

Tehillim

הללו-קוה: Hallelujah.

הללו-קל בקדשו;

Praise God in His sanctuary;

הללוהו, ברקיע עזו.

praise Him in the firmament of His power.

הללוהו בגבורתו;

Praise Him for His mighty acts;

הללוהו, כרב גדלו.

praise Him according to His abundant greatness.

Aneinu: Bringing Women Together In Prayer

By: Mati Jacobovits

Women, together with all of Klal Yisroel, have been reaching for Sefer Tehillim since Dovid HaMelech bequeathed this treasure to us close to three thousand years ago.

The beauty of Tehillim is that it offers us a suitable prayer for every occasion in our daily lives. Within the 150 Psalms one finds a kaleidoscope of human emotions – joy, fear, sorrow, pain, anguish, despair, hope, confidence, exhilaration, frustration, yearning, awe, serenity and anxiety. The same book that is the source of the Hallel prayer recited on the joyous festivals also contains moving prayers for times of sorrow and grief. Tehillim thus demonstrates our all-encompassing relationship with Hashem and how involved He is in every aspect of our lives.

On the following pages you will read how Tehillim has created a unity amongst Jewish women worldwide.





הללוהו, בתקע שופר;
Praise Him with the blast of the horn;
הללוהו, בגבל וכנור.
praise Him with the psaltery and harp.

הללוהו, בתוך ומחול;
Praise Him with the timbrel and dance;
הללוהו, מניים ועגב.
praise Him with stringed instruments and the pipe.



CHICAGO, IL

The Morse Street Shabbos Tehilim group was formed because there was a very sick baby born on the block. Over a period of time, the doctors repeatedly predicted a dire outcome for the child, but through what we believe was our tefillos, he survived and thrived with minimal problems. It was miraculous and brought the group closer together.

SPRING VALLEY, NY

At the Yeshiva of Spring Valley one of the teachers from the secular studies department became ill. The entire staff, including the unaffiliated teachers who could not read Hebrew, came together to recite Tehilim. The teachers poured out their hearts to Hashem in the universal language of compassion.

HOUSTON, TX

A Tehilim group that was started for a 16 year old who was comatose following a car accident stopped convening after the girl recuperated. The young girl herself helped to revitalize the group and spoke at the initial meeting of the newly rejuvenated group, thanking Hashem for continually showering His miracles upon us daily.

LOUISVILLE, KY

Our new Aneinu Tehillim group inaugurated ourselves on an auspicious day, the yorzeit of Rochel Imenu 5770. We are now the one and only group of participants in the beautiful and

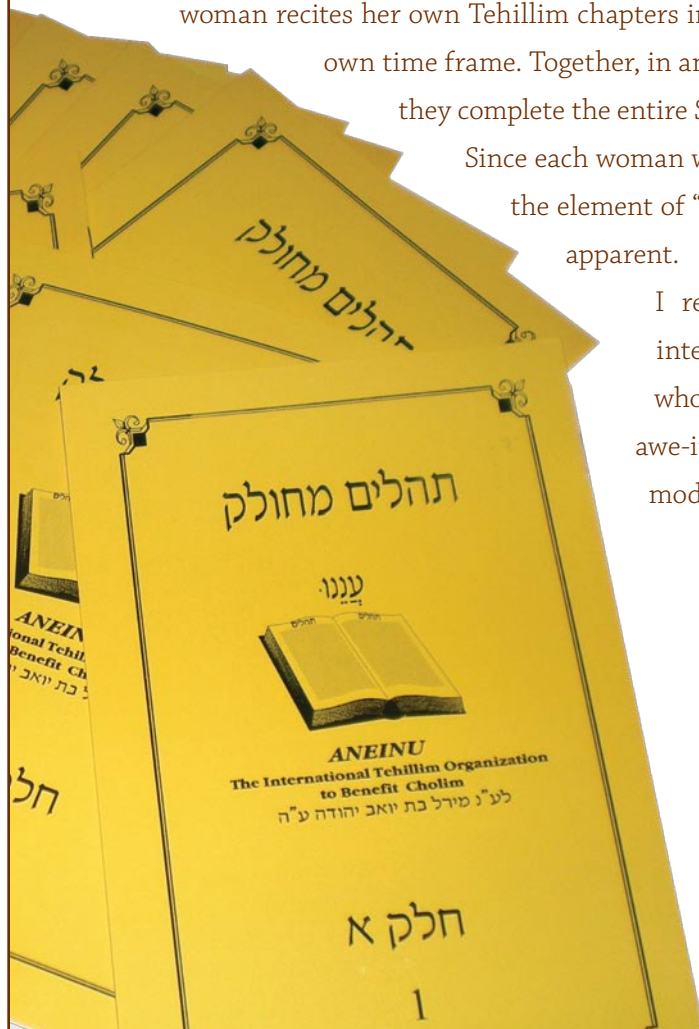
Aneinu was started in 1994 by Mrs. Shaindy Kappel. It is under the rabbinical supervision of Rav Dovid Weinberger, Rav of Shaarei Tefilah in Lawrence, Long Island who thought of the concept of dividing Sefer Tehillim into booklets, forming groups of women to say Tehillim together in 1 room under 1 roof and then saying a Mi Shabeirach for Cholim (a special prayer for the sick) and /or a Mi Shabeirach for Shidduchim (a special prayer for finding ones mate).

