

TBI Sisterhood
Special HHD Mincha program:

IMAHOT



A feminist HHD Torah study
with student cantor
Iris Karlin

Sep. 2023

(Post Birkat hamazon)

I will start this program adhering to three requests the sisterhood relied to me:

The first was - Please sing Barbara Streisand's Avinu Malkeinu. And I will indeed start the program with the melody you like so much, however, I do want you to know that it was not Barbara Streisand who wrote it, but rather Max Janowski, A famous Jewish liturgy composer, who was also a Temple's Musical director – KAM Isaiah Israel congregation in Hyde Park, Chicago, an organist, a choir director and a conductor. Who lived between 1912 to 1991. The other thing I need to address is the fact that you asked for a program about Imahot, and at the same breath, that I'll sing Avinu Malkeinu?...

The second request was that I'll present you some of my original music, which I promise I will :)

The other request I got from the sisterhood was to talk about Repentance, Prayer and Affirmation. Very important and 3 worthy words. Lets get back to that soon. But first, as promised, Janowski's Avinu Malkeinu ☺

Singing - Avinu Malkeinu - Janovski

On Rosh Hashanah we beg G!d – Hear our voices, have mercy on us, give us life and health, for us and our children, protect us from evil, give us a good year

And then we also ask G!D to -
help us prepare and focus on the practice of Teshuvah,
and the practice of Teshuvah entails 3 phases:

Repentance, Prayer and Affirmation

ותשובה ותפילה וצדקה מעבירין את רוע הגזרה

Let's explore these three words, in different musical settings.
They appear in the culmination of our "B'rosh Hashanah" prayer.

**Demonstrating a few examples, finishing with
Lewandowski's ותשובה ותפילה וצדקה**

**Evocative? What did the music tell you? What feelings did it evoke?
how did you relate to it?**

**At the end of the open conversation sing the full - B'rosh
Hashana – song in English**

So let's right the wrong... we asked in אבינו מלכנו – sh'ma koleinu!

As a mother of two, I often hear "Listen to me!" no "You listen to me"

Do we listen? What do we listen to?

Do we stop and analyze what we read – what we say? Do WE listen to
the voices of the others?

And what about the voices that came before us?

אברהם.... יצחק.... יעקב....
שרה... רבקה.... לאה. ורחל

RH Torah portion is Akedat Yitzchak.

In recent years, the question of "where was his mother?" rose a few
times. Where was Sarah?

She is not mentioned anywhere in the entire parasha. A moment after
the parasha ends, in the next parasha, חיי שרה - she's dead!

**Explain and present the exegesis – that her death was a reaction of the
BINDING trauma**

Some sages suggest – the She knew of her husband's acts and she agreed with her silence, just like she was silent when he gave her to other men, to protect his life, saying "she is my sister"

Other sages suggest – that she did not know! And when she learned of this "צווחה עד שיצתה נשמתה"
She screamed till her spirit left her body.

In classic operas, the scream of death of the heroin can stop time and linger for an entire aria on one's death bed.

In my Tikkun, being a former opera singer and a baby-clergy, who wanted to give kavod – voice to Sarah, I wrote a song that vocalizes her horror and her objection.

The time this song takes place is her scream to Heavens, upon learning of the binding.

The chorus is her shriek, and with the end of the song, he spirits leaves her body.

Hand out daf with Akeidat Sarah lyrics, and sing the song.

Giving the space for the participants to ask questions about the song / the interpretation, before moving on to Rivka.

High Holidays' call - The voices of our Imahot

Torah - Akeidat Sarah – The binding of Sarah / Iris Karlin

It was never about me, I was never asked
 You took him away from me,
 My child you have miscast
 He isn't your lamb
 He wasn't meant for slaughter
 "Al tishlach yadcha el Ha-na'ar" (*"Do not raise your hand against the boy"*)

Hear, Hear, Hear my cry!
 'Till my voice will succumb
 Hear, Hear, Hear my sigh!
 Till my end will come.

In my deafening silence – grief beyond compare
 I failed to protect him – disabled in despair.
 May never again a mother like this suffer –
 "Al tishlach yadcha el Ha-na'ar" (*"Do not raise your hand against the boy"*)

Hear, Hear, Hear my cry!
 'Till my voice will succumb
 Hear, Hear, Hear my sigh!
 Till my end will come.

I don't need your eulogy
 Or prophesized apology
 Who did you test in this binding
 This guilt, this grief is blinding!

Hear, Hear, Hear my cry!
 'Till my voice will succumb
 Hear, Hear, Hear my sigh!
 Till my end will come.



Our mother Sarah is generally considered the greatest of the four mothers of the Jewish people, because, acting as a full partner with Abraham, she launched the covenantal chain.¹

And yet, many Rabbis say that Rebecca is the most important matriarch of all. That, on her own initiative, she boldly intervened to assure the right succession in the covenant. Thereby she changed the course of Jewish history and religion for good.

