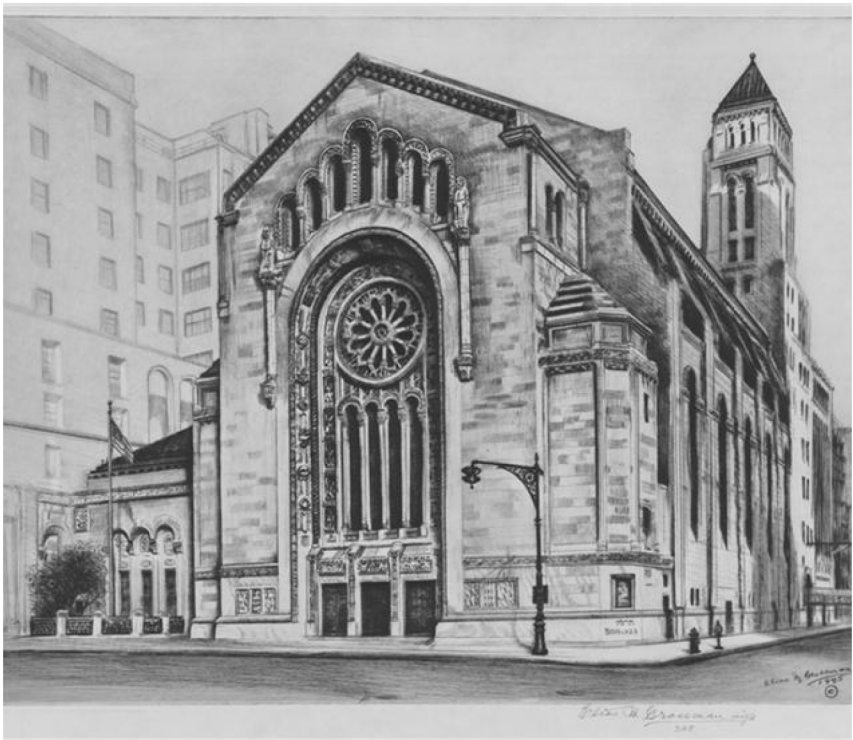


Congregation Emanu-El of the City of New York

Founded 1845



July 29-30, 2016 24 Tammuz 5776 Torah Portion: Pinchas Worship Services

Sunday – Thursday
Daily Service-5:30pm
Marvin & Elisabeth Cassell
Community House
One East 65th Street

Friday Evening
Organ Prelude-5:45pm
Service Begins-6pm
Beth-El Chapel
5th Avenue at 65th Street

Saturday Morning
Organ Prelude-10:15am
Service Begins-10:30am
Beth-El Chapel
5th Avenue at 65th Street

Friday Evening Service

(Service 1)

Dr. Andrew Henderson, Organist

L’cha Dodi	Traditional Sephardic Melody, ad. Lance Rhodes
Candle Blessing	A. W. Binder arr. Charles Davidson
Bar’chu/Sh’mma	Max Helfman/Salomon Sulzer
Mi Chamocha	Meir Finkelstein, arr. Stephen Glass
Yism’chu	Moshe Kraus
Adonai, S’fatai Tiftach	Chana Tiferet-Siegel
Mi Shebeirach	Debbie Friedman
May the Words	Joseph Noyon, arr. Pedro d’Aquino
Ahavat Olam	Frederick Piket
Adoration/Va’anachnu	William Sharlin
Oseh Shalom	Spanish-Portuguese
Kiddush	Isadore Freed
Adon Olam	French Sephardic Melody, arr. Charles Davidson



Saturday Morning Service

Tov L’hodot (from Psalm 92)	Max Spicker
Bar’chu/Sh’mma	Emanuel Kirschner
Mi Chamocha	Isadore Freed
Adonai, S’fatai Tiftach	Traditional
K’dushah	Louis Lewandowski
Modim Anachnu Lach	Aminadav Aloni
Yih’yu L’ratzon	Gershon Kingsley
S’u Sh’arim/Sh’mma/L’cha Adonoi/Al Sh’loscha D’varim	Emanuel Kirschner/Ben Steinberg
Gad’lu/Hodo Al Eretz	Emanuel Kirschner
Etz Chayim	Emanuel Kirschner
Make a Joyful Noise	Isadore Freed
Va’anachnu/On That Day	Michael Isaacson
Oseh Shalom	Nurit Hirsch, arr. Richard Neumann
Ein Keloheinu	Julius Freudenthal

Text

L’chah Dodi

L’chah dodi likrat kalah, likrat kalah p’nei Shabat n’kablah,
n’kablah.
Shabat shalom, Shabat shalom, Shabat shalom um’vorach.

