



BNEI AKIVA
OF THE US AND CANADA

CHOVERET CHINUCH

Chodesh Tevet

Noseh: Building/ הבנויה ירושלים



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Chodesh Tov!

We're happy to introduce you to the Choveret Chinuch for Chodesh Tevet! This month we're focusing on the theme of building and "ירושלים הבנויה." The main event in the month of Tevet is the fast of Asara B'Tevet. Asara B'Tevet commemorates Nevuchadnezzar's siege of Yerushalayim which is known as the beginning of the chain of events leading up to the destruction of Yerushalayim and the Beit Hamikdash. These peulot will teach about Asara B'Tevet but we they will also teach about how to build- how to learn from Asara B'Tevet and work on building the Beit Hamikdash and Yerushalayim. Some of the peulot focus on the modern rebuilding of Yerushalayim.

It is important that you and your madrichim own these peulot as your own. What we gave you is just the skeleton, if you do exactly what this page says- you will not run a successful snif! Read the peulot, make edits, and add your own stories or favorite games! Mix and match- these peulot have many parts, you can take parts of a peula and move them to another or create new ones. At the end of this choveret you can find extra stories and ideas to add as you like. Feel free to run ideas by any of us!

Bivrakat Chevrei Torah v'Avodah,

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Choveret Chinuch Tevet 5778
Peula #1 Understanding Asara B'tevet
Written by Jen van Amerongen, Merakezet Chinuch

Goal: Have the chanichim understand the idea of the Siege and how it led to the ultimate destruction of the Beit Hamikdash and Yerushalayim.

Game #1: Red Rover

- In this game, the kids form two opposing lines and attempt to "break through" the opposing team's line.
- At first, two teams are chosen of equal size, and they form two lines, facing each other and holding hands.
- One side starts by picking a person on the opposing team and saying "Red Rover, Red Rover, send <Jason> right over"
- Jason then lets go of his teammates and begins a headlong rush for the other line. His goal is to break through the line by overpowering the kid's hold on each other.
- If Jason breaks through, he chooses one person for the opposing team to join his team, and they both go back and join in their line.
- If he fails to break through, Jason becomes part of the other team.
- Each team alternates calling people over until one team has all the people and is declared the winner.

Points for discussion:

- How do you break through the group?
- What could help prevent someone from getting through?
- How does this teach us about the power of a team? A wall?
- What happens when your protection is weak?

Game #2: Ball Game without a name (kind of like Gaga)

- Have kids stand with their feet about a foot or two apart, in a circle with their feet touching.
- The goal is to hit the ball through someones legs, and protect your own.
- If the ball goes between your legs, you're out.
- You'll need some sort of tiebreaker for the last 2 standing.

Points for discussion should be similar to above- explain to the kids how a siege works, and that the walls were broken down on 17 Tamuz...

Story of Asara B'Tevet

<http://www.torah tots.com/holidays/fastdays/10tevet.htm>

Back in 588 BCE, Jews were already living in Bavel. Among these exiled Judeans were many false prophets who taught that the Bait Hamikdash in Yerushalayim would never be destroyed

and the rest of Judea would not ever be exiled from the land of Eretz Yisroel. Meanwhile, the true prophets of Hashem urged the Jewish people to repent and return to the ways of Hashem.

Yechezkel, was part of the first group of Judeans sent into exile by the Babylonians. He was the first Jewish prophet in Bavel. Like the prophet Yirmiyahu (Jeremiah), who lived in Yerushalayim, Yechezkel felt that the destruction of Yerushalayim and King Solomon's Bait Hamikdash was just punishment for the sins of the Judeans.

Both Prophets warned the Jews of the impending destruction. But the Jewish people clung to the hope of the false prophets. On the tenth day of Tevet, the wicked Nebuchadnezzar, the king of Bavel, closed in on Yerushalayim and laid siege outside of the walls of the holy city.

While Yirmiyahu would witness the slow, merciless strangling of Yerushalayim's inhabitants, the false prophets would no doubt continue to paint a rosy picture. And the Jews of Bavel would sit by without a prayer for their brethren in Yerushalayim. For once and for all, Hashem wanted to discredit the false Jewish prophets of Bavel. It would take weeks for the news of the siege to reach the Jewish community in Bavel.

