

שבת בשבת



Parshat Vayikra

No 1667: 5 Nissan 5777(April 1st, 2017)

WANT TO BECOME A MEMBER?

Membership: \$50.00

CLICK [HERE](#) TO JOIN OR DONATE TO THE RZA

Pillar

Membership:\$180.00

We are in the process of collecting membership dues for 2017.

Please show your support and join as a member or renew your membership at this time.

Religious Zionists of America

305 Seventh Avenue, 12th Floor, New York, NY 10001

office@rza.org, www.rza.org

Passover Appeal

March 2017

Dear Friends,

Passover season is upon us and traditionally this is a time when we raise funds for Kimcha D'Pischa for our brethren in Israel.

While the Religious Zionists of America continues to be committed to the principles of Religious Zionism and the protection and the security of the State of Israel, this Passover season we recognize that "Im Ein Kemach, Ein Torah." Without physical sustenance, Torah cannot be perpetuated.

Thus, as we sit down to our Passover table, the Religious Zionists of America recognizes that the physical well-being of our sisters and brothers who reside in such outposts as Sderot, our sons and daughters who serve in the Israeli army, and our precious young men who fill the Hesder Yeshivot and army units with bravery and Torah principles, must be physically sustained.

Their physical needs: food, shelter, clothing, must be provided. The Religious Zionists of America needs your help in feeding and clothing these heroic souls so they can think and act and continue to guarantee the land of Israel, for the people of Israel, according to the Torah of Israel.

Only with the support and assistance of dedicated partners such as yourselves, can the Religious Zionists of America, in this Passover season, provide for the physical needs of

our Israeli brethren while continuing to nurture their souls as they protect our heritage.

With sincere gratitude,

Rabbi Gideon Shloush
Oliner *Executive Vice President*
Matanky
Ernest Agatstein
Presidium

Mr. Martin
Rabbi Leonard
Dr.

Introducing the RZA Art Contest for Yom Yerushalayim!

Greetings,

One of the exciting initiatives we have planned to commemorate the 50th anniversary of the reunification of Jerusalem is a National Art Contest for Children.

Please see the poster below for detailed instructions about how to participate. All artwork should connect with the theme “*Yerushalayim HaBenuya K’Ir Shechubra Lah Yachdav*” - “When Jerusalem is built up, it is a united city.”

To the Students:

When you are ready to submit your artwork please scan your entry and **email it** to our office (office@rza.org). Nothing should be *mailed* to our office. All art will be judged online. Upon receipt we will send you a confirmation email.

The top winners will receive cash prizes and will have their artwork featured on the RZA-Mizrachi website. Framed certificates will also be presented to the top winners in the contest.

To the General Public:

If you know of people who are available to join our committee and assist in expanding awareness of the RZA-Mizrachi Children’s Art Contest and encouraging the participation of schools, synagogues and Jewish Community Centers in your local city, please let us know. Committee members might include art teachers in your local day school, principals, special activities coordinators, artists and those with a passion for the arts.

We have a curator/chairperson who is working closely with committee members to help coordinate and achieve maximum participation. Our goal is to have a committee member in every major city in the United States. The committee member may also initiate local award ceremonies.

Please distribute the attached flyer to your local area schools, synagogues, JCC's and any other Jewish Institutions you think would benefit from joining the RZA-Mizrachi Children’s Art Contest. We are happy to mail you copies of the poster as well.

With warm regards,

Rabbi Gideon Shloush
Urman
National Director, RZA-Mizrachi
Chairperson
gshloush@rza.org

Sheryl Intrator

CALLING ALL STUDENTS
Elementary thru High School

Yom Yerushalayim 5777



ART CONTEST



Sponsored by

RULES AND REGULATIONS

DEADLINE FOR ENTRY:

Tuesday, May 18, 2017

ALL ENTRIES, must be sent as a JPEG form to: Office@rza.org.
The subject line must state:

National RZA Art Contest 2017/5777

Include: Name of Artist, Title of Artwork, Grade, Material of Artwork, (no videos) Size of the Artwork. Winners will be announced:

Wednesday, June 7th, 2017.
212-465-9234

ARTWORK THEME: ירושלים הבנויה כעיר שחבורה לה יחדו
"When Jerusalem is built-up, it is a united city"

Contest is open to students in three divisions:
Elementary School (grades 3-5), Elementary School (grades 6-8) and High School.

Entries must be original, developed and completed by the student.

Artwork can be (a) Hand-made Art, (b) Computer-aided Art
(c) Photography, or (d) Sculpture.

No animation or video. Each student may submit one entry.

Each division will have a 1st place, 2nd place, 3rd place and 4th place awards.

The winning artwork will be highlighted in a virtual on-line exhibition for about one year at the RZA website rza.org.

Mention of the child's name and grade category will be indicated on the exhibition site.
To Enter go to: RZA.org/yy-art-contest/

Chairperson and Curator: Sheryl Intrator Ornan
Committee Members:



[ENTER HERE](#)

Artwork submitted may be used for RZA purposes in connection to the Art Contest.

Winning entries will have their name and grade featured along with their artwork on the RZA virtual Art Exhibition.

ENTRY MUST INCLUDE YOUR JPEG SUBMISSION, see flyer for complete details.

Questions? Call 212-465-9234.

Save the Date!!

**RZA-Mizrachi Manhattan Shabbaton
June 16-17**

**Location:
The Jewish Center
131 West 86th Street
New York, NY 10024**

**This Sunday!!!
RZA Aryeh Fellows presents:
Inter-Collegiate Game Night + Chidon HaTanakh**

RZA ARYEH FELLOWS PRESENTS:



INTER-COLLEGIATE

GAME NIGHT

+CHIDON HATANAKH

JOIN YOUR FELLOW COLLEGE STUDENTS FOR A FUN NIGHT OF ISRAEL-THEMED PANOPLY, DINNER AND REFRESHMENTS, AND WATCH OR COMPETE IN THE FIRST EVER COLLEGIATE CHIDON HATANAKH!

**SUNDAY, APRIL 2ND
6 PM (CHIDON NO LATER THAN 7:30)
CONGREGATION ADERETH EL
133 EAST 29TH STREET
NEW YORK, NY 10016**

First Prize - \$300 + Set of Tanakh Sefarim. Second and Third Prizes - Set of Tanakh Sefarim. (Prizes subject to change)

Open to students and young professionals ages 18-24

The Chidon will feature approximately 40 Perakim that focus on Israel, Zionism, and Shivat Zion: שמות: י-טז, במדבר: יא-יד, טז, כ, כא, לב, יהושע: כב-כד, מלכים א: יז-כב, מלכים ב: א-ה, ישעיה: לה, ירמיה: ל, יחזקאל: לז, הושע: יד, זכריה: א, ב, ח, נחמיה: א, ב, ד, ה, ו

FOR MORE INFO CHECK OUT OUR FACEBOOK EVENT
"RZA GAME NIGHT + CHIDON HATANAKH"
AND SIGN UP @ TINYURL.COM/RZACHIDON



Order your Yom Yerushalayim buttons today!

**SHOW YOUR SUPPORT FOR
YOM YERUSHALAYIM**

As the 50th anniversary of the reunification of Jerusalem approaches, our support of Israel is more important than ever.

Please reply to this email to order your Yom Yerushalayim "United with Jerusalem" buttons.

These buttons are perfect to hand out at your Yom Yerushalayim celebrations.

\$36 per 100 buttons.

**Please contact our office at
212-465-9234 or
office@rza.org to order!**



Here's what One Shul did to Promote Yom Yerushalayim Buttons to their Community:

Yom Yerushalayim Buttons



In anticipation of the 50th anniversary of the reunification of Jerusalem we are pleased to offer free Yom Yerushalayim buttons. Please stop by the Shul office to pick one up. Show your support for Yom Yerushalayim!

