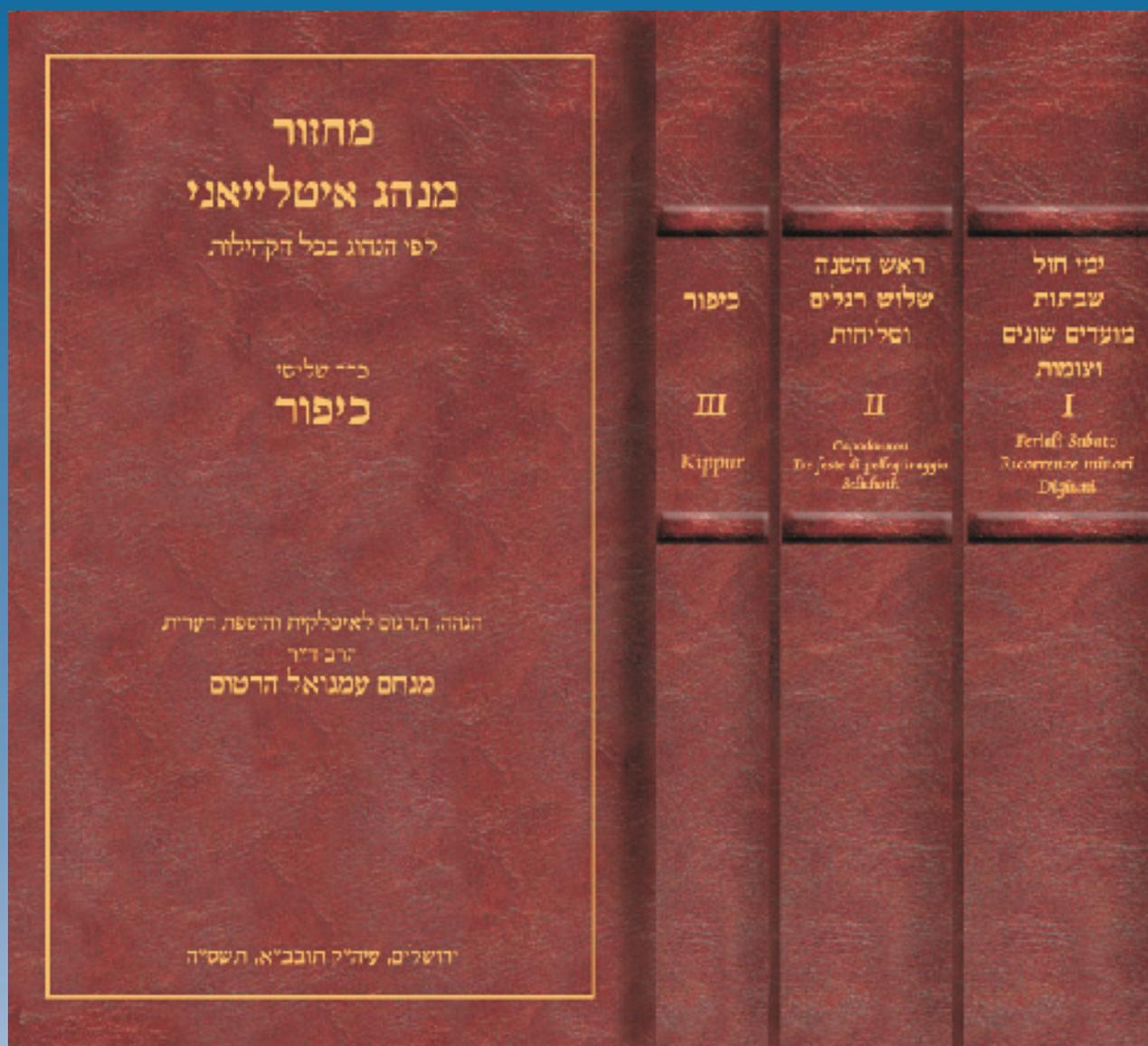


The Complete Italian Machzor

For all the communities which follow the Italian Customs
By Rabbi Dr. Menachem Emanuel Artom z"l

Renewed Publication 2005



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Shalom and blessings,

I turn to you on the occasion of the renewed publication of the complete Italian Machzor, edited and translated by Rabbi Dr. Menachem Emanuel Artom z"l. In the following pages is a detailed description of the Machzor, how to acquire it, and the means by which you can support the publication enterprise of the Machzor.

