

זה היום עשה ה'  
נגילה ונשמחה בו



# ZEH HAYOM

**YOM HA'ATZMAUT**  
**5<sup>TH</sup> IYAR 5780**  
**28<sup>TH</sup> & 29<sup>TH</sup> APRIL 2020**  
**OMER DAY 20**

## CELEBRATING A MITZVAH RACHEL COOKLIN SHEVET AVICHAI



Is Yom Ha'atzmaut just a secular holiday commemorating our political independence, or does it hold a deeper meaning for us?

HaRav Tzvi Yehuda HaCohen Kook taught, based on the Torah of his father,

that there was great religious significance to Yom Ha'atzmaut, and explained that its importance is anchored in the holiness of the mitzvot. But which particular mitzvah is connected to this chag?

The Ramban (Nachmanides) in his criticism of the Rambam's (Maimonides) Sefer HaMitzvot (in which the Rambam lists the 613 mitzvot of the Torah as he sees them) adds the mitzvah of Yishuv Ha'aretz (settling the Land of Israel). Ramban wrote that:

*"we were commanded to take possession of the land that God, blessed and exalted be He, gave our forefathers, Avraham, Yitzchak and Yaakov, and not leave it in the hands of other nations or in desolation." (Ramban, appendix to Sefer Hamitzvot, positive mitzvah #4).*

He emphasises that this mitzvah is the obligation of Klal Yisrael as a whole. As a nation we are

commanded to settle in the land of Israel. From this, it is derived that on each individual there is an obligation to live in Eretz Yisrael. This mitzvah is in effect at all times and halachot pertaining to this are carried forward in the Shulchan Aruch (SA, Even Ha'ezer 75:3-6).

If we are obligated to live in the Land of Israel, why should we celebrate Yom Ha'atzmaut? Have Jews not been fulfilling Yishuv Ha'aretz for years before the creation of the *medina* (state)? So why do we celebrate Jewish sovereignty over it? If this mitzvah is instructing us to live in Israel, whether as individuals or as a nation, then what is the need to also establish Jewish rule and systems within the land?

The Ramban, quoted above, notes that we should not "leave [Eretz Yisrael] in the hands of other nations." Although this may encourage the settling of the land, it might not indicate that we are to exert Jewish sovereignty over it. Rav Chaim Navon brings two sources that suggest that Jewish sovereignty over Eretz Yisrael is part of the commandment of Yishuv Ha'aretz:

Rabbi Tzadok HaCohen of Lublin argued that the mitzvah of Yishuv Ha'aretz can only be fulfilled in conjunction with Jewish sovereignty. He wrote:

*"Yishuv means living in tranquillity...that is, as masters of the Land...Only if they are living in the Land in tranquillity and domination, for that is called Yishuv."*

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# CELEBRATING A MITZVAH

*continued from page 1*

Rabbi Tzadok emphasises that this was the case during the times of Bet Hamikdash and taking this a step further, he notes that:

*"Once the Temple was destroyed, even though they did not all go out into exile, even those who lived there were not called 'yoshevim of the Land.'" (Rabbi Tzadok HaCohen, Diverei Soferim, 14.)*

According to Rabbi Tzadok, without Jewish sovereignty, Yishuv Ha'aretz does not occur.<sup>1</sup> This is the significance of Yom Ha'atzmaut. As a nation and as individuals we once again have the opportuni-

<sup>1</sup> There is discussion about whether this sovereignty is significant in itself, or simply as a means to ensure that tranquillity within Eretz Yisrael is achieved as Rabbi Tzadok emphasises (but this is for another day!).

ty, after generations in Galut, to fulfil the mitzvah of Yishuv Ha'aretz in Eretz Yisrael; this is possible through the establishment of Medinat Yisrael and the Jewish sovereignty that has occurred as a result. Even those of us who are not currently living in Israel have the obligation to acknowledge and celebrate the fact that after nearly 2000 years, the Jewish people are able to call Israel home again, celebrate the mitzvah of Yishuv Ha'aretz and acknowledge those who have worked for the creation and growth of the Medina.

*Inspired by the Torah of Rav Chaim Navon and 'Silver from the Land of Israel', based on the translated writings of Rabbi Abraham Isaac HaCohen Kook zt"l.*

## RACHEL IS ROSH NIVCHERET 5780.

## EDITOR'S CORNER

We are delighted to present this year's edition of 'Zeh Hayom', Bnei Akiva's special Yom Ha'atzmaut publication!

