



From Rebirth to
Independence, Together
מתקומה לעצמאות, ביחד

Resource Material to Celebrate Israel's
National Holidays with Israeli and Reform
Prayers, Reflections, and Insights

אסופת מקורות: תפילות, שירים
וקטעי השראה לרגל הימים הלאומיים
של ישראל

Shabbat Tekumah שבת תקומה
Yom HaAtzmaut יום העצמאות
איר תשפ"ג | April 2023



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We are pleased to share this resource collection specially created for the celebration of Shabbat Tekumah, April 21-22 and 30 Nissan-1 Iyyar, and Yom HaAtzmaut, Israel's 75th Independence Day, April 26 and 5 Iyyar, with our members and partners in Israel and around the world.

We assembled a variety of texts that enable you to celebrate Israel and the IMPJ with your congregations through Torah, prayer, or song.

We hope that you join us for these milestone occasions and bring Israel and the IMPJ into your hearts and prayers, this year more than ever.

Thank you to all the rabbis who contributed to this collection, including Rabbi Simcha Daniel Burstyn for the Hebrew - English translations. All (c) copyright reserved for prayer excerpts from Tefillat HaAdam, the new Israeli Reform Siddur.



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Dear Friends,

Shabbat Tekumah, meaning a Shabbat of Rebirth, refers to the Shabbat that occurs between Yom HaZikaron laShoah ve-laG'vurah, known colloquially in Israel and abroad as Yom HaShoah and in English as Holocaust Remembrance Day, and Yom HaAtzmaut, Israel's Independence Day.

We use this special Shabbat to reflect on our past, and to envision our future and through this collection of prayer, reflection and insight, that we are pleased to share with you, we hope you spend this special Shabbat, "wrestling with Israel" and exploring what Israel is to you. This is more than a Shabbat of Tekumah, it is a Shabbat of Tikvah, of hope that Reform Jews around the world can celebrate this Shabbat together.

Shabbat Tekumah combines the joy we express as we celebrate the establishment of the State with the profound weight of our collective Jewish history. It is dedicated to weaving a delicate tapestry that portrays the excitement of renewal, the sorrow of loss, the hope of our revival, or *tekumah*, and the possibilities for new visions of how Israel and its people will persevere.

We approach Israel's 75th with the awe that this amazing country deserves. Yet at the same time, our hearts are heavy, as we, together with hundreds of thousands of Israelis, have taken to the streets to defend democracy, which is now under a grave threat. We continue to vigorously advocate in the courts and in the Knesset, and to mobilize our congregations to protest and secure a democratic and Jewish State we are proud of and that reflects our values, raising a unique liberal voice, defending democracy in the name of Judaism.

The threat is real and imminent. As we prepare this resource material, the Israeli Government threatens to undo and override the very principles of democracy and justice that have strengthened and guided Israel over the past 75 years of peace and war, struggle and growth.



The current government wishes to reverse many of our own legal achievements of the past 20 years and to promote values which contradict our basic beliefs.

As Israeli Reform Jews in our 54 congregations across the country spend this Shabbat in prayer and reflection, thinking about how we can keep the dream of building our Jewish and democratic State alive, we are strengthened by knowing know that you will be sharing the drashot in this pamphlet with your communities; singing some of the songs that we chant during the protests; and praying for the wellbeing of the State and its people, not only today but in the days and years ahead.

We thank you for your partnership and solidarity with Israel in both times of joy and hardship, and we look forward to hearing about your experiences of Shabbat Tekumah.

Sincerely,

A handwritten signature in blue ink, appearing to read 'Yair L.' with a stylized flourish.

Yair Lootsteen
Chair, IMPJ

A handwritten signature in blue ink, appearing to read 'Anna K.' with a stylized flourish.

Anna Kislanski
CEO, IMPJ

A handwritten signature in blue ink, appearing to read 'Orly E.' with a stylized flourish.

Orly Erez-Likhovski
ED, IRAC



Dear Friends,

It is my pleasure to share my blessings with all of you coming up to Shabbat Tekumah and the 75th Yom HaAtzmaut of our beloved State of Israel.

As I write this, we are fighting tooth and nail against the dramatic changes being proposed by the new government; changes that threaten the checks and balances that are a vital part of all democracies.

We turn to you today, and on this very special occasion, knowing that you are among our strongest, most ardent supporters and donors, to look ahead with Israel and the IMPJ. Right now, we face a deterioration of all that we hold dear in Israel and, perhaps more pertinently, the funding that supports our communities, rabbis, educational and civil action efforts through the IMPJ and IRAC - which is now under direct threat.

Due to the anti-Reform views of the new government and its ministers, the Israel Reform Movement stands to lose more than \$1.5 million US in government funding. These programs provide critical financial support for rabbis and congregational activities, educational and humanitarian programs, and assistance to new immigrants, including many from Ukraine and Russia – as well as the legal and public advocacy work of IRAC.

I do not believe I am overstating this situation when I say: we need your support now more than ever.

This is not just about saving Israeli democracy, it is about saving Israeli Judaism.

In my years leading the IMPJ and now serving in the Knesset, I always felt that I was working not only for change in Israel but representing the Jews of the diaspora and reflecting your voice both in Israel's civil society and in our parliament. Israel is the nation of the whole Jewish people and must have room for all attitudes and streams of Judaism.

I think you would agree with me in saying that our values, our Judaism and our heritage drive me to do what I do. We share the same vision for Israel. So, now, I am asking you to do what you do: support the IMPJ and IRAC at this critical time. Spread the word, advocate, stand up for Israel in any way that you can, and join us in observing Shabbat Tekumah and Yom HaAtzmaut celebrations wherever you are.

We have challenging days facing us ahead. But together, I fully believe that we can turn the changing tides back to a democratic, Zionist and open Jewish homeland for all its citizens and all Jews.

I thank you for always supporting Israel and standing up for what's right for all of us in the Jewish homeland.

Gilad Kariv

MK Rabbi Gilad Kariv



אין לי ארץ אחרת

מילים: אהוד מנור
לחן: קורין אלאל

I Have No Other Country

Words: Ehud Manor
Music: Corinne Allal
Translation: Elli Sacks

אין לי ארץ אחרת	I have no country other,
גם אם אדמתי בוערת	Though she's burning, torn asunder.
רק מילה בעברית חודרת	Just a word in my native tongue delves
אל עורקיי, אל נשמתי	In my veins, and in my soul...
בגוף כואב, בלב רעב	Half torn apart, with a hungry heart
כאן הוא ביתי	Here is my home.
לא אשתוק, כי ארצי	Can't keep silent in light of
שינתה את פניה	How my country's changed her guise.
לא אוותר לה,	Won't quit trying to remind her
להזכיר לה,	In her ears I'll sing my cries,
ואשיר כאן באוזניה	Until she opens her eyes.
עד שתפקח את עיניה	I have no country other
אין לי ארץ אחרת ...	'Til her olden days reprise,
לא אשתוק, כי ארצי ...	Until she opens her eyes.
אין לי ארץ אחרת	
עד שתחדש ימיה	
עד שתפקח את עיניה	



About Shabbat Tekumah

הזרעים בַּדְמָעָה בְּרִנָּה יִקְצְרוּ: הַלֹּחֵד יֵלֵךְ | וּבִכָּה נֶשֶׂא מְשֻׁךְ-הַזֶּרַע
בְּאֵי-יָבוֹא בְּרִנָּה נֶשֶׂא אֶלְמֹתָיו:

Those who sow in tears shall reap with songs of joy.
Though he goes along weeping,
carrying the seed-bag, he shall come back with songs of joy,
carrying his sheaves.

