

Gates of Jerusalem

Images Sounds Words

Dedications

Gates of Jerusalem Video

Jacqueline Heller

Gates of Jerusalem Music

The Katz Family

Milken Family Foundation

Collection of Images

Larry Field

Collection of Sounds

Deena & Edward Nahmias

Collection of Words

Rose & James Meltzer

Images

Lynn & Les Bider

Laurie & Robert Goldstein

Ladan & Daniel Kadisha

Loretta & Norton Karno

Corie & Michael Koss

Susan & Mel Plutsky

Wendy & Ken Ruby

The Saban Family Foundation

Lloyd S. Berkett Insurance Agency

Dedications

Sounds

Linda & Rick Cohn
Emily & Rick Corleto
Ruth Davis
Jodie & Steven Fishman
Steven Fogel
Carin & Glenn Freeman

Marci & Ronald Glousman
Ronnie & Michael Kassan
Janine & Rick Kolodny
Barbara & Bobby Margolis
Linda & Lee Rosenberg
Sue & Bob Shadur

Julie, Brad, Rachel, Samantha,
& Gregory Shames
Andrea & Glenn Sonnenberg
Rhonda & Mark Wapnick
Florence & Rabbi Isaiah Zeldin
City National Bank

Words

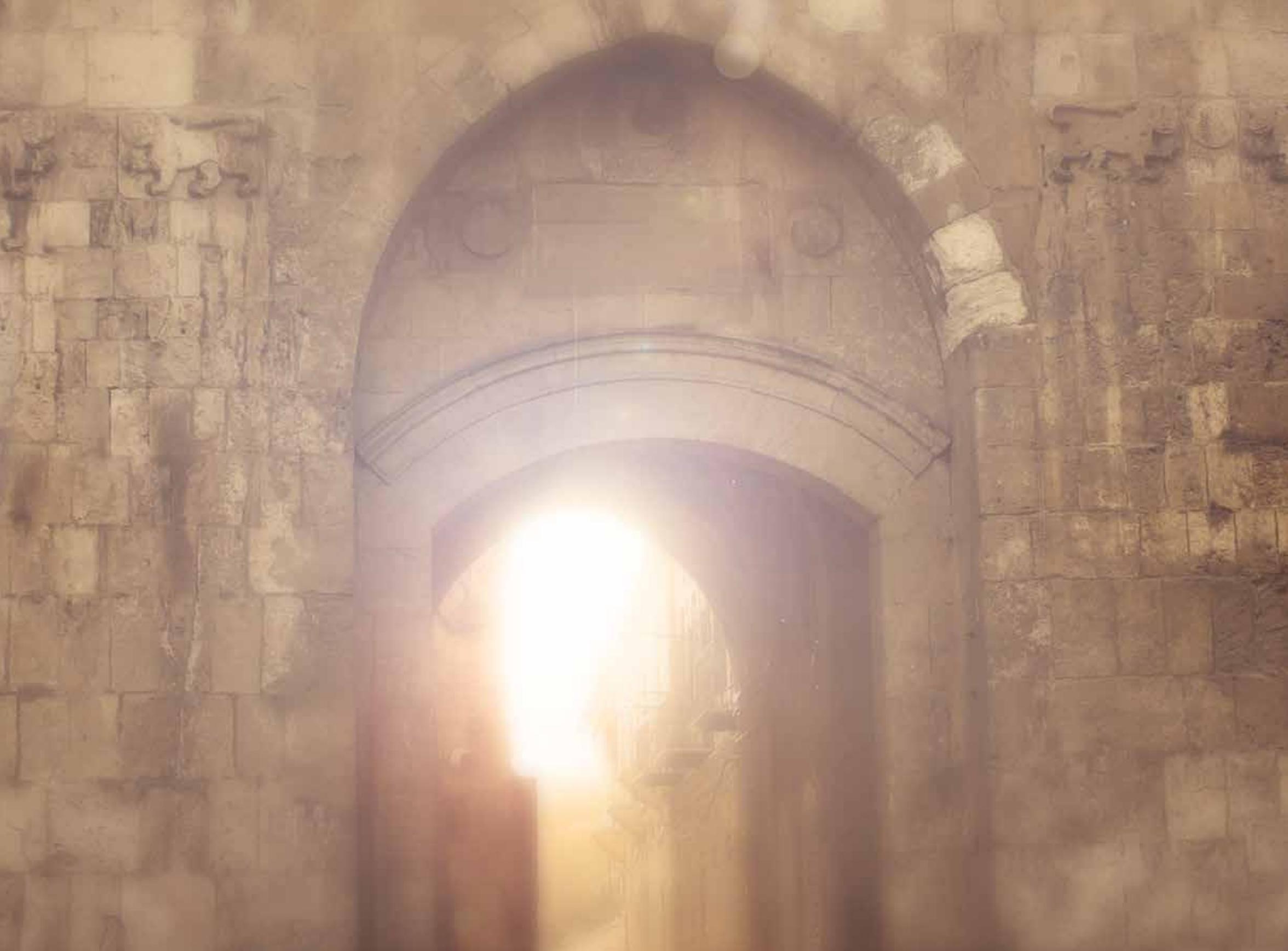
Pam & Jeff Balton
Susan & Jon Berger
Penny & Mark Berns
Irene, Yoni, Eric, & Joey Boujo
and Sidonia Lax
Susie & Jaime Gesundheit
Lori & Rob Goodman

Patricia Linden & Fred Gysi
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Adrienne & Michael Wienir
Bernards

Gates
of Jerusalem

Images



Jerusalem is the central place on the Jewish map. It all began on a mountaintop of a Jebusite outpost which King David captured and established as his capital. A generation later, King Solomon, David's son, built a magnificent temple to God in King David's city.

It is not strange that Arab propagandists attempted this year to repudiate Israel's claim to its place in the world by denying there ever was a Temple in Jerusalem and even questioning that a character called King David ever existed.

Archeological discoveries in the last few years gave a lie to the propagandist claims.

Jews worldwide for 2,000 years since the destruction of the Second Temple in 70 CE have faced Jerusalem in their prayers and recited a highly emotional verse from Psalm 137, "If I forget thee, O Jerusalem, may my right hand forget its cunning."

Today, the holiest place on earth for the religious Jew remains Jerusalem. It is the core issue in the discussions between Arabs and Jews trying to resolve the Palestinian-Israeli situation. If an acceptable solution to the Jerusalem question is not found, then peace between Arabs and Israelis remains a distant illusion.

At Stephen S. Wise Temple, we have sponsored many tours to Israel led by our clergy, and the highlight of each visit is our stays in Jerusalem and our experiences at the Western Wall. The visits are both emotional and exciting and reinforce our commitment to keep Israel strong, democratic, and a beacon of light unto the rest of the world.

Rabbi Isaiah Zeldin



When I first entered Jerusalem in the fall of 1970, the focus of immediate attraction was, of course, the Old City, surrounded by her ancient walls, with her many gates that invited you into the secrets of her diverse cultures and complex history. At the Jewish center was the *Kotel* and Temple Mount, with the golden-domed mosque atop what had once been the location of our ancient Temple.