So on the Tenth of Tevet, as Nebuchadnezzar's armies surrounded the Holy City, Hashem appeared to the prophet Yechezkel and commanded him to write down the details of the siege as it occurred: "Son of man, record this date...this exact day - the king of Bavel has laid siege on Yerushalayim on this very day...." Now there would be a miraculous "real-time" account of this terrible event.

Asara B'Tevet marks the first event in a chain, which resulted in the eventual destruction of Yerushalayim and the First Bait Hamikdash, and the exile of the Jewish people.

Today, Asara B'Tevet has an added meaning. The Chief Rabbinate of Israel, in 1948, named Asara B'Tevet as Yom ha-Kaddish ha-Klali, the general Memorial Day for those Jews who died during the Holocaust whose day of death (Yahrzeit) is unknown, and for those Holocaust victims for whom there were no living survivors to recite the Kaddish. On this date, Kaddish is recited for these souls.

(There is also a Holocaust Memorial Day (for all the Holocaust victims) that is the 27th of Nisan (April).

Choveret Chinuch Tevet 5778
Peula #2 Moses Montefiore- Building the “New City” of Jerusalem
Written by Jen van Amerongen, Merakezet Chinuch

Goal: Have the chanichim understand the story and legacy of Moses Montefiore and how he was able to build the first Jewish community outside of the Old City walls in Jerusalem.

Commercial game:

- Gather various random products- breath mints, baseball mitt, a can of beans, hairbrush, etc.
- Divide the kids into small groups. The size of the group may depend on the number of items. Aim for four or five in each group. Get more items if needed.
- Tell the kids to come up with a 30 to 60 second television commercial for their assigned product.
- Give them five or ten minutes to develop their commercial, the point is to convince the audience to buy their product
- Then have each group present their commercial to the whole group.

After the commercial is “aired” host an interview with the audience.

- Ask which kids were convinced to “buy” the object
- Ask them why or why not
- Have a conversation about persuasion-
- How do we convince people to buy something or believe something you say?

Possible Trigger:

- Have a madrich hold up photos of Mishkenot Sha’ananim and try to convince the kids to buy property there.
- Why is it so nice? Its prime realty in the heart of Jerusalem! There’s a beautiful windmill! You overlook the old city.
- Ask- why wouldn’t anyone NOT want to live there?!

Skit: Tell over the story of Moses Montefiore. Write a skit incorporating all of the main details of the story and have madrichim (or chanichim) perform it. Bring in props! Use rags and tattered clothes for the people living in Jerusalem. Bring a fancy hat or jacket for Moses Montefiore.

Story of Moses Montefiore:

<https://unitedwithisrael.org/mishkenot-shaanaim-the-story-of-the-new-jerusalem/>

Think about the city or town that you grew up in. Do you know which was the first neighborhood built in your town? How about the second or third? Do you know why your hometown expanded? Was it merely population growth? Do you know who built each neighborhood? Most people don’t know the answers to these questions nor is the information easily accessible.

Jerusalem, however, is unique in that we know in great detail exactly how the city developed. We know how each neighborhood developed, in what order and who built each one and the information is readily available.

For about 350 years, the city of Jerusalem was defined by what you would find within, what is referred to today as the Old City walls. While the current Old City walls look ancient, they are in fact not that old. The walls were built in the early 16th century under the command of Suleiman the

Magnificent of the Ottoman Empire. It is within these walls that the Jewish community lived amongst the Muslim, Christian and Armenian residents of Jerusalem. All of that would change for the Jewish community in 1860.

A young, English Jew named Sir Moses Montefiore made a fortune in the stock market. He retired at the age of 40 and then spent the next 71 years of his life (he died when he was 101!) dedicated to helping the Jews of the Land of Israel. In one of his many visits, Montefiore was disturbed by the difficult conditions under which the Jews of Jerusalem. There was overcrowding, and disease was rampant inside the cramped quarters of the Old City. He decided to do something about it.

At the same time, a wealthy American Jew named Judah Touro bequeathed \$60,000 to the Jews of the Holy Land in his will. At the time, it was considered a very large sum of money. Touro chose Montefiore as the executor of his estate.

