

THE UK COMMUNITY SHABBATON @ HOME THE JERUSALEM EDITION

Welcome Back!

It has been seven weeks since we last got together nationally for a UK Community Shabbaton at Home. Unfortunately, our shul buildings remain closed, but shul communities are well and truly open! I have been inspired by the stories up and down the country of how Rabbis and communities have responded to the crisis. Part of that response has been connecting to and uplifting members and this is what the UK Community Shabbaton at Home aims to do!

Once again thank you to our team made up of Rabbi Daniel Fine of Stanmore and Canons Park United Synagogue and David Reuben, Director of Programming for Mizrahi UK, who together have devised the UK Community Shabbaton at Home – Jerusalem edition which is a project of Mizrahi UK and the United Synagogue. Huge thanks to them as well as to Richard Verber from the United Synagogue who has helped with all the IT and Gemma Denby from Mizrahi UK for liaising with all the communities.

Like last time, tens of thousands of homes all across the UK are joining together both with their communities in spirit as well as nationally to celebrate Shabbat in your homes. However, the difference this time is that we are also celebrating Yom Yerushalayim 2020, the 53rd anniversary of the reunification of Jerusalem.

We will be launching at 6:30pm with a special concert for Yom Yerushalayim featuring some of the UK's favourite names in music as well as addresses from the Chief Rabbi and the Israeli Ambassador.

Once again a total of over 60 communities across the country are participating in this Shabbaton at home, sending the project into well over 30,000 homes.

You hopefully have printed out both the schedule and the Shabbat pack which contains readings, quizzes, inspirational ideas and Divrei Torah about the magical city of Jerusalem to guide you through Shabbat. We have also attached further reading materials and a special 'kids corner' for the 'younger' ones among us. Once again we want to make the 25 hours of Shabbat as enjoyable and inspirational as possible, linking everyone together, so that no Jew should feel in spiritual isolation. Each of the meals is themed to link to a different aspect of Jerusalem as well as ideas on how we can take Jerusalem into our homes and lives.

This Shabbat, we once again join into one enormous community, united in purpose and spirit.

Shabbat Shalom, Chag Sameach and have a wonderful Yom Yerushalayim and Shabbat at home!

Rabbi Andrew Shaw
CEO Mizrahi UK

Rabbi Michael Laitner
Rabbi, US Jewish Living Division



THE UK COMMUNITY SHABBATON @ HOME

22nd & 23rd MAY 2020 | 29th IYAR 5780
PARASHAT BAMIDBAR | פרשת במדבר

Friday 22nd May

18:15 — Mincha (Pg 170)

18:30 — Yom Yerushalayim celebration part I **Eitan Freilich & Chazan Yossi Muller** **LIVE**

— Pre Shabbat Message from **Chief Rabbi Ephraim Mirvis** **LIVE**

— Yom Yerushalayim celebration part II **Alby Chait & Eli Tamir** **LIVE**

— Yom Yerushalayim message from **HE Ambassador Mark Regev** **LIVE**

— Yom Yerushalayim celebration part III **Jonny Turgel** **LIVE**

19:10 — Kabbalat Shabbat (pg 256) and ideas with **Chazan Avromi and Rochelle Freilich** **LIVE**

19:40 — Dvar Torah from **Rabbi Daniel Friedman** **LIVE**

19:45 — Candle lighting (p254) (note that one may light candles as late as 20:41 but once you have lit candles you have accepted Shabbat - please do not light before 19:17)

שבת שלום

19:50 — Boi V'Shalom/ Mizmor Shir and Maariv for Shabbat (pg 270)

20:00 — Kiddush (Pg 314)

Followed by — Friday Night Dinner – The Torah of Jerusalem

- Friday Night Quiz – Lockdown– Then and Now
- Jerusalem Personalities – **Rabbi Shlomo Zalman Auerbach z'tl**
- Jerusalem in your home – Torah
- Thoughts to ponder – **Rabbi Lord Jonathan Sacks**
- Dvar Torah by **Rabbi Doron Perez**

21:30 — Birkat Hamazon – Grace after meals (Pg 756)

LIVE

Will be featured Live on Facebook and YouTube pages of Mizrahi UK and United Synagogue

Pg

Pages to be found in the Green Siddur

Shabbat 23rd May

09:15 — Shul at Home

- A brief guide to the structure of the Shabbat morning service
- Jerusalem in our prayers
- Shacharit (pg 16-32, pg 322-402): omit Kaddish, Barchu and repetition of Amidah
- Mishnayot from sixth chapter of Pirkei Avot for discussion (pg 564)
- Parasha of the Week – Bamidbar (pg 568 Hertz, pg 726 ArtScroll) and Haftarah Machar Chodesh (pg 948 Hertz, pg 1207 ArtScroll)

11:00 — Kiddush

11:20 — Rabbi's Sermon

11:30 — Mussaf (pg 434)

11:55 — Adon Olam

12:00 — Pre Lunch Learning – The origins of Jerusalem

13:00 — Shabbat Lunch – The Chesed of Jerusalem

- Chesed Quiz
- Jerusalem Chesed Personalities – **Rabbi Aryeh Levin z'tl & Henny Machlis z'tl**
- Thoughts to Ponder – **Rabbi Lord Jonathan Sacks**
- A story of Chesed/Dvar Torah by **Prof. Nechama Leibowitz z'tl**
- Jerusalem in your home – Chesed

15:00 — Shabbat Menucha – Shabbat relaxation

18:30 — Shabbat afternoon learning – Jerusalem rooted in the past and looking to the future

19:40 — Mincha (pg 476)

- Jerusalem in our prayers

20:00 — Seudah Shlishit – The Tefilla of Jerusalem

- Jerusalem in your home – Tefilla
- We never forget Jerusalem – **Rabbi Lord Jonathan Sacks**
- Jerusalem Trivia Quiz
- Jerusalem in our prayers – **Rav Avraham Yitzchak HaCohen Kook z'tl**
- A concluding message – **The Shabbaton @ Home Team**

שבוע טוב

21:58 — Maariv (pg 202)

22:10 — Havdalah with **Rabbi Andrew Shaw and Rabbi Marc Levene** **LIVE**

FRIDAY NIGHT

Jerusalem in our Prayers

LECHA DODI

This evocative song, written by Rabbi Shlomo Halevi Alkabetz of Safed, Israel (1500-1580) is familiar across the Jewish world as we usher in Shabbat. The first eight stanzas of Lecha Dodi mirror the eight chapters of Tehilim (Psalms) recited before and after it during Kabbalat Shabbat prayers. Each stanza and psalm correspond to one day of the week, whilst the final two psalms correspond to Shabbat. The final stanza welcomes in Shabbat. Lecha Dodi thus stands as an uplifting centrepiece of that transition between weekday and Shabbat through the Kabbalat Shabbat prayers, ending with welcoming the presence of Shabbat.

Lecha Dodi, in several stanzas which draw on the Biblical prophecies of Isaiah, refers to Jerusalem in the context of Messianic redemption. Jerusalem, for example, is described as a "sanctuary of the King (God), a royal city." What is this profound connection between Shabbat, messianic redemption and Jerusalem?

A compelling answer is provided by the great Rabbi Samson Raphael Hirsch (1808-1888) of Frankfurt am Main, in his commentary on the siddur.

A MESSAGE FROM RABBI FINE FOR BEFORE KIDDUSH

Let us start Shabbat with a question: escapism - is it good or bad? Obviously, there is a 'Jewish answer': it depends! Last week a six year-old Bnei Brak boy went missing and all-night police search parties were dispatched. Thankfully the next morning the boy was found – at home! He had fallen asleep under his (fold-out) bed between mattresses. Engaging in escapism to distract us from our regular lives is often unhelpful – escapism is by nature temporary and when it is over, we are once again back into our normal lives.

Even if we may need a pick-up every now and again, escapism is not a long-term solution. However, sometimes we can benefit from escaping our normal lives to gain a different vantage point. If successful, we then re-enter our lives refreshed. In many ways Covid19 has put on hold venues of superficial escapism. Shabbat is 'kosher' escapism of the highest form. We welcome in this day which radiates profound spiritual perspectives, encouraging us to re-enter our daily lives as improved people.

For this Shabbaton, we 'journey' to Jerusalem, not for escapism, but to apply Jerusalem's themes and values to our lives as expressed through this Shabbat. Much like the Bnei Brak six-year old, you may discover that values you are searching for might be right there in the Jewish home.

Shabbat Shalom!

