

Coming Up...

Full details of all our events are available on our Facebook page, or call the Bayit on 0208 209 1319 to speak to one of the team.

- Summer Machane is coming! 29th July – 12th August. Brochures and applications are now out. For more information, contact yehuda@bauk.org.
- Tafkid applications for Summer Machane are out now! Visit our website, www.bauk.org to apply!
- We are holding meaningful services and events for Yom Hazikaron and Yom Ha'atzmaut on the evening of Wednesday 22nd April, in Finchley and Salford. For more information, contact mazkir@bauk.org or north@bauk.org
- Applications for our Aliyah Pilot Trip (14th – 21st June) are coming in. Apply ASAP! For details, contact Rav Ari at rav@bauk.org

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18th April 2015
Omer Day 14



Shabbat Lashem 'שבת לה שמיני

How to Stay Young Forever

Marina Spiers

We learn in this week's parasha about the inauguration of the Mishkan, the travelling Temple. Previous parashiyot recount how Bnei Yisrael enthusiastically donated their time, skills and possessions to the construction of the Mishkan and its vessels; it was truly a nationwide endeavour. However, on the eighth and final day of the inauguration of the Mishkan, Aharon and his sons were consecrated as the Kohanim (priests) of the nation. This represented a seismic shift in the manner in which Bnei Yisrael engaged with the Mishkan. Although everyone had the opportunity to contribute to the building project, only the Kohanim were allowed to perform the Avodah (service) of sacrifices in the Mishkan, and would henceforth act as agents for the whole nation.

On this day, Aharon, the Kohen Gadol (High Priest) brought two sacrifices on behalf of the nation. The first was:

"... a he-goat for a sin offering, and a calf and a sheep of the first year, perfect without blemish, for an elevation offering" (Vayikra 9:3).

Rabbi Samson Raphael Hirsch explains that these young animals represent the willingness of Bnei Yisrael to forever approach their service of Hashem with the vigour and steadfastness that is characterised by youth. This unabated energy will allow Bnei Yisrael to ascend to ever greater heights in our service of Hashem.

With the dedication of the Mishkan, the manner in which the majority of Bnei Yisrael could serve Hashem changed dramatically. However, they retained the indefatigable youthful drive to reach greater religious heights, and channelled this through the newly proscribed rituals of the Mishkan.

Throughout our personal lives and our national history, we assume different roles, and face different challenges. The crucial ingredient to ensure that we continue to use all situations to strive for meaning is dynamic and genuine desire. This is not a quality that should decline over the years. As we say in the Psalm of the Day for Shabbat, **"The righteous... will still bear fruit in old age, and stay vigorous and fresh, proclaiming that G-d is upright: He is my Rock, in whom there is no wrong"** (Tehillim 92:13-16).

Marina Spiers is in Shevet Dvir and is Chinuch Worker for Bnei Akiva

Celebrating a simcha? A special birthday coming up? Include Bnei Akiva in your celebration by sponsoring Shabbat Lashem! For details email shabbat@bauk.org

Editor's Corner

Shalom!

Bnei Akiva is back following Pesach, and raring to go for the upcoming term. London Limmud kicked off this week, and we look forward to continuing our learning across the country into the summer.

As well as holding numerous activities for Yom Hazikaron and Yom Ha'atzmaut in London and Manchester, we are honoured to be participating in the community-wide Yom Hashoah ceremony in Allianz Park on Sunday.

Shabbat Shalom!

THIS WEEK'S SHABBAT TIMES

	🕒	🕒
London	19:46	20:53
Manchester	19:57	21:09
Birmingham	19:51	21:06
Cambridge	19:43	20:58
Leeds	19:30	21:06
Liverpool	19:58	21:15
Jerusalem	18:29	19:47

To receive Shabbat Lashem by email every Friday, or for sponsorship details, send an email to shabbat@bauk.org



THE COMMUNITY IS INVITED
TO JOIN BNEI AKIVA FOR THE ANNUAL

Yom Hazikaron Commemoration and Yom Ha'atzmaut Celebration

IN THE PRESENCE OF CHIEF RABBI EPHRAIM MIRVIS,
A SENIOR ISRAELI DIGNITARY AND OTHER COMMUNAL LEADERS

SERVICE LED BY CHAZZAN JONNY TURGEL

Wednesday 22 April 2015
3 Iyar 5775

Finchley Synagogue
Kinloss Gardens, London N3 3DU

Doors open 6:30 pm Service begins 7:00 pm

Followed by music, food and dancing for Bnei Akiva members
and a cocktail reception in aid of Bachad – Friends of Bnei Akiva

For tickets to the reception or more information
please email events@bachad.org



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Insight and Inspiration on the Parasha

Rav Ari Faust, Rabbinical Shaliach

Silent Protest

A few months before leaving Israel on *shlichut*, I was driving to the British Consulate in Tel Aviv to arrange my visa. It was Yom Hashoah – Holocaust Memorial Day – and I was driving on the main Route 1 Highway on the outskirts of Jerusalem listening to the radio when the sound of a siren interrupted the programme, and began blaring from speakers on the hilltops around me. While I had seen clips and photos of traffic coming to a standstill, the experience of stopping my car on the motorway alongside other motorists was completely surreal. Until that moment, the motorists shared nothing in common besides for the fact that we were all driving; and then we became unified in our silent and solemn commemoration of the six million. For one minute, the world stopped for me and the other drivers on the road, and there was only the silence.

