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Two Mountains

This is a Drash given by Reva Hutkin on May 10th

This week we are in *Behar*. God is telling the Israelites about the land, how to maintain it, who shall own it and what should become of it.

However, I wish to talk about the cultivation of our minds instead.

Two Mountains

Gerezim and Ebal are two peaks of the Ephraim range of mountains that still show a striking contrast in their appearance. Gerezim to the south of the valley of Sachem presents a smiling green slope rising in fruit-covered terraces to its summit; Ebal on the north side, steep, barren and bleak, is slightly higher than Gerezim. The two mountains lying next to each other form accordingly a most telling instructive picture of blessing and curse. They both rise on one and the same soil, both are watered by one and the same fall of rain and dew, the same air breathes over both of them, and yet Ebal remains in barren bleakness while Gerezim is clad to its summit in embellishment of vegetation. In the same way, blessing and curse are not conditional on external circumstances but on our own inner receptivity for the one or the other, on our behaviour towards that which is to bring blessing. *S. R. Hirsch*

As a congregation we are about to embark on a new adventure, the hiring of Rabbi Louis Sutker for one year. Rabbi Sutker comes to us bearing the input of various disciplines. He has been involved with Temple Emanu-El for a long time. He attended services at Aish Hatorah, studied with R.Cohen and also attended services wherever an opportunity to learn was/is present. He has more recently graduated as a Jewish Renewal Rabbi. His forthcoming challenge will be to learn the ways of Reform Judaism and particularly the ways of our own Kolot Mayim temple. Rabbi Sutker has declared his willingness to embrace our "shul" and to learn what it is we want of him. I have heard that he is a wonderful teacher.

Rabbi Sutker sits at the bottom of these two mountains but he is willing to climb Mt. Gerezim, to let the seeds of learning new things take hold and to grow as he joins with us.

Continued on page 4.

RABBI

Jane Rachel Litman

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President Pro Tem's Message



Shalom Kolot Mayim Family,

At this time of year the children look forward to the end of the school year while we all anticipate the coming warmth of summer. This is the last month we have our rabbinical leadership until the High Holidays in September. I encourage you to take advantage of the rabbinical services available this month.

We had an event-filled May. Chaim Weinerman was Bar Mitzvahed this month and he did an excellent job, particularly with his Torah reading and Parsha. His parents, Asher and Amanda, were very proud of their son's efforts. Rabbi Jane led a wonderful service that was enjoyed by all attending.

The party for Rabbi Jane was a very enjoyable affair which Reva and Julie graciously hosted. We ate barbecued salmon and chicken as well as the many delicious pot luck dishes that people brought. We presented Rabbi Jane with three beautiful books as a token of our appreciation for the rabbinical service she has provided to our congregation for the past three years.

Taylor Cohen-Tanugi will have her Bat Mitzvah 10:00 am, June 25. Rabbi Jane will be here to lead the Friday services, June 17, as well as on Saturday morning. This is Rabbi Jane's last weekend with us as our Rabbi. Please come to say good bye and to enjoy her always-engaging services.

The date for the upcoming AGM has not yet been set so you'll need to watch the weekly bulletins to know when it will be held. There are openings on the Board so if you have skills and energy, we would be happy to have you join us. Call or e-mail me to become part of our team.

I would like to remind you that Rabbi Louis Sutker will lead services on June 10. This is an opportunity to welcome Rabbi Sutker who is our rabbinical leader for next year.

I wish you all the best in the coming month.

L'shalom,

Neal



Rabbi Jane Writes

Our Torah teaches, "May you be blessed when you come in and blessed when you go out." Our tradition recounts that rituals of blessing took place when Rebecca left her family to marry Isaac and become a Jew, when Jacob left his in-laws to return to Israel, when Moses left Midian to demand freedom for the Hebrew slaves in Egypt. Leave-taking is not easy, but it is sweetened by blessings for the journey.