Using Touro's money, Montefiore built a small group of lovely row houses outside the walls of the Old City. He hoped to relieve the overcrowding in the Old City and expand Jerusalem to the West. At first, no one was interesting in moving to his new neighborhood. They thought that it was too dangerous to live outside the protective walls of the Old City. In response, Montefiore lowered the rents to zero in order to attract the Jews of the Old City to his new development. That, too, was not enough of an incentive, so Montefiore offered stipends to those who would live outside the Old City. Some people agreed to live in Montefiore's new project, but still, at night they would retreat back to Old City in order to be within the safety and security of the walls. Eventually people moved in – full time – to the new area, which was named Mishkenot Sha'ananim (Peaceful Habitation).

The name was taken from the Book of Isaiah (32:18). The verse reads, "My people will abide in peaceful habitation, in secure dwellings and in quiet resting places."

The cornerstone for this new neighborhood was laid in 1857 and was finally completed in 1860. The first building contained 28 apartments, and a revolutionary water pump was installed to serve the community. A communal oven and a mikvah (Jewish ritual bath) were built as well. In 1866, a smaller, second building was added.

In addition to the dwellings, Montefiore also built a windmill, which was ultra-modern at the time, in order to grind grain into flour. He needed to provide food and industry for those who would move out of the confines of the Old City.

After the 1948 War of Independence, Mishkenot Sha'ananim was sitting on the border between Jordan and Israel. This no-man's land was very dangerous due to sniper fire and the area turned into a slum.

In 1967, after the Six Day War, once again Jerusalem became the united capital of the Jewish People. In 1973 a project to restore Mishkenot Sha'ananim began. The area was transformed into an upscale guest house for internationally acclaimed authors, artists and musicians visiting Israel. In addition to the guesthouse, it also became the home of the Jerusalem Music Center.

All of the buildings, including the windmill, of Mishkenot Sha'ananim remain standing today. It is a grand testimony to the growth and restoration of Jerusalem that was established as the capital of the Jewish People some 3000 years ago by King David when he moved the capital from Hebron to Jerusalem during his reign.

The song is a good and fun way to teach about Moses Montefiore's life and his philanthropy

SONG: HaSar Moshe Montefiore

<https://www.youtube.com/watch?v=1KbMQk7beQg>

http://shironet.mako.co.il/artist?type=lyrics&lang=1&wrkid=1273&prfid=465&song_title=2932e7

<http://www.hebrewsongs.com/?song=hasarmoshemontifiori>

Hebrew

פזמון...	וכשהיה השר מונטיפיורי בן שמונים אז באו לביתו המלאכים הלבנים עמדו על מטתו וכך אמרו אליו: הקדוש ברוך הוא רוצה אותך אליו ... וענה השר מונטיפיורי בדייק: סלחו לי רבותי, אך באמת אני עסוק כי יש הרבה צרות לאחינו בעולם הנה פוגרום ברוסיה, איך לא אבוא אצלם י מי אם לא אני יעזר פה לכלם?
פזמון...	והוא עלה למרכבה ו"דין!" לסוסים אמר, ופה מתן בסתר, ושמה נדבה ופה צביטה בלחי או לטוף של אהבה ולכל היהודים שמחה וגאון וכל הכבוד לשר!
פזמון...	וכשהיה השר מונטיפיורי בן תשעים אמרו לו: תעלה, כי שם למעלה מבקשים שאל אותם השר: תגידו, איך אכל איך עלילת הדם בדמשק תבטל? הלא צריך ללכת לפחה הנבזה, להגיד לו תתביש ואיך מרשים דבר כזה ואם צריך לשים לו ביד איזה בקשיש מין מתנה גדולה אך שאיש בה לא ירגיש אז מי אם לא אני לתרכי את זה יגיש,

Moses Montefiore's carriage that he used to travel is on display today in Mishkenot Sha'ananim:

<http://projects.jerusalemfoundation.org/heritage/preservation/montefiore-carriage.aspx>

Sir Moses Montefiore made seven trips to Palestine between the years 1827-1875. From 1834, he used his own carriage to travel through Palestine, Europe, Russia, the Ottoman Empire and Morocco on a philanthropic mission to Jews in distress. The municipality restored the carriage and put it on permanent display next to the Montefiore Windmill in 1976. The carriage was destroyed by fire in 1986. At the initiative of the Jerusalem Foundation in 1990, the carriage was reconstructed by Itamar Newman using fragments that remained of the original and was reinstalled at the site.

