

**Envisioning God's New House**  
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What do we mean when we pray  
that the Temple be rebuilt,  
speedily, and in our day?

How many of us truly hope  
that ancient practices will be restored?  
A millenium ago, Maimonides didn't.

So what do we imagine will happen in God's new house?  
Will it be just a synagogue, only bigger and fancier?  
And to whom will this synagogue belong, these Jews or those Jews?

Perhaps very few of us will pray in God's house  
no matter who builds it.

So maybe God doesn't need a new house  
and perhaps we don't need one either.  
After all, God can be found wherever we look,  
and is near whenever we call.

Isaiah's words suggest a different approach: "For My house  
will be called a house of prayer for all peoples."

This idea is compelling.  
Wouldn't it be amazing if all Jews could worship together!  
Even if we all did it in our own ways.

Wouldn't it be even more amazing  
if all peoples could worship together.

"For My house will be called a house of prayer for all peoples."

Imagine that we invited all peoples, all religions, all sects, without exception,  
each to establish its own house of prayer on the Temple Mount.

Imagine that at a specified moment, all peoples together  
would raise their voices or focus their attention  
on the One who transcends us all.

Imagine that moment growing into moments ...

How amazing it would be if all peoples  
could come together and worship on this holy site!

During the prayer service,  
we can use Isaiah's vision  
as a focus for our dreams  
Afterwards, we can use his vision  
as a blueprint for our policies.

If we want it, it can happen ...

“On that day, God will be One, and God’s name will be One.”

(The first verse cited is from Isaiah 56:7 and is recited several times in the Yom Kippur liturgy. The second verse is from Zechariah 14:5 and is recited at the close of each daily service as the final verse of the Aleinu prayer. A slightly abbreviated version of this meditation appears in *Machzor Eit Ratzon*.)