מגילת איכה א:א #1 Lamentations 1:1

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| **א** אֵיכָה יָשְׁבָה בָדָד, הָעִיר רַבָּתִי עָם--הָיְתָה, כְּאַלְמָנָה; רַבָּתִי בַגּוֹיִם, שָׂרָתִי בַּמְּדִינוֹת--הָיְתָה, לָמַס. {ס} | **1** How doth the city sit solitary, that was full of people! How is she become as a widow! She that was great among the nations, and princess among the provinces, how is she become tributary! **{S}** |

Lamentations 1:16 #2 מגילת איכה א: ט”ז

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| **טז** עַל-אֵלֶּה אֲנִי בוֹכִיָּה, עֵינִי עֵינִי יֹרְדָה מַּיִם--כִּי-רָחַק מִמֶּנִּי מְנַחֵם, מֵשִׁיב נַפְשִׁי; הָיוּ בָנַי שׁוֹמֵמִים, כִּי גָבַר אוֹיֵב. {ס} | **16** 'For these things I weep; mine eye, mine eye runneth down with water; because the comforter is far from me, even he that should refresh my soul; my children are desolate, because the enemy hath prevailed.' **{S}** |

Lamentations 2:13 #3 מגילת איכה ב:יג

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| **יג** מָה-אֲעִידֵךְ מָה אֲדַמֶּה-לָּךְ, הַבַּת יְרוּשָׁלִַם--מָה אַשְׁוֶה-לָּךְ וַאֲנַחֲמֵךְ, בְּתוּלַת בַּת-צִיּוֹן: כִּי-גָדוֹל כַּיָּם שִׁבְרֵךְ, מִי יִרְפָּא-לָךְ. {ס} | **13** What shall I take to witness for thee? What shall I liken to thee, O daughter of Jerusalem? What shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? For thy breach is great like the sea; who can heal thee? **{S}** |

#4

Siddur Sim Shalom: Weekday Shacharit Amidah

סידור שים שלום:שחרית שמונה עשרה לימי חול

"וְלִירוּשָׁלַיִם עִירְךָ בְּרַחֲמִים תָּשׁוּב. וְתִשְׁכּן בְּתוכָהּ כַּאֲשֶׁר דִּבַּרְתָּ.

וּבְנֵה אותָהּ בְּקָרוב בְּיָמֵינוּ בִּנְיַן עולָם.

וְכִסֵּא דָוִד מְהֵרָה לְתוכָהּ תָּכִין: בָּרוּךְ אַתָּה ה', בּונֵה יְרוּשָׁלָיִם"

“Have mercy, Lord, and return to Jerusalem, Your city. May Your Presence dwell there as You have promised. Build now, in our days and for all time. Reestablish there the majesty of David, Your servant. Praised are You, Lord who builds Jerusalem.

**The GOAL** of this short text study is to have the chanichim better understand the meaning of Jerusalem within the liturgy. In Jewish tradition, Jerusalem is not only the physical city, but the spiritual/liturgical representation of the Jewish people. Tisha B’av, and its accompanying reading, Aicha -- which mourns the destruction of the temple and the city of Jerusalem-- provides a poignant opportunity to broach this topic with the chanichim.

**RUNNING THE DISCUSSION:**

1. Before passing out the source sheets, introduce the topic of Jerusalem and explain that Eicha was written by the prophet Jeremiah as a “Lamentation” on the destruction of the temple.
   1. Also called Eicha, the Book of Lamentations (which is in the [Writings/Ketuvim](http://www.myjewishlearning.com/article/ketuvim-writings/) section of the [Tanakh/Hebrew Bible](http://www.myjewishlearning.com/article/hebrew-bible/)) is an intricate set of descriptions of Jerusalem under siege and of the destruction of the [First Temple](http://www.myjewishlearning.com/article/after-the-first-temple/). The text of the *megillah* bewails Jerusalem, once teeming with life and now sitting abandoned and alone like a solitary widow. The Talmud attributes Eicha’s authorship to the prophet Jeremiah (Moed Katan 26a:16) . The destruction of the First Temple marked the beginning of the Babylonian Exile, the first of many instances of the Jewish Diaspora.
2. Pass out the source sheets.
3. Have a chanich read the hebrew and a different chanich read the english of SOURCE 1.
   1. Ask the chanichim if they notice anything about the words of the first source, paying particular notice to the pronouns in the text.
   2. Who is the text’s intended audience?
   3. Lead them to this: Jeremiah personifies the city as an independent character, anthropomorphizing Jerusalem as a widow.
      1. Share with them Rashi’s commentary that when the text says “widow (אלמנה)” what it refers to is a wife whose husband is far but longs to return to her. In essence, the Jewish people are the husband and Jerusalem shares equal status with the Jewish people as partners.
4. Have a chanich read the hebrew and a different chanich read the english of SOURCE 2.
   1. Again ask if they notice anything about the words of the second source, paying particular notice to the pronouns in the text.
   2. Who is the text’s speaker/narrator?
   3. Lead them to this: The narrative voice has switched to first-person (אני בוכיה), Jeremiah has become the mouthpiece for the city, and their experiences intermingle. The line between the city and the Jewish people has becomes blurred until they are metaphorically one and the same. The intensity of the emotion of the Jewish people, both joy and anguish, in relation to Jerusalem has bound the city and the people together until they are indistinguishable.
   4. Texts often use Jerusalem as a metaphor for the Jewish people.
5. Source 3 is there for edification purposes and for them to read. Only bring it up if you need to kill time.
6. Source 4: Have a chanich read the hebrew and a different chanich read the english of SOURCE 4.
   1. Note that we say this bracha in the shacharit amidah on weekdays and in birkat hamazon, so it is clearly a very important bracha.
   2. What do you notice about Source #4, paying particular attention to what we are asking.
   3. What does the literal meaning of Source #4 seem to imply?
      1. Answer: the rebuilding of the temple
   4. With our new understand of the way that Jerusalem is used in the liturgy, what do you make of the meaning of Source #4?
      1. What are we really praying for in this Bracha?’
      2. The answer: No truly correct answer, but try to have them bring up the idea of restoring the “majesty of david” being about the spiritual observance, peace, and unity of the Jewish people.
   5. Does this knowledge make you view the amidah differently?

If you have time, play two truths and lie with some positive things that Jews have done to respect, nonetheless, how far Jews have come.

1. A man in Nebraska is breeding red cows and sending them to israel.” Marilyn Monroe was Jewish. And
2. Speed dating was invented by a Rabbi in 1999. Google was invented by a Jew. and The shoe lace was invented by a Jew (lie)
3. Jews invented soda (lie), discount stores, and jeans.
4. Jews invented coffee (lie), instant coffee, and instant photography.