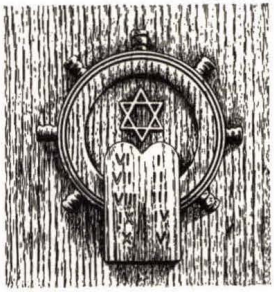
I LOVE THY HOUSE

by

CHAPLAIN SAMUEL SOBEL

Illustrated



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2026

A Keepsake of THE COMMODORE LEVY CHAPEL, *Norfolk*

THE COMMODORE LEVY CHAPEL

בית הכנסת אודיתד (קומודור לוי, ז"ל), מקור אורה לחיילי הים

United States Naval Station, Norfolk, Virginia

The first permanent Jewish Chapel on a United States military installation

Constructed 1942; Dedicated 1943; Remodelled and Named 1959

CHAPLAINS

SELWYN RUSLANDER	1942-1943	DAVID S. HACHEN	1953-1954
SOLOMON BAZELL	1943-1944	ARNOLD S. TURETZKY	1954-1955
JULIUS NODEL	1944-1946	AARON LANDES	1955-1957
PAUL REICH	1946-1951	CHARLES D. MINTZ	1957-1959
GARSON GOODMAN	1951-1953	SAMUEL SOBEL	1959-

UNITED STATES NAVAL STATION, NORFOLK, VIRGINIA

CAPTAIN FREDERICK H. WAHLIG, USN, *Commanding Officer*

COMMANDER VICTOR S. MAULDIN, *Executive Officer*

CAPTAIN HUGH T. MCMANUS, CHC, USN, *Senior Chaplain*

FIRST EDITION

Published March 22, 1962 by The Commodore Levy Chapel Fellowship

In observance of the centennial of the death of Uriah Phillips Levy

Composition by Pope Typesetting Company

Printed by Teagle and Little, Inc., Norfolk, Virginia

I LOVE THY HOUSE



Uriah Phillips Levy

יְיָ, אָהַבְתִּי מְעוֹן בֵּיתֶךָ,
וּמְקוֹם מִשְׁכַּן כְּבוֹדֶךָ.

O Lord, I love Thy House,
The place where Thy glory dwells.

— *Psalm 26:8*
(Ma Tovu)

INTRODUCTION

Those of us who have attended services at the Commodore Levy Chapel will never forget the experience. We make up quite a family. Not since the exodus has a congregation been so mobile.

The faces in the pews are always changing, but not because of disinterest, for the services are always inspiring. It is duty that often keeps us away, sometimes for months at a time. Yet, the empty seats are always filled by new worshipers. They are servicemen who have recently arrived in the Tidewater area, or who are just passing through. The newcomers always feel welcome, while the wanderers never really leave our midst.

Sabbath observance has always been a vital part of our Chapel program. Many of us have found that being away from home has brought us closer to our ancestral faith. So we come together at the close of the week for worship and fellowship in the beautiful Chapel which means so much to us.

With prayer and hymn we reaffirm our faith in God, Country, and man. The Sabbath eve worship lasts no more than an hour, yet it gives us the strength to carry on. The refreshing Oneg Shabbat experiences made possible by the various Jewish organizations working together through the Norfolk Jewish Community Council, National Jewish Welfare Board — USO increase our Sabbath joy. No matter what happens before we meet again, we still have the spiritual delight of that hour to look back upon. The expectancy of returning to the Commodore Levy Chapel makes our absence easier to bear.

Therefore, as a delightful keepsake of happy memories associated with the Commodore Levy Chapel, and as an invitation to those who have not yet had an opportunity to join with us, this volume written for us by our beloved Chaplain Samuel Sobel is lovingly published as a project of the Commodore Levy Chapel Fellowship.

Harold P. Anten, *President*
Commodore Levy Chapel Fellowship

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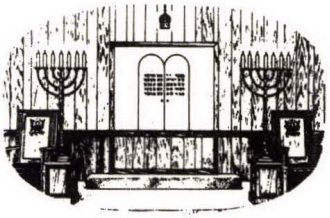
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To

Captain Frederick H. Wahlig, *USN*

In Gratitude

For The Beautiful

Commodore Levy Chapel

For The Greater Service

Of God And Country

PREFACE

During the short time of its existence, the Commodore Levy Chapel has become a familiar institution to thousands of men, women, and children around the country and the world. Rabbis have preached about it, and periodicals — including religious and school publications — have described it in the most glowing terms as an invaluable contribution to the war effort and well-being of our nation. But most important, the worshipers themselves have written home about the impact of this beautiful House of God upon their lives and attitudes. Our office — as liaison between the American Jewish community and the military forces in the area — has been deluged with inquiries and requests for more information and materials about the Commodore Levy Chapel, and we are pleased with the small part we have played in encouraging the publication of this volume.

The National Jewish Welfare Board, as a member agency of the United Service Organizations (USO), is delighted with its role in the spiritual, social, and recreational program of the Chapel at the U. S. Naval Station, in Norfolk, and generally throughout the Tidewater area. The world today is desperately in need of the influence of religion. Without religion we are nothing — if we have lost it, we have lost everything. It is thus reassuring to have in our midst such a wonderful Chapel with a vibrant, vital program under the leadership of Chaplain Samuel Sobel, USN.

The Commanding Officer, Captain Frederick H. Wahlig, USN, is to be congratulated for his sincere interest in the moral and spiritual welfare of all his people and their families, and for the excellent facilities and opportunities for the worship of Almighty God, which he has provided for the three major faiths at the largest naval station in the world. Our thanks also go to the goodhearted and dedicated civilians — operating singly or through the various

Jewish Community Councils, Centers, and Armed Services Committees — for their concern and unstinting cooperation in the overall efforts of the National Jewish Welfare Board in providing a "home away from home" for our men and women in uniform.

David Zwerdling, *Director*
Virginia State Area Office
National Jewish Welfare Board — USO



FOREWORD

The Armed Services Committee of the Norfolk Jewish Community Council is deeply indebted to the Navy, to Captain Frederick H. Wahlig, to Chaplain Roy E. Bishop, to Chaplain Samuel Sobel, to Chaplain Joseph J. Tubbs, to Chaplain Arthur F. McQuaid, to Chaplain Hugh T. McManus, and to all others — too numerous to mention — who have helped in the establishment of the Commodore Levy Chapel. This unusual Chapel is indeed like a Star to which the seafarers may hold — in port and out.

To him who titled this volume "I LOVE THY HOUSE," we would pay a special tribute not only for selecting such a meaningful Biblical phrase, but for the deep and constant comfort of these words as applied to his own life and the sincerity with which he has sought to implant them in the lives of our servicemen.

To the spirit of Uriah Phillips Levy, to the men and women of the navies of the world who enter to pray in this beautiful Chapel, to our beloved Chaplain Sobel and his fellow chaplains of all faiths, and to all who will make this House "a House of Prayer for all people," we would invoke our ancient blessing:

May the Lord bless you and keep you;
May the Lord make His countenance to shine upon you and be gracious unto you;
May the Lord turn His countenance unto you and give you peace.

Bertha G. Snyder
(Mrs. Ben Paul Snyder)
Chairman
Armed Services Committee of the
Norfolk Jewish Community Council

In Memoriam

Uriah Phillips Levy

(1792 - 1862)

On the 100th Anniversary Of His Death

March 22, 1962

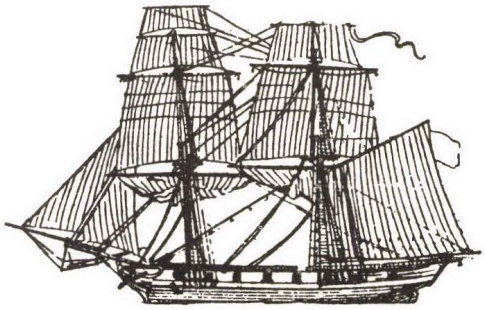
לזכרון אוריה בן מיכאל הלוי, ז"ל

"כבודו מונח במקומו"

THE SPIRIT OF URIAH LEVY LIVES

And I will put My Spirit in you,
And you shall live.

— *Ezekiel 37:14*



THE SPIRIT OF URIAH LEVY LIVES

An impressive sight at the largest United States Naval Station in the world — located at Norfolk, Virginia — is Frazier Hall, a complex of brick buildings forming a U. The left arm of the U is the *Protestant* David Adams Memorial Chapel; the right arm is the *Catholic* Our Lady of Victory Chapel. Connecting the two is the *Jewish* Commodore Levy Chapel, whose colorful stained glass windows, depicting Moses and the Ten Commandments, add a warm glow to the courtyard. Three Chapels: Catholic, Protestant, Jewish — standing together under one roof in the noblest tradition of the equality of religions in America.

The Commodore Levy Chapel was officially named by the Commanding Officer of the Station, Captain Frederick H. Wahlig, USN, on December 13, 1959, in the presence of some of the leading citizens of the Tidewater area.

The selection of the name was no mere coincidence. Uriah Phillips Levy was a patriotic American and a proud and loyal Jew. He was a man of deep religious fervor who vigorously defended both his religion and the rights of man as he pursued his long and adventurous career in the United States Navy.

Born in Philadelphia on April 22, 1792, Levy came from a distinguished old American family. His great-great-grandfather, Dr. Samuel Nunez, had escaped religious persecution in Portugal by fleeing to England. There, he joined the first boatload of colonists settled by Oglethorpe in Georgia in 1733. Levy's great-grandfather, David Machado, served as spiritual leader of Shearith Israel Congregation of New York, for which Levy once brought a wagonload of earth from the Holy Land — carrying it in one of the men-of-war he commanded. Machado had a daughter, Rebecca, who married Jonas Phillips. Phillips had signed the Non-Importation Agreements before the Revolution and had served as a foot-soldier in the Philadelphia militia during the War of Independence. He was also the author of a letter to the Constitutional Convention in which he appealed for the abolition of religious tests in courts of law. Phillips' daughter, Rachel, married Michael Levy, the father of Uriah Phillips Levy.

This great patriotic and spiritual heritage did much to shape Uriah's life. He was a member of two Synagogues — Shearith Israel Congregation of New York, the oldest existing congregation in the United States, and the Washington Hebrew Congregation in the nation's capital. As the first president of the latter, Levy provided the leadership that won for it a Congressional Charter, which affirmed for the first time the equality of the Synagogue with the Church in Washington.

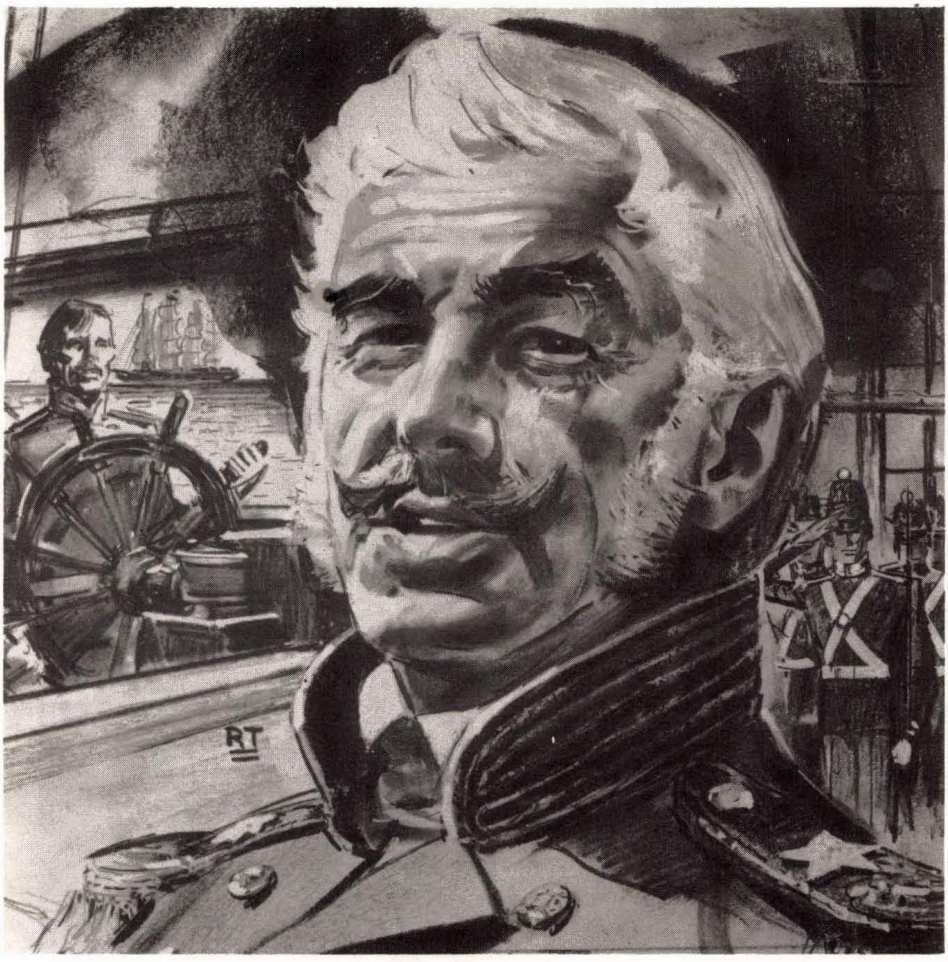
Levy once proudly testified, "My parents were Israelites and I was nurtured in the faith of my ancestors. In deciding to adhere to it, I have but exercised a right guaranteed to one by the constitution of my native state, and of the United States, a right given to all men by their Maker — a right more precious to each of us than life itself. But, while claiming and exercising this freedom for myself, I have never failed to acknowledge and respect the like freedom for others. I might safely defy the citation of a single act, in the whole course of my official career, injurious to the religious rights of any other person."

Levy ran away to sea as a cabin boy at the age of ten and ultimately rose to the highest rank then possible in the Navy — that of Commodore. He lived a full and exciting life, always deeply devoted to his country, the naval profession, and to his religious principles.

Once in Rio de Janeiro, Levy bravely rescued a fellow American sailor, who was being assaulted by some Brazilians. A short time after the incident, Dom Pedro I, Emperor of Brazil, visited Levy and offered him command of a new sixty-gun frigate in the Brazilian Navy. Levy's unhesitating reply clearly illustrates his devotion to



This painting of Commodore Uriah Phillips Levy (1792 - 1862) by Thomas Buchanan Read, is now in the Museum of the U. S. Naval Academy, Annapolis, Maryland. Levy holds a scroll reading: "Author of the Abolition of Flogging in the Navy of the United States."

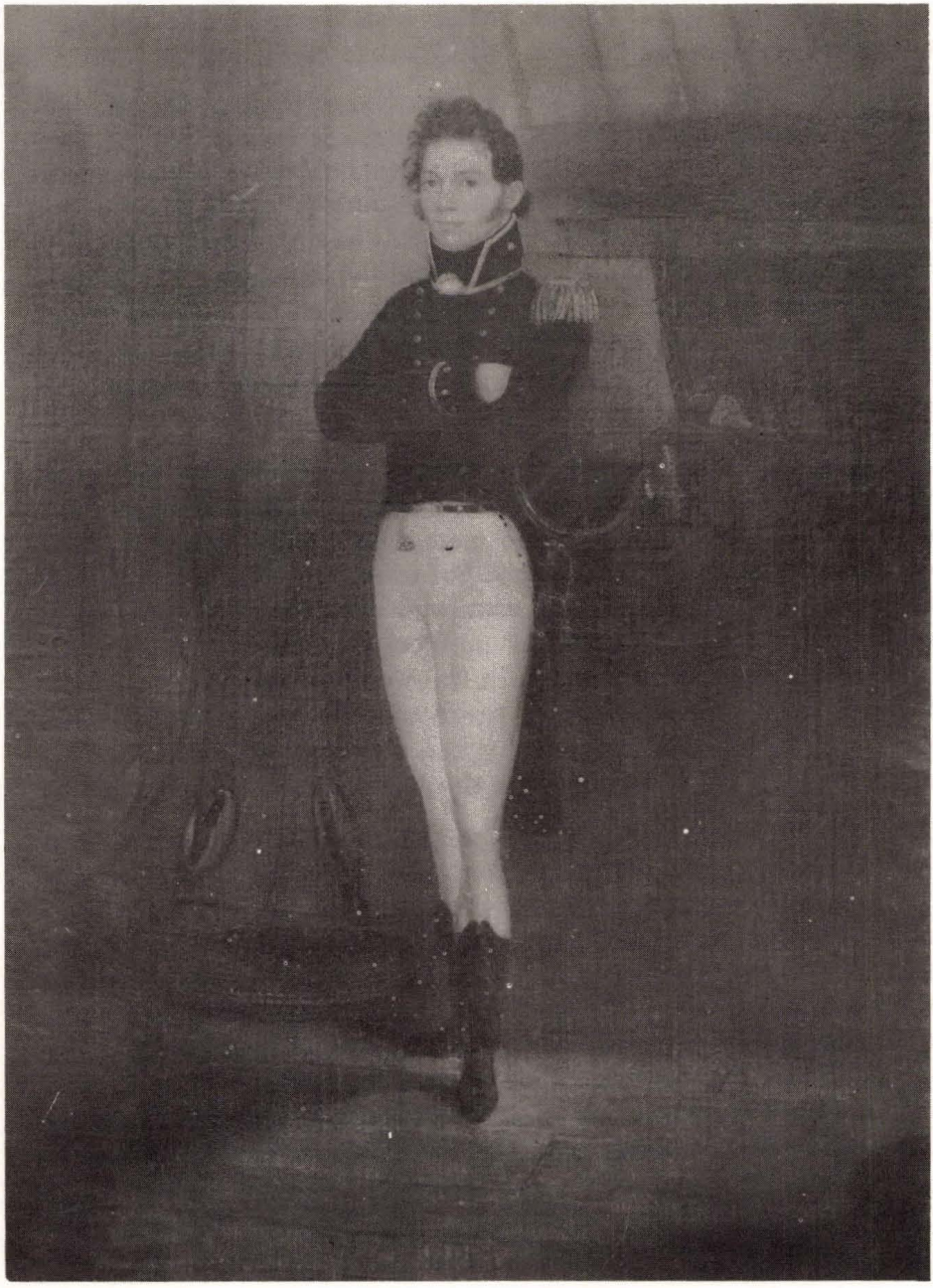

RT

the young democracy: "I would rather serve in the American Navy as a cabin boy than as captain in any other service in the world."