The complete Italian Machzor, the last great work of Rabbi Dr. Menachem Emanuel Artom z"l, is a unique and priceless milestone. Due to its great historic and cultural value, it can adorn any library, whether public or private, faithfully serve all that follow the Italian custom and assist researchers in the field .

I am confident in your willingness to support the important task which will make possible the fulfillment of this enterprise,

Leah Elena Rossi Artom

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The Complete Italian Machzor

The Jerusalem Fine Art Prints workshop is publishing a renewed edition of the Complete Italian Machzor, edited by Rabbi Dr. Menachem Emanuel Artom z"l, who also translated all scripts into modern Italian, added detailed remarks which explain the texts and indicated the rules for conducting a prayer, emphasizing customs characteristic of the different Jewish communities in Italy, as well as the Italian Synagogue in Jerusalem, which follow these customs. The Italian prayer customs are the oldest surviving today and was brought to Italy directly from the second Jewish temple, following its destruction.

The renewed publication of the Complete Italian Machzor has of lately become vital, since the volumes which had been published by the late Carucci printing house in Rome, in the last few years of the past century, were sold out, and it is not possible today to acquire the complete set. The Complete Italian Machzor fulfills all the needs of the public thirsty for precision studies but lacks cognizance in the Biblical field, liturgy and the form in which the prayers are to be uttered. In the course of generations, many values of the Jewish culture have been forgotten and now, by means of this Complete Italian Machzor, people who wish to learn more can satisfy their needs and complete what is missing.

In this edition, every possible means have been taken to ensure the Hebrew texts, words and punctuation, will be rendered precisely and without any mistakes, so that the accuracy of the Complete Italian Machzor will be equal to that of other Machzors. The goal of the Complete Italian Machzor is not to serve as a sort of scientific or critical textbook, but to grant a precise text to whomever attends prayer according to the Italian custom, or is interested in familiarizing themselves with the Italian customs in their current form. The text in the Complete Italian Machzor is arranged in a convenient way especially for prayer, and allows for minimum page turning. Most parts that are repetitious in the different prayers, appear in succession so that there is no need to search for them in the Complete Italian Machzor. The Complete Italian Machzor contains both prayers for different feast days and prayers for the Sabbath and Yom Chol.

The Complete Italian Machzor is divided into **Three Volumes:**

Volume One: The prayers for *Yemei Chol* and *Sabbath*, which do not occur on feast days, including liturgy for special *Sabbath* days, *Pirkei Avot*, *Rosh Chodesh*, *Hanukah*, *Purim*, *Yom haAtzmaut*, and days of fasting. Also included are *Sefirat haOmer*, *Kiddush*, including *Kiddush* for the day of independence, *Birkat haMazon*, blessings for special events in life and for family occasions: weddings, circumcision, *Pidyon haBen*, *Zeved haBat*, *Bar and Bat Mitzvah*, prayers for the sick, renaming, *Birkat haYoledet*, prayers for days of mourning, *Mezuzah* blessings, *Birkat haLevana*, *Birkat haHama*, *Sufa veRaam*, and more.

Volume Two: Prayers for Feast days: *Pesach*, *Shavuot* and *Sukkot* including secular days, New Year's prayers, *Selihot* for the ten days of *Teshuva*.

Volume Three: Prayers for *Yom haKippurim*.



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The different communities, which follow the Italian customs, share similar texts although there are some differences in the liturgy, which have been kept by some communities and in others have been omitted. The Complete Italian Machzor contains clear remarks denoting the customs of each and every community, and clarifies these differences: in Hebrew and Italian in the Hebrew text, and in Italian in the Italian text.

The older classical publications of the Italian Machzor include chapters, especially liturgy, that some communities have omitted. Adding them in the proper place for their utterance would possibly have interrupted whom ever follows the prayer in Synagogue. On the other hand, these chapters are of significant poetic value and are of great importance for the research of prayer throughout history. For these reasons, these chapters are included in the Complete Italian Machzor as an appendix, in a way that does not hinder the worshiper and yet grants researchers of liturgy and the history of prayer an important and effective tool. In order to allow a deep understanding of these chapters, the necessary translation and commentary have been included.

