



# 9 DAYS OF — WE

All about the Days between:

Yom Ha-Shoah (Holocaust Day)

Yom Ha-Zikaron (Memorial Day)

Yom Ha-Atzmaut (Independence Day)



THE 5 LEGGED TABLE PROJECT



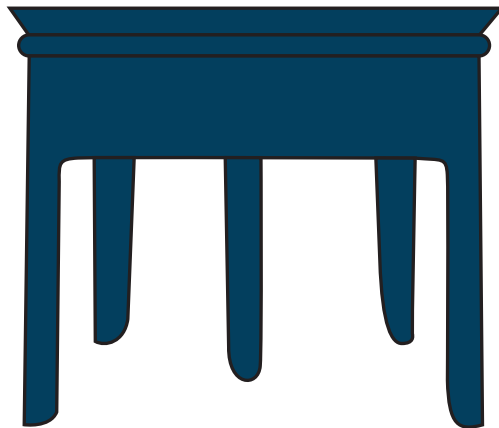
# 9 DAYS OF—WE

All about the Days between:

Yom Ha-Shoah (Holocaust Day)

Yom Ha-Zikaron (Memorial Day)

Yom Ha-Atzmaut (Independence Day)



Ami Infeld

## CONTENTS

<b>1</b>	Don't Look at Single Days: Look at the Whole Process .....	4
<b>2</b>	The 5 Legged Table .....	6
<b>3</b>	9 Days of – 'WE' .....	8
<b>4</b>	From Zionism to Independence .....	10
<b>5</b>	Understanding Independence .....	13
<b>6</b>	Israel's Declaration of Independence .....	14
<b>7</b>	Yom Ha-Zikaron/Yom Ha-Atzmaut Ceremony .....	19
<b>8</b>	Avraham Infeld & Melitz .....	24



## DON'T LOOK AT SINGLE DAYS: LOOK AT THE WHOLE PROCESS

When you look at the Jewish calendar and you wish to understand the context of a holiday or of a specific event, it is important that you look at these days as a part of a progression. These special time periods exist so one can gradually get in to the right mood, get prepared spiritually and mentally and get the most out of these Significant Days.

Each of these special time periods can stand as a single unit but should be seen also as connected one to another. Each period relates to its season and to a past place in time. They could also be seen as a promo or a buildup towards the next period and as a follow-up of the previous one. All holidays and specific events are linked and are spread throughout the whole Jewish year.

We see this in the way the New Year, Rosh Hashanah, builds up to and is linked to Yom Kippur, and in the time period immediately afterwards from Yom Kippur to the eighth day of Sukkot, Simchat Torah. Then we have the seven weeks from the Passover holiday of the Exodus from Egypt to the receiving of the Torah on Shavuot. Following that, in the summer, we have the three weeks that end with Tish'a B'av. Towards the end of the Jewish year you have the month of Elul, time for saying Selichot (words of repentance leading to the New Year) and ends with Rosh Hashanah. It continues on to the following year.

These festivals and events were celebrated as far back as the days after the Exodus from Egypt and that mighty event on Mount Sinai when the Jews became the People of Israel. From the days when they settled in the Land of Israel all the way throughout the period of the first and second Temples and their destruction. Once in exile, the ancient Jewish scholars adjusted the way we celebrate these event days and holidays. This meant that a tradition was formed, and even though the Jews were scattered all over the world in exile, in the Galut, they had a clear understanding of the importance of keeping the holidays and what being part of the Jewish people meant. These ancient scholars made sure that every Jewish community had the basic elements to insure a common culture. The Jewish people in different countries might have lived very different everyday lives, but they shared the same rituals and celebrated the same holidays and it was an important way for them to understand that they were part of the same people.

These rituals and observances of the holidays reminded them all that one day, God would forgive them for the sins of their nation and the day will come that the Jews would return to the Land of Israel. In the meantime, throughout the years in the Galut (exile), more events and days of importance were imbedded in the Jewish calendar. Some of them were adopted by all Jewish communities, like Purim and Hanukkah, and some stayed local and became specific community holidays like the "Mimouna" in the North African Moroccan Jewish community.

The hard work and clever thought of the ancient scholars helped hold the Jewish people together. It

was their goal that Jews would be distinct from their surroundings. It was imperative to keep the communities separated in order to secure the meaningful continuous future of the Jewish People. Over time, when the future looked hard to secure, the Jews put themselves into the ghettos and Jewish quarters in hopes that it would help retain their unity. This separation did not make things easier for the Jews and their neighbors did not always understand the nature of the separation.

Approximately 250 years ago was a time known as the Emancipation and Enlightenment in Eastern Europe, where most Jews lived. The Enlightenment movement emphasized reason, intellectual pursuits and individualism rather than tradition. The beliefs of European Jews of the 18-19th centuries were shaken by these new ideals and it changed everything. Suddenly, laws of the land demanded the Jews blend in, it was a time of Nationalism and the Jews were expected to join. The Jews reacted to these expectations, but not as one united people, they reacted in many different ways. The combination of these different reactions to Emancipation and Enlightenment, and the horrific war era of the 19th century became the basis of the vast differences in Jewish practices of current times. These reactions shaped the large range of Jewish affiliations and movements that are spread throughout the Jewish world in the modern era. Today, world Jewry is not unified, and the understanding of what it is to be a Jew is far from consistent the way it was a few hundred years ago.

One of the reactions to the Emancipation was Zionism and the Zionist Movement. Zionism was dedicated once again to finding a solution for our need to secure the meaningful continuous future of the Jewish People. It was a reaction that established a new relationship between the Jewish People and the Land of Israel and in time it brought upon the foundation of the State of Israel.

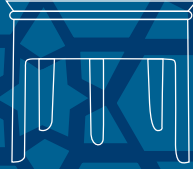
Zionism suggested that by establishing a Jewish homeland in Israel, the Jewish People may not be uniform in the way they practice Judaism but they could be a unified people once more with a common homeland.