*Come, my beloved, to greet the bride, the Sabbath presence.
Let us welcome a Shabbat of peace and blessing.*

Mi Shebeirach

Mi shebeirach avoteinu m’kor habracha l’imoteinu. May the
source of strength, who blessed the ones before us, help us find
the courage to make our lives a blessing, and let us say, amen.
Mi shebeirach imoteinu m’kor habracha l’avoteinu. Bless those
in need of healing with r’fua sh’leima the renewal of body, the
renewal of spirit, and let us say, Amen.

Ahavat Olam

With an everlasting love You loved the House of Israel, Your
people. Torah and commandments, statutes and laws, You
taught us. Therefore, Adonoy, our God, when we lie down and
when we rise, we will discuss Your statutes, and rejoice in the
words of Your Torah and in Your commandments forever. For
they are our life and they lengthen our days, and on them we
will meditate day and night. May Your love never be removed
from us. Blessed are You, Adonoy, Who loves His people Israel.

Tov L’hodot

Tov l'hodot la'hashem,
ulzamer l'shimcha elyon,
l'hagid baboker chasdecha
v'emunatcha baleylot.

*It is good to give thanks to God,
and to sing to His name on high,
To tell in the morning of His kindness,
and in the evening of His faithfulness*

Modim Anachnu Lach

We acknowledge with thanks that You are Adonai, our God and
the God of our ancestors forever. You are the Rock of our lives,
and the shield of our salvation in every generation. Let us thank
You and praise You – for our lives which are in Your hand, for
our souls which are in Your care, for Your miracles that we
experience every day and for Your wondrous deeds and favors
at every time of day: evening, morning, and noon. O Good One,
whose mercies never end, O Compassionate One, whose
kindness never fails, we forever put our hope in You.

Parashat Pinchas

Numbers 27: 12-23

12) Adonai said to Moses, “Ascend these heights of Abarim and view the land that I have given to the Israelite people. 13) When you have seen it, you too shall be gathered to your kin, just as your brother Aaron was. **14) For, in the wilderness of Zin, when the community was contentious, you disobeyed My command to uphold My sanctity in their sight by means of the water.” Those are the Waters of Meribath-kadesh, in the wilderness of Zin.**

15) Moses spoke to Adonai, saying, 16) “Let Adonai, Source of the breath of all flesh, appoint someone over the community 17) who shall go out before them and come in before them, and who shall take them out and bring them in, so that Adonai’s community may not be like sheep that have no shepherd.”

18) And Adonai answered Moses, “Single out Joshua son of Nun, an inspired man, and lay your hand upon him. 19) Have him stand before Eleazar the priest and before the whole community, and commission him in their sight. 20) Invest him with some of your authority, so that the whole Israelite community may obey. 21) But he shall present himself to Eleazar the priest, who shall on his behalf seek the decision of the Urim before Adonai. By such instruction they shall go out and by such instruction they shall come in, he and all the Israelites, the whole community.” 22) Moses did as Adonai commanded him. He took Joshua and had him stand before Eleazar the priest and before the whole community. 23) He laid his hands upon him and commissioned him – as Adonai had spoken through Moses.

Sefer Ha’Agadah 103:137

Moses said to God: Master of the universe, shall the feet that went up to the firmament, the face that confronted the Presence, the hands that received the Torah from Your hand – shall these now lick dust?

The Holy One replied: Such was my thought (from the very beginning), and such must be the way of the world: each generation is to have its own interpreters of Scripture, each generation is to have its own providers, each generation is to have its own leaders. Until now it had been your portion to serve Me, but now your disciple Joshua’s portion to serve has come.

Sefer Ha’Agadah 101-102:137

When Moses realized that the decree (of death) had been sealed against him, he drew a small circle around himself, stood in it, and said, “Master of the universe, I will not budge from here until You void that decree.”