According to Rabbi Hirsch, Shabbat intrinsically changes our perspective from the mundane aspects of the week to an almost intangible perspective, broader than our 'regular' daily lives. Consider, for example, many of our ancestors who came to the UK or other countries as refugees and scrapped around to make a living in unfamiliar territory. Yet when it came to Shabbat, their homes were transformed, even amidst great poverty, by the special atmosphere of Shabbat along with the preparations and extra effort which they put into that day.

This is the link of Shabbat to messianic redemption, a time when we will collectively be lifted from our 'regular' daily lives to a compelling, spiritual task of perfecting the world.

In analysing the references to Jerusalem in Lecha Dodi, Rabbi Hirsch identifies that city as a physical demonstration of this link, a city that calls to us, challenges us to build a better world. That call and challenge will not be satisfied until we arrive at the Messianic redemption. In modern Jerusalem, we have been blessed by God to start that task; yet much still remains to do, even as we celebrate Yom Yerushalayim. Perhaps when we fully appreciate the links between Shabbat, messianic redemption and Jerusalem, then we will answer the call and challenge of that city.



Friday Night Dinner | The Torah of Jerusalem | כי מציון תצא תורה ודבר ה' מירושלים

LOCKDOWN QUIZ, THEN & NOW

The years 67CE - 70CE must have felt very long for the besieged citizens of Jerusalem as the Roman noose tightened around the city. Supplies dwindled and divisions came to the fore as the city descended into its own painful form of lockdown. Access to or from the city was strictly controlled. This sad situation culminated on 9 Av (Tisha B'Av) 70CE with the destruction of Jerusalem and the Second Temple.

Understanding the perilous situation, the futility of the internecine warfare raging in Jerusalem and a possible existential threat to the Jewish people, the renowned Rabban Yochanan ben Zakkai furtively escaped from Jerusalem. As recorded in the Talmud (Gittin 56), Rabban Yochanan ben Zakkai was blessed by God to successfully intercede with the Roman authorities and establish a new centre of Torah study in Yavneh, far from Jerusalem. Rabban Yochanan ben Zakkai was taking a gamble, opposed by some of his contemporaries. From Yavneh, unimaginable at the time to the Romans, the rabbinic sages started to rebuild Judaism from the catastrophic losses of that time.

Today, just under 2000 years later, we celebrate and thank God for 53 years since our return to Jerusalem.

Our celebrations are, sadly, unusual and muted, laced with sadness at the circumstances of our lockdown. We also mourn those who fell in battles for Jerusalem.

The discussion questions below challenge you to consider differences between the situation in 70CE and today. When discussing them, also imagine that you were in the shoes of Rabban Yochanan ben Zakkai in 70CE and how the world might have looked had his fateful move to Yavneh not materialised.



Answers of 5-12... (5) 200 million, 7.8 billion (6) Pyramids of Giza - 147m, Burg Khalifa - 828m (7) Aureus, Euro (8) Latin & Greek, Italian (9) Mithraism, Catholicism (10) Shekel, Shekel (11) Hebrew, Hebrew (12) Jerusalem, Jerusalem

CURRENT ISSUES

1. What for you has been the hardest thing about the lockdown?
2. What for you has been the most beneficial thing about the lockdown?
3. What lessons have you learnt about life during the lockdown?
4. What do you think you will endeavour to change after we resume 'normal' life?

THEN AND NOW

5. What was the world population – then and now
6. What is the highest building – then and now
7. What was the currency of Rome – then and now
8. What was the language of Rome – then and now
9. What was the religion of Rome – then and now
10. What was the currency of Jerusalem – then and now
11. What was the language of Jerusalem – then and now
12. What was the capital city of Jerusalem – then and now

BONUS QUESTION – Find a link between your answers to Q1-4 and the answers to Q5-12

Jerusalem Torah Personalities

Rabbi Shlomo Zalman Auerbach (1910 - 1995)

If you enter the historic Gr'a Synagogue complex in Jerusalem's Shaarei Chesed neighbourhood, turn right and look towards the front of the room, you will see a simple, brass plaque. This plaque, mounted in 1995, modestly records who used to sit in that place.

The person in question was born and lived in Jerusalem, had no official rabbinic position, never left Israel and had spent most of his working life as a rosh yeshiva at Yeshivat Kol Torah in the Bayit Vegan neighbourhood. Yet remarkably, approximately 300,000 people packed the streets of Jerusalem to pay tribute to his funeral cortege. This person was Rabbi Shlomo Zalman Auerbach. Rabbi Auerbach's life and accomplishments made him, despite his tremendous modesty, one of the great rabbinic figures and Jerusalemites of his time.

Rabbi Auerbach's scholarship, empathy and piety meant that he was approached by many Jews, including those from different backgrounds, for advice; he accepted the heavy responsibilities of being a *posek*, a senior halachic decisor. Although he was born into and grew up in old-world atmosphere of early 20th century Jerusalem, Rabbi Auerbach displayed a formidable knowledge of the modern world.



He became the senior halachic advisor to Shaarei Tzedek hospital, wrote ground-breaking works addressing questions of electricity and Shabbat, was the guiding force behind the most significant modern work on the laws of Shabbat (Shemirat Shabbat Kehilchata) and addressed a myriad of topics in his work *Minchat Shlomo*. Stories abound about Rabbi Auerbach. We will share two here.

Yehuda Avner, (1928-2015) the Manchester-born Israeli diplomat whose fascinating memoirs, *The Prime Ministers*, provide an insider's view to some of the great events in Israel's history, used to pray at the Gr'a Synagogue with Rabbi Auerbach. Avner related a dilemma he faced one Friday in 1975 during tense negotiations led by American Secretary of State Henry Kissinger about an interim

agreement between Israel and Egypt regarding the Sinai Desert. As Shabbat approached, Avner, who was deeply involved in the negotiations, felt that there was no need to continue the process into Shabbat with the risk of possible violation of Shabbat. He prepared to leave. Yitzchak Rabin, then Israel's Prime Minister, forcefully disagreed, wanting both Avner's knowledge of both English and the negotiations, but could not stop Avner from leaving.

The next afternoon, soon before the end of Shabbat, Avner saw Rabbi Auerbach after Mincha prayers and described what had happened the previous day. Rabbi Auerbach then asked whether Avner thought he had all the necessary information to have made the decision to leave. Avner understood this as a gentle comment that perhaps he should not have left. Hastening back to the Prime Minister's Office as Shabbat finished, Avner found an emergency cabinet session in motion, led by a furious Rabin. The USA had blamed an impasse in the negotiations on Israel, imposing an arms embargo and reassessment of the US/Israel relationships which was to have very serious consequences. Avner related that, retroactively, he never knew if his original decision had been correct or what the outcome would have been had he stayed that Friday.

Rabbi Hanoach Teller, who wrote *And From Jerusalem His Word*, a biography of Rabbi Auerbach, shared an anecdote about a local shop in Shaarei Chesed which was run by a widowed lady. At dawn, deliveries in crates were deposited some distance from the shop. The lady struggled to get the crates inside, until one morning when, to her surprise and delight, the crates appeared by the shop entrance. This went on for several days, after which the lady decided to rise early to thank the delivery drivers.

To her amazement, the drivers that morning deposited the crates in the usual place and drove off! At that moment, Rabbi Auerbach appeared on his way to shul. He quickly lifted the crates to the shop entrance and then continued on his way, as he had done for the previous few days.

Jerusalem in your home - Torah

1. There are more Jewish people learning Torah in Jerusalem today than ever before. Hundreds of UK students spend a year or more learning there. Find a Sem or Yeshiva that speaks to you and subscribe to their Divrei Torah or go on their website – or even (one day soon hopefully) pay a visit!
2. Discover a Jerusalem Torah personality whose life story inspires you. There are many biographies as well as websites where you can learn more.
3. Buy a book for your home which connects you to the Torah of Jerusalem. There are many about the Bet Hamikdash, the lives of the kings, rabbis and prophets that lived there over the centuries or simply a book written by many of the recent and current scholars of Jerusalem – the list is thankfully huge!



PARASHAT BAMIDBAR IN A NUTSHELL

The central theme of the Book of Bamidbar is the second stage of the Israelites' journey. They have travelled far from Egypt, but are still far from their future homeland. They must also evolve from slaves into a free people.

This week's parasha and next week's parsha are about the preparations for that journey. The first step is to take a census (to count the people). To inherit their land, the Israelites will have to fight battles. So the men who will form the Israelite army need to be counted up. The Levites are counted separately because it is their job to serve in the Mishkan, and not to fight.

The layout of the camp is also described. It is to be in a square shape with the Mishkan in the centre. Three tribes are to set up their tents and banners on each side, while the Levites form an inner square. The order in which the tribes camp will also be the order in which they travel.