When Sir Montefiore was 80 years old
White angels came to his home
They stood over his bed, saying:
"The Holy One, Blessed Be He,
wants you to come to Him."

Montefiore answered exactly this way:
"Forgive me, gentlemen, but I'm truly busy.
Our brothers throughout the world have many troubles.
There's a pogrom in Russia, how can I not go to them?
For who, if not me, will help everyone here?"

Chorus

He went up into his carriage, saying "diyo!" to the horses
And placed a secret gift here, a donation there,
Here a pinch on the cheek or a loving caress.
And all the Jews felt happiness and pride.
All honor to the Sar!

When Sir Montefiore was 90
They told him,
"Arise, they're asking for you up above."
He asked them, "Tell me, how can I?
How will the blood libel in Damascus be called off?"

Someone must go to the despicable Pasha to say:
"Shame on you! How is such a thing allowed!
And if someone must put some bakshish* into his hand
A large present, but one that no one will notice?
Who, if not I, will give this to the Turk?"

He went up into his carriage...

And when Sir Montefiore was 100
He said: "Enough already, my soul is satisfied.
Millions of liras, franks and bishlik* have been spent
But for the Jews, this is never enough."

They said to him, "Your honor, just come and look
Another room must be built for Rachel's Tomb
The Western Wall must be raised up
And more Jews must be brought to Nevei She'ananim
And who, if not you, my beloved master?"

He went up into his carriage....

And when the Sar was a hundred and one more year,
The angels gave him a final kiss
And so, he closed his eyes requesting
Only that he have a Jerusalem stone under his head.

Wrapped in a silk tallit, resting in his coffin
Sar Moshe completed his final journey
But there are still people ready to swear
That sometimes at night, when it's dark all around
They saw Sar Montefiore beside his carriage.

He went up into his carriage...





Cut and paste photos to enlarge for snif

**<http://paintedback.blogspot.com/2016/03/> Now and Then Pictures of Mishkenot Sha'ananim
Jerusalem, Mishkenot Sha'ananim. Jan. 20, 1948**

**Residents of Mishkenot Sha'ananim crawl and run to dodge Arab snipers
as they return to their homes after their day's work.
In the background you can see the Montefiore Windmill.**



Choveret Chinuch Tevet 5778
Peula #3 Ahavat Chinam and R' Aryeh Levin The Tzaddik of Yerushalayim
Written by Jen van Amerongen, Merakezet Chinuch

Goal: Chazal teach that one of the reasons why the Beit Hamikdash was destroyed is because of Sinat Chinam- baseless hatred. In order to rebuild the Beit Hamikdash it is important for us to learn about and Practice Ahavat Chinam- unconditional love for other Jews. Rabbi Aryeh Levin, also known as the Tzadik of Yerushalayim is a figure from who we can learn about what it means to love others unconditionally.

Game: The Annoying Bus Ride- Improv Game

- Set up two chairs facing the group. One person will be chosen to be the “annoying passenger” and one to be the respectful passenger.
- The annoying passenger can do whatever they want to get the respectful passenger annoyed (excluding touching them or being too mean or inappropriate)
- The respectful passenger has to try and be as kind as they can, and deal with the annoying passenger. Play this for a few round.
 - You can make up scenarios for each round ex: someone is trying to get to a meeting on time, someone is trying to study for a test on the bus, the annoying passenger can't stop sneezing etc.

The reaction of your group can be interesting - how do they handle this scenario? Do they recognize an opportunity to help an outsider? Or do they want to shut them out?

Facilitate a conversation about the game:

- How did you feel about this person?
- How did we handle it as a group?
- How should the person have handled it?
- We have to be kind and practice patience with others

Rav Aryeh Levin, The Tzadik of Yerushalayim: A symbol of Ahavat Chinam

http://www.hevratpinto.org/tzadikim_eng/149_rabbi_aryeh_levine.html

On the eve of Shabbat Hagadol, Nissan 10, 5729 (1969), Rav Aryeh Levine rendered his soul to his Creator. Following his casket were thousands of people, among them Rabbis and Rebbes, Roshei Yeshiva and their students, the President of the State of Israel, and thousands of men, women, and children. Jerusalem had never before witnessed such a large funeral.

