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THE JERUSALEM POST

MAY 22, 2020

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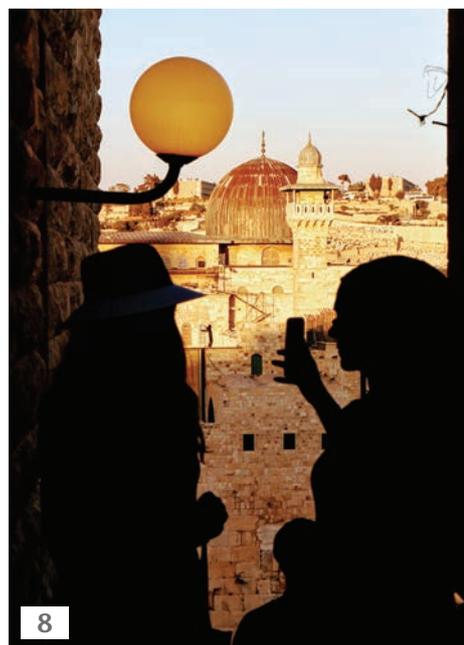
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(Richard Shavei-Tzion)

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# Fun baking chemistry



‘WHAT IS Oobleck?’ you may ask. Why, a slimy green substance coined by Dr. Seuss!  
(Andrew Curran/Flickr)



HAVE SOME fun with salt. (Pixabay)

• LES SAIDEL

**A** bakery (or kitchen) is just a glorified chemistry lab, and there are amazing, fun and visually stimulating experiments you can do with simple baking ingredients, in your own home.

The first is the **Baking Soda Volcano**. The procedure is simple. Fill a regular drinking glass with a half a cup of vinegar. Place the glass in a larger Tupperware (to collect the overflow). To the glass with the vinegar, add a quarter of a cup of baking soda and stand back. The bubbling concoction will overflow like a volcano. The chemical reaction between sodium bicarbonate and acetic acid (vinegar) produces proliferate amounts of CO<sub>2</sub> (carbon dioxide gas). For the more creative, you may construct a papier-mâché volcano around the glass with the vinegar.

Another variation on the theme is to fill a balloon with some baking soda (using a funnel). Fill a small water bottle with some vinegar. With the balloon folded so that the baking soda does not pour into the bottle, stretch the opening of the balloon over the opening of the bottle. Then lift the balloon and allow the baking soda to fall into the bottle. The balloon will inflate.

Next up is some craziness with **Oobleck**. What is Oobleck, you may ask. It is a name for a slimy green substance, coined by Dr. Seuss in his book *Bartholomew and the Oobleck*. So how do you make Oobleck? In a bowl, mix 2 cups of cornstarch (if you have any leftover potato flour from Passover that will also do) with 1 cup of water (and a drop or two of green food coloring

– if you want to remain true to the good doctor). Oobleck is an interesting substance. If you squish it together quickly, it becomes solid, but let it alone for a few seconds and it liquefies. If you slowly insert your fingers in the slimy stuff it behaves like a liquid, but if you try and punch it with your fist, instead of your hand descending into the slimy depths it solidifies like a brick.

Scientists call this kind of fluid non-Newtonian, because it defies Newton’s law of viscosity having both liquid and solid properties, depending on how much pressure you apply. In Lamar University in Texas they made a huge bath out of the stuff that you could walk or jump on. Search Google for “Lamar University Oobleck bath.”

Let’s have some fun with **water**. Take two identical drinking glasses. Fill one to the top with ice-cold water and add some blue food coloring to it. Fill the second glass to the top with hot water (the temperature you would shower or bath with – not boiling). To the hot water glass add some red food coloring. Now take a playing card and cover the red/hot water glass. While pressing the card over the red glass, flip the red glass upside down and slowly slide it (with the card) on top of the blue/cold water glass. You now have the red glass upside down on top of the blue glass, separated by the playing card. Slowly slide the card out from between the two glasses.

Even though the red water and the blue water are touching, they miraculously remain in their own glasses and do not mix together, like magic. Now repeat the same experiment, except this time flip the

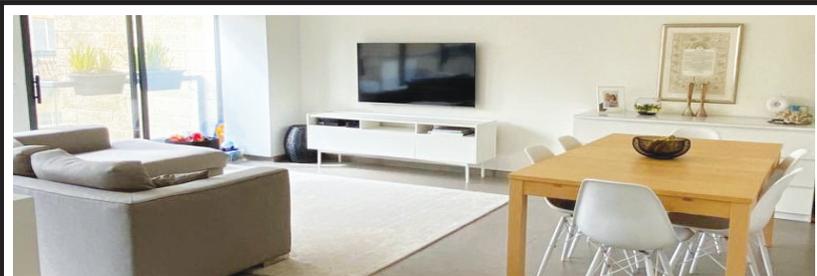
blue/cold water glass with the card and place on top of the red/hot water glass. When you remove the card this time, the water in both glasses will mix together. The physics here is pretty simple – hot air rises and cold air sinks – same with water.

Finally, a great experiment with **salt**. Fill a glass three-quarters full with water. To that add a third of a cup of salt and stir until dissolved and the water is clear. Take a second glass and fill to the same level with only water, no salt. Take an egg and using a tablespoon slowly lower the egg into the glass with only water. The egg will sink to the bottom of the glass. Now take the egg and insert into the glass of salt water. The egg floats to the top in the glass with the salt! Here’s the science – the density of an egg is higher than that of water, so the egg sinks. When you add enough salt to the water you increase its density to higher than that of the egg, so the egg floats.

There are a ton of similar fun experiments you can do with common ingredients in any kitchen that are visually stimulating and educational. Simply search online and you will find enough to keep the campers busy.

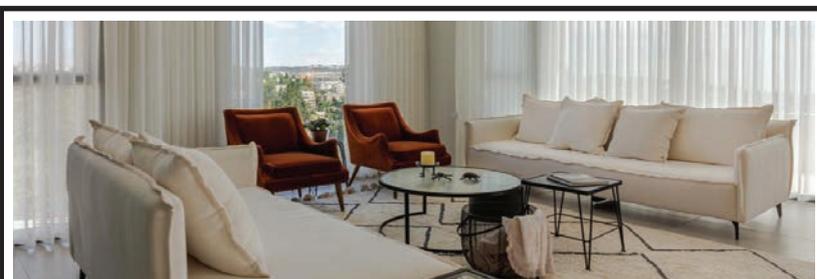
Stay well.

*The writer, a master baker originally from Johannesburg, South Africa, lives in Karnei Shomron with his wife, Sheryl, and four children. He is CEO of the Saidel Jewish Baking Center ([www.saidels.com](http://www.saidels.com)), which specializes in baking and teaching how to bake healthy, traditional Jewish bread. He also manages the Showbread Institute ([www.showbreadinstitute.org](http://www.showbreadinstitute.org)), which researches the biblical showbread.*



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# Jerusalem by the numbers

Our Holy City on our 53rd Jerusalem Day

• PEGGY CIDOR

**W**hat could be a better present for Jerusalemites than a drop in the number of locals moving out of the city?

After almost two decades of continuous increases in those emigrating from the city, the year 2019 brought good tidings. Of the 6,000 Jerusalemites who moved out, 65% moved to nearby towns.

Behind this remarkable finding is an increase of 21,000 people, including 3,000 new immigrants who chose to establish their residence here, and the negative migration balance of 6,000 Jerusalemites who departed for various reasons. An additional 12,800 people commute daily to Jerusalem for work.

Another remarkable finding is that the gender gap in salaries in the capital stands at 20% – compared to 32% in Tel Aviv and 33% in the rest of the country.

The Jerusalem Institute for Policy Research has issued its *Statistical Yearbook of Jerusalem* (research and compilation by Dr. Maya Chochen and Michal Korah), with a wide range of figures on the city in every topic. This is the official source for statistical data about Jerusalem from a variety of resources, including the Central Bureau of Statistics and the Jerusalem Municipality.

With tables and graphs of current data on territory, climate, population, migration, quality of life, employment, industry, services, construction, transportation, tourism, education, culture, sports, healthcare, welfare, communications, public order, religion, the municipal budget and more, it is the most complete tool to get an idea of the trends, changes and complexity of the capital.

## Tel Aviv's median age is significantly older than Jerusalem's

THE CAPITAL is also Israel's most populous city. At the end of 2017, Jerusalem's population numbered 901,300, representing 10% of Israel's total population. Jerusalem has the largest Jewish population in Israel, with 559,800, as well as Israel's largest Arab population, with 341,500. In east Jerusalem, by the end of 2018, 38% of the population was composed of Jewish residents, and 62% of Arabs residents. Jerusalem is also the largest city in terms of jurisdictional area, with 126 sq.km. – compared with Tel Aviv, which has 52 sq.km.

In terms of religious identification, the capital has the largest haredi and religious populations in comparison with the country average. While secular people represent 67% of Israel's population, in Jerusalem they comprise 34% of the city. Countrywide the religious are 24% of the population, while they make up 31% of the population in Jerusalem; and haredim – who are 10% of the Jewish population of Israel overall – form 35% of the city's Jewish population.

Demographically, in 1967 Jerusalem was composed of 26% Arabs and 74% Jews; in 2019 it stood at 38% Arabs and 62% Jews. Interestingly, there was a growth of 25% in the number of Arab students – city residents – who attended the Hebrew University, in addition to a growth of 52% of these students in the city's academic colleges. The rate of unemployment among Arab male residents was (until coronavirus) 3%, as in the rest of Israel, while the rate among Arab females stood at 3%,



ISRAEL'S MOST populous city: Jaffa Road, May 13. (Yonatan Sindel/Flash90)

WOMEN RECEIVE manicures at a Jerusalem beauty salon. The gender gap in salaries here is smaller than in the rest of the country. (Nati Shohat/Flash90)

compared to 5% in the rest of the country.

Jerusalemites are young. In 2017 the median age of residents was 24, meaning that half the population was younger than 24, and half was older. In comparison, the populations of Tel Aviv and Haifa were significantly older than Jerusalem's, with median ages of 36 and 38, respectively. The median age of Israel's general population was 30 in that year.