(Psalms תהילים)

In the heart of these days, between Holocaust Remembrance Day, Memorial Day and Independence Day, the Israel Reform Movement celebrates Shabbat Tekumah, meaning Shabbat of Rebirth, similar to Shabbat Tshuva or Shabbat of Repentance during the High Holy Days).

Shabbat Tekumah brings together the joys of beginning with the heaviness of history, in the awe of memory and reconciliation with what has passed. On Shabbat Tekumah, through prayer and song, we come together to look behind and ahead at what we can restore and reset in our vision for the Land, for the country, and to society.



The Seven Days Between Yom HaShoah and Yom HaAtzmaut

Rabbi Mordechai Rotem

In the process of renewing the Hebrew calendar in the State of Israel, we should especially keep in mind the seven days between Yom HaShoah and Yom HaAtzmaut.

Just as we have ten days – the ten days of repentance – between Rosh HaShanah and Yom Kippur, we should call the days between Yom HaShoah and Yom HaAtzmaut "the seven days of attestation".

Just as between Rosh HaShanah and Yom Kippur each of us needs to do an individual soul accounting (*heshbon hanefesh*), to examine our own actions vis a vis both God and other people; just as the individual is commanded to repent, apologize, and to atone and repair our ways; and just as "Prayer, Repentance, and *Tzedaka* (charity) avert the severe decree," similarly, in these seven days of attestation between Yom HaShoah and Yom HaAtzmaut, the nation of Israel – publicly – needs to examine itself, to study each year how well we have succeeded in realizing our collective goals, as stated in the Declaration of Independence.

How well have we embodied the aspirations of the myriad dead of the Shoah? How well have we embodied the goals of life for which our parents and grandparents fought in the War of Independence? During these seven days, the people of Israel should do such an accounting. The nation should examine internally how it deals with the future that lays before it: planning and building its own future. These seven days should be dedicated to the individual as well, but especially to Israeli

society and its public institutions. Different public systems need to examine themselves and their actions in these days between Yom HaShoah and Yom HaAtzmaut.

The Knesset and the government need to take account during these seven days: to ask if their actions are fulfilling the obligations bequeathed to us by the legacy of the Shoah: to sustain the People of Israel, not only physically, but ethically and spiritually. Have they fought correctly and stood guard effectively to protect Jewish spiritual and intellectual independence? Have they only given thought to the security of the borders of Israel? Is the legacy of the Shoah to protect the life of the Jewish people and its uniqueness being embodied by the independent State of Israel?

The political parties in the state of Israel also need to examine themselves. They must ask if they have done enough. Have they acted as true leaders of the people, so that the state will really be felt and seen to be the flourishing of the redemption after the Shoah?

The Zionist movement worldwide needs to examine its actions and to do true **Teshuvah** – has it really learned the lessons of the Shoah? Has it succeeded in being a meaningful factor in the establishment of independent life in Israel? It **must** examine how it impacts world Jewry and how it might better cope with contemporary dangers to the continued existence of the Jewish people, the dangers of apathy and assimilation.



The Israeli education system must also examine its ways during these seven days. What answers can the education system bring, if any, to the hardest questions of all that were raised by the Shoah? Questions that must find answers in the State of Israel. Questions about Jewish identity and Israeli identity, questions about the connection of the people to its land, and questions about the rights of minorities living within a majority population, questions of radical nationalism and blind hatred - must all be discussed.

These seven days of attestation should be focused on the Chief Rabbinate, too. As long as it exists as a public institution, it must also examine its path during these days. It is not enough for it to lead the memorial prayers of "Yizkor" and "Kaddish" and "*El Maleh Rachamim*" (sometimes half-heartedly and without the proper blessings) on Memorial Day and Yom HaAtzmaut. The Chief Rabbinate and its emissaries need to check their own tzitzit and to ask themselves during these seven days – are the religious and spiritual leadership of the State of Israel helping to achieve the religious and spiritual goals of the Jewish people in its own land? If not, why not?

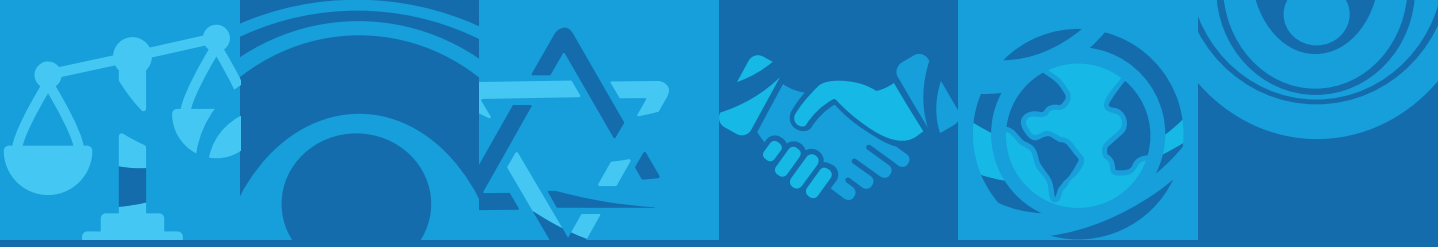
Each one of these public systems needs at least a week like this, a week of self-examination and accounting, every year. To check themselves, their actions and their stagnation, their goals, their successes and their failures, between the smoke of the memorial fires of Yom HaShoah and the fireworks of Yom HaAtzmaut. The question that we all need to ask ourselves is

this: Are we fulfilling our purpose as the People of Israel? As a people that survived the Shoah together, that are a brand plucked from the fire – are we fulfilling our purpose here in the independent State of Israel?

Days of heshbon nefesh, of national self-examination, are very demanding. Were we able to do it honestly, we would surely discover that such a process could motivate us to use the memory of the Shoah as a catalyst to better improve our ways, and truly feeling our independence, increase our feelings of responsibility.

Even though we can't declare such a seven day period between Yom HaShoah and Yom HaAtzmaut alone, and expect that the entire population adopt it in spirit, at least we could, on our own, as the Reform Movement, dedicate this week to such questions of attestation and purpose. What is our task here? What is our part in the creation of the national future? Do we have the strength – spiritual, moral, and ethical – to turn the heavy sediment that the Shoah left upon our people into a motivational force that can impact – spiritually, morally, and ethically – our national independence?

Memory, identity, and faith – these can be the beginning of hope, for us and for the entire nation of Israel.