The duties of the priestly family of Kehat (Moses, Aaron, and Miriam's family) – are now explained. They will carry the holiest objects, the Ark, the Menorah, Altars, curtains, and holy vessels used in the sacrificial service, when the Israelites are on the move. They must to be particularly careful with these special objects.

QUESTION TO PONDER:

Why do you think the Torah gives us so many details about life in the midbar (the desert)?

Featured in Covenant and Conversation - Family Edition — Rabbi Lord Jonathan Sacks



DVAR TORAH
SHAVUOT & YOM YERUSHALAYIM
RABBI DORON PEREZ

Throughout Jewish history, two mountains stand out more than any others – Mount Sinai and the Temple Mount.

They are so different. One is nestled in the heart of a barren wilderness and the other – the Temple Mount – is at the epicentre of one of the world's greatest cities – Jerusalem.

One is in an arid desert far from human society and the other is at the core of a country and civilization. Sinai is where God's holiness appeared intensely and temporarily. Jerusalem is the locus of the permanent resting place of God's Presence. Sinai is about the giving of the Torah, the Temple Mount is as its name describes. Sinai represents destiny, the Temple Mount represents destination. Despite these differences, both mountains are remarkably linked in time. Yom Yerushalayim occurs exactly one week before Shavuot, the Yom Tov which celebrates the giving of Torah.

This link is emphasised by the dual qualities related to the Torah and to Jerusalem. Both have two parts. The Torah has two distinct components, the Written and the Oral Law. Jerusalem is simultaneously both a heavenly city and an earthly one, a physical and a spiritual reality. Even the Temple itself, the focus of God's presence on earth, was physically divided between two tribes, Yehuda and Binyamin. Jerusalem is located geopolitically at the nexus between the western world and the eastern orient, between conflicting world views.

Of course, the two components of the Torah and of Jerusalem are both one unified whole. Correspondingly, both Shavuot and Yom Yerushalayim present us with a challenge. How successfully do we integrate both components of the Torah and the acceptance of Torah in our daily lives? Jerusalem, the lodestar of spiritual life, could either be divided against itself or become one glorious, unified spiritual and physical whole? Will the heavenly and earthly cities be locked in an endless conflict of irreconcilable truths or will they become one eternal city of peace and completeness?

We can address this challenge by integrating Shavuot and Yom Yerushalayim. The Talmudic sages, based on the description of Jerusalem as “a city that was joined together within itself” (Tehillim/Psalms 122:3), charge us to do so and make the Holy City one complete whole.

They teach that, “the joining of Jerusalem on High – the heavenly city – with the Jerusalem below, must transform all of the Jewish people into friends, through our commitment to the Torah.” The Torah is one Torah, a complementary whole aimed at simultaneously synthesizing our relationship with God and with our fellow human beings. One without the other is incomplete. We ought to have an equal commitment to both the Written and the Oral Torah – to Biblical and Talmudic study, to understanding both the broad context and meaning of Jewish life as well as the detailed implementation of Jewish Law. One without the other creates divisiveness and tension. If we focus only on our relationship with God and

not with our fellow Jews and people more broadly (or vice versa), we miss the mark.

If we only study Tanach (the Hebrew Bible) but not Talmud or Jewish Law, (or vice versa),

we do not grasp the fullness of Jewish life. Inevitably, diversity becomes partial and divisive instead of harmonious. Jerusalem as a concept challenges us to bring all disparate aspects together, united by the Torah.

During the Six-Day War, and through an extraordinary turn of events, a divided city was finally reunited. The spiritual fault lines and fissures which create contrast and conflict ought to be forged together to complement each other and cultivate completeness. Both the Torah and Jerusalem combine the earthly and the heavenly, the particular and the universal, the national and the religious, the ethnic and the ethical, and the values of truth and peace. Indeed, the wholeness of the Torah is inherently linked to the unity and holiness of Jerusalem. May we merit the ultimate expression of spiritual wholeness, uniting all people in praise of God through the rebuilding of the Temple, soon and speedily in our days. That would be the ultimate union of Mount Sinai and the Temple Mount.

“Jerusalem as a concept challenges us to bring all disparate aspects together, united by the Torah.”

SHABBAT MORNING

A BRIEF GUIDE TO THE STRUCTURE OF THE SHABBAT MORNING SERVICE

There are two major sources of prayer. The first is our fixed, daily prayers which are Biblical in origin, as shown by great figures such as Avraham (e.g. Bereishit ch. 19 and 22) or Channah (Samuel, ch.1). These prayers remind us of our obligations as Jews and give us words which we might otherwise lack. Some of these texts come directly from the Bible, such as the Shema and Tehillim (Psalms), whilst others were written by rabbinic scholars throughout the ages. The second is personal prayers and requests which flow from an individual's heart, not as part of our fixed prayers. Thus, prayer combines the world of fixed prayers across the whole of the Jewish people with that of personalised, specific petition.



The conceptual and linear flow of the Shabbat morning service is as follows:

We thank God after awakening through the morning blessings. The next section, Pesukei Dezimra, which mainly consists of Psalms, attests to God's power, especially as it is expressed in nature and history.

This is followed by the Shema and its surrounding blessings, which focus on how God has used His power for us, particularly during the Exodus to redeem us. Only after this are we properly prepared to call out to God via the Amidah, fulfilling the rabbinic dictum of juxtaposing redemption and prayer.

Shabbat, like Rosh Chodesh and Yom Tov, has an additional Amida prayer, called Mussaf, which replicates the extra, communal Shabbat offering which took place in the Temple offerings. It culminates with well-known prayers such as Anim Zemirot and Aleinu.

More generally, our Shabbat prayers are also laced with the ‘three historical Shabbatot’ – the (culmination of the) creation of the world, the Giving of the Torah (which took place on Shabbat) and the final redemption (described as ‘a period of a complete Shabbat’). These three find particular expression in the middle sections of the Friday night, Shacharit and Mincha Amidot respectively.

When we ask for something in prayer, we automatically attest to five things:

1. God exists
2. God interacts with us
3. God wants to fulfil our requests
4. God can fulfil our requests
5. We have standing to speak to God.

Jerusalem in our Prayers

TIKANTA SHABBAT

The Tikanta Shabbat paragraph in Mussaf thematically combines the Divine instructions regarding Shabbat and its accompanying Temple offerings, with our request to have those offerings restored.

Rabbi S.R. Hirsch (1808-1888), the famous rabbi of Frankfurt am Main, explains this paragraph as teaching that in our pausing on Shabbat we show our belief that God is in control. The first letters of each word in this paragraph are thus in reverse Alef-Bet order, reflective of the unique ‘reverse’ way God fashioned the world. For humans can only create something from something, whilst God was able to create the world ex nihilo, from nothing. Only once we have asserted our belief in Divine control, can we pray for the Temple and its offerings to be restored, for God to redeem His world, filling it with goodness and clarity.



Questions on the Mishnayot of this week

Chapter 6 of Pirkei Avot (a later compilation appended to the original five chapters of Pirkei Avot) is read and studied on the Shabbat before Shavuot, especially since it is also known as the chapter of 'kinyan Torah', acquiring Torah.

It fits well with the celebration on Shavuot of the Revelation and giving of Torah at Mount Sinai. This chapter helps us to 'acquire' Torah by providing approaches based on Talmudic teachings about the values and benefits which we can acquire by engaging in Torah study for its own sake as a mitzvah, rather than for any other reasons. The opening Mishna introduces this topic.

The discussion questions below, relating to selected mishnayot, are designed to help you consider the lessons of this chapter.

Mishna 3

1. What does this Mishna teach us about treating others with respect?
2. Why is King David, one of our greatest monarchs, cited as an example of how to act with respect to others? What values does this teach us

Mishna 5

1. Why would the Mishna need to teach that a person studying Torah should not seek honour? Surely that is obvious?! Consider the benefits and consequences of your answers.
2. If this chapter is about learning Torah, why does the Mishna teach that our actions (mitzvot) should exceed our learning? What is of greater significance, study or actions, especially since you have to study to know what to do?

Mishna 9

1. Read the story of Rabbi Yose ben Kisma. What is his priority in choosing a place to live? Why?
2. How does this Mishna teach us about the impact of learning Torah on giving our best to the world around us every day?
3. Where did King David, whose teaching in Tehillim (Psalms) are quoted here, live for most of his reign and what should that place represent?

