



SHABBAT ZEST

Parshat Shabbat Zechor-Tetzaveh 13th Adar 5777

Torah Reading / Haftara:

Artscroll – p.464/1159

Living Torah – p.414/1124

SHABBAT TIMES:

Candle Lighting:
5:37pm

Kabbalat Shabbat
Davening: 6:30pm

Shabbat Morning
Davening: 9:15am

Mincha: After
Kiddush

Shabbat Ends 6:48pm

NEXT SHABBAT
KI SISA

CANDLE LIGHTING
@ 5:49 PM

Megillah Readings:

Motsei Shabbat: 7pm

Sunday 10:30am

Parsha In a Nutshell

Exodus 27:20-30:10

G-d tells Moses to receive from the children of Israel pure olive oil to feed the “everlasting flame” of the menorah, which Aaron is to kindle each day, “from evening till morning.”

The priestly garments, to be worn by the kohanim (priests) while serving in the Sanctuary, are described. All kohanim wore: 1) the ketonet—a full-length linen tunic; 2) michnasayim—linen breeches; 3) mitznefet or migba’at—a linen turban; 4) avnet—a long sash wound above the waist.

In addition, the kohen gadol (high priest) wore: 5) the efod—an apron-like garment made of blue-, purple- and red-dyed wool, linen and gold thread; 6) the choshen—a breastplate containing twelve precious stones inscribed with the names of the twelve tribes of Israel; 7) the me’il—a cloak of blue wool, with gold bells and decorative pomegranates on its hem; 8) the tzitz—a golden plate worn on the forehead, bearing the inscription “Holy to G-d.”

Tetzaveh also includes G-d’s detailed instructions for the seven-day initiation of Aaron and his four sons—Nadav, Avihu, Elazar and Itamar—into the priesthood, and for the making of the golden altar, on which the ketoret (incense) was burned.

Haftarah

Samuel 15:2-34.

This week's special Haftarah discusses G-d's command to destroy the people of Amalek. This to avenge Amalek's unprovoked attack on the Israelites that is described in the Zachor Torah reading.

Samuel conveys to King Saul G-d's command to wage battle against the Amalekites, and to leave no survivors--neither human nor beast. Saul mobilizes the Israelite military and attacks Amalek. They kill the entire population with the exception of the king, Agag, and they also spare the best of the cattle and sheep.

G-d reveals Himself to Samuel. "I regret that I have made Saul king," G-d says. "For he has turned back from following Me, and he has not fulfilled My words."

The next morning Samuel travels to Saul and confronts him. Saul defends himself, saying that the cattle was spared to be used as sacrificial offerings for G-d. Samuel responds: "Does G-d have as great a delight in burnt offerings and peace-offerings, as in obeying the voice of G-d? Behold, to obey is better than a peace-offering; to hearken, than the fat of rams. . . . Since you rejected the word of G-d, He has rejected you from being a king."

UPCOMING EVENTS

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

18th March: Jack Goldstone Bar Mitzvah

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

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

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
13th – 19th Adar:

- 14. Sharon Lavender – Father
- 15. Dawn Allen – Father
- 15. Hazel Capal – Uncle
- 15. Marsha Curtis – Father
- 15. Vincent Goodman – Father
- 16. Natalie Curtis – Father
- 17. Mark Bossick – Father
- 18. Bernard Freedman – Daughter

A Little Deeper – True Honourable Gentlemen

In Jewish life, there are two things that wear bells: Daisy the cow and the High Priest (the Cohen Gadol). The Torah describes lots of bells sown around the base of one of the High Priest's garments (Exodus 28:33).

Most would consider that alone to be strange enough, but this week's Torah portion instructs us that the High Priest's garments were designed specifically to exhibit "Honour and beauty." (ibid 28:2)

Imagine for a moment, the Queen of England opening Parliament wearing a bell.

So why the bells and what does this have to do with honour? The solution to this riddle is found in understanding honour. For many, obtaining honour is somewhat of an enigma.

You have probably encountered the person who thinks he is entitled to more honour than perhaps he deserves. These people demand that their name be pronounced properly at all times, that they get a seat commensurate with their "station" in life, and other conspicuously little (and some not so little) details.

Our Sages tell us "He who chases honour will have honour flee from him." In other words, the more we demand respect, the less we get it.

Honour comes from respecting others. As Ben Zoma (Pirkey Avot 4:1) explains, "Who is the one to be honoured, the one who honours others." So what do clothes of honour look like?

Bells.

As our Sages explain, so that the High Priest would never walk in on someone unexpectedly and potentially make him feel uncomfortable, he would wear bells to alert him of his presence in advance. In fact, our Sages explain that even a person in his own home should knock before entering a room, to show respect to everyone else.

The more we value, respect and honour others, the more honour returns to us.

That is true honour, bell or no bell.

Wishing you all peaceful and uplifting Shabbos.