Prayers from Tfilat
HaAdam





Shabbat and Festival Evening Service
תוספת לערבית לשבת ויום טוב

בשבת תקומה, השבת שבין יום הזיכרון לשואה ולגבורה ובין יום הזכרון ויום העצמאות

On Shabbat Tekumah (rebirth), the Shabbat between Holocaust Remembrance Day and Israel Memorial Day and Independence Day, we give thanks for the restoration of Jewish sovereignty

כֹּה אָמַר יְהוָה, שְׁבַתִּי אֶל צִיּוֹן וְשִׁכַנְתִּי בְּתוֹךְ יְרוּשָׁלַיִם, וְנִקְרְאָה יְרוּשָׁלַיִם עִיר הָאֱמֻנָה וְהָר יְהוָה צְבָא וְתֵר הַר הַקֹּדֶשׁ: כֹּה אָמַר יְהוָה צְבָאוֹת, עַד יָשְׁבוּ זְקֵנִים וְזָקֵנוֹת בְּרַחֲבוֹת יְרוּשָׁלַיִם, וְאִישׁ מִלְשַׁעֲנָתוֹ בְּיָדוֹ מִרְבֵּל לַמַּיִם: וְרַחֲבוֹת הָעִיר יִמְלְאוּ יְלָדִים וְיִלְדוֹת מְשַׁחֲקִים בְּרַחֲבֹתֶיהָ: כֹּה אָמַר יְהוָה צְבָאוֹת, כִּי יִפְלֵא בְּעֵינַי שְׂאֲרֵית הָעָם הַזֶּה בַּיָּמִים הָהֵם, גַּם בְּעֵינַי יִפְלֵא, נְאֻם יְהוָה צְבָאוֹת: כֹּה אָמַר יְהוָה צְבָאוֹת, הַנְּנִי מוֹשִׁיעַ אֶת עַמִּי מֵאֲרָץ מִזְרָח וּמֵאֲרָץ מְבֹאָה הַשָּׁמַיִשׁ: וְהִבֵּאתִי אֹתָם, וְשִׁכְנוּ בְּתוֹךְ יְרוּשָׁלַיִם, וְהָיוּ לִי לְעָם, וְאֲנִי אֶהְיֶה לָהֶם לֵאלֹהִים בְּאֱמֻנָה וּבְצִדְקָה:

Thus said the Eternal: I have returned to *Tzion*, and I will dwell in *Yerushalayim*. Jerusalem will be called the City of Truth, and the mount of Adonai Tzeva'ot the Holy Mount.

Thus said Adonai of Hosts: There shall yet be old men and women in the squares of *Yerushalayim*, each with staff in hand because of their great age. And the streets of the city shall be crowded with boys and girls playing in the squares. Thus said Adonai of Hosts, “though it seemed impossible to the remnant of this people in those days, shall it also be impossible for Me?” declares Adonai Tzeva'ot. Thus said Adonai of Hosts: I will rescue My people from the lands of the east and from the lands of the west, and I will bring them home to dwell in *Yerushalayim*. They shall be My people, and I will be their God—in truth and righteousness.

זכריה ח

Zechariah 8



Shabbat and Festival Morning Service תוספת לשחרית לשבת ויום טוב

תפילה לשלום המדינה Prayer for the State of Israel

צור ישראל וגואלו

בְּרַךְ נָא אֶת מְדִינַת יִשְׂרָאֵל, רֵאשִׁית צְמִיחַת גְּאֻלְתֵּנוּ.
הִגֵּן עֲלֶיהָ בְּרַב חֶסֶדְךָ,
וּפְרֹשׂ עֲלֶיהָ סֶכֶת שְׁלוֹמְךָ.
שְׁלַח אֹרֶךְ וְאַמְתָּךְ לְרֵאשִׁיָּהּ, לְשׁוֹפְטֶיהָ וּלְנִבְחָרֶיהָ,
וְתִקְנֶם בְּעֶצֶה טוֹבָה מִלְּפָנֶיךָ, לְמַעַן יִלְכוּ בְּדֶרֶךְ הַצְּדָקָה,
הַחֹפֵשׂ וְהַיִּשׁוּר.
חֲזֵק אֶת יְדֵי מְגַנֵּי אֶרֶץ קִדְשֵׁנוּ,
וְהִנְחִילֵם יְשׁוּעָה וְחַיִּים,
וְנַתַּת שְׁלוֹם בְּאַרְצְךָ,
וְשִׁמַּחַת עוֹלָם לְיוֹשְׁבֶיהָ.
פְּקֹד נָא לְבָרְכָהּ
אֶת אֲחֵינוּ וְאֲחֻיּוֹתֵינוּ בֵּית יִשְׂרָאֵל
בְּכָל אֲרָצוֹת פְּזוּרֵיהֶם.
טַע בְּלִבְכֶם אֶהְבֵּת צִיּוֹן
וּמִי בְּהֶם מְכַל עַמּוֹ
יְהִי אֱלֹהֵינוּ עִמּוֹ
וַיַּעַל לִירוּשָׁלַיִם עִירְךָ,
אֲשֶׁר נִקְרָא שְׁמֶךָ עֲלֶיהָ.

Rock and Redeemer of Israel, bless
the State of Israel, the dawning of our
redemption.

Shield it with Your compassion and spread
over it the sukkah of Your *shalom*.

May a spark of Your spirit inspire the
actions of its elected leaders and officials,
judges and advisors that they may
follow the path of justice, liberty and
righteousness.

Strengthen the spirit and the hands of
those who build and protect our holy land
and grant them salvation and life.

Bring *shalom* to this land and everlasting
joy to its inhabitants.

Be with all the people of Israel wherever
they are.

Plant within their hearts the love of Zion,
and may those of our people who are so
inspired, come to Jerusalem, Your city,



Shabbat and Festival Morning Service שחרית לשבת וליום טוב

תפילה לחיילי וחיילות צה"ל

Blessing for Those Service in the Israel Defense Forces

מי שְׁבֵרַךְ אבותינו אברהם יצחק ויעקב, ואמותינו שרה רבקה לאה ורחל, הוא יְבִרַךְ אֶת חַיִּלוֹת וְחַיְלֵי צְבָא הַחֲגִנָה לְיִשְׂרָאֵל וְיִשְׂאֵר מְגִי עַמּוֹנוּ, הַעוֹמְדִים עַל מְשִׁמְרָתָם. יִשְׁמְרֵם הַקָּדוֹשׁ בְּרוּךְ הוּא וְיַצִּילֵם מִכָּל צָרָה וְצוּקָה וּמִכָּל נֶגַע וּמַחֲלָה, וְיִשְׁלַח בְּרָכָה וְתְבוּנָה כָּל מַעֲשֵׂה יְדֵיהֶם. וְיִקְיֵם בָּהֶם הַכְּתוּב: וְכַתְּתוּ חֲרָבוֹתָם.

May the One who blessed our ancestors Abraham, Isaac, Jacob, Sarah, Rebecca, Leah and Rachel, bless the soldiers of the Israel Defense Forces, and all who stand guard protecting our people. May the Holy Blessed One protect them and save them from all trouble and affliction, from all sickness and injury and may God grant blessing and wisdom to their actions. May the words of the prophets be fulfilled through them: they shall beat their swords into ploughshares and their spears into pruning hooks, nation shall not lift up sword against nation, neither shall they learn war anymore. And all shall sit under their vine and under their fig tree and none shall make them afraid. and let us say: Amen.



