

exile long before the second Temple was even in sight. It is therefore quite shocking for us to discover here a prophecy about the third Bais Hamikdash, rather than the second. The wounds of the first Temple's destruction were not healed and Hashem was already revealing the plans for the third Temple. Wouldn't it have been more timely and appropriate to share with the Jewish people visions of the second Temple rather than the third?!

The lesson which can be gleaned from this is a striking perspective about Hashem's mercy and kindness. Radak explains the above passages in the following manner. The Jewish people were being presented a challenge and at the same time an extraordinary opportunity. Hashem revealed to them that they could be granted the personal privilege of erecting the third and final Bais Hamikdash. If they repented and contemplated their final redemption they could be ultimately involved in every one of its aspects. Although the Jewish people were presently in exile they were shown then a glimpse of the perfect world, the one after the revival of the deceased. They were informed that it was within their ability to merit their personal return in that final era and to actually be personally involved in the construction of the third Bais Hamikdash.

Yechezkel told them to focus on every detail of the future Bais Hamikdash and commit it to memory. If they believed in and aspired to being present during that glorious era they would merit it. And if they concentrated now on the details of the construction of the Bais Hamikdash and their participation therein they would actually merit it then. The Radak quotes as his source, the famous principle of Chazal, "Whoever believes in the advent of Mashiach will merit the redemption." Radak explains that in this same vein Hashem gave the Jewish people, then in exile, the opportunity of constructing the third Bais Hamikdash. They were informed that if they believed in it and in their participation therein they would merit it. With the above in mind we now understand and appreciate the timely message of Hashem regarding redemption. This special revelation at its particular moment was intended to be an unbelievable comforting thought to the Jewish people. At that time they

Erev Shabbat Parashat Tetzaveh	
Kabbalat Shabbat	6.30 pm
Candle lighting 19/02/16	7.26 pm
Shabbat Parashat Tetzaveh	
Shacharit 20/02/16	9.15 am
Children's Service	10.00 am
Mincha (Mizrachi)	7.12 pm
Shabbat ends	8.22 pm

Erev Shabbat Parashat Ki Tisa	
Kabbalat Shabbat	6.30 pm
Candle lighting 26/02/16	7.18 pm

Announcements

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viewed themselves as rejected by Hashem and couldn't envision a glorious era awaiting themselves. They felt lost in exile and had forfeited their cherished relationship with Hashem. Suddenly during their moments of despair Hashem revealed to them His boundless love. Hashem showed them that during those very same moments, He was focusing on their most glorious era, the era of Mashiach. He reminded them not to despair because their trying predicament was but a fleeting moment on the horizon of eternity. Hashem therefore showed them a glimpse of eternity and their personal involvement in it. He invited them to rise above their present predicament and focus on their bright future. If they could display sincere faith in Hashem they would, in fact, rebuild the final Bais Hamikdash. Rabbi David Siegal and torah.org

Or Chadash

קהילת אור חדש

WEEKLY BULLETIN

Shabbat Parashat Tetzaveh

11 Adar I 5776; 20 February, 2016

Shabbat Torah reading: Stone Chumash page 464 and Haftarah page 1159.

President Jonathan Erlich

Rabbi-in-residence Rabbi Franklin

Dvrei Torah

Living Up To Our Uniforms Rabbi Marc D. Angel

People wear uniforms, athletes, police, firefighters, surgeons, clergy. Graduates don caps and gowns. Marching bands have their uniforms. Top hats and tails, formal gowns, business attire, each uniform is meant to define a particular role or a particular occasion. When people dress casually so that they think they are not wearing uniforms, they are wearing casual uniforms! The way they dress is meant to reflect their conformity with or rebellion from the current fashions. The Torah goes into great detail about the uniform of the priests of the Mishkan, and especially about that of the High Priest. The latter's garments were quite impressive and were meant to evoke "honor and glory." When Israelites entered the Mishkan, and later the Temples in Jerusalem, they witnessed a priesthood with elaborate costumes.

Uniforms serve a functional purpose. They indicate to outsiders what roles the uniform-wearers are playing. But uniforms

also serve a psychological role. When we see someone dressed in a particular outfit, specific emotions arise within us. Our moods and behaviors are influenced by the uniforms; in a sense, the uniforms are symbols of roles that evoke emotional responses from us.

When Israelites entered the Mishkan or Temple precincts, they witnessed priests performing the various services. When they saw the High Priest in his fancy regalia, they not only knew that he was the High Priest; they also felt the "honor and glory" that was associated with him. They had a Pavlovian reaction: here is a man who stands close to G-d, who represents us in our relationship with the Divine.

How did the High Priest feel as he wore his distinctive uniform? Ideally, the special clothing would have evoked within him a heightened feeling of reverence and responsibility. He knew that everyone who saw him thought of him in lofty terms; he had to live up to their high expectations. The priestly uniform was not merely intended to impact on the Israelites, but on the priest himself. He had to live by the highest standards, to live up to the uniform he wore. However, there may have been (and there



You are welcome to take this bulletin home if the eruv is operational.

were!) High Priests who did not live up to their uniforms. Rather, they somehow came to feel that the uniform served as a camouflage. Instead of the uniform inspiring greater piety and integrity, it was a place to hide. They wielded authority by virtue of their external costume, not by virtue of who they were.