MUSICAL INTERLUDE

Just before Adon Olam, we would like to give you a song to sing (for a bit of fun)

(To the tune of "Do you hear the people sing")
With thanks to David Coleman

All: Do you hear the people sing
Singing a loud Adon Olam
It is the music of a people
Who all know they'll soon be gone
To the Kiddush in the Hall
Where they will fill their empty tums
It is as if they won't see food till tomorrow comes

Rabbi The Barmitzvah was fantastic
Shul moaner 1 But he only did Maftir
Shul moaner 2 The decorum was disgraceful
Shul moaner 3 And I could hardly hear
Chair And they sat in my seat so
that I had to sit in the rear

All Do you hear the people sing
Singing a loud Adon Olam
It is the music of a people
Who all know they'll soon be gone
Home from shul for Shabbat lunch
Hope we don't get soaked in the rain
Then we will work all week and come
back to shul again

All Do you hear the people sing
In lockdown from their home
It is the music of a people
Who all know they're not alone
Even though we're not in shul
Our 'ruach' we will maintain
And we pray that soon we'll be back in
our shul's again

B'ezrat Hashem!

THE FIRST SHABBAT AFTER THE SIX-DAY WAR AND THE 'FIRST' YOM YERUSHALAYIM

On 28 Iyar 5727, (Wednesday, 7 June 1967), the third day of the Six-Day War, IDF paratroopers of the reserve 55th brigade headed by Lt. Gen Mordechai ("Motta") Gur, took the Temple Mount from Jordanian Legionnaires. For the first time in almost 2,000 years, there was Jewish control of this area, which also brought with it the responsibilities of authority over this sacred place.

The then Israeli Defence Minister, Moshe Dayan, issued the following statement: *"This morning, the Israel Defense Forces liberated Jerusalem. We have united Jerusalem, the divided capital of Israel. We have returned to the holiest of our holy places, never to part from it again. To our Arab neighbors we extend, also at this hour—and with added emphasis at this hour—our hand in peace. And to our Christian and Muslim fellow citizens, we solemnly promise full religious freedom and rights. We did not come to Jerusalem for the sake of other peoples' holy places, and not to interfere with the adherents of other faiths, but in order to safeguard its entirety, and to live there together with others, in unity."* (7 June 1967).

On that momentous day, there was little opportunity for thinking practically about Har Habayit (the Temple Mount) and the Kotel. Although Israel had achieved, with God's help, staggering success and deliverance from the mortal threats ranged against her only days earlier, fighting still raged on Friday 9 June, day five of the war.

As Shabbat approached on Friday 9 June, the Old City of Jerusalem remained under military rather than civilian administration. The work to ensure safety from mines and snipers was still in progress.

In his fascinating autobiography, *With Strength and Might* (Maggid Books, 2016) the then Chief Rabbi of the Israel Defence Forces, Rabbi Shlomo Goren (1917-1994), shared his recollections of that Shabbat.

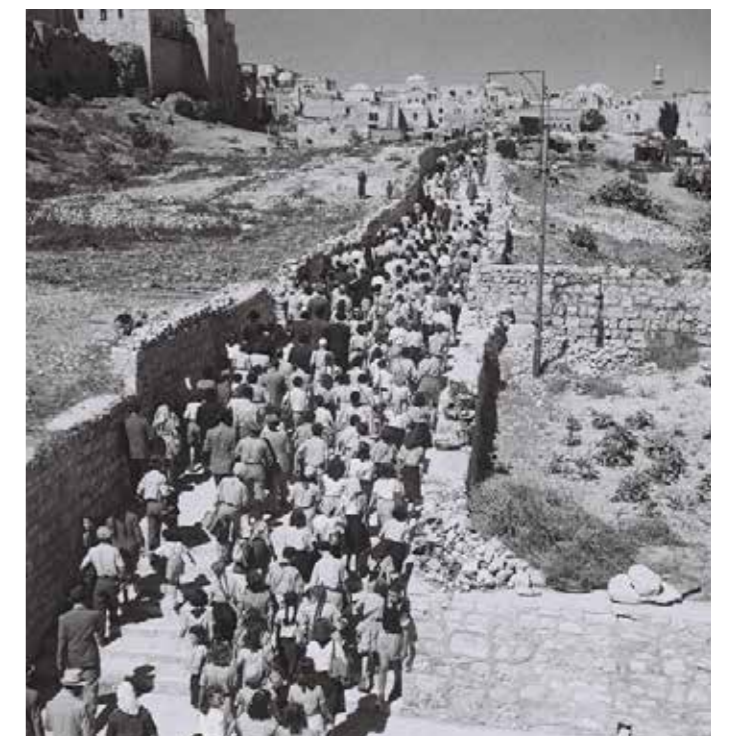
The Kotel Plaza was not a wide open space as it is today. There was only a narrow area available next to the Kotel. Access to Har Habayit, and certainly prayer on it, was not an option to be exercised at that time, due to both Jewish law and political considerations.

Rabbi Goren related that given these circumstances and the lack of time to formulate a policy, the Kotel was only to be opened to people who received authorisation from the army that Shabbat. On this basis, he started to prepare for the first Shabbat services in years to take place at the Kotel. Despite the privations of wartime, he managed to procure some cakes and drinks which he brought to an enclosed space close to the Kotel before Shabbat started. He used these the next day for Kiddush at an appropriate distance from the Kotel's sacred space.

Rabbi Goren was very concerned to safeguard the sanctity of the area and of Shabbat, especially given the enormous, global interest in Jerusalem and since no eruv existed at that time to link the old and new parts of the city. He appointed officers to prevent access to Har Habayit and to stop the press taking photographs.

That Shabbat, as the war ended, Israel simultaneously breathed a sigh of relief, sung praises of thanks to God and also mourned those who had fallen. On the Wednesday of that week, Rabbi Goren had recited memorial prayers. On Shabbat, Rabbi Goren recited Hallel at the Kotel and the famous verses from Yeshayahu (Isaiah) chapter 10 talking of Messianic times, and read in some communities on Yom Ha'atzmaut and in the Diaspora on the last day of Pesach.

It was a Shabbat like none other.



People walking to the Kotel after the Six-Day War

RABBI'S SERMON
JEWISH CHUTZPAH
RABBI DANIEL FINE

I was poring over my law casebooks for an upcoming university exam, when a word jumped out at me. This was not something I was expecting to find in any law book. The word? 'Chutzpah.' I was convinced that that 'chutzpah' was a Jewish-Israeli invention – that we have the monopoly on chutzpah! After all, it is the chutzpah of the Israeli start-ups and technology companies that helps them to gain such renown. The IDF has used chutzpah for decades. In the Battle for Netanya in 1948, a group of Jews removed the exhaust pipes from their vehicles and placed oil drums at the top of the hill, causing the enemy to retreat when they heard the sunrise rumbling, assuming it was American Sherman tanks. In the Battle of Bet Shean that year, IDF soldiers made twenty fake canons around the city from wagon wheels and metal pipes. The only used the two actual mortars they had available, but this was enough to convince their adversaries to surrender. In 1956, Israeli forces painted an old ship and put huge papier-mâché missiles on the deck, to which the Egyptians surrendered.

Yet there is another key expression of Jewish chutzpah, as highlighted in the following conversation with one of my children.

'Daddy, I want more chocolate.'
'But you just had a piece of chocolate, aren't you appreciative of that?'

'I do appreciate what you gave me, Daddy, but I want more.'

The quintessential Jewish chutzpah is to be able to appreciate what we have whilst simultaneously asking for more. As Jews, we are tasked with the spiritually-refined task of turning to God in prayer and saying that we both appreciate everything You [God] give us, we are asking for more. And every time we bensch (recite Grace after meals) we thank God for the food



and our homeland, yet we simultaneously ask for Jerusalem to be rebuilt and more.

This is a function of the spiritual. Our yearning for needs can often ruin our appreciation for what we already have. If I want the car or house that the neighbours have, I often do not enjoy what I currently have. Yet spiritually our yearning for more does not foster discontent in what we have already achieved. Thus, in our current, awful Covid climate can we simultaneously appreciate the 'small' things in life, even just being able to interact with others. Yet we ask for more – not just for health, but for the whole situation to improve.

With this in mind, we can better appreciate the massive strides that Jerusalem has made. In 1867, Mark Twain wrote of his journey to Jerusalem: "No landscape exists that is more tiresome to the eye than that which bound the approaches to Jerusalem. Jerusalem is mournful, dreary and lifeless. I would not desire to live there." How far Jerusalem has come since then! To house the seat of Israeli democracy, to visit the holy Kotel, to study Torah in Jerusalem, to walk its streets as a proud Jew, to revel in its atmosphere of sanctity. After all, our sources explain that Jerusalem, as the holy epicentre of Israel, waits for its nation to blossom. Even though we appreciate this, we also ask for more. We ask for a Jerusalem of the future, where peace will reign, where we will truly be a light upon the nations, a time when the full sanctity of Jerusalem will be restored with the arrival of Mashiach.