As I prepare to say my farewells to the members of Kolot Mayim, I am grateful to count so many blessings. I am deeply enriched by the many prayer services and study sessions of the last three years together. I am honoured to have guided eight members of the congregation in the ritual affirming of their new identities as members of the Jewish people. Seven young people will have been called to the Torah during my rabbinic tenure, including a bar mitzvah at the Wall in Jerusalem. When Taylor Cohen-Tanugi becomes a bat mitzvah later this month, I will have had the joy and satisfaction of interpreting torah with all three of the Cohen-Tanugi teens. I have been privileged to officiate at the weddings of two caring loving couples, to name a precious baby, and to observe communal shiva and sheloshim minyanim.

I am deeply grateful for having the opportunity to learn about Canadian culture, and now I, too, say, "I'm sorry" when someone bumps into me at the grocery. I impress my friends by being able to talk about Elizabeth May and Stephen Harper. I have three times found myself in Victoria on Canada Day or Victoria Day and have joined the fun as something more than a visitor, though not a citizen. A visiting rabbi has the bittersweet experience of caring for a community that is not quite his/her own, and knowing all along that the connection, no matter how deep, is necessarily temporary by its very nature.

I am pleased to be able to pass on my rabbinic leadership to Rabbi Louis Sutker. He is a long time permanent resident of this community and knows it well. I am confident he will serve the congregation with dedication and devotion. He is an exceptionally caring person, a scholar and an all around mensch. I wish him many blessings in his coming, just as I have been blessed.

I want to thank everyone for a lovely farewell party. Thanks to the Religious School parents for their gift of a book and cd's of stories from the BC frontier. It has been a pleasure fulfilling the mitzvah of educating the children of Kolot Mayim. I am deeply touched by the congregation's gifts of art books about Canada, British Columbia and Victoria. As I look through them in the future, I will remember our extraordinary community and the many wonderful moments together.

L'shalom,

Rabbi Jane

Chai חַי

Did you know that we have provided you with an opportunity to commemorate important events in the lives of your family and friends? Our Chai Fund appears in the Newsletter every month and contains the names of the donor and the occasion. These can be "Thank Yous," messages of condolence, good wishes for weddings, Bar/Bat Mitzvahs, anniversaries, birthdays, appreciation or anything you find noteworthy. A card will be sent by us on your behalf to the person(s) you wish to honour. Chai Fund donations are a great way to raise much needed funds for our Congregation, and are tax deductible.

All you have to do is send a cheque to the Treasurer, made payable to Kolot Mayim Reform Temple. It may be left in the Kolot Mayim folder at the JCC, or mailed to Kolot Mayim Reform Temple at the JCC of Victoria, 3636 Shelbourne Avenue, Victoria, BC, V8P 4H2.

Donations made during the past month:

For Brundibár - Gilda Good, Lee & Sharpe, Stan and Lindy Short

To celebrate wellness - Joe Gougeon-Ryant

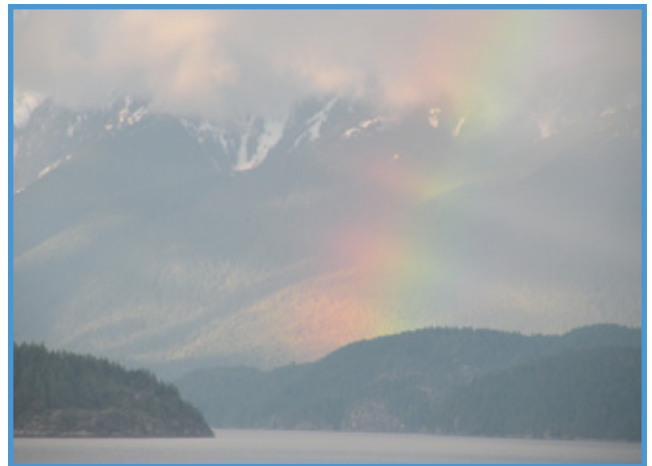
If you would like to sponsor an issue of **The Voice**, please contact **Julie Elizabeth** at 250-388-4161 or email her at <madrona623@telus.net>.

Sponsorship costs \$100.00, is tax deductible, and covers our printing and mailing costs ONLY.

Two Mountains, continued from page 1. I now ask our congregation if we are also willing to climb this mountain with him? Are we prepared to learn a few new things, to try something new, to give him the chance to be our spiritual leader?