For nearly 2000 years, our ancestors kept a dream alive against all odds. 72 years ago, that dream became a reality. Both before and since the creation of the state, Am Yisrael have expressed their love of Eretz Yisrael through song. Song enables us to express emotions that words alone cannot convey.

A regular feature in our weekly publication, Shabbat Lashem, has been the 'Ashira Lashem' collection of Divrei Torah on tisch and ruach songs. In 'Zeh Hayom', we bring you a special addition to this collection: a closer look at Hatikva.

We have also included a 'shiron' for Yom Ha'atzmaut, a collection of Israeli songs for you to sing with your family around a bonfire.

For those of us who have not made Aliyah yet (*bimhera b'yameinu!*) we are facing an unprecedented situation as a result of Covid-19: we are not able to travel to Eretz Yisrael. For the first time, the country has effectively closed its borders to Jews around the world, albeit temporarily. Perhaps we can gain a small taste of the longing for our home that our ancestors had for centuries past.

Bnei Akiva UK's annual Yom Ha'atzmaut and Yom Hazikaron ceremony is taking place as always, but on this occasion it will be online instead of in a packed hall at Kinloss! Nevertheless, we hope you enjoy this very special evening as we com-

memorate Yom Hazikaron and celebrate Yom Ha'atzmaut together as a community. Please join us in singing Hallel, Yad Achim, and Hatikva, and may we all merit to celebrate next Yom Ha'atzmaut in a rebuilt Jerusalem.

B'Virkat Chaverim l'Torah v'Avodah!

**Chana Be'eri**

Chinuch Worker 5780

## COMING UP...

- Join us on Zoom and Facebook Live tomorrow morning, Wednesday 29th April, at 8:30am for a Tefilla Chagigit!!!

- At 12pm tomorrow we'll be sharing a video with Aliyah tips from BAUK Olim, so keep your eyes peeled!

- Bnei Akiva will be joining the Etgar Yom Ha'atzmaut Online Challenge 2020, live at 4pm tomorrow.

- Bogrim are invited to join us for an online 'Meat Up' over Zoom at 6pm tomorrow.

- Student Bet Midrash continues this Thursday 30th April including a shiur by Rabbanit Shani Taragin! Zoom links will be posted on the Student Bet Midrash Facebook page.

- Be sure to like our Facebook page (Bnei Akiva UK) and follow our Instagram (bneiakivauk) to stay up to date with our regular online content!

**Chag Ha'atzmaut Sameach!**

# NOT THE TIME TO DREAM

**RAV JOEL KENIGSBERG**  
**RAV SHALIACH**



There is a familiar story told at the end of Masechet Makkot (24a-b). Rabban Gamliel, Rabbi Elazar ben Azarya, Rabbi Yehoshua, and Rabbi Akiva approached the site of Har Habayit, after the destruction of the Bet Hamikdash. As they saw

the desolation of the holy site, the Sages began to cry, with the exception of Rabbi Akiva who began to laugh. When questioned about his strange behaviour, Rabbi Akiva explained the reason for his optimism. He had just witnessed the fulfilment of the prophecies of destruction. He could have no doubts as to their veracity. Surely then, the same must be said about the prophecies of rebuilding. If Har Habayit lay in ruins in fulfilment of the most dire of prophecies, the time would certainly come when the words of Zechariah: "There shall yet be old people sitting in the streets of Jerusalem" (Zechariah 8:4) would too be fulfilled. Rabbi Akiva didn't just see the devastation that lay before him, he saw a vision of the future in his mind's eye. He was able to console his fellow Sages because he so strongly and vividly believed in the words of the prophets.

Fast forward 2000 years, there is a significant difference between us and Rabbi Akiva. We no longer believe in the words of the prophets. Unlike Rabbi Akiva, we don't believe in so many of the words of the prophets because we don't have to – we see them before our very eyes. The process of redemption has begun to unfold and all it requires from us is to open our eyes and see the reality.

In Tehillim 126, the chapter we recite before Birkat Hamazon every Shabbat and Yom Tov meal, we say the words:

**שיר המעלות בשבוע ה' את שיבת ציון היינו כחולמים**  
*"A song of ascents. When Hashem returns us to Zion, we shall be like dreamers."*

The commentators offer various explanations as to what the analogy to dreamers is meant to convey. According to the Ibn Ezra it is the process of Geula that would seem like a dream during the long years of exile. In the midst of that suffering, the thought of redemption would seem so far off, so wondrous, that it could only be compared to a dream.