Hallel – Psalms of Praise

הלל

בליל החג הראשון של פסח וביומו, בשבועות, בכל ימי סוכות, בשמיני עצרת, בשמונת ימי חנוכה, ביום העצמאות ובכ"ח באייר (יום ירושלים) גומרים את הלל.

בראש חודש, בחול המועד של פסח ובשביעי של פסח, קוראים את הלל בדילוג.

הברכה שלפני ההלל

ברוך אתה יהוה אלהינו מלך העולם, אשר קדשנו במצותיו וצונו לקרא את ההלל.

הלליה

הללו עבדי יהוה
הללו את שם יהוה:
יהי שם יהוה מבורך
מעתה ועד עולם:
ממזרח שקמש עד מבואו
מקלל שם יהוה:
רם על כל גוים יהוה
על השמים כבודו:
מי כיהוה אלהינו
המגביהי לשבת:
המשפילי לראות
בשמים ובארץ:
מקימי מעפר דל
מאשפת ירים אביון:
להושיבי עם נדיבים
עם נדיבי עמו:
מושיבי עקרת הבית
אם הבנים שמחה
הלליה:

תהלים קיג

The entire Hallel is recited on the first night and on the morning of the first day of Passover, on Shavuot, on all the days of Sukkot and Shemini Atzeret, on Chanukah, Yom Ha-Atzmaut and Jerusalem Day.

Partial Hallel is recited on Rosh Chodesh and on all of Passover except for the first day.

Blessing Before Hallel

Barukh are You Adonai our God, Sovereign of the universe, who sanctifies us with mitzvot, commanding us to recite Hallel.

Halelu-Yah. O servants of Adonai, give praise; praise the name of the Eternal. Let the name of Adonai be blessed now and forever. From East to West, the name of the Eternal is praised, Adonai is exalted above all nations; God's glory is above the heavens. Who is like the Eternal our God, who, enthroned on high, sees what is below, in heaven and on earth? God raises the poor from the dust, lifts up the needy from the refuse heap to set them with the great, with the great of God's people. The woman with no children will rejoice like a happy mother. *Halelu-Yah.*

Psalm 113

Barukh atah Adonai eloheinu melekh ha'olam, asher qideshanu be-mitzvotav ve-tzivanu li-qro et ha-haleil.

Halelu-Yah halelu 'avdei Adonai, halelu et sheim Adonai. Yehi sheim Adonai mevorakh, mei'atah ve-'ad 'olam. Mi-mizrach shemesh 'ad mevo'o, mehulal sheim Adonai. Ram 'al kol goyim Adonai, 'al ha-shamayim kevodo. Mi k-Adonai eloheinu, ha-magbihi la-shavet. Ha-mashpili li-rot, ba-shamayim u-va-aretz. Miqimi mei-'afar dal, mei-ashpot yarim evyon. Le-hoshivi 'im nedivim, 'im nedivei 'amo. Moshivi 'aqeret ha-bayit, eim ha-banim semeichah, *halelu-Yah.*



A Prayer for Democracy by Rabbi Oded Mazor

מי שְׁבַרְךָ אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ
 אַבְרָהָם וְיִשְׂרָאֵל, יִצְחָק וְרִבְקָה, יַעֲקֹב,
 רָחֵל, לֵאָה, בִּלְהָה וְזֵלְפָה, הוּא יְבָרַךְ
 אֶת אֵלֶּה הַעֲוֹמְדִים וְהַעֲוֹמְדוֹת עַל
 מִשְׁמַר הַדְּמוֹקְרַטְיָה, הַשְׁוִיּוֹן
 וְהַשְׁלֹמ, מִקְרָב עִמָּנוּ וּבְכָל רַחֲבֵי
 תְּבִיל, שְׂאֵינָם עֲוֹמְדִים מִנְּגֵד
 וּפּוֹעֲלִים לְתַקּוֹן חֲבָרְתֵי לְנִכּוֹ אִיוִם
 עַל מַעֲרַכַת הַמִּשְׁפָּט וּפְגִיעַה
 בְּשִׁלְטוֹן הַחֹק. יִשְׁמְרֵם הַקְּדוֹשׁ
 בְּרוּךְ הוּא וְיִצְלֵם מִכָּל צָרָה וְצוּקָה
 וּמִכָּל נֶגַע מַחֲלָה, מִכָּל הַתְּנַכְלוֹת
 וּפְגִיעָה וּמִכָּל נִסְיֹן לְהַשְׁפִּילָם
 וּלְעַרְעֵר אֶת מְחִיבוֹתָם בְּמֵאֲבָק נֶגֶד
 הָאֲדִישׁוֹת, חֶסֶד הַמַּעַשׂ וְהַעֲדֵר
 הַמַּעֲרָבוֹת.
 מִי יִתֵּן וְיִצְלִיחוּ בְּמֵאֲמִצְיָהֶם, וְיִהְיוּ
 בָּהֶם עֵין טוֹבָה לְמַעַן יֵרְאוּ עוֹלוֹת,
 לֵב טוֹב לְמַעַן לֹא יַעֲמִדוּ מִנְּגֵד
 וּכְחוֹת לְמַעַן יַפְעִלוּ

עֲבוּר שְׁמִירַת הַזְּכוּיוֹת שֶׁל כָּל אָדָם
 בְּאִשֶּׁר הוּא אָדָם

לְכוּנָה צְדָק וְלִהְשִׁיבֵן שְׁלוֹם עֲבוּר
 כָּל אִשָּׁה וְאִישׁ, יְלִידָה וְיָלֵד, צְלָם
 אֱלֹהִים בְּעוֹלָם.

וְיִקְיָם בְּזִכְרוֹתָם. הַכְּתוּב: "כִּי בְּגִלְל
 הַדְּבָר הַזֶּה יְבָרַכְךָ יְהוָה אֱלֹהֵיךָ

בְּכָל מַעֲשֶׂיךָ וּבְכָל מִשְׁלַח יָדְךָ"
 (דְּבָרִים טו"ו), וְנֹאמַר: אָמֵן.

Mi Sheberakh avoteinu
 veimoteinu, Avraham
 veSarah, Yitzchak VeRivka,
 Ya'akov, Rachel, Leah, Bilhah
 veZilpah, hu yivarekh et eleh
 ha'omdim vecha'omdot 'al
 mishmar hademokratia,
 hashiviyon vehashalom,
 mikerev 'amenu ubekhol
 rachavei tevel, she'einam
 'omdim mineged vepo'alim
 letikun hevratu lenokhach
 iyum 'al ma'arekhet
 hamishpat vepgi'ah beshilton
 hachok. Yishmerem hakadosh
 barukh hu veyatzilem
 mikol tzara vetzuka umikol
 neg'a machalah, mikol
 hitnaklut vepgi'a vemikol
 nisayon lehashpilam
 vele'ar'er et mechuyavutam
 bima'avak neged
 ha'adishut, choser hama'as
 vehe'ader hame'oravut.
 Mi Yiten veyatzlichu
 bema'amatzeihem, veyihyu
 bahem 'ayin tova lema'an
 yir'u avalot, lev tov lema'an lo
 ya'amdu mineged vekochot
 lema'an yife'alu 'avor kol
 isha va'ish, yalda veyeled,
 tzelem elohim ba'olam.
 Viykuyam bizchutaman
 hakatuv: "ki biglal hadavar
 hazeh yivarekhekha Adonai
 eloheikha bekol ma'asekha
 uvekhol mishlach yadekha
 venomar Amen.