I do not wish to sit on Mount Ebal, barren and bleak, unable to learn anything new, unable to see or hear how another person thinks. I want to be open to new ideas, new ways of doing things, learning new songs, enjoying readings from the Torah, etc. I will place my feet beside Rabbi Sutker's and climb with him to where the rain and sun germinate new growth. I hope you are all willing to join me in this new adventure called cultivating the mind.

As it is with the land, so it is with the mind.



Above, rainbow over Desolation Sound. Below, Alec Lewis, Rennie Parrish and Reva Hutkin on the beach on Cortés Island. This mini vacation was generously donated by Lesley Wicks, and purchased by Julie Elizabeth at Kolot Mayim's fundraising Silent Auction in March. Photos by Julie Elizabeth.



Tzedakah: A way of life.

Kolot Mayim Supports Food Bank

Please bring food donations for the James Bay Community Project Food Bank to the JCC on Friday nights. We have a beautiful box for your contributions, which are deeply appreciated. Packaged goods as well as produce are welcomed.

Donations of cans of beans and soup are especially needed.

For more information, please contact Reva Hutkin, 388-4161, or Ann Gougeon-Ryant, 384-9351.

Social Action

The Social Action Committee is now ready to take on our latest project. When women with or without children leave the battered women's shelter and are ready to start over, we hope to provide the following "start-up" packages. It is our hope to fill several laundry baskets with the following items: Blanket, sheet set, towel set, dishes, cutlery, pots and pans, dish towels/cloths, cooking utensils, dishwashing detergent, laundry soap, etc. Our hope is to have this particular project completed by June 25th.

Thanks to Klaus, we already have our first basket with blanket and towel. We hope our congregation will rise to the task of helping us complete this worthwhile project. Thank you for your support in our endeavours to fulfill our mandate as your social action committee.

Reva

The Jewish Federation of Victoria and Vancouver Island

is now accepting grants applications for Jewish camping scholarships, Israel youth experience grants, and Jewish organization community projects.

Please go to www.jewishvancouverisland.ca and click on Grants and Scholarships on the right hand side panel.

Torah Study



Everyone is welcome to the Shabbat morning Torah Study Group at Joe and Ann Gougeon-Ryant's home, #110 - 999 Burdett Street (at Vancouver), at 11 am.

This is a lively conversation about how the themes of Torah relate to our lives. Rabbi Jane is preparing weekly materials, and teaches the group when she is in town. On other weeks, it is a cooperative learning session. Please call Joe or Ann at 250-384-9351 for more information.



Ann Gougeon-Ryant and Annette Wigod at Our Place April Birthday Party

Sacred Conversations: My Personal Torah...

by Carol Gunnerson

Prelude to the dawn

Without an alarm clock, I have a habit of waking up early... between 4:30 a.m. and 6:30 a.m. I do this because I love the peace and silence of those wee hours. I move about stealthfully... consciously... fixing tea without a sound. I don't want any noises to disturb the gift of peace that is mine to savor! I take my tea and sit outside in the stillness, opening to the Oneness I find there. I am home in the Oneness. For me, this is the time when the very essence of creative potential is most palpable.

Breathing meditatively, I feel the wings of Shechinah envelop me and rock me gently with soft breezes. I experience a spiritual and mental clarity in this time of Oneness, a perspective unrivaled. After a long while, as the exquisite morning stars graciously roll away in submission to the ensuing glow of dawn, I read spiritual literature or I write my heart. Always, as weather permits, I am outside.

Below is a morning page from August 2008. Amidst an extremely trying time for our family, feeling so weary and knowing it would be too easy to bemoan my fate... I chose instead to give thanks...

23 August 2008, Upon waking, 5:30 a.m.

I thank You, G-d for jasmine tea steaming against cool, dark mountain air. [Continued on page 7.](#)

Hadassah-WIZO of Victoria Upcoming Events



After a brilliant Fashion and Dance Party fundraiser, Hadassah-WIZO of Victoria will host a closing social tea and vendors' market for members and non-members, spouses, partners, and friends. If you missed the fundraiser don't miss this event!

