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American Friends of Ateret Cohanim/Jerusalem Chai ...Making the Old City young Again



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Parashat Shemot / פרשת שמות Candle Lighting in Jerusalem 4:06 PM, January 1, 2016 Tevet 20, 5776



Jerusalem Divrei Torah

The centrality of Jerusalem to the Jewish People is indisputable and is the core of our mission. Our Divrei Torah by [Rabbi Yosef Bronstein](#) focus on Jerusalem and its connection to the weekly Torah portion. For a pdf to discuss at the Shabbat table, please [click here](#). To sponsor a Dvar Torah please [click here](#).

**Dedicated to the memory of Ginadi Kaufman HY"D, 43 years old, who succumbed to the wounds inflicted upon him by Arab terrorists three weeks ago. An immigrant from Ukraine, he worked as a gardener at Ma'arat HaMachpela and other holy sites in Hebron.*

The Pain and Joy of Yerushalayim

Parshat Shemot is where the Torah transitions from being a narrative of individuals to a focus on the nation. In the beginning of the parsha we learn that the seventy souls who descended to Egypt multiplied exponentially and became a large nation. The story of the rest of the Torah describes the relationship between this national entity and Hashem.

However, it is fascinating that despite this transition, certain individuals rise above the masses and are handpicked by Hashem to be the leaders. Most prominently, of course, is Moshe Rabbeinu who is selected to be the leader, redeemer, and eventual teacher of the Jewish people. What characteristics and qualities did Moshe possess such that Hashem chose him over others?

The Sefat Emmet[1] suggests that the answer to this question lies in the meaning of an enigmatic statement of Chazal:

All those who mourn for Yerushalayim will merit to witness her joy, and all those who do not mourn for Yerushalayim will not merit to witness her joy.[2]

The Sefat Emmet notes the obvious difficulty with this statement – it does not

בס"ד

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BECAUSE ALL OF JERUSALEM BELONGS TO ALL OF US


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You can play a role responding to Arab terror by donating to help us with any of the following projects. These are your brothers and sisters - and these are OUR children. Please help them.

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TOMORROW IS TOO LATE.

Daniel Luria, Executive Director of Ateret Cohanim talks about a new bold plan to build a Children's Center in the Yemenite

seem to be true. The Jewish people have been blessed with many great tzadikim throughout our long exile and to date none of them have fully experienced the consolation of Yerushalayim?

The Sefat Emmet explains that the deeper meaning of this Gemara is as follows. One who truly experiences the pain of the destruction of Yerushalayim and understands the depths of tragedy inherent in our current situation, is blessed by Hashem with the ability to see through the bleakness to the dawn of a new day. Like Rabbi Akiva who laughed when he saw the desolation on Temple Mount, people who are sensitive enough to truly mourn are then paradoxically able to see how everything will ultimately lead to the ultimate good. They merit to see the joy of the future even while embedded in the present.

Moshe Rabbeinu was such a person. Even as a privileged prince of Egypt he went out to see the suffering of his brothers. He empathized to the extent of putting his life in danger to save a Jew from pain. Since he experienced the depths of the suffering, Hashem granted him a vision of the redemption and the receiving of the Torah. Even before the actual redemption he merited to see the joyous endgame, the result of all of the suffering. Only a person with such a clear understanding of the present and future could be the person to lead the people and make that future a reality.

The lesson of this Sefat Emmet underscores the importance of properly understanding the tragedy of our current reality. Despite the fact that we have, with the help of Hashem, begun to experience the consolation of Yerushalayim, we cannot ignore the key elements that are still lacking. May we teach ourselves to understand the pain of an unredeemed world and thereby merit our own redemption.

[1]Sefat Emmet, parshat Shemot 5643.
[2]Ta'anit 30b

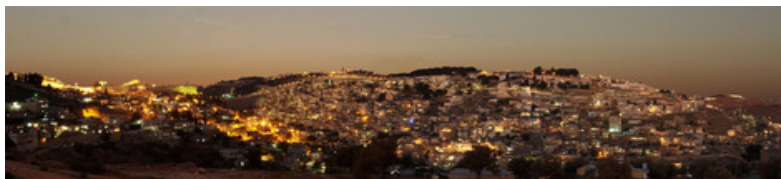
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View of Jerusalem from the Yemenite Village

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Arts & Crafts Activity with Children In The Wittenberg Play Center

Village



The model below of Jerusalem in the 1850's can be seen at the Tower of David (Migdal Dovid) Museum right inside the Jaffa Gate. Note the area of the Yemenite Village, it shows the Jewish presence.



Additional Ongoing Projects

Security Projects:

- Emergency/medical equipment in compounds,
- Self defense classes for youth,
- Cameras, lighting, pepper spray

Beit Wittenberg Family needs:

auxillary help for families in Beit Wittenberg affected psychologically and traumatized by recent terror attacks.

Youth activities in the Old City and its environs:

Renovation and dedication of apartments in the area to add Jewish families or students

Major restoration of Beit Wittenberg as a monumental heritage house (Mark Twain also stayed in the building in 1867)

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5776 תשע"ו - May it be the year of
"The City - Jerusalem" (עיר), and her residents. ('ויושביה')
May G-d's City - Yerushalayim, be rebuilt and restored to
its previous glory for the Jewish People.
Next year in a united Jerusalem with a flourishing Jewish
life centred around religious educational institutes.

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American Friends of Ateret Cohanim/Jerusalem Chai
248 West 35th Street
New York, NY 10001
US

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