹרוֹתֵיכֶם בְּרִית עוֹלָם.

בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל  
אוֹת הִיא לְעוֹלָם,

V'sham'ru v'nei yisra'eil et  
hashabat la'asot et hashabat  
l'dorotam b'rit olam.

Beini uvein b'nei yisra'eil  
ot hi l'olam

For in six days Adonai  
made heaven and earth,

and on the seventh day God ceased  
from work and was refreshed.

כִּי שֵׁשֶׁת יָמִים עָשָׂה יי  
אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ,  
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפָשׁ.

ki sheishet yamim asah  
Adonai et hashamayim  
v'et ha'aretz  
uvayom hash'vi'i  
shavat vayinafash.

Composed for the 170<sup>th</sup> anniversary of KAM Isaiah Israel Congregation, this setting of V'sham'ru contrasts the quiet peace of Shabbat, musically conveyed in the slow and continual pulse in the left hand of the piano, with the activity and busy-ness of the week. In the words describing the work of creation, *ki sheishet yamim*, "for in six days...", the musical motif is taken from the traditional recitation of the days of creation on the festival of Simchat Torah, when the annual cycle of Torah reading ends and is immediately begun anew. For these 175 years of history as a congregation and community, it is the continual engagement and re-engagement with Torah that has continued to bind us together as a family, even as we constantly recreate ourselves.



## Adonai S'fatai Tiftach

Music: Traditional, Arr: David Berger Words: Psalm 51:17

Adonai open up my lips  
that my mouth may declare Your praise.

יי שִׁפְתַי תִּפְתָּח Adonai s'fatai tiftach  
וּפִי יַגִּיד תְּהִלָּתְךָ ufi yagid t'hilatecha

## Silent Prayer

Blessed are You, Adonai, our God,  
God of our fathers and mothers,  
God of Abraham, God of Isaac, and God of Jacob,  
God of Sarah, God of Rebecca, God of Rachel,  
and God of Leah,  
the great, mighty and awesome God, transcendent  
God who bestows lovingkindness, creates  
everything out of love, remembers the love of our  
fathers and mothers, and brings redemption to  
their children's children for the sake of the Divine  
Name.  
Sovereign, Deliverer, Helper and Shield,  
Blessed are You, Adonai, Sarah's Helper,  
Abraham's Shield.

בְּרוּךְ אַתָּה יי אֱ-לֹהֵינוּ וְאֱ-לֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ,  
אֱ-לֹהֵי אַבְרָהָם, אֱ-לֹהֵי יִצְחָק, וְאֱ-לֹהֵי יַעֲקֹב,  
אֱ-לֹהֵי שָׂרָה, אֱ-לֹהֵי רִבְקָה, אֱ-לֹהֵי רָחֵל, וְאֱ-לֹהֵי לֵאָה,  
הָאֱ-לֹהִים הַגְּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן,  
גּוֹמֵל חַסְדִּים טוֹבִים, וְקֹנֵה הַכֹּל,  
זוֹכֵר חַסְדֵי אֲבוֹת וְאֲמָהוֹת,  
וּמְבִיא גּוֹאֵל לְבְנֵי בְנֵיהֶם, לְמַעַן שְׂמוֹ בְּאֲהָבָה.  
מְלֹךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.  
בְּרוּךְ אַתָּה יי, מַגֵּן אַבְרָהָם וְעֹזֵר שָׂרָה.

You are forever mighty, Adonai; You give life to all  
(revive the dead).  
You cause the wind to shift and rain to fall.  
You sustain life through love, giving life to all  
(reviving the dead) through great compassion,

אַתָּה גִבּוֹר לְעוֹלָם יי,  
מַחִיהַ מֵתִים/הַכֹּל אַתָּה, רַב לְהוֹשִׁיעַ.  
מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

supporting the fallen, healing the sick, freeing the captive, keeping faith with those who sleep in the dust. Who is like You, Source of mighty acts? Who resembles You, a Sovereign who takes and gives life, causing deliverance to spring up and faithfully giving life to all (reviving that which is dead)? Blessed are You, Adonai, who gives life to all (revives the dead).

You are holy, Your Name is holy,  
and those who are holy praise You every day.  
Blessed are You, Adonai, the holy God.

You set aside the seventh day for Your Name, the pinnacle of Creation; and You blessed it above all other days, more sacred than all Festival times.

So it is written in Your Torah:

The heaven and the earth were finished and all their array. On the seventh day, God had completed the work that had been done, ceasing then on the seventh day from all the work that [God] had done. Then God blessed the seventh day and made it holy, and ceased from all the creative work that God [had chosen] to do.

Our God and God of our ancestors, be pleased with our rest. Sanctify us with Your mitzvot, and grant us a share in Your Torah. Satisfy us with Your goodness and gladden us with Your salvation. Purify our hearts to serve You in truth. In Your gracious love, Adonai our God, grant as our heritage Your Holy Shabbat, that Israel who sanctifies Your Name may rest on it.

Praise to You, Adonai, who sanctifies Shabbat.

Find favor, Adonai our God, in Your people Israel and their prayer. Restore the service to Your most holy House, and accept in love and favor the offerings of Israel and their prayer.