The settlement of Palestine in the late 19th century, the Holocaust, large scale immigration of Jewish communities to Israel from all around the world and the difficulties faced in the establishment of the State of Israel all led to the need for a new period of Holidays and Days of Remembrance.

So, when we think about Yom Ha-Atzmaut, Israel's Independence Day, we should not think of Yom Ha-Atzmaut by itself. We should be thinking of the nine days that build up to it. From Yom Ha-Shoah, through Yom Ha-Zikaron to

What we call The 9 Days of - 'WE'.

# 2



## THE 5 LEGGED TABLE

*The 5 Legged Table* is a suggested approach to a meaningful Jewish life by Avraham Infeld. Avraham's writings and lectures are a celebration of the ideas and values that have influenced scores of Jewish educators from all around the Jewish world. Avraham's educational experiences from the 1950s until today are uniquely summarized by his famous description of the 5 Legged Table. Each leg represents a dimension of Jewish life, as conveyed by Avraham with great warmth and humor.

Here is an abstract from Avraham Infeld's lecture on his 5 Legged Table approach:



### Leg #1—Memory: "Jews do not have history—they have memory."

While history is about what happened in the past, memory is about how that past drives our present and our future. As Avraham says, if history is prose, memory is poetry. Jewish life and language are filled with opportunities to remember our past—*litzkor* and *zikaron* in Hebrew—so that the present can be a strong bridge to the future. The term "memory" is so significant that in all Jewish holidays, we are commanded to remember our past. Memory is part of every prayer and ritual. Memory is so important that sometimes it seems that Judaism should be defined as "a people prohibited from getting amnesia."



### Leg #2—Family: "Jews are not a religion, they are a family."

Jews are one big family, tied together by a common past and a shared future. How do we know that? Because the Torah refers to us as Bnei Yisrael—The children of Israel—reminding us of our family origins. Plus, we argue all the time! Just like in any family, the inevitable fights and differences of opinion are balanced by a sense of closeness, mutual responsibility and belonging. You may be able to choose your friends, but your family are who you are born with, or what you are adopted into. And, once you are adopted, you are a full member not only of the close family but you are an equal member of the extended family, one of the Tribe, of the People.



### Leg #3—Mount Sinai/Covenant: "Sinai is important even if you think it never happened."

The Jewish people made a crucial stop on their way through the desert to Israel. What happened there? We are still debating that amongst ourselves, but Avraham thinks that we made three commitments: 1) to recognize one God; 2) to make the world a better place for all people; and 3) to use certain rituals to define and shape Jewish time and space. To Jews who observe any or all of the *mitzvot*, and those who

are committed to *tikkun olam* (repairing the world), and those who serve the Jewish community, or move to Israel, the covenant established at Mount Sinai is still a tie that binds.



#### **Leg #4—Israel (the land and/or the state): “You’re a Jewish youngster. There’s the Jewish State. Goodbye!”**

These are the words that sent Avraham to Israel, when he made aliyah as a teenager. Why? Avraham believes that Israel is the place where the Jews are writing the next chapters of the story of the Jewish People. The Land of Israel is the warehouse of Jewish memories. The land of our birth where the family began, a land filled with the roots of our culture. Generations of Jews longed for this land by prayer and song and the land became the most supreme symbol of hope, promise and renewal. All of this inspired Zionism and from this idea the State of Israel became a reality. The State of Israel today is a Jewish and democratic state. There are many challenges to Israel’s sovereignty on its land, the 2000 year-old hopes and prayers face a modern reality, being Jewish and living in a country with a large minority. What are the implications arising from the definition of Israel as a Jewish and democratic state? Is this what we hoped for? We may or may not agree with Israel’s actions and policies; we may not be Zionists or believe in democracy, but yet we still long and pray for Israel. What is Israel’s further role in Jewish continuity?



#### **Leg #5—Hebrew: “Why do Jews pray in Hebrew? Is it because God doesn’t understand English?!”**

NO! The language of the Jewish People is Hebrew, because language is the way that every group transmits its culture to the next generation. The Hebrew language contains Jewish values and beliefs that teach and sustain us. Do Jews “fall in love”? No, we believe that we ‘rise in love’ and so we use the word *lehitahev*, which reflects mutuality and relationship. We know that the past and the future are connected, so the Hebrew word for before—*kedem*—and forward—*kadima*—come from the same root.

These are just two examples of many.

Behind this approach stands an educational rationale. Avraham ends his lecture by arguing that all Jews should commit to at least three of the five legs. Choosing at least three of the components of Jewish identity, or “legs” provides a stable platform for living a Jewish life and contributing to the world. Less than three, and your table or platform of Jewish identity will topple over; more than three makes it sturdier.

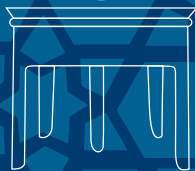
Choosing three also means that every Jew shares at least something in common with every other Jew, even though they may look different and have very different lifestyles, cultures and customs. Despite the difference in Jewish expression, Jews share some of these elements through the way they build their own identities. Which legs make up the foundation for your Jewish identity?

Avraham Infeld often speaks about “Jewish people being unified but not uniform.” The 5 Legged Table is an opportunity to both celebrate Jewish unity and to creatively demonstrate the rich diversity of cultural voices that make up the Jewish people. For Avraham, Jewish education that cannot answer the question “Why be Jewish?” is ultimately futile. Avraham’s approach suggests seeing the Jewish People in a new light where the Jewish People engaged in a mission of *tikkun olam* where they are asked everyday what can be done for the good of the world and taking part in making it a better place for all mankind.

This 9 Days of ‘WE’ booklet is based on the teachings and wisdom of the 5 Legged Table. Its aim is to interest new audiences in Avraham Infeld’s approach to a meaningful Jewish life.

Learn more about Avraham Infeld’s “The 5 Legged Table” at: [www.5leggedtable.com](http://www.5leggedtable.com) or at: [www.melitz.org](http://www.melitz.org).

