

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



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Parashat Vayetzei / פרשת ויצא Candle Lighting in Jerusalem 3:57 PM, Nov 20, 2015 Kislev 8, 5776

WE MOURN AGAIN THE SENSELESS LOSS OF LIFE IN ERETZ YISROEL.
HY"D . OUR HEARTS AND SOULS ARE BOUND ETERNALLY TO THE
FAMILIES OF THE VICTIMS. WE PRAY THAT THEY SHOULD NEVER
AGAIN EXPERIENCE SORROW

מזל טוב

Mazel tov to Sarah Litman and Ariel Bigel on their upcoming marriage next week, Thursday, November 26. If you are in Israel next week, please join them at their wedding! Be mesameach the chatan and the kallah in Jerusalem.

Sarah-Tehiya Litman, 21, whose father and brother were murdered by terrorists last Friday, and who was supposed to get married to Ariel Bigel on Tuesday, has announced that the wedding will only be postponed by nine days – and that the entire nation of Israel is invited. The wedding will be held at Binyanei Hauma in Jerusalem.

Don't make our enemies happy. We fell, we got up, with G-d's help, our wedding will take place next Thursday, 26 November, 14 Kislev, at Binyanei Hauma in Jerusalem. Am Yisrael is invited to get up from the dust and rejoice with us.
Sarah Techiya and Ariel

Mi k'amcha Yisrael? Who is like Your people Israel?

**אל תשמחי אויבתי לי כי נפלתי קמתי. בע"ה
חתונתנו תתקיים ביום חמישי הבא י"ד בכסלו 26
בנובמבר בבנייני האומה. כל עם ישראל מוזמן
לקום עמו מעפר ולשמוח בשמחתנו
שרה תחיה ואריאל.**



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 Most Unique Location on Earth

When Yaakov flees from his brother Esav, we learn that he "encounters the place"- vayifga ba-makom. What is the meaning of this enigmatic phrase? The Midrash[1] relates two possibilities:

Rav Huna said in the name of Rav Ami: 'Why do the Sages occasionally use a substitute for the name of the Holy One, blessed is He, calling him "Makom"? Because He is the "place" of the world, but His world is not His place...'

Another interpretation: What is the meaning of va-yifga? He prayed. And what is the meaning of "ba-makom"? In the Holy Temple.

According to Rav Ami, the Torah is describing Yaakov's encounter with Hashem who stands over him in a dream. The reason that Hashem is referred to as "The Place" is that the world is found "within" Him.[2] Alternatively, the phrase refers to Yaakov's prayers at the holiest of terrestrial sites - the Beit ha-Mikdash.

These two explanations express a paradox that lies at the heart of the concept of kedushat makom – sanctity of place. If Hashem is really so beyond the confines of space and so all encompassing, then how can it be that one location is more "holy" than another? If we are to assume that the opinions are not mutually exclusive but rather reflect the notion of "these and these are the words of the Living God", then how can the word "The Place" simultaneously refer to God who is beyond space and to an area of 500 cubits by 500 cubits?

This paradox was already noted by King Shlomo in his prayer at the dedication of the Beit ha-Mikdash:
But will God really dwell on earth? Even the heavens to their uttermost reaches cannot contain you, how much less This House that I have built![3]

And yet, as paradoxical as it is, this is exactly what Hashem affirms. In response to Shlomo's prayer, Hashem responds the following:

Hashem said to him 'I have heard the prayer and the supplication which you have offered to Me, I consecrate this House which you have built and I set My name there forever. My eyes and My heart shall ever be there.[4]

We may not necessarily understand how it is possible, but this is the clear import of Hashem's statement. Hashem, who beyond time and space, contracts himself and in some sense is "more" present in the Beit ha-Mikdash.

This idea has wide ranging implications for us as Jews. We might think that as monotheists, we believe in a single God of the cosmos who is equally accessible anywhere to anyone. There is nothing lacking in the diaspora, or without the Beit ha-Mikdash, as Hashem is the King of the whole world. However, this idea runs contrary to the second interpretation of The Place. It is only in the Beit ha-Mikdash that Yaakov's prayers can have the response of his unique dream. It is only in the most unique location on earth that one can really encounter Hashem who is The Place of the World.

[1] Bereishit Rabbah 68:9

[2] See Nefesh ha-Chaim Sha'ar 3 for an explanation of this concept.

[3] Melachim 1 8:27

[4] Melachim 1 9:3

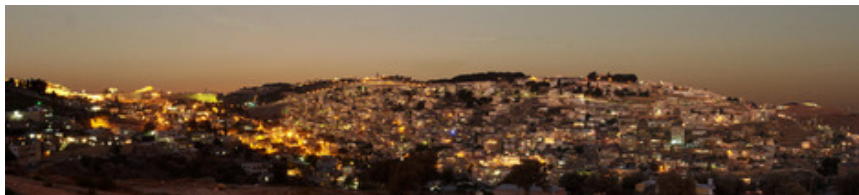
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View of Jerusalem from the Yemenite Village



In Light of the Spurious EU Decision to Label Israeli Products: We encourage our readers to: BUY ISRAEL

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.

Beit Wittenberg Childrens Activity Center \$180
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Sponsor the monthly shiur in memory of Rav Nechemiah Lavi hy'd on Sefer Nechemia: \$360

Donate Now

AM YISRAEL IS NEEDED NOW.
TOMORROW IS TOO LATE.

- 1) Security projects, emergency/medical equipment in compounds, self defense classes for youth, cameras, lighting, pepper spray
- 2) Beit Wittenberg Family needs - auxillary help for families in Beit Wittenberg affected psychologically and traumatized by recent terror attacks.
- 3) Youth activities in the Old City and its environs.
- 4) Renovation and dedication of apartments in the area to add Jewish families or students.
- 5) Major restoration of Beit Wittenberg as a monumental heritage house (Mark Twain also stayed in the building in 1867)

 **Build Jerusalem**

To learn more from Build Jerusalem
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**Established in 1978,
This year is our "double chai" year**

AMERICAN FRIENDS OF ATEIR Z'CHANIIM



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courtyard
neighborhood
by neighborhood.

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Making the Old City young Again

Your donations help us keep the children smiling [click here](#)
Arts & Crafts Activity with Children In The Wittenberg Play Center

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



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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