May the service of Your people Israel always find favor with You. Let our eyes behold Your loving return to Zion. Blessed are You, Adonai, whose Presence returns to Zion.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה מֵתִים/הַכֹּל בְּרַחֲמִים רַבִּים,  
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים,  
וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עֶפְרַיִם,  
מִי כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמָה לְךָ,  
מְלַךְ מַמִּית וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה.  
וְנִאֲמָן אֶתָּה לְהַחְיֹת מֵתִים/הַכֹּל.  
בְּרוּךְ אַתָּה יְיָ, מְחַיֶּה הַמֵּתִים/הַכֹּל.

אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ, וְקְדוּשִׁים בְּכֹל יוֹם יְהַלְלוּךָ סְלָה.  
בְּרוּךְ אַתָּה יְיָ, הָאֵל-הַקְּדוֹשׁ.

אַתָּה קְדַשְׁתָּ אֶת יוֹם הַשְּׁבִיעִי לְשִׁמְךָ,  
תְּכַלִּית מַעֲשֵׂה שָׁמַיִם וָאָרֶץ, וּבִרְכַתּוֹ מְכֹל הַיָּמִים,  
וְקְדַשְׁתּוֹ מְכֹל הַזְּמַנִּים, וְכֵן כְּתוּב בְּתוֹרָתְךָ:  
וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם.  
וַיְכַל אֱ-לֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה,  
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי, מְכֹל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה.  
וַיְבָרֶךְ אֱ-לֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ,  
כִּי בּו שְׁבֹת מְכֹל מְלַאכְתּוֹ, אֲשֶׁר בָּרָא אֱ-לֹהִים לַעֲשׂוֹת.  
אֱ-לֹהֵינוּ וְאֱ-לֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ, רְצֵה בְּמִנוּחֵינוּ,  
קְדַשְׁנוּ בְּמִצְוֹתֶיךָ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ, שְׂבַעֲנוּ מִטוֹבֶיךָ,  
וְשִׂמְחֵנוּ בִישׁוּעָתְךָ, וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאֵמֶת,  
וְהַנְחִילֵנוּ יְיָ אֱ-לֹהֵינוּ בְּאַהֲבָה וּבְרַצוֹן שְׁבֹת קְדֻשָּׁה,  
וַיְנַחֵנוּ בָּהּ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ.  
בְּרוּךְ אַתָּה יְיָ, מְקַדֵּשׁ הַשְּׁבֹת.

רְצֵה, יְיָ אֱ-לֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפְלָתָם,  
וְהָשִׁב אֶת הָעֲבוּדָה לְדַבִּיר בֵּיתְךָ,  
וְאֲשֵׁי יִשְׂרָאֵל, וְתַפְלָתָם בְּאַהֲבָה תִקְבַּל בְּרַצוֹן,  
וְתֵהִי לְרַצוֹן תְּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךָ.  
וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.  
בְּרוּךְ אַתָּה יְיָ, הַמְּחַזֵּיר שְׁכִינָתוֹ לְצִיּוֹן.

We acknowledge with thanks that You are Adonai, our God and the God of our ancestors forever. You are the Rock of our lives, and the Shield of our salvation in every generation. Let us thank You and praise You-for our lives which are in Your hand, for our souls which are in Your care, for Your miracles that we experience every day and for Your wondrous deeds and favors at every time of day: evening, morning and noon. Good One, whose mercies never end, Compassionate One, whose kindness never fails, we forever put our hope in You. For all these things, O Sovereign, let Your Name be forever praised and blessed. O God, our Redeemer and Helper, let all who live affirm You and praise Your Name in truth. Blessed are You, Adonai, Your Name is Goodness, and You are worthy of thanksgiving.

Grant abundant peace to Israel Your people forever, for You are the Sovereign God of all peace. May it be pleasing to You to bless Your people Israel in every season and moment with Your peace. Blessed are You, Adonai, who blesses Your people Israel with peace.

My God, guard my speech from evil and my lips from deception. Before those who slander me, I will hold my tongue; I will practice humility. Open my heart to Your Torah, that I may pursue Your mitzvot. As for all who think evil of me, cancel their designs and frustrate their schemes.

Act for Your own sake, for the sake of Your Power, for the sake of Your Holiness, for the sake of Your Torah; so that Your loved ones may be rescued, save with Your power. And answer me. May the words of my mouth and the meditations of my heart be acceptable to You, Adonai, my Rock and my Redeemer.

May the One who makes peace in the high heavens make peace for us, for all Israel and all who inhabit the earth. Amen.

מוֹדִים אֲנַחְנוּ לָךְ, שָׂאתָה הוּא,  
 יי א-להינו וא-להי אבותינו ואמותינו, לעולם ועד,  
 צור חיינו, מגן ישענו, אתה הוא לדור ודור,  
 גֹּדֵדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ,  
 וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נְסִיךְ שְׁבָכְךָ יוֹם עִמָּנוּ,  
 וְעַל גַּפְּלֹאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׁבָכְךָ עַתָּה, עָרֵב וּבָקֵר וְצַהֲרִים,  
 הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהִמְרַחֵם, כִּי לֹא תָמוּ חֲסֵדֶיךָ,  
 מֵעוֹלָם קִוִּינוּ לָךְ.  
 וְעַל כָּלֵם יִתְבָּרַךְ וְיִתְרוֹמַם שְׁמֶךָ מִלְּפָנֵינוּ תָּמִיד לְעוֹלָם וָעֶד.