# 3



## 9 DAYS OF – 'WE'

When we think about Yom Ha-Atzmaut, Israel's Independence Day, we should not think of Yom Ha-Atzmaut by itself as a separate day. We should be thinking of the nine days that build up to it. The nine days that include Yom Ha-Shoah (Holocaust Day), Yom Ha-Zikaron (Memorial Day) and end with Yom Ha-Atzmaut (Independence Day of the State of Israel). We should think about the relevance of these days to all Jewish communities in and out of Israel, and relate to these days as a period and see them as an ongoing process.



In the State of Israel, during this period something very interesting happens. It starts with **Yom Ha-Shoah** and the marking of the day in a national way is in itself a strong and profound statement that Israel is a Jewish State. The Shoah, the Holocaust, did not happen in Israel, but the population of Israel as a whole stands at the same moment for two minutes in attention while the siren is heard, the traffic stops, people get out of their cars, at schools and work places ceremonies take place and all pay tribute to a horrific event that took place a great distance from Israel. It is a specifically Jewish event. It is the memorial and tribute for those who perished in or witnessed the destruction of one third of the Jewish People. An event that through a collective memory brings alive a devastating past that changed the way Jews will live forever.



One week later comes a day that in general is an Israeli event but is marked by most of the Jewish communities around the world. **Yom Ha-Zikaron**, is a Memorial Day, for those who gave their lives in the quest to establish the Jewish State, those who have given their lives in defense of the Jewish State, all who fell in Israel's wars and victims of terror. This day starts in the evening (as all Jewish days do) with a ceremony and a minute of attention when the siren is heard, all places of culture and entertainment are closed, all broadcasts on TV and radio are focused on the memory of the fallen. The next morning in schools and work places, ceremonies take place and at 11am sharp the siren is heard for the second time. A closing ceremony of Yom Ha-Zikaron takes place just before the sun sets.



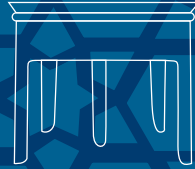
On that evening, as the sun sets, the celebration of **Yom Ha-Atzmaut**, the Independence of the State of Israel begins. The transition from a sad and heartbreaking day to the tremendous celebrations that take place all around Israel is a symbol of and a statement to the resilience of the Jewish people throughout history. It represents the idea that when we are down we get right back up again. This day is a legal national holiday and is full of special events. It is a day when families and



friends gather and celebrate together. The National celebration starts at Mount Herzl with the transition ceremony from Yom Ha-Zikaron and throughout the day, the International Bible Contest and the Israel Prize Ceremony are held in Jerusalem.

These days should not be separated or detached from one another, they are one continuous Jewish event. **Yom Ha-Zikaron** is the Memorial Day for the people who sacrificed their lives to gain the unity and power of the Jewish People. Then, **Yom Ha-Atzmaut** is a celebration of that unity and power that the Jews gained only through the sacrifice that was made by the Jewish People who we have just remembered on Yom Ha-Zikaron. The basis for the celebration is that the establishment of the State of Israel promises not to allow the events that we mark and remember on Yom Ha-Shoah to ever happen again. These days are a period of time where we state that the Jews, wherever they may be, are secure as a people, and that the strong State of Israel will not allow a second Shoah to happen. This holiday period reminds us and reinforces the idea that the term “Jewish refugee” that was so common up to 70 years ago, is not found today and will not be used again.

Understanding these significant Jewish events and celebrations is crucial for both Israelis and world Jewry alike. It is of the utmost importance that we all take part in these remembrances because they are a basic ingredient in unifying the Jewish people. It is imperative to keep Jewish communities all over the world connected with the Jewish homeland in order to secure the meaningful continuous future of the Jewish People.



## FROM ZIONISM TO INDEPENDENCE

The State of Israel today is a fact but one that it is important not to take for granted. The 9 Days of ‘WE’ and the events surrounding them present an opportunity to learn about what was going on in the years prior to the establishment of the Jewish homeland. In order for us to understand or question Israel’s actions in the present, we must learn what led to its existence. Some of the major factors in making Israel a reality include, the Zionist Movement, the Second World War and the Holocaust in Europe. Here are two quick timelines that will give you basic knowledge about that period in history.



Try to see when or where The 5 Legged Table approach fits in the timelines?



How much of this is new to you?



Do you see a development in the time line?

### First Zionist Congress - Independence of Israel:

- 1897** First Zionist Congress; World Zionist Organization founded
- 1898** Jewish Colonial Trust, later the Anglo-Israel Bank, founded to bankroll Jewish settlement
- 1901** Jewish National Fund established
- 1903** Kishinev pogroms; Seventh Zionist Congress debates East African (“Uganda”) Plan
- 1904** Herzl dies; Hebrew Language Council established; start of Second Aliyah (Russia and Poland)
- 1909** Tel Aviv and Degania, the first Kibbutz, are founded; Hashomer defense organization founded
- 1914** World War I starts
- 1915** Trumpeldor establishes Zion Mule Corps
- 1917** Balfour Declaration expresses the British support for a Jewish National Homeland in Palestine
- 1918** World War I ends and British Mandate in Palestine begins
- 1919** Start of Third (Russian) Aliyah
- 1920** Death of Trumpeldor at Tel Hai; founding of Histadrut, Haganah, and Nahalal, first Moshav

- 1924** Start of Fourth (Polish) Aliyah
- 1925** Jabotinsky founds Worlds Union of Zionist Revisionists; establishment of Hebrew University, Jerusalem
- 1929** Jewish Agency established; Arab riots kill 133, including 60 in Hebron; British White Paper limits immigration
- 1931** Irgun splits from the Haganah
- 1933** Hitler becomes German chancellor; Fifth Aliyah starts
- 1936** Start of Tower and Blockade instant settlement movement
- 1937** Peel Commission recommends partition of Palestine: Jews accept and Arabs reject the proposal
- 1939** Outbreak of World War II; British White Paper limits immigration further
- 1941** Palmach, commando unit within the Haganah, founded
- 1945** World War II ends, with one third of world Jewry destroyed
- 1946** Irgun bombs British HQ in King David Hotel; British round up Zionist leaders
- 1947** U.N. votes to partition Palestine
- 1948** British Mandate ends. Independence declared May 15 (Iyyar 5); five Arab states attack; Jerusalem divided