The haredim in Jerusalem are very young, even younger than the Arab population. The proportion of haredi children aged 0-14 was 40%, compared with 28% in the general Jewish population, including secular, traditional and religiously observant. As for the proportion of senior citizens aged 65 and older in Jerusalem's haredi sector, it stood at 7%, compared with 15% in the Israel's general Jewish population.

The city's Muslim Arab population is also characterized by its young age, and it is significantly younger than the Christian Arab population, with 37% aged 0-14 among the Muslims compared to 20% among the Christian Arab population. Senior citizens aged 65 and

older made up 4% of the Muslim population, compared to 14% of the Arab Christian population.

Jerusalem is the poorest city in the country: the poverty rate in Jerusalem stands at 45%, compared to 4%-23% in most of the major cities.

Tourism is a major source of income for the capital's economy, which is holy for billions of Christians (of all denominations), Muslims and Jewish across the world. Jerusalem also draws tourists for its historical and archaeological sites and cultural centers.

Over the past three years, Jerusalem has seen growth in the numbers of guests and overnight stays in tourist hotels in the city. In 2018 the number of guests and the number of overnight stays in Jerusalem's tourist hotels were the highest ever recorded.

The blow to tourism caused by coronavirus is a major concern of the mayor and his staff, and the plan is to launch a massive project aimed to attract Israelis from across the country – to replace, in the coming months, the tourists from abroad who are not expected back in the near future.



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*'I can bring good news – Jerusalem has a budget'*

MAYOR MOSHE LION (center) and MK Ze'ev Elkin (second from left) cut the ribbon at the opening of a relief center for city businesses in mid-May. In attendance: Deputy Mayor Fleur Hassan-Nahoum (right) and city councilman Yehuda Ben-Yosef (left), who holds the city's Business portfolio. (Noam Moreno Photography/Mayor's Office)



# Mayor Moshe Lion talks Yom Yerushalayim

• PEGGY CIDOR

**T**he 53rd Jerusalem Day (today, May 22) will be very different from those that preceded it as the city continues to reel from the corona limitations and the dramatic economic blow that the situation has dealt to so many businesses and individuals.

Yet Mayor Moshe Lion, a year and a half in the position, sounds rather optimistic and tells us why: what has changed already and what will change even more. He shares his views on the major issues at stake in the coming months for the city as a whole, as well as for its east and west sides in particular, and their populations.

**This year's Jerusalem Day is arriving at a complicated time. Is it difficult for you?**

The difficulties we face are of course not limited to Yom Yerushalayim; it has been like this since Purim. Back then, I was sure it would all be behind us by now, but we've reached Jerusalem Day and are still under a coronavirus siege, as we were during Purim, Passover and Independence Day. I believe that despite all the pain and inconvenience social distancing causes us, it is important and we have to get used to it. That being said, we will still have on tap a few events adapted to the rules that don't endanger the

public, such as a Jerusalem song contest.

**Residents of the east side of town and even some of the media have been praising your attitude and actions regarding the city's Arab residents, even comparing you positively to legendary mayor Teddy Kollek. However, last week a survey by David Pollock of the Washington Institute showed a dramatic drop in the number of Arabs interested in Israeli citizenship. How do you explain this?**

First of all, I have a problem with the credibility of these surveys. I don't know how accurate it is, to me it doesn't sound logical. Since I have been elected mayor, I have spent a significant amount of time in the east side speaking to the residents; I can tell you that they consider themselves an integral part of Jerusalem and see the municipality as responsible for their municipal needs and issues. Look, for example, at the sanitation issue on the eastern side – today I can tell you that cleanliness there is on par with the west side. So I prefer not to pay too much attention to any one poll.

**If it were wholly in your hands, would you offer the option of Israeli citizenship to all the Arab residents?**

Of course. I want Jerusalem to be one united city, and all its residents to be citizens of the State of Israel. I am

opposed to any prejudice between residents. I think they all should be citizens and as far as I understand, that is also the goal of the deal of the century [US President Trump's peace plan], so that Jerusalem becomes truly united, east and west both with the same status.

**Would you encourage residents to live wherever they choose – Arabs on the west side and Jews in the east-side neighborhoods?**

This is already happening. Jerusalem is divided into neighborhoods, with residents belonging to certain streams preferring to live in areas that best suit them, but yes, there are also mixed neighborhoods. In principle, any resident who wishes to live somewhere can do that. No one prevents it.

**Let's move to some more practical issues: What about the budget for 2020?**

Well, I can give you good news here – we have a budget. I am closing the final issues with the Treasury.

**Can you tell us anything about the special grant for Jerusalem this year? Everyone expects a significant cut due to the pandemic.**

I can tell you that the grant is going to be higher than last year's.

Last year's special grant stood at NIS 950,000 million, so are we crossing the NIS 1 billion line?

Yes. It's not that we have all the money we would like to have – we have expended a lot for this sanitation revolution across the city that I have led since I began my tenure, and we will need the same sums to continue keeping this city clean, but I am satisfied.

Can you give us insight into three of your major plans for next year?

First, sanitation, of course, together with development and construction: squares, sidewalks, roads and streets, benches, streetlights, parks... we will have many parks throughout the city, the first one is planned for Har Homa. My goal is to make Jerusalem the beautiful city that we dream of, so that Jerusalemites who step out of their home will see a beautiful city. Flowers, nice squares, clean and safe sidewalks – actually, we have gone beyond the stage of dreams already; we are achieving it on the ground. It will reach all the neighborhoods, not only the city center.

The second goal is education, I want education in Jerusalem to become the best possible. We have a very high level of achievement. The fact that figures always include all streams in the capital can distort the final picture somewhat, but when we check the educational results stream by stream, we see that Jerusalem has very high scores and results.

Culture is also one of my major goals. We have increased the budgets of cultural and art institutions. One of the challenges we now face is to rehabilitate the culture scene, which has been dealt a blow due to coronavirus.

Regarding local businesses, we do have a tremendous problem here. Hundreds if not more of small and medium businesses are in extreme distress – restaurants, bars, coffee shops. It's a tragedy. I did what I could to ease things for them, like canceling rents and postponing tax payments, but still, many of them are close to total bankruptcy. Since it is clear that this coronavirus is going to continue to be here for a long time, or at least the concerns about it will, I understand it will be very difficult, if impossible, to fill up restaurants and coffee shops. Accordingly, I have decided to allow full use of sidewalks across the city, and if needed, we will even block certain streets. This will enable more people to go to restaurants and sit outside free from fear of contamination.

Jerusalem is blessed with wonderful weather in the summer and beyond, so we are going to leverage it for the best. On top of this, there will be a series of arts and culture events along the streets in summer evenings.



INCREASED CLEANLINESS is a priority on the east side: A boy plays with his German Shepard in the east Jerusalem neighborhood of Silwan in November 2019. (Sara Klatt/Flash90)

Let's move to local politics. Arieh King has been appointed deputy mayor, causing concern among Meretz members. There was a vote and it could have ended with a decision to leave your coalition.

As you probably know, nobody is forced to be part of my coalition. Moreover, there was no surprise in this action – it was a part of the coalition agreement, also signed by Meretz. We're beyond it by now. Also, please note that King does not get deputy salary.

Yes, but King as deputy mayor means final closing of the door on possible participation of Hitorerut in your coalition.

Not at all! The agreement with King says explicitly that if and when Hitorerut decides to join, he will free up the post.

There are rumors that you aim to cause a split inside Hitorerut to override party leader Ofer Berkovitch?

I am not trying to dismantle Hitorerut. I have a lot of friendship and respect for them. They are good people, doing good things for the city. The only problem in my view is that Ofer still cannot admit that I have been elected as mayor. But truly? I am so busy working for Jerusalem that I don't have the time to think about it.

What, in your opinion, will the status of Jerusalem

be if and when the Deal of the Century is implemented on an international level?

This plan, which I totally accept, will put an end to this issue of "west" and "east" in the city. This city should be totally united. We have to make it clear that this the end of any hesitation – Jerusalem's status now is stable and strong, it will only be stronger with this agreement. It will remove any lingering skepticism or doubt.

If truly united, how about the municipality supporting arts and culture programs and projects in the Arab side? How about a local theater there budgeted by the municipality?

So far no one has come to me to request such a thing; if there is such a demand, I am here. Since I became mayor, whatever they ask they receive. And they deserve it – it is their right to get all of the funding necessary; I will personally see to it. If there is a demand for a theater, then there will be such. In my eyes, there is no difference between a theater on the east side or west side.

What is your wish for Jerusalemites on Jerusalem Day?

First of all, health. Then economic strength. This is what I want to achieve.

Also I believe that in the coming months we will see a boost in aliyah, and we are preparing ourselves for that.

## From the opposition bench

An interview with Hitorerut leader Ofer Berkovitch

Nineteen months after he lost the mayoral race to Moshe Lion by 2,990 votes, Ofer Berkovitch and his Hitorerut Party (the largest list at city council) are still in the opposition. Berkovitch is adamant that he is not to blame for this embarrassing situation. He points to Lion calling himself mayor of all Jerusalemites, while keeping seven pluralist representatives on the opposition bench. Berkovitch spoke to *In Jerusalem* via phone for this interview.

**Jerusalem is slowly coming out of a massive economic hit. How would you attack the problem if it was in your hands?**

First of all, we are taking action, even from the opposition. We have submitted to city council a detailed plan of action to boost the economy. But

let's remember that Jerusalem was not very strong even before coronavirus. Let's remember that under former mayor Nir Barkat, we dropped from cluster 4 to cluster 3 [the Labor, Social Affairs and Social Services Ministry's index of poverty], and during Mayor Lion's first year, we dropped even more to cluster 2.

This is a very poor city, and the virus crisis only aggravated the situation. Reopening bars and restaurants, including the plan to enable a display of tables and chairs in the streets, is a nice idea. I am not against this, although I hope it will be done transparently, involving sharing with residents. But that won't save Jerusalem.