Is it chutzpah to ask for such a thing? Yes, it probably is.

But chutzpah is in our blood, after all.

Pre Lunch Learning
THE ORIGINS OF JERUSALEM

Rabbi Avraham Yitzchak HaCohen Kook (1865-1935) in his writings distinguishes between two ideals: Segula, an innate treasured uniqueness; and bechira, a practical expression of being chosen. Rav Kook illustrates this distinction in terms of the Jewish people, who always constitute a treasured uniqueness (segula), but are only actually chosen (bechira) at a later point.

It is clear that Yerushalayim possesses a unique nature, an inner segula from the dawn of time, but the bechira of Yerushalayim only materialises after a third factor, derisha – a seeking out of Yerushalayim by the Jewish people.

How is this expressed in the Torah?

Source 1 – Devarim 12:5

For in the place that the Lord your God will choose from all of your tribes, to place His name there, you should seek out his dwelling and come there.

Yerushalayim, specifically the Makom HaMikdash (the place of the Temple) was the spiritual source of the creation of the world. It also encapsulated as the idea of the two aspects of Yerushalayim – the heavenly and the earthly – both of which must be unified to truly appreciate Yerushalayim's beauty.

What is the link between the spiritual and the physical aspects of Jerusalem, as expressed in the Talmud?

Source 2 – Masechet Yoma 54b

God created the world as a human child is created. Just as the navel is placed at the centre of the human body, so too God created the world from the "even shetiya" (the foundation stone), before the ark in the Beit Hamikdash (Temple), from which the world was founded. And God created the Beit HaMikdash above in the Heavens, and the Beit HaMikdash below on the land, each in line with the other.

How did our Sages understand this in terms of Jerusalem in heaven and Jerusalem on earth?

Source 3 – Masechet Taanit 5a

Rabbi Yochanan said: God said: "I will not enter Yerushalayim shel maala – the heavenly

Jerusalem - until I have entered Yerushalayim shel mata – the earthly Jerusalem." Is there really a Heavenly Yerushalayim? Yes, as it [Psalm 122] states: "Jerusalem, built as a city joined together". The idea proposed by Rabbi Yochanan is that to possess Yerushalayim shel Mata we must be worthy of it. The verse cited in the Gemara notes the need to unify the cities. The earthly Yerushalayim must reflect the ideals of the heavenly one.

What is the meaning of 'Yerushalayim'?

Source 4 – Bereshit 14:18

And Malki-Tzedek, King of Shalem, took out bread and wine, and he was a priest to the Most High.

The duality of Yerushalayim is also expressed in the city's name. The word 'Yerushalayim' bridges its two parts Yireh (it will see) and Shalem (complete). Avraham identified Yerushalayim as Yireh during the Akeida (the binding of Yitzchak) while Malkitzedek (often identified as Shem) saw it as Shalem. Here again we note that the two names of Yerushalayim seem to express its earthly essence as well as its heavenly one. Malkitzedek brings food and drink, a practical interpersonal act of kindness, while identifying his location as that of Shalem.

What can we learn for Yom Yerushalayim in our times?

Source 5 – Bereshit, 22:14

And Avraham called that place "God will see (Hashem yir'eh)," concerning which it is said to this day, "God will make Himself seen upon the mountain (be-har Hashem yera'eh)."

The Ramban (Rabbi Moshe ben Nachman, 1194-1270) points out that this is a reference to Yerushalayim, which is to be a city of Tzedek, justice and righteousness. Avraham who notices the uniqueness of this city, HaMakom (the place), sees it as Yireh, a unique mountain which will eventually become Har Ha Bayit, the Temple Mount. He notes the heavenly essence of the city.

The name Yerushalayim combines both Yireh and Shalem. Only a unification of both elements can bring us back to a Beit HaMikdash on Har Habayit. On this the 53rd anniversary of our return to Yerushalayim, we hope and pray that soon we may merit to experience the full redemption of our people and in Jerusalem in particular.

JERUSALEM CHESED QUIZ

Disclaimer: we were not able to include every Jerusalem-based charity in our quiz – there is only so much room!

Good luck getting any of these correct! It's just amazing to see the Chesed in Jerusalem.

1. What is the emergency response time of United Hatzalah in Jerusalem?
2. How many volunteers does Yad Sarah have in lending out medical equipment?
3. How many square feet is Shalva's new campus for the disabled?
4. In 2019 how many poverty-stricken people were helped by Yad Eliezer?
5. Currently in Kiryat Moshe, in what year was the Jewish Institute for the Blind founded?
6. How many mothers has EFRAT helped support in their pregnancies and new-births since their founding in 1977?

Jerusalem Chesed Personalities

**RABBI ARYEH LEVIN (1885-1969)
BY SIVAN RAHAV MEIR**

There are many stories about him, but I chose one about us. Over fifty years ago, Rabbi Aryeh Levin passed away, the man who was called "The Jerusalemite Tzadik" (righteous person), "The Prisoners' Rabbi" and was a one-man chesed operation.

We can write a lot about the warm, wise attention that he knew how to give to everyone, from the Prime Minister to the street beggar. He also managed to give hope to the prisoners in prison, to sick people in bad condition, and actually to everyone who came into contact with him. But here is a story of a totally different kind that the author Chaim Be'er, who teaches at Ben-Gurion University of the Negev, once related:

"Once, when I was a child in Jerusalem, I could not restrain myself and asked him: 'Is it true that you are one of the Lamed-Vav (36) Tzadikim?'"

7. One Family is an organisation that was founded, with sadness, to assist victims of terror. In what year was it founded?
8. The Har Nof sefarim (Jewish books) library lends books to yeshivot for free. How many books does it have?
9. How many Holocaust survivors did Meir Panim poverty-relief recently deliver flowers to?
10. How many people are served each day at Hineini's Soup Kitchen?
11. How many vehicles does Magen David Adom have?
12. How many families does Keren Hatzadik assist via providing food, heaters, helping find jobs?
13. How many soldiers does the Lone Soldiers Centre help, on average each year?
14. The Chasdei Yaela gemach on King George Street lends out wedding gowns for brides who cannot afford to purchase a new dress. How many wedding dresses do they have?

Indeed, according to our traditions and teachings, the world exists thanks to 36 Tzadikim, Lamed-Vav hidden Tzadikim, who are in every generation. Rabbi Aryeh, it seemed to me, must surely one of them.

Instead, he simply smiled and replied with one word: 'Sometimes'. What a true, wonderful answer. He actually told me then that this is not a life time job or position, but a changing one. The world exists thanks to the Lamed-Vav tzadikim, and every time you get out of yourself and do something worthy, something good, you are considered to be one of them, and then you give your place to someone else after you who does something worthy."



10) 200 (11) 1913 (12) 1000 (13) 7000 (14) 200

Jerusalem Chesed Personalities

A CITY BUILT TOGETHER THROUGH BRINGING TOGETHER THE EXTRAORDINARY STORY OF HENNY MACHLIS (1958-2015)

Constructed relatively recently in 1972, the northern Jerusalem suburb of Maalot Dafna, with no obvious physical links to the city's Biblical or subsequent history, is an unlikely candidate for a tourist's sightseeing list. Yet in a small apartment there, two people who came on Aliya from America in 1979, produced a most remarkable expression of the famous description derived from Tehillim (Psalms 122) that Jerusalem is 'a city built through bringing together'.

These two people were the late Henny Machlis, of blessed memory, together her husband Rabbi Mordechai Machlis and their children who continue to embody a quite inspirational exemplar of chesed.

Chesed, altruistic loving-kindness, known more fully as gemilut chasadim, is one the "three things on which the world stands", as taught in Pirkei Avot (1:2). References to chesed appear frequently in our daily prayers, such as in our praise of God at the start of the Amida for the chesed he performs for us. Each morning, at the start of our prayers, we recite the Mishna (Peah 1:1) which teaches that acts of chesed have no fixed measure.

From this we learn that by when performing chesed, we are both emulating God and that there is no limit to chesed. One of the finest ways to perform such chesed is to bring people together by helping them with what they need.

That is exactly what happened in the small Machlis apartment in Maalot Dafna each Shabbat, as Rabbi Machlis arrived home with guests after praying at the Kotel. Each Shabbat, well over 200 (yes 200!) guests in need of a warm Jewish experience, friendship and company of others, or even just a meal for prepared by Henny, would be entertained there. This chesed was not reserved for Shabbat; the front door to the Machlis apartment was open

during the week too, for those who needed a roof over their head. Some would even sleep in the family's van if there were no spaces on the couches.