But I soon came to appreciate that the Gates of Jerusalem do not only beckon you into what is ancient. They also invite you to gaze outward toward what is new, toward a vibrant and hopeful future. And so, what I most appreciate about the perspective of this particular photograph of Jerusalem is that it reveals a dimension of the city that differs from the picture postcards or photo collections we are used to seeing. Here, the Old City is not at the center; rather, it is a part of a much greater and newer whole.

Most of the neighborhoods you see in the picture did not exist forty years ago. Those visible in the distance were built very recently. And that is part of the very meaning and hope, as well as the challenge of the Gates of Jerusalem. When Theodor Herzl wrote the novel in which he envisioned a homeland for the Jewish people, he gave it the intriguing title *Altneuland* – Old-New Land. What might appear to be contradictory concepts would be united in Jerusalem, indeed in all of Israel. It would be a place in which the ancient – the history, the values, even the stones of the land – would form the foundations of the entirely new. The past and the present would exist right next to each other – as they do in this photo – continually interacting, inspiring, even challenging each other toward an always hopeful Jewish vision of the future.

Rabbi Eli Herscher



The *Kotel*, the Western Wall, is the holiest of our ancient sites. It surrounded the walls of the Temple, where Jews reached out to God. Perhaps the walls of *Yad Vashem*, The Holocaust Martyrs' and Heroes' Remembrance Authority, are the holiest of modern walls, where the memory of those whose lives were taken, reaches out to us.

Rabbi Israel Lau, Chairman of the *Yad Vashem* Council, himself a child survivor of Buchenwald, said that Jews must do all they can to recover the names of every victim of the *Shoah* to add to *Yad Vashem's* list. It is at *Yad Vashem* that these names, the memories of these precious souls, now rest.

Why are we so obsessed with including every name? The Torah teaches us that every human being is made *betzelem Elohim*, in the image of God, and therefore of infinite value. The Nazis and their supporters made war on this very notion. For the Jews, our extraordinary desire not to forget any individual expresses the opposite. It is our way of recognizing that while their bodies did not survive, their souls, every one, is made in the image of God, and, we pray, will be cradled in the hands of God forever. They may have been forgotten in life. We will not allow them to be forgotten in death.

Yad Vashem was proposed for the very first time in September of 1942, three years before the end of the *Shoah*, at a board meeting of the Jewish National Fund. It could have been built in any city in Israel. Why was it built in Jerusalem? Perhaps because three times a day, Jews are to face Jerusalem during prayer.

For 3,000 years it has been where our hearts lie. And since the day *Yad Vashem* opened, it is where the memory of six million of our Jewish brothers and sisters lie. When we turn to face Jerusalem, whether in prayer or in thought, it just may be that our hearts, and the hearts of the six million, one by one, beat together – in Jerusalem.

Rabbi David Woznica





Who is wrapped in the flag of Israel? One merely has to walk the streets of Jerusalem to be struck by the multitude of languages, ethnicities, and complexions that are drawn to our sacred city. The rabbis said that Jerusalem is the light of the world and that nations shall walk by [her] light (*Yalkut Shimoni*). Since the earliest days of our people, we have been drawn to this city, perched on a hillside, by its magical allure and spiritual beauty. The simple flag with a blue star and stripes on a white background has existed for just more than a century and has been connected to a state for just more than half a century. Yet, it has come to represent the universal hope and the eternal bond that have always drawn the Jewish people to the city at the center of our land. Wherever in the world we found ourselves, we drew deeply from the cultures of those lands. And, over centuries, we have even come to closely resemble in appearance the natives of those nations. Yet, our eyes have always been turned to Jerusalem, and this flag represents the colors and culture that unites us all. It is the transcendent culture of the Jewish people and the ubiquitous *Magen David* (Star of David), a timeless symbol of our people.

Rabbi Ron Stern



“Hello? God, are You there?”

We can imagine this little boy asking these questions under his breath, and then hearing his own voice echoed back to him from the pocket of solitude amidst the ancient stone.

Indeed, his questions are ones that we Jews have been asking at the *Kotel* since it was first built in 19 B.C.E. by Herod the Great, the outermost wall of the Second Temple in Jerusalem. Over the centuries, this wall contained concentric approaches leading to the innermost sanctums, the Ark of the Covenant, and that place where God’s presence was most keenly experienced. During other periods of time, the *Kotel* was all that was physically left of Davanic rule and sacrificial harmony. And so, we Jews stained its stones salty with our tears, rubbed its rock smooth with our palms, and purified it again and again with our prayers.

The *Kotel* is our most holy site in part because of what it meant to us in the past – the center of a history that has swept us again and again into the Diaspora; and in part because of what it continues to mean to us even today – a place to journey towards for the sake of communion with the Divine. Some use a *siddur*, others approach with nothing more than their eyes closed, but all come to the *Kotel* whispering their hopes and dreams.

Rabbi Spike Anderson



Let justice roll down like waters, and righteousness like an ever-flowing stream.
– Amos 5:24

The words of our prophet Amos reflect the Jewish vision of a just world. In the Jewish view, justice and righteousness should be as powerful, as nourishing, and as world-shaping as a mighty river. And, no place in Israel symbolizes this vision better than the Supreme Court building in Jerusalem. Its very architecture explores dimensions of justice that Jewish tradition comes to teach us.

The Supreme Court is one of the most stunning buildings in Jerusalem. A mixture of old and new, it reminds us of how our ancient tradition comes to inform our every day lives. A weaving of architectural styles, of narrow and wide places, of light and shadow, it tells our story of wandering and homelessness and our return back home again. The Jerusalem stone walls are punctuated by flat screen TVs that display information about the trials being heard. There is a river of justice flowing downhill beside the steps leading up to the main building.

In Judaism, we understand that *tzedek*, justice, and *mishpat*, law, have partners named *hesed*, loving-kindness, and *rahamim*, mercy. In our texts, we rarely find one without the other. These two worlds, that of order and rationality, and that of caring and emotion, both have their place in the highest court of the land. They come to inform one another, symbolized by the straight lines of the long main hall and the rounded lines of the alcoves nearby.

Old and new, light and shadow, even *tzedek* and *hesed* may often be irreconcilable. Yet, the Supreme Court building in Jerusalem comes to teach us of the hope, of the potential, for justice and righteousness that is possible when we live the dream of two thousand years.

Rabbi Lydia Bloom Medwin





Mount Herzl, overlooking Jerusalem, personifies much of the paradox and heroic depth of modern Israel. To the west of Mount Herzl lies *Yad Vashem*, the Holocaust Museum. The mountain overlooks the old and new city of Jerusalem, which is home to the Western Wall, the Parliament, the Israeli Supreme Court, as well as large populations of Israelis, including secular Jews, ultra orthodox religious Jews, and Israeli Arabs. Buried on the mountain itself are many of Israel's great political leaders beginning with the modern founder of Zionism, Theodor Herzl, for whom the mountain is named. Perhaps most heart rending are the many Israeli soldiers buried on the mountain whose young lives were cut short in the defense of Israel's elemental right to exist. Holocaust victims, soldiers, secular Jews, Israeli Arabs, ultra orthodox Jews, and Zionist leaders, the living and the dead – all of these together are the face of Israel's paradox, potential and promise.