**So where should the emphasis be, in your opinion?**

We urgently need a plan to lift Jerusalem out of poverty and economic stagnation. We need to give

much more support to the medium and small businesses. We need a much larger outlook of what the city needs. My impression is that for now, most of the attention is on the level of listening to residents, trying to find solutions to local issues, and the like.

This is good, I do not disregard it, but it will not save Jerusalem. For example, the area per resident in Tel Aviv dedicated for business and employment stands at 25 square meters. In Jerusalem it is 4.5. How can one expect things to improve here? And there is much more of that.

We need more employment centers, especially for two of the more underprivileged sectors: haredi and Arab. But that is not being done at the moment. So yes, I am worried about the chances of Jerusalem to overcome this crisis.

– P.C.

# The yearning for Jerusalem

• PEGGY CIDOR

**J**erusalem Day has a special meaning for Ethiopians in Israel, in addition to marking the reunification of the capital in 1967. The day was chosen as the perfect date to mark the long and painful journey so many Ethiopian Jews had to take to reach Israel, and memory of the thousands who died along the way.

For too many, the journey cost them their lives, as they struggled to fulfill their dreams and see Jerusalem with their own eyes. For the past few years, the celebration of this special day in the Ethiopian community has included a series of gatherings, conferences and festivities.

This year, the corona pandemic altered the character of Jerusalem Day, *Yom Yerushalayim*, but nothing could cause its cancellation, and like so many other events, the major part took place through Zoom meetings. This year's conference focused on the importance of the *kessim*, or spiritual leaders, and the major role they play in maintaining the community's ancestral traditions.

The Guez language designates *Yerushalayim* or Jerusalem as *Yerusalem*. Thus, the conference founded and directed by



'KESSIM' PREPARE to celebrate 'Yerusalem.' (Yoav Levin)

Shmuel Ilmaz – who was born in Ethiopia and reached Jerusalem as a child – is aptly named the Yerusalem Forum, which took place on the eve of Jerusalem Day on Tuesday.

During the forum, more than 500 participants discussed preserving the old traditions.

"For over 2,500 years," explained Ilmaz, "kessim maintained the faith and unity of Ethiopian Jewry. Their steadfast leadership and devotion to Judaism – and the vision of Jerusalem – enabled

the Beta Israel community to preserve its distinct Jewish way of life for over two millennia, despite its isolation from the rest of the Jewish world."

Ilmaz tells how, with endless dedication and undeterred by danger, kessim went from village to village to provide for community members' religious, social and family needs.

"In addition to teaching the next generations and educating new kessim, they prioritized the community's sense of unity, developing mutual assistance and

preserving and strengthening Jewish identity."

The story of the Beta Israel's survival in Ethiopia and their tenacious loyalty to Judaism is an inspiring one. The community faced tremendous difficulties, including severe economic problems and governmental oppression, plus relentless pressure from missionaries seeking to convert them to Christianity.

In that context, explained Ilmaz, the role of the kessim was critical. Their status in Ethiopia, compared to now in Israel, is at the core of the community's striving to tell their story and make it accessible to the Israeli public, especially the young generation. This year's Yerusalem Forum, the fourth, told the stories of eight of the most prominent kessim.

They have helped preserve the Beta Israel heritage, seeking peace among individuals, helping those in need, combining modern life in Israel with ancient traditions, founding new synagogues, acting as social leaders, and authoring and teaching sacred texts to the next generation.

The main goal of the forum? To familiarize Israeli society with these men as heroes of their time and situation, Ilmaz notes, "so they become part of the Israeli story that belongs to all of us."

## A LITTLE BIT ABOUT US

Based in Jerusalem, Gefen Publishing House was founded in 1981 by Murray & Hana Greenfield. Gefen is an English-language publisher with world wide distribution. Gefen is dedicated to publishing a broad range of quality titles relating to Jewish thought, Israel, History, the Holocaust, Biographies, and more.

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# Two millennia of Jerusalem customs

• DAVID GOLINKIN

According to recent press reports, during the coronavirus crisis, 300 Diaspora Jews were brought for burial to Israel, mostly in Jerusalem. The bodies arrived by cargo planes and even by private chartered jets. At a time when most flights to Israel were canceled, Jews from abroad spent huge sums of money in order to bury their loved ones in Jerusalem. Why would they do this? What is so special about burial in Jerusalem?

I would like to answer these questions in honor of Yom Yerushalayim, Jerusalem Day, celebrated this week in honor of the 53rd anniversary of the reunification of Jerusalem in 1967.

How did the Jewish people maintain its ties to Jerusalem for 1900 years after the Destruction of the Second Temple? Judaism has always stressed that beliefs must be grounded in practice. Not only is Jerusalem mentioned some 850 times in the Bible and dozens of times in the siddur (prayer book), our love for Jerusalem was also expressed in the concrete form of laws and customs after the Destruction throughout the Diaspora, and within the city from 70 CE until today.

Therefore, let us examine two sets of Jerusalem customs. The first set were observed by many – and sometimes all – Jewish communities throughout the world for hundreds and even thousands of years in order to remember Jerusalem. They include: wedding customs; funeral customs; prayer customs; fast days; and mourning customs observed throughout the year.

## Wedding customs

The three most well-known wedding customs are placing ashes on the groom's head, reciting the verse "If I forget thee Jerusalem" (Psalms 137:5-6), and breaking a glass at weddings. In addition, there are a number of lesser-known customs worth mentioning:

In betrothal contracts written by R. Levi Yitzhak of Berdichev (d. 1810) it was stipulated: "The wedding will, God willing, take place in the Holy City of Jerusalem. But if, Heaven forbid, because of our sins, the Messiah will not have come by then, the wedding will take place in Berdichev." Today, some Jews write similar phrases in their wedding invitations.

Beginning in fourteenth century Germany, and especially in Italy, brides would wear large rings crowned with an ornate building in addition to their actual wedding ring. Some maintain that these buildings represent the Temple in Jerusalem so that the bride should remember the Holy City on her wedding day.

## Burial customs

As for burial customs, Prof. Isaiah Gafni has shown that Diaspora Jews began to be buried in Israel in the third century because they believed that burial in Israel atones for one's sins and that those buried in Israel will be the first to be resurrected. Jews preferred to be buried in Jerusalem and especially on the Mount of Olives where the resurrection of the dead was supposed to begin. Thus, many Diaspora Jews made aliyah to Jerusalem in their old age in order to die and be buried there, while the remains of many others – as we have seen above -- were taken to Jerusalem for burial after their deaths.

Other Jews who were not buried in Jerusalem were buried with their feet facing Jerusalem so that when resurrection comes, they will be ready to stand up and walk towards the Holy City.

Finally, there is a widespread custom to comfort mourners both at the cemetery and at the house of mourning with the sentence: "May God comfort you among the other mourners for Zion and Jerusalem" or:



HANANEL EVEN HEN and Shiran Habush celebrate during their corona-era wedding at an Efrat public park on March 15. Jerusalem and its destruction have been remembered at weddings by Jews throughout the world for 2,000 years. (Gershon Elinson/Flash90)

"May you be comforted by Jerusalem."

## Prayer customs

Aside from the frequent mention of Jerusalem in the liturgy, there are a number of prayer customs associated with Jerusalem:

The Talmud states that Jews all over the world face Jerusalem, while the Jews of Jerusalem face the Holy of Holies (Berakhot 30a). Many ancient synagogues faced Jerusalem, this was the practice codified in Jewish Law and it's the universal practice until today. Similarly, a person must have doors or windows in his home facing Jerusalem so that he can pray through them (Berakhot 31a).

Jerusalem was also remembered on Tisha Be'av and the other three fast days – along with The Nine Days or three weeks of mourning before the Ninth of Av. Specific Jewish communities added mourning customs on Tisha Be'av, such as putting ashes on their foreheads, wrapping the Torah scrolls in black, and announcing how many years had passed since the Destruction of the Second Temple.

Furthermore, a number of mourning customs were observed throughout the year:

The Mishneh in Sotah (9:11) indicates that "singing ceased at wedding feasts." The general trend was to allow religious music while prohibiting secular music. Indeed, the latter type of music is prohibited by some Orthodox rabbis until today.

Finally, after the Destruction of the Second Temple, there were many ascetics who refused to eat meat and drink wine, since they were no longer offered in the Temple. Rabbi Joshua "said to them: My sons, to mourn too much is impossible and not to mourn is impossible. Rather, thus said the Sages: a person plasters his house and leaves a small section unplastered in memory of Jerusalem. A person prepares a feast and leaves a little bit out in memory of Jerusalem. A woman makes jewelry and leaves a small item out in memory

of Jerusalem, as it is written (Psalms 137:5-6): 'If I forget thee Jerusalem, may my right hand forget its cunning.'" (Tosefta Sotah 15:11-12). This passage was quoted by the Talmud and standard codes of Jewish law and these customs are still observed by some ultra-Orthodox Jews until today.

Thus, we see that Jerusalem and its Destruction were remembered by Jews throughout the world at weddings, funerals and throughout the year for 2,000 years.

## Local Jerusalem customs

The second category consists of laws and customs observed by residents of Jerusalem and pilgrims since the Destruction. These customs, can be divided into four main categories: laws and customs which reflect the fact that the city was a melting pot; unique mourning customs; customs which mimic laws and customs of Second-Temple Jerusalem; and customs which express the Jewish love for the city.

## As a melting pot

When R. Joseph Schwartz arrived in Jerusalem from Germany in 1837, he reported to his brother back home that bridegrooms in Jerusalem read a special portion from the Torah (Genesis 24:1-8) on the Shabbat after their wedding. Yet, this custom is not indigenous to Jerusalem. It is already mentioned in 11th century Rome and 13th century Saragossa and was observed in many Jewish communities. Thus, a large percentage of the laws and customs of Jerusalem reflect the fact that the city was a melting pot for Jews from all over the world.