Radak offers a different explanation, in the name of his father. It is the exile itself, he argues, that would retroactively seem like a dream once the redemption had come. The joy of returning home and ending the bitter exile would make all that we had experienced previously pale in comparison and seem like a bad dream – long and hard to endure at the time, but felt to be over in an instant once one wakes up.

But there is another approach, suggested by Rav Chaim Drukman, that can be uniquely understood in our generation of Geula.

Sometimes a person can be awake, but they can be dreaming. They can be sitting in one place, but so distracted by their thoughts that they fail to see that which is in front of their eyes. They can be transfixed on something else, staring out the window, so engrossed that they can't even see or hear somebody standing in front of them. They can physically be in one place, but their dreams can take them somewhere else altogether.

**THE PROCESS OF  
REDEMPTION HAS  
BEGUN TO UNFOLD AND  
ALL IT REQUIRES FROM  
US IS TO OPEN OUR EYES  
AND SEE THE REALITY.**

200 years ago, nobody could have predicted that our national revival would occur in the way it did. Some might still be waiting for the redemption to happen in an instant, in the way that we'd always imagined it. Some might still be dreaming, and in so

doing not even notice the cataclysmic changes that have taken place around us.

We live in unprecedented times. We have witnessed the fulfilment of prophecies, the ingathering of exiles, the revival of an ancient language and a spiritual revival unparalleled in human history. It is no longer the time to dream. It is time to appreciate the moment and to understand that the words of Yechezkel, Yeshayahu and Zecharya are no longer prophecies of the future, they are a description of the present.

**זה היום עשה ה' נגילה ונשמחה בו**  
*"This is the day Hashem has made us, let us rejoice and be happy on it."*

May we merit to recognize the miracles, to give thanks and to bear witness soon to the complete and ultimate redemption.

Moadim l'Simcha l'Geula Shlema!

**FOLLOW RAV JOEL ON FACEBOOK (RAV SHALIACH PAGE) AND ON TWITTER (@JOEL KENIGSBERG)**



# ASHIRA LASHM: HATIKVA

**JOSH ZELTSER  
SHEVET LEHAVA**



One of the most iconic songs associated with the modern-day State of Israel is Hatikva, its national anthem. Every week at the end of Mifkad we sing this famous piece, but where does it come from and how does it relate to us as a movement?

The words of Hatikva are based on a poem written by Naftali Hertz Imber whilst he was living in Romania in 1878. The poem was originally named “Tikvatenu” – Our Hope. Naftali was an extensive traveller and spent time living in Ottoman Palestine in the late 19th century. While he was there, he published a book of poems which included Tikvatenu. Eventually his poem was turned into a song with the tune being adapted by Romanian Jews from a Moldavian folk song. The song was given the new name “Hatikva” – The Hope.

Over the years there has not been a lot of support for the adoption of Hatikva, a song about the Jewish people's hope to return to Zion, as the Zionist national anthem. Theodore Herzl didn't like the song and tried, unsuccessfully, to find an alternative by hosting several international competitions.

Hatikva was particularly controversial with the Religious Zionist community. They were unhappy that there was no mention of Hashem at all. They saw the state as a religious endeavour and the fact that Hashem had no mention in its anthem did not make any sense to them. This led to Rabbi Avraham Isaac Kook composing the poem 'HaEmunah' – 'The Faith', which talks about the Jews' return to Israel in order to serve Hashem. As one may expect, secular Zionists did not like the religious aspects of this poem, so it was never accepted as the anthem.

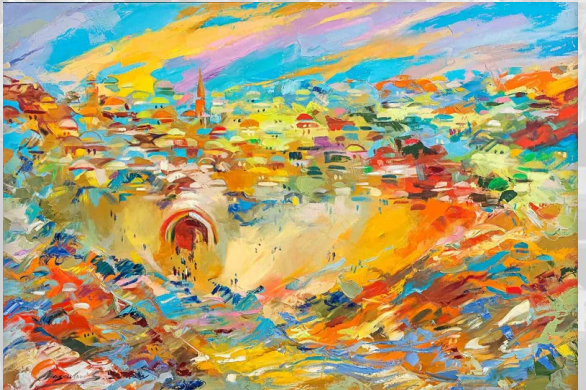
Despite the controversies surrounding Hatikva, it was sung regularly at the Zionist Congress and other events throughout the 20th century. It was known as the de facto national anthem of the State of Israel but was not officially recognised by the government. It was only in 2004, over 100 years after it was written, that Hatikva officially became the national anthem of the State of Israel once it was formally approved by the Knesset.