Spencer Castle
2906 Cook St (north of Hillside)

Sunday, June 26th, 2011
at
2:00 PM

Admission: \$5.00

Come out and see the talents of our community. Sip tea, enjoy lovely baking, and peruse the market. Join Hadassah-WIZO.

For more information, please contact Sharon Fitch at (250) 381-1166 or shfitch@telus.net

The Victoria and Vancouver Island Jewish Burial Society

The Jewish Burial Society of Victoria and Vancouver Island is a service organization founded to assist all Jews with end of life requirements. We administer four totally separate and distinct sections in the Hatley Memorial Gardens and provide space for all persuasions of Jewish life from orthodox to secular, complete with cremation if specified.

The Society works with the Victoria Chevrah Kadisha in preparation of the body for burial, and works with the family in all ways to ensure that the bereaved person feels the embrace and concern of the entire community.

While we are a non profit Society, regretfully, end of life does not respect one's pocketbook, and costs are dear. There is a small membership charge that must be paid to become a member of our Society, and arrangements for this, and for burial requirements may be made at any time. We recommend dealing with one's self and saving the pain and expense of the survivors at a very stressful time.

For additional information on a highly confidential basis, call Joel Fagan (250 477-2006), Jack Shalinsky (250 477-1012), or Michael Goldberg (250 598-9094).

[Sacred Conversations, Continued from page 6.](#) I thank You for leaves silhouetted against the early dawn. For the animated chirping of birds as night yields to day.

I thank You for this life and for the man who shares it with me though the laughter and tears. We are strong individuals yet stronger together.

I thank You for three beautiful sons to love and cherish, nourish and teach. They have provided me with my chiefest joys and deepest despair. I would never trade a minute of my motherhood.

I thank You for our parents whom I find so easy to cherish and honor and dote upon.

I am grateful for the lessons they have taught and the examples they set even now in their wisdom years.

I thank You for our family. We hold fast to each other to keep any one of us from blowing away in life's storms. And so, we are deeply rooted.

I thank You for all those souls you've brought into my life. Both those in whom I've delighted and those whom I would, at first despise. I am grateful for them all. For the lessons I've learned from knowing each of them has helped me to know myself and You, better.

Thank You for providing me with tough and painful lessons which make me weep and agonize, explore and grapple, mourn and emerge.

Thank You for adversity. It is sacred as the wind and sun and water in all their forms as it carries with it the ability to be either life giving or taking. I believe that no living thing grows strong and wise without it.

Thank You for the ability to recognize opportunities to reach out and to live my life in the service of others, rather than serving myself alone. I know that if I serve myself alone, I am truly alone. I am enriched through my giving. It gives my life value. For all of mankind's differences...we are, in the end, All One.

Thank You for the opportunities you provide to me to grow my soul, day by day. May I bring You joy by making choices which reflect Your light.

Thank You for all the blessings in my life...both light and shadow, good and bad... In the end I suppose they are all good... if we learn and grow and emerge into the light just a little more every day. Blessed are You, my G-d. Blessed are You.

[Carol Gunnerson is the Cantorial Soloist at Temple Or Rishon in Orangevale, CA.](#)

Sacred Conversations: Help us to create a community of communities - a movement of a million and a half Reform Jews, listening, caring, and finding meaning in each other's words. Submit your stories to the Sacred Conversations project for possible inclusion on the RJ Blog. [Reprinted from URJ:
http://blogs.rj.org/reform/2011/05/my-personal-torah.html](#)

Hadassah-WIZO Marketplace Vendors
June 26th * 2-5 pm * Spencer Castle

Jewelry: Rachel Cohen, Joanne Adair-Baslee, Iris Green Starr

Photo cards: Penny Tennenhouse **Judaica Cards:** Sherry Sagris **Knitting:** Joyce Skolnick

Multi-Media Fine Artist: Janis Diner-Brinley **Jewelry Distributor:** Susan Watt



Those We Remember ...