Bamidbar Rabbah 21:15

It may be compared to a king who saw a certain orphan maiden and wished to take her to wife. When he sent to seek her hand in marriage she answered: I am not worthy to become the wife of a king! Whereupon he sought her hand seven times, but she still did not accede. In the end she married him. Subsequently the king became angry with her and wished to divorce her. Whereupon she said: I did not seek to marry you; you sought me! Since however you have thus decreed to divorce me and take another, do not to her as you have done to me.

It was the same with the Holy One Blessed be He. Said Rabbi Samuel bar Nahmani: Seven times did the Lord seek to entice Moses to accept His mission....The Lord prevailed upon him and he went....In the end He said to him: “Thou shalt not bring this assembly to the Land” (Numbers 20:12). Said Moses to Him: Lord of the Universe! I did not seek to go in the first instance; Thou didst begin. Since, however, Thou hast thus decreed regarding me, then regarding him who will enter, do not to him as Thou didst to me, but, “who may go out before them and go in before them!”

Bamidbar Rabbah 21:14

When the daughters of Zelophehad inherited from their father, Moses argued: The time is opportune for me to demand my own needs. If daughters inherit, it is surely right that my sons should inherit my glory. The Holy One, blessed be He, said to him: ‘Whoso keepeth the fig-tree shall eat the fruit thereof; and he that waiteth on his master shall be honored (Prov. 27:18). Your sons sat idly by and did not study the Torah. Joshua served you much and he showed you great honor. It was he who rose early in the morning and remained late at night at your House of Assembly; he used to arrange the benches, and he used to spread the mats. Seeing that he has served you with all his might, he is worthy to serve Israel, for he shall not lose his reward.

Rashi in Nehama Leibowitz, Studies in Bamidbar

“And he laid his hands” – generously (literally – with a generous hand), in much greater measure than he had been commanded. For the Holy One blessed be He said to him: “lay your hand” in the singular, and he had done it, with both his hands, making him a vessel full to the brim and heaped up; so he filled him with a generous helping of his wisdom.

Sefer Ha’Agadah 415:128

Rabbi Joseph bar Honi said: A man envies everyone except his son and his disciple...as shown by the example of...Moses’ giving of his spirit to Joshua: “He laid his *hands* upon him, and commissioned him.”

Statement of Vision

In December 2015, Temple Emanu-El’s Board of Trustees adopted a new “Statement of Vision” for the congregation. We present the statement below.

**Congregation Emanu-El of the City of New York:
A Bold Reform Congregation
Where Warmth and Majesty Meet**

Our Legacy

In keeping with our founding in 1845 as the first Reform Jewish Congregation in New York City, Temple Emanu-El continues to build upon its legacy of leadership and the timeless values of Jewish tradition as we strive toward a more just, ethical and compassionate world. We commit our spiritual, intellectual, physical and financial resources to strengthening our community today for a vital tomorrow.

Our Community

We are a community of warmth and awareness where every individual matters. We embrace our diverse membership and offer all who comprise it a meaningful life grounded in Judaism. Our membership’s size and varied backgrounds, experiences and ideas are a foundational strength, providing opportunities for meaningful connections for all. We cherish the friendships made and developed through our active experiences in temple life.

Our Passion

We pride ourselves on our inspiring worship experiences; our lifelong opportunities to study, learn and grow; our remarkable tradition of philanthropy; and the fullness of our religious and cultural offerings. We value our historic role as a Jewish voice in New York City, our country and the world.

Our Commitment

Membership is an invitation to join a community of faith, hope and promise. We invite each member to engage actively in the dynamic life of our synagogue and thereby grow spiritually through prayer, intellectually through education and morally through righteous action (*tikkun olam*). We affirm solidarity with the Jewish people and our historic presence in the State of Israel.

We look to the future with hope, determined to be worthy of our name, *Emanu-El*, “God is with us.”



Joshua M. Davidson, Senior Rabbi
Amy B. Ehrlich, Rabbi
Allison Tick Brill, Assistant Rabbi
Mo Glazman, Senior Cantor
Dr. Ronald B. Sobel, Senior Rabbi Emeritus
Dr. David M. Posner, Senior Rabbi Emeritus
Lori A. Corrin, Cantor Emerita
Richard Newman, Cantorial Intern
K. Scott Warren, Organist/Choir Director
Dr. Andrew Henderson, Associate Organist Daniel Beckwith, Assistant Organist
Margery Daley, Choral Contractor
Temple Emanu-El Choir

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