Hatikva has a long, complicated history, with a text that is very powerful:

*As long as Jewish spirit  
Yearns deep in the heart,  
With eyes turned East,  
Looking towards Zion*

*Our hope is not yet lost,  
The hope of two millennia,  
To be a free people in our land,  
The land of Zion and Jerusalem.*

I think that the wording of Hatikva can really connect with us as a tnuva. Whether it's at sviva, at machane or at any other event, when we say the Hatikva, it really allows us to feel a sense of the Jewish spirit while always looking towards Israel. We are able to look at the State of Israel and see what it really means to be a free people. This is especially relevant today as we celebrate the State of Israel and all of its accomplishments over the years. The idea of the Jewish people being able to finally reach the goal of our yearning by having a State of Israel is engrained in our ideology. It therefore makes sense that, at the end of our events, the core part of our Mifkad is the singing of Hatikva. So, as we celebrate Yom Ha'atzmaut this year and sing our national anthem, Hatikva, we should keep in mind the meaning behind the words and how it is such a blessing to finally have what we have been waiting for over the generations, the State of Israel.



Information derived from: [myjewishlearning.com/article/hatikvah](http://myjewishlearning.com/article/hatikvah)

**JOSH WAS THE SVIVOT WORKER IN  
5778 AND MADE ALIYAH IN JANUARY.**

'Colours of Hope' - Sergei Moskalev

# SHIRON YOM HA'ATZMAUT

compiled by Kobi Be'eri, Shevet Ne'eman

Song has been an important part of Israel's history. We use songs to mourn, to celebrate and to appreciate the land and nation of Israel. These six classic songs are some of my favourites. Click on the links, sing along, and listen out for their still relevant messages of love for Israel, optimism for the future and yearning for peace.



## AL KOL ELEH NAOMI SHEMER

<https://youtu.be/oxzR9Z-kG6Q> - Koolulam version, Yom Ha'atzmaut 5778

Over the honey and the sting, over the bitter  
and the sweet  
Over our baby girl, please guard my good  
God.  
Over the burning fire, over the crystal clear  
water  
And over the man who is coming home from  
afar.

### Chorus:

Over all these things, over all these things,  
please stand guard for me my good God  
Over the honey and the stinger, over the  
bitter and the sweet.

Don't uproot a sapling, don't forget the hope  
May you return me, and may I return yo the  
good land.

Guard my God over this house, over the  
garden, over the wall  
From grief, sudden fear and war  
Guard over the little I have, over the light and  
the infants  
Over the fruit that hasn't ripened yet and the  
ones harvested.

### Chorus

A tree rustles in the wind, in the distance  
there's a shooting star  
My dearest wishes are being wished right  
now  
Please guard all these things for me, and over  
my beloved ones  
Over the quiet, over the weeping and over  
this song.

### Chorus

על הדבש ועל העקץ, על המר והמתוק  
על בתנו התינוקות שמר אלי הטוב.  
על האש המבערת, על המים הזכים  
על האיש השב הביתה מן המרחקים.

על כל אלה, על כל אלה, שמר נא לי אלי  
הטוב

על הדבש ועל העקץ על המר והמתוק.  
אל נא תעקר נטוע, אל תשכח את התקווה  
השיבני ואשובה אל הארץ הטובה.

שמר אלי על זה הבית, על הגן – על החומה  
מִיגוֹן מִפֶּחַד פֶּתַע וּמִמְלַחְמָה.  
שמר על המעט שיש לי, על האור ועל הטף  
על הפרי שלא הבשיל עוד וְשִׁנְאָסָף.

על כל אלה...

מְרַשֵּׁרֵשׁ אֵילָן בְּרוּחַ, מְרַחוֹק נוֹשֵׁר פּוֹכֵב  
מִשְׁאֵלוֹת לְבִי בַחֲשָׁד נְרַשְׁמוֹת עֲכָשָׁיו.  
אֲנֵא שְׁמֵר לִי עַל כָּל אֵלֶּה, וְעַל אֶהוּבֵי נַפְשִׁי  
עַל הַשְּׁקֵט, עַל הַכֵּי וְעַל זֶה הַשִּׁיר.