## In mourning

In addition to the mourning customs described above, pilgrims and natives of Jerusalem observed a number of unique mourning customs:

The Talmud (Mo'ed Katan 26a) rules that one must

tear one's garments upon seeing the cities of Judea, Jerusalem, and the Temple in ruins. This law was codified by the major codes of Jewish law and actually practiced by visitors to Jerusalem since the first century. As Rabbi Ovadia of Bertinoro (the "Bartenura") wrote in his famous letter of 1488: "And at a distance of three quarters of a mile... the blessed city was revealed to us... and there we rent our clothes as required. And when we continued a bit more, our ruined holy and glorious house was revealed to us and we rent our garments a second time for the Temple..."

The Avelei Tziyon or "Mourners of Zion" lived in Jerusalem and elsewhere ca. 850-1175. They "sigh and groan and await the Redemption and mourn for Jerusalem"; they "do not eat meat or drink wine and they wear black... and they fast... and they ask mercy before God" to rebuild the Temple.

Finally, since the 1860s, some of the ultra-Orthodox Jews of Jerusalem prohibit the use of instrumental music even at weddings. Today, this custom is explained as a sign of mourning for the Destruction. They circumvent this prohibition by holding their weddings at Moshav Ora outside the city limits or by using vocalists who accompany themselves on drums.

#### As in the times of the Temple

Given the proximity to the ruins of the Second Temple, it is not surprising that the Jews of Jerusalem developed some laws and customs aimed at mimicking some of the laws and customs of the Second Temple.

The Talmud states (Bava Kamma 82b) that in the Second Temple period "one does not allow a dead body to remain there overnight," i.e., burial must be performed on the day of death or on that very night. Rabbi Eliezer Waldenberg (d. 2006) claimed that this



HAPPY FACES pose for a pre-corona selfie at the shuk. Our love for the City of Jerusalem began in the Bible and Prayer Book. (Liba Farkash/Flash 90)

custom has been observed in Jerusalem "for a few hundred years." It is explicitly mentioned by five 19th century writers and is the accepted custom in Jerusalem until today.

The most impressive custom in this category of imitating Temple times is mentioned in over twenty sources written between 921-1330. Jews would gather in large numbers on the Mount of Olives on the three pilgrim festivals and especially on Hoshanah Rabbah, the last day of Sukkot. They would begin by making a circuit around the gates of Jerusalem and then ascend to the Mount of Olives. There they would perform seven hakafot (circuits) around a special sacred stone

while reciting the traditional Hoshanot poems. The priests would wear special clothing. The Gaon of Eretz Yisrael would stand on the special stone and declare the dates of the festivals, bless the Diaspora Jews who had donated money to the Palestinian yeshivot, and excommunicate sinners such as the Karaites. Thus, the Mount of Olives became a surrogate Temple Mount on which Jews imitated specific laws and customs of the Second Temple.

#### As an expression of love for Jerusalem

Finally, the Jews of Jerusalem and Jewish pilgrims developed various customs which expressed their love for the city:

Beginning in the twelfth century, we hear of many customs associated with the Western Wall. Visitors would recite specific passages from the Bible and the Mishnah related to the Temple and the Sacrifices as well as special prayers composed by well-known rabbis.

Finally, R. Moshe Reisher reports in 1868 that "it is the custom [in Jerusalem] to circle the city on Hol Hamo'ed - men, women, and children - in order to fulfill the verse (Psalms 48:13): 'Walk around Zion, circle it, count its towers' and this is an ancient custom."

In conclusion, our love for the City of Jerusalem did not start in 1897 or 1948 or 1967. It began in the Bible and prayer book and was expressed over the course of two millennia by the Jews of the Diaspora who remembered Jerusalem throughout the year and by the special customs observed by the Jews of Jerusalem. May we continue to remember Jerusalem at our happiest hour (Psalm 137:6) as we celebrate Yom Yerushalayim.

*The writer, a rabbi and professor, is president of The Schechter Institutes, Inc., Jerusalem.*

## A LITTLE BIT ABOUT US

Pasha is a unique shop in Jerusalem that for 6 days a week offers a ready-made meat menu served via the buffet method, with the customers choosing the food themselves and choosing the amount they want.

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# Jerusalem Day, past and future

• Text and photos: RICHARD SHAVEI-TZION

**T**he anniversary of Jerusalem's momentous unification 53 years ago has not captured the imagination of the general Israeli public. The reason may be that it happens to fall in the middle of an intense period in the Israeli calendar between Passover and Shavuot, with many days of celebration and commemoration jostling for recognition.

However, increasingly over the past few years, tens of

thousands have visited our venerable-modern capital city on this significant date, mainly young men with knitted kippot and women in white blouses and blue-jean skirts, all armed with flags and great exuberance. They are joined by throngs of locals and contingents from around the world, including from Japan and Papua New Guinea, attired in traditional national costume.

King George Street, closed to traffic, becomes a meeting point for the animated masses, with live music adding to the adrenaline rush as the multitudes begin

to flow as one toward the Old City. Down Agron they go, traversing the Mamilla Mall, cascading through the Jaffa Gate and into the bursting ancient alleyways. Finally, like a river meeting the sea, the great throng gushes into the Western Wall Plaza, creating a bobbing and surging spectacle that even generations of our forebearers who dreamed of return could not imagine.

This year we must suspend the joyous celebrations. Here is a photographic reminder of celebrations past, with the hope, trust and prayer that they will recommence soon. Next year in a healthy Jerusalem!





A MEIR Panim volunteer delivers food during COVID-19. (Photos: Courtesy)



PACKING FOOD parcels during corona at Yad Eliezer.

# The power of donating \$1 a day

• RIVKAH LAMBERT ADLER

It's a deceptively simple concept. Jews from all over the world donate \$1 a day. These dollars are bundled together and, each day, a Jewish organization in Israel or in the US is the beneficiary.

One dollar on its own may not have much of an impact, but since its launch in January 2019, DailyGiving.org has already donated over \$300,000 to Jewish charities and is poised to donate an additional \$700,000 in the next 365 days. And those numbers increase daily.

Dr. Jonathan Donath of White Plains, New York, is the president and co-founder of DailyGiving.org. The project started with an inspiring Torah class Donath attended in 2018. The class emphasized the idea that even the smallest mitzvot ought not be downplayed. The next time Donath walked into his local synagogue, he put a dollar in the *tzedaka* (charity) box and was struck by an epiphany.

"No matter how much money I give to *tzedaka*, I still get a mitzvah every time I put a dollar in the *tzedaka* box. So, how can I guarantee myself this mitzvah of *tzedaka* every day, no matter what, whether I go to minyan or don't go to minyan? How, every single day, for a buck, can I get this mitzvah?" Donath said he asked himself.

After his Internet research revealed a void, Donath created Dailygiving.org, a website that allows people from all over the world to donate \$1 a day to be distributed collectively. Today, DailyGiving.org is a recognized 501(C)3 nonprofit with a board and over 1,900 daily donors worldwide.

Among the Israel-based charities on the DailyGiving.org rotation of 42 organizations are Pantry Packers (food distribution), Melabev (day centers for individuals with dementia and Alzheimer's), Shalva (services

for individuals with disabilities and their families), Bishvilech (women's medical center), Belev Echad (services for sick children and adults) and Yad Sarah (medical support).

Ironically, all of DailyGiving.org's recipients have benefited from synagogue closures due to COVID-19. Hundreds of shul-goers who were used to giving a small amount of charity every day at the morning prayer service signed up to donate their dollar a day through the platform when their synagogue doors closed.

COVID-19's impact is felt in other ways.

"A lot of people right now are scared. They don't have a livelihood, they've lost their job, or they're worried about losing their job, and they can't give the donations they used to give. But they want to give. It's only \$1, so people are much more willing and able, and it feels really good to be able to still give \$1 a day," Dothan elaborated. Another important feature of DailyGiving.org is ease of use. Givers sign up once, and their dollar is put to use daily.

The organization routinely hears from people who can't give much because of their personal circumstances, but who are grateful for the opportunity to give a little every single day.

Every day, a different charity gets a donation. Every 42 days, eight or nine times a year, each charity gets a payment from DailyGiving.org. The website calendar shows which organization is the recipient of that day's total and how much was given.

Although the majority of givers are from the US and Israel, people have signed up from Switzerland, the Philippines, Brazil, Rome and France. DailyGiving.org even has a small number of non-Jewish givers.

Dothan explained that the project has very wide appeal. "It's just the most amazing thing, the testimonials I get from people who have been thanking me for

this [platform]. They love it."

"I think our special sauce is that every single day, all of our daily givers get an email that says where the money is going to and how much we're giving. I have a CEO friend of mine who said, 'I get 10,000 emails a day, but every day, I look forward to getting the email from DailyGiving.org. It makes me feel good, even if I had a rough day and I didn't feel like I accomplished much.'

"We get 49% of people to open [the daily email] every single day. That's a staggering number. Most nonprofits, if they get [a 20% open rate], that's a very good number. With the daily email, you feel like you're a part of something really special, and you see that our donation as a whole group grows and grows every day, even though your donation stays the same."

Since their funding comes from all across the world, early on, the board made a decision to give only to large organizations, rather than to local charities. All qualifying organizations are national or international Jewish nonprofits based in Israel or the US.

The earliest subscribers came from the board members' networks.

"It didn't take long to get to the first 100 givers," Dothan reported, "but then to get from 100 to 400 took a long time."

Even with 1,900 daily givers (and growing), "We really feel like we're just at the tip of the iceberg. If just 1% of all Jews gave \$1 today, it would mean over \$52 million dollars of charity a year. Spread out among the organizations, it's just an immense amount of money."

THE 100%-VOLUNTEER board received endorsements from well-known rabbis who not only agreed to speak about the powerful idea that animates DailyGiving.org, but who have signed up to be donors themselves.

More proof of concept comes from the Orthodox



DANCE AND Movement Therapy at Melabev.



VOLUNTEERS COME together to collect food for the families of Lema'an Achai.