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה, וְיִהְיוּ אֶת שְׁמֶךָ בְּאַמֶּת,  
 הָאֵל-יִשׁוּעָתָנוּ וְעִזְרָתָנוּ סֵלָה.  
 בְּרוּךְ אַתָּה יי, הַטּוֹב שְׁמֶךָ וְלָךְ נֶאֱדָה לְהוֹדוֹת.

שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמְּךָ תְּשִׁים לְעוֹלָם,  
 כִּי אַתָּה הוּא מִלְּךְ אֲדוֹן לְכָל הַשְּׁלוֹם.  
 וְטוֹב בְּעֵינֶיךָ לְבָרַךְ אֶת עַמְּךָ יִשְׂרָאֵל  
 בְּכָל עֵת וּבְכָל שָׁעָה בְּשִׁלּוֹמְךָ.  
 בְּרוּךְ אַתָּה יי, הַמְּבָרַךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשִׁלּוֹם.

א-להי, נְצוֹר לְשׁוֹנֵי מַרְעַ, וּשְׁפַתִּי מִדְּבַר מַרְמָה,  
 וְלִמְקַלְלֵי נַפְשִׁי תִדַּם, וְנַפְשִׁי כְּעַפְרָה לְכָל תְּהִיָּה.  
 פִּתַח לִבִּי בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ תִרְדּוּף נַפְשִׁי.  
 וְכָל הַחוֹשְׁבִים עָלַי רָעָה,  
 מִהֲרֵה הַפֵּר עֲצָתָם וְקַלְקַל מַחֲשַׁבְתָּם.  
 עֲשֵׂה לִמְעַן שְׁמֶךָ, עֲשֵׂה לִמְעַן יְמִינְךָ,  
 עֲשֵׂה לִמְעַן קִדְשֶׁתְךָ, עֲשֵׂה לִמְעַן תוֹרָתְךָ.  
 לִמְעַן יִחַלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וְעַגְנִי.  
 יְהִי לְרָצוֹן אֲמָרֵי פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ, יי צוּרִי וְגוֹאֲלִי.  
 עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ,  
 וְעַל כָּל יִשְׂרָאֵל, וְעַל כָּל יוֹשְׁבֵי תֵבֵל וְאֲמָרוֹ אָמֵן.

# k



## Shalom Rav

Music: Jeff Klepper (Born 1954) and Dan Friedlander, Arr. Matthew Lazar Words: Liturgy

Grant abundant peace  
to Israel Your people forever,  
for You are the Sovereign God  
of all peace.  
May it be pleasing to You  
to bless Your people Israel  
in every season  
and moment with Your peace.

שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמְּךָ  
תְּשִׁים לְעוֹלָם,  
כִּי אַתָּה הוּא מְלֶכֶךְ אֲדוֹן לְכֹל הַשְּׁלוֹם.  
וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל  
בְּכָל עֵת וּבְכָל שָׁעָה בְּשָׁלוֹמְךָ.

Shalom rav al Yisra'eil amcha  
tasim l'olam,  
Ki atah hu Melech adon l'chol  
hashalom  
V'tov b'einecha l'vareich et  
am'cha Yisra'eil b'chol eit  
uv'chol sha'ah bishlomecha.

Cantor Jeff Klepper and Rabbi Dan Friedlander, known together as Kol B'Seder, composed many melodies that have become synagogue standards across multiple denominations here in America and around the world. Perhaps no melody better demonstrates their skill and artistry than Shalom Rav, composed in 1974. Ubiquitously known as “the” Shalom Rav in many communities, it has been musically expanded in this choral arrangement by the leader of the Jewish choral movement around the world, Maestro Matthew Lazar. Cantor Klepper served at Beth Emet – The Free Synagogue in Evanston from 1982 to 2000, one of the most productive periods of his life as a composer. In 1992, together with Debbie Friedman, he founded Hava Nashira, an annual song-leader training convention at OSRUI that continues to be a vital force in the world of Jewish music. He currently lives in the Boston area and is Cantor Emeritus of Temple Sinai in Sharon, MA.



## Reading – Psalm 25, For the Chief Musician, with Guitar

Debbie Perlman (1951-2002), author of *Flames to Heaven, New Psalms for Healing & Praise*, spent the final years of her life as a “Resident Psalmist” at Beth Emet Synagogue in Evanston. Informed by her own pain and struggles with cancer and disability, her writing is a powerful addition to the Jewish spiritual canon. Describing her holy work as a contemporary psalmist, she said: “People need to be blessed, and they need to bless. A new psalm gives people strength, helps them recognize that their lives are sacred, that we are very much connected to the prayer book and the Bible that we hold in our laps. That life has more holy moments in it than we think.”