Just exactly who was this Tzaddik, Rav Aryeh Levine, about whom so many amazing things have been said? Why exactly did everyone so greatly appreciate him? I will tell you a few things about this marvelous man that everyone recognizes as having been one of the greatest figures in Jerusalem, a man simply called Rav Aryeh, without any titles or qualifications.

I remember that when I was a young immigrant from Lithuania, I went to visit one of the greatest of Roshei Yeshiva, the Gaon Rabbi Isser Zalman Meltzer of Jerusalem. Upon coming back home, I passed through some narrow streets in the Yemenite “Mishkenot” neighborhood near Mahane Yehuda. I was walking with my friend and we were speaking about the Gaon Rabbi Isser Zalman, who was the last remaining Rosh Yeshiva from the spiritual giants of the previous generation.

All of a sudden we sensed someone running behind us, and in fact someone was coming near. With a sweet and pleasant voice, he began to say, “Dear children, I beg you, please come to my home for some tea. It’s now fall, and the wind blows hard in Jerusalem. I can see that you are cold. I beg you, I’m asking you to do me a favor and come with me to my home!” Without waiting for a response, he took us by the arm and brought us to his house. In the darkened, narrow street I could not make out this man’s appearance, but inside his illuminated home I saw him for the first time. He was a short, portly Jew with eyes glimmering like crystal and filled with love and kindness. His face was radiant and smiling, and his white beard extended to his chest. He put some water to boil and served us a glass of tea with cookies. He chatted with us and asked various questions, encouraging us to study Torah with extreme diligence.

In returning to the yeshiva, we learned that the man who had served us, and indeed who had thanked us for giving him the opportunity to carry out the great mitzvah of hospitality, was Rav Aryeh Levine, the Mashgiach of the great Etz Chaim Talmud Torah in Mahane Yehudah.

Rabbi Aryeh Levine was born in 5645 (1885) in the tiny city of Orla, near Grodno in Russia. In his youth, he studied in the yeshivot of Slutzk, Halusk, and Volozhin.

At the age of 20 he left for Eretz Israel, where he continued to study in the yeshivot of Jerusalem and became familiar with the great men and sages of the city. Eventually Rav Aryeh himself became famous in Jerusalem, and the administrators of the Etz Chaim yeshiva named him as the Mashgiach of their Talmud Torah.

The yeshiva students loved Rav Aryeh. He never yelled at a child, but rather approached him and spoke to his heart in order for the student to become diligent in his studies. He lovingly would caress a student and ask that he study Torah as a favor to him. Thus these children, who did not want to cause their beloved Rav any heartache, studied with diligence in order for Rav Aryeh to be happy with them.

Rav Aryeh behaved with love and affection to all his students, treating them as adults. One day he was seen going to a certain neighborhood and asking where a particular boy lived. This took people by surprise, but it was later learned that this boy had gone to see Rav Aryeh at noon on the same day to ask him something. Rav Aryeh was busy at the time, and he had asked the boy to wait for him. The boy waited a long time, but Rav Aryeh still did not come to see him, for he had forgotten about him. That night when Rav Aryeh arrived home, he remembered the boy and

the fact that he had told him to wait. The boy was certainly disappointed to have not seen him, and Rav Aryeh could find no peace of mind for himself. “Who knows what sorrow the boy may have felt by my failure to see him?” he said. He gave himself no rest until he decided to go see the boy and hear what he had to say.

Rav Aryeh had an extraordinary love for the Jewish people, and in his heart burned a great passion for every Jew. The door to his home was always open to whoever was in distress, and people constantly came to see him to relate their worries and problems, and he encouraged and consoled them. When asked to pray for someone who was sick, not only did Rav Aryeh pray for him at his home or in synagogue, he rushed to see the sick person and would pray by his bedside for his healing. When he had the opportunity to perform a mitzvah, Rav Aryeh always took pleasure in running to accomplish it.

A Tzaddik once said, “There is nothing greater than the broken heart of a Jew.” Rav Aryeh Levine had such a heart.

His love for Eretz Israel was enormous. He always said, “The Torah and Eretz Israel are one.” His mouth never ceased to sing the praises of Eretz Israel and those of its sons/builders. In particular, he showed great love for the “prisoners of Zion” – young people whom the British authorities had imprisoned.