God of our ancestors

Abraham and Sarah, Isaac and Rebecca,
 Jacob, Rachel, Leah, Bilha, and Zilpah,

Bless those who stand in defense of
 democracy, equality, and peace,

From among our people and those all
 over the world who work to repair society
 in the face of the threat to the justice
 system and the rule of law

May the Holy One protect them and save
 them from all trouble and distress, and
 from every plague and illness,

From all harassment and injury and
 any attempt to humiliate them and
 undermine their commitment

In the fight against indifference, inaction,
 and noninvolvement.

May their efforts be successful, and may
 they have:

A good eye (to see wrongs done)

A good heart (so as not to stand
 idly by)

And the strength to act

To protect the rights of all

To do justice and bring peace to every
 person made in the image of God in the
 world.

May the words of the Torah be fulfilled:
 "For because of this thing God will bless
 you in all of your efforts and in all of your
 undertakings" (Deut. 15:10)

And let us say: Amen



A Prayer for Israel at 75 by Rabbi Ayala Ronen Samuels

תְּפִלָּה לְשָׁלוֹם הַמְּדִינָה בְּיוֹם עַצְמָאוֹתָהּ ה־75

צוּר יִשְׂרָאֵל וְגוֹאֲלוֹ
בְּרַךְ נָא אֶת מְדִינַת יִשְׂרָאֵל
בְּעֵת זַעֲזוּעַ אֲמוֹת סָפִיָּה
וְהִשְׁחַרְתָּ זֵיו שָׁמַיָּה.

הִגֵּן עֲלֶיךָ בְּרַב חֶסֶדְךָ
מִהַפְּוֹעֵלִים לְעֶרְעֵר אֶת מוֹסְדוֹתֶיךָ
וּמֵאוֹיְבֵיךָ, הָאוֹרְבִים לָהּ בְּמִצְוֹקֶתָהּ.

שְׁלַח אוֹרְךָ וְאִמְתְּךָ לְרֵאשִׁיָּהּ,
לְשׁוֹפְטֶיהָ וּלְנֹבְחֶיהָ,
לְנֹאֲבָקִים עַל הַגִּנָּת מוֹסְדוֹתֶיךָ,
לְאֲזַרְחֶיהָ, הַנִּזְעָקִים לְשֹׁמֵר עֲלֶיךָ,
הַיּוֹצֵאִים לְהֶאֱבֵק עַל נְשִׁמַת אָפָה.
חֲזַק יְדֵי מְגִינֵי אֶרֶץ קְדֻשָׁנֵנוּ.

פָּקֹד נָא לְבָרְכָהּ אֶת אֲחֵינוּ וְאֲחִיוֹתֵינוּ
בְּכָל אֶרְצוֹת פְּזוּרֵיהֶם,
לְמַעַן יִצְטָרְפוּ לְזַעֲקֵתֵנוּ
וְיִטְלוּ חֵלֶק בְּשִׁמְרֵי
מְדִינַת הָעָם הַיְהוּדִי.

פָּתַח אֶת לִבֵּנוּ לְחֻקְשִׁיב
לְכַאֲבֵם שֶׁל שְׂכֵנֵינוּ וּלְתַקוּתָם.
לְמַדְנוּ לְחַדֵּשׁ בְּטוֹב תָּמִיד
אֶת מַעֲשֵׂה בְרִיאַת הַמְּדִינָה.

Rock and Redeemer of Israel,
bless the State of Israel at this moment
when its foundations are shaking, and the
splendor of its skies are darkening.

Protect it with Your loving kindness
from those working to undermine its
institutions and from its enemies who
are just waiting to attack her while she in
distress.

Bestow your light and truth upon its
leaders, judges, and elected representatives,
those struggling to defend its institutions,
its citizens crying out to protect it, filling
its streets in a struggle for its soul.
Strengthen the defenders of our holy land.

Be mindful of our brothers and sisters
in all the lands of the Diaspora,
that they may join us in our outcry
and participate in safeguarding
the State of the Jewish People.

Open our hearts that we might hear
our neighbors' pain and hopes.
Teach us to always renew the inherent
goodness
in the creation of the state.

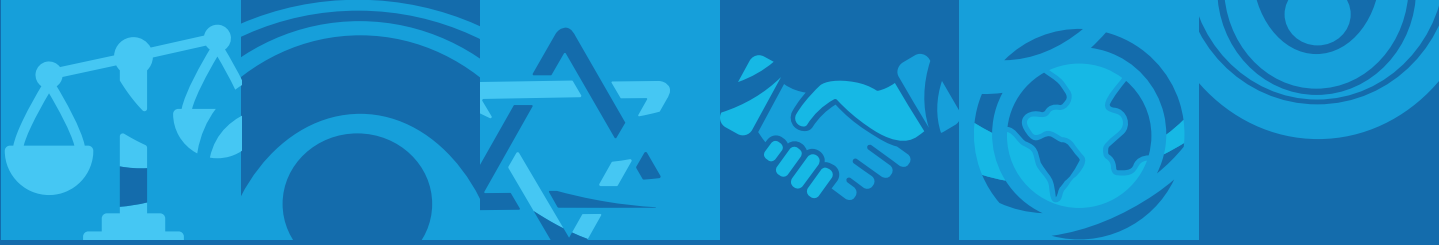
The Prayer for the State of Israel was adopted at the time of the founding of the state by Rabbi Yitzhak Halevi Herzog and Rabbi Benzion Hai Uziel. The additions and emendations for the 75th Independence day were written by Rabbi Ayala Ronen Samuels.

הַתְּפִילָּה לְשָׁלוֹם
הַמְּדִינָה נִתְקַנָּה
סִמוּךְ לְהַקְמַת
הַמְּדִינָה ע"י הָרֵב
יִצְחָק אֵיִזִיק הַלּוֹי
הַרְצוּג וְהָרֵב בֶּן צִיּוֹן
חֵי עוֹזִיאֵל. הַתּוֹסֵפוֹת
וְהַהֲתַאֲמָה לְעַצְמָאוֹת
75 נַעֲשׂוּ ע"י הָרֵב
אֵילָה רוֹנֵן סַמוּאֵלס



הסר מקרבנו שנאה ואיבה
קנאה ורשעות
וטע בלבנו אהבה ואחווה
שלום ורעות.
תן שלום בארץ
ושמחת עולם ליושביה.
האצל מרוחך
על כל יושבי ארצנו.
הסר מקרבנו שנאה ואיבה,
קנאה ורשעות.
וטע בלבנו אהבה ואחווה,
שלום ורעות.