על כל אלה...



## ANI V'ATA ARIK EINSTEIN

<https://youtu.be/gP6PS-poyMg>

You and I will change the world,  
You and I then all will follow,  
Others have said it before me,  
But it doesn't matter - you and I we'll change  
the world

אָנִי וְאַתָּה נִשְׁנֶה אֶת הָעוֹלָם,  
אָנִי וְאַתָּה אִזּוּ בּוֹאוּ כְּבֵר כָּלֶם,  
אֲמָרוּ אֶת זֶה קֹדֶם לִפְנֵי,  
זֶה לֹא מִשְׁנָה - אָנִי וְאַתָּה נִשְׁנֶה אֶת הָעוֹלָם.

You and I will try from the beginning,  
It will be tough for us, no matter, it's not too  
bad,  
Others have said it before me,  
But it doesn't matter - you and I we'll change  
the world

אָנִי וְאַתָּה נִסְּתָה מִהַתְחֵלָה,  
יְהִיָּה לָנוּ רַע אִין דְּבַר זֶה לֹא נוֹרָא,  
אֲמָרוּ אֶת זֶה קֹדֶם לִפְנֵי,  
זֶה לֹא מִשְׁנָה - אָנִי וְאַתָּה נִשְׁנֶה אֶת הָעוֹלָם.

You and I will change the world,  
You and I by then all will follow,  
Others have said it before me,  
But it doesn't matter - you and I we'll change  
the world

אָנִי וְאַתָּה נִשְׁנֶה אֶת הָעוֹלָם,  
אָנִי וְאַתָּה אִזּוּ בּוֹאוּ כְּבֵר כָּלֶם,  
אֲמָרוּ אֶת זֶה קֹדֶם לִפְנֵי,  
זֶה לֹא מִשְׁנָה - אָנִי וְאַתָּה נִשְׁנֶה אֶת הָעוֹלָם.



## BASHANA HABA'AH EHUD MANOR

<https://youtu.be/n3AAzk3UAws>

Next year we will sit on the porch  
And count migrating birds.  
Children on vacation will play catch  
Between the house and the fields.

בְּשָׁנָה הַבָּאָה יָשֵׁב עַל הַמִּרְפֶּסֶת  
וְיִסְפָּר צִפְרִים נוֹדְדוֹת.  
לְיָדַיִם בְּחַפְזָה יִשְׁחָקוּ תּוֹפְסֵת  
בֵּין הַבַּיִת לְבֵין הַשְּׂדוֹת.

*Chorus:*

You will yet see, you will yet see  
How good it will be next year.

עוֹד תִּרְאֶה, עוֹד תִּרְאֶה  
כִּמְהָ טוֹב יְהִיָּה  
בְּשָׁנָה, בְּשָׁנָה הַבָּאָה.

Red grapes will ripen till the evening  
And will be served chilled to the table,  
And languid winds will carry to the crossroads  
Old newspapers and a cloud.

עֲנָבִים אֲדָמִים יִבְשִׁילוּ עַד הָעֶרֶב  
וְיִגָּשׂוּ צוֹנְנִים לְשִׁלְחָן,  
וְרוּחוֹת רְדוּיִמִים יִשְׂאוּ עַל אִם הַדְּרָךְ  
עֵתוֹנִים וְשָׁנִים וְעָנָן.

*Chorus*

Next year we will spread out our hands  
Towards the radiant light.  
A white heron like a light will spread her wings  
And within them the sun will rise.

עוֹד תִּרְאֶה...

*Chorus*

בְּשָׁנָה הַבָּאָה נִפְרֵשׁ כַּפּוֹת יָדַיִם  
מִיּוֹל הָאוֹר הַנִּגְנֵר, הַלְבָּן.  
אֲנִפָּה לְבָנָה תִּפְרֵשׁ בְּאוֹן כְּנָפֶיהָ  
וְהִשְׁמֵשׁ תִּזְרַח בְּתוֹכָן.

עוֹד תִּרְאֶה...