"למען ציון לא אטשה ולמען ירושלים לא אשקוט"

"For Zion's sake I will not keep silent, and for Jerusalem's sake I will not remain still." - Isaiah 62:1

Getting Ready for Yom Yerushalayim!

We are pleased to introduce a new initiative. Each week we will feature new items and materials to help you prepare for Yom Yerushalayim.

Below are some short video ideas to consider showing at your Yom Yerushalayim Celebration

Six Days of Miracles



Two Minute Torah: Yom Yerushalayim



NEW!!! Introducing a new section to our website. **MEDIA RESOURCES**

We are pleased to introduce a media resource section for our RZA-Mizrachi website! This section is meant to provide helpful resources for Israel related news, media, and advocacy, as well as Torah resources.

Please take a moment to see what's there. Kindly let us know if there are additional sites that we should add to this list.

Many thanks to RZA Aryeh Fellow Alex Sachs for preparing this section.

You can find our new section [here](#).



YOM YERUSHALAYIM

Honor Roll

NEXT STEPS

Now that you have signed the Yom Yerushalayim Honor Roll please tell us:

How will your institution be celebrating YY50?

Please let us know so that we can publicize your Yom Yerushalayim program.

Our website will feature Yom Yerushalayim Religious Zionist events taking place all across North America. Please send us your flyers, promotional videos, Facebook pages, general announcements and any other material you may have.

The Religious Zionists of America is the US affiliate of the 115 year old World Mizrahi movement. The goal of the RZA-Mizrachi is to instill in the American Jewish community a commitment to religious Zionism, the preservation of Jewish political freedom, the enhancement of Jewish religious life in the land of Israel, and the promotion of aliyah. For more information, visit: www.rza.org

If you haven't started planning, here are some suggestions:



Concert



Picnic



Educational Program



Flag Ceremony



Lecture



Game Night



Mission to Israel



Siyum



BBQ



Movie



T'fillah Chagigit



Carnival



Yom Iyun



Israeli Kiddush



Yom Yerushalayim Honor Roll

More than 190 have signed up!!!

Dear Friend of Religious Zionism,

One of the initiatives we are planning, in anticipation of the 50th anniversary of the re-unification of Jerusalem, is an "Honor Roll" to be signed by the leadership of congregations and schools across the country.

1) Please have your leadership inform us if they want to be included on our Honor Roll. (We will include the names of all participating institutions in the media).

2) Please share this Honor Roll with institutions in your community and encourage participation.

3) Please arrange to display this Honor Roll in the lobbies of your Shuls and Schools. Click [here](#) to print out a copy of the poster OR kindly email us to let us know if you'd like us to mail you a hard copy flyer or poster.

Nearly 200 Shuls and Schools have signed up. If your community is not yet on our list please let us know.

Rabbi Gideon Shloush
Presidium
National Director
Oliner
Religious Zionists of America - Mizrachi
gshloush@rza.org
Agatstein

Mr. Martin

Rabbi Leonard Matanky
Dr. Ernest

Below is a list of shuls, schools, and organizations that are participating in our Honor Roll:

CALIFORNIA

Beverley Hills

Beth Jacob Congregation
Rabbi Kalman Topp

Irvine

Young Israel of Orange County
Rabbi Dov Fischer

Los Angeles

Congregation B'nai David-Judea
Rabbi Yosef Kanefsky

Gindi Maimonides Academy
Rabbi Aharon Wilk

Harkham Hillel Hebrew Academy
Rabbi Yahel Tsaidi

Shalhevet High School
Rabbi Ari Segal

Yeshivat Yavneh
Rabbi Shlomo Einhorn

Young Israel of Century City
Rabbi Elazar Muskin

YULA Boys High School
Rabbi Dov Emerson

YULA Girls High School
Rabbi Abraham Lieberman

Congregation Beth Torah
Rabbi Ari Azancot

Congregation Bnei Yitzhak
Rabbi Joseph Beyda

Congregation Pri Eitz Chaim
Rabbi Melvin I Burg

Congregation Talmud Torah of Flatbush

Magen David Yeshiva High School
Rabbi Saul Zucker

Merkaz Yisrael of Marine Park
Rabbi Elisha Weiss

Shulamith School of Brooklyn
Rabbi Shmuel Klammer

Yeshiva of Flatbush
Rabbi Raymond Harari

Young Israel of Flatbush
Rabbi Kenneth Auman

Cedarhurst

Shulamith High School for Girls
Ms. Rena Zerykier

Young Israel of Lawrence-Cedarhurst
Rabbi Moshe Teitelbaum

Far Rockaway

The White Shul

Sunnyvale

South Peninsula Hebrew Day School
Rabbi Shaye Guttenberg

Valley Village

Shaarey Yerushalayim
Rabbi David Adatto

Shaarey Zedek Congregation
Rabbi Jonathan Rosenberg

COLORADO

Denver

Denver Academy of Torah
Ms. Naomi Lev

Denver Academy of Torah Minyan
Rabbi Joseph Friedman

CONNECTICUT

New Haven

Westville Synagogue
Rabbi Fred Hyman

Stamford

Congregation Agudath Sholom
Rabbi Daniel Cohen

West Hartford

Beth David Synagogue
Rabbi Yitzchok Adler

Young Israel of West Hartford
Rabbi Tuvia Brander

FLORIDA

Boca Raton

Boca Jewish Center
Rabbi Yaakov Gibber

Boca Raton Synagogue
Rabbi Efrem Goldberg

Congregation Torah Ohr
Rabbi Benjamin Yasgur

Katz Yeshiva High School
Rabbi Jonathan Kroll

Boynton Beach

Anshei Chesed Congregation
Rabbi Avi Billet

Delray Beach

Anshei Emuna

Rabbi Eytan Feiner

Flushing

Young Israel of Queens Valley
Rabbi Shmuel Marcus

Forest Hills

Havurat Yisrael
Rabbi David Algaze

Young Israel of Forest Hills
Rabbi Michael Weingarten

Fresh Meadows

Utopia Jewish Center
Rabbi Yonoson Hirtz

Great Neck

Great Neck Synagogue
Rabbi Dale Polakoff

Hewlett

Young Israel of Hewlett
Rabbi Heshy Blumstein

Hewlett Bay Park

Stella K. Abraham High School for Girls
Rabbi Yisroel Kaminetsky

Hillcrest

Young Israel of Hillcrest
Rabbi Dr. Richard Weiss

Hollis

YU High School for Girls - Central
Mrs. Chaya Batya Neugroschl

Jamaica Estates

Young Israel of Jamaica Estates
Rabbi Shlomo Hochberg

Kew Gardens Hills

Congregation Etz Chaim
Rabbi Moshe Rosenberg

Young Israel of Kew Gardens Hills
Rabbi Yoel Schonfeld

Lawrence

Rambam Mesivta
Rabbi Zev Friedman

Congregation Beth Sholom
Rabbi Kenneth Hain

Congregation Shaaray Tefilah

Cong Rabbi Jack Engel

Hollywood

Young Israel of Hollywood
Rabbi Yosef Weinstock

Miami Beach

Hebrew Academy (RASG)
Rabbi Zvi Kahn

GEORGIA

Atlanta

Atlanta Jewish Academy
Rabbi Ari Leubitz

Young Israel of Toco Hills
Rabbi Adam Starr

ILLINOIS

Chicago

Congregation Anshe Motele
Rabbi Alan Abramson

Congregation Kehillah Jacob Beth Samuel
Rabbi Aaron Leibtag

Congregation KINS
Rabbi Leonard Matanky

Congregation Or Menorah
Rabbi Doug Zelden

Congregation Or Torah
Rabbi Zvi Engel

Ida Crown Academy
Rabbi Leonard Matanky

Park Plaza Synagogue
Rabbi Mordechai Cohen

Young Israel of West Rogers Park
Rabbi Elisha Prero

Lincolnwood

Congregation Yehuda Moshe
Rabbi Joel Gutstein

Skokie

Hebrew Theological College
Rabbi A. Friedman, Rabbi S. Schuman

Hillel Torah North Suburban Day School
Rabbi Menachem Linzer

Kehilat Chovevei Tzion
Rabbi Shaanan Gelman

Young Israel of Skokie

Rabbi Uri Orlian

HAFTR

Rabbi Gedaliah Oppen

Long Beach

Young Israel of Long Beach
Rabbi Chaim Wakslak

Mamaroneck

Westchester Day School
Rabbi Joshua Lookstein

Merrick

Congregation Ohav Sholom
Rabbi Ira Ebbin

Young Israel of Merrick
Rabbi Marc Volk

Monsey

Community Synagogue of Monsey
Rabbi Moshe Tendler

Young Israel of Monsey and Wesley Hills
Rabbi Ari Jacobson

New Hyde Park

Young Israel of New Hyde Park
Rabbi Lawrence Teitelman

New York City

Bialystoker Synagogue
Rabbi Zvi Romm

Congregation Adereth El
Rabbi Gideon Shloush

Congregation Kehilath Jeshurun
Rabbi Chaim Steinmetz

Congregation Ohab Zedek
Rabbi Allen Schwartz

Congregation Ramath Orah
Rabbi Moshe Grussgott

Lincoln Square Synagogue
Rabbi Shaul Robinson

Manhattan Day School
Rabbi Mordechai Besser

Manhattan Jewish Experience
Rabbi Mark Wildes

The Jewish Center
Rabbi Yosie Levine

The Ramaz School
Rabbi Eric Grossman

Rabbi Gershon Schaffel

KANSAS

Overland Park

Congregation BIAV
Rabbi Daniel Rockoff

MASSACHUSETTS

Brighton

Congregation Kadimah-Toras Moshe
Rabbi Jason Strauss

Newton

Congregation Beth El-Atereth Israel
Rabbi Gershon Segal

Congregation Shaarei Tefillah
Rabbi Benjamin J. Samuels

Sharon

Young Israel of Sharon
Rabbi Noah Cheses

MARYLAND

Baltimore

Beth Tfiloh Congregation
Rabbi Mitchell Wohlberg

Beth Tfiloh Dahan Community School
Rabbi Mitchell Wohlberg

Rockville

Rockville Jewish Outreach Center
Rabbi Yaacov Benamou

Silver Spring

Kemp Mill Synagogue
Rabbi Brahm Weinberg

Melvin J. Berman Hebrew Academy
Dr. Joshua Levisohn

MICHIGAN

Oak Park

Young Israel of Oak Park
Rabbi Michael Cohen

Southfield

Farber Hebrew Day School
Rabbi Scot Berman

Young Israel of Southfield
Rabbi Yechiel Morris

Yeshiva University
President Richard M. Joel

Yeshiva University High School for Boys
Rabbi Joshua Kahn

New Rochelle

Young Israel of New Rochelle
Rabbi Reuven Fink

North Woodmere

Midreshet Shalhevet High School
Ms. Esther Eisenman

Oceanside

Young Israel of Oceanside
Rabbi Jonathan Muskat

Plainview

Young Israel of Plainview
Rabbi Elie Weissman

Rochester

Congregation Beth Shalom
Rabbi Avi Kilimnick

Scarsdale

Magen David Sephardic Congregation
Rabbi Mitchell Serels

Young Israel of Scarsdale
Rabbi Jonathan Morgenstern

Syracuse

Shaarai Torah Orthodox Congregation
Rabbi Evan Shore

Wesley Hills

Congregation Ahavat Yisrael
Rabbi Asher Bush

West Hempstead

Congregation Eitz Chayim
Rabbi Dov Greer

Young Israel of West Hempstead
Rabbi Yehuda Kelemer

Westhampton Beach

The Hampton Synagogue
Rabbi Avraham Bronstein

White Plains

Hebrew Institute of White Plains
Rabbi Chaim Marder

MISSOURI

St. Louis

Epstein Hebrew Academy
Rabbi Yaakov Green

Nusach Hari B'nai Zion Congregation
Rabbi Ze'ev Smason

Yeshivat Kadimah High School
Rabbi Naftali Rothstein

Young Israel of St. Louis
Rabbi Moshe Shulman

NEW JERSEY

Bergenfield

Bais Medrash of Bergenfield
Rabbi Moshe Stavsky

Cherry Hill

Congregation Sons of Israel
Rabbi Ephraim Epstein

Deal

Yeshiva at the Jersey Shore
Rabbi Elie Tuchman

Edison

Ohr Torah Congregation
Rabbi Yaakov Luban

Rabbi Pesach Raymon
Yeshiva Rabbi Daniel Loew

Englewood

Congregation Ahavath Torah
Rabbi Shmuel Goldin

East Hill Synagogue
Rabbi Zev Reichman

The Moriah School
Rabbi Daniel Alter

Fair Lawn

Congregation Darchei Noam
Rabbi Jeremy Donath

Shomrei Torah
Rabbi Benjamin Yudin

Fort Lee

Young Israel of Fort Lee
Rabbi Zev Goldberg

Highland Park

Woodmere

DRS Yeshiva High School for Boys
Rabbi Yisroel Kaminetsky

Hebrew Academy of Long Beach
Rabbi Yisroel Kaminetsky

Young Israel of Woodmere
Rabbi Hershel Billet

NEVADA

Las Vegas

Young Israel of Las Vegas
Rabbi Yitzchak Wyne

OHIO

Columbus

Congregation Torat Emet
Rabbi Howard Zack

Cleveland

Green Road Synagogue
Rabbi Binyamin Blau

OREGON

Portland

Congregation Ahavath Achim
Rabbi Michael Kaplan

PENNSYLVANIA

Harrisburg

Kesher Isarel Congregation
Rabbi Elisha Friedman

Merion Station

Kohelet Yeshiva High School
Rabbi Dr. Gil Perl

Philadelphia

Congregation Mikveh Israel
Rabbi Albert Gabbai

Pittsburgh