Stories abound about Henny Machlis and the continuing impact of her chesed, recorded in several books and many articles.

Sara Yoheved Rigler, in her biography of Henny Machlis, "Emunah with love and chicken soup: the Brooklyn-born girl who became a Jerusalem legend" (and featured on aish.com), suggests why Henny Machlis became so great: "the only difference between Henny Machlis and the rest of us is the voice that asserts, 'I've done enough. I don't have to do more.' Henny never hearkened to that voice. She kept on going and giving and loving and inspiring."

The Machlis apartment in Maalot Dafna might not make it onto a sightseeing list but remains an abiding example of how Jerusalem is a 'city built together through bringing together.'



PARASHAT BAMIDBAR: THE CORE IDEA

The parsha of Bamidbar is generally read on the Shabbat before Shavuot, when we celebrate the giving of the Torah. The Rabbis, believing that this is no coincidence, looked for a significant connection in the parsha to Shavuot.

Finding the link is not easy. There is nothing in the parsha about the giving of the Torah. Instead it is about a census of the Israelites. Nor is its setting helpful. We are told at the beginning that the events about to be described took place in “the wilderness of Sinai,” whereas when the Torah speaks about the giving of the Torah, it talks about “Mount Sinai.” The “wilderness of Sinai” is a general desert area. Mount Sinai is a specific mountain within that region.

The Sages did, nonetheless, make a connection, and it is a surprising one:

“And God spoke to Moses in the Sinai wilderness.” (Bamidbar 1:1) The Sages realised through this that the Torah was given through three things: fire, water, and wilderness. How do we know it was given through fire? From the verse in Shemot 19:18: “Mount Sinai was all in smoke as God had come down upon it in fire.” How do we know it was given through water? As it says in Judges 5:4, “The heavens and the clouds dripped water [at Sinai].” How do we know it was given through wilderness? [As it says above,] “And God spoke to Moses in the Sinai Wilderness.” And why was the Torah given through these three things? Just as [fire, water, and wilderness] are free to all the inhabitants of the world, so too are the words of Torah free to them, as it says in Isaiah 55:1, “Oh, all who are thirsty, come for water... even if you have no money.” (Bamidbar Rabbah 1:7)

The Midrash takes three words associated with Sinai – fire (that was blazing on the mountain just before the revelation), water (based on a phrase in the Song of Devorah) and wilderness (as at the beginning of our parsha, and also in Shemot), and it explains that “they are free to all the inhabitants of the world.”

This is not the connection most of us would make. Fire is associated with heat, warmth, energy. Water is associated with quenching thirst and making

things grow. Wilderness is a space between starting point and destination, the place where you need signposts and a sense of direction. All three would therefore make good metaphors for the Torah. It warms. It energises. It satisfies spiritual thirst. It gives direction. Yet that is not the approach taken by the Sages. What mattered to them is that all three elements are free. Because the Torah is for everyone!

QUESTIONS TO PONDER:

1. What is surprising about the link the Rabbis found between fire, water, the desert and the Torah?
2. In what way is the Torah free for everyone?

Featured in Covenant and Conversation — Rabbi Lord Jonathan Sacks



A STORY OF TORAH & CHESED PROF. NECHAMA LEIBOWITZ (1905-1997)

Late one Thursday night in the mid-1970s at the Refidim military base in the Sinai Desert, a young Israeli soldier, later to become a rosh kollel, head of a centre for rabbinic studies, was suddenly given leave for the upcoming Shabbat. He managed to squeeze onto a military transport going north, arriving in Jerusalem mid-morning after a couple of stops. This unexpected leave was particularly precious. What would the soldier do with it? He went straight to a packed, two-room flat in the Romema neighbourhood, where a sprightly, Latvian-born professor, who modestly described herself as a morah, teacher, was delivering her weekly shiur on parashat hashavua, the weekly Torah reading.

That morah was Nechama Leibowitz. She welcomed the soldier, making sure he was fed and watered, before continuing her class. Nechama received the Israel Prize Laureate for Education in 1956 and was appointed to a professorship at Tel Aviv University in 1968.

Raised in Latvia and Germany, Nechama moved to Jerusalem in 1930. Her deeply religious love

of the Land meant that she never left Israel again. A master pedagogue, for decades she taught generations of students, both in person and through her famous gliyonot, study sheets which contained questions of textual analysis based on the Tanach (Hebrew Bible) as well as rabbinic commentaries over the centuries. Students from all over, whether rabbis or people who had never had an opportunity for in-depth study, would send their answers on postcards, which Nechama would mark and return. Generations of Jews learned Torah from this Jerusalemite teacher.

Nechama lived the rabbinic dictum ‘to raise up many students’ (Pirkei Avot 1:1), encouraging her students to actively listen, participate in his classes and eventually be able to teach others. A profoundly religious person in both deed and creed, she believed in the integrity of our texts, rather than what we might wish them to say.

If you have a Chumash with Rashi’s commentary, you too can start to become a student of Nechama! Here is an example.

When studying Rashi, Nechama famously asked students to consider what was ‘bothering’ Rashi when he wrote a particular commentary.

Look at the first commentary Rashi provides on the Book of Bamidbar which starts with a census. What do you think was ‘bothering’ Rashi, the question(s) he needed to answer by his commentary?

Here are some clues:

1. Consider what circumstances might mandate a census, especially given both the previous experiences of Bnei Yisrael after the Exodus and on their journeys to Israel;
2. What is the context of this counting? Where were Bnei Yisrael at the time and where were they expecting to travel to?
3. Why do governments conduct a census?
4. Why do people count their belongings and what message does that give?
5. Having discussed the questions above, why do you think the English name for the Book of Bamidbar is Numbers?

You can still learn from and about Nechama Leibowitz. Her gliyonot are available online and

in books such as Studies in the Weekly Parasha. There are several biographies and books about her study methods. You might even be fortunate enough to learn from one of her students. This is how I learned more about Nechama Leibowitz, since I became a student of that soldier who went straight to her shiur all those years ago.

Jerusalem in your home - Chesed

a. Think about three people you know, what their needs are and how you can best help fulfil those needs

b. The Rambam (Rabbi Moses ben Maimon – Maimonides – 1135-1204), in his laws of charity, lists eight levels of fulfilling this mitzvah. They are listed below and form a ladder for us to climb in our observance of this mitzvah:

1. The highest level is providing a present or a loan, entering into partnership with him, or finding him work, such that the poor person no longer needs to ask;
2. A lower [level] than this is one who gives charity to the poor without knowing to whom he gave and without the poor person knowing from whom he received. A level close to this is giving to a charity fund;
3. A lower level than that is an instance when the giver knows to whom he is giving, but the poor person does not know from whom he received;
4. A lower level than that is an instance when the poor person knows from whom he took, but the donor does not know to whom he gave;
5. A lower level than that is giving [the poor person] in his hand before he asks;
6. A lower level than that is giving him after he asks;
7. A lower level than this is giving him less than what is appropriate, but with a pleasant countenance;
8. A lower level than that is giving him with sadness.

SHABBAT AFTERNOON

SHABBAT AFTERNOON LEARNING

JERUSALEM: ROOTED IN THE PAST & LOOKING TO THE FUTURE

Please read Psalm 122 (Pg.510 in green siddur)

This is one of the most famous Psalms about Jerusalem and the Temple, most likely sung on the way to visiting the Temple.

On the third day of the Six-Day War, the Israel Defence Forces captured the Old City of Jerusalem. That afternoon, as the shelling of Jerusalem lessened, some people emerged from the bomb shelters in which they had sought refuge. Tuning into the radio for news about the war, the programme was interrupted by a news flash.

His voice trembling, the presenter announced the capture of the Old City, including Har Habayit and the Kotel.

For a moment, there was silence. The country waited. What would the presenter say? What should one say at such a moment? Suddenly, the words of Psalm 122 flowed across the airwaves, "...our feet stood within your gates, Jerusalem..." It felt, as many listening including the Tanach teacher Rabbi Elchanan Samet, must have reflected that this psalm was written for that moment, even though it was originally recited so many hundreds of years previously. Below are some brief ideas to consider for Yom Yerushalayim, from the beginning of this psalm.

Studies in this Psalm

A psalm ascribed to King David: verse 1

Why is this psalm ascribed to King David? Does this strike you as unusual? Who else in history might have said it?

