



SHABBAT TIMES:

Candle Lighting:
5:52m

Kabbalat Shabbat
Davening: 7pm

Pre Shacharit

Parsha

Shiur: 9:15am

Shabbat Morning

Davening:
9:30am

Mincha: Following
Kiddush

Shabbat Ends 7:02pm

TALMUD FOR
BEGINNERS CLASS
CONTACT THE RABBI
TO RESERVE YOU
PLACE

Next SUNDAY
Shachrit 10th APRIL
8:45AM Followed
by breakfast.

ANYONE CAN DO
HAFTORAH – TO
LEARN ASK THE
RABBI WHO WILL
BE DELIGHTED TO
TEACH YOU!

BABY BLESSING
CEREMONY 2ND
DAY Pesach
Sunday 24th April
RSVP ESSENTIAL
VIA SHUL OFFICE.

Taanit Bechorim –
fast of the first born
Erev Pesach Friday
22nd April 7:00am
Shachrit & Siyum

SHABBAT ZEST

Parshat Vayikra – 8 Adar ii 5776

Parshat Zachor

18th March 2016

Parsha In a Nutshell

G-d calls to Moses from the Tent of Meeting, and communicates to him the laws of the korbanot, the animal and meal offerings brought in the Sanctuary. These include:

- The “ascending offering” (olah) that is wholly raised to G-d by the fire atop the altar;
- Five varieties of “meal offering” (minchah) prepared with fine flour, olive oil and frankincense;
- The “peace offering” (shelamim), whose meat was eaten by the one bringing the offering, after parts are burned on the altar and parts are given to the kohanim (priests);
- The different types of “sin offering” (chatat) brought to atone for transgressions committed erroneously by the high priest, the entire community, the king or the ordinary Jew;
- The “guilt offering” (asham) brought by one who has misappropriated property of the Sanctuary, who is in doubt as to whether he transgressed a divine prohibition, or who has committed a “betrayal against G-d” by swearing falsely to defraud a fellow man.

Haftorah

This week's special *haftorah* 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." Saul admits his wrongdoing and invites the prophet to join him on his return home. Samuel refuses his offer. "The Lord has torn the kingdom of Israel from you, today; and has given it to your fellow who is better than you." Samuel then kills the Amalekite king.

UPCOMING EVENTS

Brand new 3 part series with Rabbi Anthony Manning Live from Jerusalem EXCLUSIVELY TO THE LOUGHTON COMMUNITY APRIL 11TH- MAY 23RD SAVE THE DATES NOW!

Resuming this week Hebrew reading crash course – 6 week course every Sunday 10.30am. **BOOK NOW FOR THE NEXT ONE.**

POLAND TRIP – CONFIRMED DATES SUNDAY 19TH – MONDAY 20TH ONLY 3 SPACES LEFT.

PURIM 23RD/24TH MARCH SAVE THE DATE!!! 23rd: DRESSING UP COMPETITION CHILDRENS & ADULTS, MEGILLA READING, REFRESHMENTS, KIDS FILM & LUCKY DIP PRIZE FOR EVERY CHILD IN FANCY DRESS

Purim Day 24th: Shachrit 7am followed by Megillah & Breakfast

COMMUNAL SEDER 2ND NIGHT PESACH CONTACT OFFICE FOR DETAILS.

Waking Up

One of the offerings on display in this week's portion is a "transgression offering," or *chatat* in Hebrew. A *chatat* is brought when a person inadvertently commits a transgression worthy of the death penalty.

The obvious question one must ask, as with all cases of *chatat*, is how could one possibly do this by accident? Well, he could forget that something like this is not allowed. Or he could think that he is actually sleeping with someone else. But whatever way you cut it, the bottom line is that there is an incredible level of negligence over here. A person has to be seriously asleep in order to do something like this by accident. He must be living in his own little amoral dream world.

So the Torah gives something to bang him over the head. He takes a cow to the Holy Temple in Jerusalem. He watches as it is killed, chopped up, and burnt to ashes on the altar. He sees very bluntly and vividly just how fragile life is. And hopefully the experience will shake him out of his moral apathy. Hopefully he will take to heart that the day is short, there is so much to accomplish in this world, and he can't afford to dream his way through life.

As with any Jewish ritual, it only works as well as the person experiencing it allows it. If he sleeps through his *chatat*, as he is doing through the rest of his life, it will have no effect on him whatsoever. Torah is not a magic formula - i.e. do the ritual and it has the spiritual effect. Torah merely puts a person in an environment in which he can wake up to the value of life should he choose to do so. But the choice always remains his.

As a final point, I've heard it said that the concept of offerings is a tad barbaric, maybe. There is much debate amongst the commentaries on this point and this is not the place to go into a detailed discussion on the subject. However by the same token, slaughtering an animal and stuffing its meat down one's throat sounds no more civilized to me. Indeed many of the 'finer' foods we have today such as foie gras and veal are prohibited by many halachic authorities as these animals are systematically fatten up the animals using cruel methods which goes against the prohibition of *tza'ar Ba'alei Chayim* - causing unnecessary pain to animals. (Shechita – ritual slaughter is designed to be the quickest, most pain free method given at Sinai by G-d to Moses) Why is it okay to kill an animal in order to walk on its hide, but not okay to kill an animal in order to wake oneself up to the meaning of life? I know which one sounds more civilized to me. Shabbat Shalom