

OUTLINE FOR RABBI'S MUSICAL NARRATION



- 1. rabbi reads
- 2. Ann aibel sings - Oifn pripochok
- 3. Rabbi reads - ~~ttt/bt/~~
- 4.4. Faith Stenning sings- KI MI TZION

Lecture
Lecture

- 5. Rabbi reads-
- 6. CANTOR ROYAL SINGS- " A- Dudele"
- 7. Rabbi reads briefly
- 8. CANTOR SINGS - " Rad ha*lailah"

- 9. Rabbi reads - WITH ORGAN UNDER " Eliyahu - ha-novi" - girls take place at Lecture
GIRLS HUM UNDER- when Rabbi says- "...so Jewish music is the evidence of that struggle".

Rabbi concludes- "When ^{People} ~~men~~ will claim their brothers"- ^{and SISTERS} GIRLS SING ELIYAHU HA-NOVI

H.B.

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THE SOUL OF JEWISH MUSIC

by Rabbi Dr. Herbert M. Baumgard
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Today, our theme is Jewish music, and like all things Jewish, it involves a treatment of some things very old and some things very new. Some of our music is sad, some is gay. Some is "for music's sake", but most Jewish music has an ethical purpose. It is designed to remind us of our sacred task as messengers of God in an imperfect world.

Even the lullabies for Jewish children as sung in Europe stressed the importance of learning and especially that kind of learning which involved the study of the Torah, ^{which contains the} the moral law. Typical of these songs for children is "OIF'N PRIPITCHOK." "In the fireplace", says the song, "burns a ~~little~~ ^{nice} fire, the house is warm, and the Rabbi is teaching little children the holy alphabet". How often a European Jewish child would hear his mother sing this plaintive melody. (Soloist sings, "Oif'n Propitchok". *Ann Sibil*)

RABBI: The best occupation for a child, according to this and many other Jewish lullabies is that he should study God's Torah, His law. Thus, even from childhood, the Jew learns from his music that he has a purpose beyond the ordinary. Music so permeated Jewish life in days gone by that the Bible ^{Hebrew} ^(The Torah) was not read publicly except with musical intonation, and an effort was made to fit the meaning of the words with appropriate musical values. The musical values are called TROPP. ^{Hebrew} In modern times key sections of the Bible have received special musical treatment. One of them is the prophecy that all the nations of the world will look to Israel and to Israel's God for the moral law. Hear now the words, "Ki mi-tziyon ta-tzay Torah", "for the law of the Lord shall go forth from Zion."

(SOLOIST SINGS: KI MI TZI-YON).

Rain Stepping

RABBI: The Hasidim who dominated eastern Europe in the late 18th and early 19th centuries, brought a special fervor to their worship of God. While a mood of ^{solemnity} tragedy dominated the worship service of the Jew for many centuries, the Hasidim taught that God must be worshipped through Joy! The jubilant spirit of their music has pervaded Jewish folk music as well as our prayer service. We hear now the contribution of Reb Levi Yitschak of Berditchev who was a God-intoxicated man. He wrote a hymn to God which in the translation reads:

You are to be found everywhere

Wherever I go - du (you)

Wherever I stand - du

When I am well

When misery befalls me - du

In Heaven; on Earth - du

Everywhere, only you, you - du-du-du

(SOLOIST SINGS - "A-duded")

"A-duded" - Cantor Royal

RABBI: The Hasidim sought to bring a spirit of joy into Judaism which had become weighted down with sadness during the long years of exile. The new Israel has intensified this sense of Joy. Where the Jews of Europe were for centuries the victims of their environment, the establishment of an independent Jewish state made it possible for Jews who had not been as fortunate as we Jews in America to mould their own environment. Modern Israel's joyful creativeness is evident in the melody of "Rad ha-lailah, The night descends".

RAD HA-LAILAH. - *cantor Royal*

RABBI: (Organ plays under "Eliyahu ha-Novii")

This is but ^{the} ~~a~~ ^{ess} brief survey of the vast realm of Jewish music which spans the centuries and continents. In both time and place Jewish music occupies a special role, for it involves the old and the new, yesterday and today, and something of tomorrow. In this sense, Jewish music has an eternal soul, for it spells out the aspirations, the despair, the defeats and the victories of the Jews who have dwelled in almost every land and who have been present at most of the great moments in human history. As the Jewish people is the eternal witness ^{human} to man's struggle for a life of meaning, so Jewish music is ^{in part,} the evidence of that struggle.

(CHOIR HUMS UNDER) - *arbel + strengthening*

While our music is rich with the description of the past, it also projects ^{OUR} man's undying hope for a future in which men shall beat their swords into ploughs and shall ^{Transform} ~~beat~~ ^{Tanks} their ~~weapons~~ into harvesting machines. Symbol of that hope is the Messiah. When he comes, says our tradition, war will be at an end; ^{People} and men will love one another. Forerunner of the Messiah, according to the tradition, is Elijah the prophet, who will return to earth to proclaim to all that the Messiah is coming, bringing peace and justice in his wake. Our little musical narration appropriately closes with ^a song of the future, a song that foretells the coming of the Messianic Day - "when ¹ ~~all~~ ^{people} men will claim their brothers ^{and sisters}."

(CHOIR SINGS - ELIYAHU)