

BMH  BJ

23rd Annual

# Shabbat Shira

Saturday, January 27, 2018

Creating Harmony Through Music:  
a Journey in Prayer & Songs of Joy



The mountains and hills  
shall burst into song before you.

וְהָהָרִים וְהַגְּבָעוֹת יִפְצְצוּ לְפָנֵיכֶם רִנָּה.

## PARASHAT B'SHALACH SUMMARY

Soon after Israel departs from Egypt, Pharaoh chases after them to force their return. The Israelites are trapped between Pharaoh's armies and the Reed Sea. G-d tells Moses to raise his staff over the water; the sea splits to allow the Israelites to pass through and then closes over the pursuing Egyptians. Israel then bursts into a collective "Song of the Sea," a song of joy and praise. It speaks to Moses and the Jewish people singing in the future, literally "Az Yashir," "then they will sing."

Rashi, quoting the great sages explains that here-in lies the Torah source for one of the principles of our belief—techiyat hameitim—resurrection following the messianic era! **The Song of the Sea is thus historical as well as a song of the future.**

In the desert the people suffer thirst and hunger, and repeatedly complain to Moses and Aaron. G-d miraculously sweetens the bitter waters of Marah and later has Moses bring forth water from a rock by striking it with his staff. He causes manna to rain down from the heavens before dawn each morning and quails to appear in the Israelite camp each evening.

Bnei Israel gather a double portion of manna on Friday, as none will descend on Shabbat. Some disobey and go to gather manna on Shabbat, but find nothing. Aaron preserves a small quantity of manna in a jar, as a testimony for posterity.

In Rephidim, the people are attacked by the Amalekites, who are defeated by Moses' prayers and an army raised by Joshua. (Incidentally, today is International Holocaust Recognition Day.)

"An Ancient story for modern times." The Pharaoh of our narrative was the first but not the last to attempt to justify his ruthlessness against the Jewish nation. We should be ever vigilant in safeguarding Israel's welfare and the Jewish people, whilst endeavoring to make the world safer and more secure for all people.

Today, nearly 70 years following the "resurrection" of our ancient homeland Medinat Israel, we join collectively with the Baal Koreiy (Torah Reader) in "The Song of the Sea."

## HAFTARAH SUMMARY

This week's *haftarah* describes the fall of the Canaanite general Sisera and his armies, who were swept away by the Kishon River, and Deborah's ensuing song of thanks. This parallels this week's Torah portion which describes the drowning of the Egyptian forces in the Red Sea and the subsequent songs led by Moses and Miriam.

Deborah the Prophetess was the leader and judge of the Israelites at a difficult time; the Israelites were being persecuted by King Jabin of Canaan and his general Sisera. Deborah summoned Barak son of Abinoam and transmitted to him G-d's instruction: "Go and gather your men toward Mount Tabor and take with you ten thousand men of the children of Naphtali and Zebulun. And I shall draw to you, to the brook Kishon, Sisera, the chieftain of Jabin's army, with his chariots and his multitude; and I will give him into your hand." At Barak's request, Deborah accompanied him and together they led the offensive.

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Sisera was informed of the Israelites' mobilization and he gathered his forces and proceeded towards the Kishon River. Barak's army below and the heavens above waged battle against the Canaanites and utterly destroyed them. The river washed them all away; not one of the enemy survived.

The defeated general fled on foot and arrived at the tent of Jael, wife of Heber the Kenite. She invited him in and offered to hide him. When he fell asleep, Jael took a tent-peg and knocked it through Sisera's temple.

The next chapter of the haftarah is the Song of Deborah, which describes the miraculous victory and thanks the One Above for His assistance.

The connections between the Haftarah and Parsha are self-evident: God's protection over Israel, water as an instrument of divine force and will, the prophetic and inspired action of Israel's leaders.

### **ABOUT OUR SHABBATOT SHIRA**

Our annual Congregational Shabbat Shira celebrations are the platform from which I connect us through new and inspirational music with our liturgy. It helps highlight their beauty and the vitality of its ever-evolving and expanding musical traditions.

It is a Shabbat morning of inspired song, heartfelt prayer and celebration of life. Although the 'decor' is somewhat different, and our regular Shabbat proceedings slightly 'modified,' Shabbat Shira is neither a concert nor a "Friday Night Live" experience.

Leonard Bernstein said, "Life without music is unthinkable, music without life is academic; that is why my contact with music is a total embrace." What Bernstein is saying is that 'music enables a life of harmony.' Please "embrace" our liturgy this morning by raising your voices as one community.

The Chassidic Masters said, "music opens God's soul." May we all be inspired this morning to reach higher levels of spirituality and Kavanah.

Cantor Joel

### **ABOUT THIS 23RD ANNUAL SHABBAT SHIRA, 2018**

Today we recall that on the 27th of January 1945 Auschwitz-Birkenau was liberated by the Russian army, motivating United Nations Resolution 607, which established this date as International Holocaust Recognition Day.

I believe that by celebrating the recent 50th anniversary of the unification of Jerusalem and Israel's upcoming 70th anniversary through music, we give life, meaning, and value to the millions who perished, simply because they were Jewish.

Today we will, together, celebrate that Israel lives—AM YISRAEL CHAI.

Cantor Joel

This is an exact reproduction of the Torah column from which the “Shira,” the “Song of the Sea” is chanted, with vowel and trope (cantillation) added! We join with the ba'al koreiy in singing the highlighted phrases, either from the Hebrew or transliterated text.

<p><sup>1</sup> V'hamayim lahem choma, miminam u'mis'molam.</p>	<p>טו *הַיָּמַיִם אַחֲרֵיהֶם בַּיָּם לֹא־נִשְׂאָר בֵּהֶם עוֹד אֶחָד׃ וּבִנְיֵי יִשְׂרָאֵל טז הֵלְכוּ בַּיַּבֵּשֶׁה בְּתוֹךְ הַיָּם וְהַיָּמִים לָהֶם חֲזָמוֹהַ מִיַּמֵּינֶם וּמִשְׂמֹאלֶם׃ וַיִּשַׁע טז יהוה בַּיּוֹם הַהוּא אֶת־יִשְׂרָאֵל מִיַּד מִצְרַיִם וַיֵּרָא יִשְׂרָאֵל אֶת־מִצְרַיִם טז מֵעַל־שָׁפַת הַיָּם׃ וַיֵּרָא יִשְׂרָאֵל אֶת־יַד הַגְּדֹלָה אֲשֶׁר עָשָׂה יְהוָה טז בַּמִּצְרַיִם וַיֵּרָאוּ הָעַם אֶת־יְהוָה וַיֹּאמְרוּ בְּיַהוָה וּבַמַּשׁוּׁה עָבְדוּ׃</p>
<p><sup>2</sup> Ashira l'Adonaiy ki ga-o ga-a, Sus v'rochvo rama vayam.</p>	<p>טז אִזִּי יִשִּׁיר מִשִּׁיחַ וּבִנְיֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לַיהוָה וַיֹּאמְרוּ טז לְאָמֹר אֲשִׁירֶהָ לַיהוָה כִּי־גָאָה גָאָה סוֹס טז וְרִכְבּוֹ רַמָּה בַיָּם׃ עֲזִי וְזַמְרֹתַי יְהִי לִי טז לְיִשׁוּעָה זֶה אֵלִי וְאֶנְוֶה וְאֶנְוֶה אֵלֵהִי טז אָבִי וְאֶת־מִמְנוֹתַי׃ יְהוָה אִישׁ מִלְחָמָה יְהוָה</p>
<p><sup>3</sup> Ozi v'zimrat ya vayehi-li lishua, Ze eili v'anveihu Eloheiy avi va-aromemenhu.</p>	<p>טז שְׂמוֹ׃ מִרְפָּבוֹת פָּרַעַה וְחִילוֹ יֵרֶה בַיָּם וּבִמְבֹרָה טז שְׂלִישִׁי טָבְעוּ בַיָּם־סוּף׃ תַּהַבְמוֹת וְכִסְיָמוֹ יִרְדּוּ בַּמַּצּוֹלֹת כַּמּוֹ־ טז אָבוֹ׃ יְמִינֶךָ יְהוָה גָּאָה־רַי בַּפֶּחַח יְמִינֶךָ טז יְהוָה זֶה־נֶּעַץ אֹיִב׃ וּבְרִיב גָּאָה־הַתַּהַר־ס טז הַקְּמִיחַ תִּשְׁלַח חֲזָרוֹתֶיךָ יֹאכְלֵמוּ כַּקֶּשׁ׃ וּבְרוּחַ טז אֲפִיחַ גָּעַר־מוֹ בַיָּם גָּעַבוּ כַּמּוֹ־טוֹ</p>
<p><sup>4</sup> Adonaiy ish milchama, Adonaiy shmo.</p>	<p>טז גְּזֹלִים קָפְאוּ וְזוֹ־בְנוֹת בְּקֶ־בַיָּם׃ אָמֹר טז אֹיִב אֶרֶץ־נֶחֱף אֲשִׁיחַ אֲחֻלַּק שְׁלָל־תַּמְכֵּל־אָבוֹ טז נַפְשִׁי אֶרֶץ־חַר־בְּי תוֹרִישְׁבוֹ יָדַי׃ נִשְׁפָּט טז בְּרִי וְיִחַף כַּסְּמוֹ יָם אֲלֹכֵי פַעוּפֶרֶת בַּיָּמִים</p>
<p><sup>5</sup> Yemincha Adonaiy nedari bakoach yemincha Adonaiy tiratz o'yev.</p>	<p>טז אֲדִירִים׃ מִי־כַמְכּוֹ־בְּאֵלֵם יְהוָה מִי טז כַּמְכּוֹ־נֶחֱפֵץ בַּקֶּשׁ נִרְאָה תַהַלְלוּ־עֲשׂוּהָ טז פֶּלֶא׃ גְּטִירֶת יְמִינֶךָ תִּבְלַעְמוּ אֶרֶץ׃ גְּזִית טז בְּחֹסְדֶךָ עִם־זוֹ גָּאָה־תֵּן גַּתְלֹת בַּעֲזֶךָ אֶל־גּוֹרֵה טז קִדְשֶׁךָ׃ שְׂבַעְעוּ עַבְדֵי יְהוָה גִּזּוֹן חֵיֵל טז אֲחֻז יִשְׁבִּי פֶלֶא־שׁוֹרֵת׃ אִז גְּבוּרֵה־כֹּחַ אֶל־וַפִּי טז אֲדוּם אֵיכָלִי מוֹאֵב יֶאֱחָזְמוּ רַעַז גְּבוּאוֹ טז פֶּלֶא יִשְׁבִּי כֹעֵן׃ תִּפְלֵל עַל־יָהִם אֵימֹתֶהָ טז וְפֹדֵד בְּגֹזֵל זֶר־וַעֲהָ יִדְמוּ כְּאֶבֶן עֹד־</p>
<p><sup>6</sup> Mi chamocha ba-eilim Adonaiy, mi kamocha nedar bakodesh nora t'hilot oseiy feleh.</p>	<p>טז יַעֲבֹר עִמָּךָ יְהוָה עֹד־יַעֲבֹר־עִם־זוֹ טז קְהִיֶּת׃ תִּבְאָמוֹ וְתִטְעֵמוּ בְּהָר גְּזֹלְתֶךָ מִכּוֹן טז לְשִׁבְתֶּךָ פֶּעֶק־תֵּת יְהוָה מִקֶּץ־שׁ אֶל־נְיִ כּוֹנְנֵי טז יִדְרֶךָ׃ יְהוָה יִמְלֶךָ לְעֹלָם וָעֶד׃ כִּי טז בָּא סוֹס פָּרַעַה בְּרִכְבּוֹ וּבַפְּרָשָׁיו בַּיָּם וַיֵּשֶׁב יְהוָה עַל־הֶם אֶת־מִי טז הַיָּם וּבִנְיֵי יִשְׂרָאֵל הֵלְכוּ בַּיַּבֵּשֶׁה בְּתוֹךְ הַיָּם׃</p>
<p><sup>7</sup> Ad ya-avor amcha Adonaiy ad ya-avor am zu kanita.</p>	<p>טז וַתִּקְחוּ מַרִּים הַגְּבִיאָה אַחֲזוֹת אֶהָרָן אֶת־הַתַּף בְּיָדָהּ וַתִּצְאֵן כָּל־הַנְּשִׁימַם טז אַחֲרֶיהָ בַּתַּפִּים וּבַמַּחֲזֹלֹת׃ וַתַּעַן לָהֶם מַרִּים שִׁירוֹ לַיהוָה כִּי־גָאָה גָאָה סוֹס טז וְרִכְבּוֹ רַמָּה בַיָּם׃ וַיִּסַּע מִשִּׁיחַ אֶת־יִשְׂרָאֵל מִיָּם סוּף וַיִּצְאוּ טז אֶל־מִדְּבַר־שׁוֹר וַיִּלְכוּ שְׂלִישֶׁת־יָמִים בַּמִּדְבָּר וְלֹא־מָצְאוּ מַיִם׃ וַיִּבְאוּ מִרְיָהּ טז וְלֹא יָכְלוּ לְשִׁתּוֹת מַיִם מִמֶּרְהָ כִּי מַרִּים הֵם עַל־כֵּן הִרְאָה שְׁמֵהּ מִרְהָ׃</p>
<p><sup>8</sup> Adonaiy yimloch l'olam va-ed.</p>	<p>טז וַתִּקְחוּ מַרִּים הַגְּבִיאָה אַחֲזוֹת אֶהָרָן אֶת־הַתַּף בְּיָדָהּ וַתִּצְאֵן כָּל־הַנְּשִׁימַם טז אַחֲרֶיהָ בַּתַּפִּים וּבַמַּחֲזֹלֹת׃ וַתַּעַן לָהֶם מַרִּים שִׁירוֹ לַיהוָה כִּי־גָאָה גָאָה סוֹס טז וְרִכְבּוֹ רַמָּה בַיָּם׃ וַיִּסַּע מִשִּׁיחַ אֶת־יִשְׂרָאֵל מִיָּם סוּף וַיִּצְאוּ טז אֶל־מִדְּבַר־שׁוֹר וַיִּלְכוּ שְׂלִישֶׁת־יָמִים בַּמִּדְבָּר וְלֹא־מָצְאוּ מַיִם׃ וַיִּבְאוּ מִרְיָהּ טז וְלֹא יָכְלוּ לְשִׁתּוֹת מַיִם מִמֶּרְהָ כִּי מַרִּים הֵם עַל־כֵּן הִרְאָה שְׁמֵהּ מִרְהָ׃</p>
<p><sup>9</sup> Shiru l'Adonaiy ki gao ga-a sus v'rochv'o rama va'yam.</p>	<p>טז וַתִּקְחוּ מַרִּים הַגְּבִיאָה אַחֲזוֹת אֶהָרָן אֶת־הַתַּף בְּיָדָהּ וַתִּצְאֵן כָּל־הַנְּשִׁימַם טז אַחֲרֶיהָ בַּתַּפִּים וּבַמַּחֲזֹלֹת׃ וַתַּעַן לָהֶם מַרִּים שִׁירוֹ לַיהוָה כִּי־גָאָה גָאָה סוֹס טז וְרִכְבּוֹ רַמָּה בַיָּם׃ וַיִּסַּע מִשִּׁיחַ אֶת־יִשְׂרָאֵל מִיָּם סוּף וַיִּצְאוּ טז אֶל־מִדְּבַר־שׁוֹר וַיִּלְכוּ שְׂלִישֶׁת־יָמִים בַּמִּדְבָּר וְלֹא־מָצְאוּ מַיִם׃ וַיִּבְאוּ מִרְיָהּ טז וְלֹא יָכְלוּ לְשִׁתּוֹת מַיִם מִמֶּרְהָ כִּי מַרִּים הֵם עַל־כֵּן הִרְאָה שְׁמֵהּ מִרְהָ׃</p>

## HINEIY MA TOV–PSALM 133

Hineiy Ma Tov Umanaim Shevet Achim Gam Yachad.

“How good and pleasing it is if we could sit together in unity.”

### DID YOU KNOW?

Harry Belafonte recorded a version of Hineiy Ma Tov in 1960. You will also hear it in the 1977 television film *Raid on Entebbe*, and in the 1990 movie *Europa Europa*. Even president Donald Trump used it in his inaugural address in January 2017!

### GLOSSARY OF PRAYERS

**Va-anachnu**: Composer: Felix Mendelshon Bartholdy, 1809-1847. A beautiful conclusion to the *Ashrei* (Psalm 145).

**Eitz Chayim Hi**: Original Composer: Bedrich Smetana, 1824-1884. The opening and familiar first melody is *Hatikvah*, Israel’s national anthem, based on the composition *The Moldau* (My Fatherland) by this composer, regarded as the father of Czech music. How *Hatikvah*’s opening measures borrowed Smetana’s music is a story for another time. Arrangement by Cantor Joel Lichterman.

**Mim’komo**: Composer: Shlomo Carlebach, 1925-1994. This melody setting is adapted and arranged by Cantor Joel Lichterman from the original Shlomo Carlebach composition for “v-shamru” from the Friday night liturgy)

**Sh’ma Yisrael: Hu Elokeinu**: Composer: Naomi Shemer, 1930-2004. Set to Shemer’s immortal melody and words by Cantor Joel Lichterman.

**L’dor Va’dor**: Composer: Cantor Meir Finkelstein, b 1951, arranged by Cantor Joel Lichterman; now a firm congregational favorite. (see also *V’al Kulam*).

**Tikanta Shabbat**: Set to a lightly disguised *Hava Nagilah* (really!) by Cantor Joel Lichterman. Do you hear the familiar *Hava Nagila* as you join in?

**V’al Kulam**: Composer: Cantor Meir Finkelstein, b 1951. A contemporary melody by the composer, whose setting for *L’dor Vador* has become a firm favorite of ours. This arrangement is by Cantor Joel Lichterman.

**Sim Shalom**: A melody I sang years ago but whose origin escapes me. Its simple but elegant musical line encourages all to join in, especially on the repeated refrains.

**Oseh Shalom**: Composer: Stephen Levy: On April 30, 2008, this newly commissioned setting was first recorded with Chief Rabbi Jonathan Sacks of the U.K. It is the finale to the *Home of Hope* double CD featuring music and words celebrating Israel’s 60th anniversary. It is, in abridged form, part of our congregational repertoire.

**Adon Olam**: Set to *Yachad Na-amod*, by Cantor Joel Lichterman. As with other “traditional texts” and sometimes melodies, we do not know exactly where or when they originated, nor who is the author or composer. We do know that they are beloved by our people, ingrained in our collective conscience and thereby are today part of the cultural repertoire of our faith. (Cantor Sara Sager). *Adon Olam* affirms that G-d was, is and will be without beginning and without end.

## DID YOU KNOW?

### Israel and the Eurovision Song Contest

The contest has run in continuity since its inception in 1956.

Israel first participated in 1973. Israeli Nurit Nirsch is one of only three women to ever have conducted the orchestra.

Israel has won three times, with back to back victories in 1978 (with the song “A-Ba-Ni-Bi”) and 1979 (with the song Halleluyah) and in 1998 (with the song “Diva”),

It has also placed second twice, in 1983 with Israel’s “Madonna,” Ofra Haza, singing “Chai” and in 1991 with Israel’s once heart-throb star Adam singing “Yachad Na-amod.”

Notably, Israel has reached the finals 34 times but did not compete in 1980 as the date conflicted with Yom Hazikaron, Israel’s remembrance day.

Today we will share the stirring words and beautiful melody of “Yachad Na’amod.”

### OUR VOLUNTEER CHORISTERS

Rob Allen	Fred Karp
Ilya Kushnir	Anthony Rubenstein
Dr. Michael Brittan	Dr. Jerry Kopelman
Dr. Kevin Lampert	Joel Sisk
Evan Dechtman	Brian Kopinsky
Scott Tene	Josh Flaum
Dr. Ryan Kramer	Dr. Alan Rapaport
Prof. Martin Mendelsberg	

### OUR KIDZ KORUSTERS 2017/18

Shirya Sisk	Isaac Dechtman
Yonatan Neustadt	Leni Cooper
Levi Engbar	Daniel Neustadt
Jonathan Noam	Ethan Veta
Benjamin Parris	Samuel Veta

## YACHAD NA-AMOD—TRANSLATION

### Together we Shall Stand

We are the nation that walked the wilderness

(1) We received Torah on the Mount  
We were all the burning bush  
To us the voice spoke from heaven

Belief and dreams have led us  
(2) As together we extend a hand of peace  
And still our hearts beat as one  
Till the last generation the hope (Hatikvah)  
is not lost.

Chorus: Together we shall stand  
(3) All for one  
One for all  
Till we change the world

Together we shall stand (x3) Halleluya!

With us shall come the children of all nations  
And together we shall pierce all the walls  
(7) Then we shall establish a world without  
fire and blood (warfare)

A world in which humanity is one to one

Together we shall come, white and black  
Women, teens, children, and parents  
(8) Together we’ll build a world of hope  
A united world whose symbol is love.

**YACHAD NA-AMOD**

**{ INCORPORATING ADON OLAM }**

**Words by Uri Selah, Melody by Henry Bratter**

**Arrangement: Cantor Joel Lichterman**

Anachnu ha-am shehalach bamidbar  
(1) Anachnu kibalnu Torah al hahar  
Hayinu kulanu hasneh habo-eir  
Aleinu hakol mishamayim diber

Otanu Livu Emunah Vachalom  
(2) Sheyachad noshit yad achat lashalom  
V'chol od libeinu po-eim k'echad  
Ad dor acharon hatikvah lo tovad.