2010 Obs'd Date	Civil Date of Death	Hebrew Date of Death	Name	Relationship	Mourner
6/2/11	May 23, 2009	29 Iyar 5769	Gila bat Miryam	Friend	Eric & Gen Brandt
6/4/11	June 4, 1978	28 Iyar 5738	Hélène Lévy	Grandmother	Arlette Baker
6/5/11	June 5, 1971	12 Sivan 5731	Samuel Harbison	Father	Glenn Harbison
6/8/11	May 17, 1964	6 Sivan 5764	Mignon Cohen	Friend	David Sandell
6/11/11	June 11, 1997	6 Iyar 5757	Rachel Ruth Krasnick	Mother	Jeffrey Krasnick
6/13/11	June 13, 1992	12 Sivan 5752	Jack Pollick	Father	Frances Aknai
6/16/11	June 16, 1988	1 Tammuz 5748	Anne Magidman Simpson	Grandmother	Bill Katz
6/20/11	June 15, 1987	18 Sivan 5742	Ernie Ashford	Father	Murray Ashford
6/21/11	June 21, 2007	5 Tammuz 5767	Marion Edith Kirk	Mother	Donna Kirk
6/23/11	June 23, 1997	25 Sivan 5736	Bertha Booth	Mother	Mary Jaffe
6/24/11	June 24, 1983	13 Tammuz 5743	Janes Munroe Donnenfield	Brother	Betty Cohen
6/26/11	June 26, 1989	23 Sivan 5749	Michael Kendal	Father	Alan Kendal
6/27/11	June 27, 1979	2 Tammuz 5739	Moses Katz	Father	Bill Katz
6/27/11	June 21, 2006	25 Sivan 5766	Sally Mintz	Mother	Ken Mintz
6/30/11	June 30, 1960	5 Tammuz 5720	Alice Spigelman	Mother-in-Law	Phyllis Chuly
6/30/11	June 30, 2008	27 Sivan 5768	Louise Hawksford	Friend	Urania Levinson

Mark Your calendars now!

**Kolot Mayim's First Annual
Fun Day, Picnic & BBQ**

Saturday June 11th at 5:30

including Havdallah at sundown

**at Katrina and Jay's
1947 Highland Road in View Royal**

Come early for a pleasant 15 minute walk through the woods to Thetis Lake. Bring your bathing suits for a dip in the lake before the BBQ, weather permitting. Free parking at their house.

Fun for the whole family!

Pot Luck Salads, sides, desserts. BYO meat to BBQ.
Hard and soft drinks provided.
BYO lawn chair, if needed.

URJ Summer Institute of Learning

Enjoy a summer of learning and renewal! Join us for the **Summer Learning Institute**, July 6-10, 2011, Princeton Marriott Hotel and Conference Center, Princeton, NJ.

Our programs include Kallah, an Adult Learning Retreat, Had'rachah, ritual training for lay leaders, and Schindler Fellows for Conversion Certification, training to provide support for conversion candidates. Registration is now open!

June 2011

Iyar-Sivan 5771

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
			1 28 Nissan	2 19	Rosh Chodesh 3 7:30 1 Sivan Kabbalat Shabbat 45	Naso 4 11:00 2 Torah Study 46
5 3	6 4	7 5	8 6	9 7	7:30 10 Kabbalat Shabbat 8	Behalotecha 11 11:00 9 Torah Study
47	48	49			7:30 17 Kabbalat Shabbat 15	Shelach 18 11:00 16 Torah Study
12 10	13 11	14 12	15 13	16 14	7:30 24 Kabbalat Shabbat 22	Korach 25 10 23 Bat Mitzvah Taylor Cohen -Tanugi
19 17	20 18	21 19	22 20	23 21		
26 24	27 25	28 26	29 27	30 28		

White squares represent dates that Rabbi Jane will be with us.

Days of the Omer
Parshas are in red type.