Congregation Poale Zedeck
Rabbi Daniel Yolkut

Wynnewood

Congregation Beth Hamedrosh
Rabbi Yonah Gross

RHODE ISLAND

Newport

Congregation Ahavas Achim
Rabbi Steven Miodownik

Linden

Congregation Anshe Chesed
Rabbi Joshua Hess

Livingston

Congregation Etz Chaim
Rabbi E. Samuel Klibanoff

Suburban Torah
Rabbi Elie Mischel

Long Branch

Congregation Brothers of Israel
Rabbi Nasanayl Braun

Ocean

Hillel Yeshiva
Dr. Ruth Katz

Paramus

Ben Porat Yosef
Dr. Steven Lorch

National Council of Young Israel
Rabbi Marc Volk

Yavneh Academy
Rabbi Jonathan Knapp

Yeshivat Noam
Rabbi Chaim Hagler

Passaic

Congregation Adas Israel
Rabbi Dr. Solomon F. Rybak

Young Israel of Passaic Clifton
Rabbi Yaakov Glasser

River Edge

Rosenbaum Yeshiva of North Jersey
Rabbi Daniel Price

Springfield

Congregation Israel
Rabbi Chaim Marcus

Teaneck

Beth Aaron Congregation
Rabbi Larry Rothwachs

Congregation Bnai Yeshurun
Rabbi Steven Pruzansky

Congregation Keter Torah

Touro Synagogue
Rabbi Marc Mandel

TENNESSEE

Memphis

Anshei Sphard Congregation
Rabbi Joel Finkelstein

Baron Hirsch Congregation
Rabbi Binyamin Lehrfield

Margolin Hebrew Academy
Rabbi Benjy Owen

Nashville

Congregation Sherith Israel
Rabbi Saul Strosberg

TEXAS

Dallas

Congregation Shaare Tefilla
Rabbi Ariel Rackovsky

Houston

United Orthodox Synagogues
Rabbi Barry Gelman

WASHINGTON

Seattle

Seattle Hebrew Academy
Ms. Rivy Poupko Kletenik

WISCONSIN

Milwaukee

Anshe Sfard Kehillat Torah
Rabbi Wes Kalmar

CANADA

ALBERTA

Edmonton

Beth Israel Synagogue
Rabbi Daniel Friedman

QUEBEC

Cote St. Luc

Beth Israel Beth Aaron Congregation
Rabbi Reuben J. Poupko

Montreal

Congregation Beth Tikvah Ahavat Shalom
Rabbi Mark Fishman

Rabbi Shalom Baum

Congregation Rinat Israel
Rabbi Yosef Adler

Congregation Shaarei Orah
Rabbi Haim Jachter

Ma'aynot Yeshiva High School for Girls
Mrs. Rivka Kahan

Torah Academy of Bergen County
Rabbi Asher Yablok

Yeshivat He'atid
Rabbi Tomer Ronen

Yeshivat Heichal Hatorah
Rabbi Aryeh Stechler

Young Israel of Teaneck
Rabbi Binyamin Krohn

West Orange

Congregation AABJ&D
Rabbi Eliezer Zwickler

NEW YORK

Atlantic Beach

The Jewish Center of Atlantic Beach
Rabbi Ari Perl

Bronx

SAR Academy
Rabbi Binyamin Krauss

Young Israel Ohab Zedek
Rabbi Shmuel Hain

Brooklyn

Avenue N Jewish Center
Rabbi Doniel Eisenbach

Congregation Ahavath Achim
Rabbi Ari Kagan

Cong. Tifereth Beth David Jerusalem
Rabbi Yechezkel Freundlich

Spanish and Portuguese Synagogue
Rabbi Schacher Orenstein

Hamilton

Adas Israel Congregation
Rabbi Daniel Green

Ottawa

Congregation Machzikei Hadas
Rabbi Idan Scher

Thornhill

Zichron Yisroel
Rabbi Charles Gryzman

Toronto

Beth Avraham Yoseph Congregation
Rabbi Daniel Korobkin

Bnei Akiva Schools
Rabbi Dr. Seth Grauer

Netivot HaTorah Day School
Rabbi J. Rothman

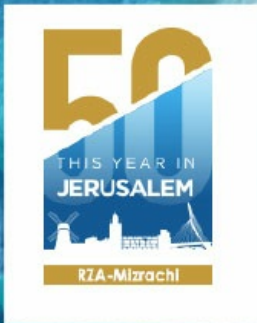
Shaarei Shomayim Congregation
Rabbi Chaim Strauchler

Tanenbaum Hebrew Academy
Rabbi Lee Buckman

ISRAEL

Jerusalem

Kollel Agudath Achim
Rabbi Aharon Ziegler



YOM YERUSHALAYIM

Honor Roll

MY COMMUNITY IS PROUD TO CELEBRATE THE 50TH ANNIVERSARY OF YOM YERUSHALAYIM.

The fiftieth anniversary of the re-unification of Jerusalem is upon us. Yom Yerushalayim 2017 will take place on Wednesday, May 24th.

In celebration of this historic milestone the RZA-Mizrachi is preparing an Honor Roll of synagogues and schools who will be organizing t'fillot and festivities to mark this occasion.

JERUSALEM HONOR ROLL

Fifty years ago, through the miracle of the Six Day War, the holy city of Jerusalem was reunited. As the soul-stirring cry of "Har Habayit b'yadeinu" rang out, Israel's courageous young soldiers fulfilled the hopes and dreams of countless generations. At long last, the destroyed synagogues of the Old City would be rebuilt; the desecrated graves on the Mount of Olives would be restored; and the Kotel would resume its rightful place at the center of the Jewish universe. Yom Yerushalayim both commemorates that incredible moment in time and symbolizes the joining of G-d, Torah, and the Land of Israel, now and forever. On this 50th anniversary of the reunification of the eternal capital of the Jewish people, we renew our commitment to protecting the safety and sanctity of united Jerusalem.

(signature)

(name of institution)



The Religious Zionists of America is the US affiliate of the 115 year old World Mizrachi movement. The goal of the RZA-Mizrachi is to instill in the American Jewish community a commitment to religious Zionism, the preservation of Jewish political freedom, the enhancement of Jewish religious life in the land of Israel, and the promotion of aliyah. For more information, visit: www.rza.org

In the Spotlight

We are pleased to feature a different Religious Zionist rabbi each week from around the country to share a Dvar Torah.

Parshat Vayikra

Rabbi Daniel Cohen

Rabbi of Congregation Agudath Sholom

Stamford, CT

"I am a stranger and a citizen among you".
(Genesis 23:4) – We are on a Mission from God

These words of Avraham to the inhabitants of Canaan embody the dual role of Jews throughout the generations. We both live in the world and outside the world. Avraham courageously stood as a majority of one in opposition to the pervasive idolatry of the time. He understood the importance of standing on principle even at personal risk. Had he cowered in the face of external pressures, we would not be here today as the bearers of Torah, stewards of the land of Israel and the ambassadors of ethical monotheism.

During the exodus from Egypt, the lesson was reaffirmed. God only saved those Jews who were willing to place the blood of the god of the Egyptians on their doorpost. Every year, we ask must ask ourselves, "What values are we willing to fight for?" It is a question that is fundamental to the Pesach experience.

Coupled with our particularism, Avraham also declared that he is a citizen of the world. We embrace our role to be engaged in serving as a light unto the nations. We bear a timeless responsibility to repair the world. Judaism comes first but our mission must be harnessed to enrich the world around us.

What does it mean for you to be Jew in the modern world? We do not have to choose between being human and being Jewish. The modern land and state of Israel embodies this idea. As an example, I want to draw your attention to a wonderful company based in Israel, Tikun Olam Makers, (TOM) that embodies this dual message. They have received a grant from Google as part of its Challenge focused on making the world more accessible for people with disabilities. [Click here to learn more at tomglobal.org.](http://tomglobal.org)

On a personal level, I was reminded of this transcendent and timeless mission my first time leading my own seder. It was magical. As I was about to begin, I realized I was not wearing a kittel. Walking upstairs into a dark closet I felt around and found it. As I placed the kittel onto my body, I experienced the sensation that my father was literally taking off his white garment and placing his onto my shoulders. I experienced the mantle passing from one generation to the next. As if to say to me, "I invested in you and now it is your turn to invest in your family. You are endowed with the mission of investing in a new generation who will God willing perpetuate our sacred heritage."

This vignette embodies the goal and vision of Passover. Are we ready to receive? Do we fully embrace our role on Pesach night in investing in our future? More than any other night, we are tasked with solidifying our holy link across time to perpetuate the continuity of the Jewish people, the land Israel and our serving as beacon of hope being a light unto the world.