Consider the answers provided by Rabbi David
Page 18

Kimchi (Radak 1160-1235) and Rabbi Avraham Ibn Ezra (1092-1167) in their commentary to verse 1:

רד"ק
והמזמור הזה מאמר בני הגלות, ומרוב תאוותם לבנין בית המקדש יזכרו עלות ישראל לרגלים, וידברו על לשון האבות שהיו בזמן הבית

Radak: This psalm was [also] recited by Jews in exile, to express their great yearning for the rebuilding of the Temple to that they would remember how the Jewish people streamed to Jerusalem on Pesach, Shavuot and Succot. They used the language of their ancestors from Temple times.



אבן עזרא
אמר רבי משה כי זה השיר אמרו דוד שיאמר עם הזמירות בבית השם בעת שיבנה הבית ... ויש אומרים על הבית השלישי כל אחד מישראל אומרים שמחתי באומרים הם עולי רגלים

R' Ibn Ezra: Rabbi Moshe (another commentator) said: this is the song which King David composed to be said at the time of the building of the Temple...another view says that this Psalm was written in anticipation of the Third Temple, when all the

Jewish people would rejoice saying it as they ascended to the Temple.

As is well known, King David did not build the Temple. Instead, his son King Shlomo (Solomon) had that honour. Yet King David's desire for a place he would never see was so great that it moved him to anticipate it.

According to Radak, and the second view given by R' Ibn Ezra, King David provided words for millions of other Jews throughout the centuries who could never even consider the possibility of visiting Jerusalem. This psalm helped those

Jews express their thoughts and our collective memory; it reminds us too that the redemption of the Jewish people is not complete.

The first view brought by R' Ibn Ezra understands this psalm as one for its times, for people that King David knew and who would be involved in the building of the First Temple.

What is common to all of these views, is that this psalm links Jerusalem of the past, the present and the future.

Our feet were standing (verse 2)

Who would recite this? Do you think Radak is referring to the building of the Temple, later times or both? Why were the radio presenter's words so prescient? Consider the explanation of the Radak and its implications for our times post 1967.

SHABBAT MINCHA

Jerusalem in our Prayers

SHABBAT MINCHA

An oddity of Shabbat Mincha is that there is no overt reference to Jerusalem in the Shabbat specific parts of the Amidah, even though a major theme of Shabbat mincha amida is our redemption to come, in which Jerusalem plays a central role as we learned on Friday night regarding Lecha Dodi.

Perhaps this is due to the understanding is that Shabbat Mincha refers to a perfect world, where acceptance of God and unity prevail. Jerusalem needs no specific mention according to this suggestion, since its role as a redeemed city is to proudly reflect the acceptance of God and the role of the Jewish people in accepting this.

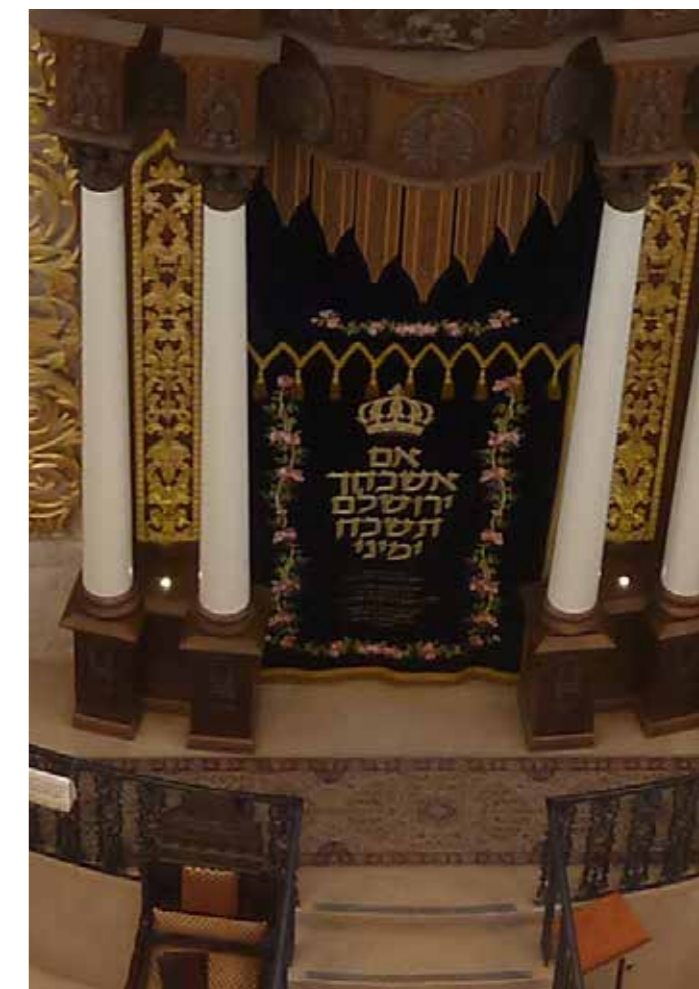
This Mincha we begin the Sedra of Naso, which not only is the longest Parasha in the Torah but also contains the longest chapter in the Torah which details the gifts of the princes for the Mishkan – the portable Tabernacle in the desert. This would eventually be brought to Jerusalem and housed in the Bet HaMikdash built by King Solomon.

רד"ק: עומדות היו. כי העולים ראשונים היו עומדים בשערים ומצפים הבאים אחריהם

Radak: "they were standing", since the first people to ascend [to the Temple] were standing at the gates, looking expectantly for those coming after them.

A message for today

Every psalm speaks to Jews across the ages. In contemporary times, "they" referred to above are the paratroopers who entered the Old City in 1967. We, especially the generation that has grown up, not knowing a time without a State of Israel and access to the Kotel, have the opportunity to be "those coming after them". That, perhaps, is amongst our tasks and challenge to ponder as we celebrate this 53rd Yom Yerushalayim.



Jerusalem in your home - Tefilla

I. What are the three most impactful prayers that you have said? When did you say them? Why were they so impactful?

II. Our Rabbis tell us that the Shabbat prayers contain three themes: the creation of the world, the giving of the Torah and the Messianic era. See if you can spot prayers that relate to each one in the siddur.

III. You are at the Kotel but only have one minute to pray. What prayer(s) would you say? What would you pray about? Explain why.

**‘WE NEVER FORGET JERUSALEM’
RABBI JONATHAN SACKS**

(Rabbi Sacks shares three moments in Jerusalem that changed his life. This extract describes the third. For the full article, please go to rabbisacks.org/we-never-forget-jerusalem)

...In early 1991. Having come to Israel prior to becoming Chief Rabbi, Elaine and I found ourselves in the middle of the First Gulf War. Towards the end of the war, one late Shabbat afternoon we were staying in Yemin Moshe when we heard beautiful music coming from one of the houses a few doors away. We went to see what was happening and found a group of Romanian Jews – a choir – who had just made aliya that week. Soon it seemed as though all the residents of Yemin Moshe had been drawn to the sound, people who had come to Jerusalem from all four corners of the world: America, Canada, Australia, South Africa, Eastern Europe and Arab lands.

Twenty-six centuries ago, the prophet Jeremiah said that a time would come when we would not thank God for bringing us out of the land of Egypt, but rather for bringing our people together from all the lands of the earth. This, second exodus, Jeremiah described, would be even more miraculous than the first. We lived to see this day, when Jews from 103 countries speaking 82 languages came to Israel to build not just their lives but the Jewish homeland. After generations it was Jerusalem that bought Jews together from all over the world as one people, in one voice,

singing one song.

Whenever Jews remembered Jerusalem something good came of it. Whenever they forgot Jerusalem, bad things happen.

So long as Jews remembered Jerusalem, we knew we were still on a journey, one in which the Jewish people has been on ever since the first syllables of recorded time: “Lech lecha m’artzech u’mimoladecha u’mibeit avicha,” (“Leave your land, your birthplace and your father’s house”). That is what every one of those people in Yemin Moshe that afternoon had done. Never has a city had such power over a people’s imagination.

Never did God love a people more and never were a people more loyal than our ancestors who endured 20 centuries of exile and persecution so that their children or grandchildren or great-grandchildren could come home to Jerusalem, Ir hakodesh (the holy city), the home of the Jewish heart.

When we visit Jerusalem today and see a place of such beauty it takes your breath away. Jerusalem is the place where all the prayers of all the Jews across all the centuries and from all the continents meet and take flight on their way to heaven. It is the place where you feel brushed by the wings of the Shechina.

We have had the privilege to be born in a generation that has seen Jerusalem reunited and rebuilt. We have seen the Jewish people come home.

Today God is calling on us all to be Guardians of Zion. Never has this been more important. We must all stand up for the one home our people has ever known and the one city our people has loved more than any other. We are all shagrirey medinat Yisrael (ambassadors for the State of Israel) and we must all make Israel’s case in a world that sometimes fails to see the beauty we know is here. Let us all take on that task. With Hashem’s help, we will succeed and we pray may the world make its peace with Israel so that Israel and Israel’s God can bring peace to the world.