## Major Events of the Shoah (Holocaust):

- 1919** Versailles Peace Conference
- 1923** The Putsch, (Beer Hall Revolt) –Rise of National Socialist Workers Party (Nazi)
- 1924** Hitler writes Mein Kampf in prison
- 1930** Nazi Party receives 30% vote in Reichstag elections
- 1933** Hitler appointed Chancellor of Germany by Reichstag. Nazi Party proclaimed only legal political party in Germany. Dachau concentration camp opened. Euthanasia program for undesirables. Local pogroms. April 1- boycott of Jewish stores. Burning of Jewish books.
- 1935** April - Strike and Civil Service Laws.  
March - Germany enters Austrian Rhineland.  
September- Nuremberg Laws- Legal disenfranchisement of Jews.
- 1937** German-Japanese alliance established
- 1938** Annexation of Austria. Evian Conference on Refugees. Munich Conference- Kristallnacht. 30,000 Jews arrested, 191 synagogues burned. One billion Deutschmark fine.
- 1939** World War II begins with German invasion of Poland. Ghettos established for Jews in Poland. Great Britain and France declare war.
- 1940** France, Belgium, Holland and Denmark surrender to Germany. Ghettos sealed off. Jewish undergrounds established.
- 1941** USA enters the war. Germany attacks Russia. Einsatzkommando units established - carry out mass murders in Russia. Heydrich ordered to plan 'Final Solution' by Goering. Chelmno and Auschwitz established as experimental death camps.

- 1942** Wannsee Conference - details of extermination methods established. Mass extermination begins in Belzec and Treblinka. German army sustains major defeats by Allies in Eastern Europe and North Africa. Resistance movement initiates action in ghettos, camps, forests.
- 1943** Ghettos liquidated. Ghetto uprisings in Warsaw, Vilna, Bialystok. Bermuda Conference on Refugees.
- 1944** Germany invades Hungary, May 15 to June 27. 400,000 Jews to Auschwitz. Sonderkommando revolt in Auschwitz. Normandy invasion of Allies.
- 1945** Germany losing the war. Death march of prisoners to west from concentration camps. Destruction of extermination camps. Hitler commits suicide. Allies defeat Germany. Establishment of Displaced Persons camps. Nuremburg War Crimes Tribunal.

These timelines are presented from an Israeli and Zionist scope. When you go through the list of events you may want to explore further and look at the time period from a more objective point of view. When looking at the past, one should use caution in judging the present. A dream of the founders becomes the challenge of a democratic nation.

The State of Israel is the Homeland of the Jewish People and it is important to understand the tremendous responsibility that comes with it in order to help to insure a long and meaningful Jewish future while helping to improve the world.

# 5



## UNDERSTANDING INDEPENDENCE

Previously, in The 5 Legged Seder Table booklet, we discussed the values that emerge from the Passover Haggadah and learned from components like memory, slavery and liberty and the exodus from Egypt. We examined the Legged Table approach, which includes ensuring that the world tomorrow will be a better place than it is today. In Hebrew, it is called *Tikkun Olam*.

After 2000 years in exile, the Jewish people faced the Shoah, many wars, immigration, civil and economic challenges, all in the last century. Today, we encounter a totally different situation. For the first time in more than two and a half millennia, at least 96% of the Jewish People live their everyday life in free and democratic governments. Their economic status is higher than ever before and they choose to live in modern surroundings that provide them with high level schooling, health care, security and culture.

As the Jewish population in Israel grows, we must remember our roots. Israel today is a strong and wealthy democracy, but as a fledgling country, it still faces many acute challenges. As we look ahead to the future of our nation, it is also important to look back and to remember the past. We must remember our experience as slaves in Egypt and we must be keenly aware of how power and wealth has lead governments to exploit the underprivileged, so that we remain a nation who does not take advantage of anyone.

Israel is not populated by Jews alone. There are many other ethnic groups that are citizens of Israel. There are many non-citizens that see Israel as their home. The Arabs and Palestinians don't all accept Israel as a Jewish State (and not all Jews do either). What some see as necessary to the security of the State of Israel, others see as occupation of another people's land. Migrant workers, illegal immigrants and refugees are populating many neighborhoods in big cities in Israel. Israel's status as a "startup nation" is a source of pride and strength for Israel's economy, but the growth does not include everyone and emphasizes the differences between rich and poor. In Israel's Declaration of Independence, it states that Israel seeks to make peace with all its neighbors, but in truth Israel constantly faces the threat of war from near and far. These are only some of the challenges that Israel as a State and the Jewish People are facing. When facing challenges like these it is important to be aware of all sides before taking action.

One more way to practice Tikkun Olam is by looking at the situation around us, and making decisions for our nation that we think will benefit the world as a whole. With that goal in mind, Israel as a strong democratic nation will set a positive tone for the entire region.

By having a group discussion with family or friends you can explore the personal and public understanding of Tikkun Olam. The **9 Days of 'WE'** can be a good source for your group discussion. Reviewing content and resources can help you to have new observations and understandings of these 9 days of 'WE', their events, ceremonies and celebrations. This booklet contains information that can help and at [www.5leggedtable.com](http://www.5leggedtable.com) you will find even more useful material in addition to instructions for how to conduct your own Yom Ha-Shoah ceremonies and tips for how to make your own Yom Ha-Atzmaut celebration.








# 6



## ISRAEL'S DECLARATION OF INDEPENDENCE

Israel's Declaration of Independence is an extremely important document for the Jewish State. In preparation for the 9 Days of 'WE', we present it in a simplified form and with comments and discussion points for your reference.