In a conversation with David Harris, the executive director of AJC, he crystallized this idea in reflecting on our role as a bridge between generations. "At a certain point in life, those who preceded us approach their own finish line. In a relay race, they're holding a baton which they need to transfer to someone else, if there is someone to receive the baton. Is the person who receives the baton willing to embrace it and then do his or her utmost to sprint during their own lap or laps, until they approach the finish line? The Jewish journey to me is very much the same. **I think what's particularly important is whether, at the end of the day, your legacy leaves when you leave. Whether there is something that you've built that outlasts you. And if it outlasts you, then it has to be about more than yourself.**"



As religious Zionists and citizens of the world, what can we convey on this night which will be worthy of future memory? God, the Jewish people and Israel are counting on us.

Wishing you and your families a Shabbat Shalom,
Rabbi Daniel Cohen

Introducing the New RZA-Aryeh Fellowship!

The RZA-Aryeh Fellowship is a new initiative of the RZA-Mizrachi to strengthen the mission of Religious Zionism. Fifty college and graduate school students from around the country have been invited to spend their winter-break in Israel where they will be studying Torah and attending intensive seminars devoted to Religious Zionism education. Upon their return the Aryeh Fellows will focus on their year-long Manhigut (leadership) projects designed to bring the message of Religious Zionism back to communities across America. We are excited to profile a different “Aryeh Fellow” each week.

Meet Yehudith Dashevsky



Yehudith Dashevsky is a current sophomore at the University of Pennsylvania studying English literature. She enjoys learning just about anything, so long as it has to do with the human world (although her friends in engineering schools have managed to make theories of bridge compression sound appealing). Yehudith is currently learning Arabic and Heritage Russian, and has promised herself many times that she would read more to improve her Hebrew. While studying at Migdal Oz for two years, she began translating a

perush on the hagada. She then took a translation class in her freshman year, in which she studied the poetry of Dalia Ravikovitch, an outspoken pacifist on Zionist issues and the second generation of the founders of modern Israeli poetry. Yehudith hopes to use her newfound interest in translation as well as her longstanding interest in Torah to be involved in the world of multilingual Torah publications. She is looking forward to joining the RZA and specifically, to be partaking in its project to enable English-language speakers to benefit from the rich Torah thought that is being produced by current Torah thinkers and Roshei Yeshiva in Israel.

Humans of Israel

Welcome to Humans of Israel!

Created by RZA Aryeh-Fellows Jonathan Pedoeem, Ilan Atri, and Yishai Pearl

Our team is dedicated to increasing awareness of people that made a

significant impact on Israeli society, served in the IDF, and/or made *Aliyah*. While we were in Israel during winter break, we sat down with our friends who made Aliya and talked with them about their journey. We listened and asked questions to understand why these people made these decisions and the difficulties they went through while executing it.

We took these interviews and are now sharing them with you to expose the true greatness of our brothers and sisters who are making this journey.

Herschel Mehlman is finishing yeshiva and drafting to the IDF in March.



After joining the Army, do you plan on making Aliyah? If yes, why?

“Yes, I plan on making aliya. G-d gave us this land and it’s the place we all belong and have been striving to be for generations. This is also a place that feels incredibly like home. Even the buses have chag sameach displayed on their screens before the holidays.”

What experiences have you had here that makes this feel so much like home?

“Going to the Golan has had a very strong impact on me which I think can only be understood by going through the Golan and experiencing its magnificence and just knowing that you’re walking on the holy land that G-d gave to us.”

Aryeh Fellows seeking New York-area high schoolsto speak in

This is a letter that one group is sending to high school principals in the tri-state area:

We hope this letter finds you well. Our names are Adina Cohen, Adi Ciner, and Brandon Lurie and we are part of the Religious Zionists of America’s Aryeh Fellowship. The fellowship was introduced by the RZA as a revolutionary student leadership program to bolster religious Zionist life in America. The fellowship pulls college aged students from a diverse group of backgrounds and challenges them to bolster religious Zionism through meaningful activism within the American Orthodox community.

This year, the three of us brainstormed ways in which we can get into the field and inspire Jewish youth. After much deliberation, we believe that our unique backgrounds are our strongest asset to helping invigorate religious youth in America. Adina Cohen studied at the Nishmat Center for Advanced Women’s Studies for one year and continued to spend a year doing Sherut Leumi, National Service, in an educational organization based in Yerushalayim.

In so doing, Adina interacted first hand with organic Israeli culture, life, and people. She has in turn brought back that education and vigor to her community at Stern College for Women. Adi Ciner attended the Hakotel Hesder Yeshiva for two years followed by eighteen months of service in the IDF. During his tenure, Adi tended to the religious needs of soldiers from special units by providing organized davening times, Torah education programs, and an overall spirit of religiosity amongst his non-religious comrades. He now continues his studies at Yeshiva University. Finally, Brandon Lurie is a senior at New York University and heads NYU's premier and only Orthodox club on campus entitled, "Shalhevet." Brandon commands a board of fourteen students who collectively are credited with organizing weekly Friday night dinners of 200 people, a daily minyan, religious programming throughout the week, and Israeli activism on campus.

Taken together, we comprise important sections of the widely diverse religious Zionist student spectrum. We believe that our unique collaboration as a team positions us with the tools to influence and inspire others. Our diverse backgrounds provide wide-reaching insight, views, and enthusiasm about religious Zionism in the student sphere and its challenges and successes going forward. That said, we would be honored to use our unique talents to influence and inspire the next generation.

At your permission, we would appreciate the opportunity to come speak at your high school to students about the opportunities to pursue an even more meaningful religious Zionist experience post high school and explain the myriad of ways that passion can play out. We envision this panel as an opportunity to answer questions, explain our personal passions, and hopefully cultivate a stronger and deeper connection with Medinat Yisrael through educating and fueling the next generation of religious Zionists.

We are available on Fridays and we look forward to being in touch.

Sincerely,

Adina Cohen, Adi Ciner, and Brandon Lurie



Save the Date - Yeshivat HaKotel Dinner

Yeshivat HaKotel will be hosting their 50th Anniversary dinner on Tuesday, Yom Yerushalayim, May 23, at the Lincoln Square Synagogue in New York City. Mr. and Mrs. Louis Drazin of Montreal will be honored for their many years of support and devotion to Yeshivat HaKotel. The program will include a Tefila Chagigit, Dvar Torah by our Dean of Students Rabbi Reuven Taragin, and music by Eitan Katz.

For those unable to join the mission to Israel, this is an incredible opportunity to celebrate Yom Yerushalayim here in the United States.

More details to follow.

Yom Yerushalayim Invitation

Watch this video invitation from the iconic paratroopers who liberated Jerusalem in 1967. They invite you to join them for a once in a lifetime opportunity to celebrate the 50th anniversary of Yom Yerushalayim, May 22nd-May 25th. More details below.



Join us for Yom Yerushalayim!

Please ask your Shul Rabbi and local school to include this in their weekly emails. Make sure to join us for this once in a lifetime opportunity!



**JOIN THOUSANDS
FOR THE MEGA-
MISSION OF A
LIFETIME**



**May 22-25
Iyar 26-29**
Celebrating 50 YEARS of
a reunited Jerusalem



**For more details
and to book:**

www.mizrachi.org/YY50



In light of the UN Security Council vote, our support for Yerushalayim is needed now more than ever. Register now for this once in a lifetime opportunity. Join Jewish people from around the world as we gather in our holiest city to celebrate the 50th anniversary of the reunification of Jerusalem. The time is now. Show your support!



Dear RZA-Mizrachi Friends,

We very much look forward to having you take part in our Mizrachi World Movement's "This Year in Jerusalem" Mega-Mission over Yom Yerushalayim. Our aim is to bring thousands of people (including rabbinic and community leaders) from hundreds of communities from across the global Jewish community to learn, experience and celebrate together at this momentous time in Jewish history.