# SHIRO SHEL ABA NAOMI SHEMER

<https://youtu.be/jd4eLSSa1Xs>

If on the hill you hewed stone to  
establish a new building  
(On the hill you hewed stone to  
establish a new building)  
You did not hew for a new building  
in vain, my brother  
For from these stones the Mikdash  
will be built

אם בהר חצבת אבן להקים בנין חדש  
(בהר חצבת אבן להקים בנין חדש)  
לא לשווא אחי חצבת לבנין חדש  
כי מן האבנים האלה יבנה מקדש

יבנה, יבנה, יבנה המקדש

It will be built, the Mikdash will be  
rebuilt

אם בהר נטעת ארז, ארז במקום דרדר  
(בהר נטעת ארז, ארז במקום דרדר)

If on the hill you planted a cedar in a  
place of thorns  
(On the hill you planted a cedar in a  
place of thorns)  
You did not plant in a place of thorns  
in vain, my brother  
For from these cedars Har Habayit  
will be built

לא לשווא אחי נטעת במקום דרדר  
כי מן הארזים האלה יבנה ההר

יבנה, יבנה, יבנה ההר

It will be built, Har Habayit will be  
rebuilt

אם לא שרת לי שיר עדיין שירה לי  
מזמור חדש

If you have not yet sung to me, sing  
me a new song  
A song that is older than wine and  
sweeter than honey  
A song that is older than wine and  
sweeter than honey  
A song that is that is a thousand  
years old, yet new every day

שיר הוא עתיק מיין ומתוק מדבש  
שיר שהוא עתיק מיין ומתוק מדבש  
שיר שהוא כבן אלפיים ובכל יום  
חדש

יבנה, יבנה, יבנה המקדש

It will be built, the Mikdash will be  
rebuilt



# KAN NOLADETI UZI CHITMAN

<https://youtu.be/lzKZGgvh7Co>

Here is my home, here I was born  
On the plain which is by the shore.  
Here are the friends who I grew up with  
And I have no other place in the world.

כָּאן בֵּיתִי פֹּה אֲנִי נוֹלַדְתִּי  
בְּמִישׁוֹר אֲשֶׁר עַל שְׂפַת הַיָּם  
כָּאן הַחֲבֵרִים אַתֶּם גְּדַלְתִּי  
וְאֵין לִי שׁוּם מְקוּם אַחֵר בְּעוֹלָם.

Here is my home, here I played  
In the lowland which is near the moun-  
tain  
Here I drank water from the well  
And planted grass in the desert

כָּאן בֵּיתִי פֹּה אֲנִי שִׁחַקְתִּי  
בְּשִׁפְלָה אֲשֶׁר עַל גֵּב הַהָר  
כָּאן מִן הַבְּאֵר שְׁתִּיתִי מַיִם  
וְשִׁתַּלְתִּי דְּשָׂא בַמִּדְבָּר.

### *Chorus:*

Here I was born, here my children were  
born to me.  
Here I built my house with my own two  
hands  
Here, you're also with me and here are  
all of my thousand friends  
And after 2,000 years my wanderings are  
over.

כָּאן נוֹלַדְתִּי כָּאן נוֹלְדוּ לִי יְלָדַי  
כָּאן בְּנִיתִי אֶת בֵּיתִי בְּשִׁנְתִּי יְדִי  
כָּאן גַּם אַתָּה אִתִּי וְכָאן כָּל אֶלֶף יְדִידַי  
וְאַחֲרֵי שָׁנִים אֲלָפִים סוּף לְנִדּוּדַי.

Here I played all of my songs  
And went on a night journey  
Here in my youth I defended  
The land of my God

כָּאן אֶת כָּל שִׁירֵי אֲנִי נִגַּנְתִּי  
וְהִלַּכְתִּי בְּמַסְעֵי לַיְלִי  
כָּאן בְּנְעוּרַי אֲנִי הִגַּנְתִּי  
עַל חִלְקַת הָאֱלֹהִים שְׁלִי.

כָּאן נוֹלַדְתִּי...

### *Chorus*

Here I set my table  
A piece of bread, a fresh flower  
I opened the door to my neighbors  
And whoever comes, we'll greet  
"Ahalan!"

כָּאן אֶת שְׁלַחְנִי אֲנִי עָרַכְתִּי  
פֶּת שֶׁל לֶחֶם פָּרַח רִעְנָן  
דָּלַת לְשֹׁכְנִים אֲנִי פִתַּחְתִּי  
וְמִי שָׁבָא נֹאמֵר לוֹ "אַהֲלָן".