Some questions you may want to ask:

-  Have you read it before?
-  If so did you think of its content?
-  In what sense does this document address ideas such as *Tikkun Olam*, and the unity of the Jewish People?
-  Can you see Avraham Infeld's 5 Legged Table approach expressed in this document?
-  How is the Declaration of Independence relevant to your life?
-  What would you remove from this Declaration scroll?
-  What would you add?

### Israel's Declaration of Independence

TEXT	COMMENTS & DISCUSSION POINTS
	<i>When reading the text ask participants to think about what's included and what isn't in the text.</i>
<b>HISTORICAL BASIS</b>	
<p>ERETZ-ISRAEL[(Hebrew) - the Land of Israel] was the birthplace of the Jewish people. Here their spiritual, religious and political identity was shaped. Here they first attained to statehood, created cultural values of national and universal significance and gave to the world the eternal Book of Books.</p>	<p><i>Text draws a direct line from biblical times to the present. Use of the term "land of Israel" throughout the whole document. It is an older name than Palestine, which is based on the Philistine people who lived on the coastal area in the South of modern Israel.</i></p>

After being forcibly exiled from their land, the people kept faith with it throughout their Dispersion and never ceased to pray and hope for their return to it and for the restoration in it of their political freedom.	<i>Text draws a direct line from ancient “faith” to modern “politics”.</i>
Impelled by this historic and traditional attachment, Jews strove in every successive generation to re-establish themselves in their ancient homeland. In recent decades they returned in their masses. Pioneers, ma’apilim [(Hebrew) - immigrants coming to Eretz-Israel in defiance of restrictive legislation] and defenders, they made deserts bloom, revived the Hebrew language, built villages and towns, and created a thriving community controlling its own economy and culture, loving peace but knowing how to defend itself, bringing the blessings of progress to all the country’s inhabitants, and aspiring towards independent nationhood.	<i>Note the romantic image of the Jews who came to Israel in recent times.</i>
In the year 5657 (1897), at the summons of the spiritual father of the Jewish State, Theodor Herzl, the First Zionist Congress convened and proclaimed the right of the Jewish people to national rebirth in its own country.	
This right was recognized in the Balfour Declaration of the 2nd November 1917, and re-affirmed in the Mandate of the League of Nations, which, in particular, gave international sanction to the historic connection between the Jewish people and Eretz-Israel and to the right of the Jewish people to rebuild its National Home.	






<p>The catastrophe which recently befell the Jewish people - the massacre of millions of Jews in Europe - was another clear demonstration of the urgency of solving the problem of its homelessness by re-establishing in Eretz-Israel the Jewish State, which would open the gates of the homeland wide to every Jew and confer upon the Jewish people the status of a fully privileged member of the comity of nations.</p>	<p><i>Remind participants that the events of the Shoah/ Holocaust had only happened three years previously.</i></p>
<p>Survivors of the Nazi holocaust in Europe, as well as Jews from other parts of the world, continued to migrate to Eretz-Israel, undaunted by difficulties, restrictions and dangers, and never ceased to assert their right to a life of dignity, freedom and honest toil in their national homeland.</p>	<p><i>Many people erroneously see the events of the holocaust as the start of Zionist history. The declaration surveys the Jewish settlement in Israel that started on a large scale around the start of the twentieth century.</i></p>
<p>In the Second World War, the Jewish community of this country contributed its full share to the struggle of the freedom- and peace-loving nations against the forces of Nazi wickedness and, by the blood of its soldiers and its war effort, gained the right to be reckoned among the peoples who founded the United Nations.</p>	
<p>On the 29th November 1947, the United Nations General Assembly passed a resolution calling for the establishment of a Jewish State in Eretz-Israel; the General Assembly required the inhabitants of Eretz-Israel to take such steps as were necessary on their part for the implementation of that resolution. This recognition by the United Nations of the right of the Jewish people to establish their State is irrevocable.</p>	
<p><b>JUSTIFICATION</b></p>	<p><i>The UN resolution of November 29 1947 approved the partition plan, whereby the land between the Jordan River and the Mediterranean coast was to be divided into a Jewish and Arab state. The Jews agreed and celebrated. The Arabs rejected the partition plan.</i></p>
<p>This right is the natural right of the Jewish people to be masters of their own fate, like all other nations, in their own sovereign State.</p>	<p><i>Need to be “masters of their own fate” – Is this only a reference to anti-Semitism? How much does Israel aim to be “like all other nations?”</i></p>
<p><b>LEGAL PROCLAMATION</b></p>	
<p>Accordingly we, members of the people’s council, representatives of the Jewish community of Eretz-Israel and of the Zionist movement, are here assembled on the day of the termination of the British mandate over Eretz-Israel and, by virtue of our natural and historic right and on the strength of the resolution of the united nations general assembly, hereby declare the establishment of a Jewish state in Eretz-Israel, to be known as the State of Israel.</p>	<p><i>Israel declared as a “Jewish state”. Israel’s character as a “democratic state” is underlined chiefly in the paragraph “Guidelines for the New State”</i></p>
<p><b>STATE INSTITUTIONS</b></p>	