JERUSALEM TRIVIA QUIZ

1. Jerusalem is situated in the Biblical portion of which of the 12 Tribes?
2. What other tribe’s portion included the Beit HaMikdash? Why did they merit this distinction?
3. Who built the current walls around Jerusalem?
4. Approximately how many square kilometers is the Old City?
5. Who destroyed the First and Second Temples?
6. After the destruction of the Second Temple, Jews were allowed to enter Jerusalem on only one day of the year. What was that day?
7. What were the first seven neighborhoods built outside the walls of the Old City?
8. Between 1948 and 1967, what was the crossing point between East and West Jerusalem?
9. When was Jerusalem declared the capital of the modern State of Israel, and by whom?
10. Where was the original seat of government?
11. All branches of the government are in Jerusalem, except two. Which are they?
12. There have been 10 mayors in Jerusalem since the State was established. How many can you name?
13. What are the four quarters of the Old City of Jerusalem?
14. What are the names of the eight gates that lead into the Old City?
15. How many synagogues, churches and mosques are in Jerusalem?
16. How many times is “Jerusalem” mentioned in Tenach?



- Answers
1. Yehuda 2. Binyamin. He alone among the brothers did not participate in the abduction and sale of Yosef. 3. Suleiman the Magnificent, 1538. 4. Less than one square kilometer! 5. Babylonia destroyed the first Temple, Rome the second. 6. Tisha B'Av, the 9th day of Av (when both Temples were destroyed). 7. Mishkenot Sha'ananim (1860); German Colony, Meah Shearim, Nachalat Shiva, Abu Tor, Yemin Moshe, Mamilla. 8. The Mandelbaum Gate. 9. Dec. 5, 1949, by Prime Minister David Ben-Gurion. 10. Tel Aviv. 11. The Ministry of Defense, located in the “Kirya” of Tel Aviv, and the Ministry of Agriculture, in Rishon LeZion. 12. Daniel Auster, Shomo Zalman Shragai, Yitzhak Kariv, Gershon Agron, Mordechai Shalom, Teddy Kollek, Ehud Olmert, Uri Lupoliansky, Nir Barakat and Moshe Lion. 13. Jewish, Moslem, Christian and Armenian 14. Jaffa, Lions, Damascus (Shechem), New, Zion, Dung, Herod and Golden (blocked) 15. Approximately 1300, 160 and 75, respectively. 16. 660

Jerusalem in our Prayers

RAV KOOK, VISCOUNT SAMUEL AND THE CHURVA SYNAGOGUE

No first-time visit to the Jewish Quarter of the Old City is complete before entering the enormous Churva, also known as 'Hurva', or 'destroyed' Synagogue. Today situated right next to the Ramban Synagogue, the first attempt in the early 18th century to construct a synagogue on that plot ended on tragedy, when non-Jewish creditors, furious at delays in repaying loans, burnt the building and the Sifrei Torah inside. This sad episode gave the Churva its name.

In the mid-19th century, another attempt was made, this time with great success. The imposing, awe-inspiring structure, visible from far and wide, became one of the most important buildings in Jerusalem, capturing the imagination of many Jews in Jerusalem and even abroad.

Yet this building too was not destined to endure. Further tragedy struck in and after 1948. After the loss of the Jewish Quarter in the War of Independence, the Churva, which, due to its height, served as an essential military position for the Haganah defenders. After the defenders finally surrendered, the synagogue was destroyed and defiled.

Eventually, the Churva was rebuilt again, the work completed in 2010. A destroyed synagogue thrives once more, a magnificent edifice, alive again, thank God, with the sound of prayer and study.

One of the most famous stories of the Churva involves Rabbi Avraham Yitzchak KaKohen Kook ('Rav Kook' 1165-1935), first Ashkenazi Chief Rabbi of the Land of Israel, and Viscount Herbert Samuel, a prominent Liberal politician, originally from Liverpool, and member of the historic New West End Synagogue in London. Both Rav Kook and Herbert Samuel would have crossed paths during Rav Kook's stay in London during World War One. In June 1920, Samuel arrived in Jerusalem as the High Commissioner under the terms of the British Mandate for Palestine.

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As the story is told, that year, Samuel walked a significant distance from his residence to the Churva for Shabbat morning services on Shabbat Nachamu, the Shabbat after Tisha B'Av. Amidst the great excitement at the first Jewish ruler of the Land of Israel for over 2000 years – and one who would come to shul as well – many Jews and rabbis also attended that day, including Rav Kook.

The Haftarah that Shabbat, from Isaiah chap. 40, famously starts 'Nachamu, nachamu ami', (comfort, comfort My [God's] people), describing how God would comfort and connect to the Jewish people even after the destruction of the Temple. As Samuel read these words, the sense of history felt palpable. When Samuel concluded the blessings after the Haftarah, Rav Kook arose from his seat and repeated the phrase 'al kiso lo yeishev zar' (on his throne, no stranger shall sit). Who is 'his' in this phrase? One explanation is that it refers to a Jewish ruler, specifically from the House of King David, from where Jewish monarchs must come.



To the newly-arrived commissioner, who could fulfil the Balfour Declaration, Rav Kook perhaps had a message.

This phrase, recited for around two millennia in our prayers, reminded us of Jerusalem and the restoration ultimately of the House of King David. A window of opportunity seemed to be at hand. What would happen to Jerusalem and the Land of Israel?

We know that Jewish independence in the Land of Israel would not be achieved until 1948 and not in Jerusalem until 1967. Yet that phrase, still recited each Shabbat after the reading of the Haftarah, is another example of the role of Jerusalem in our prayers. In this case, it urges us to remember both our history and our destiny as we think about the prophetic messages of the Haftarah.

If you can visit the Churva Shul, I hope your prayers in that special Jerusalem location will be even more resonant.



A CITY BUILT TOGETHER UK SHABBATON @ HOME TEAM

'I was born in Jerusalem but my mother happened to be in Brisk at the time.'

This statement is attributed to Menachem Begin, Prime Minister of Israel from 1977-1983. Pithily, it emphasises that for a Jew, there is no place like Jerusalem.

Our connection to Jerusalem is perhaps our longest, most enduring connection to any place. The sheva berachot (wedding blessings) recited for bride and groom refer to Zion (Jerusalem) as a mother and the Jewish people as the children. We mention Jerusalem multiple times in our daily prayers and face towards it during the Amida. Jewish law even mandates that the décor of our homes reflects the fact that the Temple is still not rebuilt. We must show hospitality just as nobody ever lacked lodging for the night in Jerusalem, as taught in Pirkei Avot (5:7). In short, our rabbis made it difficult for Jerusalem to recede from our consciousness, wherever we would be in the world.

Given this, it should not surprise us that Jerusalem is mentioned over 650 times in the Tanach, the Hebrew Bible. Yet it should surprise us that all of those mentions are in Neviim and Ketuvim, the second and third sections of the Tanach respectively; Jerusalem is not explicitly mentioned at all in the Torah!

One suggestion for this, offered by the great medieval scholar Rambam (Maimonides, 1135-1204), is that if the location of our holiest city had been confirmed before King David's reign, then

all the tribes of Israel might have vied to capture the city for their tribe alone. Instead of being a city belonging to all of the Jewish people, as Jerusalem became with all the nation streaming to the Temple, it might have only belonged to one tribe instead.

Throughout this Shabbat, we have celebrated how Jerusalem brings Jews together, particularly through the Torah, chesed and tefilla which relate to it. We have done so through its values, as expressed by its people, our liturgy, its stories and our Torah.

These values of Jerusalem link us not only to the people we have read about, but also to other Jews throughout our history. The Jews who celebrated with King Solomon as he dedicated the Temple (1 Kings, ch. 8), those weeping in exile by Babylonian rivers (Psalm 137), Rabbi Yehuda Halevi (c.1086-1141) as he wrote poems longing for Zion, prisoners of Zion in the Soviet Union and every Jew throughout the ages who kept our connection and longing for this city so that we can, thank God, celebrate Yom Yerushalayim again.

Across the centuries, Jerusalem is truly a city built together, even by those whose mothers happened to be in Brisk or elsewhere. We never forgot the imperative to build Jerusalem; in return, its values and holiness, especially as expressed through Torah, chesed and tefillah have helped to build us up.

On behalf of the whole project team at Mizrachi UK and the United Synagogue, thank you for your participation in this Shabbaton. We wish you the blessings of Jerusalem and a joyous Shavuot.



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