Closing Hymns: Adon Olam, Yigdal, Ein K'eloheinu

by Rabbi Richard Sarason

One of the earliest practical liturgical reforms of the nineteenth century was the consistent inclusion of opening and closing hymns (often in the vernacular) at each service, on the model of Protestant church services. But there were also native Jewish precedents for this practice: the Erev Shabbat service in the Ashkenazic rite, for example, ends with Adon Olam, the Italian rite concludes this service with Yigdal, and the Persian rite concludes it with Ein K'Eloheinu.¹ All three of these hymns commonly appear in Reform prayer books as concluding hymns. There is also much unison congregational singing in the liturgical customs of Spanish-Portuguese (Sefardic) Jews, and this was consciously borrowed by early reformers (indeed, all the cantors of the Hamburg Tempel—the first ongoing German Reform congregation—up through the first decade of the twentieth century were Sefardim, the Hebrew pronunciation used there was Sefardic, and many of the melodies used throughout the nineteenth century for Hebrew texts were Spanish-Portuguese.²)

The Hebrew hymns (piyyutim) that have been sung at the end of the service in Reform congregations since the early nineteenth century all derive from the traditional liturgy, but were not written as “closing hymns;” indeed, they were not composed for any particular liturgical “location.” Since the sixteenth century, Adon Olam and Yigdal both appear at the beginning of the morning service, as part of the preparation for prayer, in many rites. Ein K'Eloheinu appears before Aleinu in the Shabbat additional (musaf) service, and in this same position in the daily morning service in all rites except for Ashkenaz.³ We will briefly examine each of these hymns in turn.

Adon Olam (“Eternal God”⁴) is variously proposed to have been written by a Babylonian Ga’on (Sherira? someone earlier?) or by a Spanish poet (Solomon ibn Gabirol?). In fact, we do not know who wrote it, where, or when—except that the style (rhyme and regular meter) is definitely that common in the Judeo-Muslim world. Elbogen notes that it began to appear in manuscript siddurim shortly before the advent of printing, in the late fifteenth century.⁵ This very moving poem extols the unique, eternal, and transcendent God who is at the same time the immanent Redeemer and Helper of every individual. The last stanza, “In His hand I commit my spirit/ when I sleep and when I wake/And with my spirit, my body also/God is my Possession; I shall not fear”—a powerful statement of personal faith—suggests that the poem might have been written to be recited at bedtime (and, indeed, it concludes the recitation of the Sh'ma on one's bed every night, and is often recited on one's death-bed). The poem has between two and five additional lines in the Sefardic rites; some of them are clearly later additions.

Yigdal Elohim Chai (“May the living God be exalted”) is a poetic setting of Maimonides' Thirteen Principles of Faith (originally formulated, in prose form, in his Commentary to the Mishnah [written in the decade between 1158 and 1168], Tractate Sanhedrin, Chapter Ten).⁶ The poem is generally ascribed to the fourteenth-century Italian poet Daniel b. Judah. This poem, too, is rhymed with regular meter, and has thirteen verses—each elaborating one of the thirteen principles. These are: 1) God's existence; 2) God's unity and singularity; 3) God's incorporeality; 4) God's eternity; 5) God as creator of all; 6) God's gift of prophecy and prophets to Israel; 7) Moses as the greatest of the prophets; 8) the Torah as God's unique revelation to Israel; 9) the singularity and immutability of God's Torah; 10) God's omniscience; 11) God's providence, rewarding the upright and punishing the wicked; 12) the future coming of the Messiah to inaugurate the divine redemption of Israel; 13) God's resurrection of the dead at the time of the future redemption. Many Reform prayer

books (including Gates of Prayer and Mishkan T'filah) have altered the last two verses, since their assertions have been rejected by most Reform theology: instead of the coming of a personal messiah, these revisions substitute p'dut olam, "an everlasting redemption, when all that lives and breathes will witness God's deliverance;" instead of a physical resurrection of the dead, they substitute the less specific chayyei olam nata' b'tocheinu, "God has implanted eternal life within us." (The phrase comes from the blessing recited after the Torah reading.)

Ein K'Eloheinu ("There is none like our God") is the oldest of these three hymns; it is already found in Mahzor Vitry (twelfth century). Its style, too, is the simplest: there is no rhyme or meter, merely the repetition of the same four epithets for God in each verse, with only the first word varying from verse to verse. The hymn is recited daily (at the end of the morning service) in the Sefardic rite, but only on Shabbat (before Aleinu in the additional service) in the Ashkenazic rite. The first word of the first three verses forms the acrostic Ame"n, followed by Baruch and atah as the first words in the next two verses: a helpful reminder of the order of the verses.⁷ It is customary among Ladino-speaking Jews to sing most of the traditional hymns in either or both Hebrew and Ladino (=Judeo-Spanish), often going back and forth between the two languages. This custom is acknowledged in one of the settings of Ein K'Eloheinu given in Mishkan T'filah (p. 631).

