



February 27-28, 2026

יא אדר תשפ"ו

Candle Lighting 5:33 PM

Shabbat Zachor

Parashat Tetzaveh תצוה

Exodus 27:20 - 30:10

Stone - p 464

Hertz - p 339

Etz Hayim - p 503

Special **Maftir** - Deuteronomy 25:17-19

Stone - p 1066

Hertz - p 856

Etz Hayim - p 1135

Haftarah I Samuel 15:2-34

Stone - p 1214

Hertz - p 995

Etz Hayim - p 1281

Kiddush following services
is sponsored by Ophira & Jeffrey Melnick
in honor of the engagement of
their daughter, Noga,
to Jack Ross

Shabbat ends 6:34 PM

Purim Services:

Monday, 3/2 - 5:15 PM *minchah*

3/2 - 6:00 PM *Arvit/megillah* reading

Tuesday, 3/3, 9:00 AM *Shacharit/megillah*

TRADITIONAL CONGREGATION

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

Marian S. Gordon, Executive Director -
traditionalcong@gmail.com

WEEKDAY AND **SHABBAT** SERVICES

Tuesday - 6:30 PM

Shabbat - 9:30 AM

Board of Directors:

Governance Committee:

Florence Schachter, Chair

Marty Levy, Vice-Chair

Ken Bohm, Ellis Frohman, Ron Green,

Dina Rinder, Mindy Strauss

Ellis Frohman, Financial Vice President

Mark Weinstein, Ritual Vice President

Marty Levy/Mindy Strauss,

Education Co-Vice Presidents

Dina Rinder, Membership Vice President

Steven Puro, Administration Vice President

Chris Brown/Justin Zeid, Building & Grounds

Co-Vice Presidents

Ron Green, Fundraising Vice President

Barbara Levin, Treasurer

Mimi Levy, Secretary

Past Presidents:

Kenneth H. Bohm, Phil Brick

Members at Large:

Maureen Brodsky

Stanley Estrin

Bill Gold

Gary Golden

Jack Heller

Sid Levin

Ari Levy

Carol Max

Florence Schachter

We welcome new members!

If you or someone you know would like to receive
membership information,
please contact our office at 314-576-5230
or traditionalcong@gmail.com

On This Week's Parashah - Tetzaveh

The sedra of Tetzaveh has one unusual feature: it is the only sedra from the beginning of Shemot to the end of Devarim that does not contain the name or words of Moshe. Several explanations have been offered. Some link it to the week of Moshe's death. Others connect it to his plea, "If not, blot me out of the book You have written."

Another view is that when Moshe declined God's call at the Burning Bush and angered God, he forfeited the chance to become the first High Priest. That role went instead to Aaron. Since Tetzaveh is dedicated to the priesthood, Moshe's name is absent.

All these explanations focus on absence. Perhaps, though, the simplest explanation is that Tetzaveh is dedicated to a presence: the presence of the priest.

Judaism is unusual in recognising not one form of religious leadership but two: the Navi and the Kohen, the prophet and the priest. The prophet has always captured the imagination. He or she speaks truth to power, challenges kings and societies, and calls people back to justice and faithfulness. No religious personality has had greater impact than the prophets of Israel, of whom the greatest was Moshe.

The priests, by contrast, were quieter figures. They served in the Mishkan rather than in the spotlight of political debate. Yet they, no less than the prophets, sustained Israel as a holy nation. Israel was called upon to become "a kingdom of priests." Moshe once said, "If only all God's people were prophets," but this was a wish, not a reality.

There are important differences between a prophet and a priest. The role of priest was dynastic, passing from father to son. The role of prophet was not. Moshe's sons did not succeed him; Yehoshua, his disciple, did.

The priest's role was defined by office. It was not personal or charismatic. The prophets, by contrast, each had their own personality and style. "No two prophets had the same style." The priests wore special garments; the prophets did not.

There were rules of honour due to a Kohen. There were no similar formal rules for honouring a prophet. A prophet is honoured by being listened to.

The priest served in the Temple and lived by strict laws of purity. The prophet was usually part of the people: a shepherd like Moshe or Amos, a farmer like Elisha. Until God's word came to him, there was nothing outwardly special about him. The priest offered sacrifices in silence. The prophet served God through the word.

They also lived in different kinds of time. The priest functioned in cyclical time - daily and yearly rhythms that never changed. The prophet lived in covenantal time - responding to the unique challenges of each moment in history. The priest worked to sanctify nature; the prophet responded to history. The priest represents structure and continuity. The prophet represents passion and change.

Without the prophet, Judaism would not be a religion of history and destiny. But without the priest, the children of Israel would not have become the people of eternity.

This is beautifully expressed at the start of Tetzaveh, where Aharon and his sons are commanded to keep the lamp burning continually - "a lasting ordinance for the generations to come."

Moshe the prophet dominates four of the five books that bear his name. But in Tetzaveh for once it is Aharon, the first of the priests, who holds centre-stage, undiminished by the rival presence of his brother. For whereas Moshe lit the fire in the souls of the Jewish people, Aharon tended the flame and turned it into "an eternal light".

**Shabbat shalom,
Rabbi Lord Jonathan Sacks zt"l**



JOIN US FOR PURIM!



MONDAY, MARCH 2

FAST OF ESTHER BEGINS AT 6:00 AM

5:15 PM – MINCHAH

Fast ends 5:55 PM (6:27 if using nightfall)

6:00 PM – ARVIT & MEGILLAH READING

FESTIVE MUSIC BY MARK

HAPPY

PURIM

TUESDAY, MARCH 3

9:00 AM – SHACHARIT &

MEGILLAH READING

PRAYER

Source of all goodness, as we join in *Shabbat* worship,
We ask Your blessings.

*Grant us health enough to perform our daily tasks,
Wealth enough to answer our needs,
Compassion enough to feel the needs of others.*

Give us strength enough to recognize our faults,
Wisdom enough to understand Your laws,
Loyalty enough to discharge our duties.

*Give us courage enough to be true to the best within us,
Charity enough to see the best in others.*

Give us patience enough not to become discouraged,
Hope enough to overcome all fears for the future,

And faith enough to feel Your presence.

Unknown

THOUGHT FOR THE MOMENT OF SILENCE

People who live well are experts at giving. They give their money; they give their time. They share their wisdom and their skills. They quickly say yes when asked to help. For them ... to give is to love and to love is to live. It's a formula for a successful life.

Steve Goodier