



March 10, 2018

כג אדר תשע"ח

Shabbat Parah שבת פרה

Parashat Vayakhel Pekudei – Exodus 35:1-40:38 (ויקהל-פקודי)

Hertz – p 373

Stone – p 516

Etz Hayim – p 552

Special Maffir – Numbers 19:1-22

Stone – p 838

Hertz – p 652

Etz Hayim – p 880

חזק חזק ונתחזק!

Chazak chazak v-nit'cha'zek!

May we be strong and strengthen each other!

Haftarah – Ezekiel 36:16-38

Stone – p 1216

Hertz – p 999

Etz Hayim – p 1287

A *D'var Torah* on *Parashat Vayakhel-Pekudei*
will be presented by Cyndee Levy

Kiddush following services is sponsored by
Ken & Cyndee Levy
in honor of Ken's upcoming birthday

Minchah—5:30 PM

Seudah Sh'lishit

Shabbat Ends—6:44 PM

TRADITIONAL CONGREGATION

Rabbi Seth D Gordon – Rabbi.Gordon@yahoo.com

Rabbi Ephraim Zimand, Emeritus – ravzim@yahoo.com

Marian S. Gordon, Executive Director – tradcong@sbcglobal.net

DAILY SERVICE TIMES: Shabbat—9:00 AM & 5:30 PM Sunday—8:30 AM

Monday – Thursday—7:00 AM & 6:30 PM Friday—7:00 AM & 5:45 PM

Board of Directors: Kenneth H. Bohm, President; Steve Bell, Executive VP; Ellis Frohman, Financial VP; Marty Levy, Ritual VP; Florence Schachter, Education VP; Elaine Farkas, Membership VP; Steve Roufa, Building & Grounds VP; Chris Brown, Fundraising VP; Lori Tesser, Treasurer; Mimi Levy, Secretary; Christy Brick, Sisterhood Rep.

Members at Large: Sid Bennett; Shelah Feldman; Bill Gold; Ari Levy; Carol Max; Steven Puro; Dina Rinder; Iris Salsman; Jerry Tullman; Jeff Weisman; Justin Zeid

Traditional Congregation welcomes new members. If someone you know would like to receive membership information, please contact Membership VP Elaine Farkas at 954-558-1159.

D'var Torah from Efrat: Va-Yakhel / P'kudei

This week's double Parashah seems very similar to the parashiyot of a few weeks ago -- Terumah and Titzaveh. The difference is that those were God's instructions to Moses on how to build the Mishkan and the vestments of the Kohen Gadol, whereas this week it is Moses' instructions to Israel, and their execution of God's and Moses' command.

The command features a clash -- when Shabbat arrives, does the divine command to construct the Mishkan supersede the divine command to refrain from work on Shabbat, or does the command to observe Shabbat take precedence over the command to build the Mishkan? How did the Torah resolve it?

Another issue caught the attention of our Sages. It appears that one group, amidst the national zeal to contribute to the Mishkan, conspicuously did not: The *n'si'im* / tribal leaders. Yet, In Numbers 7, the very same *n's'im* were prominently mentioned as the ones who personally offered offerings at the dedication of the Mishkan! Why did they not contribute to the construction but did contribute for the dedication?

We can speculate as to whether this Rabbinic reading is correct -- namely, that they did not give or were supposed to give. But the Midrash, as always, has something to teach: RaSHI cites the Midrash in his commentary (Exodus 35:27):

לה:כז -- והנשאם הביאו -- א"ר נתן: מה ראו הנשיאים להתנדב בחנוכת המזבח בתחילה, ובמלאכת המשכן לא התנדבו בתחלה? אלא כך אמרו נשיאים: "יתנדבו צבור מה שמתנדבים, ומה שמחסרין אנו משלימין אותו." כיון שהשלימו צבור את הכל, שנאמר (שמות לו) "והמלאכה היתה דים" אמרו נשיאים "מה עלינו לעשות, הביאו את אבני השהם...!" לכך התנדבו בחנוכת המזבח תחלה. ולפי שנתעצלו מתחלה, נחסרה אות משמם, ו"הנשאם" כתיב.

R Natan raises the question and answers: At the time of the construction, the *n'si'im* said to themselves, "Let the community members donate what they want, and whatever needs to be added, we will add it." But they saw that the community provided all that was necessary, as it is written, "And their contributions were enough." (36:7) Then the tribal leaders said, "What should we do? The others brought the precious material!" Therefore, when the dedication came, the *n'si'im* donated first. But since they held back, the Torah wrote their collective title, נשיאים, as נשיאים, "nisi'im" as "ns'm"—to indicate that here they held back.

We might read their motives differently: If they held back, which is why they are not mentioned as specifically donating, perhaps it was to let others have the opportunity. That motive would have been to their credit. That is why the *midrash* adds that last note, the subtle reduction of their title -- to show it was not with the best motive.

On the other hand, the midrash implies *teshuvah*. When the next opportunity came, they did not want to do less. They remembered their error and made sure that they were first.

שבת שלום ומבורך! **Shabbat Shalom u-m'vorach**
Rabbi Seth Gordon

UPCOMING EVENTS

Thursday, March 15

General Board Meeting, 7:30 PM. All members are welcome.

Thursday, March 22

Deadline for receipt of Sale of Chametz forms. No exceptions!

Remember our Adopt-a-Students! We are still collecting donations for the Ethiopian students in Israel that we help to support in their college studies. Please send your donation to Traditional Congregation Chesed Fund, marked for AAS. Thank you!

Remember the Jewish Food Pantries! The Harvey Kornblum Jewish Food Pantry needs kosher food, and Tomchei Shabbos needs kosher for Passover food. Drop-off boxes are in our lobby and near the office.

We're looking for...YOU—to sponsor a Kiddush! Call Marian, 314-576-5230 to reserve your date. Not ready to sponsor but would like to contribute to offset our Kiddush costs? It's easy to do—you can mail your donation to Traditional (note: Kiddush Fund in memo) or donate online at <https://www.traditional-congregation.org/donate> and select Kiddush Fund Donation. Thank you!



Visit our website www.traditional-congregation.org

PRAYER

How manifold are Your works, God! In wisdom You have made them all, the moon, the stars and all which You have established.

*What then are humans that You are mindful of us,
and mortals that You think of us?*

Yet You have made us but little less than divine,
and crowned us with glory and honor.

*You have allowed us to have dominion over the works of
Your hands; and many things have You placed in our control.*

Granting us understanding and insight, showing us
what is good and what is evil.

*You have given us intelligence that we might
use our blessings wisely;*

You have given us a heart, and free will, that we might consider
our ways and live according to Your will.

*We are mindful of all the great gifts which You, God,
have bestowed upon us;*

May we use them wisely that they not be in vain.

(Unknown)

THOUGHT FOR THE MOMENT OF SILENCE

Many of us are more capable than some of us ...
but none of us is as capable as all of us.

Tom Wilson