Metuka Benjamin
Director of Education

התנועה





Layers of history are buried here. Individual stories of love, work, family, and faith call to us from the salty earth. But, there is a shared story too, covered with dust, found deep below the cobblestoned streets of Jerusalem. We can hear the echoes of weeping mothers of soldiers, glimpse the laugh lines on sun-stained faces – each line celebrating a personal or national victory. It is the portrayal of a people who fought, struggled, and strived. It's a diverse, multifaceted tale – it is our Jewish narrative.

We excavate each layer, hoping Jerusalem, with her rich history, secrets, and wisdom will reveal herself to us. And when we find each precious artifact, hold it in our hands, sweep away the dirty film, we feel all the more connected to our heritage. It's real, breathing, and bursting at the seams to tell us its story.

We must continue to dig – perhaps not literally, but metaphorically – to discover the cavernous, seemingly endless story of our people, of *Eretz Yisrael*. We need not look any further than the weather-worn Jerusalem stone to know that we are connected to the life stories of Jerusalem, a city whose promise knows no end.

In this effort to discover her, and in everything we learn along the way, we become intricately bound to Jerusalem – the city that, yes, tells our story, but more importantly, captures our hearts.

*Rabbi Melissa Buyer
Director of Religious School, Youth,
and Camp Programs*



The centrality of land in Judaism teaches us that mitzvah must not remain an aspiration, a utopian hope to be realized in messianic conditions of history, but must be tested and concretized within the normal, everyday conditions of human existence.

– Rabbi David Hartman

I've always preferred the new city of Jerusalem to the old city. Navigating the old city's narrow winding streets, one feels tentative, claustrophobic, crowded out. What Yehudah Amichai said about Jerusalem applies more poignantly to the Old City:

The air over Jerusalem is saturated with prayers and dreams
Like the air over industrial cities.
It's hard to breathe.

Of the West Jerusalem neighborhoods of Baka and the German Colony, which some Israelis decry as not really so Israeli, a friend declared, "This is the greatest Jewish neighborhood in the world!" Another proclaimed, "I live here because I am a meaning junkie!" In these streets, English speaking immigrants translate their native virtues into Hebrew.

The sanctity of these streets derives not from their proximity to the Holy of Holies, but from lying at the intersection of so many *lech lecha* ("go forth") journeys. Amidst expanded possibilities for Jewish responsibility and the rich fruits of exile, one feels inspired to sanctify the mundane.

I love waking up here, without an itinerary, to the exquisite glare of bright light on white stones. I love dropping in on old friends who remind me of the nobility and fragility of dreams and how much still needs to be healed.

The streets here are named after the tribes of Israel. They are uneven, newly-paved and well-worn, reminding you that Judaism is all about where the rubber meets the road.

*Rabbi Gordon Bernat-Kunin
Rabbinic Director,
Milken Community High School*



I was born in Jerusalem and vividly remember as a ten-year-old reading a *Yom Ha'atzma-ut* newspaper article about a group of teenagers that helped secure Jerusalem during the War of Independence. My eyes were fixed on one uncommon name, Tzvili (“My dear”, in Hebrew). As a 16-year-old, Tzvili was not allowed to fight in Israel’s army in 1948. Determined to fight for his country’s freedom, Tzvili convinced the commanding officer that he was really 18, and forged his parents’ signatures on enlistment paperwork. Tzvili was one of eight teenagers stationed at Mandelbaum Gate, a former checkpoint between Israeli and Jordanian sectors of Jerusalem, just north of the Old City. Tzvili was assigned to scout from the rooftop. When three Jordanian tanks attacked Mandelbaum Gate, Tzvili fired back incinerating the first tank. The second tank collided with the first, after which the third tank retreated. The mortar from the tank was a direct hit and the roof collapsed on Tzvili burying him under a pile of concrete. The puddle of blood made it clear to the teenage soldiers that Tzvili was dead. His then girlfriend, Ahuvah, yelled, “Tzvili, can you hear me?” All that was visible under the rubble was a boot. As the group recited the Mourner’s Kaddish, Ahuvah asked to stay behind. The teens began to leave when they heard Ahuvah scream, “The boot moves, Tzvili is alive!” When the group ran back, there was no movement. Ahuvah yelled, “Tzvili, I know that you are alive, please move your boot.” The boot moved again, and with their bare hands the teens uncovered Tzvili. Barely alive, he was rushed to Hadassah Hospital. Tzvili remained in the hospital for many months, and despite multiple surgeries, lost one eye.

Tzvili Yardeni was my father of blessed memory. Why did my father never tell his children this story? “Because I am no hero,” answered my father. “I lived when so many of my friends did not. I can celebrate *Yom Ha'atzma-ut* every year and they can’t.” To honor my father’s legacy, it makes me proud that we named our son Yonatan-Tzvili.

*Rabbi Liat Yardeni-Funk
Elementary School Rabbi
and Director of Judaic Studies*



Gates
of Jerusalem

Sounds

Among the selections for our *Gates of Jerusalem* music are songs that capture the joy and awe of making a physical and spiritual journey up to Jerusalem (*Samachti B'ohmrim Li*); songs that express gratitude and thanksgiving (*Shehecheyanu*); songs which reflect a wave of pioneering spirit to the modern State of Israel (*Jerusalem Medley*); and liturgy that gives hope to the coming of a messianic era (*V'lirushalayim Ircha*).

Some of the songs reflect the changing ways in which Jews viewed themselves in the world. The song *Exodus*, from the film of the same name, helped to change our self-image as victims to a strong and prideful people. And some songs (*Elegy for the Fallen*), although devoid of lyric, fill the broken hearts of those who mourn the loss of the brave defenders of Israel.

Jerusalem cries out through these songs. The cry is for peace to come to her people and land soon. *Sim Shalom*, considered here at Stephen S. Wise Temple as our signature tune for Shabbat and holiday services, exemplifies that yearning for peace. While, too, the *Prayer for the State of Israel* reminds us that this peace comes about through the bravery and fortitude of its leaders and its people.

I have had the privilege of knowing and working with most of these composers and arrangers whose extraordinary musical talents bring these songs to life in this new album. May their music find purpose for you and create an abounding sense of celebration for Jerusalem and the State of Israel. May the sounds elevate your soul and open a familiar, or perhaps, a new pathway through the *Gates of Jerusalem* – thereby, bringing about a renewed commitment to Israel and the Jewish people.

Cantor Nathan Lam

Jerusalem Medley

Orchestral Arrangement by John Rodby

Y'rushalayim

Lyrics by A. Hameiri | Music by Folk

מעל פסגת הר הצופים
אשתחווה לך אפים
מעל פסגת הר הצופים
שלום לך ירושלים
מאה דורות חלמתי עליך
לזכות לראות באור פניך
ירושלים ירושלים
האירי פניך לבגד
ירושלים ירושלים
מחרבותיך אבגד

From atop Mount Scopus
we greet you, O Jerusalem.
For a hundred generations,
we dreamed of your beauty.
Jerusalem we shall once again
rebuild you.