During the time of British control over Eretz Israel, various movements arose that wished to liberate the country from the yoke of foreigners. Many young people who dared fight the British were sent to the infamous Latrun Prison, where they were subjected to all sorts of physical mistreatment and many hanged. The only person who visited these prisoners – who encouraged them and lifted their spirits during the most trying times of their lives – was Rav Aryeh Levine.

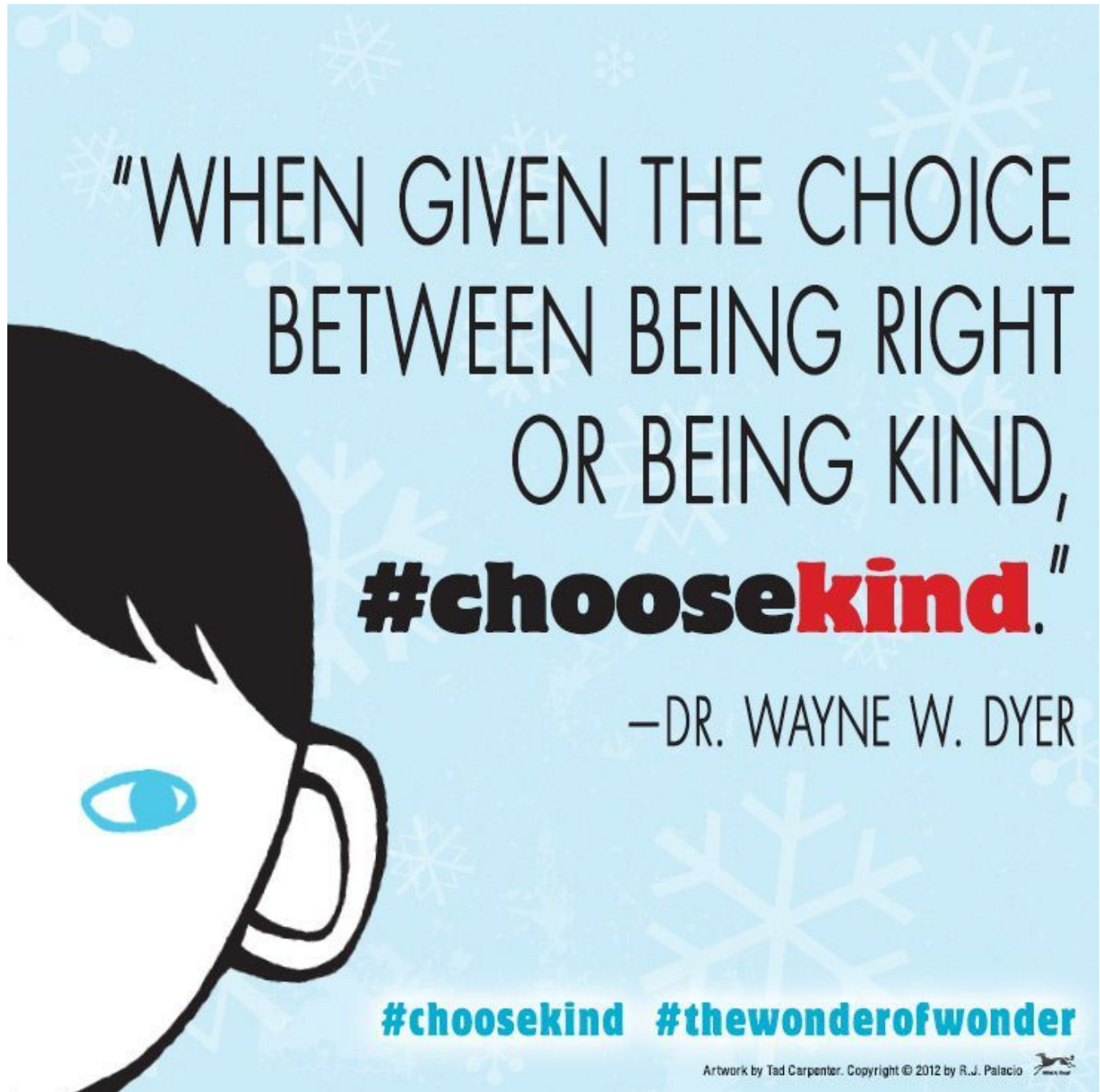
He would pray with these prisoners and give a small course after prayers. He spoke of Rabbi Akiva, who sanctified G-d’s Name, and the fact that the Torah, Israel, and Eretz Israel are one. A person who was hanged for the Jewish people or Eretz Israel was like one killed for the Torah. “How I envy each of you, you who have merited to be among those whom the Holy One, blessed be He, has chosen to sanctify His Name on the soil of our Holy Land.” His words, which emerged directly from his heart, entered the hearts of his listeners. He treated the prisons like beloved children, and the prisoners treated him like a dear father. It is with just cause that Rav Aryeh Levine has been called the “father of prisoners.”