Please see below a personal invitation from Rabbi Lord Jonathan Sacks, one of the global leaders of the mission, inviting you to join him on this once-in-a-lifetime opportunity.

More details about the program can be found at the following link - www.mizrachi.org/YY50 - including the draft schedule, highlights, pricing options and booking procedure.

Please note the following:

1. There are 10 hotel options, with a price range depending on hotel choice. Each hotel package includes breakfast, lunch and dinner (excluding Wed evening). The hotel packages also include the entire 4 day program at discounted rates.
2. There is also an option for people who are not staying in hotels - if they have their own accommodation - to join for the 4 day program, at a cost of \$630 per person. It does not include hotel, breakfast and dinner, but does include transport from central meeting points to and from all the venues, lunch each day, and participation in the full program.

3. For those shuls/communities/groups who wish to bring missions and want to extend their trip either before or after our 4 day mission, that can also be arranged by contacting us at YY50@mizrachi.org, and we - together with our partners - will put together a tailor-made package for your group.

Looking forward to celebrating together – in Jerusalem – on this historic occasion.

With excitement and anticipation,

Rabbi Gideon Shloush
Mizrachi – Religious Zionists of America

Rav Doron Perez
Mizrachi World Movement

Please encourage your community leadership to include the paragraph below in your Shul and School Announcements:

This year marks the 50th anniversary of the reunification of Jerusalem. On May 22-25 be front and center for a mega-celebration in Israel in partnership with the Religious Zionist of merica (RZA) and World Mizrachi. Individuals and communities from around the world will participate in this once in a lifetime opportunity. Celebrating 50 years of a reunited Jerusalem on Yom Yerushalayim. See www.mizrachi.org/YY50.

Click below to see our video!



POINT OF VIEW

The Israel Public Broadcasting Corporation: An Existential Dilemma?

By Rabbi Yisrael Rozen, Dean of the Zomet Institute

“This is Achashverosh – who killed his wife because of his lover... and who killed his lover because of his wife...” [Esther Rabba 1].

A Vital Moment in the Life of a Nation...

The “Israeli Public Broadcasting Law,” which was passed in 2014 and (as of now) will take effect right before Yom Haatzmaut this year, will occupy my readers during the entire week between when I write this article and when it is published. It must be admitted (with a smidgen of cynicism thrown in for good measure) that this is indeed **a fateful and almost existential issue for the State of Israel**. Everything that came “before” will no longer exist “afterwards.” This involves a dilemma at a level similar to the one that David Ben Gurion presented to the Provisional State Council: Should a Jewish state be established or not? Clearly, there were weighty considerations on each side of this question. And now, in our generation, **once in seventy years, we are once again faced with a world-shattering dilemma**, this time with respect to the PBC – the Israel Public Broadcasting Company (also known by its Hebrew nickname, “Kan” – meaning “here”). There is no doubt in my mind that a referendum is the best way to solve this question (including gathering opinions from Diaspora Jewry). However, for many citizens of our country, even those who are most savvy, the questions to be asked in such a referendum are not obvious. Let me take this opportunity to clarify the matter.

A number of committees actively studied the behavior of the old Israel Broadcasting Authority as a result of a general lack of satisfaction because of very high costs, outdated equipment, missing or virtually crippled media outlets, refusal to give expression to all sectors of the population, inefficient management, and more. The government agreed, and this was written into a Knesset law, **that the only possible alternative would be to destroy the existing edifice and to replace it with a new structure**. A process was formulated that included retirement for some of the workers and rehiring some of the veteran staff in the new framework. We should note that our country has had its share of labor disputes based on economic, personal, and logistic factors (electricity, the ports, El-Al Airlines, public transportation, hospitals, national and municipal government workers, teachers, and garbage collectors, to name a few examples). In general we can say that we have managed to contain the problems, we have not yet been forced to establish a new country, and we have not yet resorted to holding a nationwide referendum. But in this case we must admit that **we have moved into an entirely different realm. This involves the communications media, which is as important as the air we breathe. This is the real thing, it is exalted and no less than divine**. This time, it is imperative that we make a choice: To be or not to be!

Media = Leftist

And now we come to an open secret, which is well-known to everybody in the know with any sense of feeling. **The problem is the political and nationalist agenda**. Prime Minister Binyamin Netanyahu, who is also the Communications Minister, signed this into law in 2016. He is the one who at first supported the law with all his might but who is now rejecting it “with his other hand” while he waggles his finger, warning of new elections. This can best be described as **Achshverosh-type inconsistency** (see the Midrash quoted above), an example of action which has danced around before my eyes ever since Purim of this year.

Well, we can reveal a great secret now: **No new law will ever have any effect in this matter! The communications media will retain its leftist stance**, as part of its very definition, whether it is called a “corporation” or an “authority.” Our country has competitive channels, and they provide a broad platform for balance. **The only possible alternative for “leftist media” is a nongovernmental “nationalistic media.”** I do not support a third alternative of establishing “dedicated media” which will be mandated to support the current government. This is not necessarily for reasons that are ideological and based on important principles, rather I am sure that such an effort will fail – Who would listen to such uninteresting material?

The law of the Israel Public Broadcasting Corporation was born out of the need to nurse national broadcasting to better health and not in order to “reeducate” it. Section 7 of the law is very clear: “The contents that will be supplied by the Israel Public Broadcast Corporation will reflect and will document the fact that the State of Israel is both Jewish and democratic, it will present the values and the heritage of Israel, and it will give a fair, equal, and balanced expression to the entire spectrum of viewpoints and opinions that are extant within the Israeli public. It will provide news... that is free from distortion and that is reliable and faithful to true facts and to the obligation of reporting to the public.” These are only some of the beautiful words of the law. **None of this will happen, but what can we lose if the new body is**

more efficient and will save us some money?

Reject Petty Settling of a Grudge!

If in the end we will be forced to hold new elections because of this wishy-washy law, every rational person must refuse to support a Prime Minister who acts in a petty way and who is looking for revenge (“Who will be the anchor of the news broadcasts?”), and who is patently indecisive. We have heard about his obsessive addictions and his media schemes, which were recorded in secret meetings with the manager of competing media. Even if such dealings do not cross over the border into illegal dealings, they can teach us something about the value system of the man and in which “movie” he is living.

As Shabbat Approaches

“And He said, ‘Moshe, Moshe.’ And he Replied, ‘Herel Am.’”

By Esti Rosenberg, Head of the Midrasha for Women, Migdal Oz

After months when the people bring many contributions for the building of the Tabernacle, Betzalel Ben Uri builds “precisely as G-d commanded Moshe,” and Moshe then finishes the work – the great miracle happens. “The cloud covered the Tent of Meeting, and the glory of G-d filled the Tabernacle” [Shemot 40:34]. The Creator descends from heaven and His Shechina comes to rest in the Tabernacle which the people made for Him and according to His commands.

The people stand full of excitement, and Moshe also looks on. But he understands one thing: “Moshe could not go into the Tent of Meeting because the cloud rested on it” [40:35]. The glory of G-d which fills the Tabernacle prevents Moshe, a man, from entering the holy place. This is what happened in the Tabernacle, and it also took place at the end of the events at Mount Sinai: “And the glory of G-d rested on Mount Sinai” [24:16]. Moshe needed permission to climb up the mountain. He had to be invited: “And He called to Moshe on the seventh day from within the cloud... And Moshe entered into the cloud, and he climbed the mountain.” [24:16,18].

The same thing happened at Mount Sinai as when the Shechina rested in the Tabernacle. Moshe needed to be invited in order for him to enter the holy site.

