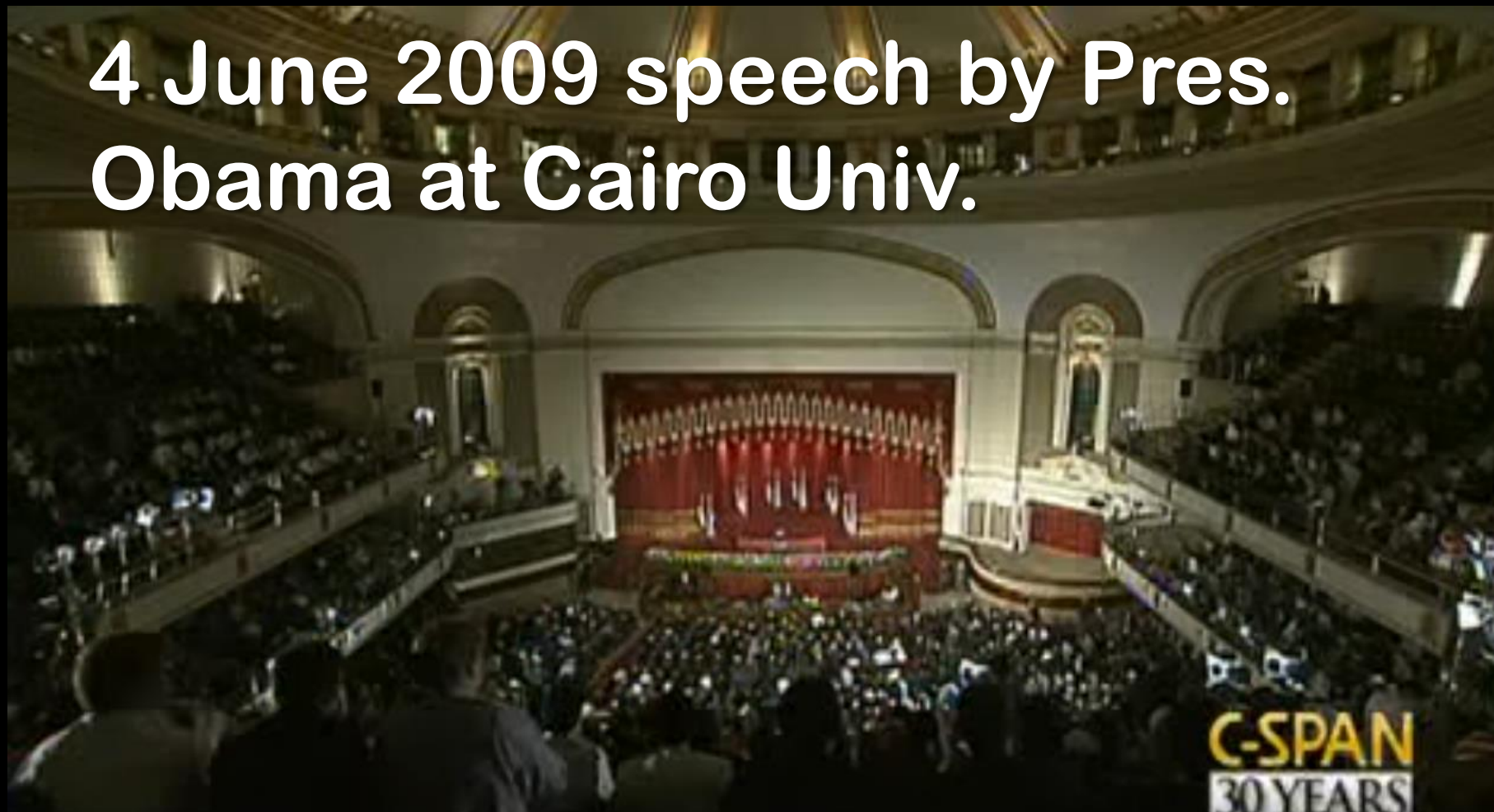



Kreditbanken Norrmalmstorg in Stockholm, Sweden



4 June 2009 speech by Pres.
Obama at Cairo Univ.





מַתִּיָּהוּ Mattityahu

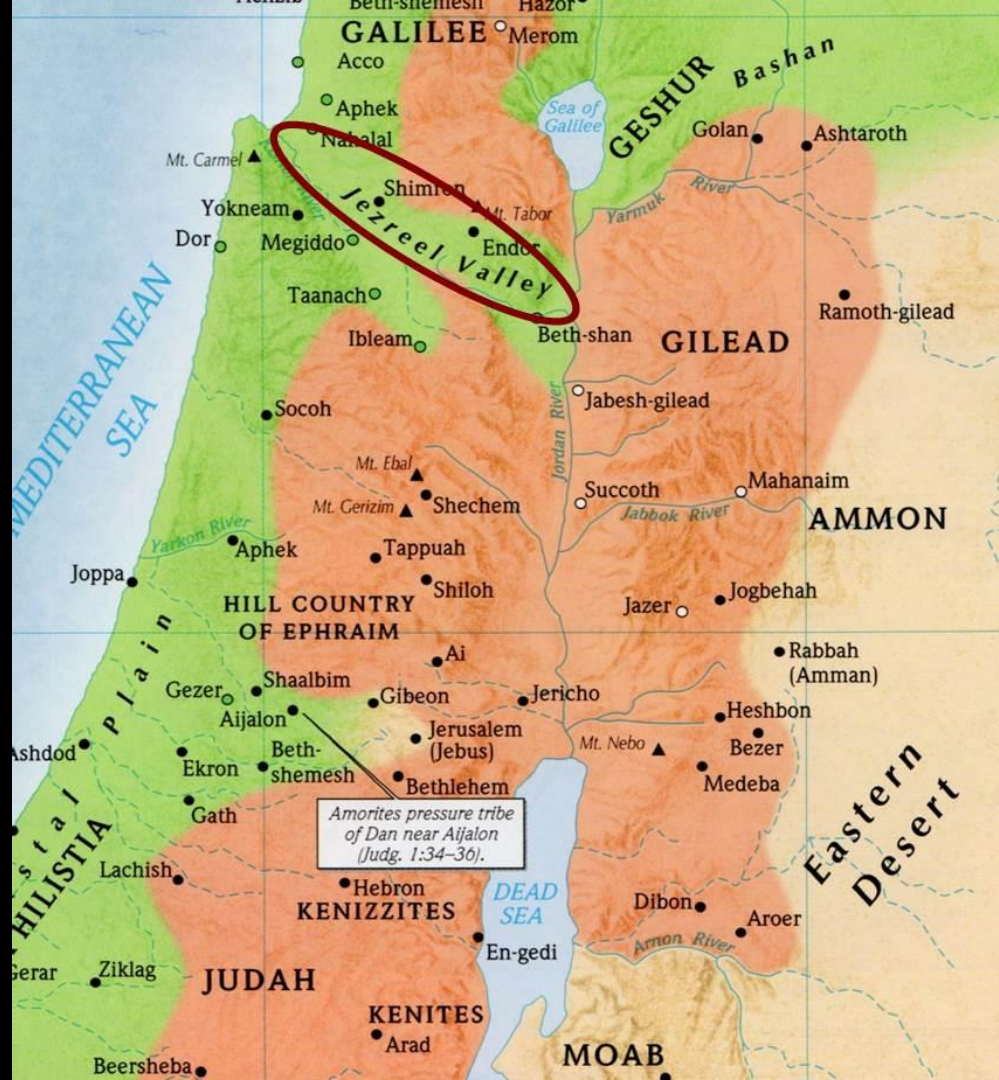
(Matthew) 14:13-14

Mtt. 14.9-12 The king...ordered that her wish be granted, and sent and had Yochanan beheaded in prison. The head was brought on a platter to the girl, and she gave it to her mother.

Mtt. 14.9-12

Yokhanan's talmidim came, took the body and buried it; then they went and told Yeshua.

1 S 31.11-13 When the people living in Yavesh-Gil'ad heard what the P'lishtim had done to Sha'ul, [beheaded Shaul] all their warriors set out, traveling all night. They took the body of Sha'ul and the bodies of his sons off the wall of Beit-Sh'an,



1 S 31.11-13 off the wall of Beit-Sh'an,
returned to Yavesh and burned
them there. Then they took their
bones, buried them under the
tamarisk tree in Yavesh and
fasted seven days.

Among the cornerstones of a traditional Jewish community is caring for the dead. Considered the highest mitzvah one can perform – because the beneficiary cannot express thanks or reciprocate –

preparing a body for burial has
historically been the purview of
the “chevra kadisha,” חברה קדישא
Aramaic for “holy society.”

The preparation and burial of the body are highly valued mitzvot. It is a **חסד של אמת** *khesed shel emet*, an act of kindness performed without ulterior motive, for the dead cannot repay this service.

On July 6, 1989, terrorist Abed al-Hadi Ghaneim hijacked the No. 405 Egged bus traveling from Tel Aviv to Jerusalem and ran it off the edge of a cliff, killing 16 people and injuring 17.

