



Parshat Ki Tisa- Shabbat Parah March 5 2021

The Week in Review

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This week kicked off with the third and final day of Purim Meshulash. Sunday was dedicated to delivering Mishloach Manot and a festive potluck Seuda. Every chevruta dressed up as something from Masechet Megillah in light of having just made our communal siyum on Saturday night. There were pairs of Rabbi Zeira and Rabba from their infamous seuda, amud aleph and amud bet, and even the seven prophetesses made an appearance.

We went back to normal classes on Monday, quite hamentaschened and purimed out, but also excited by the prospect of fewer COVID restrictions now that most of our program is green, starting with being able to use public buses!

On Tuesday, some girls had the opportunity of volunteering for Ezrat Avot to pack meals and boxes for those in need.

On Wednesday, Rabbanit Sally's Women and Halacha shiur baked challah after learning about the halachot of the mitzvah of hafrashat challah and praying for the refua shelema of people we know who are not well.

There was festive singing and dancing in the Beit Midrash Wednesday night to

celebrate Rivkah Wyner officially making Aliyah (yes, that's me!).

Gillian Herzage honored us with a wonderful and insightful mishmar Thursday night entitled, "Finding our own Light and Happiness." She talked about the well-known pasuk from Megillat Esther, ליהודים היתה אורה ושמחה וששון ויקר , how it relates to us and why it is included in havdalah.

This Shabbat, we have our first off Shabbat in months, and everyone is eagerly looking forward to another semblance of a normal year!

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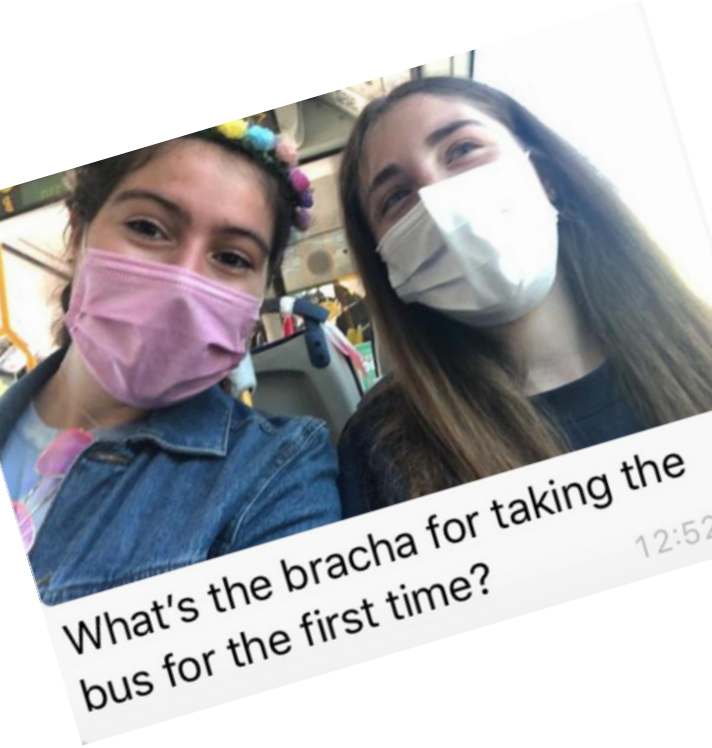
**Mazal Tov
Rivkah!**





Just a few more from Purim :)





What's the bracha for taking the bus for the first time?
12:52



Volunteering at Ezrat Avot with Darkaynu!



D'var Torah from our Students

ST Cohen
Teaneck, NJ
Maayanot

Shabbat Kodesh: The Foundation of Judaism

This week's parsha, Ki Tisa, begins with a lengthy conversation between Hashem and Moshe concerning the details of the Mishkan's architecture and its overall system. Suddenly, Hashem repeats the commandment of Shabbat to Moshe so that he will instruct Bnei Yisrael to do so. "Speak to the Israelite people and say: Nevertheless, you must keep My sabbaths, for this is a sign between Me and you throughout the ages, that you may know that I the Lord have consecrated you. You shall keep the sabbath, for it is holy for you. He who profanes it shall be put to death: whoever does work on it, that person shall be cut off from among his kin. Six days may work be done, but on the seventh day there shall be a sabbath of complete rest, holy to the Lord; whoever does work on the sabbath day shall be put to death. The Israelite people shall keep the sabbath, observing the sabbath throughout the ages as a covenant for all time: it shall be a sign for all time between Me and the people of Israel. For in six days the Lord made heaven and earth, and on the seventh day He ceased from work and was refreshed." (31:13-17).

The commentators are puzzled by this smichut parshiot (juxtaposed topics) in the parsha. Why would the subject of the Mishkan be placed adjacent to the mitzvah of Shemirat Shabbat? The Chizkuni, among other mefarshim, believes that the reason for this smichut parshiot is so that Bnei Yisrael understand that even though they are being told to construct the Mishkan, the mitzvah of Shabbos overrides any malacha, even if it is another meaningful commandment from Hashem, such as building the Mishkan. The Penini Halacha expands on this idea, and explains that it is especially those whose work involves kedusha on a daily basis, are the ones that have to be reminded of the essence of the mitzvah itself, to do HaShem's will, no

matter what it contains. Penini Halacha also comments on a different aspect of the psukim- the intense emphasis on what Shabbat means with regard to our relationship to Hashem. He quotes the Gemara in Sanhedrin which states that a non-Jew who observes Shabbos is liable to be put to death. The reason being that the mitzvah of Shabbos is a unique connection between the Jewish people and their Creator. In the psukim themselves, the words, “brit” (covenant) and “ot” (sign) are used in regards to the commandment, which depicts the everlasting bond that Shabbat is between us and Hashem.

Nowadays, Shabbat has become a symbol of overall religious observance; when people pose the question, “Are they shomer shabbos?”, it can be understood as, “Do they identify as religious?” Additionally, when Jewish immigrants arrived on the shores of the United States, generations ago, and were posed with the weekly decision of whether to go to work and desecrate Shabbos, or to be unemployed and observe it, that one momentous choice outlined their values, and what their future descendants would look like. Shabbos is our lifeline to Judaism. Yes, it definitely has its clear benefits, such as spending time with family and friends, as well as enjoyable meals, but it also rejuvenates our connection with HaShem, and gives us time to refresh our daily perspective in order to shape it into a more spiritual one. I hope that this week we can all attain that higher level of connection on Shabbat.

Shabbat Shalom!