“And He called out to Moshe, and G-d spoke to him from the Tent of Meeting, saying...” [Vayikra 1:1]. Sforno notes, “Just as at Mount Sinai, nobody can enter there without permission.” That is, a human being cannot enter the place where the cloud rests. And Rashi emphasizes the wonder even more: “All declarations and commands were preceded by a call from G-d, a way of showing fondness.” The very fact that the Creator wants to speak to man requires that the man be called by the Creator, each time separately. The nation of Yisrael was shown explicit fondness when the Holy One, Blessed be He, chose to rest within the nation and to speak to them.

The neutral name of the book of “Vayikra” – “And He called” - given to “Torat Koahnim,” the section of the Torah that deals with the laws of the priests, points us to the element that is so hard to understand. The call by G-d to a man forms the basis for a developing encounter and is an expression of the love of the Creator for His nation. Every time the name Vayikra is mentioned, we must remember that “nobody can ever enter there without permission.”

What was the content of the first call to a man to enter? It was the essence of the entire book – the labor of bringing sacrifices.

“When a man brings a sacrifice from among you...” [Vayikra 1:2]. Sforno notes, “He must offer from within himself with a confession and in a submissive manner.” After beginning with the remarkable call of the Creator to a man, the book of Vayikra describes how man can call out to the Holy One, blessed be He. Offering sacrifices and operating a Tabernacle are expressions of the ability of mankind to respond with love, and to be ready to sacrifice and to give up many things – such as our evil intentions, wealth, status, and our own desires. Humility and an explicit confession of our sins, offering sacrifices, and the labors of

the Tabernacle, are the main subjects covered in the book of Vayikra.

G-d calls out to mankind, and man offers sacrifices to G-d.

“One may do much or one may do little. It is all one, provided he directs his heart toward heaven.” [Berachot 17a].

A PARSHA INSIGHT

A Divided Heart

By Rabbi Asaf Harnoy, Rabbi of “Aderet Eliyahu” Community, Gilo, Jerusalem

For many generations there has been a serious dispute among the great men of our nation about the reason for sacrifices, specifically in an attempt to understand why G-d commanded us to bring animal sacrifices.

For example, the Rambam explains in “Moreh Nevuchim” that the Divine command was meant to “correspond” to the well-known accepted method that was used in idol worship, which involved sacrificing animals. According to the Ramban, canceling this practice would have created tremendous antagonism to the Divine command. And therefore, the Holy One, Blessed be He, chose to continue the practice of animal sacrifices, behavior which Bnei Yisrael were familiar with in that generation.

A Pleasant Odor for G-d

On the other side of the commentaries is the opinion of the Ramban. He strongly opposed the ideas of the Rambam, even going so far as to call them “meaningless.” The Ramban explains that it is not possible that the reason for the mitzva of sacrifices depends on the style of idol worship that was practiced in ancient times. After all, the Torah wrote that sacrifices have an intrinsic value, to serve as “a pleasant odor” for G-d. And when Noach left the ark he offered a sacrifice, and this gave G-d pleasure. Many years before any idol worship had begun, Hevel, Adam’s son, brought a sacrifice from the firstborn of his sheep and from their fat. And G-d responded to Hevel and to his sacrifice.

Therefore, according to the Ramban, we should understand that the purpose of a sacrifice is to bring about a change in the person who offers it, as part of a process of repentance and a return to G-d. When a man sees what is done to a sacrifice, he will realize that this is just what he himself deserves in punishment for his sins, and that the sacrifice is “being punished” in his place.

“When a Man Sacrifices from among You”

In spite of the great dispute we have described and the many different opinions about the reasons for the sacrifices, it seems that one important point has been accepted by everybody.

It is clear that bringing a sacrifice is not merely a technical act where a man or woman donates some money and then returns home without changing in any way. Everybody agrees that a significant transformation must take place. **The man as he was before the sacrifice cannot remain the same after bringing a sacrifice.**

Unfortunately, some of the people of our nation remained blind to this vital observation during several periods of our history. For example, for part of the era of the First Temple, large segments of the population made a mistake by bringing sacrifices on the Altar without any internal transformation taking place. The prophets of Yisrael were angry and bitter about this and they declared that **G-d is not interested in the body of the sacrifice itself but rather wants the person who brings the sacrifice to have a broken heart and to repent.**

The Secret of One-and-a-Half

This transformation which a person should experience when he brings a sacrifice depends

on his spiritual status and on his mental understanding. **In order for an internal change to take place, we must first understand that by nature we are lacking, divided in half, and only part of what we should be. However, G-d is complete and unlimited. We are divided into two halves, but G-d is whole.**

The sacrifice and the accompanying prayer are tools through which we make up for our lack, and they help us get closer and closer to the completeness of the Creator.

To use a mystical metaphor, we can say that the important principle of “one-and-a-half” – which implies that we are divided creatures as compared to the perfection of G-d – appears in the first sacrifice described in this week’s Torah portion – the “Olah” Sacrifice.

The first letter of the word Olah is Ayin. Its numerical value is 70, while the value of the second part of the word (lamed-heh) is just half of this – 35.

The same principle holds true for the word “Kohen,” a priest, who has the responsibility to offer the sacrifices on the Altar. The first two letters, chaf-heh, have a value of 25, while the last letter is twice this – 50.

There are many opinions trying to attempt an explanation of the reason for the mitzvot of the sacrifices, but in any case all the different factions agree on one thing. **The way to reach out to the Holy One, Blessed be He, who is perfect, is through a broken heart, one that is torn in half.**

WHEN THE CHILDREN OPEN THEIR HEARTS

Obligated “As in a Game”

By Meirav Maggeni, Author of Content and Stories in Chemed, the Religious School System

“What are you dreaming about?” my Abba called out to me, while he kept on kneading the sticky dough. He said, “Hurry up, we can’t waste any time!” I said to him, “I’ll be right back,” and I ran outside.

The air was filled with smoke, the odor of last night’s grill was still strong in my nostrils. The first rays of sunlight lit up the world. In spite of the early hour, and even though almost everybody had not slept at all during the night, all the houses were fully lit, and they were all filled with excited activity. We were all busy with just one thing: To pack the belongings of our past into huge bags and to get ready to go out into the future. I looked out at the neighborhood where I was born. I climbed up to the top of a sand dune and went on, toward the Nile. I had memories of the water that turned into blood and of the frogs croaking while they rose up from the Nile. I thought, “Just see how silly the Egyptians are, and how they pray to the Nile.” I felt a great pride for the fact that I was a Hebrew child and that I was privileged to get to know the true G-d, the G-d of Yisrael, something that all the wise men and the sorcerers of Egypt were not smart enough to acknowledge.

I continued walking, looking at the desolate and destroyed land. Only the pyramids that reached proudly into the sky bore witness to the many long years of slavery and to the torture that we suffered. But this would be no more! Today, we would leave Egypt, never to come back. Today we would leave the narrow straits behind!

I ran back home. I still had some things to pack.

My mother, wearing a festive dress, met me at the door. “Hurry up. Go and change your clothing, and only take with you what is absolutely necessary. We are leaving in a little while!” I saw my little sisters wearing pretty dresses, with their hair weaved into two big braids. The beds were piled high with sacks full of vessels of gold and silver along with other precious items. My heart beat in anticipation. This was for real! Today we were going to leave Egypt for good!

I put into my bag some clothing, and the flute that I had made out of some reeds. I knew that

we would be happy, and when you're happy you want to play a tune, don't you?

Abba came into the room, and he said that there was no time to bake the dough that he had prepared because we were about to start moving. So we took the dough as it was, and we left the house.