He boarded the crowded bus and seated himself near the driver. As the bus passed a gorge near the Telz-Stone community, Ghanheim wrenched the steering wheel from the driver's hands, shouting in Arabic.

Bus line #405, 1989





HONORING THE DEAD

The Mission

ZAKA is Israel's primary rescue and recovery volunteer organization, with thousands of volunteers on call 24/7 to respond to any terror attack, accident or disaster. ZAKA



An Israeli ZAKA (Disaster Victim Identification) team cleans up the scene



Mark 6.30-34 When John's disciples heard, they came and took his body and laid it in a tomb. The twelve emissaries gathered together with *Yeshua*, and they reported to Him all they had done and taught.

Mattityahu (Matthew) 14:13

יֵשׁוּעַ שָׁמַע וְנָסַע מִשָּׁם בְּסִיפָה אֶל מְקוֹם
שׁוֹמֵם, הוּא לְבַדּוֹ

On hearing about this, Yeshua
left in a boat to be by himself in
the wilderness.

Mark 6.30-32 There were many coming and going, and they had no time even to eat. So He said to them, “Come away by yourselves to an isolated place and rest awhile.” So they left privately by boat to an isolated place.

**Yokhanan's followers had just
handled a beheaded body. Maybe
witnessed the beheading.**

Posttraumatic stress disorder, or PTSD, is a serious potentially debilitating condition that can occur in people who have experienced or witnessed a natural disaster, serious accident, terrorist incident,

sudden death of a loved one, war,
violent personal assault such as
rape, or other life-threatening
events.

Ravi Zacharias: I was speaking at a meeting recently and was packing my bags to leave when I received a message that a 97-year-old gentleman wished earnestly to speak to me. I made the time and we spent about 45 minutes together. He is a veteran from the Second World War

where he had led a company in the Pacific Theater. What was in the heart of this 97-year-old man? Guilt, pain, horror, and recurring nightmares from over seven decades ago. He wept and struggled and my heart reached out to him.

**My father-in-law was a navigator
and bombardier in that same war
and also suffered nightmares all
his post-war life.**

Mark 6.30-32 He said to them, “Come away by yourselves to an isolated place and rest awhile.” So they left privately by boat to an isolated place.

Come away: Grk. *deute*, an interjection that calls for action, 'come on!' or 'come!'

by yourselves: lit. "you yourselves." The redundant pronouns emphasizes that just the talmidim were included in the invitation.

to a secluded: Grk. *erēmos*, adj.,
unpopulated, lonely place,
deserted, desolate or desert.

rest: Grk. *anapauō*, aor. mid. imp.,
to refresh with rest; have respite
from activity. a while:

Margin

“All people have within their
grasp much to be thankful for.
Gratitude fills. Grumbling drains.
The choice is ours.”

Veterans!
Each other.

“We must have some room to breathe. We need freedom to think and permission to heal. Our relationships are being starved to death by velocity. No one has the time to listen, let alone love.”

“We do not rest because our work is done; we rest because God commanded it and created us to have a need for it.”

Our children lay wounded on the ground, run over by our high-speed good intentions. Is God now pro-exhaustion? Doesn't He lead people beside the still waters anymore? Who plundered those wide-open spaces of the past,

and how can we get them back?
There are no fallow lands for our
emotions to lie down and rest in.

“Love is the only medicine I know of which, when used according to directions, heals completely yet transforms one's life.”

**“We once again practice economics
"as if people mattered." We once
again agree that things do not own
us and are not even very important.
We once again assert that jobs are
only jobs, that cars are only
organized piles of metal, that houses
will one day fall down-but that people
are important beyond description.”**

“It is important to understand our emotional reserves. It is important to understand how much we have at the beginning of each day and which influences drain our emotions dry or recharge our batteries.”

It is important to learn what our limits are, and not to make further withdrawals if we are already maximally depleted. And it is important to respect these limits in others.

Mattityahu (Matthew) 14:13

כִּי־וְנִשְׁמָעוּ הַחֲמוּנִים הֵלְכוּ אַחֲרָיו
בַּרְגֵּל מִן הָעָרִים.

But the people learned of it and
followed him from the towns by
land.

Mattityahu (Matthew) 14:14

כְּשֶׁיֵצֵא רָאָה הַמּוֹן עִם רַב. הוּא נִתְמַלֵּא
רַחֲמִים עֲלֵיהֶם וְרִפָּא אֶת הַחֹלִים
שְׁבִינֵיהֶם.

So when he came ashore, he saw a huge crowd; and, filled with compassion for them, he healed those of them who were sick.

Yn 14.27 “Shalom I leave you,
My shalom I give to you; but not as
the world gives! Do not let your
heart be troubled or afraid.