At the end of his life, the city of Jerusalem conferred upon him honorary citizenship. He was very much surprised by this honor, saying: “I don’t know why I deserve this! What merit do I possess? I only benefited from Jerusalem, and even more than what I did for her, Jerusalem has done for me.”

If a lot of kids have seen the movie “Wonder,” you can have a conversation about that.

- How can we try and see when someone needs help and kindness?
- Why do value being kind over being right?
- How can we work on being more kind to people around us?

A nice print-out:



Peula #4 “When We Work Together, We Can Accomplish ANYTHING!”

Written by Ariel Shields, Mazkir Artzi

Goal: To show the chanichim that in order to rebuild the Beit Hamikdash, we must have Ahavat Chinam in Am Yisrael and we can only achieve that if we work together!

Game #1: Blindfolded Obstacle Course

- Divide the group into 2 teams, each team should then pick 1 chanich to be blindfolded, once they can't see create an obstacle course in the room
- The teams then have to lead the chanich they chose through the course by only using their voices
- Play 2 rounds of this

Facilitate a conversation-

- What's hard about this race?
- What's the most important thing in this kind of activity?
- Is trust an important part of working together?
- How can you work well as a team (talking to each other, respect etc.)?

Closing Idea:

In order to work together to accomplish anything we need to trust the people around us. We all have strengths and weaknesses and just like here, some of the group could see the course and one had to do the walking, we must work with one another and trust that others will help us get to the finish line (Beit Hamikdash).

Game #2: Rock Paper Scissors Competition

- Everyone finds a partner and plays a game of Rock Paper Scissors (best 2/3), once the game is over the “winner” then finds another “winner” to play against and the “loser” has to cheer the “winner” on by chanting their name. This continues until one chanich wins it all!
- Play 1-2 rounds of this

Closing Thoughts:

It is important to be supportive of the people around us. A good team not only works together but they also cheer on their teammates in order to encourage them to succeed. When a person feels supported they are much more likely to have the confidence they need to reach their goals!

Game #3: Chair Game

- Divide the chanichim up into 2 teams. Have each team line up at either end of the room with a line of chairs going towards the center of the room. Each person should stand on a chair and there should be one extra chair in the line. The whole team needs to get across the room without anyone touching the ground.

- If they don't catch on, explain to your Chanichim that the best way to do it is not to scoot their own chairs forward but to pass the empty chair to the front each time and have the whole team work together to move forward
- Once they figured it out, let them do the race again and see who goes faster (Do this 2-3 times)

Conversation points:

- What was difficult about the way you began?
- Why was it easier to pass the chairs forward?
- Did it make the challenge easier once everyone was working together?
- What would happen if we were not cooperating with one another while trying to finish this race?

Closing Thoughts:

We cannot build anything or achieve anything on our own. We need to work with one another in order to complete difficult tasks such as this. We always talk about loving every Jew in order to help bring the Beit Hamikdash, but if we don't cooperate with each other and everyone does not get work together then there's no way that it can happen. The only way we can help rebuild the Beit Hamikdash is by working together to bring Ahavat Chinam!

Extra Materials/ideas:

Shuk Yerushalayim- Set up a carnival style round robin of neighborhoods and people in Yerushalayim

If you have access to the book, **A Tzaddik in Our Times** by Simcha Raz it is full of stories of Rabbi Aryeh Levin

Sir Moses Montefiore

Sir Moses Who . . . ?

http://www.chabad.org/library/article_cdo/aid/770671/jewish/Sir-Moses-Montefiore.htm