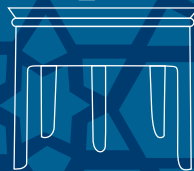


We declare that, with effect from the moment of the termination of the Mandate being tonight, the eve of Sabbath, the 6th Iyar, 5708 (15th May, 1948), until the establishment of the elected, regular authorities of the State in accordance with the Constitution which shall be adopted by the Elected Constituent Assembly not later than	<i>The British mandate was due to end at midnight between Friday May 14th &amp; Saturday 15th. As this was Shabbat, the ceremony took place at 4 pm, eight hours before the mandate terminated.</i>
adopted by the Elected Constituent Assembly not later than the 1st October 1948, the People's Council shall act as a Provisional Council of State, and its executive organ, the People's Administration, shall be the Provisional Government of the Jewish State, to be called "Israel".	<i>Ask participants if they have ever missed a deadline. Israel was due to adopt a Constitution by October 1st, 1948. We're still working on it. The reason why it is taking so long is that there are several divisive central issues which stand in the way of achieving the required consensus for such an important document.</i>
<b>GUIDELINES FOR THE NEW STATE</b>	<i>This sets out the goals and vision for the State – the essential character and nature of the State of Israel</i>
THE STATE OF ISRAEL will be open for Jewish immigration and for the Ingathering of the Exiles; it will foster the development of the country for the benefit of all its inhabitants; it will be based on freedom, justice and peace as envisaged by the prophets of Israel; it will ensure complete equality of social and political rights to all its inhabitants irrespective of religion, race or sex; it will guarantee freedom of religion, conscience, language, education and culture; it will safeguard the Holy Places of all religions; and it will be faithful to the principles of the Charter of the United Nations.	<i>Ask participants to pay attention to phrases stressing Israel as a Jewish state and as a democratic state: JEWISH: Jewish immigration; Ingathering of the Exiles; envisaged by the prophets of Israel; DEMOCRATIC: development of the country for the benefit of all its inhabitants; based on freedom, justice and peace; complete equality of social and political rights to all its inhabitants irrespective of religion, race or sex; freedom of religion, conscience, language, education and culture; Holy Places of all religions</i>
The State Of Israel is prepared to cooperate with the agencies and representatives of the United Nations in implementing the resolution of the General Assembly of the 29th November 1947, and will take steps to bring about the economic union of the whole of Eretz-Israel.	
<b>APPEALS FOR CO-OPERATION</b>	
WE APPEAL to the United Nations to assist the Jewish people in the building-up of its State and to receive the State of Israel into the comity of nations.	<i>Note the different groups to which appeals are addressed – reflecting the current situation in Israel and the perceived priorities on World Jewry's agenda.</i>

WE APPEAL - in the very midst of the onslaught launched against us now for months - to the Arab inhabitants of the State of Israel to preserve peace and participate in the upbuilding of the State on the basis of full and equal citizenship and due representation in all its provisional and permanent institutions.	
WE EXTEND our hand to all neighboring states and their peoples in an offer of peace and good neighborliness, and appeal to them to establish bonds of cooperation and mutual help with the sovereign Jewish people settled in its own land. The State of Israel is prepared to do its share in a common effort for the advancement of the entire Middle East.	
WE APPEAL to the Jewish people throughout the Diaspora to rally round the Jews of Eretz-Israel in the tasks of immigration and upbuilding and to stand by them in the great struggle for the realization of the age-old dream - the redemption of Israel.	
<b>SIGNATURES</b>	
Placing our trust in The Almighty, we affix our signatures to this proclamation at this session of the provisional council of state, on the soil of the homeland, in the city of Tel-Aviv, on this Sabbath eve, the 5th day of Iyar, 5708 (14th May 1948).	<p><i>"Placing our trust in The Almighty". The phrase in the original Hebrew is [Rock of Israel] this was a compromise between the religious and secular, who were split over the inclusion of God in the declaration. Only two women on the list. The signatories are representatives of the Jewish National Council (precursor to the Knesset). Who isn't represented? Among the signatories are future ministers, prime ministers and presidents, as well as other important figures that you may wish to highlight.</i></p>

### More Questions:

-  How is this a Jewish document?
-  Has it achieved its aims?
-  Has it stood the test of time?
-  Is it still relevant?
-  If it were written today, how would it be different?



## YOM HA-ZIKARON/YOM HA-ATZMAUT CEREMONY

### Putting on a Yom Ha-Zikaron (Memorial Day) Tekes/Ceremony

The significance and importance of the State of Israel in the life of Diaspora Jewry today is so monumental that it is difficult to describe. In no previous age since the destruction of the second temple in 70 CE have the Jewish people possessed such a unifying standard around which they could build a true national identity. As such, the State of Israel, and its continued struggle for existence are not only the concern of its citizens but of all of the Jewish people. The IDF (Israel Defense Forces) is not only the army of the State of Israel but also the only army in the world committed to the physical survival of the Jewish people. As such, it is only fitting that the Jewish communities of the Diaspora should honor the IDF's achievements and sacrifices on Yom Ha-Zikaron and celebrate with the State of Israel on her birthday, Yom Ha-Atzmaut. The question, however, remains as to what is a fitting tribute, what are the goals of a Yom Ha-Zikaron/ Yom Ha-Atzmaut ceremony and how to really connect to this Memorial Day in the absence of the personal sense of loss that Israelis share.

### History of Yom Ha-Zikaron and Yom Ha-Atzmaut in Israel

The establishment of the State of Israel was declared on Friday May 14, 1948 or in the Hebrew calendar, 5 Iyar 5708.

The date of Yom Ha-Atzmaut was consequently set each year on the 5th of Iyyar.\*

At first no date was set for Yom Ha-Zikaron, but eventually it came to be commemorated the day preceding Yom Ha-Atzmaut. The reason for this is to emphasize that it is because of the ultimate sacrifice of those who fell in battle defending the State that we are free to celebrate our Independence. This arrangement was formalized into law in 1963. For families of the fallen, the abrupt transition is sometimes very painful.





### Four Faces of a Yom Ha-Zikaron / Yom Ha-Atzmaut Ceremony

- 1 Educational – Education is the heart of the Jewish tradition – it ensures the continuity of our community and fills our practice with passion as we become more informed of its purpose and meaning.
- 2 Cultural – The State of Israel today is the cradle of the Hebrew language and as such is the central shared forum for the creation of new Jewish Culture. While there is an abundance of centers for Jewish culture in the Diaspora, particularly in North America, only in Israel is there a melting pot of Jews from all over the Jewish Diaspora all contributing to one Jewish Culture.

- 3 National – The State of Israel and the Diaspora are linked by a sense of Klal Yisrael (the community of Israel), and consequently, we share each other's victories and defeats, pain and joy. Yom Ha-Zikaron and Yom Ha-Atzmaut are the opportunities to display that connection.
- 4 Spiritual– For many people the achievements of the State of Israel are no less meaningful in terms of Divine providence than the actions described in the Bible. For those not religiously inclined, the State of Israel can be an important element of one's spiritual make-up.