You have never seen such a scene in your whole life! A huge crowd, men women and children, all dressed in holiday clothes, carrying their bags. We all stood quietly and waited for instructions. Suddenly, I saw a cloud coming closer all the time, until it slowly covered us all. All at once, I had a unique feeling of calm, security, and happiness that I cannot describe in words. Abba explained that this was the Cloud of Glory, a sign that the Holy One, Blessed be He, accompanied us on our journey. He said, with excitement, "And at night the way will be lit for us by a pillar of fire."

While we walked, I asked Abba again and again, "When will night come?" I was curious to see the pillar of fire.

And then, suddenly, the cloud rose up from the ground and started to move. The entire nation started on a trek to its freedom. "We are not slaves anymore," Imma said, her voice choking on joyful tears. "Well, the truth is that we are still slaves" – this was Shifra Levy, our unmarried neighbor who joined us for the journey. "We are G-d's slaves. Now He is our King," she said.

I thought, "Shifra is right. It is very good to be the slaves of the King of the Universe." Then and there I made a decision – to try to listen to the voice of my King forever.

After we arrived at a place called Succot, the cloud stopped and we had a chance to rest. While we were there, we baked the dough, which didn't look very much like bread but more like thin cake. Imma said to Abba, "It looks like you didn't knead the dough enough, my dough always rises." But Abba said, "Look around at everybody else. None of the dough rose, everybody is eating matza."

I thought that the dough had not risen because of the bumpy path we had taken, but Shifra joined the conversation, and she said that she thought we were seeing mystic Divine guidance, and that the fact that we were eating matza must have some deep significance. I thought that Abba's matza was very tasty, and I kept asking for more. And we kept moving for six days and six nights, until we reached the Red Sea.

I was afraid. I said, "What is that loud noise?" And Imma said, "It sounds like thunder." In the distance we could see a black cloud coming closer. Shifra Levy shouted, "It's the chariots! They are chasing after us!" And she fainted in Imma's arms. But Imma was adamant and kept her faith: "The Holy One, Blessed be He, will take care of us!"

Shifra woke up. She murmured, "What can we do? The sea is in front of us, and the Egyptians are so cruel!"

Meanwhile, the rest of our camp was in turmoil. Some people cried out and wept, while others tried to calm them down and lift their spirits. Nobody seemed to have any real idea of what to do. I looked very carefully at the pillar of fire, in order to gain some confidence, but the sound of the horses kept getting louder and louder...

In the early morning, the pillar of cloud began to move, a sign that we were supposed to go somewhere. But where should we go? Into the sea?? And then I rubbed my eyes, not believing what I saw: The sea had split into two! The water stood up like a wall on both sides of the people, and the whole nation started to move into the seabed. Shifra Levy cried out in triumph, "Don't you see? G-d is our Lord!" But then she turned her head around, and she almost fell flat on the ground. I also turned around, and I saw the horses and the men of Egypt following us into the seabed, which had become dry land in order to let us pass through. They were closer to us than ever. We could even hear their war cries, "We will destroy you completely!"

"Help!" Shifra cried out. "The entire Egyptian army and all its horses have come into the seabed, right behind us!" Shifra fainted again. It is a shame that she didn't see what happened next, how the solid wall of water became a liquid again and completely covered the Egyptians, destroying all of the evil Egyptian warriors. We were all filled with joy and happiness. I took

out my flute, and it turned out that I wasn't the only one who had brought along musical instruments. We sang and danced all night long.

** * * * *

"What are you dreaming about?" Abba was shaking me. Here we are in the middle of the Seder – we finished 'Maggid,' and we are about to start 'Rachtza,' to wash their hands before our meal. The fantastic food that Imma prepared has been brought out, what a wonderful odor it has."

Imma added, "And the matza that Abba baked is just waiting to be eaten!" And she started to chase after my younger sisters with a towel. When Shifra Levy heard the word "matza," she probably wanted to repeat what she says every year: That the matza has a very deep significance. But she couldn't speak since she had already washed her hands.

"I was looking at myself as if I had just been redeemed from Egypt," I said, and I hurried to wash my hands too.

We have in store for us a long night, overflowing with miracles and wonders.

HOLY AND SECULAR

In Memory of Rabbi Chanan

By Rabbi Amichai Gordin, Yeshivat Har Etzion

The guards in the Prime Minister's office were quite surprised to see some young men wearing knitted kippot going into the office. This was during the "merry days" when Mapai in the country, and Prime Minister Levi Eshkol did not usually count such young men among his friends.

The visitors did not appear to be upset by this reality. They had a very distinct goal. Their leader, a very young man, handsome and with a typical Israeli haircut, looked the Prime Minister straight in the eye. "We want to go back home to Gush Etzion," Chanan Porat said. Levi Eshkol, who was not aware of the historical significance of the words he was about to utter, replied with a smile. "Okay, kids (*kinderlach*, in Yiddish), if you want to pray there on Rosh Hashanah go ahead and pray!"

With this, Eshkol signaled the start of the wonderful settlement activity in Gush Etzion, and in the whole of Yehuda and the Shomron.

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Very few people can point to their activities as having a direct historical impact. One of the few who could do so was Rabbi Chanan Porat. With deep internal faith and with dedication, he was able to advance the settlement activity in Yehuda and the Shomron. But he was not only characterized by faith and dedication. These two traits were not enough. Rabbi Chanan also had internal honesty, a level-headed disposition, and respect for opinions other than his own.

I was reminded of Rabbi Chanan Porat last week in the wake of declarations by some MK's on the subject of mixed-sex service in the IDF. I did not have the privilege of working with Rabbi Chanan. In a few cases, the Master of History allowed me in my youth to encounter him on his broad path of action. I want to tell you today about one of these rare moments.

** * * * *

This happened more than fifteen years ago. After Alice Miller was allowed to join a pilot's training course, a chain reaction followed. The IDF began to incorporate women into combat units. Many of the public feared that such integration would cause harm to the combat capabilities and to the moral level of the units.

A group of reserve officers (which included me) decided to send a letter to the Chief of Staff

about this subject. The only way to gather signatures for this letter was to reach a wide audience. It was only natural for us to turn to Rabbi Chanan for support.

Rabbi Chanan helped us distribute our letter in the synagogues. As a matter of course, we showed him the draft of the letter. We were young and militant – and the wording of the letter clearly reflected this attitude. When Rabbi Chanan read the letter, he smiled and scolded us. He explained, “There is no need to threaten. That is not our way.” Rather, he advised us to write about the great difficulty that mixed service causes us.

We wrote, “It is possible to find appropriate ways to integrate women into the various military missions.” Rabbi Chanan advised us to add, “As full participants in the IDF, always ready to share the security burden willingly and with dedication, we feel that it is neither good nor fitting to put us into such an impossible situation.”

Rabbi Chana told us: “Write about your own difficulties. Don’t threaten.” And that is what we did.

* * * * *

The letter, in a tone that showed determination but without any threats, signed by more than a hundred officers, was delivered to the office of the Chief of Staff of the IDF. As a result, we were invited to a series of meetings. It goes without saying that we played a very minor role in a broad campaign of requests that were made by groups which had a much greater impact than we did.

At the end of all of these long processes, the command for “appropriate integration” was written. The “Administration for Appropriate Integration” was established in order to apply the new rules.

* * * * *

My purpose here is not to establish the best path somebody should always take when defending his principles. I did not try to describe the way that Rabbi Chanan acted in general. Such matters are way beyond my position. All I have tried to do was to tell one minor but important story about a lesson that I learned from Rabbi Chanan Porat, about handling a determined but honorable struggle. Truth is the way of Torah.

“What is the proper path that a man should choose?

It is to do something that is a credit to him,
and earns him respect from other men.”

[Avot 2:1].



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