

American Friends of Ateret Cohanim/Jerusalem ChaiMaking the Old City young Again



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Parashat Emor / פרשת אמור Candle Lighting in Jerusalem 6:43 PM, May 8, 2015 20 Iyyar 5775

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](#)

This week's Dvar Torah sponsored by the **Essrog Family**:

לז"נ העניע בריינע בת הרב צבי הירש ע"ה

לז"נ יצחק שמואל בן הרב שמעון דוב ע"ה

Sanctity of Time and Space

On Pesach, Shavu'ot and Sukkot we conclude the middle section of Shemoneh Esreih with the blessing "Blessed are you Hashem who sanctifies Israel and the festive seasons."^[1] The Gemara^[2] indicates that this sequence follows the order of sanctification. It is Hashem who sanctifies the Jewish people who in turn sanctify the holidays through the Sanhedrin deciding on the date of Rosh Chodesh. This power of the Sanhedrin to sanctify time is nearly absolute. Chazal^[3] derive from a pasuk in this week's parsha that even if the Sanhedrin is mistaken as to the accurate astronomical new moon, their declaration of Rosh Chodesh is still binding. "You'- even if you are mistaken"^[4]

From whence does this power derive? What gives the Jewish people the ability to sanctify time? Perhaps one perspective on this question can be gleaned from this week's parsha. Most of Sefer Vayikra discusses the laws of the Beit ha-Mikdash, korbonot and kohanim. However, in the middle of parshat Emor there is a long treatment of the laws of the holidays. The commentators struggle to understand how this section fits with the broader theme of Sefer Vayikra.^[5]

The Seforno^[6] explains that the mishkan and its service is not the sole

motif of Sefer Vayikra. Rather, the mishkan is one manifestation of the sefer's broader theme, namely, bringing the Shechina into the midst of the Jewish people. While the mishkan is a primary method of accomplishing this feat, proper observance of the holidays which are described as "*mikra kodesh*" also brings Hashem's presence down to the people. In the words of the Seforno:

"And through [proper observance of the holidays] the divine presence will dwell among the Jews without a doubt."

With this in mind, a deeper connection emerges between the Beit ha-Mikdash and the holidays. Both the Beit ha-Mikdash and the holidays are methods of bringing divine holiness into our world, the former in the realm of space and the latter in the realm of time. It is, therefore, no coincidence that the Sanhedrin that is charged with the sanctification of the calendar sits in the Beit



11 Days
Countdown to
Yom
Yerushalayim
48

GREAT NEWS FOR FROM JERUSALEM YEMENITE BEIT KNESSET BACK IN JEWISH HANDS AFTER 77 YEARS

From Desecration in 1938 - to Redemption in 2015

Daniel Luria, Excutive Director Ateret Cohnaim, Israel

Mazal Tov, Chazak U'Baruch and huge congratulations for the recent move into part of the original Beit Knesset (Synagogue) in the old Yemenite village of Shiloach. In 1938, after the devastating Arab riots and pogroms, the British Authorities evicted the last remaining Jewish families from their homes in the Jewish neighbourhood of Kfar HaShiloach (Kfar HaTeimanim).



At the same time, the British promised to protect the only remaining Synagogue and even gave written assurances that the "Jewish refugees" would be able to shortly return to their homes,

ha-Mikdash structure.[7] As human beings left to our own powers we would not have the power to sanctify time. However, as Jews who are connected to the Beit ha-Mikdash we can draw from the divine presence that rests in the Beit ha-Mikdash and extend it into the realm of time. Our power to sanctify time stems from our connection to the divine presence that mainly rests in the Beit ha-Mikdash.[8]

May we merit to sanctify both space and time.

[1]Translation from Koren Siddur.

[2]Beitzah 17a.

[3]Rosh ha-Shanah 25a.

[4]The Gemara even goes so far as to indicate that if the Sanhedrin purposefully sanctifies the incorrect day that their calendar is still enforced. See, however, Rambam hilchot Kiddush ha-Chodesh 2:10 who omits this scenario.

[5]See, for example, Ramban, Vayikra 23:1

[6]Seforno, Vayikra 23:1

[7]Avodah Zarah 8b.

[8]This is the ideal situation. However, even when the Sanhedrin is no longer sitting in the Beit ha-Mikdash, the calendar still functions. See Rambam and Ramban to Sefer ha-Mitzvos, Aseh 153.

[click here for a pdf copy](#)

Our Children at Play and Celebrating Lag B'Omer



"Jewish refugees" would be able to shortly return to their homes, in their neighbourhood.