Remove from among us hatred
and enmity,
zealotry and malice, and plant
in our hearts love and companionship,
shalom and friendship.
Grant shalom in the land and
infinite happiness for all of its inhabitants.
which bears Your name. Spread Your spirit
over all the inhabitants of our land. Uproot
hatred and animosity, jealousy and evil.
Plant in our hearts love and kinship, peace
and friendship. And speedily fulfill the
vision of Your prophet: Nation will not lift
up sword against nation, neither shall they
learn war anymore. And let us say: Amen.



Reflections and
Inspirational Divrei
Torah from Reform
Rabbis from Israel
and the Diaspora





From Holocaust to Renewal / Rabbi Nir Barkin

Decades ago, the Israeli Reform Movement designated the *Shabbat between Holocaust Memorial Day* (27th of Nisan) and Israeli Independence Day (5th of Iyar) as Shabbat Tekumah.

The Israeli-Zionist discussion - which has been going on for nearly eight decades - has attributed the rise of the State of Israel to the Zionist activity that began in the 19th century and which led to the establishment of the State in 1948.

The phrase "From Holocaust to Restoration" (משואה לתקומה) highlights the period between 1933 and 1945 as a tragic and catastrophic, and important and dramatic stage towards the establishment of the State of Israel. This period is but one of many during the long era that began around the year 1860 with the precursors of Modern Zionism such as Judah Alkalai and Zvi Kalischer, Moses Hess, and Moses Montefiore, and continued until the end of the Israel's War of Independence in 1949.

In the 1980's, as Reform Judaism began to solidify its place in the State of Israel with its message of the importance of Jewish renewal based on liberal values and modern relevance, the rabbis of the Movement added special Shabbatot to those that were

accepted in the traditional Jewish world - among them Shabbat Tekumah.

With the addition of this special *Shabbat*, the Movement recognized the importance of adding a grass-roots commemoration of a critical milestone of the Jewish people's transition from freedom to independence. Thus, Shabbat Tekumah joins an intensive period of special days each with evocative liturgy, poetry, and songs – beginning with Passover and culminating with Independence Day – symbolically marking the milestones of this important historical journey.

- **Passover** is the festival of freedom. Its traditional liturgy - "We were Slaves..." (עבדים היינו), "Song of the Sea" (שירת הים) and others - marks this as the holiday of our liberation from slavery and as the harbinger of spring.
- **Holocaust Memorial Day** (יום השואה) Marked by poems and songs of the victims, survivors, and heroes, such as: "Song of the Partisans" (שיר הפרטיזנים), "Ash and Dust" (אפר ואבק) and others, Yom HaShoah is a solemn expression of Zionism's responsibility to this dark chapter in the nation's modern history.



- **Memorial Day** (יום הזיכרון). The memorial songs for Israel's Memorial Day for Fallen Soldiers - for example: "They Say There is a Land" (אומרים ישנה ארץ), "I Have No Other Land" (אין לי ארץ אחרת), "Here, In Our Fathers' Land" (פה בארץ חמדת אבות), "Bear your Banner to Zion" (שאו ציונה נס) (ודגל) and of course "HaTikvah" – were the closing notes for these intensive three weeks in the Israeli calendar.
- **Independence Day**. The modern, massive immigration to the Land of Israel is honored with such songs as: "Sharlia" (שרליה), "Home, home..." (הביתה, הביתה) and others.

Ariel Hirschfeld wrote that "...the selection of HaTikvah as the national anthem was not an ideological gesture so much as a response to the hosts of singers that identified so deeply with it and valued it so dearly" – decades before the establishment of the State. His writing offers an insight to the selection of Israel's national anthem – chosen by the people and not for them.

The origins of *HaTikvah* may teach us about the significant connection of *Shabbat Tekumah* to the updated calendar of the Reform Movement. On the one hand, it is an emotional, nostalgic expression of the longing and yearning for the traditional spirit of the Jewish people, but on the other hand, it is an expression of a progressive movement – one that views the values of Israel's Declaration of Independence as iron-clad prerequisites for the existence of the State, for its continued prosperity, development, relevance, and national strength.

Rabbi Nir Barkin is the Senior Rabbi of Kehillat YOZMA in Modi'in.



Crying with Joy / Rabbi Na'ama Dafni Kellen

In the last few weeks I have found myself quite often on the verge of tears. The current situation in Israel is very worrying. It seems that the ground is shaking, and the future looks challenging and even frightening.

I read the news and my eyes are filled with tears of frustration, with tears of worry, with tears of sadness. I look at the growing gaps, the hatred and the possible loss of democracy and I want to cry.

I also find myself with tears in my eyes in very different situations. When I see so many people who were indifferent take action; when I see hundreds and hundreds of Israeli flags in the streets; when we are invited (for the first time) to join a demonstration for "Zionist, democratic and religious Jews" together with our Orthodox brothers and sisters; when I stand in Haifa surrounded by 50,000 people of all ages, singing our national hymn – "עוד לא אבדה" – "תקוותנו" – our hope will not be lost.

These are moments when the tears roll down my cheeks, and when the words of Pslams 126 comes to mind: "Those who sow with tears will reap with songs of joy".

You can call my generation "accidental Israelis". Our grandparents founded this country, our parents defended its existence. We were born here, almost taking the State of Israel for granted. Now, we have a deep sense of meaning to being Israeli and Zionist. It is our role to make sure Israel remains a Jewish and democratic state.

May the challenges we face now create new meaning, build new bridges, and infuse new significance and commitment to our special and unique Israel.

As we approach Israel's 75th anniversary don't cry over us, cry out with us. We will eventually reap with joy.

Rabbi Na'ama Dafni Kellen is the Co-Senior Rabbi at congregation Or Hadash, Haifa.



All of Israel are Responsible / Rabbi Efrat Rotem

One of the most basic and historically significant values of Judaism is “all of Israel are responsible one for the other” (Safra, Behokothai, 7, 5), a principle that assumes a shared destiny and mutual reliance are the basis of relations in the collective. Much of the impressive survivability of Jewish individuals and Jewish communities stems from this rule. If a Jew can go almost anywhere in the world, find the local Jewish community, whether large or small, and be welcomed there, receive help and immediately participate in its rituals and community life, there is no doubt that this mutual guarantee works.

For me, as a queer lesbian, this ability to go anywhere in the world, find the local community and immediately feel some sense of belonging, is very familiar. Identifying as a Jew, and identifying as a sexual and gender minority, creates beautiful worlds that are not necessarily familiar to those who belong to the majority. Just as historically this Jewish superpower of mutual guarantee got twisted into conspiracy theories about the global power of the Jews, LGBTQAI communities around the world are being attributed to have enormous global power to change the “natural order”. These fantasies, of course, have nothing to do with the daily life of the minority.

The strength of the sexual, gender, and religious minority lies in the definite knowledge that community is valuable, and

that the network of connections that bind us to each other often give meaning to our lives, provide support and inner strength, and celebrates who we are, whether as Jews or as LGBTQAIs.

The State of Israel, however, is not a Jewish collective. It is a modern country where Jews and members of other religions and other nationalities live. The unifying force in the country cannot be based only on “all of Israel are responsible one for the other”, first of all because this beautiful sentence itself excludes women (in Hebrew) and can even be harmful if interpreted as referring only to the shared destiny of Jews in the Israeli context.