The Complete Italian Machzor also includes liturgy which had been uttered by different communities, and which had until now been kept in handwritten form or printed pamphlets that were hard to acquire and which had compelled the handling of more than one book during prayer. Some of the texts that appear in these volumes are printed for the first time, and quite a few, especially the poetic compositions and the writings dealing with special Sabbath days and fasting days, appear for the first time in Italian translation particularly and in a European language in general.

The basis for the text in the Complete Italian Machzor was partly taken from the version of the Italian Machzor printed in Bologna during the years 1540-1541. The Bologna Machzor is not the only edition of the Italian Machzor, but it was the most widely used edition at the time when local customs were forming. In any case when the commentary by Yochanan Treves "Kimcha De Avishona", which appears in the Bologna edition, and is written at the margins of the Machzor, is different than the text version of the current edition, preference has been given to the version of the commentary. In places within the text where in all communities a commentary different than that of Treves is used, the faithfulness of the Machzor text was not kept. For instance, the addition of the introduction to Morid haTal and the second blessing of haAmida, which are not included in the Bologna Machzor, or the omission of the paragraph from the Mishna which contains a liturgical list of the days of the week at the end of Tefilat Shacharit and instead, adding the poems themselves of every day of the week, or addition to the introduction of Kabalat Shabbat, Bameh Madlikin, Amar Rabbi Elazar, Al Israel, Mizmor LeDavid, Lecha Dodi and Mizmor Shir leYom haShabbat, which had not appeared in the Bologna Machzor since these texts were not customary during the mid sixteenth century. Moreover, there was meticulousness for not including all printing errors, especially in punctuation, which had been found in previous Machzors.

The Complete Italian Machzor reflects the Judaic-Zionist doctrine of Rabbi Dr. Menachem Emanuel Artom z"l, and it also contains texts which are usually omitted from other publications that usually contain only the customs from abroad. Stress has been given to the special prayer for Israel, which is customary in the Italian Synagogue, founded in Jerusalem in the year (1941). In addition to the prayer for



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the safety of the State of Israel , which also appears in other editions of the Italian Custom, a Seder Avoda for the day of Independence has also been added to the Complete Italian Machzor.

We wish to remark on and outline the work of translation and commentary. The translation of texts that appear in the Complete Italian Machzor which are very different from one another, texts of liturgy and poetry, formulas of prayer sequences that are usually very simple, and poetic writings that were composed hundreds of years ago, all contain very different elements such as the style and rhythm, although they are based on the presumption that whomever uses them for prayer is well versed in the Torah and the Rabbinical texts in general, and the Midrash in particular. This complexity is fraught with sizeable difficulties, many of them having to do with the need to take into consideration different and often contradictory demands, besides credibility to the original text. In other words, to the most important skill of the translation stage: expressing the implication of the thought in a way, which is as close to the original meaning of the writer as humanly possible. The Complete Italian Machzor includes text, which is faithful to today's Italian language, both modern and literary, so that the text is well understood and suitable for any person that speaks modern day Italian. This fact makes the text readable and usable as a didactic tool in schools and courses of Jewish culture for grown-ups, as an aid to researchers and as a support tool for the self-taught person. This goal is fraught with difficulties since the characteristics of lofty Jewish poetry and prose is the presentation of many synonyms in order to describe similar things. The search for synonyms from the original work often entails the use of words that are not normally used and sometimes even words from the distant past. Another characteristic of these Jewish writings is the use of sentences that contain words of different meanings, or words that resemble one another, that have the same phonetic sound and either a similar meaning or a different meaning altogether. In many cases there is great difficulty to translate to a different language the true meaning of the original script, but anywhere this is possible, the translation seeks to do so by choosing Italian words, which will grant the reader a sense of the tone and a taste of the original. It goes without saying that such a translation might seem strange or unsuitable for daily conversation, or even unaccountable of proper syntax rules. Yet, it seems that in order to maintain the original script's meaning, it was important to make such alterations. On the other hand, the translation as it appears in the Machzor is free from sticking to the original at all cost, since it was necessary to add words which explain terms that were self-evident in the original script and were therefore unnecessary. The syntactic quality of Hebrew in general, and of the liturgy of prayers in particular, is incomprehensible today to those who are less proficient, since the original writings were intended for a highly educated public which knew many things that are unknown today. As long as the interpretation included an added word or short sentence, it was included in the body of the text, but when dealing with a complex sentence, which required a lengthy and detailed explanation, it would appear in the remarks underneath the sentence. In this way, the written sentence might not be as intelligible but the reader can turn to the remarks.