The British reneged on their written promises, and the Yemenite Village was effectively decimated, and Arab squatters took over many Jewish owned buildings. The neighborhood became known as Silwan - today, primarily an Arab neighborhood, with pockets of Jewish life being reestablished and revived.

In the year 1938, following the fleeing and eviction of Yemenite Jews, the Synagogue itself (Ohel Shlomo) was desecrated, holy books were destroyed, and the place was initially turned into public conveniences for the local Arabs. This was in fact recorded and seen by Rechavam Zeevi's father and by British officials, who visited the site in 1939. Ever since, Arab families have illegally squatted and built illegal structures in and around the Beit Knesset. (See attached picture)



Over the years, Israeli courts have ruled that the Synagogue is 'recognized' as an official Synagogue and that it must be returned to the rightful Jewish owners - Hekdesh Benvenisti. (This ruling was in addition to previous court rulings against the Arabs for illegal building on the religious and historic site)

By the grace of G-d, Baruch Hashem, on the morning of 17th Iyar 5775 (6th May 2015) Jewish life returned to the Beit Knesset, and it was returned to Hekdesh Benvenisti.

Although only part of the original Synagogue has been returned (Some of the Arab families who have illegally squatted in the old Synagogue are no longer in the premises, while others remain), it

is still the amazing realization of a dream.

The Beit Knesset and its adjoining buildings are located adjacent to Beit HaDvash and in close proximity to Beit Yehonatan (named for Jonathan Pollard), both buildings with Yeshiva students, and Jewish families.

The Beit Knesset complex (partially) has returned to its rightful heirs after 77 years !!

It has been redeemed and after some future serious restoration and renovation work, the sweet sounds of daily prayers, Jewish learning and Jewish life in general, will once again be heard from the Beit Knesset complex.

The old Yemenite Synagogue will G-d willing service the Yeshiva students in the area (Kolel Yehoshua Rohr-Ometz Yishecha) and also the Jewish families and Yeshiva students, currently living nearby, in the Shiloach neighbourhood. (Beit Yehonatan, Beit HaDvash, Beit Frumkin and Beit Ovadia).

(*Note: Needy Jewish families may also move into the complex, as this is one of the aims of the original Yemenite Hekdesh (Benvenisti))

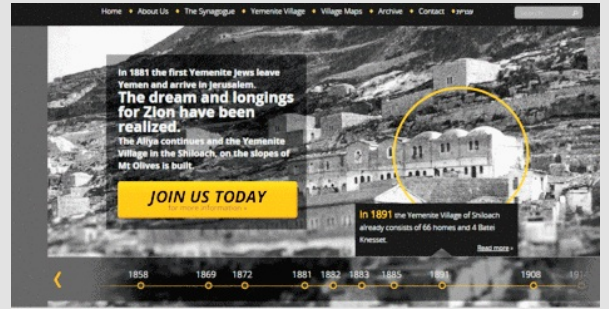
For more general information about the Synagogue and Kfar HaShiloach (Kfar HaTeimanim):
www.yemenitesynagogue.com

Stay tuned for Dedication Opportunities



The New Yemenite Village website

click the picture to learn more



Our current projects in the Old City of Jerusalem and areas adjacent to the Old City actualize our mission of "Making the Old City, Young Again"

Donate Now

Today, the walled city of Jerusalem (the Old Yishuv) and the areas immediately adjacent to it, have come back to life with children and families due to the work of Ateret Cohanim. The

miracle that was the rebirth of the State of Israel in 1948, the reunification of Jerusalem in 1967 and the continued growth of the Jewish community in these areas, are constant reminders of the eternity of our religious belief. Help Us Continue Our Work

*Established in 1978,
This year is our "double chai" year*



American Friends of Ateret Cohanim / Jerusalem Chai

Our Mission

The Old City is home to nearly 35,000 people..

The Jewish population of the Old City numbers 5000 of which 4000 reside in the Jewish Quarter. The additional 1000 are living and learning in the area of the Old Jewish Quarter (Referred to as the Moslem and Christian Quarters in East Jerusalem)

For nearly four decades, the efforts of American Friends of Ateret Cohanim/Jerusalem Chai have been instrumental in meeting the social, recreational, and educational needs of the families and Yeshiva students who have returned to areas that were once predominantly Jewish.

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See our Jerusalem!

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May it be the year of "The City -
Jerusalem" (עיר), of Hashem. (ה')

May G-d's City - Yerushalayim, be rebuilt and restored to
its previous glory for Am Yisrael.
Next year in a united Jerusalem with a flourishing Jewish life

centred around religious educational institutes.
Lehitraot BaAretz



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