Union, which granted DailyGiving.org a slot in the OU Impact Accelerator program. The program provides “mentorship and early-stage funding for Jewish nonprofit entrepreneurs.” DailyGiving.org was selected from a pool of 80+ Jewish nonprofits that are using technology to advance Jewish causes.

Rabbi Avrohom Leventhal, executive director of Lema'an Achai, said, “DailyGiving.org’s program allows us to be a part of a wonderful initiative of ‘compounded tzedaka,’ where many people constantly giving (even) small amounts adds up to significant sums. As the Rambam recommends: many acts of giving have more impact than giving a onetime large gift.”

Speaking for Yad Ezra v’Shulamit, Yosef Kroopnick explained how he was won over. “When Dr. Donath first came to our organization... to say the least, I was a little skeptical. I remember Jonathan explained what exactly he was striving for. At the time, the amount was around \$300, and he mentioned that his goal was \$1,000 a day. Now, thank God, it’s over \$1,800. Simply amazing!”

“The organization has kept all its promises, sending a donation every 42 days. In addition, they have met and passed their goals. The whole operation is all-volunteer. This is stupendous, as one can imagine this demands time and a lot of effort. To say the least, I am impressed.”

Some donors give \$1 for each family member, in order to expose their children to the mitzvah of giving charity at an early age. Some give in memory of a loved one or in honor of someone fighting for their health. Dothan mentioned one woman who gives in the name of her son who is on a ventilator, in order that he can benefit from the spiritual merit of daily giving.

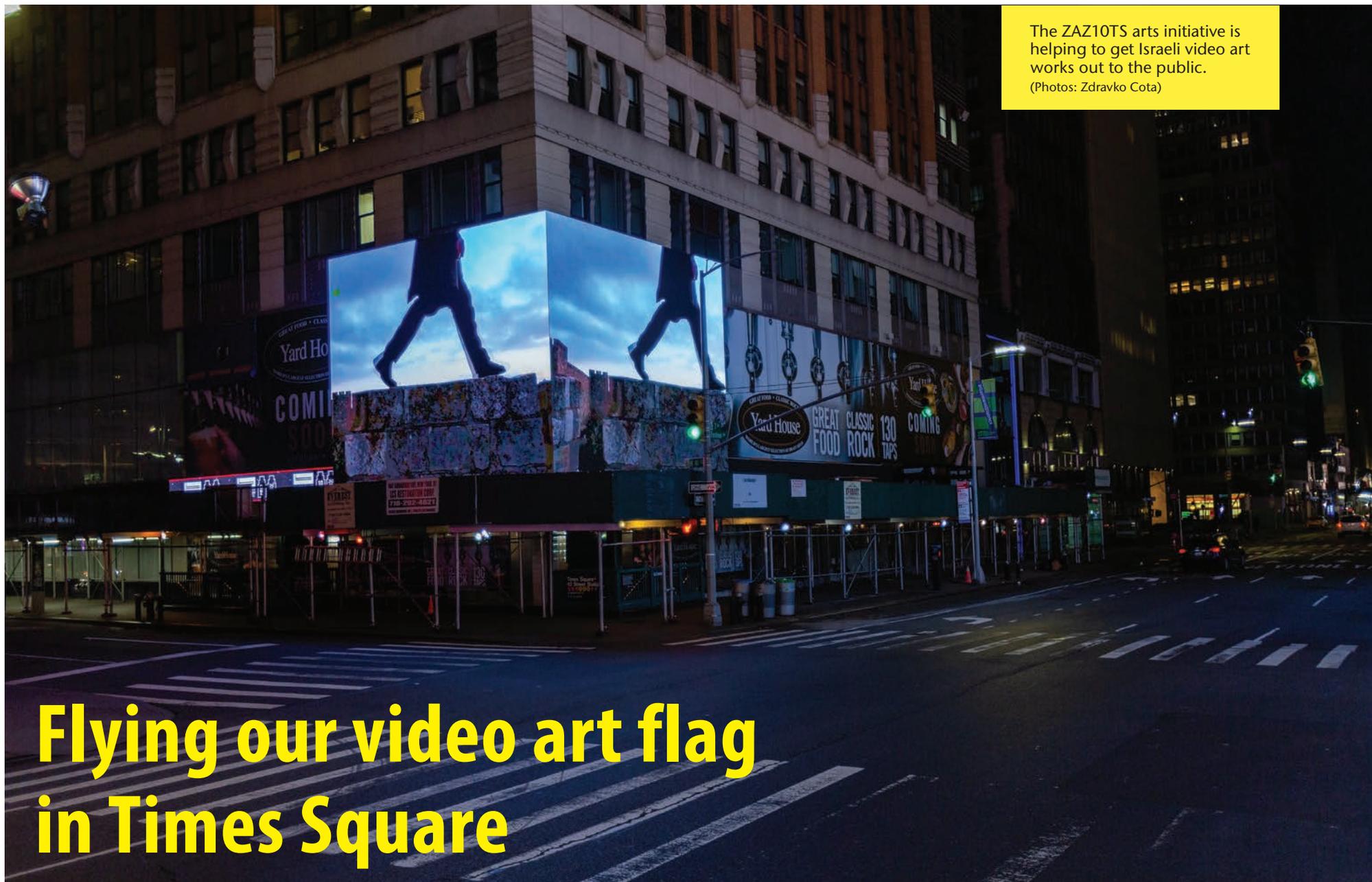
DailyGiving.org is currently running a huge unity campaign with 40 other Jewish organizations under the motto “One Nation. One Heart. One Dollar.” Their goal is to enroll thousands of new donors before Shavuot.

“When someone signs up for \$1 a day, you think, Oh, it’s not so much money. But when everyone comes together as a community, when we all get together, it just shows the power. It’s not how much you give; it’s how many give,” Dothan concluded.



A RAINBOW of United Hatzalah volunteers.

A YAD Sarah client borrows medical equipment.



The ZAZ10TS arts initiative is helping to get Israeli video art works out to the public.  
(Photos: Zdravko Cota)

## Flying our video art flag in Times Square

• BARRY DAVIS

The trials and tribulations of the global pandemic just go on and on. And while restrictions are being alleviated, to a greater or lesser degree, in various countries, popping over to Ben-Gurion and jetting over to, say, New York for a much-desired shopping/ lounging around/ jazzy/ entertainment furlough is basically out of the question for a while. Let's face it, given the current situation in the Big Apple, no one really knows how long it will take until flying over to a favorite destination for Israelis becomes a viable option once again.

Even so, Israelis and their creative offerings are still very much present over there. But while our sizeable jazz contingent, like the rest of their professional counterparts, is limited to digital platform-assisted gigs and classes, artists in the visual sector are able to proffer the fruits of their blood, sweat and, no doubt, tears in hot pursuit of their ever-elusive muse.

So, how about a resounding round of – albeit – digital applause for our talented guys and gals who are currently honing their craft at the Bezalel Academy of Arts and Design, or recently completed their education there. A full 20 works, produced by Bezalel students and graduates, have been brightening up a corner of New York's Times Square since just prior to the corona outbreak. Anyone who happens to drive past the famed metropolitan nodal point, or catch a view thereof online, will be able to enjoy a multifarious multifac-

eted polychromic feast for the eyes, as video art of all kinds of ilks and themes burst from the large split screen, imbuing these pretty dark times with some sorely needed color.

THE ONGOING display is the result of a synergy between Tzili Charney and Bezalel's Screen-Based Arts Department, and its head Tami Bernstein. Charney is a well-known New York-based Israeli curator and designer who also runs the ongoing cultural initiative that integrates art into the office building at 10 Times Square in New York City, which goes by the niftily initialized ZAZ10TS. The latter part of the eponymous anagram refers to the address of the prime downtown location.

The video art and experimental cinematic works are also available online, so even New Yorkers who are still unable to get out and about, and the rest of us who can't make over to NYC just now, can view the eye-catching images on the ZAZ Corner digital gallery, which references the physical confluence of Seventh Avenue and 41st Street.

The current project was curated by Charney together with Screen-Based Arts Department video stream head Sharon Balaban, and is designed to keep the artistic continuum in motion, while ensuring culture consumers stay abreast of at least some of the artistic action afoot around the globe.

"While everyone is at home and adjusting to this new way of living, ZAZ10TS has been keeping in close

touch with its art community," the project website notes.

The seed for the ongoing outdoor display, which was originally meant to run through March-April but has been extended indefinitely, as long as the pandemic is around, was sown just before outdoor life ground to a juddering halt.

"I was at an event in New York, of the Friends of Bezalel organization, in January," Balaban explains. "The gallery manager was also there and she told me they were starting to work with all sorts of academic institutions, like Columbia University [in New York], and she asked if our Screen-Based Arts Department at Bezalel could put together a program for the digital gallery."

With hindsight, that turned out to be pretty good pre-lockdown timing.

"If that had occurred a month or so later, this exhibition wouldn't have happened," Balaban laughs. "She told me it was urgent, and she asked me if we could get it together within a week or two."

They do say "haste is from the devil," but in the case of the ZAZ10TS project, there was not a moment to lose. Thus, when New York eventually got around to imposing restrictions on movement, the run out with works by the likes of Bezalel graduates Maya Yavin, Dan. R. Lahiani and Ron Mor, and students Rotem Rotenberg, Aviv Nachshon and Yonatan Swed, was up and streaming across the wrap-around digital billboard at Times Square.

Balaban came back from New York and immediately

sprang into action.

"There were all sorts of considerations to address," she says. "The works had to be visual only, without sound. And there couldn't be any brands featured in the video works."

The site and its urban and commercial milieu also had to be sized up.

"Video artists, in general, are very much aware of the elements of the advertising sector and consumer culture, and make sure their message is conveyed in a striking manner," Balaban continues. "Our students and alumni know all about that, too. They do that well, but in a subversive way. A lot of students relate to that world, but take a very novel approach to it."

That was a thematic baseline for Balaban as she slipped into fourth gear and collated an impressive batch of creations that do the artists and Bezael proud over at the other end of the Pond.

The Bezael teacher's job was made a little easier by the fact that she had a decent reserve of talent to draw on.

"There is a lot of work by Israelis out there in the video art domain," she says. "We have a lot of artists very active in the international arena."

The name Sigalit Landau certainly springs to mind in that respect, and the likes of Michal Rovner and next-generation representative Nevet Yitzhak also enjoy high profiles on the global video art circuit.

SO, WHY does Balaban think, like our jazz professionals who do such sterling work all over the show, that Israelis excel at video art? She starts out from a pretty telling macro view statement before homing in on the specifics.

"For me, video is the most interesting medium there is in the artistic domain. It allows the artist a language that connects so powerfully with the present and with the past. There is some kind of freedom, on the one hand and, on the other hand, an intriguing story that poses question marks about reality. Video art has become a very significant medium of expression for the artist to navigate."

That's not a bad overview for anyone looking to get something of a handle on the discipline. The curator also feels there is something intrinsically adventurous and groundbreaking about the way we go about life in general. That, she says, also fuels daring-do on the visual creative front.

"I think, maybe, it has something to do with Israeli chutzpah. Video art is a very overt, exposed, medium and very subversive. Maybe that's the connection."

Creating items for *al fresco* presentation is a very different proposition compared with exhibitions within the confines of a purpose-designed gallery interior where the lighting is tailored to the works on display, and the hustle and bustle of everyday life is neatly eliminated. That enables the viewer to concentrate on, and imbibe, the artworks.

So when you are putting video art, for example, out on huge digital billboards, on the corner of one of – in normal pandemic-free times – the busiest points in the Western world, there are a lot of peripheral elements that come into the curatorial equation.

"There is something very alive about art out in the public domain," Balaban notes.

If one considers the cross-fertilization relationship between life and art, that plainly stands to reason.

"There is a powerful interface between the [video art] images and the corresponding images of the world of advertising. That is a very interesting correlation. And creating an encounter between art and day-to-day life, away from the controlled interior of the gallery, is also a very powerful thing."

Indeed, if you are going to put the end result of an artist's labors, created in the definitively insular surroundings of the studio, out there on the street, you'd better know what you're on about. There is nothing worse, for any artist, than having their creation

ignored. Even a withering critique is better than no response at all.

"People rush by on their way, wherever, and they don't always have the time or the patience to stop and take in some sculpture or video art, and give it due attention. That's especially true of the intensiveness of Times Square, in normal times."

That was uppermost in Balaban's curatorial mind when she began collating candidates for the ongoing New York gig. She, once again, dips into the marketing industry analogy.

"Advertisements have to have a powerful visual aspect, otherwise they won't grab you and they will have failed in their basic aim. It is the same with video art, especially when it's outside on the street, in the center of a big city like New York."

The artistic discipline in question, Balaban feels, lends itself to a cosmopolitan line of expression. Hence, I wondered whether there was anything defin-

itively Israeli about the Bezael offerings currently livening up the New York corner.

"In principle, video art uses a global language. But there are some works that have something very Israeli about them. There is a gorgeous work which shows someone jumping along the walls of the Old City of Jerusalem," she says, referencing *Walls* by fourth-year student Yonatan Swed. "It gives an impression of time, of history but there is also something very much of the here and now."

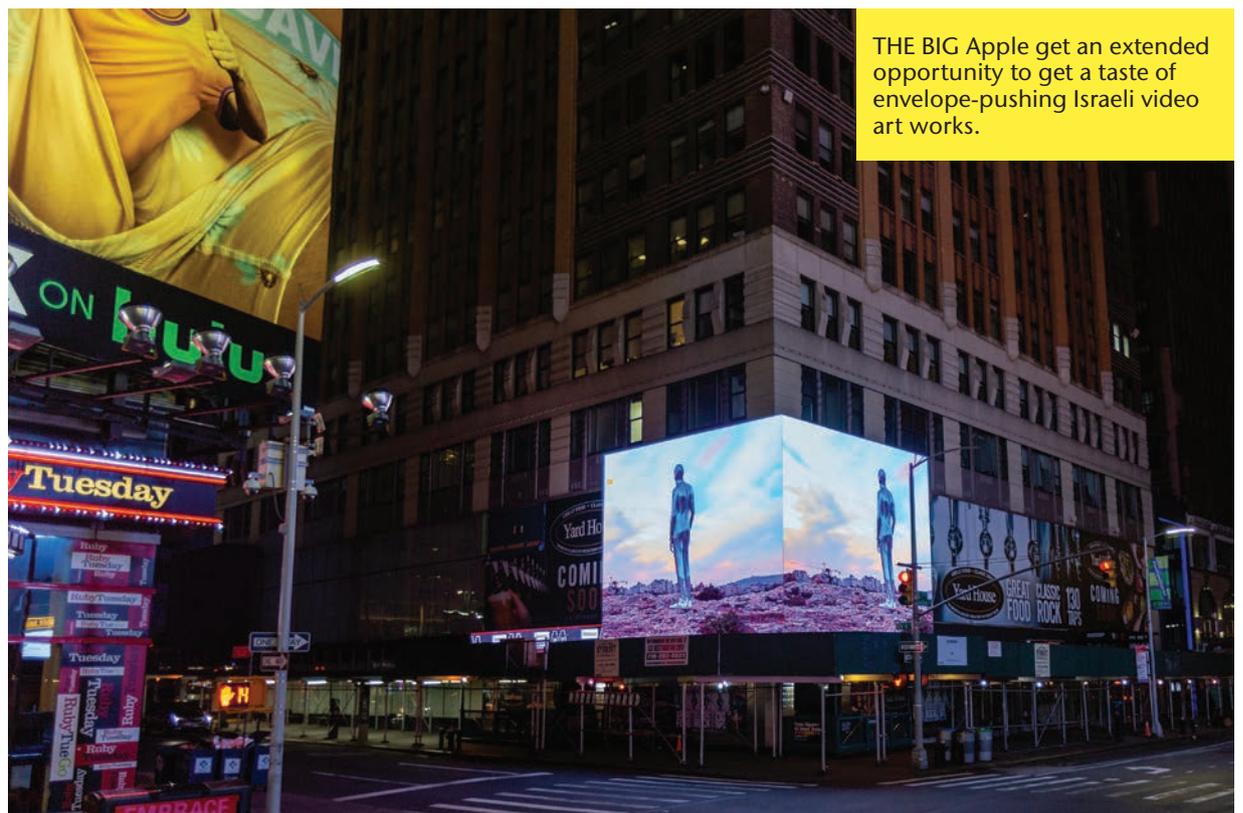
The Rotenberg contribution, which takes place on an Egged bus, is somewhat Israeli, too, but the majority could have been made by an artist from practically anywhere.

Still, as the corona crisis continues to obdurately work its way out, some of our artists have found a way to keep our artistic flag flying high and proud.

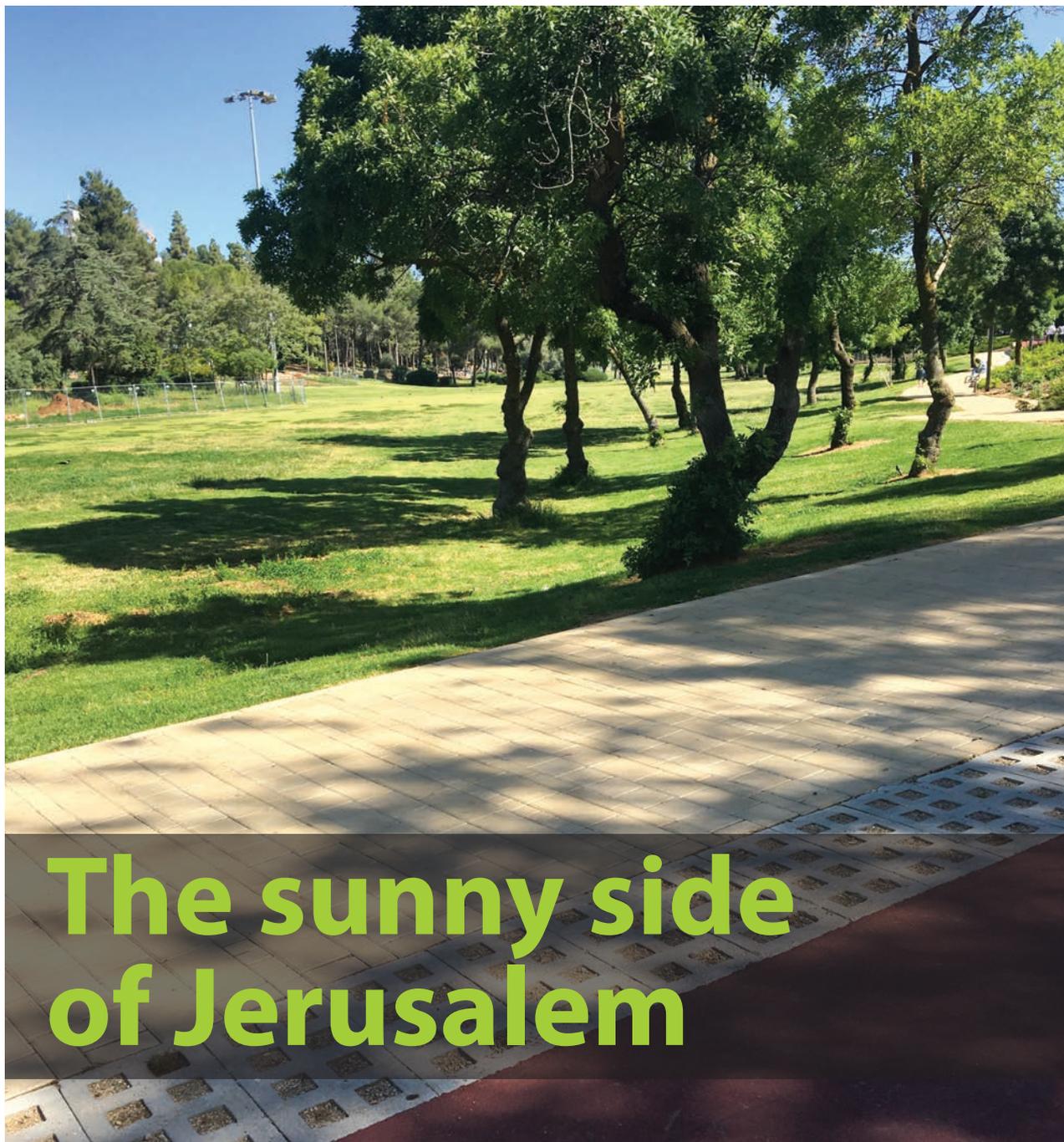
For more information and to view the works: [zaz10ts.com/zaz-corner](http://zaz10ts.com/zaz-corner)



WORKS BY Bezael students and graduates have been brightening up a corner of New York City's Times Square since just prior to the corona outbreak.