There have been attempts to offer explanations and justifications to the Holocaust. There is an entire field of philosophy called Theodicy which is fully devoted to justifying God's goodness in light of the evil we witness in the world. Can any explanation satisfy the full devastation of the Holocaust, the evil of which was so vast and infinite?! Could there possibly be a greater insensitivity in the face of such destruction – the mass murder of innocent men women and children – than to justify their death?! While it is the healthiest and boldest expression of faith to ask the hard questions, and it is human nature to desire answers to our questions, some answers fail to do justice to the scope and sensitivity of the question. I prefer to live with a good question than a bad answer.

What is a moment of silence? There is speech that is no more than noise, and there is silence that says more than a million explanations. In our *parasha* Aharon faces the most terrible personal tragedy, when two of his sons – Nadav and Avihu – die during Temple service. Aharon's response is most poignant, and suggests a profound lesson in Theodicy for us all (Vayikra 10:3):

“And Aharon was silent.”

Onkelos uses the term *shtok* – to describe Aharon's reaction. This is not just a silence that is caused by the lack of sound, rather it is a deliberate silence, and a palpable interruption of the noise that otherwise fills our life. Such a silence has sound, it blares in our ears and shakes our souls.

The Talmud (29b) tells that when on Mount Sinai awaiting the Torah, Moshe asked to see the greatness of the Talmudic sage Rebbi Akiva. Moshe was so deeply impressed by the breadth and depth of Rebbi Akiva's teaching and the uprightness of his devotion. The Talmud accounts:

“Then said Moshe, ‘Master of the Universe, You have shown me his Torah, show me his reward’. And Moshe turned round and saw them (the Romans) weighing out his flesh at the market-stalls. ‘Master of the Universe’, cried Moshe, ‘such Torah, and such a reward!’ God replied, ‘Be silent, for such is My decree’.”

Moshe is commanded, as Aharon was, to be silent. *Shtok!* This does not mean to be indifferent; it is an imperative to shout out and protest against the terrible injustice we see in the world, but to do so silently – not to presume to know an adequate response. Such a silence makes a profound statement: first, about our sensitivity and humanity, but also about our faith. Such a statement – though silent – is sincere, tangible and consequential.

Interrupting our lives for a moment of silence asserts our commitment to protesting the injustices in our world – even to protest against God – while at once asserting our steadfast faith in Hashem's goodness, no matter how paradoxical these two statements are. We continue to shed tears of sadness, to shout silently, and to hope to see days of peace in our days. May we see the fulfilment of the prophecy:

“Death shall be swallowed-up for eternity; and Hashem will wipe away tears from off all faces; and the reproach of His people will He take away from off all the earth; for Hashem has spoken it.” (Yeshayahu

25:8-9)

Rav Ari Faust is in Shevet Yechiam, and is Shaliach for Bnei Akiva and the Jewish Agency for Israel



All the Land that You See

Looking at and learning about every corner of our Land

Ein Hanatziv

Avigayil Fishburn

Ein Hanatziv is located in the Beit Shean Valley, just south of the ancient city of Beit Shean in the lower Galille. It was founded in 1946 by a group of people from German Bnei Akiva. The Kibbutz is famous for their maayan (spring) which people come to visit from all over the country. In the region there are forty maayanot, therefore the area is also referred to as Emek Hamaayanot.

The name “Natziv” is an acronym for one of the greatest European Rabbis of the nineteenth century, Rabbi Naftali Tzvi Yehuda Berlin, who headed the Volozhin Yeshiva, a pioneering institution of Torah learning at this time. Indeed, the Kibbutz incorporates learning into its activities, running a seminary (intensive learning) program for girls. Additionally, one of Bnei Akiva's Hachshara programmes – Lehava - stay there for a section of their year.

Kibbutz Ein Hanatziv's economy relies on a herd of about a thousand cattle, date palms and olive tree orchards, and a factory called Palziv, which has its own branch in the UK. The Kibbutz has maintained some elements of the original Kibbutz movement; every member of Kibbutz is required to work seven hours per week. In addition, there is still a communal cheder ochel (dining hall) and washing services. Ein Hanatziv is part of the Religious Kibbutz Movement which was founded in 1935 and is comprised of nineteen Kibbutzim in total.

Avigayil Fishburn is in Shevet Hagevurah and was Technical Organiser on Haroeh Machane 5775