Chorus: Yachad na-amod  
(3) Kulam bishvil echad  
Echad bishvil kulam  
Ad sheneshaneh olam  
Yachad na'amod (3) haleluyah

**ADON OLAM, ASHER MALACH,  
(4) B'TEREM KOL Y'TZIR NIVRA.  
L'ET NA'ASAH V'CHEFTZO KOL,  
AZAI MELECH SH'MO NIKRA.**

**V'ACHAREY KICHLOT HAKOL,  
(5) L'VADO YIMLOCH NORA.  
V'HU HAYA, V'HU HOVEH,  
V'HU YIH'YEH B'TIFARA.**

(6) Chorus: Yachad na-amod

Itanu yavo-u bnei chol ha-umot  
(7) V'yachad navkiah et kol hachomot  
Nakim az olam bli ha-eish v'hadam  
Olam bo adam hu adam l'adam

Kulanu navo levanim ushchorim  
(8) Nashim u'gvarim yeladim v'horim  
B'yachad nivneh olam shel tikvah  
Olam m'uchad shedaglo ahava.

(9) Chorus: Yachad.

**V'HU ECHAD, V'EIN SHENI,  
(10) L'HAMSHIL LO, L'HACHBIRA.  
B'LI REISHIT, B'LI TACHLIT,  
V'LO HA'OZ V'HAMISRAH.**

**V'HU ELI, V'CHAI GO'ALI,  
(11) V'TZUR CHEVLI B'ET TZARAH.  
V'HU NISI UMANOS LI,  
M'NAT KOSI B'YOM EKRA.**

**ADON OLAM, ASHER MALACH,  
(12) B'TEREM KOL Y'TZIR NIVRA.  
L'ET NA'ASAH V'CHEFTZO KOL,  
AZAI MELECH SH'MO NIKRA.**

**B'YADO AFKID RUCHI,  
(13) B'ET ISHAN V'A'IRAH.  
V'IM RUCHI G'VIYATI,  
ADONAI LI V'LO IRA.**

**ADON OLAM, ASHER MALACH,  
(14) B'TEREM KOL Y'TZIR NIVRA.  
L'ET NA'ASAH V'CHEFTZO KOL,  
AZAI MELECH SH'MO NIKRA.  
AZAI MELECH SH'MO NIKRA.**

## SOME THOUGHTS THAT HAVE INSPIRED MY D'VAR TORAH AND TODAY'S PROGRAM

I am constantly reminded of the centrality of music in Jewish life. It evokes and reinforces the deepest of human emotions, bringing us inspiration, joy, and excitement, or a tear to our eyes.

Those who claim there is no such “thing” as Jewish music are unaware of ongoing research and scholarly work which highlights just the opposite. Jewish musical creativity, never dormant through the ages, has received a vital “shot in the arm” since the birth of the modern State of Israel! Today as we experience another “taste” of Israel’s music it is self-evident that much of it is often rooted in the deepest of Jewish beliefs and values.

Cantor Joel Lichterman

### HATIKVAH—THE HOPE—הַתְּקוּוּהָ

כָּל עוֹד בְּלִבְבֵנוּ פְּנִימָה Kol od baleivav penimah  
נֶפֶשׁ יְהוּדִי הוֹמִיָּה Nefesh Yehudi homiyah,  
וּלְפָאֵתֵי מִזְרַח, קְדִימָה, Ulfa’atei mizrach kadimah,  
עַיִן לְצִיּוֹן צוֹפְיָה; Ayin leTziyon tzofiyah;  
עוֹד לֹא אָבְדָה תִּקְוַתֵּנוּ, Od lo avdah tikvateinu,  
הַתְּקוּוּהָ בַת שְׁנוֹת אַלְפַיִם Hatikvah bat shnot alpayim,  
לִהְיוֹת עִם חֹפְשֵׁי בְּאֶרְצֵנוּ, Lihyot am chofshi b’artzeinu,  
אֶרֶץ צִיּוֹן וִירוּשָׁלַיִם. Eretz-Tziyon virushalayim.

As long as in the heart, within,  
A Jewish soul still yearns,  
And onward, towards the ends of the east,  
an eye still gazes toward Zion;  
Our hope is not yet lost,  
The hope two thousand years old,  
To be a free nation in our land,  
The land of Zion and Jerusalem.