The remarks also include sentences to which the translator feels there is more than one possible meaning and also details about writers of each script, when they are known, and notes on the origins of sentences taken from other writings, like the Bible, the Talmud and the Midrashim. In the remarks is also a note on the type of poetry and the unique scale and style of each and every composition.



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In the new edition of the Machzor is an added text appendix of the customs of the Artom family, according to a pamphlet that was printed in limited copies in the year 1989 by Rabbi Dr. Menachem Emanuel z"l, to commemorate his first grandson's Bar-Mitzvah. Also included were the Pesach Haggadah and Birkat haMazon, as was customary in the family tradition, which stemmed from the custom of 'Apam' (Asti, Fossano, Moncalvo), three ancient communities in Northwest Italy, that do not exist today.

One of the prevalent problems which today's Jew encounters as he reads the ancient Jewish compositions, is that of the right way in which to read these texts, especially the problem of when the Kamatz (aa-Heb. Vowel) is small, than it should be read: O, or when it is lengthy, than it should be read: Ah; The Schwa (heb. vowel sign), whether it is Na or Nach and where the balance of every word is found. The Complete Italian Machzor aids in dealing with such problems by giving special reference marks in the text.



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The planned look of the Complete Italian Machzor



In the following four pages are photos of sample pages from the Complete Italian Machzor, four pages of a creator of Shabbat Breshit

Si erano creati senza misura i firmamenti della Sua maestosa abitazione, sentirono: "Passa per voi!" ed ebbero timore del Suo detto: le colonne del cielo si mossero e restarono sfigurate per il Suo rimprovero.¹³

Ed allora Egli divise e dimezzò i cieli da Lui misurati; metà di essi innalzò ed elevò per funzioni onorifiche, ed essi sono destinati all'acqua pura che verrà versata.¹⁴

Si sollevò ciò che restava di essi e gridò: "Primo a quando il mio onore verrà vilipeso? Sarò sulle alture delle nubi e diventerò simile ai miei compagni"; ma un fuoco divoratore lo infiammò ed esso, che si agitava, si sottomise.¹⁵

Rimovò l'aspetto della terra con alberi da frutta e con erbe, e ordinò agli alberi di tenersi distanti secondo le specie, ma non alle erbe; ma esse fecero un raggruppamento ai bordi e così vennero fuori specie diverse di erbe.¹⁶

Diede ai due animali l'imponenza dell'aspetto e li rese simili ad una faccia, la figura del creato dalle Sue mani stabili ed impose i loro, ordinò e comandò loro di inserirsi in una stessa dimora.¹⁷

Rimproverò la luna ed essa si impiccò provvisoriamente, perché aveva protestato contro di Lui e non aveva compreso la giustizia del Suo ordinamento; Egli cercò di consolida facendo rilevare il valore di ciò vien chiamato piccolo, ma essa non si calmò.

Perciò le nubi folle offrirono un riparo nel Santuario, un giovane capro come sacrificio espiatorio per il Signore.¹⁸

¹³ V. Giacobbe 1st.

¹⁴ V. Genesi I, 6.

¹⁵ Si immagini che la gente suppone, dal verbo abba la funzione conifica di contenere l'acqua che secondo Esichia XXXVI, 27 il Signore versava su di Israele per purificarlo.

¹⁶ Secondo l'interpretazione antiebraica di Saluti CXXII, le gatte del cielo da sinistra a contenere le acque imbevibili, verso di abbassarsi e di salire per avere l'acqua pura. Invece, come si affida alla parte superiore, ma il Signore le rimise a posto, cfr. anche *Exode de Rabai El'azar*, V.