We first get a sense that Rebecca is someone special when she meets Abraham's servant and shows loving-kindness to him and the animals with him. Then she signals that she is a courageous and even adventurous person: she offers to go immediately to a faraway land to join an unknown stranger who will become her husband, even though her family suggests delay and thinking it over.

In Canaan, Rebecca matures, as she goes through an extended period of barrenness, but perseveres until she conceives.

Rebecca spends more time with the boys than Isaac does and sees them up close. She detects that Esau is assertive but not very steady. She sees the impulsiveness and devil-may-care personality that later shows up. Esau, at the end of a day of hard hunting, feels tired, impatient, reckless, and ready to give up his ultimate birthright for some instant gratification of hot soup ([Genesis 25:29-34](#)). Rebecca notices, just under the surface, Esau's temper and rage, which he later flashes when he vows to kill Jacob out of exasperation that his brother has snatched the birthright blessing. She sees that, whereas Esau takes for granted that he will get the birthright, he does not think much about its meaning and purpose. By contrast, Jacob yearns for it, and thinks about God and the purpose of the covenant ([Genesis 27:20](#)). Jacob grabs at the opportunity—half serious, half joking—where Esau will sell the succession to him. Rebecca internalizes that, in the end, Jacob cares deeply, while Esau is ultimately contemptuous of the first born privilege and willing to sell it for a mess of pottage.

Present a musical moment for Rivka from Geshem:

Prayer for Rain / Ruth Gan Kagan

* Please note, that this is not a direct translation,
but the author English rendition.

תפילת גשם / רות גן קגן

Music: Iris Karlin

Our God, God of our ancestors:

אלהינו ואלהי אבותינו

Sarah

Zchor Em

שרה

זכור אם

Remember one who laughed, cascading laugh like water
Whose way of women you resumed, blood flowing out
as water. The babes of kingdoms from her breasts she
nursed with milk like water. Her children You made
numerous as sea sand by the water.

For her sake send water!

זְכוֹר אִם בְּרוּחַ קִדְשׁ סוֹכָה כַּמַּיִם
צְחוּקָה מְתַגַּלְגֵּל כְּפַלְגֵי מַיִם
אֶרֶח כְּנָשִׁים הַשְּׂבֵת לָהּ כַּמַּיִם
בְּנִים הַנִּיקָה כְּשִׁפְעַת מַיִם.
בְּעִבּוּרָה אֵל תִּמְנַע מַיִם!

Ze - chor Em b' - ru - ach ko - desh so - cha ka -
ma - yim Tse - cho - kah mit - gal - gel ke - fal - gey ma - yim o - rach ka - na -
shim he - shav - ta la ka - ma - yim Ba - nim hi - ni kah ke -
she - fa ma - yim Ba - 'a - vu - ra Al tim - na ma - yim

Rivka

Zchor Yotzet

Remember one who, in her youth, went down to draw well water. A weary servant asked her for a little drink of water. She hastened, drawing until the camels all drank water. Blessing for her son she got, by going around, like water

For her sake send water!

Z' chor _____ yo - tzet le-'et e-rev lish-'ov Ma-yim Che-sed mi - ka - da zo-rem ka -
 ma - yim _____ be - shom - ah hig-mi-'i-ni na me - 'at _____ Ma - yim sha-'a va _____ AD ka -
 lu hag-ma-lim _____ lish-tot ma - yim Be-tzid - ka chon _____ chash - rat ma - yim

רבקה

זכור יוצאת

זכור יוצאת לעת ערב לשאוב מים
 חסד מפדה זורם פמים
 בשמחה הגמיאיני נא מעט מים
 שאבה עד כלו הגמלים לשותות מים
 בצדקה חון חשרת מים.

Leah & Rachel לאה ורחל

Zchor Ro'ah

זכור רועה

Remember one, whose eyes got soft; her tears flowed down like water, Who had to fill the lack of love in secrecy, like water. Her sister met her love in kiss and tears upon the well of water. For her children's pain she's weeping still, shedding tears like water. For their sake send water!

זכור רועה באה עם הצאן אל פי באר מים ,
 נהי בכי תמרורים מבפה פמים
 אחותה עיניה רכות מדמעות מים
 רחמה פתחה פנתל מים
 בעבורן אל תמנע מים

Z'chor ro-ah Ba-ah im ha-tzon el pi b'er ma-yim ne-hi be-chi tam-ru-rim me-va-ke ka-
 ma-yim A-cho-ta ei-ne-ha ra-kot mi-dim-ot ma-yim Rach-ma pa-tach-ta ke-na -
 chal ma-yim Ba-'a-vu-ran al tim-na ma-yim

Rachel has been the iconic matriarch. She is portrayed as continually coming to God, mourning Jewish exile and suffering, and pressing for swift redemption

What do we know about her?

Possible discussion about our views about who to say first – Rachel or Leah.