When the priesthood's authority depended on vestments rather than on personal piety and integrity, then the public lost respect for the priests and for all that the priesthood was supposed to represent. The Temple service, as many of our Prophets lamented, became a hypocritical sham. Priests went through the specified rituals and offerings, but the feeling of the presence of G-d was lacking. The priests became functionaries, not religious personalities who could teach and inspire. The Israelites' religious leadership had become a group of uniforms, empty suits.

Whatever our particular uniform and our particular roles in life, it is essential that we not allow ourselves to become costumes rather than genuine, honest people. Just as clergy desecrate religion when they do not live up to their uniforms and their callings, so everyone undermines personal integrity when they depend on play-acting and costumes to impress others.

The great 20th century teacher and literary critic, Lionel Trilling, wrote of "the satisfaction with the thing that looks like the real thing but is not the real thing." People are too often satisfied with false images and do not demand the "real thing." But wise people see through the falsehoods and the play-acting. Eventually, most people will come to demand the "real thing," at least so we must hope. Do we demand the "real thing" in others? Do we live up to our own uniforms, up to our roles in life, up to our potentialities? Do we demand the "real thing" in ourselves? *Rabbi Marc D. Angel and the Institute of Jewish Ideas and*

Ideals.

The Breastplate and the Apron

Rabbi Berel Wein

The breastplate/choshen of the High Priest was ordained to be securely attached to the ceremonial apron/ephod that covered the body of the High Priest. The Torah specifically mentions that the breastplate/choshen should not be allowed to slide away from that apron/ephod. The commentators to Torah discuss the significance of this rule. Why is it so important that the breastplate/choshen should remain attached to the apron/ephod while the High Priest is wearing the priestly garments? What is the moral message that the Torah wishes to impart to us by this requirement?

Again, the answers to these questions and the observations of the great sages of Israel over the ages are varied and many. I have always felt that the Torah is imparting a message to us, that the spiritual side of humans - the breastplate/choshen that rests upon the heart, the seat of human emotion and spirit - is inextricably bound up with the bodily and physical needs and demands of the human body itself as represented by the apron/ephod.

The two garments, the breastplate/choshen and the apron/ephod, like our souls and bodies during our lifetimes are inseparable. The two opposites - of spirit and physicality are meant to balance and influence each other. A human being cannot, in this world, be wholly physical, for, if so, one is little more than an animal. Nor can humans achieve a fully spiritual state of existence, for G-d said to Moses that "no humans can see me and live." It is the integration of these two human traits that creates the main challenge

in our lives and eventually defines us as a Jew and as a human being.

The Torah abhors schizophrenic behavior. The old slogan of the Haskala: "Be a Jew at home and a regular person/citizen in the street" proved to be an unattainable goal. Either the Jew at home had to give way, which is what most often happened, or the man in the street had to defer to the homegrown Jew. The Torah therefore wished to create a whole person who would be comfortable with one's Jewishness and mission both at home and in the street. All Jews, not only the High Priest, have to wear the breastplate/choshen attached to the apron/ephod; to combine within one and the same person a physical existence and a spiritual one as well.

The numerous commandments that the Torah ordains for our performance in all facets of our lives are meant to help us create a whole unified person for ourselves. We are to sanctify the mundane and create spirit where apparently only physicality exists. And, at the same time, the fact is that in our lifetime we are of this world with all of the physical limitations that this fact of human existence imposes upon us. This duality of purpose and existence is itself the secret of human society and points to the eternal necessity for G-d's guidance and Torah blessings. In following His tenets we find our whole, inner and outer, self. In this way we are all entitled to wear the garments of the High Priest both at home and in the street all the days of our lives. *Rabbi Berel Wein and Torah.org.*

Haftarah Summary

Rabbi Dovid Siegel

This week's haftarah shares with us an important perspective regarding our long dark exile and the brilliant light awaiting us at the end of it. The haftarah begins in the midst of an elaborate prophetic vision that the prophet Yechezkel was privileged to view. In the previous three chapters Hashem showed the prophet the detailed blueprints of the future and final magnificent Bais Hamikdash. In our haftarah Hashem instructed Yechezkel to share his vision with the Jewish people. Hashem said, "Tell the House of Israel the vision of the Bais Hamikdash in order that they

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should be embarrassed from their sins when they measure the completed structure." (43:10) Yechezkel was commanded to remind the Jewish people about their wrongdoings which ultimately led to the destruction of the previous Bais Hamikdash. They were presently in the midst of the Babylonian exile and the sight of the Bais Hamikdash was intended to remind them of all their previous faults. They could easily realize that the Bais Hamikdash would have been theirs if not for their previous sinful ways.

Hashem continued, "And if they are embarrassed for all of their wrongdoings then show them the form of the Bais Hamikdash, its specific rooms, entrances and exits, ... and write this before them and they should retain its entire image and all its specifications and they will construct them." The Radak explains that the prophet Yechezkel was given specific instructions to reveal these detailed plans only after the Jewish people sensed embarrassment. Only after regretting their sinful ways which caused the destruction of the first Temple would the Jews be privileged to observe the vision of the third Bais Hamikdash. Apparently the reason for this was because this edifice would be an everlasting one and could only be constructed after the world was free of sin. Therefore, even beholding the sight of the third Bais Hamikdash required special merit and only those who had forsaken their sinful ways could be privileged to view it. But in truth, the timing of this prophecy requires serious reflection. The Scriptures reveals earlier (see 40:1) that this prophecy came to Yechezkel fourteen years into the Babylonian

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