Because of this, I offer we use the value of solidarity at the state level. Solidarity results from choice and is not based only on similarities or on belonging to the same community. In Israel, we need solidarity everywhere: standing in line at the supermarket, on the roads, in the schools, and on the streets. Solidarity transcends communities and identifications. It is similar to the way Rabbi Ben Azzai adds to Rabbi Akiva’s statement that “love your neighbor as yourself” is a great rule in the Torah the statement that “this is a book of human history” is a bigger rule (Safra Kdoshim 2, 4).

I wish us all solidarity that will stem from love for ourselves and grow into love for others.

Rabbi Efrat Rotem is a queer environmental activist who integrates pluralist Judaism, critical feminism, and queer identity and worldview into her work as a rabbi.



Od Lo Avdah Tikvateinu – Our Hope is Not Yet Lost / Rabbi Lea Mühlstein

These words by Naftali Herz Imber are best known for their inclusion in HaTikvah, the national anthem of the State of Israel. Throughout Jewish history, hope has been a driving force that has sustained the Jewish people through difficult times – whether it was the hope to return to the land of Israel, as expressed in HaTikvah, the hope of our Israelite ancestors to be liberated from slavery in Egypt, or the simple hope that things would get better. But hope is not the same thing as optimism. Hope is a state of mind, not a state of the world. As the Czech playwright, revolutionary, and ex-president Václav Havel put it: “Hope is not a prognostication – it’s an orientation of the spirit.”

Zionists around the world have been looking forward to celebrating Israel at 75 with light-hearted joy and pride. Yet, the past few months have seen our hopes for our Jewish homeland trampled by those in government. But as the words of HaTikvah

remind us – our hope is not yet lost. Even when we experience setbacks, as Jews we know that we must translate our hope into action, even when it looks like we might fail. And so, as we support our Israeli siblings in their struggle to defend Israel as envisaged by her founders, this Yom HaAtzmaut especially, we pray in the words of the great Israeli poet Leah Goldberg that hope shall always remain our orientation of the spirit:

Lamdeini Elohay - Teach me, my God,
to pray

For freedom to see, to feel, to breathe

To know, to hope—and to fail.

Instruct my lips in blessing, song
and praise

When time renews itself each dawn
and night

That my today be not as yesterday.

Rabbi Mühlstein is the International Chair of ARZENU, the political voice of Reform, Progressive and Liberal Religious Zionists, and one of the senior rabbis of The Ark Synagogue (NPLS) in London.



Two That Are One / Rabbi Josh Weinberg

The State of Israel has been an unparalleled tremendous success story, and continues to be a source of inspiration for Jewish life around the world. Despite the current political crisis, and the years of war and conflict that continue to plague us, the establishment of a Jewish State in our ancestral homeland has dramatically changed Judaism and Jewish life – for both Israelis and Diaspora Jews in a way that cannot be sufficiently measured. Jewish life for the millions of Jews living around the world would be simply unimaginable if it were not for the contributions of Israeli Judaism from the revival of the Hebrew language, the life and relevance breathed into the Hebrew bible, and evolved into modern Jewish and Hebrew poetry, literature, and song. At the onset of the Zionist Movement Ahad Ha'am, the great visionary of spiritual/cultural Zionism wrote that:

“This Jewish settlement will become in course of time the center of the nation, wherein its spirit will find pure expression and develop in all its aspects to the highest degree of perfection of which it is capable.”

125 years later, his vision has been magnificently manifested. And yet, as we

celebrate Israel reaching its miraculous milestone, this moment in time calls for a reassessment of the relationship between Israel and the Diaspora. The now old model which Ahad Ha'am offered must evolve. The “center which will radiate to the great circumference, to all the communities of the Diaspora, to inspire them with new life and to preserve the overall unity of our people,” is still true, but today, the inspiration goes both ways. Simon Rawidovitch, a disciple of Ahad Ha'am offers a different model. He saw the people of Israel as a whole, as an ellipse with two foci (rather than a circle with one center), the State of Israel and the Diaspora of Israel. This model should be given the symbolic title of “Israel is One: the State and the Diaspora of Israel - Two that are One.”

As we work together to forge the future of the State of Israel and the Jewish people, may we see ourselves as co-creators of Jewish life, learn from one another's shared experience and together shape the Jewish future *עולם במלכות שדי* – to create a better world under God for the Jewish people and all of humanity.

חג עצמאות שמח!

Rabbi Josh Weinberg is the Vice President, Israel and Reform Zionism and Executive Director, ARZA



Israel's Declaration of Independence

Translated excerpts from the Declaration of Independence:

ERETZ-ISRAEL (the Land of Israel) 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. 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.

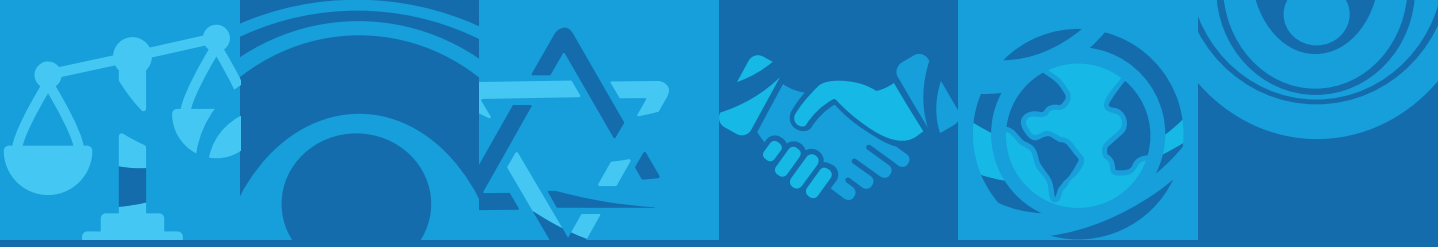
THE STATE OF ISRAEL will be open for Jewish immigration and for the Ingathering of the Exiles; it will foster the development of the country for the benefit of all its inhabitants; it will be based on freedom, justice and peace as envisaged by the prophets of Israel; it will ensure complete equality 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; it will safeguard the Holy Places of all religions; and it will be faithful to the principles of the Charter of the United Nations.

To hear the Declaration of Independence read with Hebrew cantillation of the Torah, visit:

<https://www.megila.org/hamegila>

For the full text of the Declaration of Independence, visit:

<https://m.knesset.gov.il/en/about/pages/declaration.aspx>



**Additional Readings
and Songs**





Pirkei Tikvah - Phrases of Hope

Citizens of Israel, an Israel that is both Jewish and Democratic, both Democratic and Jewish; today requires a wake up call. The Israel of the Scroll of Independence, of the vision of the Prophets of Israel, of compassion and loving kindness – it needs a wake up call.

