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



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Parashat Vaetchanan / פרשת ואתחן Shabbat Nachamu Candle Lighting in Jerusalem 6:56 PM, July 31 2015 15 Menachem Av 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](#)

The Double Consolation

Our haftorah begins with Hashem commanding the prophet to doubly console the people: "Console, console My people, says Hashem."^[1] The midrash notes the repetition and places this anomaly as part of a larger pattern: They [the Jewish people] sinned doubly as the verse states: "Yerushalayim sinned a sin." They were punished doubly as the verse states: "For it [the Jewish people] has taken from the hand of Hashem, double for all of it's sins." And they are consoled doubly as the verse states "Console, console My people."^[2]

What is the meaning of this series of doubles regarding the sins and rebuilding of Yerushalayim?^[3]

Perhaps the repetition represents a slow and gradual process. A single mention of sin, punishment and consolation might indicate that these three stages were quick, punctual points. Yerushalayim began to sin, was immediately punished and then in a flash will be redeemed. However, we know that, in truth, each of these stages constitutes a long historical time period. Jewish sin festered for centuries until Hashem finally was forced to destroy the Beit ha-Mikdash. It was not one sin that caused the punishment, but the repetition of sins over the course of many years – "Yerushalayim sinned a sin."^[4] Similarly, and unfortunately, our punishment has also lasted for nearly two millennia.

While it is entirely possible for redemption to be short and swift, we are taught that it can also unfold over a longer period of time. There might be large and scary gap between the fulfillment of Hashem's first command to "Console!" and the final consolation. During that hole it is integral that we constantly remind ourselves of two opposing points. First, that history has already begun to move forward and that our consolation has begun. Second, that we cannot afford to be satisfied with the beginning of the consolation and must always pray and actively strive for the culmination of the consolation.

Being situated in the middle of this process is apparent in Yerushalayim as nowhere else. We are living in a reality of which our great-grandparents could only have dreamed. There is Jewish sovereignty in the Old City and Yerushalayim is filled with Jews who love to live, pray and learn there. The initial consolation has been initiated in a historically unimaginably way and we must recognize the miraculous nature of our times and thank Hashem for meriting to live in this period.

However, emerging from a Tisha B'av we must realize that we are still in desperate need of the final consolation. Temple Mount is still desolate from our perspective and we sorely need real and complete Jewish sovereignty over our

Summer Camp



Our children attend summer camp so they can play and have fun outside like all other children. Your contributions to American Friends of Ateret Cohanim help finance this important program.

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Help us refurbish and clean up an abandoned playground in the Yemenit Village

entire capital. While we are thankful for being partially consoled, the repetition of the word reminds us that we need to strive towards the full and final consolation.

[1]Yeshaya 40:1

[2]Eicha Rabbah, end of parsha 1.

[3]Many commentators have interpreted this midrash in different ways. See, for example, Maharal in Netzach Yisrael perek 49

[4]Eicha 1:8

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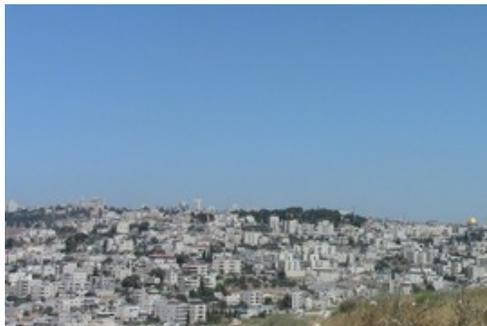
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and while on tour see:



David HaMelech writes "Walk around Zion and encircle her; Count the towers. Mark the ramparts. Traverse the palaces, so you can tell about it to future generations... For such is Hashem... forever and ever. He will guide us eternally." (Tehillim 48).

**This is exactly how Israel re-
united Jerusalem in 1967,**
taking strategic points on **Armon**

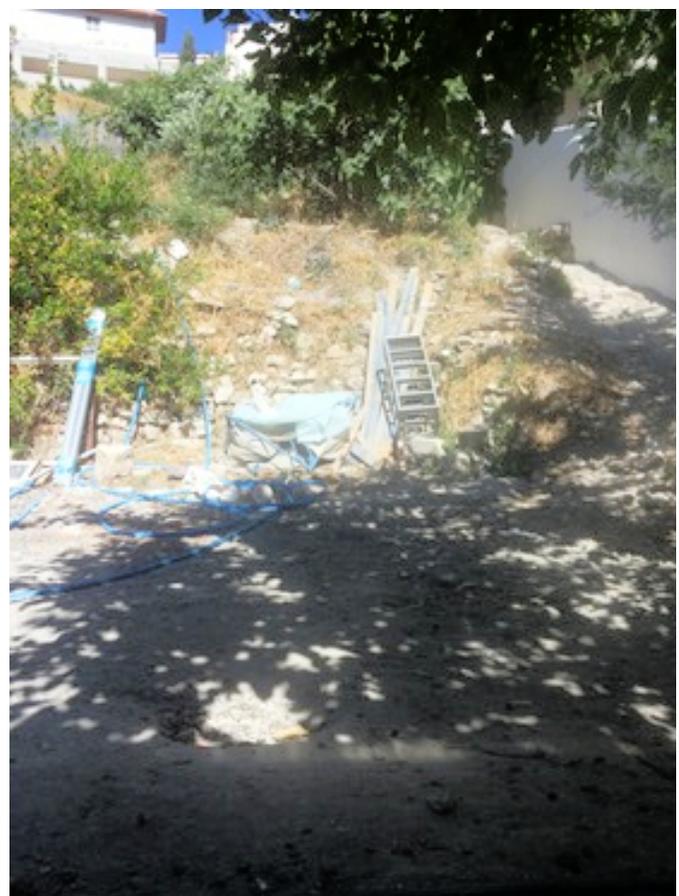
HaNatziv, Ammunition Hill, and Har HaZeitim before entering the Old City.

On Ateret Cohanim's Shield of Jerusalem tour, we travel in the footsteps of our great leaders, encircling Zion, visiting Abu Tor, Kidmat Tzion, entering Shaar HaPrachim to tour in the Old City, and learning about Ateret Cohanim's work in returning Jewish life and learning to all areas of Yerushalayim.



Keep Jerusalem on your cell phone

Please send us your name, address and current email address and we will send you this American Friends of Ateret Cohanim / Jerusalem Chai cellphone wallet absolutely free [click here](#)



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"



and call:
Senator Charles Schumer (D-NY) 202-224-6542
Senator Kirsten Gillibrand (D-NY) 202-224-4451
Senator Cory Booker (D-NJ) 202-224-3224
Tell them to **OPPOSE THE DEAL**

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)



Our Kotel Compass



Always pointing in the direction of Jerusalem (and follows the halacha in Israel). A phone app and companion for your trip to Israel. The Kotel Compass App (Available in the ISTORE or ANDROID MARKET is free and you can book your tour from

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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, including the Old City, Maaleh HaZeitim, The Yemenite Village (Shiloach) and Kidmat Zion

תשע"ה-5775
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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