The uniqueness and power of this group lies in the collective strengths of all the women gathered. Some of the women are veteran Tehillim sayers, others painstakingly recite the ancient words, while still others will use an English translation. The Sefer Tehillim is pre-divided into 24 pamphlets. Each woman takes a different pamphlet and says it silently, but in the presence of all the other women. There is no pressure to keep to a regulated pace because each woman recites her own Tehillim chapters in her own manner within her

own time frame. Together, in an abbreviated amount of time, they complete the entire Sefer Tehillim simultaneously.

Since each woman will select a booklet randomly, the element of "hashgocho" is, at times, quite apparent.

I recently had the pleasure of interviewing Shaindy Kappel whose passion for this cause is awe-inspiring. She is truly a role model worth emulating.



CitySpirit: I'm sure you have been asked this question over and over, but can you share with our readers what inspired you to form Aneinu?

Shaindy: The Jewish scene saw so much suffering, so much illness, and tragically so many cases of children dying. The stories were so bewildering and bizarre. Were there really more tzaros (tragedies) than ever before, or were we just hearing about them more, in a shrinking world where news is transmitted instantly via the internet and advancing telecommunication? This thought was constantly on my mind as I tried to discern what I could do to help. I felt that all too often one hears of a tragedy and sighs "oy nebach, those poor people" but in essence nothing is being done for the ones in need.

So I thought, tehillim. In trying times, what does a Jew do? He davens (prays). What I first had in mind was to gather together some women to say a few perakim (chapters) of tehillim out loud.

The hashgacha pratis (divine providence) that turned that thought into Aneinu was clear. One day I happened to meet Rav Dovid Weinberger, the Rav of Congregation Shaarei Tefilla in Long Island and the grandson of Rav Pinchus Sheinberg. Rav Weinberger is a leading community rabbi as well as a wonderful person. The conversation was casual and I mentioned that I was thinking of doing something with tehillim to help out other yidden (Jews). Rav Weinberger, I learned, feels very strongly about the concept of being noseh b'olim chaveiro (feeling a friends plight). He is constantly speaking of how we as Jews must feel for other

Jews. He tells of how we have to be happy in their simchos and we have to feel for them and help them in their tzaros (difficulties). This is a constant theme in his speeches.

Mind you, I do not daven in his shul, I had never spoken to him before that day. He told me that he has an idea and that I should visit him in his office the next day to discuss it. And that's exactly what I did.

I went to his office and he introduced me to the idea of tehillim michulak (a division of tehillim). I had never really heard of the concept of a tzibur (group) of women, yet Rabbi Weinberger explained that there is no reason that women cannot be a tzibur. Two or more women definitely have the chashivus (importance) of a group. By dividing up the Sefer Tehillim (Book of Tehillim) into 24 booklets and having them said by a group of women together in one room at the same time, the entire tzibbur gets the zechus (merit) of everything said in that room. It is with this fundamental concept that Aneinu became what it is today.

CS: Why Tehillim as opposed to any other prayers said in a group setting?

Shaindy: Sefer Tehillim is unique in this way. The idea of getting the zechus collectively does not apply to Perek Shira or Shir Hashirim; only tehillim has this makeup. Rav Weinberger went on to explain to me that when a minimum of two women sitting together finish saying their tehillim, they should also say a Mi Shabeirach L'Cholim, a special prayer for the sick. He formulated the basic guidelines. Every community was to have a commu-

friendly Commonwealth of Kentucky and we are hosted by the Yad Moshe Council of Benevolence, a new local Jewish social service organization.

Our first meeting met with good success. Five ladies gathered together to say Tehillim for 30 minutes. We completed 12 booklets. We were happy to have a range of types of attendees, some who used English, some who used Hebrew slowly and others who were speedy in Hebrew. There was also a commitment to shomeris haloshon at the beginning and end of our davening time period which added to the refinement and tiferes of the evening.

Thank you very much for your interest in our community.

The Kentucky Ladies of Aneinu

LOS ANGELES, CA

Dear CitySpirit, Ever since I became part of the Aneinu team, I was always awed by Shaindy Kappel's passion for tefilah and personal growth. Her energy and devotion are incredible and she must bring so much nachas to the Ribono shel Olam.

I serve as an LA coordinator for a local LA cholim list. For those group leaders who are aware, I send out a constantly updated list of cholim that are or were from Los Angeles.

There are probably groups that meet to say Tehillim with Aneinu's legendary booklets who don't know about this list. Please men-



הללוהו בצלצלי-שמע;
Praise Him with the loud-sounding cymbals;
הללוהו, בצלצלי תרועה.
praise Him with the clanging cymbals.

כל הנשמה, תהלל קה:
Let every thing that hath breath praise the Lord.
הללו-קה.
Hallelujah.



tion in your article that all Tehilim groups should contact me so that we can service everyone's needs. B'eH, in your zechus and the zechus of all the women who daven with such devotion, may we have NO MORE cholim to include.

Devora Friedman
Contact Info

BROOKLYN, NY

It's been close to ten years since we've started our Tehillim group in our neighborhood in Flatbush. These groups meet four nights a week and on Sunday mornings. There are close to seventy-five women who join into the group of their choice on an unbelievably steady basis. We are all busy and active women who never the less feel very strongly that we must make time to participate in these gatherings. Neither "snow nor sleet" can keep us away from our Tehillim groups. Saying Tehillim has become such a vital part of our lives!

So what has started as just "something nice to do" has become very meaningful to us all. The reasons become clearer with each kapital Tehillim said.

In this modern day and age in which text messaging and e-mail have taken over our lives, Tehillim is in modern technological terms - "instant messaging" to HaShem. Even if you don't understand every word, one cannot help but appreciate the melodious flow of its holiness. As we reach out to HaShem ask-

nity based cholim list, so that every group in a community will say the same core list of names. For example, if there are fifty groups in Monsey, all the groups will be saying the same list, comprised of cholim from Monsey. The same goes for Lakewood and many others. In Brooklyn, however, it's very difficult to have one list so instead when I get the name of a choleh, I send an e-mail with that name to my Brooklyn groups. They each have their own list with the addition of the names I send. This whole concept is very interesting because people will always say to me, okay, what's with my friends and relatives? So I tell them, of course you daven for your friends and relatives, what Rav Weinberg explains is that beyond your friends and relatives, one should ideally daven for all of klal yisroel. Obviously that is unrealistic. We can't feasibly recite a list that's hours long. Instead, there are guidelines of which names go on the list and which names do not. The point is, we have to daven for k'lal yisroel. Nobody needs a reminder to daven for their friends and relatives and davening for everyone in klal yisroel is impossible, so at least, we should daven for our neighbors. That is the function of a communal list. You may not know who they are, but at least you know that it's a generated list from your neighborhood. You know they're a part of your community. I think this idea is so beautiful. It unites the community.

CS: How do you arrange to have names taken off the list?

Shaindy: Every group runs differently, resulting from the personality of the group leader. I do, however, suggest that they

have a standard procedure to verify that the names should still be said. We ask the group leaders to employ a system where by the names are updated on a regular basis.

CS: So it's very organized.

Shaindy: It is and it has to be, because no one likes it when there are very long lists that aren't taken care of. We try to be very on top of it. When you say the Mi Shabeirach, it says L'kol Cholei Yisroel (for all the sick), so in essence you are never really removing anyone in need from your list.

People have a limited amount of time. The goal is to make those twenty or thirty minutes so powerful and so electrifying – to make every second count.

CS: So together we can really make a difference.

Shaindy: Hashem loves when people do things together. The achdus (unity) of the group is beloved to Hashem. Rabbi Leff of Moshav Matisyahu says, in teffilah it says that bikur cholim is true chesed because you're thinking about other people. As the children of Hashem, we are supposed to emulate His ways. "Mah Hu rachum, af atoh rachum". Like He is merciful, so too must we be merciful. By participating in Aeinu, that is what we're doing. We get together, though it's hard. It is far simpler to take out a Sefer Tehillim in the comfort of home. By making the effort to come out to daven together simply because you care about the sick people, is true chesed.

This is the point of Aeinu: coming together. As a disclaimer to those who

doubt if there is still a need to say tehilim privately at home, know that it does not take away one iota from personal tefillos. This is one step above. This is utilizing the koach (strength) of a tzibbur. A tzibbur has a power. We utilize the zechusim (merits) of each individual.

CS: Strength in numbers.

Shaindy: Yes, we're utilizing the power of the Rabbim (multitudes). The Chiddah writes in his Sefer Birchas Yosif, that when we will be in the ikvisa d'mishicha, at the end of time, and you want to hurry the arrival of mashiach, say tehillim in a group setting. There is a lot to be said for saying it in this manner.

CS: How many groups do you have now?

Shaindy:

Shaindy: There are thousands of groups from every corner of the globe. We are literally a small world. It's unbelievable. Groups are done right before carpool, after a dance class. There is something about being in the room - in the atmosphere. I never dreamed it would turn into this.

CS: Is there a charge for the Tehillim booklets?

Shaindy: We send out the booklets free of charge made possible by a few very generous benefactors.

CS: Do you have any other venues where women can get involved?

Shaindy: Every Wednesday night, there is a tele-speech and currently about thirty women phone in. This is followed by

a question and answer period. It is then uploaded to www.kolhashiurim.com and people all over the world can listen.

We also have a tele-tehillim group that we started during the Gaza War and continue to do every erev Rosh Chodesh, which is Yom Kippur Katan. We recite six perakim of tehillim over the phone followed by a fifteen minute chizuk speech by guest speakers such as Rabbi Zecharia Wallerstein and Rabbi Pesach Kroen.

CS: On a personal level, how has all this affected you?

Shaindy: I am grateful to have been an instrument in what I consider a monumental cause.

CS: How can one get involved?

Shaindy: All the information is on our website www.aneinu.com, that would be a good first step. We are always available to assist in forming new groups with booklets, organizational ideas and more. We're with you every step of the way.

CS: What would you like to leave our readers with?

Shaindy: Jewish women are amazing. Women wear so many hats today: wives, mothers, professionals and yet they find the time to help their fellow Jews, they find the time to attend a Tehillim group every week. They feel the pain of Klal Yisroel and want to help so badly. 'b'zchus noshim tzidkonious nigalu avonsanu m'mitzraim " in the merit of Jewish women were we redeemed from Egypt and so too it shall be for the final redemption 'b'zchus noshim tzidkoniuous" Jewish women are awesome!!!

ing Him to please heal those who need a refuah shilaima (full recovery) our prayers are silent, interrupted only by an occasional sigh, as one thinks of a choleh she personally knows. When a person falls ill, such a helpless feeling that comes over friends and relatives. What can we do to help? Often there is not much that can be done - and that is when saying Tehillim comes into play.

By getting together in a group for the sole purpose of reaching out to HaShem for a full recovery for all those who desperately need it, we feel we are doing the utmost to help the cholim on our list. Unfortunately, the list is very long, but we are all so excited when a name gets removed because Baruch HaShem the person was zocher of a refuah. We hope that soon there will be a day when there will be no more cholim and no need for Tehillim groups. But until such a time - we treasure the small part we do for cholei B'nei Yisroel.

Idii Lieber

ST. PAULO, BRAZIL

It is with great pleasure that I report to you my activities. The community has grown by leaps and bounds since my ten year's absence. I was very excited with the idea of spreading the great opportunity of the Aeinu Tehillim groups. I had the occasion to speak to five groups of women and many are interested joining.