### *Chorus*

כָּאן נוֹלַדְתִּי...





# SHALOM AL YISRAEL

## EFFI NETZER & DUDU BARAK

<https://youtu.be/6pAeQqqAatc>

Light up the streets, start up a song  
in the town

Tomorrow on all hopes so bright, a  
lovely day will break

From the dovescotes will rise a thou-  
sand white doves

A new golden sun will call out from  
the clouds.

*Chorus:*

Peace, peace, peace over Israel

Say songs of praise

Peace over Israel.

And when the golden day dawns on  
mountains and heights

The people of war will cease from  
fire and battle

Every type and kind will join and  
come in song

With the all girls to the lit up town.

*Chorus*

If peace comes tomorrow for every  
generation

From the Heights to Mount Nevo  
they will light bonfires

From hill to hill they will tell of peace  
and a great light will shine

When a new day dawns tomorrow  
on all the house of Israel.

*Chorus*

הִדְלִיקוּ אוֹר בְּרַחוּבוֹת וְשִׁיר זָמְרוּ

בְּעִיר

מָחָר עַל פְּנֵי כָּל הַתְּקוּוֹת יִפְצִיעַ יוֹם

בְּהֵיר

מִשׁוֹבְכִים יִגְבִּיחַ אֵז רִיבּוּא יוֹנֵי לְבוֹן

וְשֶׁמֶשׁ נִקְיָה מִפֹּז תִּקְרָא מִתּוֹךְ עָנָן.

שְׁלוֹם שְׁלוֹם שְׁלוֹם עַל יִשְׂרָאֵל

אָמְרוּ אָמְרוּ שִׁירֵי הַלֵּל

שְׁלוֹם שְׁלוֹם עַל יִשְׂרָאֵל.

כְּשִׂיאֵיר יוֹם שֶׁל זָהָב בְּהַר וּבְרָמָה

חִידְלוּ לָכֶם מֵאֵשׁ וּקְרַב אָנְשֵׁי

הַמִּלְחָמָה,

עֲדוּ זָרִים אֲלֵפֵי גִוּוֹן וּבוֹאוּ בְּשִׁירָה

עַם נִעְרוֹת הַכֶּרֶךְ כּוֹלֵן לְעִיר הַמוֹאֲרָה.

שְׁלוֹם שְׁלוֹם...

אִם לְמָחָר שְׁלוֹם יָבוֹא עַד תָּמוּ

הַדּוֹרוֹת

מִן הַרְמָה עַד הַר נָבו הִדְלִיקוּ מְדוֹרוֹת

אֵז הַר לְהַר שְׁלוֹם יֹאמְרוּ וְאוֹר גָּדוֹל

יִהְיֶה

כְּשִׁיוֹם חֹדֶשׁ יִזְרַח מָחָר עַל כָּל בַּיִת

יִשְׂרָאֵל.

שְׁלוֹם שְׁלוֹם...

# **Yom Hazikaron & Yom Ha'atzmaut 5780**

## **Celebrating 72 years of Israel's independence**

### **ORDER OF SERVICE**

Messages from the community

#### **Yom Hazikaron**

Lowering the flag | Aron Lipczer, Nahal Brigade

Candle lighting followed by a minute's silence and Acheinu

Address | H.E. Mark Regev, Ambassador of the State of Israel

Prayer for the Royal Family | Dayan Shmuel Simons, London Bet Din

Prayer for the State of Israel | Rabbi Andrew Shaw, CEO Mizrahi UK

Prayer for the Israel Defense Forces | Rav Joel Kenigsberg, Rav Shaliach Bnei Akiva UK

Prayer for the Missing Soldiers | Rabbi Nicky Liss, Chair of the RCUS

Azkarah – Memorial Prayer | Rabbi Andrew Davis, Deputy Headteacher, Yavneh College

#### **Yom Ha'atzmaut**

Raising the flag | Aron Lipczer, Nahal Brigade

Address | Chief Rabbi Ephraim Mirvis

Hallel | Chazzan Jonny Turgel

Address | On behalf of Her Majesty's Government

Address | Rafi Cohen, Mazkir of Bnei Akiva

#### **Conclusion**

God Save the Queen

Yad Achim followed by Hatikva | Rachel Cooklin, Rosh Nivcheret

#### **Celebration**

Music and singing to celebrate Yom Ha'atzmaut from Eitan Freilich and Luis Herszaft

In partnership with: