



# SHABBAT ZEST

Parshat Ki Sisa 20<sup>th</sup> Adar 5777

Torah Reading / Haftara:

Artscroll – p.484/1160

Living Torah – p.440/1128

## SHABBAT TIMES:

Candle Lighting:  
5:49pm

Kabbalat Shabbat  
Davening: 6:30pm

Shabbat Morning  
Davening: 9:15am

Mincha: After Kiddush

Shabbat Ends 7:00pm

NEXT SHABBAT  
SHABBAT MEVORCHIM

VAYAKHEL-PEKUDEI

CANDLE LIGHTING @  
6:01 PM

This week's Kiddush  
is sponsored by  
Steven and Galit  
Goldstone on the  
occasion of Jack's  
Bar Mitzvah

MAZEL TOV to  
Steven and Galit  
Goldstone Family on  
the Bar Mitzvah of

## Parsha In a Nutshell

Exodus 30:11–34:35

The people of Israel are told to each contribute exactly half a shekel of silver to the Sanctuary. Instructions are also given regarding the making of the Sanctuary's water basin, anointing oil and incense. "Wise-hearted" artisans Betzalel and Aholiav are placed in charge of the Sanctuary's construction, and the people are once again commanded to keep the Shabbat.

When Moses does not return when expected from Mount Sinai, the people make a golden calf and worship it. G-d proposes to destroy the errant nation, but Moses intercedes on their behalf. Moses descends from the mountain carrying the tablets of the testimony engraved with the Ten Commandments; seeing the people dancing about their idol, he breaks the tablets, destroys the golden calf, and has the primary culprits put to death. He then returns to G-d to say: "If You do not forgive them, blot me out from the book that You have written."

G-d forgives, but says that the effect of their sin will be felt for many generations. At first G-d proposes to send His angel along with them, but Moses insists that G-d Himself accompany His people to the promised land.

Moses prepares a new set of tablets and once more ascends the mountain, where G-d reinscribes the covenant on these second tablets. On the mountain, Moses is also granted a vision of the divine thirteen attributes of mercy. So radiant is Moses' face upon his return, that he must cover it with a veil, which he removes only to speak with G-d and to teach His laws to the people.

## Haftarah

I Kings 18:20-39.

In this week's Haftarah, Elijah the Prophet demonstrates the worthlessness of the Baal, just as Moses chastised the Israelites for serving the Golden Calf, as discussed in this week's Torah reading.

The background of this week's Haftarah: King Ahab and Queen Jezebel ruled the Northern Kingdom of Israel, and encouraged the worship of the Baal deity as well as other forms of idolatry. To prove that G-d alone is in control and provides sustenance, Elijah decreed a drought on the kingdom--no rain fell for three years. When Ahab then accused Elijah of causing hardship for the Israelites, Elijah challenged him to a showdown. He, Elijah, would represent the cause of monotheism, and 850 idolatrous "prophets" would represent their cause. Ahab accepted.

The Haftarah begins with Elijah, the Baal prophets, and many spectators gathering atop Mount Carmel. Elijah rebuked the people of Israel, uttering the famous words: "How long will you hop between two ideas? If the L-rd is G-d, go after Him, and if the Baal, go after him."

Elijah then stated his challenge: "Give us two bulls and let them [the Baal prophets] choose one bull for themselves and cut it up and place it on the wood, but fire they shall not put; and I will prepare one bull, and I will put it on the wood, and fire will I not place. And you will call in the name of your deity, and I will call in the name of the L-rd, and it will be the G-d that will answer with fire, he is G-d."

The people agreed to the challenge, and the prophets of the Baal were first. The prophets' entreaties to their god went unanswered. Elijah taunted them: "Call with a loud voice, for you presume that he is a god. [Perhaps] he is talking or he is pursuing [enemies], or maybe he is on a journey; perhaps he is sleeping and will awaken..."

As evening approached, Elijah took centre-stage. He built an altar, laid his offering upon it and surrounded it with water. "Lord, the G-d of Abraham, Isaac and Israel," he declared. "Today let it be known that You are G-d in Israel and that I am Your servant, and at Your word have I done all these things. Answer me, O L-rd, answer me, and this people shall know that You are the L-rd G-d..."

A fire immediately descended from heaven and consumed the offering, as well as the altar and the surrounding water. "And all the people saw and fell on their faces, and they said, "The Lord is G-d, the L-rd is G-d."

Please do not take this sheet to or from shul on Shabbat - Please discard this sheet appropriately as it contains the name of G-d

## UPCOMING EVENTS

**21<sup>st</sup> March – Ladies Guild Lunch – Guest Speaker film and documentary producer Pamela Wagman**

**23<sup>rd</sup> March – Guest speaker Miriam Peretz giving talk “Mother of the IDF” at Chigwell & Hainault Synagogue. Doors open 7:30. £5 entry**

**2nd April – Pesach Bake Sale & Auction – Come taste member’s recipes and then bid for them in our auction. Pesach games for children – water included so bring spare clothes. 10am to 12pm**

**11<sup>th</sup> April – Communal Seder – Details to follow**

## 11<sup>th</sup> May: AGM

**21<sup>st</sup> May – Rabbi Half Marathon run.**

### Recurring Events

#### Cheder OPEN

**Yahrzeits for the coming week  
20<sup>th</sup> – 26<sup>th</sup> Adar:**

- 21. Colin & Mandy Wolfryd – daughter**
- 22. Clive Wiseman – Father**
- 22. Susan Wiseman – Sister**
- 23. Clive & Mitchell Green – Father**
- 24. Edna Collins – Mother**
- 24. Shirley Green – Mother**
- 24. Shirley Leach – Father**
- 25. Alan Winter – Mother**
- 26. Sandra Irwin – Father**
- 26. Jonathan Lorraine - Mother**

# A Little Deeper – Netilat Yadyim – But my hands are clean already !?!

It happens all the time. Guests sampling our Shabbat hospitality for the first time are welcomed in, set at ease, invited to the table to hear the kiddush and then, just as they’ve gotten comfortable, we make them stand up and troop into the kitchen to "wash."

“But my hands are clean” or “I’ve just washed” are standard responses, and I don’t blame them. People unfamiliar with traditional rituals are often bemused by our constant preoccupation with water. I’m not claiming higher standards of hygiene; rather I’m referring to the multiple occasions in which we ceremoniously wash our hands over the course of the day.

First thing in the morning we wash our hands, the "netilat yodaim." Before prayer there’s a quick trip to the tap. Eating bread demands a full production, replete with towels and prayers, and after we finish eating we rinse our fingertips for the "mayim achronim."

People unfamiliar with traditional rituals are often bemused by our constant preoccupation with water sports. Unlike people suffering from full-blown neurosis, our passion is for spirituality, not cleanliness. Not to say that some people are not fixated on the concept to an unhealthy degree; as with any mental illness the symptoms of obsessive-compulsion can present in a variety of ways, and unquestionably some poor souls are afflicted with the desire to practice religious rituals to a damaging extent. That however is a matter for psychiatrists, not Rabbis. I intend to address the ritual of washing, as mandated by Jewish Law.

Don’t come to the table till your hands are clean.

We read this week how the priests assigned to serve in the Temple were enjoined to wash their hands and feet every single time they would enter the sanctuary or begin a new act of service.

True, cleanliness is next to G-dliness, but this was an act of holiness, not hygiene. By this ritual washing the cohanim were simultaneously accomplishing two objectives; they demonstrated the importance with which they viewed the ritual they were about to perform; investing the forthcoming act with a sense of ceremony and purpose, and they were spiritually cleansing themselves as well. Just as immersing in a mikva is an act of rebirth and consecration, so too, to a lesser degree, is the ceremony of washing one’s hands.

In an effort to emulate the priests, the Kohanim, and bring holiness into our daily lives, we too wash our hands before engaging in acts of devotion, both as an act of respect and in the quest for spiritual regeneration.

Wishing you all peaceful and uplifting Shabbos.