Sisu et Y'rushalayim

Lyrics by Isaiah | Music by A. Nof

שישו את ירושלים גילו בה
גילו בה כל אהביה.
על חומותיך עיר דוד הפקדתי שומרים
כל היום וכל הלילה.
שישו את ירושלים גילו בה
גילו בה כל אהביה.

Rejoice with Jerusalem all
you who love her. I have set
watchmen upon your walls, O
Jerusalem. They shall never hold
their peace, day or night.

Y'varech'cha

Psalms 128:5 | Music by D. Weinkranz

יברכך ה' מציון
וראה בטוב ירושלים
כל ימי חיך
וראה בנים לבניך
שלום על ישראל

God bless you from Zion; may
you see the welfare of Jerusalem
all the days of your life; may
you live to see your children's
children. Peace be upon Israel.

Od Yishama

Lyrics by Wedding Liturgy | Music by Shlomo Carlebach

עוד ישמע בערי יהודה
ובחוצות ירושלים
קול ששון וקול שמחה
קול חתן וקול כלה

Again may there be heard in the cities of
Judah and in the streets of Jerusalem the
voice of gladness, the voice of bridegroom
and bride.

Mi Barechev

Lyrics by R. Saporta | Music by Emanuel Amiran-Pougatchov

מי ברכב מי ברגל?
מי יצעד בסד?
מי בראש ישא הדגל?
ובתוף מי תוף?
הך בתוף במצלתים
בשליש בצלצל
נעלה נא לירושלים
שם נהלה כל הליל.

Who by carriage? Who on foot?
Who will march in parade?
Who will carry the flag in front?
And who will beat the drum?
Beat the drum and the cymbals, the triangle
and the bell.
Let's go up to Jerusalem, there we will rejoice
all night.

Shehecheyanu

Orchestral Arrangement by Ralph Schlossberg

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם, שֶׁהַחַיִּינוּ,
וְקִיַּמְנוּ, וְהִגִּיעַנוּ לְזֶמַן הַזֶּה.

Blessed are You, Adonai, Our God,
Ruler of the Universe, who has kept us alive,
Sustained us, and enabled us to reach this season.

Samachti B'ohmrim Li

Psalm 122

Music by Charles Osborne

Orchestral Arrangement by Gil Nagel

שְׂמַחְתִּי בְּאִמְרֵיהֶם לֵאמֹר: בֵּית יְיָ נִלְבָּד.
עַמְדוֹת הָיוּ רַגְלֵינוּ בְּשַׁעְרֵיהֶם; יְרוּשָׁלַיִם.
יְרוּשָׁלַיִם הַבְּנוּיָה כְּעִיר שֶׁחִבְּרָהּ לָהּ יַחְדָּו.
שְׂאֵלוּ שְׁלוֹם יְרוּשָׁלַיִם יִשְׁלֹו אֲהֶבְדָּו.
יְהִי־שְׁלוֹם בְּחִילָהּ שְׁלֹוהָ בְּאַרְמְנוֹתֶיהָ.
לְמַעַן אַחֲי וְרַעֲי אֲדַבְּרָהּ־נָא שְׁלוֹם בָּדָו.
לְמַעַן בֵּית יְיָ אֱלֹהֵינוּ אֲבַקֶּשׂה טוֹב לָהּ.

I rejoice when they said to me: Let us go up
to the House of God.

Now we stand within your gates,
O Jerusalem!

Jerusalem, built to be a city where people
come together as one!

Pray for the peace of Jerusalem: May those
who love you prosper!

For the sake of my people, my friends, I
pray you find peace.
For the sake of the house of Adonai our
God, I will seek your good.

Sim Shalom

Composed and Conducted by Dr. Michael Isaacson
with the National Symphony of Israel
Liturgy Shabbat Amidah

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה,
חוֹ, וְחֶסֶד, וְרַחֲמִים
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמָּךְ.

Grant peace, well-being and blessing unto this world, with
grace, loving kindness and mercy for us and for all Israel,
Your people.

בְּרַכְנוּ אַבְיָנוּ, בְּלִנּוּ כְּאֶחָד
בְּאוֹר פְּנִיךָ,
כִּי בְאוֹר פְּנִיךָ נִתְּתָ לָנוּ,
יְי אֱלֹהֵינוּ,

Bless all of us together with the light of Your presence: for by
that light You have given us, Lord our God, the Torah of life,
loving kindness and righteousness, blessing and mercy, life
and peace.

תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד,
וְצִדְקָה וּבְרָכָה,
וְרַחֲמִים, וְחַיִּים, וְשְׁלוֹם;

May it be good in Your sight at all times to bless Your people
Israel with Your peace.

וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ
אֶת עַמָּךְ יִשְׂרָאֵל
בְּכָל עֵת וּבְכָל שְׁעָה בְּשְׁלוֹמְךָ.

Blessed are you, God, who blesses Your people Israel with
peace.

בָּרוּךְ אַתָּה יְהוָה
הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם.

Simchu Na

Choral Arrangement by Leonard Bernstein

Orchestral Arrangement by John Rodby

Lyrics and Melody by Matityahu Weiner

שִׂמְחוּ נָא, שִׂמְחוּ נָא וּפְרִקוּ הָעוֹל, חַג לָנוּ וְשִׂמְחָה, יוֹם לָנוּ גָדוֹל. מֵאִין יֵצְרָנוּ יֵשׁ, יָד זֹרַע וְחֹרֵשׁ, סֶלַע וְצוּר אֵיתָן, מִיָּם שִׁפְעַ רַב נָתַן, עוֹז, עוֹצְמָה וְכֹחַ. עוֹר עוֹרָה הִתְאַוֵּשׁ, תּוֹךְ מֵעֵגֶל גּוֹעֵשׁ, מִיִּשְׁנָה עֲבוֹד וְעֵמוֹל, עוֹז רוּחֵנוּ בְּלִי יָפוֹל עוֹרָה, עוֹרָה, עוֹרָה עוֹר.	Rejoice, rejoice and throw off your burden, It's a holiday, a time for joy, a great day. From nothing we created something; A hand sowing and plowing, A firm stone and rock Gave plenty of water, Power, force, and strength. Arise, get up, pull yourself together In the rushing circle; We have worked double time, But our spirit will not flag. Get up, get up, rise and get up.
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Elegy for the Fallen

Composed by Dr. Michael Isaacson

(Instrumental)

Elegy for the Fallen uses the mournful military air of solo trumpet against the eternal classicism of the strings to express a quiet “*Kaddish*” for all of the Jewish people who gave their lives so that others could live proudly as Jews. The composer, Dr. Michael Isaacson, included this work as an inner movement of a larger concerto for trumpet and orchestra. This work is especially meaningful to remember those who fought for the “Gates of Jerusalem” throughout Jewish history.

Cantor Nathan Lam

V'lirushalayim Ircha

Composed by Abraham Ellstein

Orchestral Arrangement by John Rodby

וְלִירוּשָׁלַיִם עִירְךָ בְּרַחֲמִים תָּשׁוּב, וְתִשְׁכַּח בְּתוֹכָהּ כְּאִשֶּׁר
דִּבַּרְתָּ, וּבְנֵה אוֹתָהּ בְּקִרְוֹב בְּיָמֵינוּ בְּנֵן עוֹלָם,
וְכִסֵּא דָוִד מְהֵרָה לְתוֹכָהּ תִּכְיֶן. בְּרוּךְ אַתָּה יְהוָה, בּוֹנֵה יְרוּשָׁלַיִם.

And to Jerusalem, Your city, may You return in
compassion, and may You rest within it, as You have
spoken.

May You rebuild it soon in our days as an eternal
structure, and may You speedily establish the throne of
David within it.

Blessed are You, God, Builder of Jerusalem.

Lu Y'hi

Music & Text by Naomi Shemer
Orchestral Arrangement by Gil Nagel
Arranged by Ida Rae Meisels

עוד יש מפרש לבן באפק
מול ענן שחור כבד
כל שנבקש - לו יהי
ואם בחלונות הערב
אור נרות החג רועד
כל שנבקש - לו יהי

There is still a white sail on the horizon opposite a heavy black cloud.
May it come to pass, may it be.

And in the evening windows, is the light of the holiday candles flickering?
May all that we ask for come to pass.

May it come to pass, may it be.

לו יהי - לו יהי - אנה לו יהי,
כל שנבקש - לו יהי

If from the dark of night about us, there shines forth a blessed star,
Then may all our prayers come to be.

ואם פתאום יזרח מאפל
על ראשנו אור כוכב
כל שנבקש - לו יהי
אז תנו שלוח ותנו גם כח
לכל אלה שנאהב
כל שנבקש - לו יהי

May peace abide within our Land and strengthen all those near and far,
May it come to pass, may it be.

Lu y'hi, luy'hi, oh may it be, Peace within our Land we'll yet see.

Lu y'hi, luy'hi, we all pray, let it be, All that we desire, may it be.

לו יהי - לו יהי - אנה לו יהי,
כל שנבקש - לו יהי

The Exodus Song

Music by Ernest Gold

Lyrics by Pat Boone

Orchestral Arrangement by John Rodby

This land is mine, God gave this land to me,
This great and ancient land to me.
And when the morning sun reveals her hills and plains,
Then I see a land where children can run free.

So take my hand and walk this land with me,
And walk this golden land with me.

Though I am just a man, when you are by my side,
With the help of God, I know I can be strong.

So take my hand and walk this land with me,
This brave and ancient land with me.

Though I am just a man, when you are by my side,
With the help of God, I know I can be strong,
To make this land our home.

If I must fight, I'll fight to make this land our home.
Until I die, this land is mine.

Prayer for the State of Israel

Written by Chief Rabbis Itzhak Herzog and Ben Zion Uziel

and Amended by S.Y. Agnon

Musical Setting by David Berger and Matthew Lazar

Orchestral Arrangement by John Rodby

אָבִינוּ שְׁבַשְׁמִים,
צוּר יִשְׂרָאֵל וְגוֹאֲלוֹ
בְּרַךְ אֶת־מְדִינַת יִשְׂרָאֵל,
רֵאשִׁית צְמִיחַת גְּאֻלָּתָנוּ.

הִגּוּ עֲלֶיךָ בְּאַבְרַת חֶסֶדְךָ,
וּפְרַשׁ עֲלֶיךָ סֶכֶת שְׁלוֹמְךָ
וּשְׁלַח אֹרֶךְ וְאַמְתָּךְ לְרֵאשִׁיָּהּ,
שְׂרִיָּה וְיִזְעָצִיָּה,
וְתִקְנֵם בְּעֶצֶה טוֹבָה מִלְּפָנֶיךָ.
חִזַּק אֶת־יְדֵי מְגִנֵי אֶרֶץ קְדֻשָּׁנוּ,
וְהִנְחִילֵם אֱלֹהֵינוּ יְשׁוּעָה,
וְעֲטַרְתָּ נֶצְחוֹן תְּעֲטָרֵם.
וְנִתַּתְּ שְׁלוֹם בְּאֶרֶץ
וְשִׁמְחַת עוֹלָם לְיוֹשְׁבֶיהָ,
וְנֹאמַר אָמֵן.

Avinu Shebashamayim,

Rock and Redeemer of the people of Israel:

Bless the State of Israel, with its promise of redemption.

Shield it with Your peace.

Guide its leaders with Your light and Your truth.

Strengthen the hands of those who defend the Land.

Deliver them; crown their efforts with triumph.

Bless the Land with peace, and its inhabitants with lasting joy.

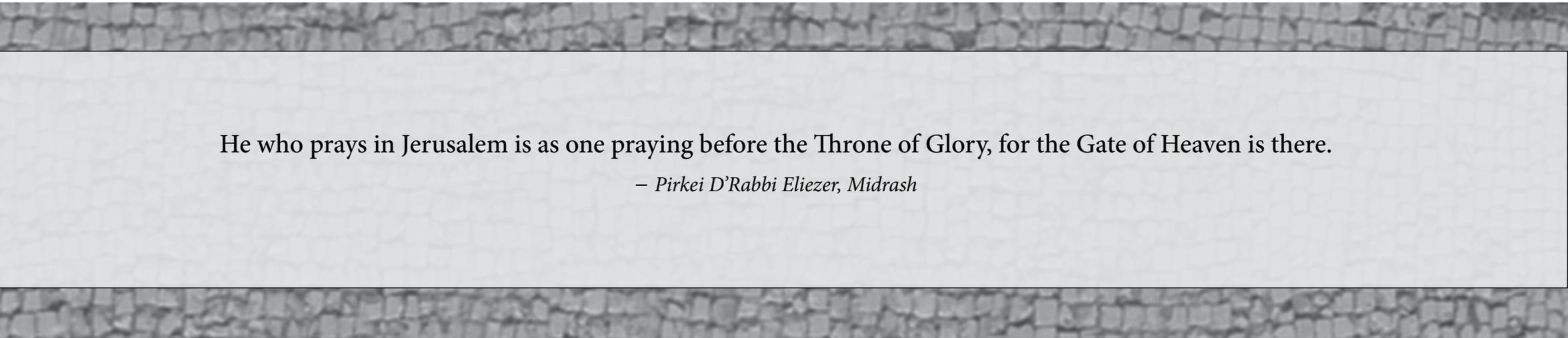
And let us say: Amen.

Gates
of Jerusalem

Words

Ten measures of beauty were given the world, nine were taken by Jerusalem and one by all the rest.

- Talmud, Kiddushin



He who prays in Jerusalem is as one praying before the Throne of Glory, for the Gate of Heaven is there.

– *Pirkei D'Rabbi Eliezer, Midrash*

No city in the world, not even Athens and Rome, ever played as great a role in the life of a nation for so long a time,
as Jerusalem has done in the life of the Jewish people.

– *David Ben-Gurion, First Prime Minister of Israel*



For three thousand years, Jerusalem has been the center of Jewish hope and longing.
No other city has played such a dominant role in the history, culture, religion
and consciousness of a people as has Jerusalem in the life of Jewry and Judaism.
Throughout centuries of exile, Jerusalem remained alive in the hearts of Jews everywhere
as the focal point of Jewish history, the symbol of ancient glory, spiritual fulfillment and modern renewal.
This heart and soul of the Jewish people engenders the thought that if you want one simple word
to symbolize all of Jewish history, that word would be 'Jerusalem.'

— *Teddy Kollek, Former Mayor of Jerusalem*

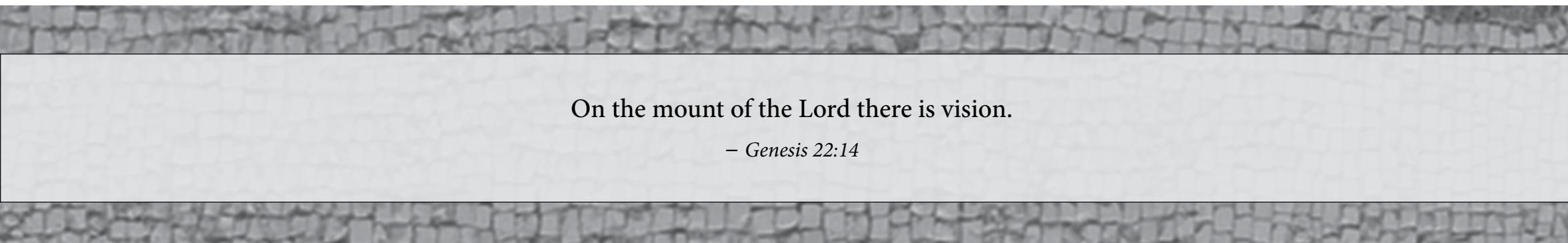
For thus said the Lord:
I will extend to her
Prosperity like a stream,
The wealth of nations
Like a wadi in flood;
And you shall drink of it.
You shall be carried on shoulders
And dandled upon knees.
As a mother comforts her son
So I will comfort you;
You shall find comfort in Jerusalem.

- Isaiah 66:12-13



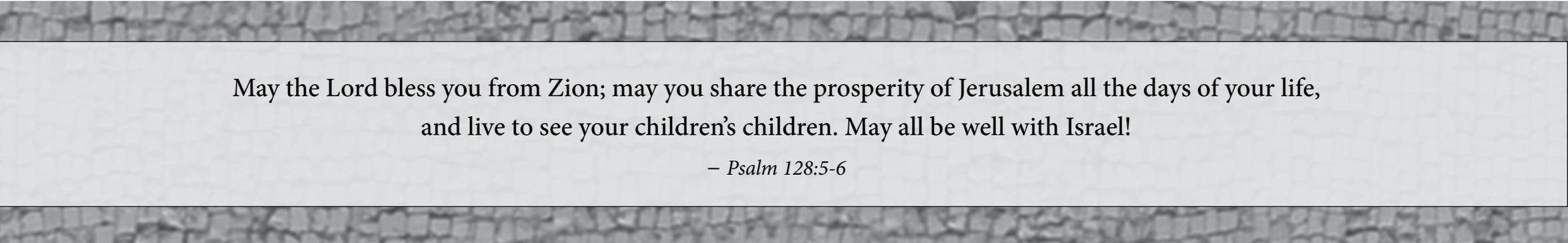
If I forget you, O Jerusalem,
let my right hand wither;
let my tongue stick to my palate
if I cease to think of you,
if I do not keep Jerusalem in memory
even at my happiest hour.

– *Psalm 137:5*



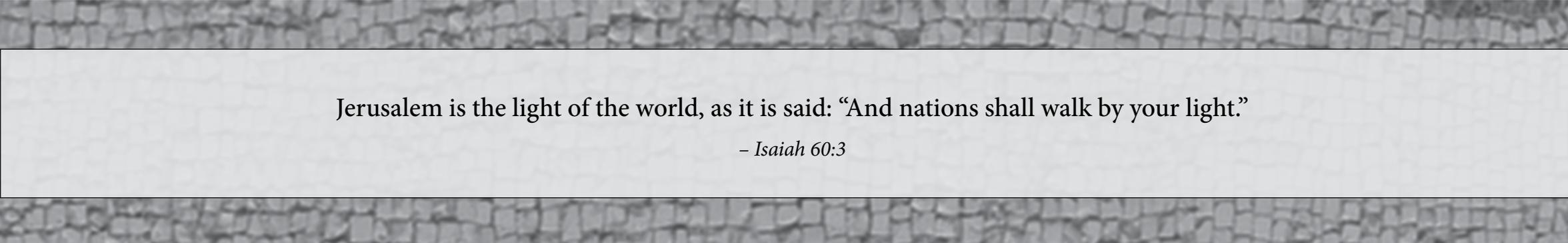
On the mount of the Lord there is vision.

– *Genesis 22:14*



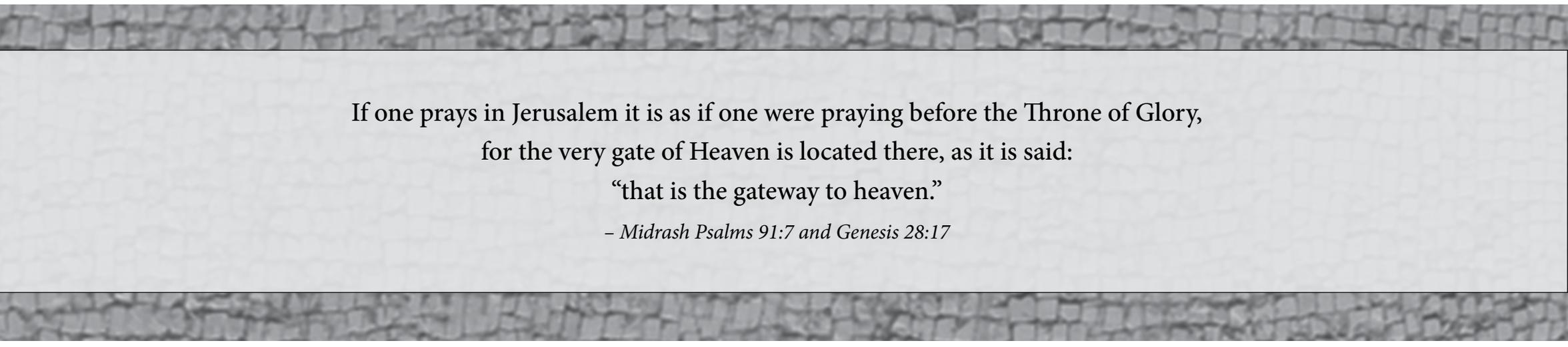
May the Lord bless you from Zion; may you share the prosperity of Jerusalem all the days of your life,
and live to see your children's children. May all be well with Israel!

– *Psalm 128:5-6*



Jerusalem is the light of the world, as it is said: “And nations shall walk by your light.”

– *Isaiah 60:3*



If one prays in Jerusalem it is as if one were praying before the Throne of Glory,
for the very gate of Heaven is located there, as it is said:
“that is the gateway to heaven.”

– *Midrash Psalms 91:7 and Genesis 28:17*

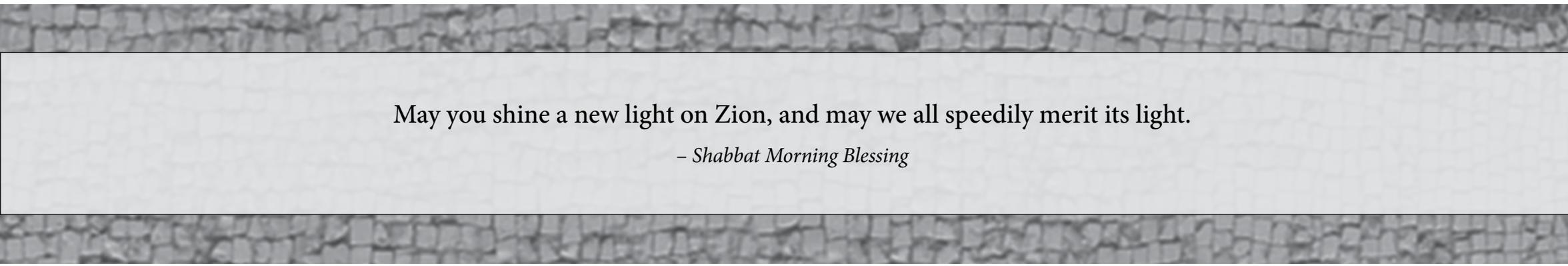
It would not be an exaggeration to say that no city in the history of the nations has been as important a part of the consciousness of a people for as long and continuous a period of time as has Jerusalem. For three thousand years it has been the capital of the kingdom of the people of Israel, whatever name and form that people assumed. Even when there was no kingdom, during the seventy years of the first exile and the nearly nineteen hundred years of the second exile, Jerusalem was the capital of the stateless people called the Jews.

- Reuven Hammer, Rabbi and author



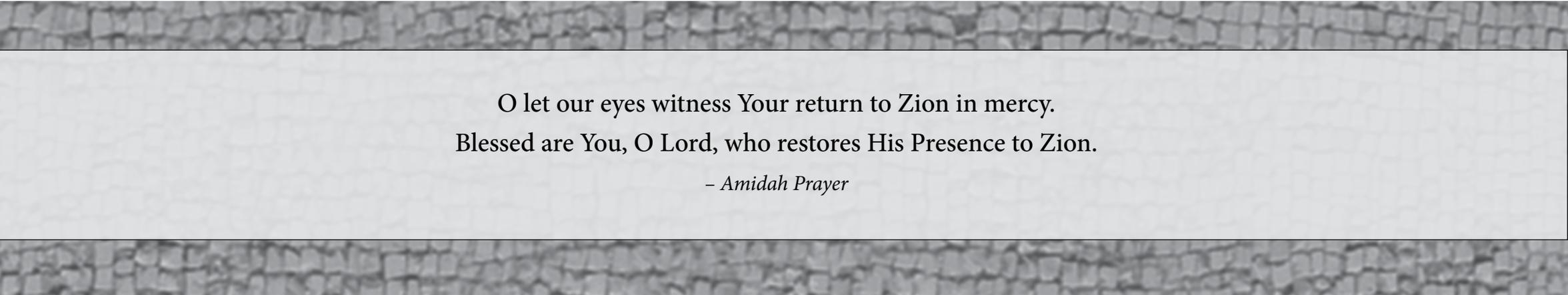
Blessed are You, O Lord, who spreads His tabernacle of peace over us,
over all of the people Israel and over Jerusalem.

- Hashkiveinu Prayer



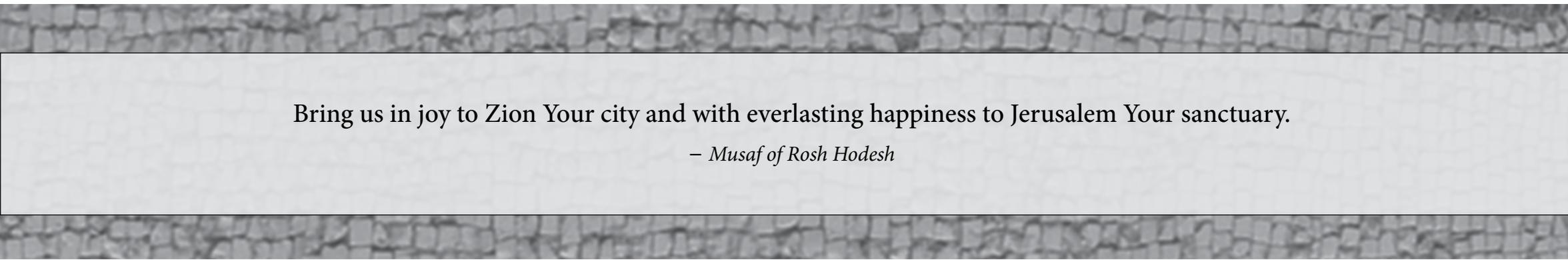
May you shine a new light on Zion, and may we all speedily merit its light.

– *Shabbat Morning Blessing*



O let our eyes witness Your return to Zion in mercy.
Blessed are You, O Lord, who restores His Presence to Zion.

– Amidah Prayer



Bring us in joy to Zion Your city and with everlasting happiness to Jerusalem Your sanctuary.

– *Musaf of Rosh Hodesh*



May the barren one rejoice and be happy as her children are gathered within her in joy.

Blessed are You, O Lord, who causes Zion to rejoice in her children.

– Sheva Brahot





For out of Zion shall go forth Torah,
And the word of the Lord from Jerusalem.

– *Isaiah 2:3*

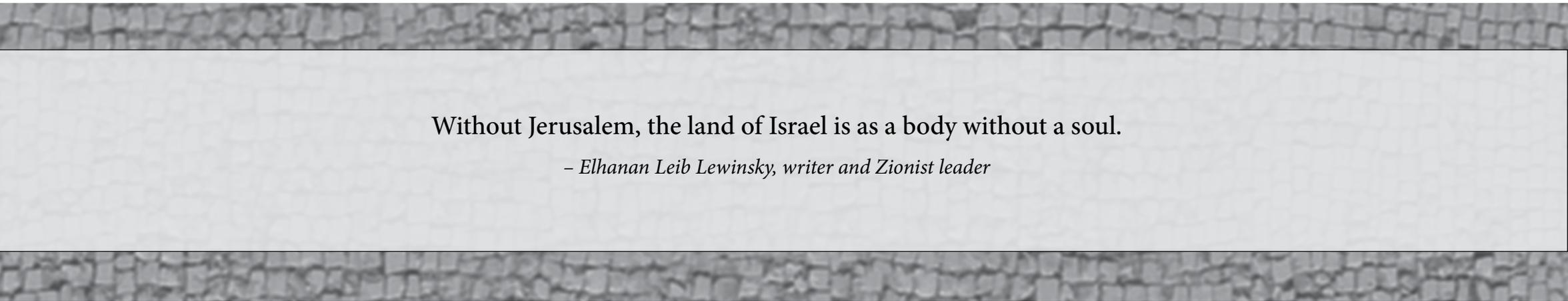


As long as the Jewish spirit is yearning deep in the heart,
With eyes turned toward the East, looking toward Zion,
Then our hope – the two-thousand-year-old hope – will not be lost:
To be a free people in our land,
The land of Zion and Jerusalem.

Hatikvah (The Hope) – Israel's National Anthem

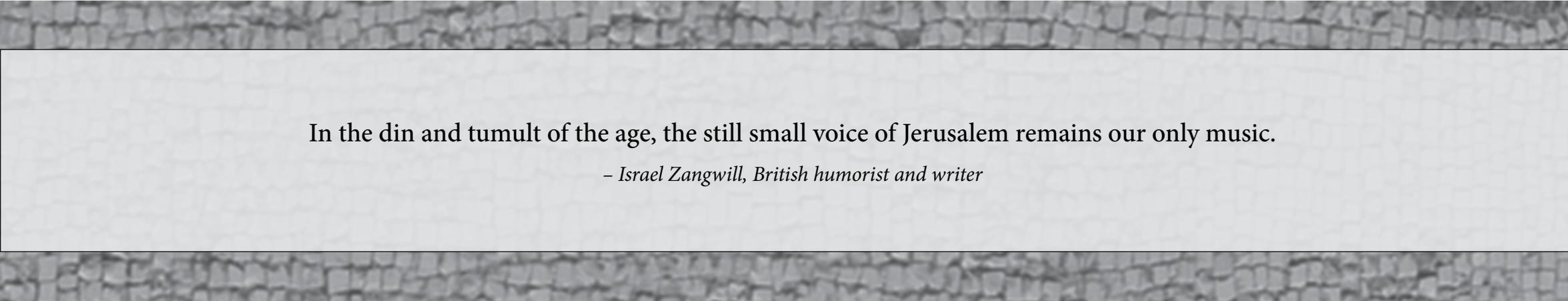
The view of Jerusalem is the history of the world; it is more, it is the history of earth and of heaven.

– Benjamin Disraeli, former British Prime Minister



Without Jerusalem, the land of Israel is as a body without a soul.

- Elhanan Leib Lewinsky, writer and Zionist leader



In the din and tumult of the age, the still small voice of Jerusalem remains our only music.

– Israel Zangwill, British humorist and writer



Jerusalem, for me, is above politics. Mentioned more than 600 times in the bible,
Jerusalem is the national landmark of Jewish tradition. It represents our collective soul. It is Jerusalem that binds one Jew to another.
There is not a prayer more beautiful or nostalgic than the one which evokes the splendor of its past
and the shattering and enduring memory of its destruction.

- Elie Wiesel, author

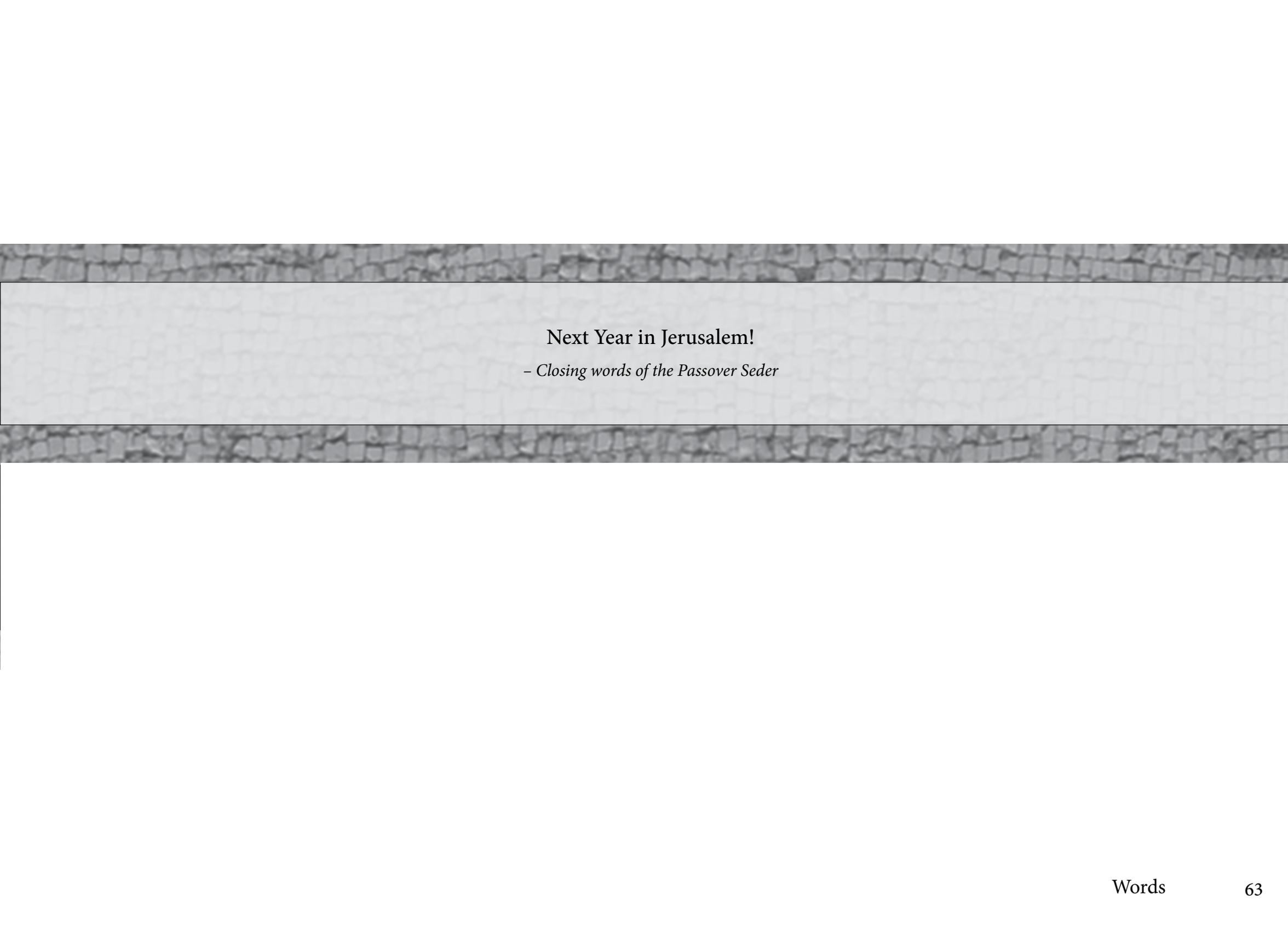
I rejoiced when they said to me,
‘We are going to the House of the Lord.’
Our feet stood inside your gates, O Jerusalem,
Jerusalem built up, a city knit together,
to which tribes would make pilgrimage,
the tribes of the Lord,
– as we enjoined upon Israel –
to praise the name of the Lord.
There the thrones of judgment stood,
thrones of the house of David.
Pray for the well-being of Jerusalem;
‘May those who love you be at peace.
May there be well-being within your ramparts,
peace in your citadels.’
For the sake of my kin and friends,
I pray for your well-being;
for the sake of the house of the Lord our God,
I seek your good.

– *Psalm 122*



Shout for joy, Fair Zion! For lo, I come; and I will dwell in your midst – declares the Lord.
In that day many nations will attach themselves to the Lord and become His people, and ... choose Jerusalem once more.

– Zechariah 2:14-16



Next Year in Jerusalem!

- *Closing words of the Passover Seder*



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