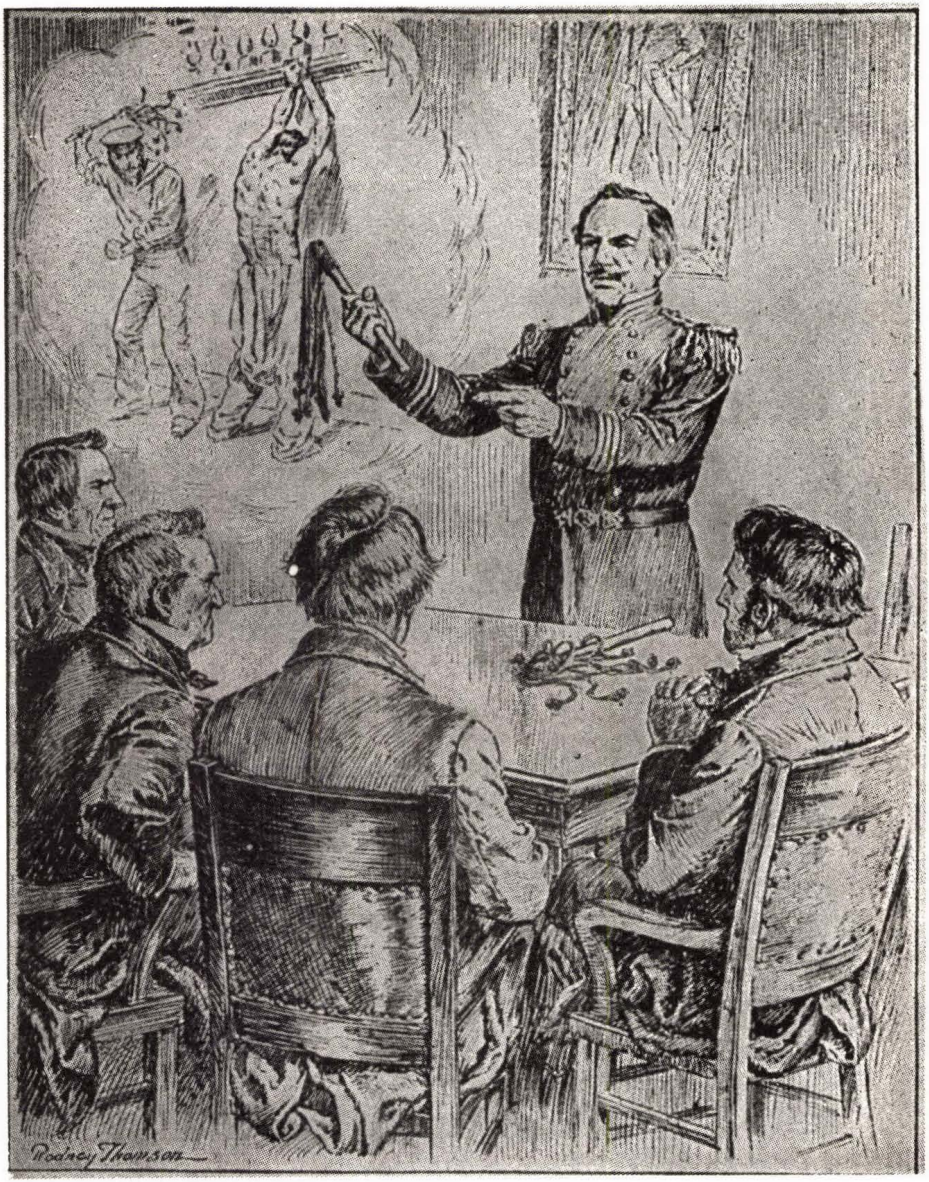
When the War of 1812 began, Levy was aboard the U. S. S. ARGUS. During a six-weeks mission in British waters, the ARGUS captured or sank twenty-one British vessels before Levy was caught and imprisoned in Dartmoor Prison, England. The full story of his adventures on the high seas would do credit to a modern-day thriller. However, with all of his fearlessness and daring, Levy was always the champion of human rights. In his *Manual of Internal Rules and Regulations for Men-of-War*, which ran into three editions, he set the pattern for more humane and corrective treatment of offenses.

Flogging had been justified as a form of punishment in the navies of the world on the grounds that only harsh punishment could keep the sailors under discipline. The men themselves favored it as a precaution against laggards. Levy, however, argued that no human being should be treated like a beast, and dedicated his energies to the elimination of this degrading punishment. He lived to see the American Navy become the first in the world to end the use of the cat-o'nine-tails. When he died, these words were carved on his tombstone: "Father of the law for the abolition of the barbarous practice of corporal punishment in the Navy of the United States."

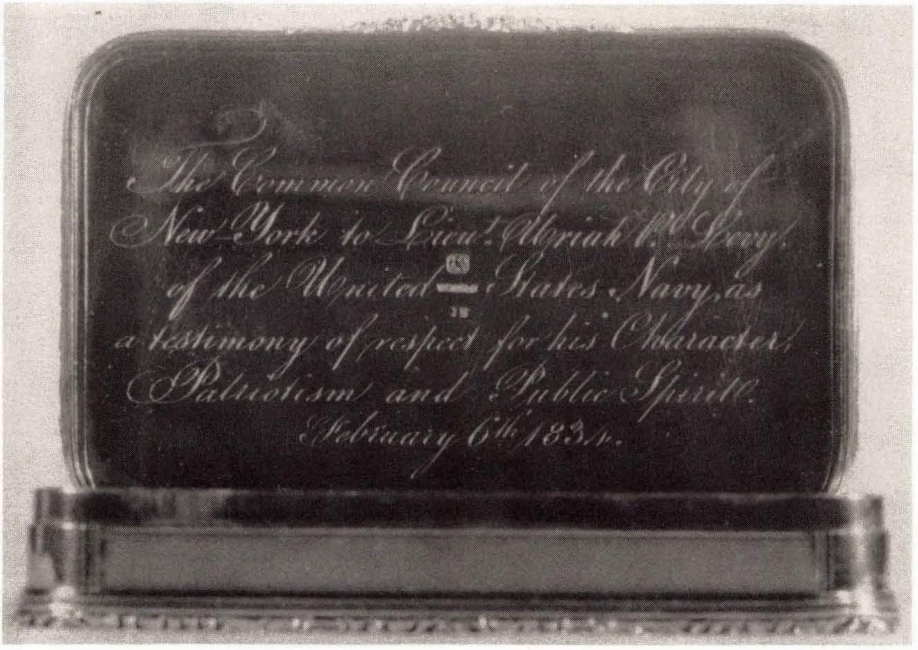
Levy's keen sense of social justice also made him an admirer of Thomas Jefferson, whose home, Monticello, he bought when it was doomed to ruin by an eccentric who had acquired it from Jefferson's daughter for use as a silkworm farm. It was Levy who thus saved the historic estate and led to its ultimate preservation as a national shrine. Levy also commissioned a statue of Jefferson signing the Declaration of Independence and presented it to Congress as a gift from the State of Virginia. This statue, executed by the French sculptor, David d'Angers, was the first piece of statuary owned by our government. It stands today in the Rotunda of the Capitol.

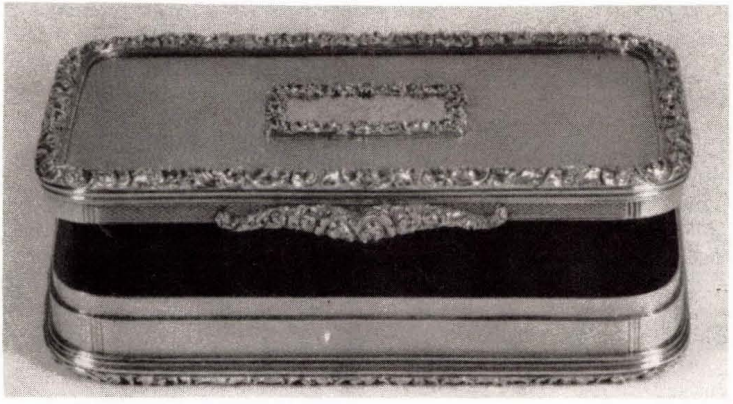


Painting of Levy as a young man



An illustration which appeared originally in *Puck's Pictorial History* showing Levy "exhibiting the cat-o'nine-tails and describing its use to a group of statesmen in Washington." From *Naval Customs, Traditions, and Usage*, copyright 1939 by the United States Naval Institute.





A gold snuff-box presented to Levy by the City of New York. The inscription reads: *"The Common Council of the City of New York to Lieutenant Uriah P. Levy of the United States Navy, as a testimony of respect for his Character, Patriotism and Public Spirit, February 6, 1834."*



The U. S. S. LEVY, a destroyer escort named in honor of Commodore Levy on March 28, 1943, was the scene of the surrender of Wake Island during World War II.

The spirit of the restless child who ran away to sea and served his country and faith so lovingly and with such great distinction must hover serenely in the House of God which bears his name — THE COMMODORE LEVY CHAPEL. May this beautiful and inspiring shrine for divine worship be an eternal light for his soul. Few persons are afforded such a tribute by a grateful nation.

We hope also that the spirit of Uriah Levy will live on through the work of the Chapel and through the incentives to noble and righteous living which the Commodore's memory will evoke within us now and in the passing of time, when we have gone on to other duty in distant places.

It is with this fond prayer for Levy and for ourselves. and for those who, as a result of reading the story of the Commodore Levy Chapel, will be attracted to its program where "the men of the Fleet join with their shipmates ashore for worship, study, and fellowship; for the making of new friendships and reaffirming the old ones," that this book has been planned.

Blessed shall you be when you come in,
And blessed shall you be when you go out.

— *Deuteronomy 28:6*

NAVY DEPARTMENT
BUREAU OF NAVAL PERSONNEL
WASHINGTON 25, D. C.

CHIEF OF CHAPLAINS

3 December 1959

Dear Chaplain Sobel:

On this occasion, when the Jewish Chapel at the Naval Station, Norfolk, Virginia is named after a famous naval officer of your faith, I send you and the members of your congregation my greetings.

This ceremony today embodies a very great tradition, freedom of religion for the individual and for the community in which he lives. Uriah Levy, as a naval officer and as a citizen, was a dominant person in the formative years of our nation. You have done well to name this Chapel after him.

May his eager, ardent and magnetic personality hover in this Chapel and draw you closer together as you worship Almighty God and serve the country he loved so well.

God's blessing upon all of you.

Sincerely yours,

George A. Rosso

GEORGE A. ROSSO
Rear Admiral, CHC, USN

Greetings from the Chief of Chaplains

THE NAMING OF THE COMMODORE LEVY CHAPEL

December 13, 1959

Posting of the Colors by Jewish War Veterans Old Dominion Post #158

*PROCESSIONAL

*OPENING HYMN—"The Star Spangled Bannner".....Mr. Louis J. Hornstone

*OPENING SENTENCES.....Chaplain Joseph J. Tubbs, USN
Senior Chaplain

*INVOCATION.....Rabbi Joseph Schecter, *President,*
Hampton Roads Rabbinical Association

HYMN—"Adon Olom"—The Lord of the World.....Mr. Louis J. Hornstone

SCRIPTURE—I KINGS 8.....Chaplain Samuel Sobel, USN
Assistant District Chaplain for Jewish Personnel in the Area

THE NAMING OF THE CHAPEL.....Captain Frederick H. Wahlig, USN
Commanding Officer

REMARKS.....Honorable Morris B. Gutterman
President, Norfolk Jewish Community Council

INTRODUCTION OF SPEAKER.....Mrs. Ben Paul Snyder
Chairman, Jewish Welfare Board Armed Services Committee

ADDRESS.....Chaplain Joshua L. Goldberg, USN
District Chaplain, Third Naval District

THE NAVY HYMN.....Mr. Louis J. Hornstone

*BENEDICTION.....Chaplain Roy E. Bishop, USN
District Chaplain, Fifth Naval District

*CLOSING HYMN—"America".....Mr. Louis J. Hornstone

*RECESSIONAL

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*PEOPLE STANDING

Facsimile of the Dedicatory Program

AT HOME IN MONTICELLO

It is singularly fitting that the Commodore Levy Chapel should be located in Virginia — in the same state as Monticello. This now-famous estate, which was built and lived in by Thomas Jefferson, was the Commodore's home for more than thirty years. He was so deeply devoted to Jefferson's memory and Monticello that his mother is buried there.

Always a fiery patroit, Levy early adopted Thomas Jefferson as his ideal. His devotion to Jefferson and his principles led him, in 1836, to the purchase of the President's home.

Jefferson had died in 1826 and his last years had left him impoverished. His daughter, Mrs. Thomas Mann Randolph, had inherited the rather run-down estate, and, after two years, had been forced to sell it. It was purchased by a Mr. James L. Barclay, for use as a silkworm farm. During the next eight years, Mr. Barclay sold most of the land belonging to the estate as well as much of the furniture and paintings from the house. Finally Levy was able to obtain the house and the remaining 218 acres of land.

Snatching every available minute, Levy worked tirelessly to locate and purchase the furniture and paintings which had been sold. He also acquired the land which had once belonged to the estate, and, when he died in 1862, he willed these precious possessions to the United States Government for use as an agricultural school for orphaned sons of U. S. Naval warrant officers.

Unfortunately, the Civil War made it impossible at that time for the provisions of the will to be carried out. Monticello was in Confederate hands until the end of the war, when the problems of reconstructing a divided nation took priority over the administration of the proposed school. Since the provisions of the will were not carried out, Monticello was retained by the Levy family. Jefferson Monroe Levy, a nephew of the Commodore, eventually became the owner, and he devoted thirty-five years to completing the restoration which had been initiated by his uncle.

In 1923, The Thomas Jefferson Memorial Foundation purchased Monticello and assumed the responsibility of continuing the work which Commodore Levy and his nephew had begun. Thus, Levy's dream of preserving Monticello as a memorial to Thomas Jefferson had been fulfilled.

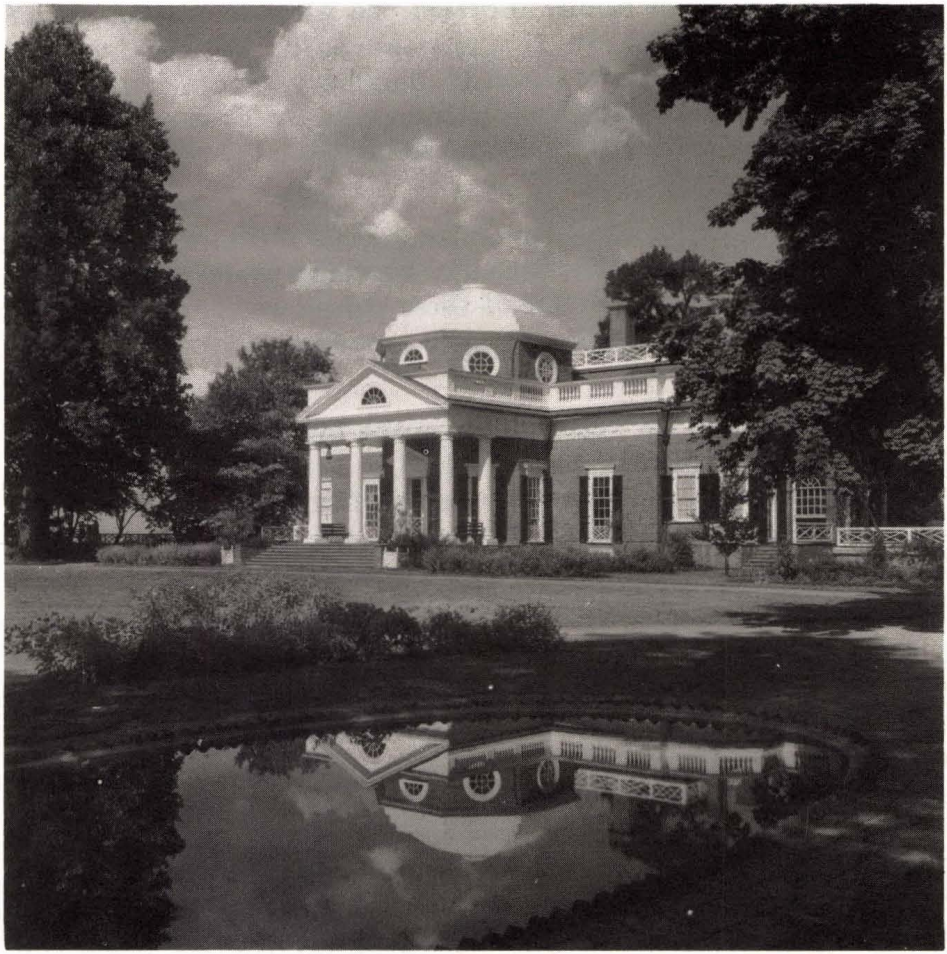
A great-niece of Uriah Levy, Mrs. Frances Wolff Levy Lewis, who remembers visiting her family in Monticello, sent to the Commodore Levy Chapel* the following letter about these memorable experiences. In addition to its great charm, the letter gives us a priceless insight into a little known fact about Jewish life during the early days of our nation.

"When I was a child," writes Mrs. Lewis, "I did not realize that Monticello, home of Thomas Jefferson, was of historical interest. To me, it was a delightful home where I would spend many happy weeks with my parents and sisters, usually during the month of August.

"In those days there were no automobiles, so when we arrived at Charlottesville after a long, hot train trip from New York City, we were met by two horse-drawn broughams, to carry us up the 'Little Mountain' to the house at the top. It was a hard pull up, even though the horses were fine, big thoroughbreds. Half way up, we would stop by a watering trough to water the horses, and then we would proceed till we arrived at the gate house, a pretty little stone cottage where Willis lived with his wife. He would come out,



* The letter was obtained through the kindness of Mrs. Ben Paul Snyder, chairman of the armed services committee of the Norfolk Jewish Community Council — JWB — USO, who knows Mrs. Lewis personally.



Monticello, Charlottesville, Virginia

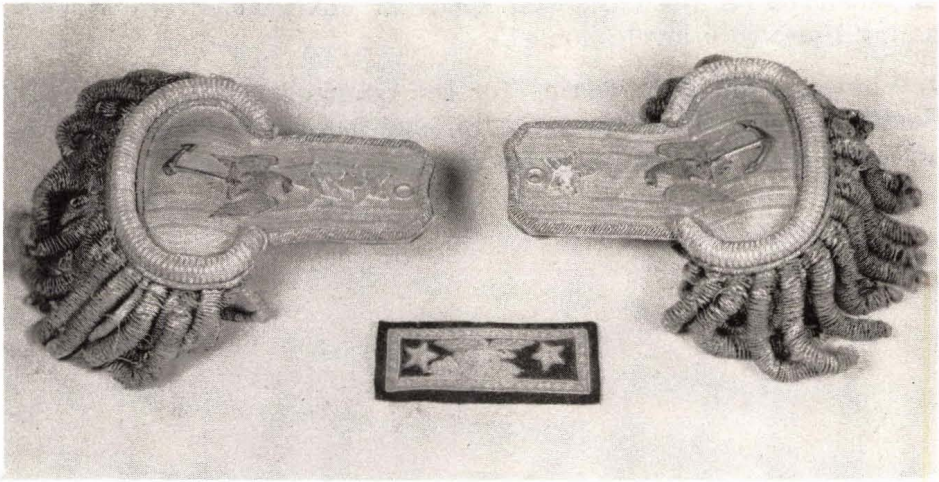
all smiles, to greet Mr. and Mrs. Levy and their family. Then he would ring a big bell, so those at the top would know someone was driving up and that no one should start down, as the steep road was too narrow to allow two carriages to pass.

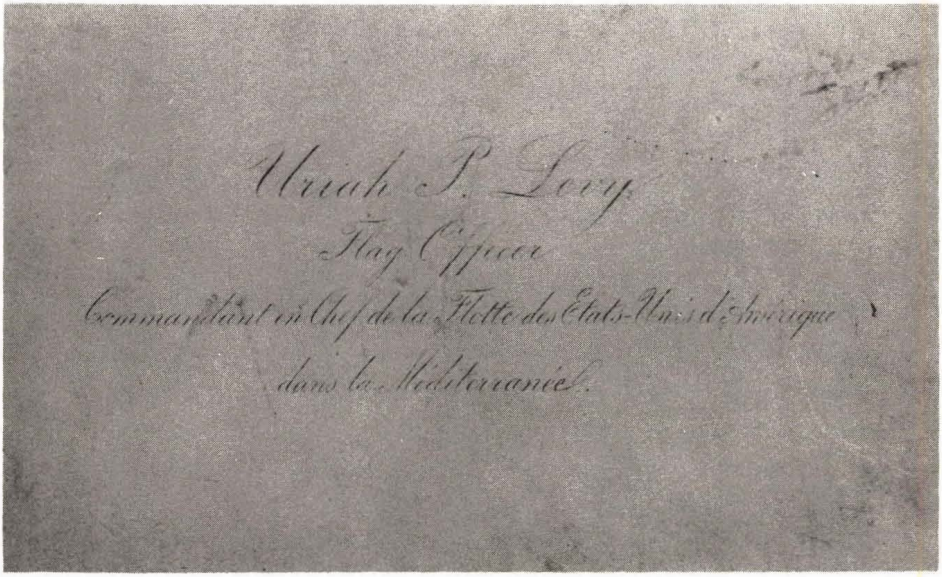
"My aunt and her family occupied one wing of the house, and my uncle, Jefferson Levy (a Congressman), who had inherited Monticello from his uncle, Uriah Phillips Levy, occupied the downstairs bedroom that had formerly been used by Thomas Jefferson. My parents and three sisters and myself lived in the right wing. . . .

"In those days, Monticello was like a large farm, with a herd of cows, many fine horses, and about 20 Shetland ponies who ran in a big field below the house. One of these ponies was harness-broken, and I remember driving 'Pocahontas' around the lawn back of the south porch. . . .

"On rainy days, we would go up to the top of the house, where we would find wonderful things stored in a big room, including a two-wheeled gig that Jefferson rode in when he went to sign the Declaration of Independence. On a little slope, just off the south lawn, is a little brick enclosure in which my great-grandmother, Rachel Phillips Levy, the mother of Uriah Phillips Levy, is buried.

"The downstairs floor of Monticello was very beautiful. There were fine oil paintings on the walls, and the floor was highly polished, with a large malachite table in the center of one room. We children were never allowed in this beautiful room, lest we scratch the floor or leave marks on the table. There was a special arm chair, decorated with a small American flag, as many people of importance had sat on it, including Theodore Roosevelt, when he was President. He was entertained at a luncheon given for him by my uncle, and, as a child, I remember being brought into the drawing room, and he took my hand and patted me on the head. I don't think I said a word, as those were the days when we were taught that 'Children should be seen, but not heard'.





Calling Card

"Uriah P. Levy
Flag Officer
Commandant en Chef de la Flotte des Etats-Unis d'Amerique
dans la Mediterranee"

"Memories of my childhood spent in Monticello were of very happy times in a lovely home."

What a remarkable destiny for the Commodore who loved God, Country, and Navy so sincerely, to have found a spiritual abode in a Navy Chapel not far from his physical home on earth.

THE COMMUNION OF PRAYER

Though we on earth a thousand years shall dwell,
Too brief the space Thy marvels to tell!

— *Yah Ribbon*



The Prayer Book — *Siddur* — is one of the most treasured possessions of our faith. It contains the deepest longings, aspirations, gratitude, and joys of Judaism, contributed by many generations. In the next few pages are some of the memorable prayers recited at the Commodore Levy Chapel.



WELCOMING THE SABBATH

Remember the Sabbath Day,
To keep it holy.

Happy are they that remember the Sabbath
And sanctify it with prayer and song.

They rejoice in the Lord
And delight in the heritage of their fathers.

Their homes are filled with light and gladness;
Their hearts are steadfast, trusting in the Lord.

THE LIGHTING OF THE SABBATH CANDLES

May our homes be consecrated, O God, by Thy light.
May it shine upon us all in blessing as the light of love
and truth,
The light of peace and goodwill.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ
לְהַדְלִיק נֵר שֶׁל שַׁבָּת.

Boruḥ ato Adonoi elohaynu meleḥ ho-olom,
Asher kidshonu b'mitsvosov v'tsivonu
L'hadleek nayr shel Shabbos.

Blessed art Thou, O Lord our God, Ruler of the universe,
Who hast sanctified us by Thy laws
And commanded us to kindle the Sabbath lights.

May the Lord bless us with Sabbath joy.
May the Lord bless us with Sabbath holiness.
May the Lord bless us with Sabbath peace. Amen.

MA TOVU

How beautiful are thy Synagogues, O Jacob;
Thy Houses of Prayer, O Israel!
By Thy abundant grace, O Lord,
I have come to worship,
To praise Thee in Thy Holy Temple.
O Lord, I love Thy House,
The place where Thy glory dwells.
O that my heart be attuned to Thee
As I pray.
In Thy great lovingkindness, O Lord,
Grant me Thy salvation.

OPENING PSALM

O come, let us sing unto the Lord;
Let us chant to the Rock of our salvation!

Let us come before His presence with thanksgiving;
Let us shout for joy unto Him with psalms.

For great is the Lord.
In His hands are the depths of the earth;
The heights of the mountains are His also.

The sea is His for he made it,
And His hands formed the dry land.

O come, let us worship and bow down;
Let us adore the Lord our Maker!



THE LOVE OF GOD

Hear, O Israel: The Lord our God,
The Lord is One!

Thou shalt love the Lord, thy God, with all thy heart,
With all thy soul, and with all thy might.
And these words which I command thee this day,
Shall be upon thy heart.

Thou shalt teach them diligently unto thy children,
And shalt speak of them when thou sittest in thy house,
When thou walkest by the way,
When thou liest down, and when thou risest up.

Thou shalt bind them for a sign upon thy hand,
And they shall be for frontlets between thine eyes.
Thou shalt write them upon the doorposts of thy house
And upon thy gates:

That ye may remember
And do all My commandments
And be holy
Unto your God.

THE GLORIFICATION

O God, our refuge and our hope,
We glorify Thy Name now
As did our fathers in ancient days:

Who is like unto Thee, O Lord?
Who is like unto Thee, glorious in holiness,
Revered in worship, wondrous in works?

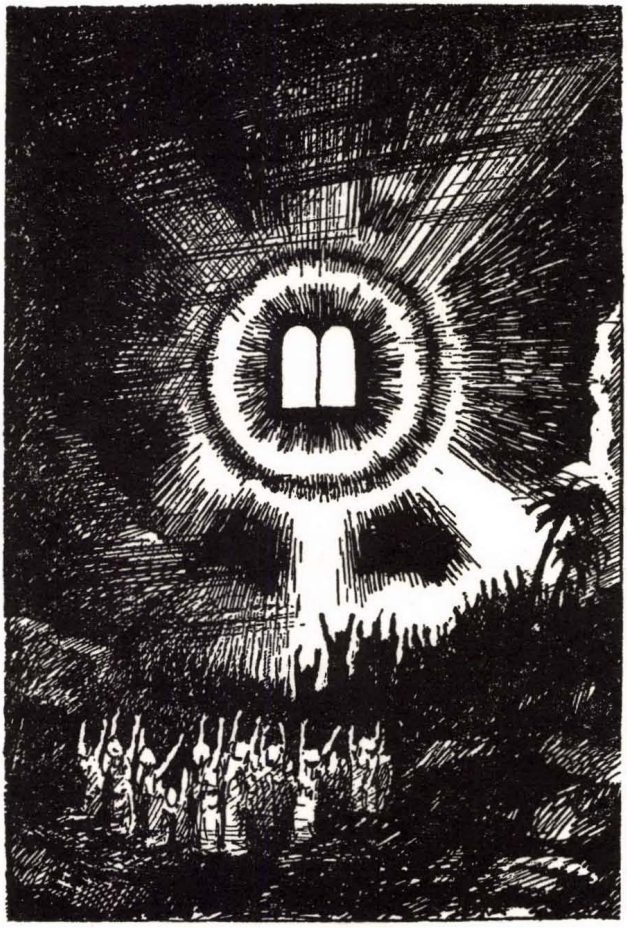
Thy children acknowledged Thy sovereign power,
And exclaimed:
The Lord shall reign forever and ever!

THE STANDING DEVOTIONS

Blessed art Thou, O Lord, God of our fathers,
God of Abraham, Isaac and Jacob,
Great, mighty and exalted.
Thou bestowest lovingkindness upon all Thy children.
Thou rememberest the devotion of the fathers.
In Thy love, Thou bringest redemption
To their descendants
For the sake of Thy Name.
Thou art our King and Helper,
Our Savior and Protector.
Blessed art Thou, O Lord,
Shield of Abraham.

Eternal is Thy power, O Lord,
Thou art mighty to save.
In lovingkindness Thou sustainest the living;
In the multitude of Thy mercies, Thou preservest all.
Thou upholdest the falling and healest the sick;
Freest the captives and keepest faith with Thy children
In death as in life.
Who is like unto Thee, Almighty God,
Author of life and death,
Source of salvation?
Blessed art Thou, O Lord,
Who hast implanted within us eternal life.

Thou art holy, Thy Name is holy
And Thy worshipers proclaim Thy holiness.
Blessed art Thou, O Lord, the holy God.



SPECIAL PRAYERS

May it be Thy will, O Lord our God, that true love and brotherhood abide among us. Forgive us our sins, strengthen us with good companions, keep us far from what Thou hatest, bring us near what Thou lovest, and deal mercifully with us for Thy Name's sake. . . .

The needs of Thy people are many and their knowledge slender. Give unto all their daily bread. Guide them in their difficulties, and reward with the joy of goodness those who aid the poor, care for the sick, teach the ignorant, and extend a helping hand to those who have lost their way in the world. . . .

We thank Thee for our lives which are in Thy hand, for our souls which are ever in Thy keeping, and for Thy continuous goodness which Thou bestowest upon us day by day. Truly Thy mercies never fail and Thy lovingkindness never ceases. Therefore do we forever put our trust in Thee. . . .

Keep my tongue from evil and my lips from speaking guile. Implant humility in my soul. Help me to be strong in temptation and trial, and to be patient and forgiving when others wrong me. Guide me by the light of Thy counsel that I may ever find strength in Thee, my Rock and my Redeemer. . . .



FOR HOME AND LOVED ONES

O Thou, who art with my distant loved ones
Even while Thou art here with me,
Who hearkenest to their prayers even as thou hearkenest
to mine,
Bless us and keep us united in spirit until we meet again.

Let my memory hold them in such loving embrace
That I be cheered by their imagined presence.
Keep me under the influence of the ties that bind me to them
That even in strange surroundings I may conduct myself
In ways that do them honor.

Keep me gratefully mindful of the blessing of their love
And let me not give way to loneliness or despondency.
Help me to bring cheer to my comrades,
Who like me are separated from their dear ones.

For Thou, God, art the Father of all;
Thou art the source of all love.
None who puts his faith in Thee
Need ever feel friendless or forsaken. Amen.

OUR SACRED MEMORIES

Our Heavenly Father, this hallowed hour
Revives within us also the memories of our loved ones
Who have entered into the peace of life eternal.
May the noble purposes which inspired them
And the high ideals they treasured
Endure in our thoughts and live through our actions.
Thus cherishing their memory do we pray
In the words of our Sacred Kaddish.

PRAYERS FOR PEACE

Cause us, O Lord our God,
To lie down each night in peace,
And to awaken each morning
To renewed life and strength.
Help us to order our lives by Thy counsel
And lead us in paths of righteousness.

Bless our country,
The leaders of our government,
And unite in loyal accord and true brotherhood
All the inhabitants of our land.
Be Thou a shield about us, protecting us
From hate and war, from pestilence and sorrow.

May Thy gracious Providence watch over
All who serve in defense of our Nation
And principles;
Preserve them from danger,
And guide them to victory and honor
In all their ventures.

Hasten the day when peace and goodwill
Shall obtain in all the world,
And the love of Thy Name
Hallow every home and heart.
Blessed art Thou, O Lord,
Giver of peace.

MEDITATION BEFORE THE KIDDUSH

Let us praise God with this symbol of joy,
And thank Him for the blessings of the past week,
For life and strength, for home and love and friendship,
For the discipline of our trials and temptations,
For the happiness that has come to us out of our labors.

Thou hast ennobled us, O God, by the blessings of work,
And in love hast sanctified us by Sabbath rest and worship
As ordained in the Torah:
Six days shalt thou labor and do all thy work,
But the seventh day is the Sabbath
To be hallowed unto the Lord thy God.

Blessed art Thou, O Lord our God,
Ruler of the universe,
Creator of the fruit of the vine.



THE TORAH READING

This is the Torah, our sacred Covenant,
Which dedicates Israel to the One and Eternal God.
In it are inscribed the great teachings of our faith,
Even the Ten Commandments.

I am the Lord thy God, who brought thee out of slavery
unto freedom.
Thou shalt have no other gods besides Me.
Thou shalt not take the name of the Lord thy God in vain.
Remember the Sabbath Day, to keep it holy.
Honor thy father and thy mother.

Thou shalt not murder.
Thou shalt not be unfaithful.
Thou shalt not steal.
Thou shalt not bear false witness.
Thou shalt not covet.

He has showed thee, O man, what is good;
And what the Lord does require of thee;
But to do justice, and to love kindness,
And to walk humbly with thy God.

This is My Covenant, saith the Lord.
My Spirit which is upon thee,
And these words which I have put in thy mouth,
Shall not depart from thee, nor from thy children,
Nor from thy children's children, forever.

It is a tree of life
To them that hold fast to it,
And its supporters are happy.
Its ways are ways of pleasantness,
And all its paths are peace.

THE ADORATION

Let us adore the ever-living God,
And render praise unto Him
Who spread out the heavens and established the earth,
Whose glory is revealed in the heavens above
And whose greatness is manifest throughout the world.
He is our God! There is none else.

We bow the head in reverence,
And worship the King of kings,
The Holy One, praised be He.

May the time not be distant, O God,
When Thy name shall be worshipped in all the earth,
When unbelief shall disappear and error be no more.
We fervently pray that the day may come when all men shall invoke Thy Name,
When corruption and evil shall give way to purity and goodness,
When superstition shall no longer enslave the mind,
Nor idolatry blind the eye,
When all men who dwell on earth shall know that to Thee alone
Every knee must bend and every tongue give homage.

O may all, created in Thine image,
Recognize that they are brethren,
So that, one in spirit and one in fellowship,
They may be forever united before Thee.
Then shall Thy kingdom be established on earth
And the word of Thine ancient seer be fulfilled:
The Lord will reign forever and ever.

On that day the Lord shall be One
And His Name shall be One.

SERVICEMEN'S PRAYER

Almighty God!

Thou art our Refuge and Strength,
Our very present Help in war and peace.
Our lives are in Thy hands,
And Thou art the Master of our destinies.

O endow us with courage and steadfastness
Loyally to do our duty to Thee and Country,
And to take our full share
In the struggle for peace and righteousness.

O keep us far from what Thou hatest;
And bring us near to what Thou lovest.
Shield us from sorrow and hurt,
And deal mercifully with us for Thy Name's sake,

O God, who art our Guardian
And Deliverer forever. Amen.

THE SAILOR'S PSALM

They that go down to the sea in ships,
That do business in great waters,
They saw the works of the Lord

. . . . . .

For He commanded and raised up the stormy wind
Which lifted the waves thereof

. . . . . .

They reeled to and fro
And staggered like a drunken man

. . . . . .

They cried unto the Lord in their trouble

. . . . . .

Let them give thanks unto the Lord for His mercy.

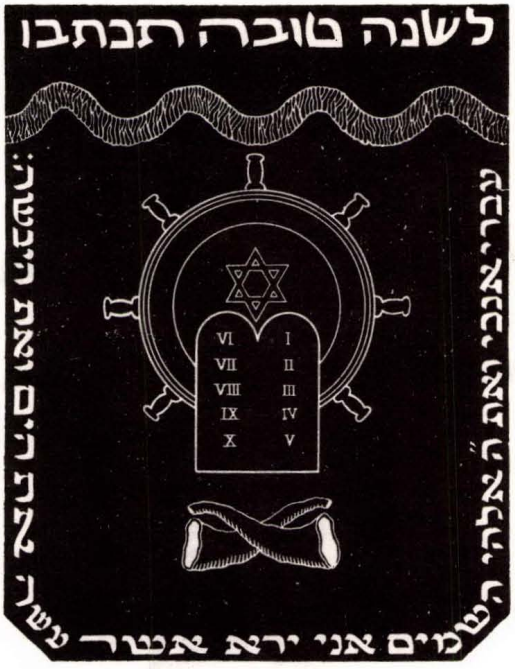
— *Psalm 107*

PHOTOGRAPHS
of the
Commodore Levy Chapel

Worship the Lord in the beauty of holiness.

— *Psalm 29:2*





And he said unto them: "I am a Hebrew; and I fear the Lord, the God of Heaven, who hath made the sea and the dry land."

—JONAH I. 8, 9.

THE COMMODORE LEVY CHAPEL

Since the days of the first tabernacle in the wilderness of Sinai, Jewish houses of worship have reflected the culture of their times and places. Synagogues must be part of their eras and responsive to the needs of the congregation if they are to fulfill their purposes. It is in this spirit that the Commodore Levy Chapel was designed.*

In the Sanctuary the vaulted timber roof creates an enclosure of great rhythms. At the front, the rich wood panels form a surface against which the Ark is set. The Ark is shaped like the classic form of the Tablets of the Ten Commandments. The doors are pure white. In designing these doors, as well as other objects of the Chapel, the architect has maintained harmonious relationship among them and the building. As the Ark doors slide open, they assume a position alongside the Ark, creating a series of vaults. On the Ark doors are embossed the first words of the Ten Commandments in Torah script.

Because the Eternal Light has singular importance in Jewish ritual, it earned special attention as to its design. When you sit in the Chapel you feel a rising-up of the building around you. This sensation is by intent a physical parallel to the feeling of spiritual elevation to be found there. The steps rising upward to the Altar and the illuminated open-truss ceiling all join to yield this up-surge. The Sabbath Menorahs complete the focal point of the Bima.

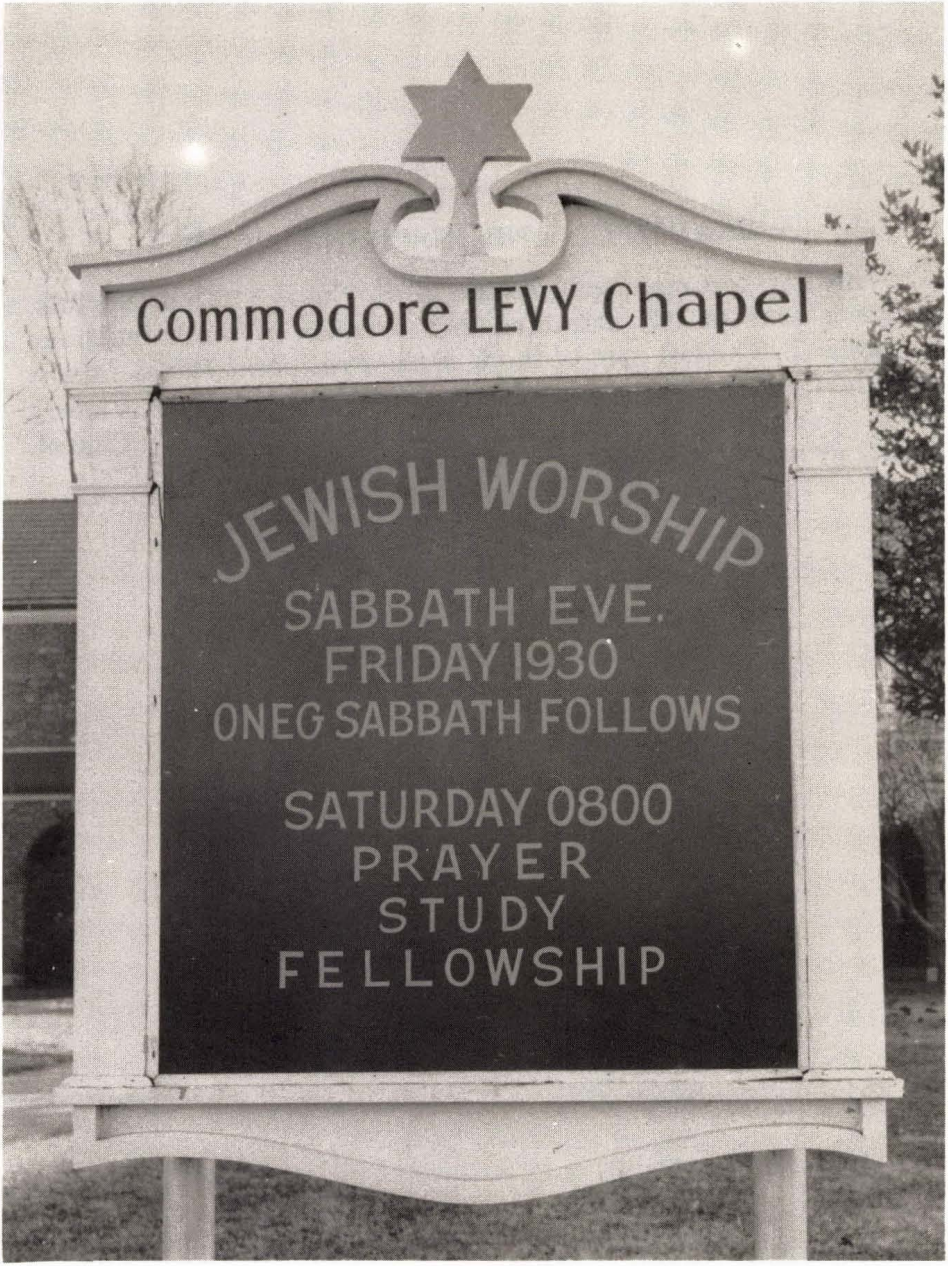


* The interior and Altar design was suggested and executed under the direction of Charles P. Leavitt, Director, Planning Division of the Fifth Naval District Public Works Office. Mr. Leavitt has designed a number of leading Synagogues throughout the country.

But, most important in setting the mood of the Chapel as a mood of reverence and worship is the control of illumination. Sunlight does not enter the building directly. Wall penetration is minimal, and where it occurs, it is glazed with deeply colored stained glass depicting scenes from the Pentateuch and Prophets, as well as miniature illustrations of the various emblems and insignia of the Navy and Marine Corps. The servicemen and their families thus feel completely at home in their own beautiful completely Jewish house of worship.

Come you who inherit and you who share the fellowship of Israel, you who hunger for righteousness, you who seek the Lord of Hosts, come and together let us lift up our hearts in worship.




Commodore LEVY Chapel
JEWISH WORSHIP
SABBATH EVE.
FRIDAY 1930
ONEG SABBATH FOLLOWS
SATURDAY 0800
PRAYER
STUDY
FELLOWSHIP

A PROUD SIGN

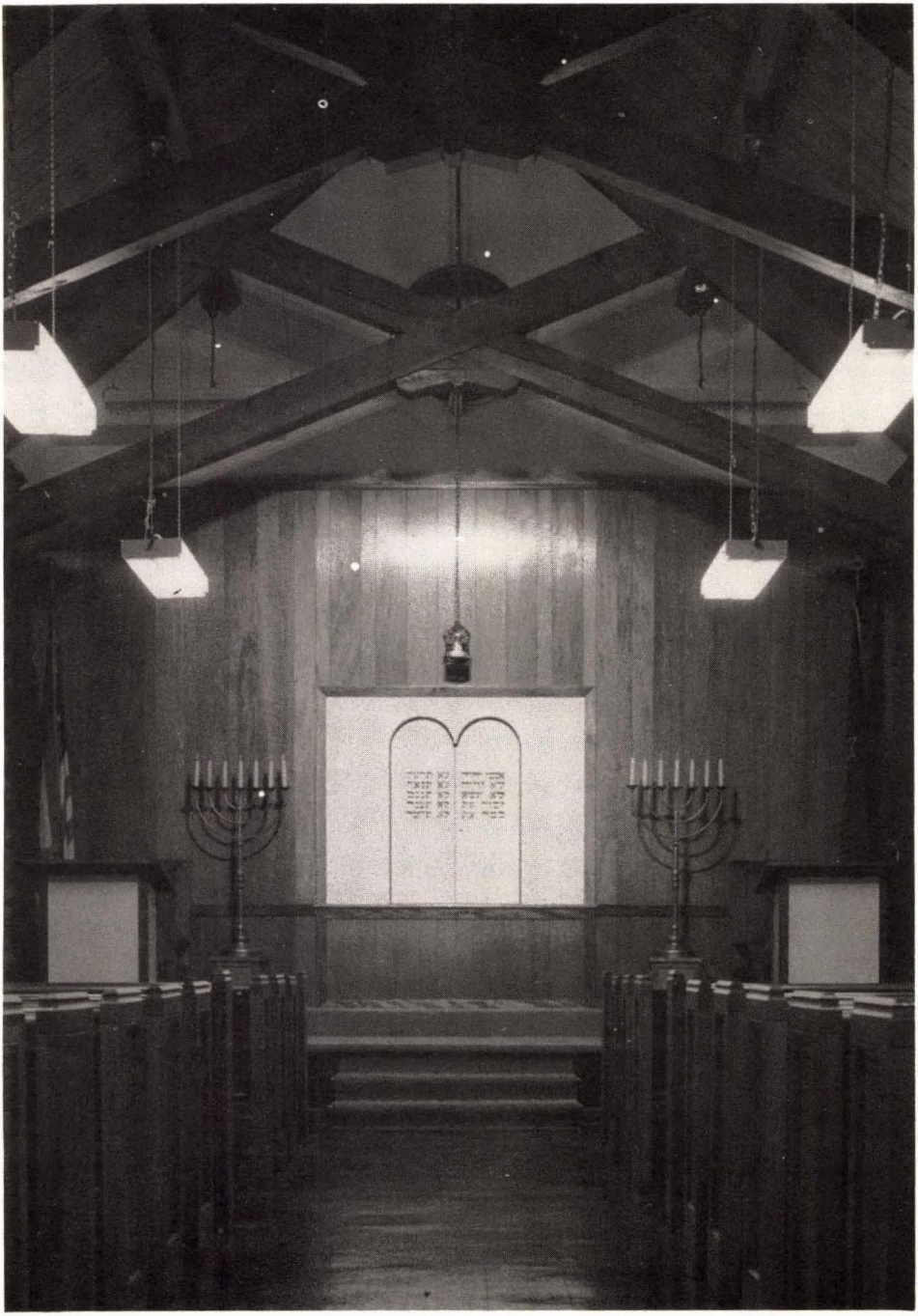
A BEAUTIFUL AND INSPIRING SIGHT

On entering the main gate of the U. S. Naval Station, Norfolk, the eye is immediately attracted to a complex of brick buildings forming a U. The left arm of the U is the *Protestant* David Adams Memorial Chapel; the right arm is the *Catholic* Our Lady of Victory Chapel. Connecting the two is the *Jewish* Commodore Levy Chapel. Chapels of the three faiths — under one roof!



INTERIOR OF THE CHAPEL

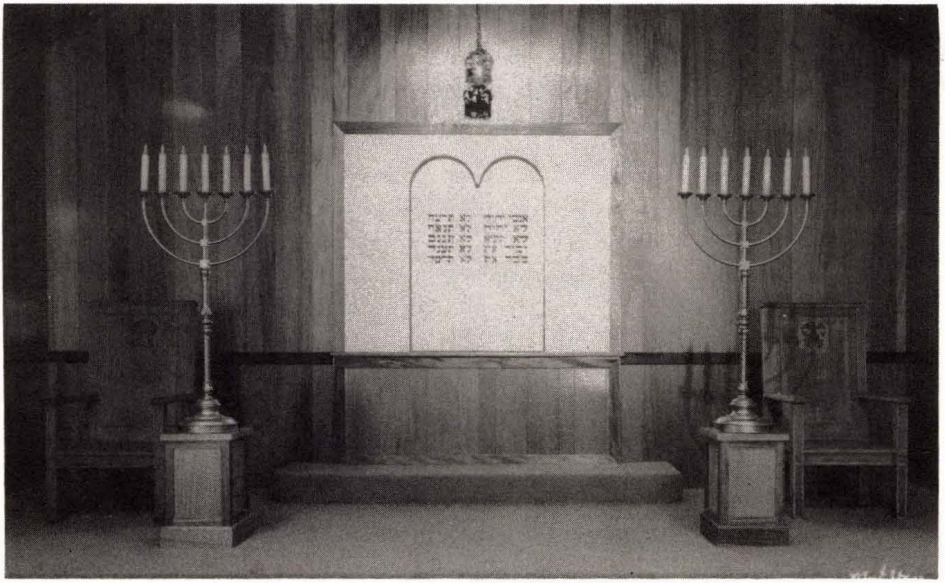
Inside the Commodore Levy Chapel showing the Holy Ark, Eternal Light, Candelabra, and the high vaulted ceiling. The Ten Commandments on the doors of the Ark stand out as a pillar of strength in the simple, reverent decor of the Chapel.



THE HOLY ARK

A close view of the doors of the Ark and the Eternal Light. The Ten Commandments are in the *ancient* Torah script, while the Eternal Light looks like a *modern* Torah Crown (symbolizing the supremacy of the Moral Law). The *old* and the *new* blend harmoniously in the Commodore Levy Chapel.

The Eternal Light was presented by Mr. and Mrs. Ben Paul Snyder in memory of their parents, Kate and Louis Snyder and Eliza Loeb and Israel Harry Goodman. The Candelabra are a gift of Congregation Gomley Chesed of Portsmouth, Va.



"OPEN THE GATES OF RIGHTEOUSNESS"

The opened Ark showing the drawn Curtain and the Torahs — the handwritten Scrolls of the Five Books of Moses. Embroidered over the olive branch (Judaism's ancient symbol of peace) on the Mantle of the middle Torah is the Hebrew word for peace — *Shalom.* Underneath the branch is the familiar verse from Psalms recited when the Torah is returned to the Ark: *"It is a tree of life to them that hold fast to it. . . ."*

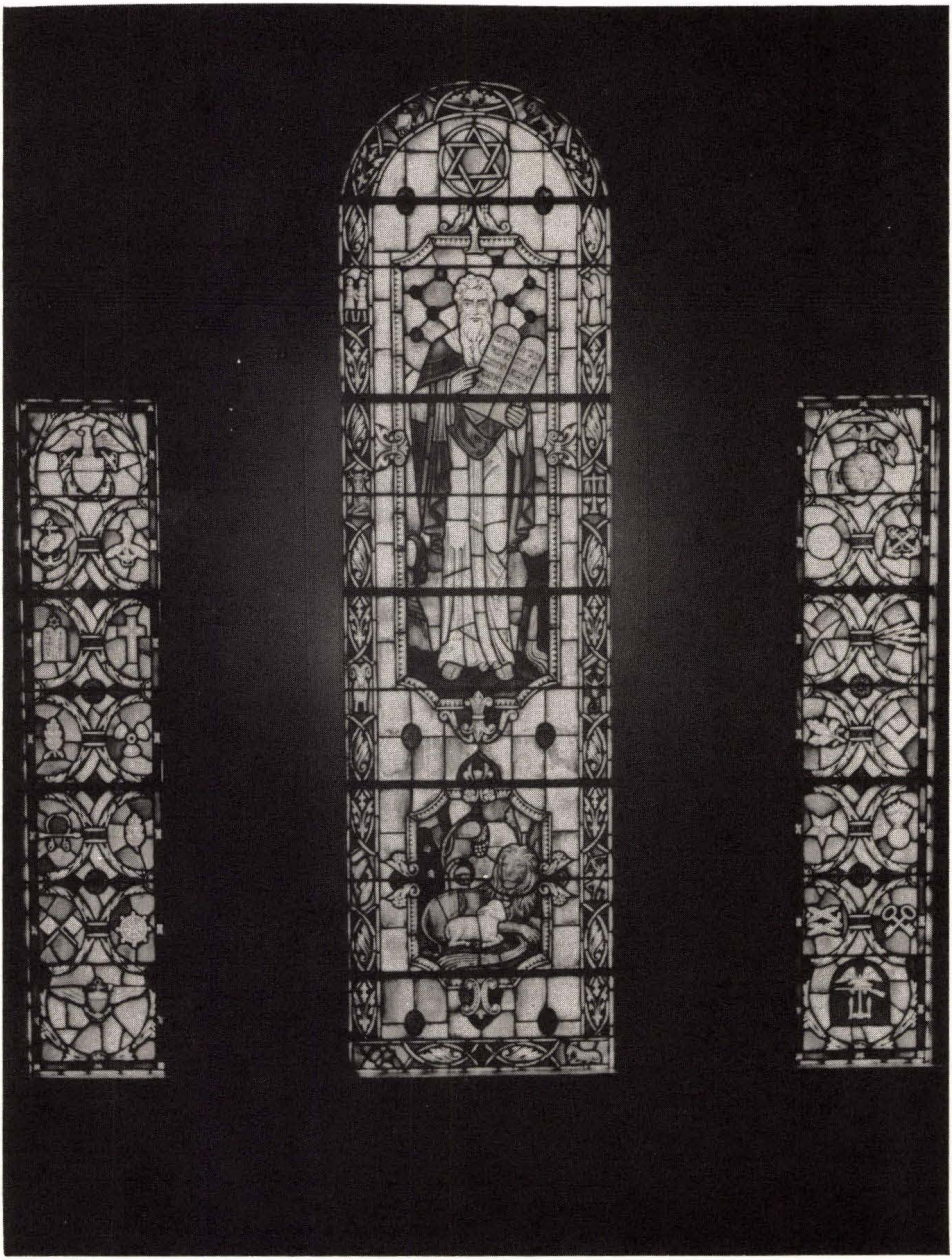
Torah of the U. S. S. Missouri during World War II

The peace treaty with Japan was signed on board the battleship in Tokyo Bay on September 2, 1945, ending the war. The ship was decommissioned in 1954. Presented to the Commodore Levy Chapel by Mr. Max Flax, Bronx, N. Y.



THE STAINED GLASS WINDOWS IN THE REAR WALL

The center window depicts (top) Moses holding the Ten Commandments, and (bottom) one of the images in Isaiah's prophesy of the Messianic era (Isaiah 11) when "*the earth shall be full of the knowledge of the Lord as the waters cover the sea. . . .*" The panels contain various emblems, devices, and ratings of the Navy and Marine Corps.



THE MARINER'S TABLETS

The new symbolism, created for the Commodore Levy Chapel, of the Star of David and Ten Commandments superimposed on a ship's helm, beckons the men of the sea to chart their course in life in accordance with the Moral Law.


VI
VII
VIII
IX
X
I
II
III
IV
V

REMEMBRANCES
of the
Commodore Levy Chapel

Days should speak,
And multitude of years
Should teach wisdom.

—*Job 32:7*

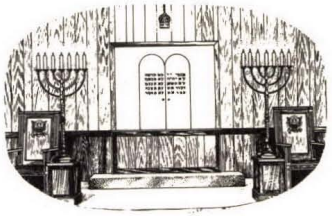


Remember the virtues you lack and the faults you have;
Forget the good you did and the wrong you received.

— *Orhot Tsaddikim*

Let them make for Me a sanctuary
That I may dwell among them.

— *Exodus 25:8*



I rejoiced when they said to me,
"Let us go to the House of the Lord."

— *Psalm 122:1*

O God, our help in ages past,
Our hope in years to come.

— *Chapel Hymn*

Lord, who shall dwell in Thy tabernacle,
Who shall abide in Thy holy mountain?

— *Psalm 15:1*



He who walks uprightly and works righteousness,
And speaks truth in his heart.

— *Psalm 15:2*

We search the world for truth.

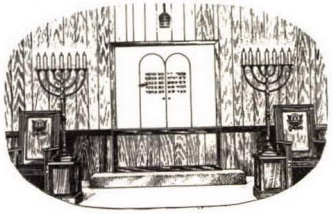
. . . . . .

And weary seekers of the best,
We come back laden from our quest,
To find that all the sages said
Is in the Book our mothers read.

— *John G. Whittier*

I will bring them to My holy mountain
And make them rejoice in My house of prayer.

— *Isaiah 56:7*



Their offerings and their sacrifices
Shall be accepted on My altar,
For My house shall be a house of prayer for all peoples.

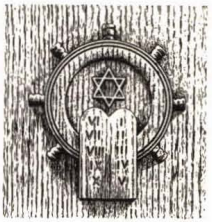
— *Isaiah 56:7*

A man has deprived himself of the best there is in the world who has deprived himself of a knowledge of the Bible. It is very difficult indeed for a man or for a boy who knows the Scriptures, ever to get away from it. It haunts him like an old song. It follows him like the memory of his mother. It forms a part of the warp and woof of his life.

— *Woodrow Wilson*

You shall keep My Sabbaths
And reverence My sanctuary.
I am the Lord.

— *Leviticus 26:2*



May we be satisfied with the goodness of Thy house,
The holy place of Thy Temple.

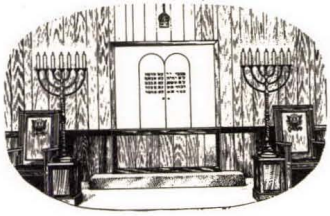
— *Psalm 65:5*

Written in the East, these characters live forever in the West; written in one province, they pervade the world; penned in rude times, they are prized more and more as civilization advances; product of antiquity, they come home to the business and bosoms of men, women and children in modern times.

— *Robert Louis Stevenson*

One thing I have asked of the Lord,
It is that which I will seek, . . .

— *Psalm 27:4*



To dwell in the House of the Lord all the days of my life,
To behold the graciousness of the Lord,
And to visit early in His Temple.

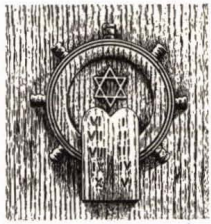
— *Psalm 27:4*

We have abundant reason to rejoice that in this land the light of truth and reason has triumphed over the power of bigotry and superstition, and that every person may here worship God according to the dictates of his own heart.

— *George Washington*

Now, O my God, may Thine eyes be open
And Thine ears hearken
To the prayer that is offered in this place.

— *II Chronicles 6:40*



Revered God, God of Israel,
From Thy holy places
Thou givest strength and power to Thy people.

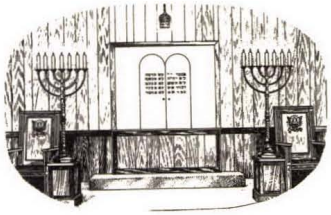
— *Psalm 68:36*

Where is there a chapel or shrine
Wherein you do not catch the echo
Of the son of Amram's voice or Psalms of David praises?
Where is the canvas, marble, or the bronze
Which does not speak the language of the ancients
. . . . . .
And the dreams and visions of their light?

— *Zalman Shneor*

In every place where I cause My name to be remembered
I will come to you and bless you.

— *Exodus 20:21*



Surely goodness and mercy shall follow me
All the days of my life,
And I shall dwell in the House of the Lord
Forever.

— *Psalm 23:6*

THE NAVY HYMN

Eternal Father, strong to save,
Whose arm hath bound the restless wave,
Who biddest the mighty ocean deep
Its own appointed limits keep;
O hear us when we cry to Thee
For those in peril on the sea!

Most Holy Spirit! Who didst brood
Upon the chaos dark and rude,
And bid its angry tumult cease,
And give, for wild confusion, peace;
O hear us when we cry to Thee
For those in peril on the sea!

Lord, guard and guide the men who fly
Through the great spaces in the sky,
Be with them always in the air,
In darkening storms or sunlight fair.
O hear us when we lift our prayer
For those in peril in the air!

Amen.



MUSIC
of the
Commodore Levy Chapel

Sweet hymns and songs will I recite
To sing of Thee, by day and night.
Of Thee, who art my soul's delight.
— *Anim Zemirot*



There is nothing more inspiring to a worshiper than an entire congregation participating joyously and enthusiastically in all of the prayers and songs. In the following pages are some of the more usual hymns sung at our Sabbath eve service.

LIST OF HYMNS AND RESPONSES

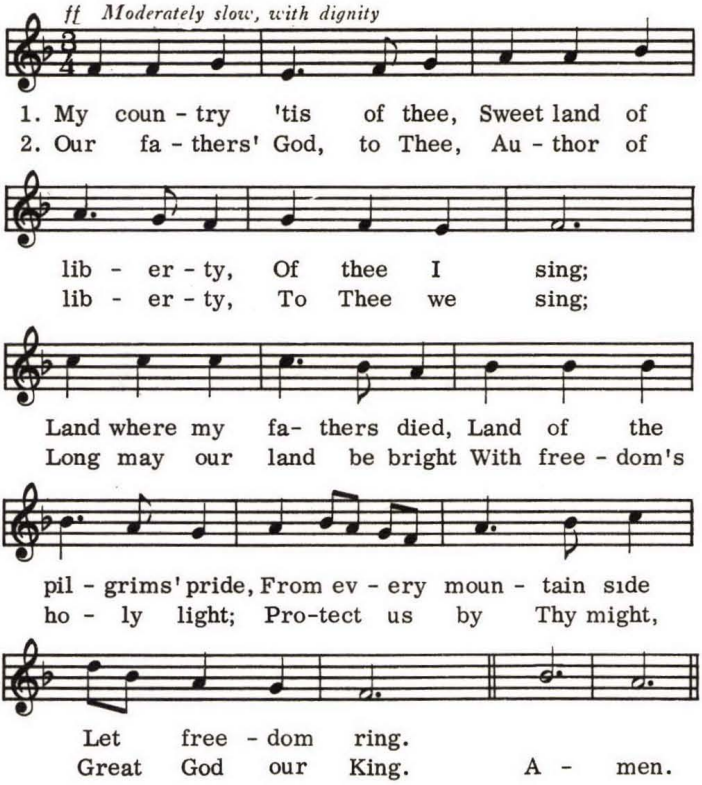
Adon Olom, 16 (7)
Adoration, 14 (170)
Ahavas Olom, 24 (138)
America, 3
Ayn Kaylohaynu, 17 (286)
Ayts Hayeem Hee, 21 (254)
Blessing Over The Wine, 22 (166)
Borehu, 5 (138)
Call To Worship, 5 (138)
Children Of Israel, 9 (148)
Come, My Beloved, 4 (139)
For Out Of Zion, 21 (234)
Heaven And Earth, 11 (162)
How Good It Is To Thank The Lord, 25 (132)
It Is A Tree Of Life, 21 (254)
Kadshaynu, 28 (164)
Kee Mitseeyon, 21 (234)
Kiddush For Sabbath, 22 (166)
Leho Dodee, 4 (130)
Lehu Neraneno, 26 (126)
Living God, 18 (10)
Lord Of The World, 16 (6)
Magnified and Sanctified, 30 (148)
May The Words, 10 (161)
Mee Homoho, 7 (146)
Mogayn Ovos, 12 (162)
Navy Hymn, 31
O Come, Let Us Sing, 26 (126)
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Peace Be With You, 20 (176)
Shema, 6 (140)
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Silent Devotion, 10 (161)
Sholom Alayhem, 20 (176)
There Is None Like God, 17 (286)
Vaihulu, 11 (162)
Watchword Of Our Faith, 6 (140)
Who Is Like Unto Thee, 7 (146)
With Everlasting Love, 24 (138)
Yigdal, 18 (10)
Yisgadal, 30 (148)

Note: Page numbers in parentheses are where the texts occur in the Prayer Book for Jewish Personnel in the Armed Forces of the United States, copyright 1958 by the Commission On Jewish Chaplaincy of the National Jewish Welfare Board, which is the official Prayer Book for Jewish Services in the Armed Forces.

Grateful acknowledgement is made to The United Synagogue of America for permission to use Ahavas Olom (H. Coopersmith) and Mogayn Ovos (I. and S. E. Goldfarb) which appear in **The Songs We Sing,** and to the Central Conference of American Rabbis for permission to use Mee Homoho (A. W. Binder) and Veshomeru (W. Kaelter, second stanza by M. H. Stern) from the **Union Songster.** The others to the best of our knowledge are traditional melodies.

PRONUNCIATION KEY

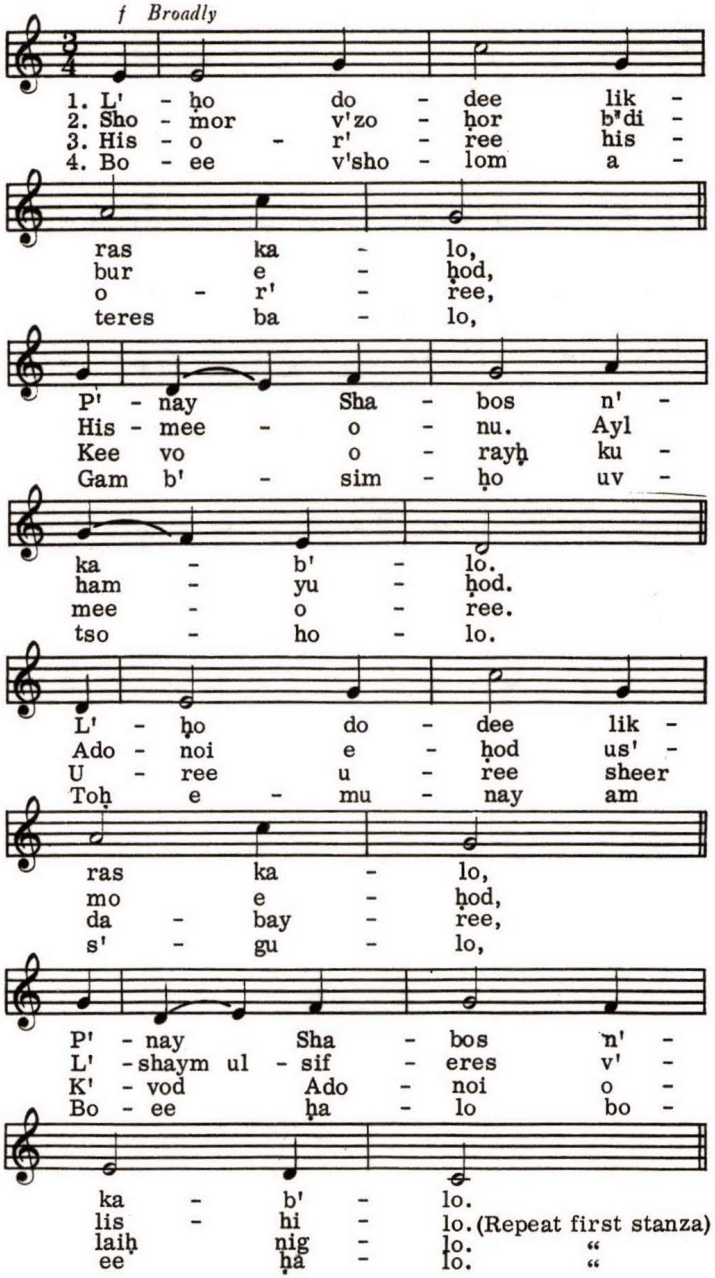
a (as in f**a**r); **e** (as in m**e**n); **i** (as in h**i**m); **o** (as in f**o**r or h**o**ld); **u** (as in R**u**th); **ḥ** (as in **Ḥ**anukkah); **ay** (as in m**ay**); **ai** (as in k**ai**nd).



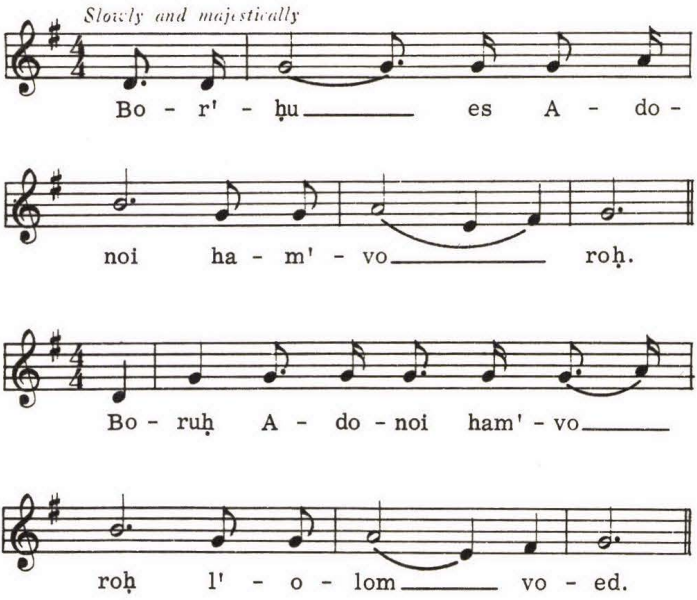


Freedom's wondrous story

LEḤO DODEE—COME, MY BELOVED—לְכָה דוֹדִי
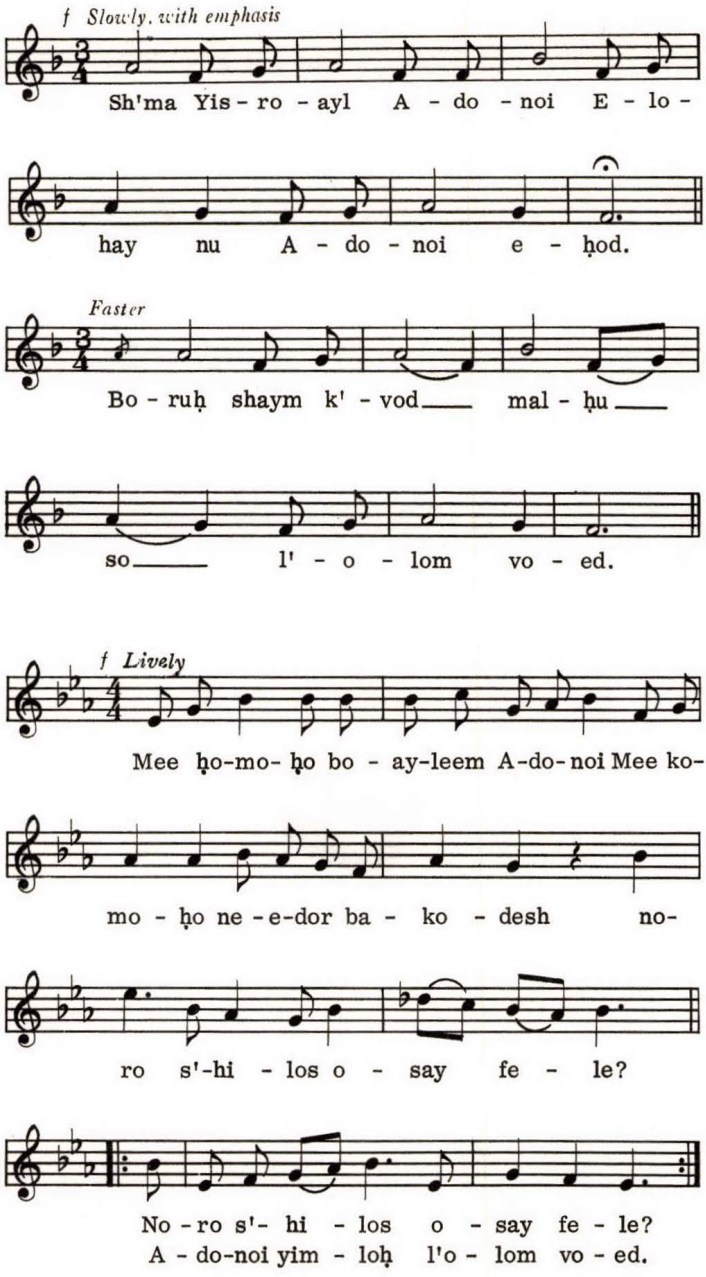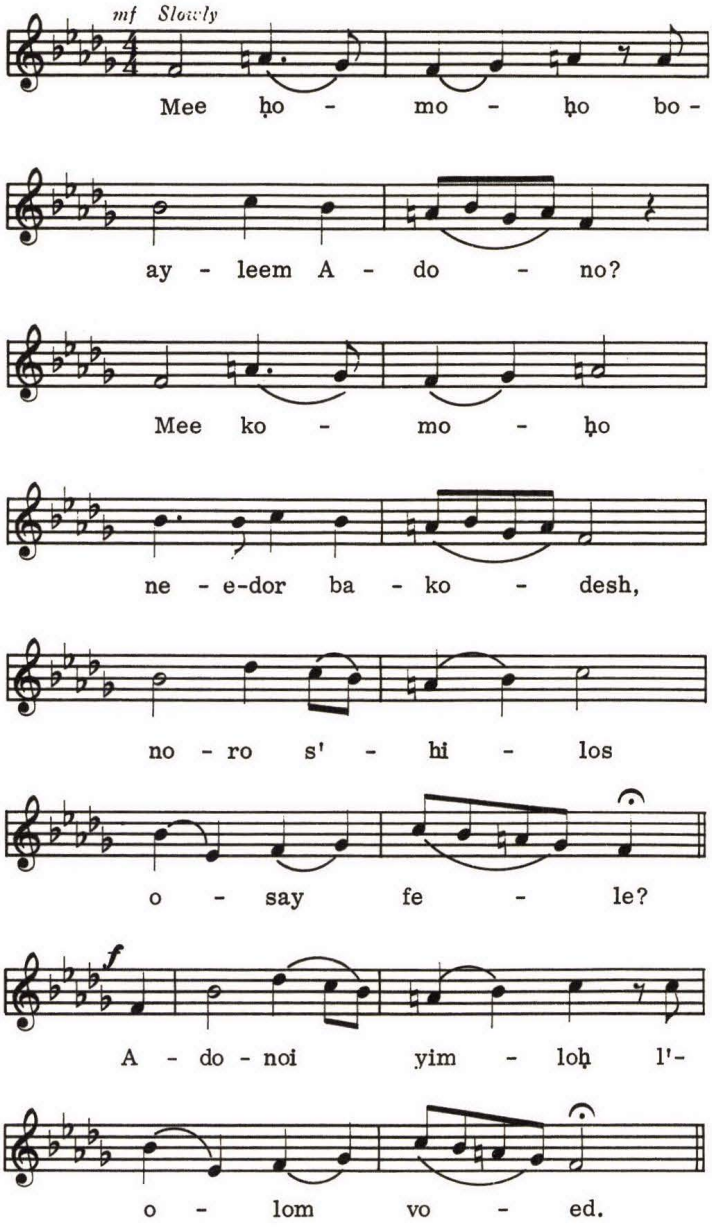


BOREḤU—THE CALL TO WORSHIP—בָּרְכוּ
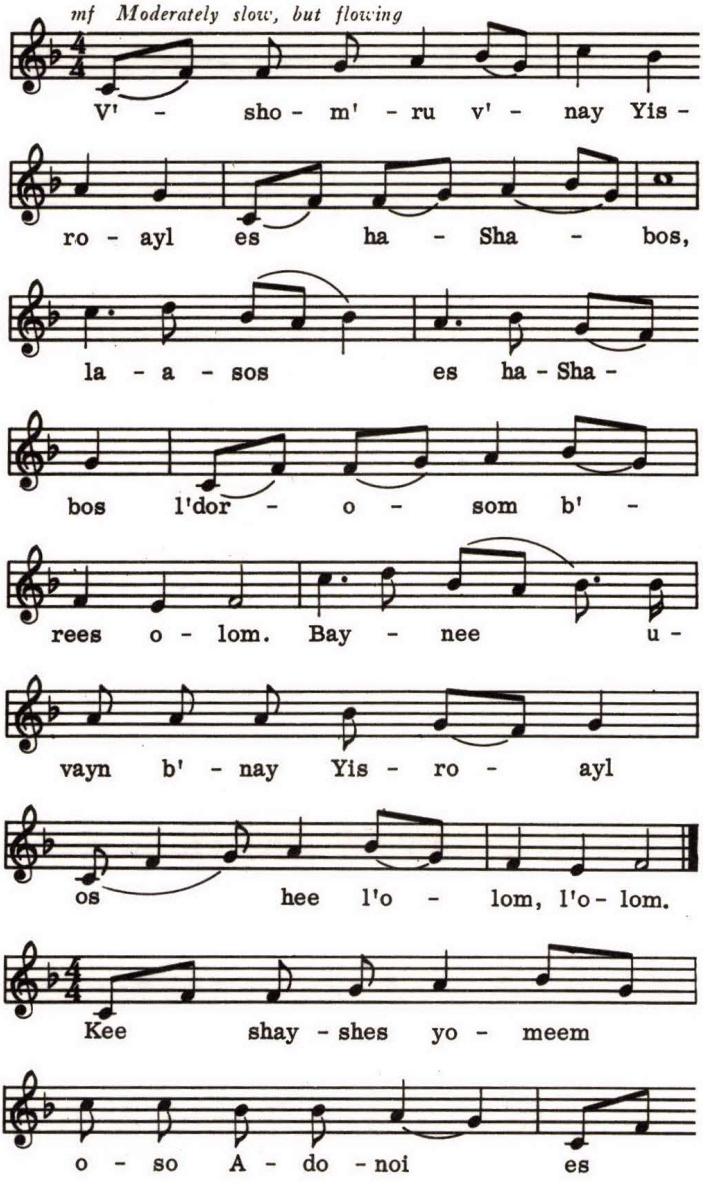




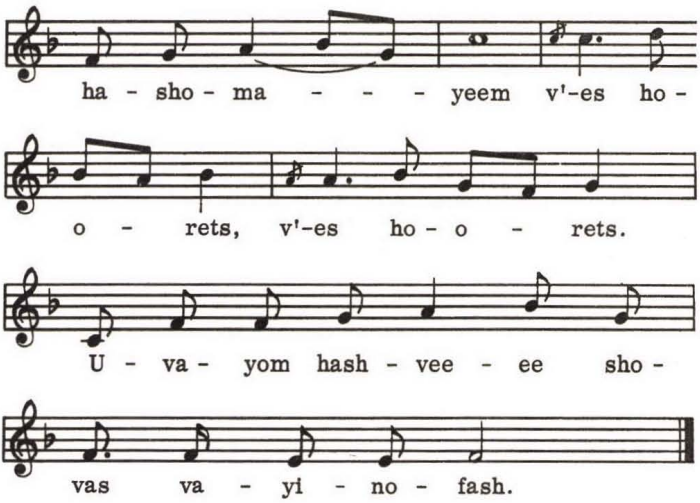
Seek ye the Lord


f Slowly, with emphasis
Sh'ma Yis - ro - ayl A - do - noi E - lo -
hay nu A - do - noi e - ḥod.
Faster
Bo - ruḥ shaym k' - vod mal - ḥu
so l' - o - lom vo - ed.
f Lively
Mee ḥo-mo- ḥo bo - ay-leem A-do-noi Mee ko-
mo - ḥo ne - e-dor ba - ko - desh no-
ro s'-hi - los o - say fe - le?
No - ro s'- hi - los o - say fe - le?
A - do-noi yim - loḥ l'o - lom vo - ed.


mf Slowly
Mee ḥo - mo - ḥo bo -
ay - leem A - do - no?
Mee ko - mo - ḥo
ne - e-dor ba - ko - desh,
no - ro s' - hi - los
o - say fe - le?
f
A - do - noi yim - loḥ l'-
o - lom vo - ed.

VESHOMERU—THE CHILDREN OF ISRAEL—וְשָׁמְרוּ

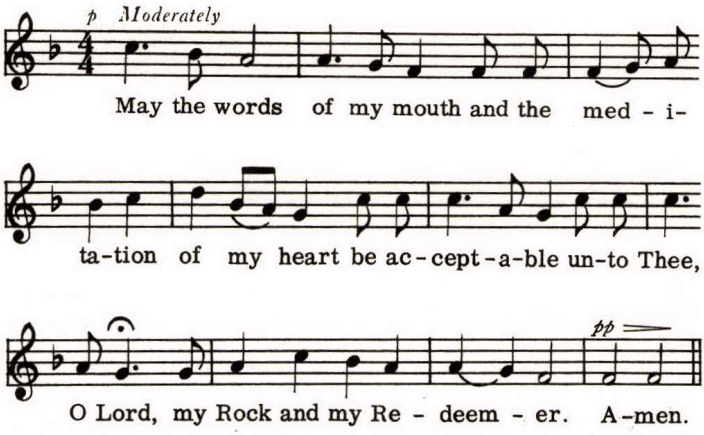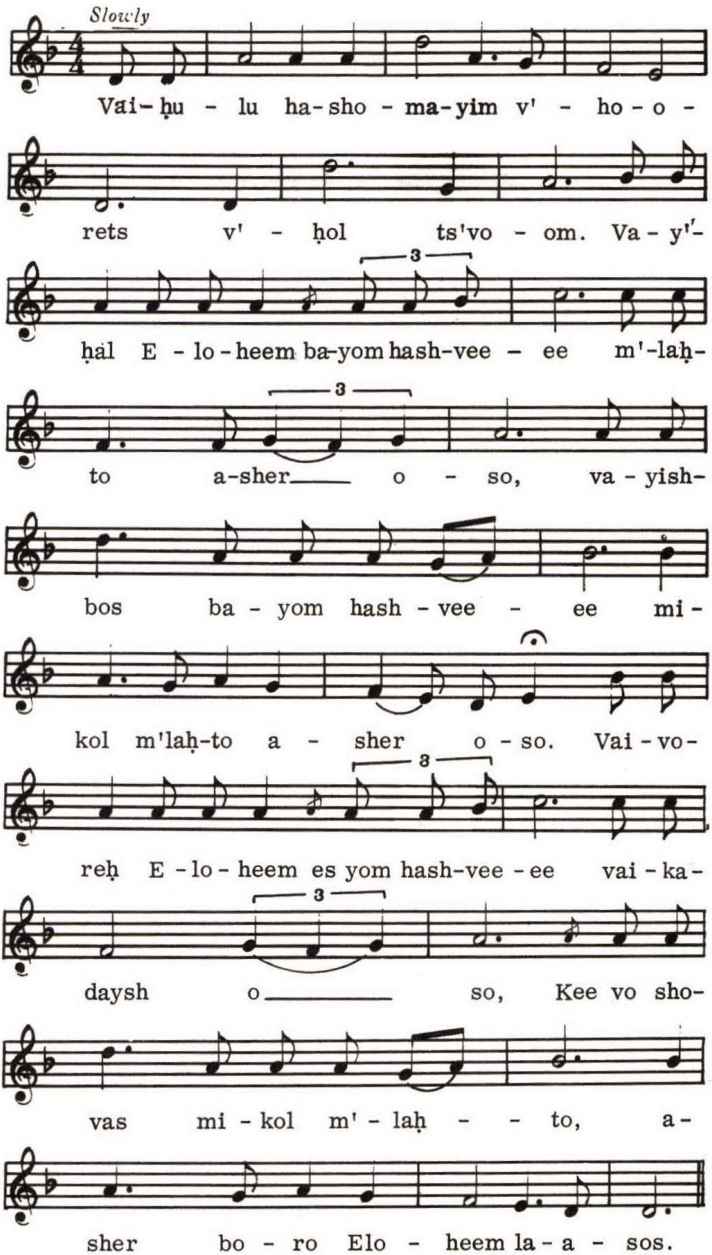






All the ends of the earth

MAY THE WORDS—SILENT DEVOTION—יִהְיוּ לְרָצוֹן
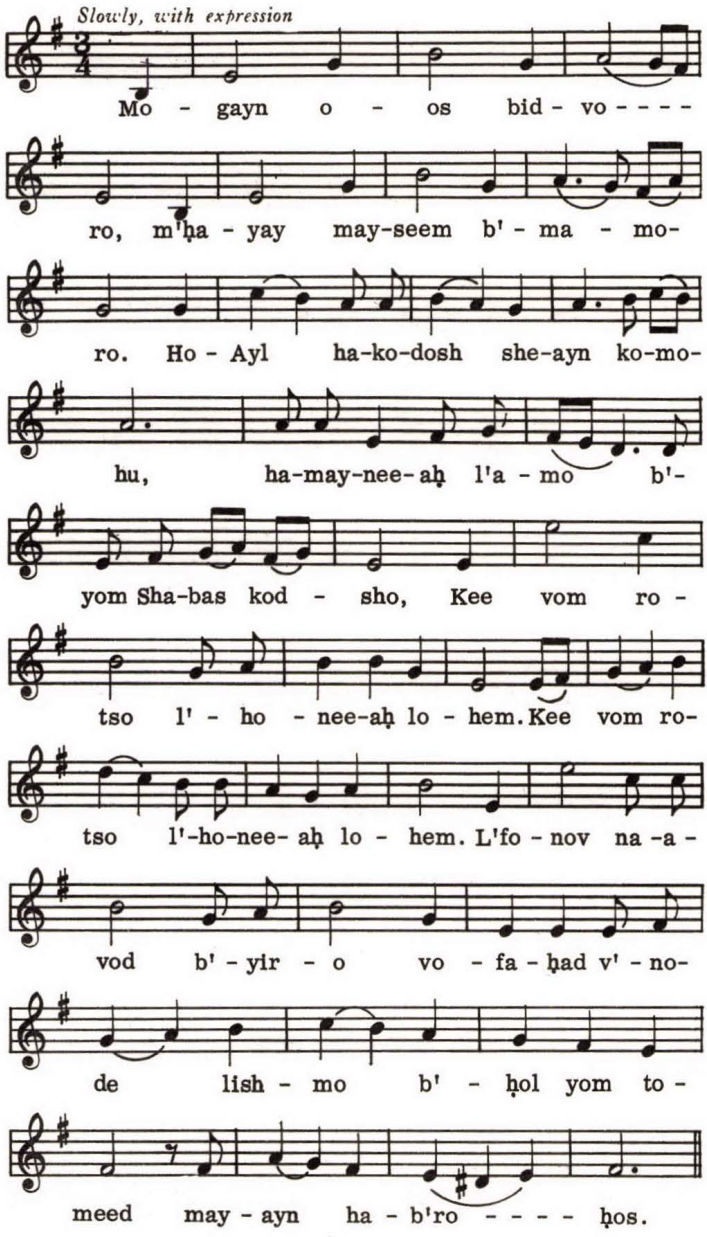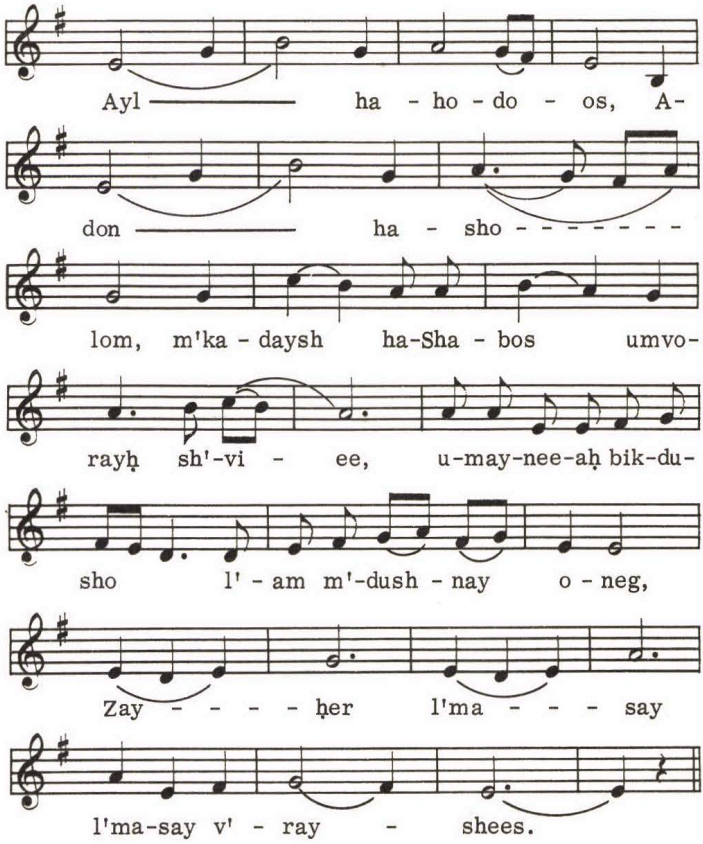




The Lord will bless His people with peace


Slowly
Vai-ḥu - lu ha-sho - ma-yim v' - ho-o -
rets v' - ḥol ts'vo - om. Va - y'-
ḥal E - lo-heem ba-yom hash-vee - ee m'-laḥ-
to a-sher o - so, va - yish-
bos ba - yom hash - vee - ee mi-
kol m'laḥ-to a - sher o - so. Vai - vo-
reḥ E - lo - heem es yom hash-vee - ee vai - ka-
daysh o so, Kee vo sho-
vas mi - kol m' - laḥ - - to, a-
sher bo - ro Elo - heem la - a - sos.

MOGAYN OVOS—SHIELD OF OUR FATHERS—מָגֵן אָבוֹת




Ayl ha - ho - do - os, A-
don ha - sho - - - - - - -
lom, m'ka - daysh ha-Sha - bos umvo-
rayḥ sh'-vi - ee, u-may-nee-aḥ bik-du-
sho l' - am m'-dush - nay o - neg,
Zay - - - - ḥer l'ma - - - say
l'ma-say v' - ray - shees.

OLAYNU—THE ADORATION—עָלֵינוּ

Moderately

O - lay - nu l' - sha-bay - aḥ la - a -

don ha-kol, lo - says g' - du - lo l' - yo -

tsayr b'ray-shees, she - lo o - so - nu k' - go -

yay ho - a - ro-tsos, v' - lo so - mo - nu

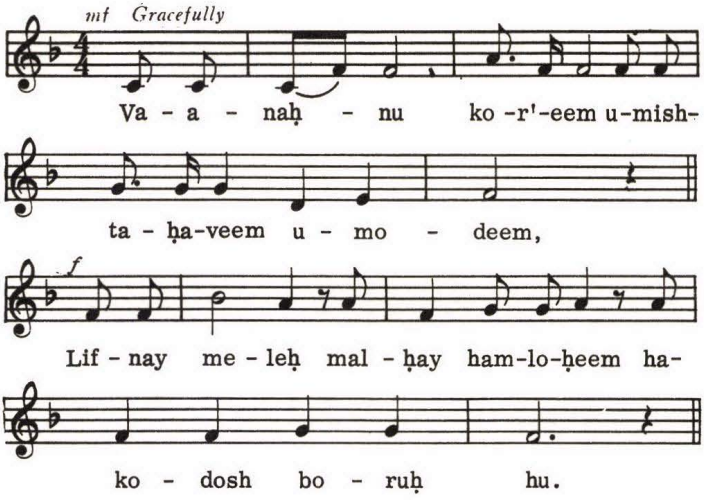
k'mish p'ḥos ho-a-do-mo; she-lo som ḥelkaynu ko -

hem, v' - go - ro-lay-nu k' - ḥol ha - mo-nom.
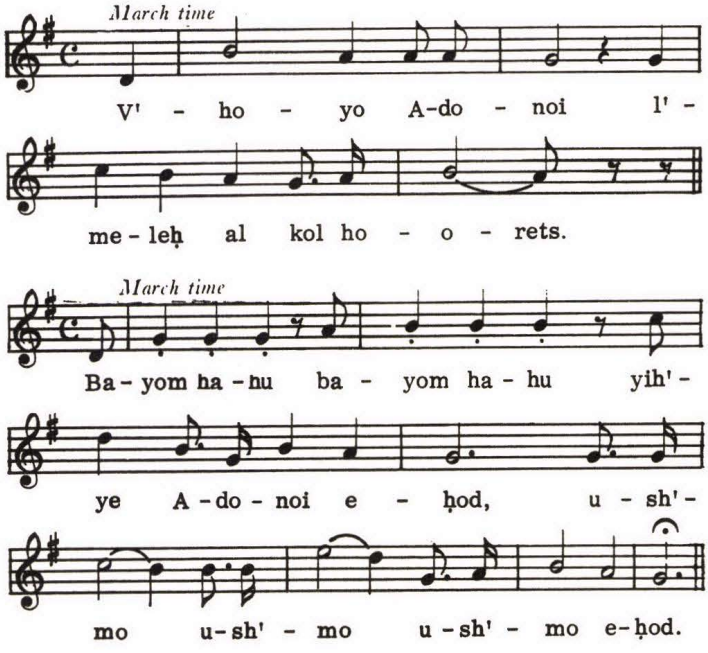


One in spirit and one in fellowship

וַאֲנַחְנוּ

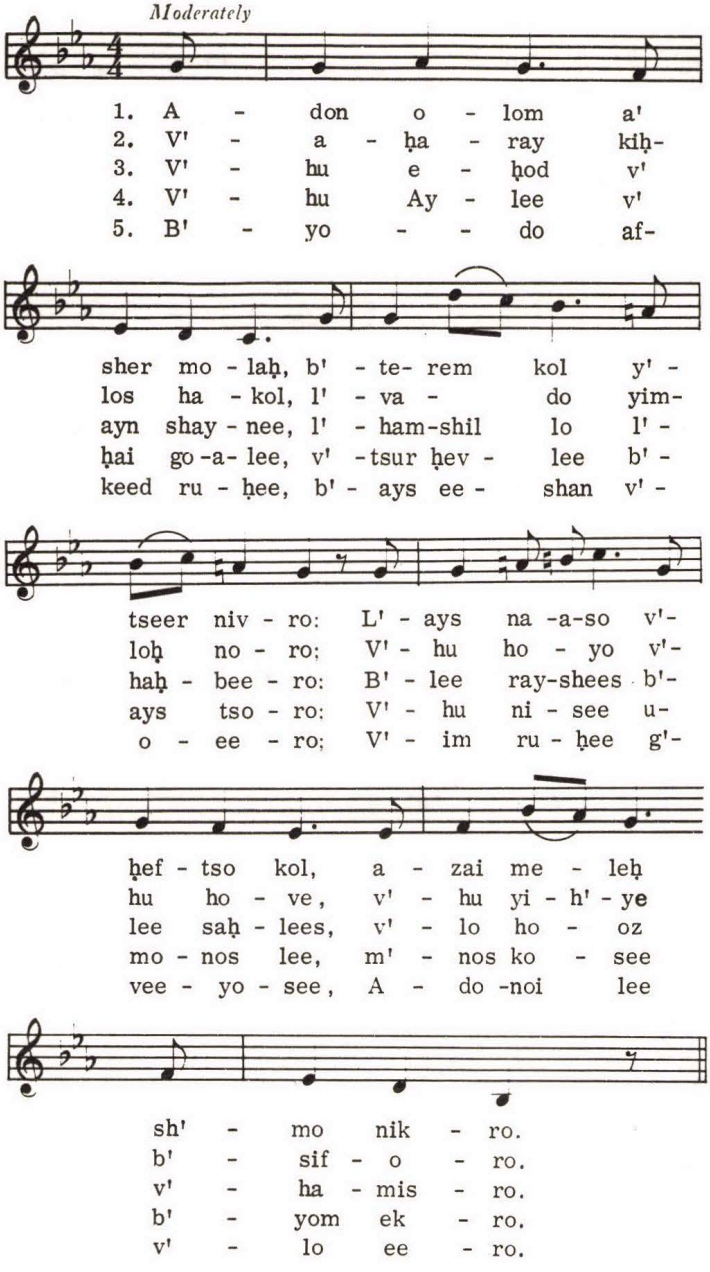

mf Gracefully
Va - a - naḥ - nu ko -r'-eem u-mish-
ta - ḥa-veem u - mo - deem,
f
Lif - nay me - leḥ mal - ḥay ham-lo-ḥeem ha-
ko - dosh bo - ruḥ hu.