¹⁷ Le Genesi I, II è detto che il Signore scese alla terra di produrre: «ha, ed allora ha fatto diversi in varie specie, nel si, sequenza è detto che vennero fuori sin ethe che abitarono in varie specie, l'«incompiuto» tradizionale e l'«in» a noi un fare un ogni sempre di questa tipo. Si il Signore la radifica

חַתְמֵיכֶם לְאֵין בְּיָ רִקְעֵי הַדָּר וְיִרְתֶּנּוּ. קִשְׁבֵי הַיָּמִים בְּיָהוּ
עַל אַקְרֵתָם. עַמּוּדֵי שָׁמַיִם יִלְוּכֶם וְיִתְמַתְמוּ מִגְּעֵרָתָם:
וְאֵן פֶּלֶא וְתַחֲצֵה שְׁעָרַיִם סְמִיכֵיכֶם. וְתִקְצִיחֶם הַשָּׁמַיִם
וְעֲלֶה לְכַמּוּדֵיכֶם. וְהֵם לְקִיּוֹם סְמִיכֵיכֶם אֲשֶׁר לְקִיּוֹם
עֲמִידֵיכֶם:

וְרִתְּכֶם וְעָתָה כְּבֹדֵי לְכַלְמֶה עַר מַה. אֲעֲלֶה עַל כְּתוּרֵי
עַבְדְּךָ לְעַמּוּדֵי אֲדֻמָּתָה. וְחַלְתְּשִׁתָּה אֲשֶׁר אֲזַכְרֶנּוּ וְנִפְרָשׁ הָיָה
חַתְמֵיכֶם:

תִּרְשֵׁן פְּנֵי אֲדֻמָּתָה כַּעֲצֵי פְרִי הַיָּשָׁאִיִּים. וְעוֹר עַל הַעֲצֵי
לְמִינֵיהֶן וְלֹא עַל הַיָּשָׁאִיִּים. וְנִשְׂאֵן כַּעֲצֵמָם קַל הַחֲמֹר
וְנִצָּאָה מִלֵּיךְ הַיָּשָׁאִיִּים:

עַכְשָׁה שָׁמַיִם אֲדוּרִים כְּדֻמָּתָה וְיִלְקֹן הַשָּׁמַיִם. וְחַתְמֵיכֶם יִצְעִר
כְּפָיִם לְמֹנו חֲקֹן וְשִׁוָּה. יֵאָמֵר כְּחֵלֶזֶל אֲחֵד לְמֹנו פֶּקֶד וְעֲוָה:
יִסֵּר הַסֶּבֶר וְנִתְמַעֵט לְשַׁעֲתָה. כִּי תִשְׁמִיחַ כְּלִפְרֵי וְלֹא כִּי
אֲמֹתָה עִמּוֹ. וְנִסְמָן כְּתִיחֻתְּךָ קִיּוֹן וְלֹא וְחַקְרֵךְ רַעֲתוֹ:

כְּפָר עֲלֵי קִיּוֹשׁ לְכֹן מְקַרְרִיבִים סְמִיכֵי. בְּכֹל רֵאשֵׁי תְּדוּשִׁים
כְּחַדְרֵי כַּעֲתִיבֵיךָ. שְׁעֵיר עֲוִיִּים אֲחֵד לְשַׁעֲתָה לְיָהוּהוּ:

che si vengono chiamati per specie gli alberi, che sono per se stessi: l'«in»
l'«in» dall'altra, certo più debbono tenerli distinte le erbe, che sono disposte
se nei campi (Chullin, 60b).

¹⁸ Secondo la legge, «almeno il sole e la luna vennero creati uguali, di
aspetto simile al volto umano».

¹⁹ Cfr. anche il testo ortodosso.

²⁰ Sempre secondo la legge, «almeno la luna avrebbe protestato perché
non le sembravano uguali e che si accorsero due astri di uguale fulgore. Il
Signore la punì, «rendendola più piccola del sole fino ad essa cessarono le Luce
XXX, 26), cioè provvisoriamente; ma nella Sua misericordia e verso di carità
«ad», ad equità e verso le forze preterite che personaggi di gran merito vengono
«o chiamati "peccati" come le meta Bibbia: «che ebbe la Arcos VII, 2; 13»
in l'« Salmi: XVII, 14. Fero uno al mondo impare non, allora il Signore.

Da essi apprendiamo i fini dei giorni¹ e tempi e termini nuovi e vecchi²; ed essi servono per scribere i segni, le ricorrenze ed i mesi e gli anni³.

Il ciclo della luna viene indicato dalle lettere, per mezzo delle sei prime vengono indicati i suoi compunti, ed aggiungendo la settima esse arrivano al sole.

Ne restano due dalla prima riga, e dalla seconda e dalla terza quanto in verità: la Zahir, la 'Afin e la Nun finale le determinano tutte⁴.

