



SHABBAT ZEST

Parshat Terumah 6th Adar 5777

Torah Reading / Haftara:

Artscroll – p.444/1157

Living Torah – p.380/1120

SHABBAT TIMES:

Candle Lighting:
5:25pm

Kabbalat Shabbat
Davening: 6:30pm

Shabbat Morning
Davening: 9:15am

Mincha: After
Kiddush

Shabbat Ends 6:36pm

NEXT SHABBAT
TETZAVEH

CANDLE LIGHTING
@ 5:37 PM

Parsha In a Nutshell

Exodus 25:1-27:19

The people of Israel are called upon to contribute thirteen materials—gold, silver and copper; blue-, purple- and red-dyed wool; flax, goat hair, animal skins, wood, olive oil, spices and gems—out of which, G-d says to Moses, “They shall make for Me a Sanctuary, and I shall dwell amidst them.”

On the summit of Mount Sinai, Moses is given detailed instructions on how to construct this dwelling for G-d so that it could be readily dismantled, transported and reassembled as the people journeyed in the desert.

In the Sanctuary’s inner chamber, behind an artistically woven curtain, was the ark containing the tablets of testimony engraved with the Ten Commandments; on the ark’s cover stood two winged cherubim hammered out of pure gold. In the outer chamber stood the seven-branched menorah, and the table upon which the “showbread” was arranged.

The Sanctuary’s three walls were fitted together from 48 upright wooden boards, each of which was overlaid with gold and held up by a pair of silver foundation sockets. The roof was formed of three layers of coverings: (a) tapestries of multicoloured wool and linen; (b) a covering made of goat hair; (c) a covering of ram and tachash skins. Across the front of the Sanctuary was an embroidered screen held up by five posts.

Surrounding the Sanctuary and the copper-plated altar which fronted it was an enclosure of linen hangings, supported by 60 wooden posts with silver hooks and trimmings, and reinforced by copper stakes.

Haftarah

I Kings 5:26-6:13.

This week's Haftarah describes the construction of the Holy Temple under the direction of King Solomon, echoing this week's Torah portion which discusses the construction of the Desert Tabernacle.

The Haftarah discusses the manpower -- both Jewish and non-Jewish -- that Solomon recruited for the building of the Holy Temple. Also discussed are the hewing and transportation of the stone, the laying of the foundation, as well as the dimensions of the Holy Temple, its components and materials.

The Haftarah ends with G-d's word to King Solomon: "This house which you are building, if you walk in My statutes, and execute My ordinances, and keep all My commandments to walk in them; then will I establish My word with you, which I spoke to David your father. And I will dwell among the children of Israel, and will not forsake My people, Israel."

UPCOMING EVENTS

12th March: Purim including 9am **Shacharit**, 10am **Breakfast**, 10:30am **Megillah reading** followed by **Purim Party including lunch**

21st March – Ladies Guild Lunch – Guest Speaker film and documentary producer Pamela Wagman

11th April – Communal Seder – Details to follow

11th May: AGM

21st May – Rabbi Half Marathon run.

Recurring Events

Cheder OPEN

Mummy and Me Open

Yahrzeits for the coming week
6th – 12th Adar:

- 6. Hiliary Wrightman – Father
- 9. Vincent Coen – Father
- 10. Shirley Lane – Mother
- 10. Richard Pearlman – Mother
- 11. Elaine Austin – Mother
- 11. Rona Lasky – Father
- 11. Hazel Selby – Father
- 12. Nigel Conway – Step-Mother

A Little Deeper – Jewish Pride in the Synagogue

The command to build the tabernacle (the precursor to the Holy Temple in Jerusalem) is given in a slightly strange way: "Make for me a Sanctuary and I will dwell within you."

It would seem to make more sense to say, "Make for me a Sanctuary and I will dwell within it." This small distinction draws our attention to an important issue.

The Sages explain: the Temple is not a glorified granny flat. It is not a home away from home for G-d. Obviously so. G-d does not need us to build Him a place to reside in this world; He already resides everywhere. On a deeper level, though, the Torah is saying that the Temple is not somewhere where we can put G-d out of the way. It would be all too easy to build a Temple, in order that G-d can reside within it. It would be very convenient to compartmentalize G-d. Let me put Him in the Temple and there I will worship Him, speak to Him, and have a relationship with Him. But in the rest of my life, I will not.

I am always amazed that it has become the norm for Jewish men to cover their heads in a synagogue. Why is G-d any more inside a synagogue than He is on the street? Do we not believe in an infinite G-d Who is everywhere? So why the distinction between synagogue and elsewhere?

I think that the answer is both revealing and profound. If we can confine G-d to the synagogue, then outside the synagogue, we can live our lives however we want. If we define a place where G-d is, by so doing, we also define a place where G-d isn't. And that's very convenient. Yet it is not what being Jewish is about. What is all the more surprising is the speed at which people, almost embarrassed to be seen as outwardly Jewish, remove their Kippot when leaving the shul. Let us not forget that a Kippa should be a symbol of Jewish Pride not derision or embarrassment.

The Torah is saying that to make a Temple is not to take God out of our day to day lives, but to help bring Him in. The purpose of a Temple is that G-d should dwell within you. If we come to perceive Him as dwelling within it, we are missing the point.

It is the role of a synagogue to inspire us to a relationship with G-d. It is our role to allow that inspiration to lift us, even after we have returned to our day-to-day lives. If a synagogue does not inspire or uplift us, there is a problem with the synagogue. But if the inspiration lasts only as long as we are in the building, there is a problem with us.

Wishing you all a restful and uplifting Shabbos.