THE BIG Apple get an extended opportunity to get a taste of envelope-pushing Israeli video art works.



# The sunny side of Jerusalem



HANDICRAFTS CREATED by the writer's wife Rita (clockwise from top left): Jerusalem flowers in bloom, 1973. 'Bruchim habaim' to highlights of Jerusalem, 1967. Bird of Peace, 1983.

*I have been yearning to fly like my friends, the Jerusalem parrots who visit me*

'EMERGING INTO the light of Sacher Park was a visual and spiritual experience.'  
(Photos: Courtesy)

• DAVID GEFFEN

Two-and-a-half months, 70 days at least, of lockdown in my *diur mugan* (assisted living home). What does one do? Look out your large window...

From mine, I can see Jerusalem growing with the new cultural center near the Beit Ha-Am, as well as the Dugma School locked and empty. On the other side of our building, Gan Sacher with the Knesset in the background is fully visible.

I have been yearning to fly like my friends, the birds and the Jerusalem parrots who visit me – take a breath high in the sky and then return to my home satiated for the moment. Then it happened. In the first week of May, the director of Bayit Belev, my home, decided there could be half-hour walks of up to six people and a staff member in Sacher Park.

My first time out, with only two other residents and Malka, the social worker, was on a bright sunny day. Down below, adjacent to our building is a tunnel under Ben-Zvi Boulevard leading you to the park. Emerging into the light was a visual and spiritual experience, so I quietly recited the *Sheheyenu* blessing.

When I stepped on the grass in the park for the first time, it felt like a carpet woven with symbolic green threads, grown by the gardeners and their pipes and also by a very heavy natural rainfall. The Kinneret is full, too.

I noticed that two newly laid clay trails cover the dirt ones that used to exist. One set is for runners, walkers, carriages, wheelchairs and the elderly with walkers. One is for bikers to whiz along as fast as they can – hardly taking a look around them, except to avoid someone on their trail.

As the others walked, I sat down to try to let the enormity of this scene sink in: the natural vistas surrounding the park, the Knesset barely visible, the new buildings rising around Binyanei Hauma and the tall buildings on Jaffa Road in the process of being built. I knew that my favorite spot, Mahaneh Yehudah, was open somewhere in the distance.

I WISHED my wife Rita could have been there with me. In the summer of 1963, we came here to spend a year of study at the *penimia* (boarding school) of the Jewish Theological Seminary in the Neve Granot neighborhood, now Neve Schechter. We arrived late one June night, met the Herlings who were in charge, got our keys, found our room and collapsed in complete exhaustion (flights were longer then).

Rita kept a diary that year with intermittent entries. The next morning, she wrote, "We made it to Jerusalem, watching the twinkling lights of the city from afar as we traveled in a cab. The Herlings (director and his wife) met us, gave us our keys and directed us to the

room that would be ours for next year. We left our suitcases closed; we turned off the lights. All of a sudden, bombs were being dropped; we heard them exploding. We made it to Jerusalem only to be killed our first night in a war. David Herling calmed us down: "The Israel Museum is being built behind you; the workers begin their labors at 3 a.m. when it is still cool."

Rita and I spent the first few months walking around the city. As we left our building, we arrived at Rupin Street. From there, we saw the new Knesset building rising. Below the site was an immense green expanse. I assumed it was called Sacher Park. Its grass continued to slope up to what is today the Wolfson Buildings. Then the grass continued up the hill where a small walking path existed – which is Ramban Street today.

The meaning of Jerusalem for Rita was expressed in an essay she wrote. When serving as a rabbi in Scranton, Pennsylvania, the 3,000th anniversary of Jerusalem was celebrated around the world. To mark this moment in time, I asked certain members of the congregation and Rita to write a personal essay about the meaning of the city to them. Boasting about my wife, I have to say that she wrote a poignant essay. Let me quote from her work so you can see into the past and still-budding present. The image I like best is the yearning for peace and the city of Jerusalem handsomely woven within it her text:



“My aliyah to Israel and Jerusalem in the summer of 1977 virtually coincided with the onset of the first peace process. I was in Jerusalem on that Saturday evening to greet and welcome the late president Anwar Sadat of Egypt when he and his entourage entered the city for the first time in November.”

She captures the spirit of that monumental event. “Jerusalem literally means ‘Ir Hashalom,’ the ‘City of Peace.’ My fervent hope and prayer is that strife will cease – there will be peace between Israel and its Arab neighbors.”

As you begin to venture out to view Jerusalem once again in all its beauty, don’t forget. This privilege was lost to many of us for several coronavirus months. Make your own commitment. State dramatically, “I will not miss what was denied me. Jerusalem will flower in my consciousness.

“Thank you, God, for blessing me as I experience my city once again.”



ENJOYING A newly laid clay trail.

# World Class Living in Jerusalem

**A**viv Group, owned by Doron Aviv and Dafna Harlev, and Leny Group, owned by Rudy Gabsi, present Jerusalem’s Foreign Ministry Quarter project, an international living experience. The project is currently under construction at the former Foreign Ministry compound, at the entrance to Jerusalem, on one of the last land reserves in the area.

In the Foreign Ministry Quarter, five residential buildings of six and eight stories are being built, around a manicured inner courtyard of about 3 dunams. There

Zvi Boulevard, Yitzhak Rabin Boulevard and Hanasi Hashishi Boulevard.

Many investors have identified the real estate potential in Jerusalem, for Zionist, real estate or financial reasons. The Foreign Ministry Quarter offers a window of opportunity for families seeking to live in Jerusalem or for investors from Israel and abroad to enjoy a new, stylish and breakthrough international standard of construction in the city, which offers a perfect blend of location, quality and luxury in the heart of Jerusalem’s new city.



## FOREIGN MINISTRY QUARTER PROJECT

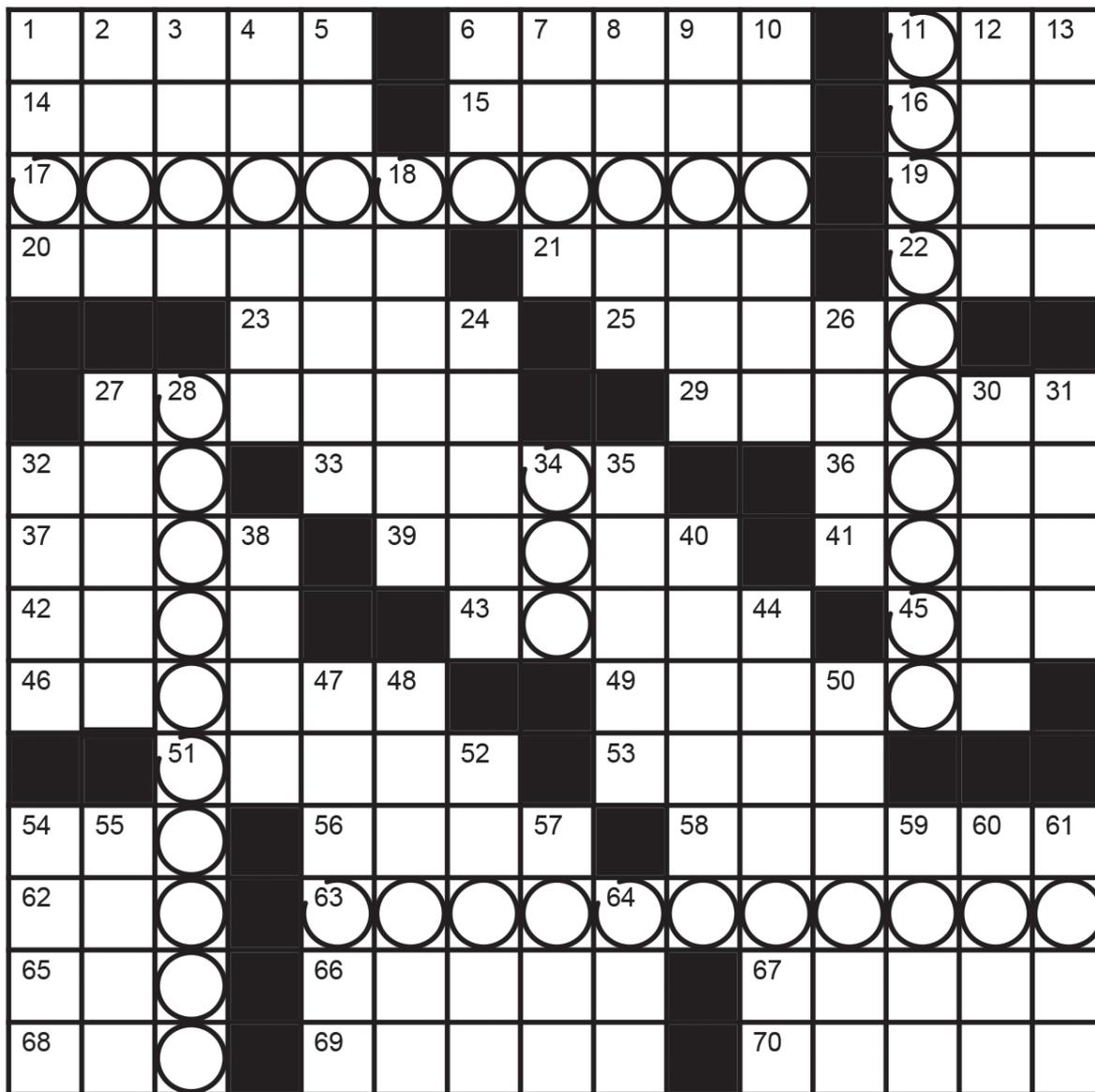
6 Yosef Burg St, Jerusalem  
\*6224 | [www.fmq.co.il](http://www.fmq.co.il)

are 266 varied apartments in the complex: especially large 3-room apartments, 4-room apartments with two guest units, 5-room apartments, garden apartments and roof apartments with large balconies with an unobstructed view of Jerusalem.