These four elements should be taken into account when planning a Yom Ha-Zikaron / Yom Ha-Atzmaut ceremony and the relative importance of each element can help you decide the exact nuances you would like your ceremony to include.

Below are some questions you may want to ask as you start planning your ceremony:

-  What do we want the participants in this ceremony to feel?
-  What do we want the participants in this ceremony to learn?
-  What sort of relationship do we want to encourage between the participants in this ceremony and the state of Israel and its citizens?
-  What elements of Yom Ha-Zikaron or Yom Ha-Atzmaut are most important and relevant to our community?

## Practical Pointers

Most Yom Ha-Zikaron ceremonies contain the following elements:

**A Moment of Silence:** In Israel, memorial ceremonies begin throughout the country, in every community, at 8:00 pm on the eve of Memorial Day with the sounding of the national siren. For the duration of the siren everyone stops what they are doing and stands in silence. When the sound of the siren fades away, the ceremonies begin.

**Readings and Reflections:** Readings and reflections may take several forms, such as poetry, first-hand accounts of loss, excerpts from writings of famous leaders etc. Different types can be included in your tekes (ceremony). Some samples of each of these types of readings can be found on our website. However, you may also choose to look for your own readings that may have extra significance for your community.

**Songs:** Songs can either be sung together by everyone if they are well known, or else a choir can prepare in advance to perform. Alternatively, you can play recordings of the songs. Doing this provides you with an opportunity to use some songs which may be less well known. In any case, it is recommended to provide copies of the lyrics of the songs in English, Hebrew and transliteration for participants. (For appropriate songs in Hebrew and English and their lyrics look at our website)

**Memorial Prayers:** Traditionally, either the Kaddish or the El Maleh Rachamim memorial prayer is recited. Observant communities may incorporate a full prayer service, but even more secular ceremonies are likely to include a memorial prayer. Samples of some prayers that you might choose are available on the website. You should consider whether you would like to read the prayer in Hebrew, English or both. It is recommended that the person who will read the prayer be asked in advance.

**HaTikvah:** It is traditional to end the tekes with the Israeli national anthem – the HaTikvah. Since HaTikvah means hope it is an especially poignant way to end a memorial ceremony.

## Some More Things to Think About

**Preparation:** Preparation and planning are key to a successful ceremony, especially if there are many participants and different organizations or committees represented. It is recommended to hold a rehearsal.

**Room Set up and Decoration:** Give thought to how the room will look. You may want to include posters or photos of fallen soldiers as well as traditional Israeli symbols such as the flag. As with all memorial ceremonies black tablecloths, all white flowers and candles would be appropriate.

Consider whether you want people to stand or will provide chairs for sitting. This will probably depend on the length of the ceremony. Should people be arranged in a circle, or horseshoe or rows? Will the event take place in an open hall, or outdoors or in a synagogue sanctuary?

Should the speakers be seated on a platform at the front, or sit among the congregation?

Consider what participants of the ceremony will wear. Though not known for their formal wear, Israelis generally wear dark blue pants or skirts and white shirts, (or else military uniform if they are on active duty) when participating in memorial ceremonies.

**Making a booklet (*choveret*):** We suggest producing a booklet (*choveret*) for those attending the ceremony. This should include the evening's program as well as the songs and poems that will be sung/read. When singing Hebrew songs it is especially important to provide translations of the lyrics. You could also include profiles or pictures of fallen soldiers for example, those who have been killed in the last year, or any with a particular connection to your community.

**Speakers:** We recommend that if possible you include a speaker with direct personal experience connected to Yom Ha-Zikaron, either a bereaved family member or a former soldier.

**Educational programming:** You can make your ceremony a learning opportunity by including some educational programming. Obviously this depends on the time you have available and the audience. Some appropriate themes might include memory, War and Jewish Ethics, War of Independence and the declaration of Statehood, Spirit of the IDF, etc.

## Four Models for a Yom Ha-Zikaron / Yom Ha-Atzmaut Ceremony (Tekes)

Each community has different needs and demands and as such, each community will decide independently how they choose to commemorate Yom Ha-Zikaron and celebrate Yom Ha-Atzmaut. One of the most important decisions affecting the content of the ceremony is the timing. In the State of Israel, most public institutions will run ceremonies at one of three times:

- 1** On the evening of Yom Ha-Zikaron, when the day is brought in, usually at 8pm, as the siren for a minute's silence is sounded.
- 2** On the morning of Yom Ha-Zikaron, also usually at the time of the siren-11am
- 3** In the evening between Yom Ha-Zikaron and Yom Ha-Atzmaut.

The government runs official ceremonies at all these times – the first, for Erev Yom Ha-Zikaron by the Kotel, the Western Wall; the second, for the day of Yom Ha-Zikaron takes place at the Har Herzl national military cemetery while the final transition ceremony takes place also at Har Herzl, but in the courtyard by the grave of Herzl, the visionary of the state. It is not customary in Israel to hold a ceremony on the day of Yom Ha-Atzmaut itself, but rather to celebrate the day by holding picnics, barbeques and going on *tiyul* (travel/hike in Israel). In the Diaspora, however, it is often common to combine the communal celebration of Yom Ha-Atzmaut with a ceremony to mark its significance for the community, and as such, we have prepared four short models of ceremonies.

The following outlines of ceremonies are not meant to serve as actual Ceremony plans but rather to give some suggestions and to show the different content you may wish to include depending on the exact timing you have chosen for your ceremony (*tekes*).

**For a Ceremony on Erev (the Eve of) Yom Ha-Zikaron:** Because of its evening setting, this ceremony is shorter, more focused on the emotional element of the day and in particular the mourning for Israel's fallen soldiers.