## Yih'yu L'ratzon

Music: Hans Wurman (1922-2001) Words: Psalm 19:15

May the words of my mouth  
and the meditations of my heart  
be acceptable to You,  
Adonai, my Rock and my Redeemer.

יְהִי לְרָצוֹן אִמְרֵי פִי  
וְהִגִּיזוֹן לִבִּי לְפָנֶיךָ,  
יְיָ צוּרִי וְגוֹאֲלִי.  
Yih'yu l'ratzon imrei fi  
V'hegyon libi l'fanecha,  
Adonai tzuri v'goali.

Hans Wurman was born in Vienna, Austria and settled in Chicago after fleeing Nazi oppression. He taught at the American Conservatory of Music and was a frequent performer in the studio at WFMT. His many recordings of classical repertory played on the Moog synthesizer were groundbreaking and pushed forward the newly expanding realm of electronic music in the 1960s and '70s. Wurman served as organist, conductor, and composer at Chicago Sinai Congregation for many years, composing a Shabbat service called *Avodah L'Ami – A Service for My People* (1963) and many other settings for the High Holy Days and Festivals. Amongst the many musicians of note with whom Wurman collaborated is Cantor Richard Cohn, a significant leader in today's cantorate, who we are honored to welcome to sing this selection with us tonight.

## Oseh Shalom

Music: Jay O'Brien (Born 1986), Arr. David Berger Words: Liturgy, Jay O'Brien

Maker of peace,  
way up in the heavens,  
make peace for all of us below.  
Make peace for all  
who live their lives in Yisrael,  
make peace for all  
who dwell on earth.  
And let us say: Amen.

עֲשֵׂה שְׁלוֹם בְּמִרְמֹיז,  
הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ,  
וְעַל כָּל יִשְׂרָאֵל,  
וְעַל כָּל יוֹשְׁבֵי תֵבֵל וְאִמְרוּ אָמֵן.  
Oseh shalom bimromav, hu  
ya'aseh shalom aleinu,  
v'al kol yisra'eil v'al kol  
yoshvei teiveil, v'im'ru: Amein.

Cantor Jay O'Brien grew up in the St. Louis area in an observant Jewish family. A multi-talented singer and instrumentalist, he works to bring people together through a fusion of traditional, contemporary, folk, and classical musical styles. Since his cantorial ordination at the Hebrew Union College-Jewish Institute of Religion in 2016, he has served as cantor at Makom Solel Lakeside in Highland Park, IL.



## Yom Hashishi

Music: Shulamit Ran (Born 1949) Words: Genesis Chapters 1 and 2

And there was evening  
and there was morning  
And God saw that it was good.  
And God saw  
all that God had made,  
and behold, it was very good.

וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר  
וַיֵּרָא אֱלֹהִים כִּי־טוֹב:  
וַיֵּרָא אֱלֹהִים אֶת־כָּל־אֲשֶׁר עָשָׂה  
וַהֲנִי־ה טוֹב מְאֹד  
Vay'hi erev vay'hi voker  
Vayar Elohim ki tov.  
Vayar Elohim et kol asher asah  
v'hineih tov m'od.

On the seventh day God finished the work that God had been doing, and God ceased on the seventh day from all the work that God had done. And God blessed the seventh day and declared it holy, because on it God ceased from all the work of creation that God had done.

וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי  
מְלַאכְתּוֹ אֲשֶׁר עָשָׂה,  
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי,  
מִכָּל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה.  
וַיְבָרֵךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי  
וַיְקַדֵּשׁ אֹתוֹ, כִּי בּו שְׁבֹת  
מִכָּל מְלַאכְתּוֹ

Vay'chal Elohim bayom hashvi'i  
m'lachto asher asah  
vayishbot bayom hash'vi'i  
mikol m'lachto asher asah.  
Vay'varech Elohim et yom  
hash'vi'i vay'kadesih oto,  
ki vo shavat  
mikol m'lachto

Shulamit Ran began her education in composition as a child prodigy, studying with Israel's leading composers, including Paul Ben-Haim, as a preteen. She came to New York at age 14, studying at the Mannes College of Music, and accepted a position as professor of music composition at the University of Chicago in 1973 (when she was only 26 years old). Over the course of her career, Ran has received prestigious awards and recognitions in music around the world. This setting of the creation story is dedicated to Ran's son on the occasion of his Bar Mitzvah – parashat B'reishit.

## R'tzeih Vimnuchateinu

Music: Joshua Lind (1890-1973) Words: Liturgy

Our God and God of our ancestors,  
be pleased with our rest.

אֱ-לֹהֵינוּ וְאֱ-לֹהֵי אֲבוֹתֵינוּ  
וְאִמּוֹתֵינוּ, רַצָּה בְּמִנוּחֵתָנוּ,

Eloheinu veilohei  
avoteinu v'imoteinu,  
r'tzeih vimnuchateinu.

Sanctify us with Your mitzvot,  
and grant us a share in Your Torah.  
Satisfy us with Your goodness and  
gladden us with Your salvation.

קִדְשֵׁנוּ בְּמִצְוֹתֶיךָ,  
וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶיךָ,  
שִׂבְעֵנוּ מִטוֹבֶיךָ,  
וְשִׂמְחֵנוּ בִישׁוּעָתֶיךָ,

kad'sheinu b'mitzvotcha,  
v'tein chelkeinu b'toratecha,  
sab'einu mituvechah,  
v'sam'cheinu bishu'atecha,

Purify our hearts to serve You in truth.

וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאֵמֶת,

v'taheir libeinu  
l'ovdecha be'emet,

In Your gracious love, Adonai our God,  
grant as our heritage Your Holy Shabbat,

וְהִנְחִילֵנוּ יְיָ אֱ-לֹהֵינוּ  
בְּאֵהָבָה וּבְרִצּוֹן שְׁבֹת קִדְשֶׁךָ,

v'hanchileinu Adonai  
Eloheinu b'ahavah uvratzon  
shabbat kodshecha,

that Israel who sanctifies Your Name  
may rest on it.

וַיָּנוּחוּ בָּהּ יִשְׂרָאֵל  
מִקְדָּשֵׁי שָׁמַיִם.

v'yanuchu vah Yisra'eil  
m'kad'shei sh'mecha.

Praise to You, Adonai,  
who sanctifies Shabbat.

בְּרוּךְ אַתָּה יְיָ, מִקְדָּשׁ הַשְּׁבֹת.

Baruch Atah Adonai,  
m'kadeish hashabat.

Cantor Joshua Lind was born in Galicia, Poland and began singing in his father's synagogue choir as a young boy. Invited to join the travelling choir of the well-known cantor Zeidel Rovner (1856-1943), Lind learned the intricacies of the cantorial tradition and brought that knowledge to the Lower East Side of New York in 1913. With the onset of the depression, Lind traveled throughout the US and Canada, appearing in concerts with his children as the "Lind Family Choir." In 1933, the family settled in Chicago where Lind became a source of inspiration and training for future generations of cantors. Today, his great-grand-daughter, Cantor Joanna Lind, continues as the sixth generation of Lind cantors, serving at Congregation Ahavat Olam Glenview, IL.

## Ashirah Ladonai

Music: Erwin Jospe (1907-1983) Words: Exodus 15:1

I will sing to the Eternal,  
for God has triumphed gloriously;  
Horse and driver God has hurled  
into the sea.

אֲשִׁירָה לַיהוָה Ashirah ladonai  
כִּי־גָאָה גָאָה ki ga'oh ga'ah  
סוּס וְרוּחַוּוֹ רָמַח וַיָּאֵם sus v'rochvo ramah vayam

Erwin Jospe was born in Breslau, Germany, the son and grandson of cantors. As a child, he studied piano, working towards a career as a concert pianist. In 1933, Nazi law forced him to restrict his musical activities to the Jewish community. His songbook, *Hawa Naschira* (1935) was the last Jewish songbook to be published in Germany before the war. In 1938, Jospe and his family came to the United States, first settling in Cleveland where he became the music director and organist at the Euclid Avenue Temple. In 1947, Jospe came to Chicago to serve as director of music at Anshe Emet Synagogue. During this time, he headed the Roosevelt University Opera Department and served as second conductor for the Lyric Opera Company of Chicago. In 1964 he moved to Los Angeles taking up positions as Dean of the School of Fine Arts at the University of Judaism and as music director at Sinai Temple in Beverly Hills. Jospe made aliyah to Israel in 1975 and resided in Tel Aviv until his passing. Ashirah Ladonai was one of his first compositions in Chicago, published in 1947 with a singable English translation penned by the much beloved Chicago fixture “Uncle” Ben Aronin (1904-1980). It was sung to great success by Chicago’s premier Jewish choral ensemble, the Halevy Choral Society. Ashira Ladonai is one of several pieces of 20<sup>th</sup> century master-works to be re-released in new editions edited by Cantor Berger under the auspices of Transcontinental Music Publications and the Lowell Milken Center for Music of American Jewish Experience at UCLA.



## Aleinu

Music: Max Janowski (1912-1991), William Harold Neidlinger (1863-1924) Words: Liturgy

Let us now praise the Sovereign of the  
universe, and proclaim the greatness of  
the Creator who spread out the heavens  
and established the earth, whose glory is  
revealed in the heavens above and whose  
greatness is manifest throughout the  
world.

You are our God; there is none else.

We bend the knee and bow,  
acknowledging the supreme Sovereign,  
the Holy One of Blessing.

עָלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, Aleinu l'shabei'ach la'adon  
לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית, hakol, lateit g'dulah l'yotzeir  
שֶׁהוּא נוֹטֵה שָׁמַיִם וְיֹסֵד אֶרֶץ, b'reishit, shehu noteh  
וּמוֹשָׁב יָקָרוֹ בְּשָׁמַיִם מִמַּעַל, shamayim v'yoseid aretz,  
וּשְׁכִינַת עֲזוֹ בְּגִבְהֵי מְרוֹמִים, umoshav yikaro bashamayim  
הוּא אֱ-לֹהֵינוּ אֵין עוֹד. mima'al, ush'chinat uzo  
Eloheinu ein od.  
וְאֶנְחָנוּ בִּזְרָעִים Va'anachnu kor'im  
וּמִשְׁתַּחֲוִים וּמוֹדִים, umishtachavim umodim,  
לְפָנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים, lifnei melech malchei  
הַקָּדוֹשׁ בְּרוּךְ הוּא. ham'lachim,  
hakadosh baruch hu.



William Harold Neidlinger was born in Brooklyn, where he studied with organist Dudley Buck and later taught in the music department of the Brooklyn Institute of Arts and Sciences. He also worked as an organist and choral conductor. He studied in London and Paris starting in 1898, and taught voice in Chicago starting in 1901. Best known as a composer of songs for children and as a theorist of musical pedagogy, Neidlinger composed two operas, a mass, a religious cantata, and many art song settings of poetry. While research has not yet revealed the details, Neidlinger doubtlessly worked as an organist at a Chicago synagogue. His *Evening Service for the Synagogue, No. 1* (1912) is elegant and artfully constructed. Newspaper records note that it was performed in services at Chicago Sinai Congregation on May 12<sup>th</sup>, 1912. Neidlinger's Service No. 2 was also published in the same year.

God is the Creator of all that ever manages to come to be;  
 and is the End to which all at last return.  
 Through childhood's terror and the ambivalences of adolescence to  
 the forgetful wisdom of age, God walks along with us.  
 In God, all of humanity is one family; all one school.  
 We play out on our little stage God's own cosmic farce;  
 heartbreaking tragedy, the infinite epic of redemption.  
 We are not asked to be Moses.  
 We are asked by One who has the right to ask  
 to be parents to our children, children to our parents,  
 loving partners to our spouses, to be truly human in ourselves.  
 To obey God's command is not merely our duty, but our transfiguration.  
 To do God's will in broken, unresting struggle is our peace.

-Rabbi Arnold Jacob Wolf (1924-2008)  
 (adapted)

## Bayom Hahu

Music: Max Janowski (1912-1991)

Words: Liturgy

On that day Adonai will become One  
 and God's Name will be One.

בַּיּוֹם הַהוּא יְהִי יי אֶחָד,  
 וּשְׁמוֹ אֶחָד.

Bayom hahu  
 yih'yeh Adonai echad,  
 ush'mo echad.

K

## Mourner's Kaddish

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. (אָמֵן)  
בְּעֻלְמָא דִּי בְּרָא כְרַעוּתָהּ וְיִמְלִיךְ מַלְכוּתָהּ.  
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעַגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ: אָמֵן.  
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא.  
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקוּדְשָׁא בְּרִידָא הוּא  
לְעָלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא תְּשֻׁבָּחָתָא וְנַחֲמָתָא  
דְאָמִירָן בְּעֻלְמָא וְאָמְרוּ: אָמֵן.  
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.  
עֲשֵׂה שְׁלוֹם בְּמִרְוֵי, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

Yitgadal v'yitkadash sh'meih raba. (Amein) b'alma di v'ra chir'uteih v'yamlich malchuteih.  
B'chayeichon uv'yomeichon uv'chayei d'chol beit Yisraeil ba'agala uviz'man kariv, v'im'ru: Amein.

Y'hei sh'mei raba m'varach l'alam ul'al'mei almaya.

Yitbarach v'yishtabach v'yitpa'ar v'yitromam v'yitnasei v'yithadar v'yit'aleh v'yithalal sh'mei d'kudsha,  
b'rich hu. L'eila min kol birchata v'shirata tushb'chata v'nechemata da'amiran b'al'ma v'im'ru: Amein.  
Y'hei sh'lama raba min sh'maya v'chayim aleinu v'al kol Yisra'eil, v'im'ru: Amein.

Oseh shalom bimromav hu ya'aseh shalom aleinu v'al kol Yisra'eil, v'im'ru: Amein.

May Your greatness, Eternal One, be praised and sanctified in the world You created, as You willed it.  
May Your sovereignty be revealed in our own day and time, in the lifetime of the whole House of Israel,  
swiftly and soon, and let us say: Amen.

May God's great name be praised for all eternity.

Blessed and praised; glorious and exalted, lauded and exalted, honored and acclaimed be the name of the  
Holy One who is ever to be praised, above all blessings and songs of praise that human lips can utter; and  
let us say: Amen.

May there be a great peace from heaven upon us and all Israel, and let us say: Amen.

May the One who makes peace in the high places make peace for us, for all Israel, and for all the world,  
and let us say: Amen.

# Hal'luyah!

Music: David Berger (Born 1980) Words: Psalm 150

Hallelujah! Praise God in God's sanctuary; praise God in the sky, God's stronghold. Praise God for mighty acts; praise God for God's exceeding greatness.	הַלְלוּ-יָהּ, הַלְלוּ אֶ-ל בְּקִדְשׁוֹ, הַלְלוּהוּ בְּרִקְיעַ עֲזוֹ. הַלְלוּהוּ בְּגְבוּרֹתָיו, הַלְלוּהוּ כְּרֹב גְּדֻלוֹ.	Hal'luyah! Hal'lu Eil b'kodsho, hal'luhu birki'a uzo. Hal'luhu vigvurotav, hal'luhu k'rov gudlo.
Praise God with blasts of the horn; praise God with harp and lyre.	הַלְלוּהוּ בְּתַקַּע שׁוֹפָר, הַלְלוּהוּ בְּנֶגְבֹל וְכִנּוֹר.	Hal'luhu b'teika shofar, hal'luhu b'neivel v'chiner.
Praise God with timbral and dance; praise God with lute and pipe.	הַלְלוּהוּ בְּתוֹף וּמַחֲוֹל, הַלְלוּהוּ בְּמִנִּים וְעֻגָב.	Hal'luhu b'tof umachol, hal'luhu b'minim v'ugav.
Praise God with resounding cymbals; praise God with loud-clashing cymbals.	הַלְלוּהוּ בְּצִלְצְלֵי שִׁמְעַ, הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה.	Hal'luhu b'tziltz'lei shama, hal'luhu b'tziltz'lei t'ru'ah.
Let all that breathes praise God. Hallelujah!	כָּל הַנְּשָׁמָה תְהַלֵּל יְ-ה הַלְלוּ-יָהּ.	Kol han'shamah t'haleil Yah! Hal'luyah!

Since the very first Shabbat collaboration between KAM Isaiah Israel Congregation and Rockefeller Memorial Chapel in 2015, we have concluded these services with Psalm 150. This setting, composed especially for this occasion, includes a musical reference to the anniversary we celebrate tonight. The repeating motif throughout the piece is based first on the musical intervals of 1, 8, 4, and 7, marking the year of KAM's founding, and then on 1, 7, and 5, commemorating the incredible 175 years of Jewish life in Chicago. May our community continue to flourish for many years to come!



These program notes lovingly prepared by Cantor David Berger

## Participants

Cantor David Berger

Cantor of KAM Isaiah Israel Congregation, Chicago, IL

James Kallembach

Director of Choral Activities, University of Chicago

Thomas Weisflog

University Organist, University of Chicago

Gregory Schiffrin

Pianist

Cantor Richard Cohn

Senior Advisor, Debbie Friedman School of Sacred Music

Rabbi Anna Levin-Rosen

Rabbi and Executive Director, University of Chicago Hillel

## Rockefeller Memorial Chapel Choir

James, Kallembach, Conductor

Soprano:

Bethany Battafarano\*, Corinna Christman, Claire Jones, Rory O'Hollaren°,  
Helena Ratte, Grace Theodoly

Alto:

Agneska Bloch, Hannah Clague, Nellie Conboy, Leslie Halverson, Moira Harden,  
Sasha Maskoff, Lauren Randolph\*, Amelia Snoblin, Victoria Xie

Tenor:

Charles Daston, Marc de Fontnouvelle, Matthew Dean\*, Harry Fosbinder-Elkins,  
Andrew Kunze, Keith Murphy\*, Daniel Pinto°, William Zimmermann

Bass:

John Burroughs°, Joren Husic, Marc Lindgren°, Cristian Molina, Ian Morris\*,  
Sam Pavlekovsky, Sam Thorpe, Lijia Xie°

Organ Scholar

Jacob Reed

\* Artist in Residence | ° Choral Scholar

# K

## The Hyde Park Jewish Choral Society

Cantor David Berger, conductor

Soprano:

Renee Judd, Jennifer Grubb Krystosek, Abbey Newman, Sarah Tusing, Julie Volchenbom

Alto:

Kathy Abbott, Elisa Aranoff, Stephanie Halpern, Yael Hoffman, Cantor Riki Lippitz,  
Bonnie Mendelson, Sarah Morrison, Joy Rosner, Reeva Shulruff

Tenor:

Duffie Adelson, David Itzkoff

Bass:

Howard Halpern, Mark Mandle, Sam Volchenbom

## The First Jews in Chicago

According to the statements of the oldest Jewish inhabitants (of Chicago), the first Jew who made Chicago his home was J. Gottlieb, who arrived here in 1838. Very little is known about this first pioneer of the Chicago Jewish community. Prior to 1838 there were no Jews in the State of Illinois, at least, no records can be found of their presence in the State. In 1840 four more co-religionists arrived in Chicago, Isaac Ziegler, the brothers Benedict and Jacob Schubert, and Phillip Newburg.<sup>1</sup>

Ziegler was for a number of years a peddler in the city and vicinity. He married some years after his arrival in Chicago. Benedict Schubert was also a bachelor when he came to Chicago, and he also married a few years after settling in Chicago. He was the first Jew to establish a merchant-tailoring business in Chicago. He prospered, and became one of the leading men in his trade. The first brick house in the city was built for him on Lake Street, and he carried on business there for a number of years. Philip Newberg was the first Jewish tobacco-dealer. The first Jewish child born in Chicago was a son of Jacob Rosenberg, whose wife was Hannah Reese.

About twenty German Jews arrived between 1840 and 1844, and the community was slowly augmented by incoming settlers up to 1849, in which year a strong tide of Jewish immigration set in, following the completion of the Galena and Chicago Railway to Elgin. Most of the early settlers were German Jews, principally from Bavaria and the Rhenish Palatinate.<sup>2</sup>

### The First Jewish Prayer Services in Chicago

On the Day of Atonement, 1845, religious services were held for the first time in the Jewish community of Chicago. The temporary congregation met in a private room above a store on Wells Street, now Fifth Avenue. The following persons were present: Benedict Schubert, Jacob Rosenberg, S. Friedheim, who lived at Pigeon Woods, west of Elgin, Ill.; the brothers Judas, Abraham, Morris and Mayer Kohn, Harry Benjamin, and Isaac Ziegler. As but a minyan (ten male adults, the requisite number for public worship) was present, the services had to be discontinued whenever one of the congregation left the room, and the assembly had to wait until the absent member returned. Mr. Neuburg and Mayer L. Klein officiated as Hazzanim, or readers, at these services.

The second public services were held on Yom Kippur, 1846, also in a private room, above the store of Messrs. Rosenfeld & Rosenberg, 155 Lake Street. The cantors on this occasion were Philip Neuburg and Abraham Kohn. Not many more persons were present at this service than at the first. The brothers Kohn, mentioned above, brought along a Sepher Torah (scroll of the Law) from Germany, when they came to America, and this sepher was used at both services.



In the spring of 1847 there came to Chicago an elderly Jewish lady of the name of Dila Kohn, nee Hirsch, with two of her sons and her daughter Clara. She had six sons, and four of these preceded her some four years. Tradition among the old Jewish settlers of Chicago ascribes to Mrs. Kohn the honor of having played an important part in the movement which was started in that year tending toward the formation of K. A. M. There was no *shochet* (kosher slaughterer) in the community. Mrs. Dila Kohn positively would eat no *trepha* (non-kosher meat) and she subsisted for a time on a vegetable diet, eating only bread, potatoes, eggs and the like.

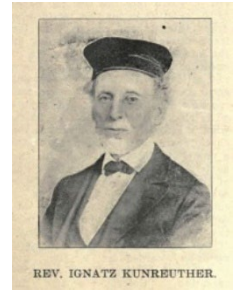
<sup>1</sup> Herman Elliassof. The Jews of Chicago. Baltimore: American Jewish Historical Society, 1903

<sup>2</sup> Singer, Isidore, and Cyrus Adler. The Jewish Encyclopedia. New York ; London: Funk & Wagnalls, 1901



Her devoted sons would not permit this state of affairs to continue and began to agitate the organization of a congregation. The congregation was soon established, and Mrs. Kohn was the happiest woman in Chicago.

Her son Abraham Kohn went to New York, and there made the acquaintance of Rev. Ignatz Kunreuther he recommended him to the Chicago congregation, and Mr. Kunreuther was elected its Rabbi, reader and *shochet*.



Mrs. Dila Kohn was born in Gemuende, Bavaria, in 1793. Her parents died when she was very young, and the orphaned girl was brought up in the house of relatives in Wittelshofen, Bavaria. At the age of 15 she went to Italy, and lived in different families at Parma, Modena and Florence for a number of years. Returning to her native country, she was married in 1814 to Simon Joseph Kohn. In 1838, her husband died, and in 1847 Widow Kohn came to Chicago. She died here during the cholera epidemic of 1849.

### The Founding of K.A.M.

On the third day of November, 1847, a small body of co-religionists, not exceeding twenty in number, assembled in the dry goods store of Rosenfeld & Rosenberg, 155 Lake Street, and formed a congregation under the name of "Kehilath Anshe Mayriv" the first Jewish congregation in the great Northwest. On the next day, November 4th, the proposed constitution was adopted and signed by the following fourteen members:

Abraham Kohn,	Levi Rosenfeld,	Jacob Rosenberg,	Jacob Fuller,	Samuel Cole,
M. Becker,	Morris L. Leopold,	Isaac Wormser,	Philip Neuburg,	B. Stern,
Benedict Schubert,	M. Braunschild,	Leon Greenebaum,	Judas Kohn.	

The first election of officers resulted as follows:

<i>President</i> —Morris L. Leopold.	<i>Vice President and Treasurer</i> —Abraham Koliu.
<i>Secretary</i> —Philip Neuburg.	<i>Trustees</i> —Benedict Schubert, Levi Rosenfeld and Leon Greenebaum.

At the time the congregation was founded Minhag Ashkenaz was adopted as the ritual for the synagogue. In the course of time demands became loud for having some reforms introduced into the service. Gradually a few such reforms were adopted, for instance, the abolition of the ritual of Piyutim and Selichoth, singing of hymns in the vernacular of the country, the accompanying of the singing by playing the organ, and a few other slight reforms.<sup>3</sup>

### KAM Isaiah Israel Today



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Join us in celebrating our 175<sup>th</sup> Anniversary by making a donation and ensuring that we will have yet more to celebrate for many more anniversaries to come.

<sup>3</sup> Felsenthal, Bernhard, and Herman. Eliassof. History of Kehillath Anshe Maarabh : Congregation of the Men of the West. Chicago: 1897





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