The residents of the project will have easy and convenient access to all major traffic routes - Highway 1 to Tel Aviv and Ben Gurion Airport (3-minute drive) and the crosstown Begin Road (2-minute drive). The complex is only a 5-minute walk to the Central Bus Station, Israel Railways station and two light-rail lines. The quarter is surrounded by Shazar Boulevard, Ben



**Back to school (after corona)**



By Yakir Feldman  
jpostcrossword@gmail.com

Online at:  
[www.jpost.com/Author/JPost-Crossword](http://www.jpost.com/Author/JPost-Crossword)

**SOLUTIONS TO LAST WEEK'S CROSSWORD PUZZLE**



**Across**

1. Burger \_\_\_: Israeli fast food chain
6. Indian prince
11. Has a lot to lose
14. Hi in Hawaii
15. Literary twist
16. What roads can be in winter
17. The are used to deliver many school and corporate presentations (2 words)
19. Tuck's partner
20. Street for pre-school learning
21. \_\_\_t: Believer in the existence of a God (not an atheist)
22. Much of this about nothing
23. Cherry and peach centers
25. An expression of anger, displeasure or disapproval
27. Lacking a musical key or quality
29. What you do to butter or jam
32. Hive dweller
33. *The \_\_\_ Gatsby*: 1925 Fitzgerald novel
36. A bar that's usually tired?
37. He usually \_\_\_ on the side of caution
39. Auto window sticker
41. Buddies
42. *The Incredible Mr. \_\_\_ et.*: 1964 comedy starring Don Knotts
43. He is of \_\_\_ TV: (frequently seen by viewers) (2 words)

45. You can wipe your feet on it
46. Reservation residences (var)
49. Type of print
51. Expect eagerly, look forward to
53. \_\_\_ machine: One-armed casino bandit
54. US clothing retail chain
56. Spanish automobile brand
58. Ukrainian port city
62. \_\_\_ on a Grecian Urn
63. Non-grades fur unfinished school assignments
65. \_\_\_ Refaeli: Israeli celebrity
66. Medical procedure to evacuate bowels
67. Make really happy
68. Taxing US org.
69. G-\_\_\_ film: Suitable for kids
70. Israel's neighbor to the north

**Down**

1. Performs like Eminem
2. \_\_\_ vera: Spiky plant
3. \_\_\_ as good a time as any (two-word abbr.)
4. Inferior and inexpensive, slangily
5. Damaging
6. — de Janeiro
7. Dry
8. Davy \_\_\_: One of four Monkees
9. Wacky adventures
10. Fragrant blue-flowered plant

11. Student's last concern (2 words)
12. LSD (slang)
13. Printed mistake
18. You can be hoisted by your own
24. Frozen rain
26. What one does to presents before presenting them
27. Windy bird home (branch headquarters?)
28. Major writing assignments to be turned in at the end of the semester (2 words)
30. Calm, as fears
31. Where you are going (abbr)
32. \_\_\_ out a tune (also suspenders alternative)
34. \_\_\_ *Ventura*: 1994 Jim Carrey film
35. Zippy tastes
38. What shaken soft drink bottles do
40. Walk with a bounce
44. The letters in alphabet soup
47. Not as hard
48. Yellowish-brown pigment
50. \_\_\_ Dan (1970s rock group)
52. "Be silent here," in music
54. Big desert in parts of China and Mongolia
55. Hebrew month of masks (unrelated to Coronavirus)
57. Literary work with a wide spine
59. *A \_\_\_ Is Born*: 2018 film starring Lady Gaga
60. \_\_\_ Institute: Carl Sagan Center for Research
61. Voyaging vessel
64. Satire magazine popular in the 1960s and 1970s

# Coronavisoin song festival

• GREER FAY CASHMAN

Looking better and more self-confident than she did 41 years ago when she won the 1979 Eurovision song contest with “Hallelujah,” **Gali Atari** was only too pleased to sing it again for the alternative Eurovision Festival “Europe Shine a Light” broadcast from Rotterdam last Saturday night, even though there was no contest this year due to the coronavirus. But it was extremely appropriate for her to sing it as a reminder of the time that Eurovision, in 1979, was held in Jerusalem due to the fact that it had been won the previous year in Paris by **Izhar Cohen** with “A-ba-ni-bi.”

It’s rare for the same country to win the contest in two consecutive years, and following Atari’s triumph, the streets of Jerusalem rang with the same spirit of joy that prevails at the start of Independence Day festivities. The streets were packed with people cheering, waving balloons, honking car horns and singing “Hallelujah” at the tops of their voices.

Jerusalem, as Israel’s capital, should have been the location for last year’s Eurovision contest, which was held in Israel thanks to **Netta Barzilai**’s victory in Lisbon in 2018, but the European Broadcasting Union which has to approve Eurovision venues, opted for Tel Aviv, which is more of a fun city and which is known as the Middle East capital of the LGBT community. Eurovision, which is LGBT friendly, probably has more non-hetrosexual contestants than any other mixed competition in the world. It is also race- and gender-friendly, with many of the contestants being of Asian or African background, even when representing Nordic countries. The visibility of female singers and dancers obviates the need to figure out what their ratio is to males.

The broadcast last weekend was a mix of people

who would have been among the contestants this year, including Israel’s **Eden Alene** on video, along with some of the winners of previous contests, videotaped against impressive backgrounds of their various countries.

Atari, wearing a sweeping white gown, was videotaped at the Tower of David Museum, on the ramparts of the Old City walls, on which there was a large blue and white light reflection that let the world know that Jerusalem loves Europe. A long shot with the video camera also took in the panorama of the city, and then there was Atari walking at night in a well-lit but empty Mahaneh Yehuda market. Nonetheless, as a destination promo, Mayor **Moshe Lion** could not have asked for anything better. The effect was quite dramatic. Lion, who had been present during part of the shooting of the video said that he hoped that Israel would soon host Eurovision again – but next time in Jerusalem.

■ DEFENSE MINISTER and alternate Prime Minister **Benny Gantz** has taken a lot of flak from former political colleagues and allies, the most vehement of whom is Yesh Atid-Telem MK **Mickey Levy**, a former commander-in-chief of the Jerusalem Police. While Gantz delivered his Knesset address on Sunday, Levy heckled him with such loud and hostile passion that he had to be escorted outside by members of the Knesset guard. He was so riled up that it seemed as if he was heading for a heart attack.

But the truth is that the Knesset is little more than theater, and sometimes it offers the best show in town, such as when Yisrael Beytenu chairman **Avigdor Liberman** reeled off a spate of promises that Netanyahu had made to various politicians – promises that were often made public but were never realized.

Among the casualties in the new government is former Jerusalem mayor **Nir Barkat**, who was promised

the Finance Ministry, and went around as if he already had it in his pocket. Barkat was a very loyal and effective campaigner for Netanyahu, but not quite as close to him as **Yisrael Katz**, who is the new Finance Minister. Barkat was ready to settle for the Education Ministry, having launched his political career because he was unhappy that the system prevented him from sending his daughters to the school of his choice, unless it was a private school, but there was bad blood between Barkat and Jerusalem’s ultra-Orthodox community. United Torah Judaism MK **Moshe Gafni** impressed on Netanyahu that he must not under any circumstances give the education portfolio to Barkat. Netanyahu, who has always been tight with the ultra-Orthodox politicians, took heed, and Barkat missed out on being a minister.

Back to Levy, later when he and Gantz happened to be together in an office room, Levy told Gantz that unity is a good thing. Much of the screaming, ranting and raving at the Knesset is merely an act, sometimes designed to get attention, and sometimes to torpedo a proposal before it can be properly considered.

■ ANOTHER FORMER mayor of Jerusalem, and later an occupant of the Prime Minister’s Residence, **Ehud Olmert**, knows very well where the front entrance to the residence is located – and as has been pointed out in this column many times – it isn’t on Balfour Street. Yet Olmert in his most recent weekly column in *The Jerusalem Post* twice referred to the building in Balfour Street, following the herd mentality of the media, which persist in ignoring Smolenskin Street in favor of Balfour. It’s true that the window from the room in which Olmert’s artist wife **Aliza** created her paintings looked out on Balfour, but neither the front gate, nor the front door, nor for that matter the garage door are in Balfour. They are all in Smolenskin Street.

## FROM THE ARCHIVES



HOLIDAY CROWDS on Ben-Yehuda Street, 1978. (Elharar Yitzhak)



PRESCHOOLERS GATHER at the Sultan’s Pool for a Jerusalem Day celebration with mayor Teddy Kollek, 1983. (Vera Etzion)



DANCING IN Safran Square, 1997. (Brian P. Hendler Photography)

brave.

# World Class Living in Jerusalem



IMAGE FOR ILLUSTRATION PURPOSES ONLY

Aviv Group and Leny Group, two highly-reputable, well-established Israeli real estate developers, have come together to establish a truly exceptional new project in the former Foreign Ministry complex at the entrance to Jerusalem. The stunning Foreign Ministry Quarter presents the perfect combination of location, quality, and luxury on one of the city's last and most prestigious land reserves, just moments from a whole world of business, culture, and leisure options at the heart of Jerusalem's New City. It's time to fall in love with Jerusalem.

\*6224

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