1. See Ismar Elbogen, *Jewish Liturgy: A Comprehensive History* (Philadelphia: Jewish Publication Society, 1993), 95.
2. The Hebrew University musicologist Edwin Seroussi has written an interesting study on this topic, *Spanish-Portuguese Synagogue Music in Nineteenth-Century Reform Sources from Hamburg: Ancient Tradition in the Dawn of Modernity* (Jerusalem: Magnes Press, 1996).
3. See Elbogen, *Jewish Liturgy*, 71.
4. This appears in the 1932 Union Hymnal as "The Lord of All," and is sometimes translated as "Lord of the Universe," with the same spatial-extensive sense, but the rendering is surely incorrect. The word olam in Biblical Hebrew has a temporal meaning: "eternal," or "eternity." In later, Rabbinic, Hebrew it often has a spatial meaning, "world," "universe," but this commonly is accompanied by the definite article: ha'olam. Since the subject of the poem's first two stanzas is God's eternal existence--"who reigned before the world was created," "and after everything ceases to be, He alone will reign in splendor"--the contextual meaning must be temporal.
5. Elbogen, *Jewish Liturgy*, 77.
6. In the traditional liturgy, there is a second, prose formulation of Maimonides' Thirteen Principles found at the conclusion of the daily morning service. Each of the assertions begins with the phrase, Ani ma'amin be'emunah sh'lemah . . . ("I believe with perfect faith . . ."). The well-known song Ani Ma'amin that is associated with the faith of many Holocaust victims and survivors is a musical rendition of this wording of the twelfth principle, the belief in the coming of the Messiah.
7. My thanks to Rabbi Daniel Meyer of Ra'anana for having pointed that out to my wife many years ago!

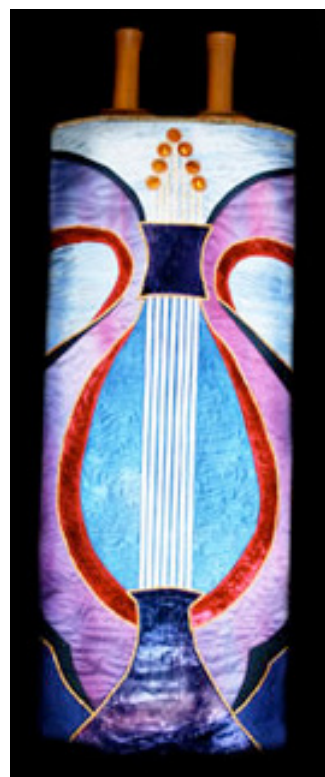
Dr. Sarason is Professor of Rabbinic Literature and Thought and the Associate Editor of the Hebrew Union College Annual. He was ordained at HUC-JIR. © Union for Reform Judaism



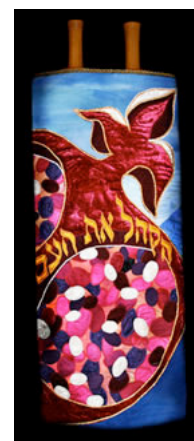
Jeanette Kuvn Oren is known internationally for her elegant commissioned Judaic Art. Jeanette has been creating commissioned Judaic art for synagogues, families and organizations throughout the world for more than twenty-five years. She specializes in Torah mantles, Ark curtains, Huppot, Donor Recognition Art, Wall-hangings, Mosaics, Stained glass, Family Trees, Papercutting and Ketubot. In addition, Jeanette makes limited edition prints and other art suitable as gifts for family and friends. Please contact Jeanette at <jeanette@kuvnoren.com> if you are interested in her art. And check out her wonderful Web Site: <<http://www.kuvnoren.com>>



Temple Beth El, Charlotte, NC Torah Covers, 2011



Temple Shir Tikva, Wayland, MA Torah Covers, and High Holiday Torah Covers, 2010



Julie's dream ... Wouldn't it be wonderful if our little congregation grew large enough to have more than one Torah, and to commission beautiful artwork like this?