We meet Rachel not only in the bible, but also in the prophets. We know she died young, and Jeremiah's text evoking her, hints that from the heavens she is looking down and watching her children Israel. This text appears in our HHD as an alternative haftarah, let's look at it together and understand it:

Haftarah – Rachel's Lament

Jeremiah 31
 15-17 Thus said G'd: A cry is heard in Rama.
 Wailing, bitter weeping,
 Rachel cries for her children, refusing to be
 comforted, for her children are gone.
 Thus said G'd: Restrain your voice from
 weeping, and your eyes from shedding tears;
 For there is a reward for your acts
 —by G'd's affirmation.
 And they shall return from the enemy's land.

כֹּה אָמַר יְהוָה קוֹל בְּרָמָה נִשְׁמָע
 נְהַל בְּכִי תִמְרוּרִים
 רָחֵל מְבַכָּה עַל-בְּנֵיהָ מֵאֲנָה לְהַנְחִיחַם עַל-
 בְּנֵיהָ כִּי אֵינָנּוּ:
 כֹּה אָמַר יְהוָה מִנְעִי קוֹלְךָ מִבְּכִי
 וְעִינֶיךָ מִדְּמְעָה
 כִּי יֵשׁ שָׂכָר לַפְּעֻלָּתְךָ
 נְאֻם יְהוָה
 וְשָׁבוּ מֵאֶרֶץ אוֹיֵב:

And there is hope for your future

— by G'd's affirmation.

And the children shall return to their home.

וְיִשְׁתַּקְוָה לְאַחֲרֵי־יָדָיִךְ

נְאֻם־יְהוָה

וְשָׁבוּ בְנֵים לְגִבּוֹלָם :

Preface and sing Kinat Rachel – a lament based on the Haftarah trope.

Kinat Rachel

Harmonized Trope based lament
For 2 Mekonanot (wailers), Clarinet and Piano
Text of Jeremiah 31:14-16

Iris Karlin

Clarinet in Bb

Mekonenet 1

Mekonenet 2

Piano

mp *p*

Ko a - mar A do nai Kol

mp *p*

Ko a - mar A - do - nai Kol

5

Cl.

S.

A.

Pno.

Nyuck nyucks

kol b'ramah nish mah ne - hi be-chi Rachel meva

b'rama nish mah be - chi tam ru rim Ra - chel me va

mp

Finishing the program with my new - Hayom Harat Olam & Areshet Sfateinu

Today The World Is Born הַיּוֹם הָרַת עוֹלָם

Text from Machzor Kol Haneshamah Pg. 666

Music: Iris Karlin

Moderato

Ha-yom ha rat o-lam ha yom ya 'a - zin kol ye-tzu - rei o-la mim le-kol le-kol sho - far

8 Kol ko - reh le-ta - ken o - lam be-mal-chut sha - day kol ko reh

14 ve cha-zak me - 'od! Kol ko - reh la-nu le-da-beir ve-la-'a-sot Ha-

23 yom ha-rat o-lam ve-ha-'e-lo-him ya-'a - nu be kol A- yom ve-ka dosh!

32 This is the birth-day of the world! To-day all be-ings of the cos-mos lis-ten to the sho-far

38 the sho far's call. Its voice pro-claims the world's re-pair through sov-reighn-ty

45 of the Al - might ONE! A voice that grows in strength as it proceeds. All we need do

53 is speak!& act! And G'd will ans wer us a voice awe - some and ho - ly.

Areshet S'fateinu אֲרֶשֶׁת שְׁפָתֵינוּ

From Rosh Hashanah liturgy

Music by: Sonya Zell
Iris Karlin

Vivo

Em Em/D Am B7
A - re - shet s' - fa - tei - nu ye - 'e - rav le - fa - ne - cha

5 Em Em/D C B7 To Coda
El ram v' - ni - sa el ram v' - ni - sa

9 C D B7 Em
M'vin u - ma - 'a - zin ma - bit u - mak - shiv

13 C D B7(sus4) B7 D.S. al Coda
le - kol t' - ki - 'a - tei - nu!

17 CODA C D B7(sus4) Em
u - te - ka - bel b' - ra - cha - mim uv - ra - tzon

21 C+7 molto rall. C°/B Em Em
Se - der mal - chu - yo - tei - nu
Se - der zich - ro - no - tei - nu
Se - der shof - ro - tei - nu

אֲרֶשֶׁת שְׁפָתֵינוּ יַעֲרַב לְפָנֶיךָ Areshet s'fateinu ye'erav l'fanecha

אֵל רָם וְנִשָּׂא El ram v'nisa

מֵבִין וּמְאֲזִין Meivin uma'azin

מַבִּיט וּמְקַשֵּׁב Mabit umakshiv

לְקוֹל תְּקִיעֹתֵינוּ L'kol t'kiateinu

וּתְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן Utekabel b'rachamim uvratzon

סֵדֵר מַלְכוּתֵינוּ / זִכְרוֹנוֹתֵינוּ / שׁוֹפְרוֹתֵינוּ Seder malchuyoteinu / zichronoteinu / shofroteinu

*May the utterance of our lips be pleasing before You, O mighty G'd on high,
Understanding and listening, Looking and paying attention to the voice of our praise:
May You receive mercifully and willingly - our prayers of Malchuyot / Zichronot / Shofarot.*