The Masorti Movement, represented by Noam, Marom, Mercaz and Masorti AmLat wishes in this new anniversary of the reunification of Jerusalem, that the spirit of our prophets radiate again the desire for Peace and Justice.

"Mountain air crystal-clear as wine
And pine scent
They fly with the afternoon wind
With bell sounds
And when the tree and the stone sleep
Prisoner of your dream
The city that is lonely
And in its heart a wall"

A pivotal moment
Before 1967, our prayers, our hearts looked to Jerusalem. But unable to reach it physically, in the modern history of our people. Before the six-day war, our hands yearned for touching its stones, our tears wanted to touch its soil, our tefilot were raised to its sky.

After 1967, Jerusalem began a new era of construction and reunification. 2000 years was "lonely", after six days of fight we walked again its streets, our prayers were renewed in the Kotel, we filled its stones with our tears of joy, sorrow and hope.

I will never forget the innocent question of a janij from Noam in Israel, in the city of Kiriat Bialik: - and why is Jerusalem more important for me than Beer Sheva or Kiriat Bialik?

How to explain to this janij that our sources teach, "There are ten degrees of holiness. The Land of Israel is holier than any other nation, and which is the holiness that is within it? The holiest city of all, Jerusalem" (Mishnah, Kelim)

How to deny to this Janij that many times Jerusalem experiences an apparent union, since in the heart of our beloved capital city there is a wall, unfortunately there are many walls.

Visible and invisible walls divide orthodox, conservatives, reformists and seculars. Other walls divide our neighbors, the Arabs, and the Jewish population. Walls divide neighborhoods of Ethiopian majority, other poor neighborhoods, they divide those that are different, and they divide one another. Walls divide Jerusalem and the other cities of Israel.

"There are hearts and hearts; there are hearts of human beings and hearts of stones. There are men with hearts of stones, and stones with hearts of man", as Ha Rab Tzvi Ihuda Ha Cohen Kuk tell us.

Maybe Jerusalem is lonely again as the song of the immortal Noam Shemer says?

However, nobody can deny the spirituality that reigns its streets, the constant desire of elevation. The importance of returning, create and recreate the capital city of our Medinath Israel proclaimed, over 3,000 ago, capital city of our land by King David.

Jerusalem must be again the place that unites spiritually all the Jewish people no matter where each Jewish soul may be. From Jerusalem, from Tzion the Ethics of Its Torah must part as an example for the nations.

"Jerusalem is the capital city of our nation. Is the capital city of the Jewish history, of the Hebraic spirit, is the capital city of the eternity of Israel. She, more than any, must be an example for all nations and for our nation, because Jerusalem is not only of the land. It must be an example for all the house of Israel in its land and in the diasporas.

Valuable principles unite us, the union of the diasporas unite us, the construction of our land unite us, the security of our land. The holiness of Jerusalem unite us. Jerusalem must be the source of brotherhood, union and Jewish respect.

To the children of Jerusalem have a great responsibility" (Speech of David Ben Gurion, 7 Sivan, 1951).

Maybe this is the deepest meaning of "Jerusalem shel Mal" – Jerusalem of heaven. Finding the inspiration in those most elevated values of our Torah, of our people. And in those values build, set stone over stone.

Only with the true feeling of brotherhood, of respect we can bring a little closer “Jerusalem shel Mal” to our “Jerusalem shel mata” – Jerusalem of the earth. That Jerusalem that we live day by day, where our history is built day by day, which has to be really meaningful for that janij in Kiriat Bialik, for that young Jewish student that lives in other continent, and for all of us as Jewish people in confraternity.

From its stones we hear this prayer, our prayers will unite to the tefilah of the heart of the stones, of its heart of wall, wall that embraces with warmth to all those that are reunited among their stones.

Rabbi Deby Grinberg
Shlija of Masorti, Marom
And Noam AmLat

With support of the WZO.