Faccia indicare settecento specie di uccelli nel mare; i piumessi tra quelli che volano sono intinidi e senza numero, mentre quelli proibiti volanti sono ventiquattro⁵.

Disse: "La terra faccia uscire animali selvatici ed animali domestici, e insetti proibiti e subissanti e brulicame in gran numero, e fece brulicare zanzare, e tutti sono per una necessità⁶."

Colui che danzava e volteggiava dopo molti anni prestabiliti chiese: "Perché sono stati creati il pazzo e i vaghi e le vespe⁷? gli rispose: "Avrai bisogno di essi in giorno di fuga per esser salvato"⁸.

questo accostando di aver tracciato nell'ira verso il *h. n. s. shif*, che il spirito che dal equosar⁹ fosse di esportazione per lui; questo idee è basata sul fatto che i capi attenti delle varie ricorrenze sempre veduti come "scientifiche" e "espressioni" senz'altro, ma a proposito di quella del signore è da dire "scrittura facile di separazione per il Signore" e "scrittura letterale è evidentemente" in onore del Signore¹⁰, ma l'ordine si conserva dell'altro spiegazione (Città di Salò).

10. Ebreo figurava dei giorni del 5. e altri, che riserbo i capi mese.

11. Come l'ordine il giorno che essi stabilivano come sequenze tra in capo parte di esso la "luna con la" e "collo" solo la "luna rossa".

12. I giorni della settimana e le loro sequenze stabilite in base all'osservazione degli astri, i giorni sono qui chiamati "segni" e "anni", perché il giorno è appunto designato come segue in Ebraico XXXI. 11.

13. Per comprendere queste due storie se per una ragione in primo luogo che è attente dell'altro e che il primo hanno anche un valore, come un riassunto di 2, 3, 4, 5, 10, 20, ... 50, 100, etc., che esse sono 22 più cinque finali, con la loro 27. Si comprende che vengono ordinati in un "h. n. s. shif" e che ciascuno, che risale alla sua, servono il valore numerico, così costituito:

1.	2.	3.	4.	5.	6.	7.	8.	9.
19.	20.	30.	40.	50.	60.	70.	80.	90.
100.	200.	300.	400.	500.	600.	700.	800.	900.

Inoltre, va tenuto presente che, secondo le convenzioni astronomiche tradizionali,

למרים מהם פרהי שחשנים. ומנים וקנים תרשים גם
אשנים. וקני לאותות ולמזורים ולקנים וקנים:

מזמור הלכנה אותיות מזריעות. משש הראשונות
מפריהותיה ורעות. פהוסופה שברעות לתמה מניעות:

והרות שקנים משיקה הראשונה. ומשניה ושלשית
ארבע באמונה. ונני וקני ונן פשוטה מברעות לקלנה:

קני גם השריץ שבע מאות קניי שהורים. רקשר קפיים
לאין תקור ומקפריים. ועופות שקקצים ארבעה וקשרים:

אן חוציא ארקה תיה פהמה. ולקני תרמש ושרץ
לסעציקה. ורהש ובהושון ובלם לצרף המה:

פוח ותברבר לכמה שנים קבועות. שאל לקור נבראו
שוטה וטויות וצרות. וישירותו תזמורה למז כרים
לסעציקה לתשעות:

חל. ה לזא עד il sole hanno un loro ciclo, rispettivamente di 21 e 28 anni.

11. Lettere del quale stanno di essi riferiti nella posizione in cui si trovano e movimento della sua creazione. Su si chiama il salire delle prime 6 lettere della prima riga (1 + 2 + 3 + 4 + 5 + 6) e 21, il ricattare degli anni del ciclo lunare; così quanto saranno il volume della settimana (1 + 2 + 3 + 4 + 5 + 6 + 7) il numero degli anni del ciclo solare; se si prendono poi le prime sei e le prime sette lettere. Allora si riferisce successivamente il doppio e il quadruplo degli anni dei due cicli; le ultime lettere prese in questione nelle tre righe, cioè quelle che determinano il loro e che punto si percorrono in considerazione, sono dunque due volte Zahir (17, 'Afin (11) e Nun (1) cioè 29).