We cannot be zealots. We cannot be bullies. What does this mean? We cannot be anarchists maybe? The State of Israel has been, and must continue to be, a state of law and order. It cannot be anarchy. The State of Israel has been, and must continue to be, a state of liberty, of tolerance, and of justice. It cannot be anarchy. The State of Israel has been, and must continue to be, our home, a home to all of us. "Only then may you be called City of Righteousness, a Faithful City". (Isaiah 1:26)

(From a speech by President Reuven Rivlin, 2015)

אני מאמין (שחקי שחקי) / שאול טשרניחובסקי | I Believe/ Shaul Tchernichovsky

שִׁחְקִי, שִׁחְקִי עַל הַחֲלוּמוֹת,
זוֹ אֲנִי הַחֹלֵם שָׁח.
שִׁחְקִי כִּי בְּאָדָם אֲאִמִּין,
כִּי עוֹדֵנִי מֵאֲמִין בְּךָ.

Laugh, O laugh at all my visions,
I, the Dreamer, tell you true;
laugh, for I believe in man still,
for I still believe in you.

כִּי עוֹד נַפְשִׁי דְרוֹר שׁוֹאֶפֶת
לֹא מְכַרְתִּיהָ לְעֵגֶל-פֶּזֶז,
כִּי עוֹד אֲאִמִּין גַּם בְּאָדָם,
גַּם בְּרוּחוֹ, רוּחַ עֹז.

For my soul still yearns for freedom,
unbartered to the calf of gold:
for I still believe in mankind,
in his spirit, strong and bold.

רוּחוֹ יִשְׁלִיךְ כְּבָלֵי-הַבָּל,
יְרוּמְמָנוּ בְּמַתִּי-עַל;
לֹא בְרַעַב יָמוֹת עֶבֶד,
דְרוֹר – לְנַפְשׁ, פֶּת – לְדָל.

Man shall rise to heights of glory,
vanity's fetters from him shed;
the worker then will starve no longer,
spirit–freed, and hunger–fed.

שִׁחְקִי כִּי גַם בְּרַעוֹת אֲאִמִּין,
אֲאִמִּין, כִּי עוֹד אֶמְצָא לִב,
לִב תִּקְוֹתֵי גַם תִּקְוֹתֵי,
יַחֲוֹשׁ אֲשֶׁר, יָבִין כָּאֵב.

Laugh, in friendship too my faith is,
somewhere yet I'll find a heart,
one to share my every hope with,
feeling fortune, knowing smart.

אֲאִמִּינָה גַם בְּעֵתִיד,
אֶף אִם יִרְחַק זֶה הַיּוֹם,

I believe, too, in the future,
though the day's not close at hand,

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אך בוא יבוא – ישאו שלום
אז וברכה לאם מלאם.

it will come—then peace and blessing
will be borne from land to land.

ישוב יפרח אז גם עמי,
ובארץ יקום דור,
ברזל-כבליו יוסר מנו,
עין-בעין יראה אור.

My people, too, again will flower,
on the land a breed will rise,
that will cast their chains from off them,
see the light before their eyes.

יחיה, יאהב, יפעל, יעש,
דור בארץ אמנם חי
לא בעתיד – בשמים,
חי-רוח לו אין די.

Living, loving, working, doing,
on the earth alive indeed,
not hereafter—hope of heaven,
not content with empty creed.

אז שיר חדש ישיר משורר,
ליפי ונשגב לבו ער;
לו, לצעיר, מעל קברי
פרחים ולקטו לזר.

A poet then shall sing a new song,
to beauty exalted heart awake;
from my grave, for him, the young one,
they'll pluck flowers, wreaths to make.

.....

שיר ליל שבת / יהודה עמיחי

A Song for the Eve of Sabbath / Yehuda Amichai

התבואי אלי הלילה?
כבסים כבר יבשו בחצר.
מלחמה, שאף פעם לא די לה,
היא עכשו במקום אחר.
וכבישים שבים בלי הרף לבדם,
כסוס בלי רוכבו
והבית נסגר בערב
על הטוב והרע שבו.
ונדענו היטב, כי הגבול הוא
קרוב, ואסור לנו שם.
אבי התפלל: ויכלו
הארץ וכל צבאם.
צבא והארץ האפילו,
עוד מעט ונכה האור.
המצוה בהשמים התחילו
שוב השנים צריכים לגמר.

Will you come to me tonight?
Laundry that has already dried in the yard,
A war that was never enough
It is now somewhere else.
And roads are constantly returning
Alone as a horse without its rider,
And the house closes in the evening
About its good and evil.
And we knew well that the border
Is close and we're not allowed there,
My father prayed: and could
The land and all their armies.
The army and the land darkened
Soon the light will go out,
The commandment in which Heaven began
Again the two have to end.



משירי ארץ אהבתי / לאה גולדברג

מכורה שלי, ארץ נוי אביונה -
למלכה אין בית, למלך אין כתר.
ושבעה ימים אביב בשנה
וסגריר וגשמים כל היתר.

אך שבעה ימים הורדים פורחים,
ושבעה ימים הטללים זורחים,
ושבעה ימים חלונות פתוחים,
וכל קבצנייך עומדים ברחוב
ונושאים חיוורונם אל האור הטוב,
וכל קבצנייך שמחים.

מכורה שלי, ארץ נוי אביונה,
למלכה אין בית למלך אין כתר.
רק שבעה ימים חגים בשנה
ועמל ורעב כל היתר.

אך שבעה ימים הנרות ברוכים
ושבעה ימים שולחנות ערוכים,
ושבעה ימים הלבבות פתוחים,
וכל קבצנייך עומדים בתפילה,
ובנייך בנותייך חתן כלה,
וכל קבצנייך אחים.

From the Songs of My Beloved Land / Leah Goldberg

My homeland - land of beauty and poverty.
The queen has no home, the king has no crown.
There are seven spring days in the year
And cold and rain all the rest.

But for seven days the roses bloom,
And for seven days the dew drops shine,
And for seven days, windows are open.
And all your poor folk stand in the street
And lift their pale faces toward the good light,
And all your poor folk are happy.

My homeland, land of beauty and poverty,
The queen has no home, the king has no crown.
There are seven holy days in the year
And hunger and toil all the rest.

But for seven days the candles are blessed,
And for seven days the tables are set,
And for seven days, hearts are open.
And all your poor folk stand in prayer,
Your sons and daughters are grooms and brides,
And all your poor folk are brethren.



עלובה שלי, אביונה ומרה,
למלך אין בית, למלכה אין כתר -
רק אחת בעולם את שבחך אמרה
וגנותך חרפתך כל היתר.

ועל כן אלך לכל רחוב ופינה,
לכל שוק וחצר וסמטה וגינה,
מחורבן חומתייך כל אבן קטנה -
אלקט ואשמור למזכרת.

ומעיר לעיר, ממדינה למדינה
אנודה עם שיר ותיבת נגינה
לתנות דלותך הזוהרת.

My miserable land, impoverished and bitter,
The king has no home, the queen has no crown.
Only one in the world your praises has spoken;
Your infamy and shame all the rest.
And therefore I'll visit every street and corner,
Every market and courtyard and alley and garden.
From the rubble of your ruins I'll gather little
stones
To keep for souvenirs.

As from town to town, from country to
country,
I'll wander with a song and a music box
To relate your glorious penury.

"The State of Israel will prove itself not by material wealth, not
by military might or technical achievement, but by its moral
character and human values."

David Ben-Gurion

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