1. Introductory Remarks – Communal Leader/Rabbi
2. Moment of Silence
3. The meaning of Yom Ha-Zikaron – Israeli Shaliach/Shlichah/ Israeli born community member / someone who served in the IDF
4. Reading – choose from Yom Ha-Zikaron readings available on the website.
5. El Maleh Rachamim, memorial prayer
6. Kaddish
7. Lighting of memorial Candle (can also be done at the beginning)
8. Singing of HaTikvah

**For a Ceremony on the morning of Yom Ha-Zikaron – together with Educational Activity:** In the day, with more time, and in the light of day, it is possible to spend a little more time learning about the meaning of the day, and trying to understand it intellectually and maybe to learn about some of the people who are being remembered on this day.

1. Educational activity
2. Remarks by the Shaliach
3. 2 Minutes of Silence
4. HaTikvah

**For a Ceremony at twilight at the end of Yom Ha-Zikaron / beginning of Yom Ha-Atzmaut:** The defining element of this ceremony is that it acts as a transition between the solemnity of Yom Ha-Zikaron and the joy of Yom Ha-Atzmaut.

1. Testimonies of Israeli soldiers / Participant
2. Reading (Chosen from readings on website)
3. El Maleh Rachamim
4. Kaddish
5. Reading

6. Prayer for the welfare of Israel's soldiers
7. Address by Participant
8. Performance of Israeli songs – either sung together by the community or performed by a choir – with a steadily more upbeat tempo to the songs.
9. Thoughts from Rabbi/Communal Leader (if desired)
10. Lighting of 7 torches (reminiscent of the State Symbol-the menorah) for the honor of the State of Israel.
11. Singing of HaTikvah

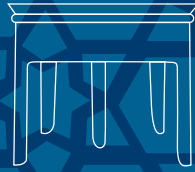
**For a Yom Ha-Atzmaut Ceremony:** The important thing to remember about a Yom Ha-Atzmaut ceremony is that Yom Ha-Atzmaut is a day of celebration. There is a principle in the Jewish Tradition called *Tirha D'Tzibur* – meaning the amount of time a public group can be expected to pay attention without becoming irritable. If there are smells of falafel coming from the kitchen, don't spend too much time talking! If a community has not done a separate Yom Ha-Zikaron ceremony then it is appropriate to relate to the sadness of that day, but it would not be appropriate to hold a moment of silence or to say a public kaddish on Yom Ha-Atzmaut.

1. Opening Remarks by communal Leader
2. Reading (Chosen from readings on website)
3. Singing of Israeli Songs
4. Reading
5. Drasha/remarks by participant
6. Reading
7. Prayer for the State of Israel
8. HaTikvah
9. The BBQ!

## In Conclusion

Remember that Yom Ha-Zikaron is one of the most significant days in the Israeli calendar. For Israelis, the day has personal as well as national significance. Almost everyone in Israel knows someone who has died defending the country or in a terror attack, or someone serving in uniform. For Jews outside of Israel, it is harder to find meaning in this day. However, a well-considered and executed ceremony can provide an important emotional outlet, helping participants to connect to the State of Israel and feel closer to the people of Israel.





## AVRAHAM INFELD & MELITZ

**When you, your friends and family come together to celebrate the 9 Days of ‘WE’, make use of your Memory and tell your Family (the Jewish People) story. Discuss the stories from Mount Sinai/Covenant, think about your relationship to Israel (the land and/or the state) and like your sisters and brothers all around the world you can try to do it in Hebrew, the language of your people.**

We hope that this 5 Legged Table Booklet will give you a better preparation for the upcoming 9 Days of ‘WE’. This booklet is a second initiative by Melitz and is part of the 5 Legged Table Project, dedicated to the teachings and long life wisdom of Avraham Infeld, the founder of Melitz.

Avraham Infeld, a well-known innovative educator, created Melitz to provide informal Jewish and Zionist identity education programs for high school students. Since its inception, Melitz has grown to be a leader in the development of educational tools and opportunities for Jews of all ages, providing unique and diverse programs and training, and promoting a democratic Jewish Israel with strong connections to Jews worldwide.

Avraham Infeld is currently working on writing a book that will integrate his core ideas about Jewish identity, Israel, and Jewish education with his reflections on his own life and the experiences that inspired him and led him to develop the famous 5 Legged Table approach. The book is expected to be available by November 2017.

Learn more about Avraham Infeld and his “5 Legged Table” educational approach to a meaningful Jewish life at: [www.5leggedtable.com](http://www.5leggedtable.com). We intend to keep adding new materials about Jewish life and peoplehood, and more about the 5 Legged Table. Keep watching our website for updates.

We ask you to take part in this important initiative by forwarding this booklet to your friends and family. Information on how to support Melitz and the 5 Legged Table Project can be found on the website or at these links:

[www.5leggedtable.com/support](http://www.5leggedtable.com/support) | [www.melitz.org/donate](http://www.melitz.org/donate)





In the early 1970s, young people all over the world were questioning heretofore unchallenged assumptions. In the context of those times, a group of Israeli high school students who were about to be drafted for their compulsory army service wrote a letter to then Prime Minister Golda Meir, asking why they were putting their lives on the line for the State of Israel. PM Meir, shocked by their lack of knowledge about Jewish historical connections to the people and land of Israel, approached Jewish educational leaders for solutions.

It is against this backdrop that Avraham Infeld, a well-known innovative educator, created Melitz to provide informal Jewish and Zionist identity education programs for high school students. Since its inception, Melitz has since grown to be a leader in the development of educational tools and opportunities to Jews of all ages, producing unique and diverse programs and training, and promoting a democratic Jewish Israel with strong connections to Jews world-wide.

**Our mission** is to serve as a platform for transformative inquiry and learning about the challenges of contemporary Jewish identity, based on the recognition of the complexity of Jewish existence in the era of globalization.



**Our vision** is to develop far-reaching educational resources for Jewish identity management, making Jewish identity relevant and meaningful, celebrating pluralism and diversity, and strengthening the connections among the Jewish people.