12. Questi dati sul numero delle specie dei vari tipi di animali si trovano in "Tullii" e "Suda".

13. Già seni specie di animali ha il suo senso nel mondo (v. Shukbert 174).

14. Colui che doveva dire molti anni prestabiliti era, quindi, questi si stabiliva per tutto il mondo e re filosofo Acasio fu pensati questo il Signore XXXI. 11; secondo la sequenza dei segni di Salò, con senso per sempre. Infatti, durante era mancato la sua invenzione, solo perché un "h. n. s. shif" la sua era all'interno della scrittura stessa e quindi. Salò senso che David non potesse non potersi, un "Cin sulla David stabilite" siano per via Avon, gli "senze di Salò, e parte sequenzi" perché una "respa" giunse anche e questi, "senze del dovere della scrittura" in "L'Israele" sempre.

Quando ebbe finito e completato l'ordine di ogni atto creativo, disse: "Facciamo l'uomo a nostra immagine", gli diede corpo e spirito ed incluse in lui l'animo".

Ricevette un comando tiepido²¹, ma il suo cuore travolse la fece elevare; lo condannò con giudizio del tribunale come uomo corruoso e storto, in modo che gli si applicasse il versò: "E con il tortuoso Tu vai per vie traverse"²².

Nonò settantuna citazione del Suo nome dal principio fino a che fu creato, e da che fu creato fino alla cacciata²³, in corrispondenza dei membri del Sacerdote a cui spetta ricevere ed indagare.

Due peccarono e vennero condannati secondo la Tora, e con loro il serpente senza che perorasse secondo ciò che è normale²⁴; quando ci si trovò davanti a disonore e maestà, il maestro è degno di rispetto²⁵.

Il settimo giorno si accorse a proposito della creatura che esso sarebbe stato trasformato in sibilante²⁶, si era come un prode per difendere come una mureggia, e supplì il Perdonatore e placò l'Ira e il furore²⁷.

Così si riposò in esso Colui che creò la sede distesa, lo diede in possesso a colui che si rifugiava nella Sua ombra, che celebrano nel giorno in cui Egli cessò da tutte le opere.

²¹ La "sua" è la diva, nel rimaoma in Genesi 11, 70. Essa è inclusa nel uomo, in creato secondo una tradizione ebraica. Adamo venne creato e in terra, e solo si mosse e creò un'ombra in due versi di esso il versò: "Be'achadi e'ad".

²² Di non maniere il tratto dell'albero in mezzo al giardino dell'Eden.

²³ Secondo XXXII, 27.

²⁴ Dicitato del racconto della creazione fino alla prima volta in cui si parla della creazione dell'uomo, con questo versò e altri di esso fino alla cacciata di Adamo al Tora 8, 16, nel versò che si trova in Tora 11, 11.

צווי לל פועל גמר ושבכלל. נעשה אדם בפלסטו מלל.
לקמו ותנשיתו וקור לו בכלל:

קלה נצטתה ותקחה לב הומל. ורמו בדין סתהודין כקבר
נעקש ננפתל. לקלם עליו ועם עקש מתפתל:

רשם אולברת בשליו שבעים ואחד בקרשה. תבראשית
וער נער ומשוער עד גרשה. כקמ סתהודין בעלי
תקורה חרשה:

שקם קטאו ונתחוכו בתורה. וקחש עקם ללא קעו
בשורה. כקקום רב ומלמוד הרב ראוי למורה:

ת שבעי עלי וציר פי נתן לעחוקה. עמד כגבור להו
בתוקה. ותן פני מוחל ושכך אף וקמה:

כך נפש בו יצר קכוו פרוקים. נחלו לעמו אשר בעלי
חוטים. הילשבחים לכו שבח מלך סמעשים:

²⁵ Secondo il serpente tradire brachida, con il che è successo il diritto, secondo dell'aver con il, perche la giusta cause e di distendere.

²⁶ In quasi condire la colpa della prima coppia, secondo gli altri i danti del serpente (distendit e non di Dio) immortali.

²⁷ Secondo la tradizione ebraica, il serpente, intenzione subitively la colpa di Adamo ed Eva, si scollò con il fatto che essi sarebbe stato il primo giorno di sofferenza per quella creatura, perché l'idea ed in cui e che Adamo non venisse "omni dante il valore" (Genesi 2, 16).