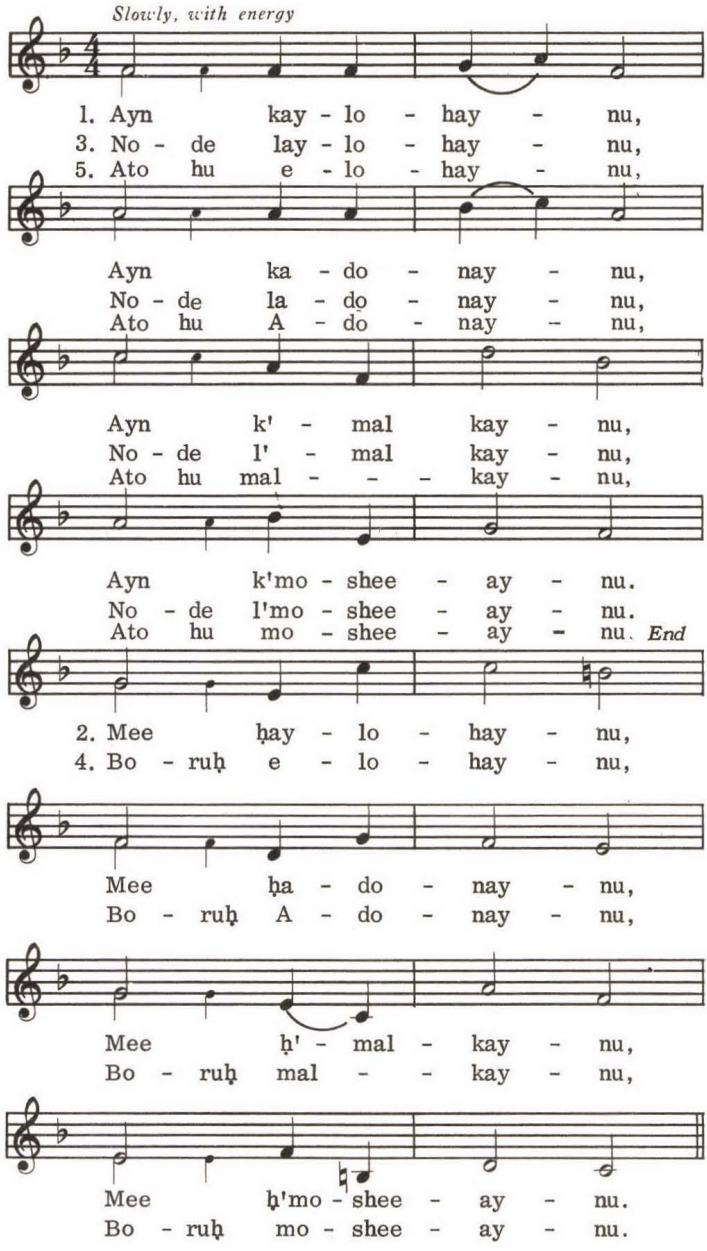
וְהָיָה


March time
V' - ho - yo A-do - noi l' -
me - leḥ al kol ho - o - rets.
March time
Ba - yom ha - hu ba - yom ha - hu yih' -
ye A - do - noi e - ḥod, u - sh' -
mo u-sh' - mo u - sh' - mo e-ḥod.

ADON OLOM—LORD OF THE WORLD—אֲדוֹן עוֹלָם

Moderately
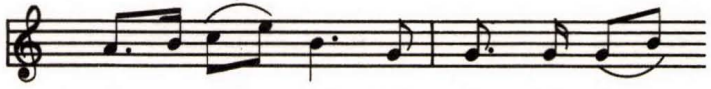



Slowly, with energy
1. Ayn kay - lo - hay - nu,
3. No - de lay - lo - hay - nu,
5. Ato hu e - lo - hay - nu,
Ayn ka - do - nay - nu,
No - de la - do - nay - nu,
Ato hu A - do - nay - nu,
Ayn k' - mal kay - nu,
No - de l' - mal kay - nu,
Ato hu mal - - - kay - nu,
Ayn k'mo - shee - ay - nu.
No - de l'mo - shee - ay - nu.
Ato hu mo - shee - ay - nu.
End
2. Mee ḥay - lo - hay - nu,
4. Bo - ruḥ e - lo - hay - nu,
Mee ḥa - do - nay - nu,
Bo - ruḥ A - do - nay - nu,
Mee ḥ' - mal - kay - nu,
Bo - ruḥ mal - - kay - nu,
Mee ḥ'mo - shee - ay - nu.
Bo - ruḥ mo - shee - ay - nu.

YIGDAL—THE LIVING GOD—יִגְדַּל



1. Yig - dal E - lo - heem ḥai, v'-
2. Ayn lo d'-mus ha - guf, v'-
3. Hi - no A-don o -lom, l'-
4. Lo kom b' -yis - ro - ayl, k'-
5. Lo ya - ḥa - leef ho - ayl, v'-
6. Go - mayl l'eesh ḥe - sed k'-
7. May - seem y' - ḥa - ye Ayl, b'-



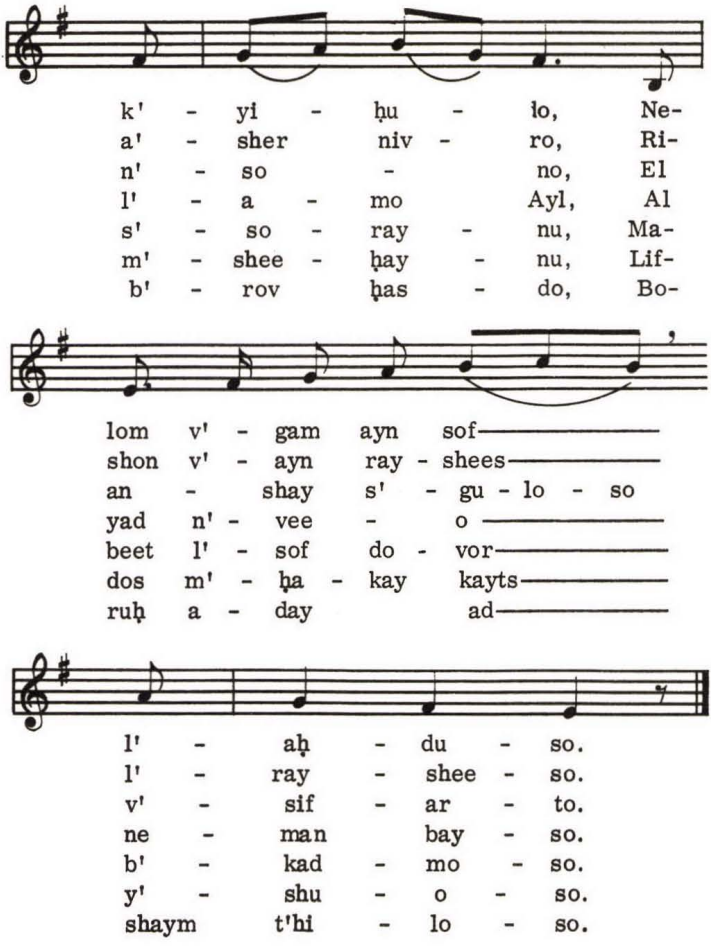
yish - ta - baḥ, Nim - tso v' -ayn
ay - no guf, Lo na - a - roḥ ay-
ḥol no - tsor, Yo - re g' - du-lo-
mo - she od, No - vee u - ma -
lo yomeer do - so, L' - o - lo -
mif - o - lo, No - sayn l' - ro-sho
rov ḥas - do, Bo - ruḥ a' - day
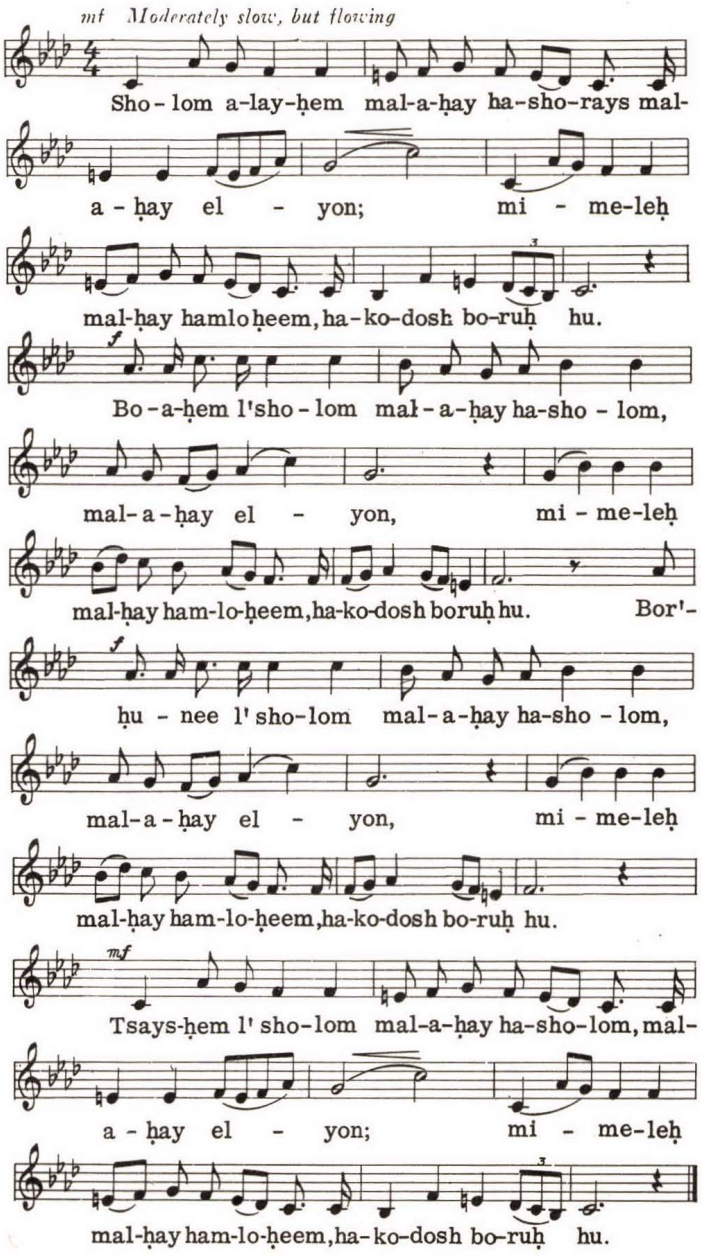


ays el m'-tsee - u - so;
lov k' - du - sho - so;
so u - mal - ḥu - so;
beet es t'- mu - no - so;
meem l'zu - lo - so;
ra k'rish - o - so;
ad shaym t' - hi - lo -so;



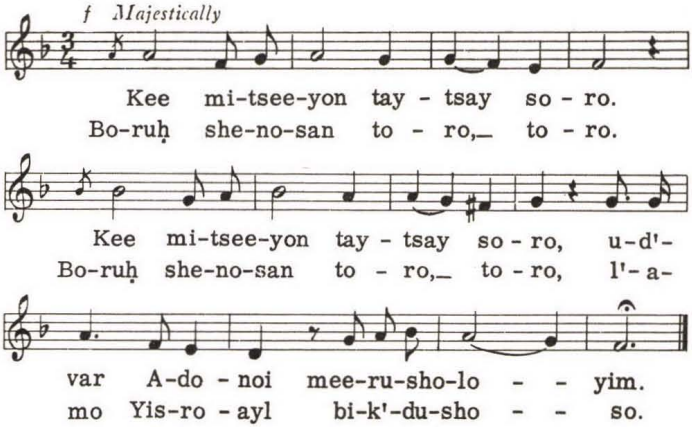
E - ḥod v' - ayn yo - ḥeed
Kad - mon l' - ḥol do - vor
She - fa n' - vu - o - so
To - ras e - mes no - san
Tso - fe v' - yo - day - a
Yish - laḥ l' - kayts yo - meen
May - seem y' - ḥa - ye Ayl


k' - yi - ḥu - lo, Ne-
a' - sher niv - ro, Ri-
n' - so - no, El
l' - a - mo Ayl, Al
s' - so - ray - nu, Ma-
m' - shee - ḥay - nu, Lif-
b' - rov ḥas - do, Bo-
lom v' - gam ayn sof
shon v' - ayn ray - shees
an - shay s' - gu - lo - so
yad n' - vee - o
beet l' - sof do - vor
dos m' - ḥa - kay kayts
ruḥ a - day ad
l' - aḥ - du - so.
l' - ray - shee - so.
v' - sif - ar - to.
ne - man bay - so.
b' - kad - mo - so.
y' - shu - o - so.
shaym t'hi - lo - so.

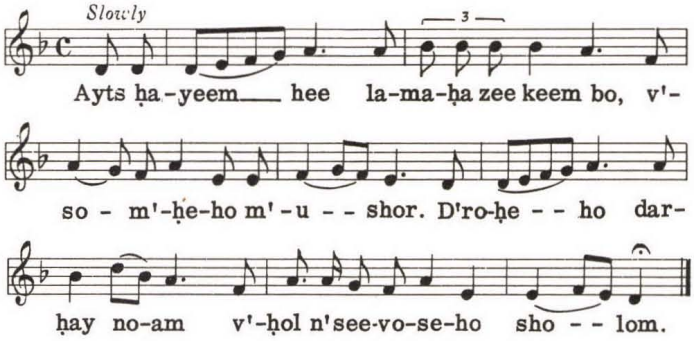
SHOLOM ALAYḤEM—PEACE BE WITH YOU—שָׁלוֹם עֲלֵיכֶם
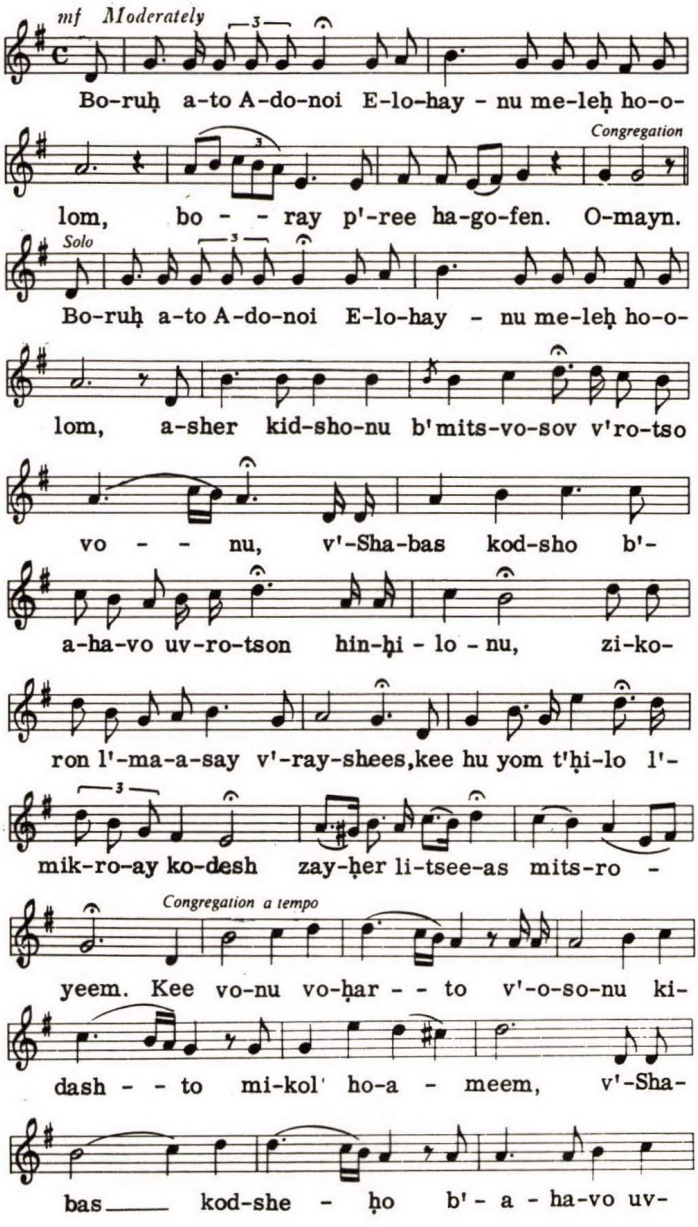


KEE MITSEEYON—FOR OUT OF ZION—כִּי מִצִּיּוֹן
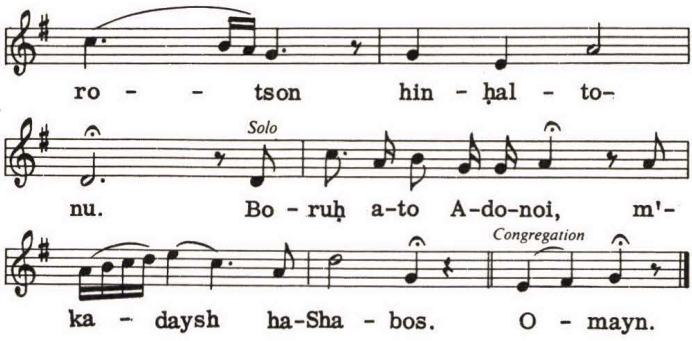


AYTS ḤAYEEM HEE—IT IS A TREE OF LIFE—עֵץ חַיִּים הִיא





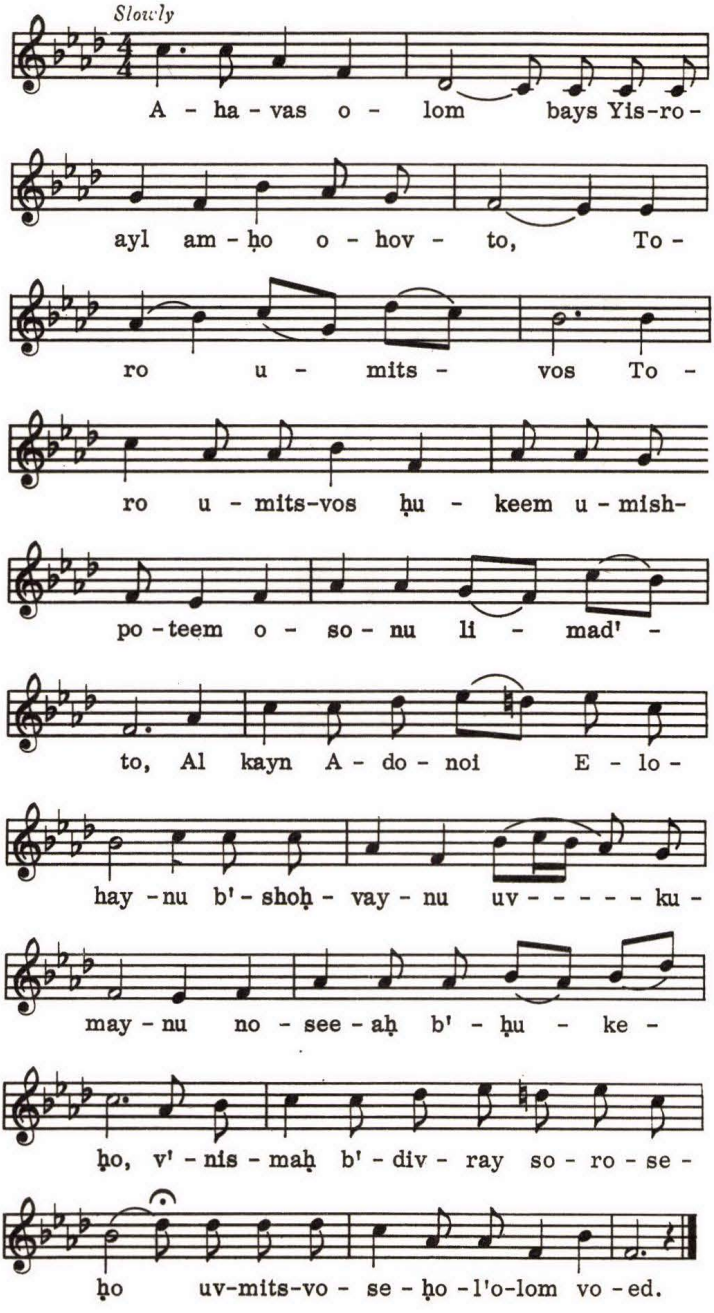

mf Moderately
Bo-ruḥ a-to A-do-noi E-lo-hay - nu me-leḥ ho-o-
Congregation
lom, bo - - ray p'-ree ha-go-fen. O-mayn.
Solo
Bo-ruḥ a-to A-do-noi E-lo-hay - nu me-leḥ ho-o-
lom, a-sher kid-sho-nu b'mits-vo-sov v'ro-tso
vo - - nu, v'-Sha-bas kod-sho b'-
a-ha-vo uv-ro-tson hin-ḥi - lo - nu, zi-ko-
ron l'-ma-a-say v'-ray-shees,kee hu yom t'ḥi-lo l'-
mik-ro-ay ko-desh zay-ḥer li-tsee-as mits-ro -
Congregation a tempo
yeem. Kee vo-nu vo-ḥar - - to v'-o-so-nu ki-
dash - - to mi-kol' ho-a - meem, v'-Sha-
bas kod-she - ḥo b'- a - ha-vo uv-





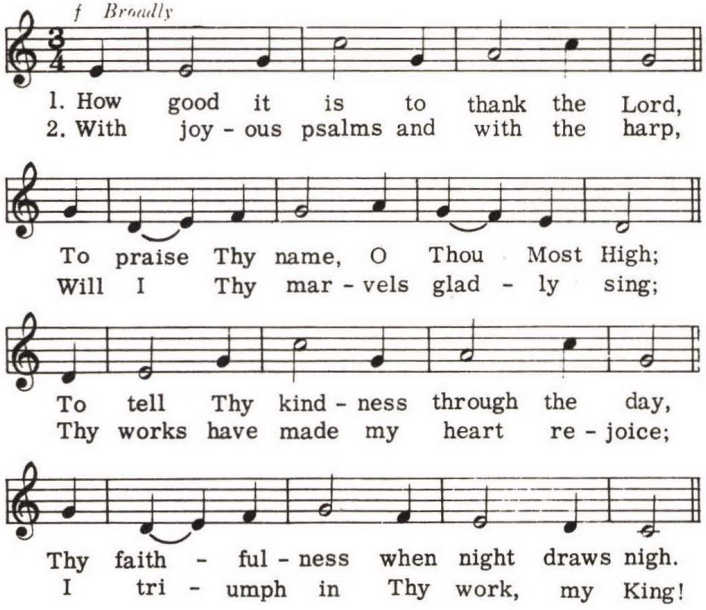
Be glad in the Lord

AHAVAS OLOM—WITH EVERLASTING LOVE—אַהֲבַת עוֹלָם



HOW GOOD IT IS TO THANK THE LORD

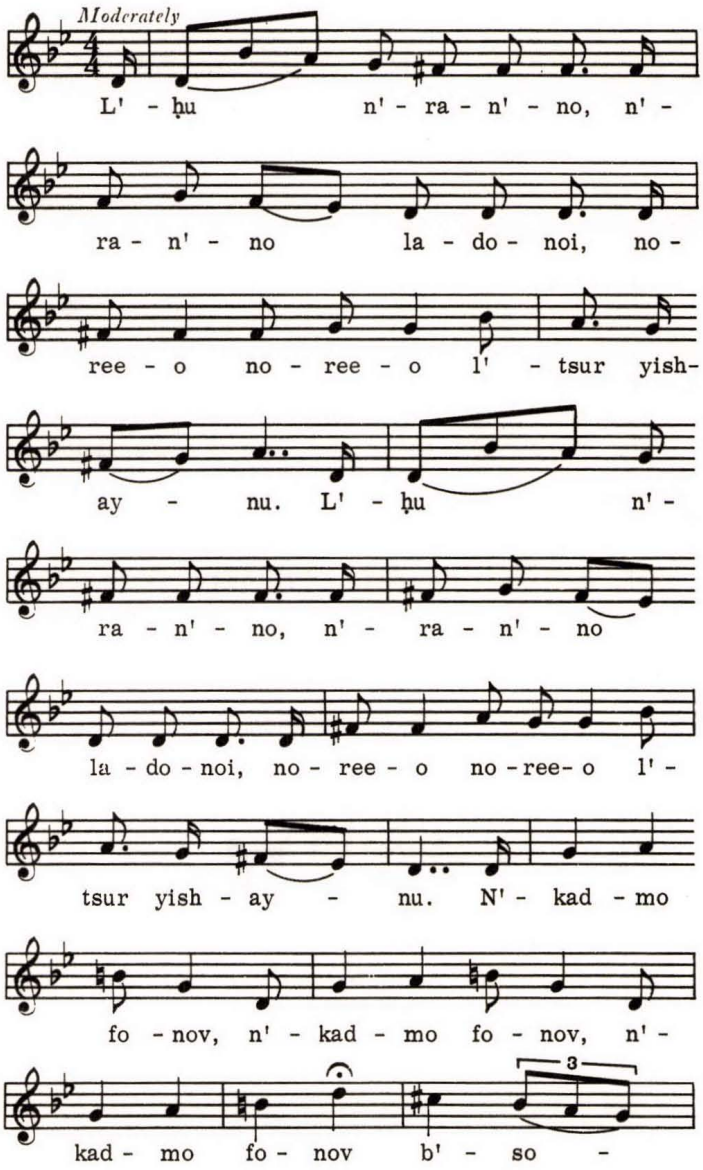
מזמור שיר ליום השבת

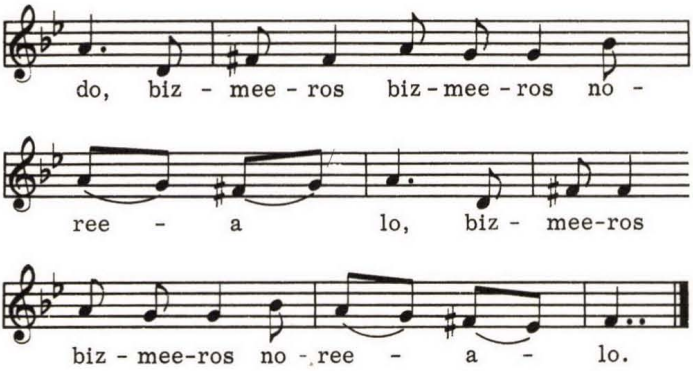




הללו
Sing praises

LEḤU NERANENO—O COME, LET US SING—לְכוּ נְרַנְּנָה
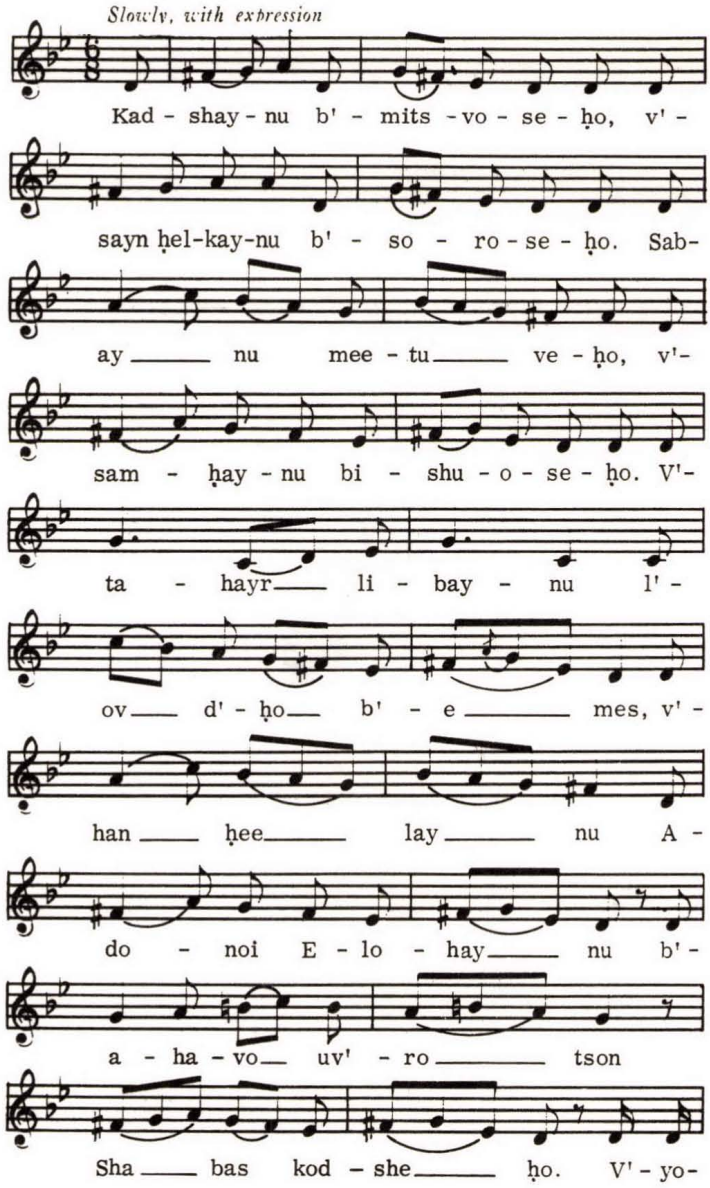




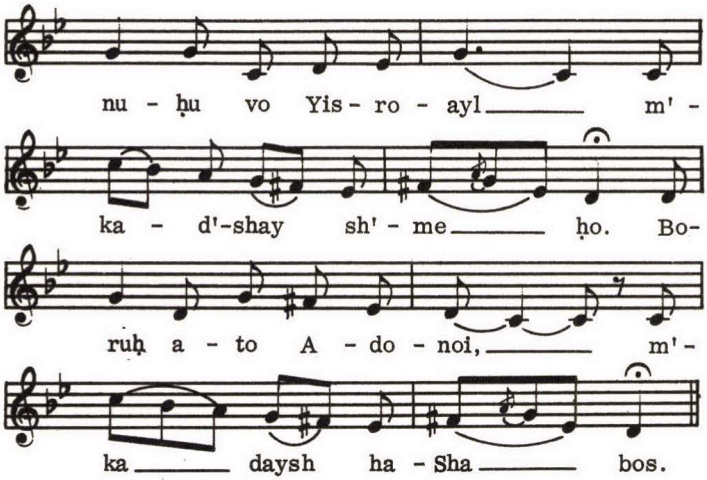


With an instrument of ten strings

Pronunciation Key: **a** (as in far); **e** (as in men); **i** (as in him); **o** (as in for or hold); **u** (as in Ruth); **ḥ** (as in Ḥanukkah); **ay** (as in may); **ai** (as in kind).

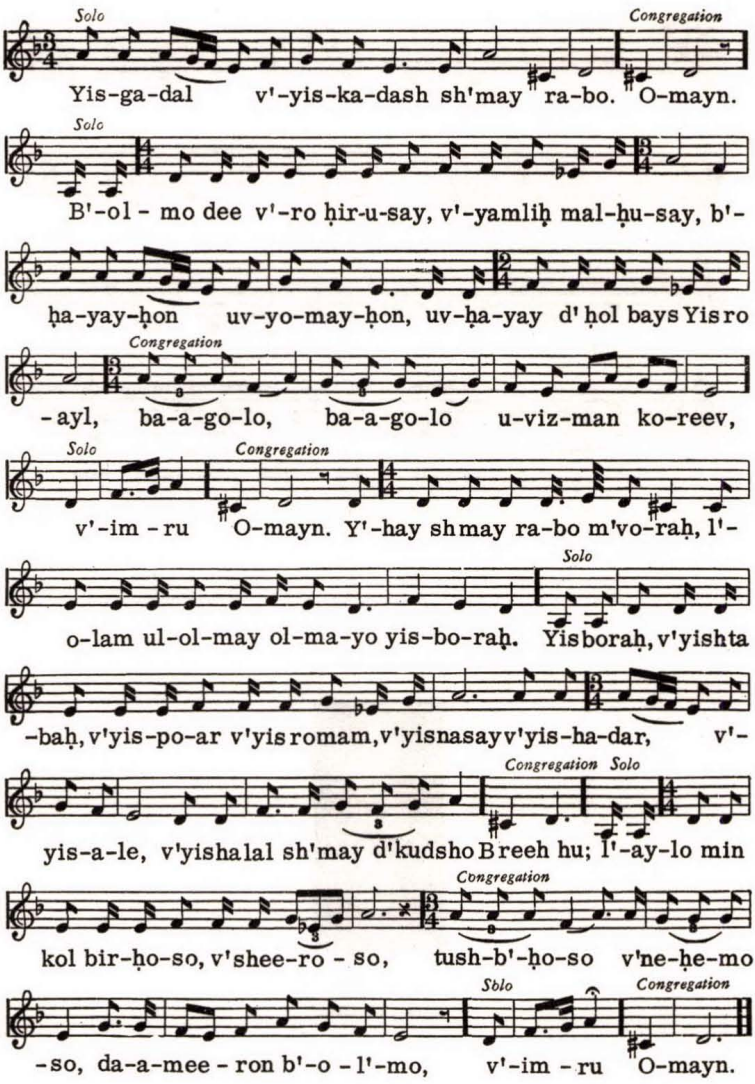
KADSHAYNU—OUR JOYOUS HERITAGE—קַדְּשֵׁנוּ

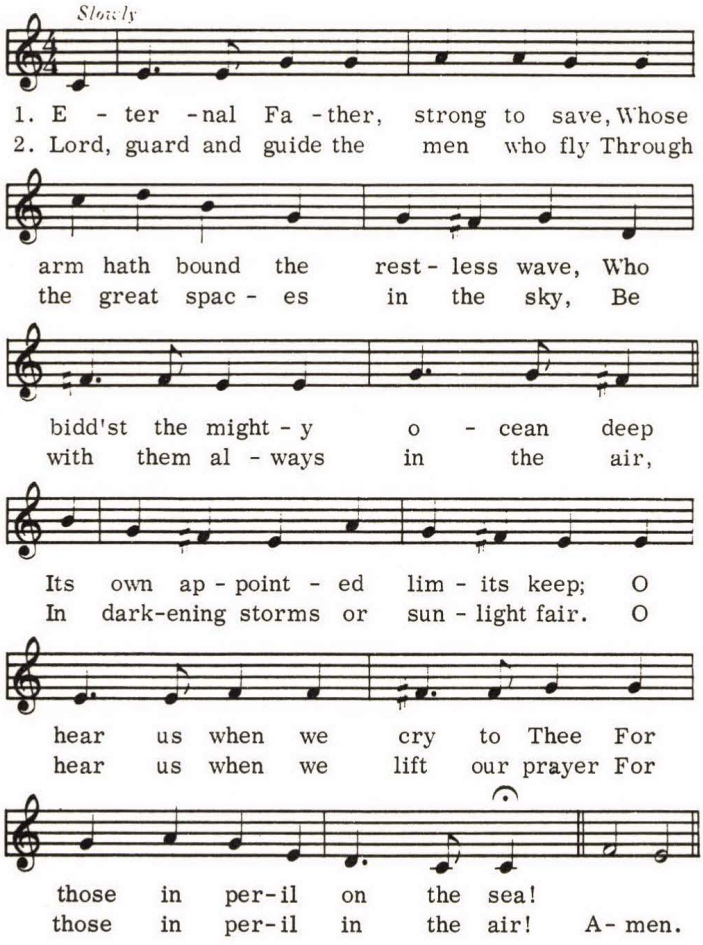






שמע ישראל
Hear, O Israel


Solo
Congregation
Yis-ga-dal v'-yis-ka-dash sh'may ra-bo. O-mayn.
Solo
B'-ol - mo dee v'-ro ḥir-u-say, v'-yamliḥ mal-ḥu-say, b'-
ḥa-yay-ḥon uv-yo-may-ḥon, uv-ḥa-yay d'ḥol bays Yis ro
Congregation
-ayl, ba-a-go-lo, ba-a-go-lo u-viz-man ko-reev,
Solo
Congregation
v'-im - ru O-mayn. Y'-hay sh may ra-bo m'vo-raḥ, l'-
Solo
o-lam ul-ol-may ol-ma-yo yis-bo-raḥ. Yis boraḥ, v'yishta
-baḥ, v'yis-po-ar v'yis romam, v'yis nasay v'yis-ha-dar, v'-
Congregation Solo
yis-a-le, v'yisha lal sh'may d'kudsho B reeh hu; l'-ay-lo min
Congregation
kol bir-ḥo-so, v'shee-ro - so, tush-b'-ḥo-so v'ne-ḥe-mo
Solo
Congregation
-so, da-a-mee - ron b'-o - l'-mo, v'-im - ru O-mayn.


Slowly
1. E - ter - nal Fa - ther, strong to save, Whose
2. Lord, guard and guide the men who fly Through
arm hath bound the rest - less wave, Who
the great spac - es in the sky, Be
bidd'st the might - y o - cean deep
with them al - ways in the air,
Its own ap - point - ed lim - its keep; O
In dark-ening storms or sun - light fair. O
hear us when we cry to Thee For
hear us when we lift our prayer For
those in per-il on the sea!
those in per-il in the air! A- men.

ACKNOWLEDGEMENTS

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במעט הברכות
לגנה טובה
ומתוקה תבוא
שמעון סוכר