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Rabbi Dr. Menachem Emanuele Artom z”l



Rabbi Dr. Menachem Emanuele Artom z”l, was born in Torino, Italy, in 1916, to Yael Cassuto and Rabbi Prof. Eliya Shmuel Artom.

He finished his primary rabbinical studies in the city of Florence in the year 1933. After four years he received his rabbinical authorization from the Rabbinical Jewish college of Rome and during the same year received his PHD in Italian literature and philosophy, where he specialized in Semitic languages, from the University of Rome. He studied under renowned teachers in Italy, among them Rabbi, Prof., Moshe David Cassuto z”l, and his father, Eliah Shmuel Artom z”l. During the years 1937-1938 he assumed the office of Chief Rabbi of the city of Perugia.

Rabbi Artom z”l, made Aliyah in the year 1939 and commenced working for his country as a farmer in Magdiel, later he devoted himself to teaching literature and for over twenty years was in charge of the publications of the Civil Service Commission of the state of Israel. He married in the year 1942 Leah Elena Rossi and they had four children and seventeen grandchildren.

He has always been captivated by the Jewish culture in Italy and was sent on behalf of the State of Israel to instruct the Jewish schoolteachers in Italy between the years 1956-1958. He served as Chief Rabbi of the community of Venice between the years 1973-1977 and also taught Modern Hebrew at the University of Venice and at the Jewish Rabbinical College in Rome. Between the years 1985-1987 he served as Chief Rabbi of the community of Torino.

The primary occupation of Rabbi Artom z”l, which accompanied him throughout his life, was in the field of writing, editing and translation. Among his famous works are counted his composition of the Hebrew-Italian - Italian-Hebrew dictionary, that was published in two editions, editing chapters of the doctrine and writings of Shmuel David Luzzatto, translations of classical and scientific writings, translation of an abridged Shulchan Aruch, translation and interpretation of the Book of Mitzvot by Rambam, founding and editing the periodical “Torat Chaijm” in Hebrew and in Italian, as well as writing articles, reportage, and many other publications. Rabbi Dr. Artom z”l, finished work on his last great masterpiece, "The Complete Italian Machzor", very near to his death. His works that were completed, but had not yet been published include: Accounts of four circumcisers from the Vivanti family of Venice, and also a translation from Hebrew of “Studies of the book of Genesis” by Nechama Leibowitz.

Rabbi Dr. Menachem Emanuel Artom z”l, died in Jerusalem in 1992.
May his memory be blessed.



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The Publication of the Complete Italian Machzor

The Complete Italian Machzor is scheduled to be published during the summer..

A. Description:

- The complete set includes three volumes which contain about 6000 pages of Hebrew text next to Italian translation.
- Offset printing on Bible paper, each volume is 24*13 cm
- The Complete Italian Machzor is scheduled to be published in a special edition, which includes the three volumes in handcrafted leather binding, specially packed, as well as a regular edition in a leather-like binding and specially packed.

B. Ordering:

The ordering and payment for the sets is carried out by Leah Artom (see details in the opening letter). Payment will be done in two manners, to your convenience:

1. Check- for: "Studio 503". please send the check to: P.O.B. 53335, I.Z. Talpiyot, Jerusalem- 91540.
or:
2. Credit card- please contact tamar at: 972-2-6724405.

The price of the complete set in its deluxe edition is 1800 NIS/ 414USD/ 322EURO.

The price of the complete set in its regular edition is 675 NIS/ 155USD/ 120EURO.

Supply is through mail service. shipment in Israel- 50 NIS, shipment abroad- 40USD.

C. Supporting the publication of the Complete Italian Machzor

Support for the fulfillment of the publication of the Complete Italian Machzor may be done in the following ways:

You may join as a founder that makes possible the fulfillment of this project.

For the sum of 1500 USD or higher in this case the name of the founder will be added to the list of founders at the prologue of The Complete Italian Machzor.

As a token of gratitude, each founder will receive a deluxe edition of The Complete Italian Machzor.

It is also possible to add a label commemorating the soul of a family member or loved one in pages that will be specially set-aside for this purpose within The Complete Italian Machzor.

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As a token of gratitude, every person commemorating will receive a set of The Complete Italian Machzor.

We shall be glad to be of service:

Italian, Hebrew and English: Leah Elena Rossi Artom, 972-2-6524664 or 972-54-7652466
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