

Volume 32 | #28

4 April 2020
10 Nisan 5780

Shabbat ends:

London 8.27pm
Sheffield 8.41pm
Edinburgh 8.53pm
Birmingham 8.35pm
Jerusalem 7.38pm

Shabbat Hagadol

As the lockdown continues, this week, Daf Hashavua is part of a joint Mizrahi UK/ United Synagogue project which we hope will provide you with some extra inspiration this Shabbat, the "UK Community Shabbat at home" for Shabbat Hagadol. Please look at the You & US email or online for more details.

We continue to pray for those who are ill, send condolences to those who sadly have been bereaved and thank all those who are looking after us. We wish you well and blessing.

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Daf Hashavua

"The fire on the altar shall be kept burning on it, it shall not be extinguished; and the Kohen shall kindle wood upon it every morning"
(Vayikra 6:5)

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by Rabbi Yoni Birnbaum

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by Prina Savery

Sidra breakdown

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Tzav

2nd Sidra in:

ויקרא

Vayikra

By Numbers:

97 verses

1,353 words

5,096 letters

Headlines:

Laws of offerings



United Synagogue Daf Hashavua

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Susan Quilliam is a relationship coach and the bestselling author of 'Stop Arguing,

Start Talking: The Ten Point Plan for Couples in Conflict' (Vermilion, 2001). In a December 2016 interview with Moya Sarner for The Guardian newspaper, Quilliam made an important observation based on her long-standing experience in the field: "The closer you are to your partner, the harder you have to work to truly listen to them. That security, history and intimacy – being able to finish each other's sentences, treating your partner as if he or she is a part of yourself – can mean our listening gets a little fuzzy. There's a kind of mutual dependency and mental enmeshment that means you really have to struggle hard to listen to your partner as if he or

she is a stranger." This can have a huge impact on a relationship, to the extent that although others see a 'loving couple in a functional



Listening in the Long Term

Rabbi Yoni Birnbaum,
Hadley Wood United Synagogue

Sidra Summary

1st Aliya (Kohen) – Vayikra 6:1-11

The Torah adds new details about the offerings that were discussed in last week's sidrah. The olah (elevation) offering could be left burning on the mizbeach (altar) throughout the night. In the morning, a Kohen would remove the ash. Wood needed to be added on the mizbeach every day as fuel for the three fires that were constantly burning (Rashi). The mincha (meal offering) was baked unleavened; those parts eaten by the Kohanim had to be consumed in the courtyard of the Mishkan (Tabernacle).

2nd Aliya (Levi) – 6:12-7:10

A fine flour offering from a tenth of an ephah volume of flour was to be offered by every Kohen on his first day of service, half in the morning and half in the afternoon. The Kohen Gadol had to bring this offering every day. Like the olah, the



... the more familiar a relationship, the greater the risk that the familiarity itself can lead to a lack of true listening.

partnership', the reality is that neither half of the couple feel truly heard.

The end of this week's parasha details the inauguration ritual for Aharon and his sons as Kohanim. The Netziv (Rabbi Naftali Zvi Yehuda Berlin, 1816-1893), in his commentary to the Torah, Ha'amek Davar, notes that the introduction to this section seems highly irregular. Moshe is told to gather "the entire congregation to the entrance to the Tent of Meeting" (Vayikra

8:3). Although this phrase is found elsewhere in the context of the inauguration procedure, it is usually for a clear purpose. Thus, on the Eighth Day of the Inauguration, the entire congregation was assembled to witness the Divine Presence fill the Mishkan. Similarly, when the Levi'im were inaugurated, the presence of the whole congregation was necessary in order to enable them to 'lay their hands' on the heads of the Leviim (a procedure known as semicha). In this case, however, it is unclear what purpose was served by requiring the entire Jewish people to be present.

In answering this conundrum, the Netziv suggests that the reason for the gathering was in order to teach the people the importance of always remaining attentive to God's command. There were several unusual elements of the inauguration ritual which differed from the standard sacrificial procedure they

were familiar with from earlier instructions given to them. Thus, they were instructed to all be present in order to ensure that they would understand that Moshe had been directly instructed by God to act in this way. Witnessing Moshe carry out these unusual laws in the precise manner taught to him by God was therefore an object lesson in the importance of always paying careful attention to the Torah. However familiar they may have been with the laws of the Mishkan, it would be a mistake to assume that such familiarity would obviate the need to listen carefully to God's command. On the contrary, as Susan Quilliam's research demonstrates, the more familiar a relationship, the greater the risk that the familiarity itself can lead to a lack of true listening. It was essential that the Jewish people learn not to fall into this pitfall with their developing, long-term relationship with God.

In loving memory of Harav Avraham Yitzchak Yaakov ben Harav Nata Gershon

chatat (sin) offering was slaughtered in a designated part of the Mishkan. The procedure for an asham (guilt) offering is detailed.

3rd Aliya (Shlishi) – 7:11-38

One who survived a dangerous situation could bring a todah (thanksgiving) offering, which was a category of shelamim (peace) offering (see p.3 article). It was accompanied by baked loaves; those parts of its meat designated for consumption had to be eaten within a specific time. One was forbidden to eat an offering in a state of ritual impurity. An offering which became impure was to be burned, not eaten. The blood of all animals and certain fats (chelev) of specific animals was strictly forbidden to eat. The right thigh and the chest of a

shelamim (peace) offering were eaten by the Kohanim.

4th Aliya (Revi'i) – 8:1-13

The Torah now details the seven-day inauguration process of Aharon and his sons, starting on 23 Adar, a week before the setting up of the Mishkan (on 1 Nissan), which was detailed previously in parashat Pekudei (see Rashi's commentary). Moshe washed and dressed Aharon in the special garments of the Kohen Gadol and anointed his head with oil. He then dressed Aharon's sons in their designated priestly garments.

Point to Consider: *Why did Moshe have to tell the congregation that "this is the matter that God commanded me to do"? (see Rashi to 8:5).*

Eliyahu

‘The Harbinger of Peace’

by Pnina Savery, US Jewish Living Educator



Growing up, Pesach was always my favourite festival. The highlight was opening the door for Eliyahu HaNavi (Elijah the Prophet) late at night, towards the end of the Seder and then checking if the wine in his special cup had been drunk.

Why do we do this?

This week is Shabbat Hagadol, the Shabbat preceding Pesach, when we read a special haftarah from the book of Malachi. With no mention of Pesach in this haftarah, we must ask why it was chosen for this week.

Two answers are often given. First, the final line describes a time when “He will bring back the hearts of parents by means of their children and the hearts of children by means of their parents” (Malachi 3:24). Professor Nechama Leibowitz (1905-97) explains that this image is reminiscent of the custom to encourage children to question their parents at the Seder table. The act of parents and children learning together in order to fulfil the mitzvah of telling the story of the exodus can cause them to together turn to God.

A second link between Pesach and the haftarah can be seen in the penultimate line which reads “behold I send you Eliyahu HaNavi before the coming of the great and awesome day of God” (Malachi 3:23). Rashi (1040-1105), notes on the following verse (3:24), based on the Mishnah (Eduyot 8:7) that Eliyahu will come to make peace in the world.

Indeed, Eliyahu’s presence at our Seder table links to this ability to foster peace. The four cups of wine at the Seder are symbolic of the four expressions of redemption mentioned in the Torah (Shemot 6:6-7) which are also discussed in the Talmud Yerushalmi (Pesachim 68b). However, there is a debate among the Talmudic Rabbis whether there should be a fifth cup of wine to represent a fifth expression of salvation, “veheveiti, I will bring you to the Land,” also mentioned in Shemot (6:8).

As with other unresolved questions in the Talmud, the debate is to be decided by Eliyahu in the future, with the coming of the final

redemption¹. Until then there is to be a compromise: a fifth cup is poured, but not drunk.

These two reasons are inherently linked by the concept of making peace. The first reason hints to a strengthening of family relationships, between adults and children, fostering peace on a micro level. The second reason hints to making peace in society at large through the coming of Eliyahu at the final redemption.

Eliyahu is also known for his assistance to the less fortunate. For example, he helped a starving widow to multiply her meagre provisions miraculously, such that they never ran out (1 Kings 17:8-16). This links to another custom to invite those who are in need to our Seder table. Helping the less fortunate and welcoming guests at our Yom Tov table, are both part of making peace.

This is why we welcome Eliyahu into our home during the Seder. At a time when we celebrate our freedom from slavery in Egypt, we remember that one of our goals is to strive for peace and unity, on both the micro and macro levels.

¹ There are other places where our Sages say that Eliyahu will settle halachic disputes in the future – for example, Mishna Eduyot 8:7, Tractate Eiruvin 43a.

In memory of Shmuel Nissim ben Yaacov

5th Aliya (Chamishi) – 8:14-21

Moshe brought a bull as a chatat offering. Parts of this were burned on the mizbeach; the remainder was burned outside the camp. He then brought a ram as an olah offering. Aharon and his sons laid their hands upon both offerings (semicha).

6th Aliya (Shishi) – 8:22-29

A second ram, a shelamim, known as the ‘inauguration ram’, was offered. Moshe smeared some of its blood on the ears, thumbs and toes of Aharon and his sons.

US 150 – The 1870s

By Simon Goulden, Education Consultant to the United Synagogue



Whilst it had taken many years of hard and dedicated work, the passing into law of the Act of Parliament creating the United Synagogue was just the beginning, as we can tell from the 150th anniversary celebrations this year. The first thing that needed to be done was to elect a governing body which, amazingly enough, was officially called the Vestry until 1880, after which it became known as the Council. It may seem strange to us today, but to the founding fathers of the United Synagogue, adopting the dress styles and definitions of the church was perfectly normal, as a vestry was a committee for the local secular and ecclesiastical government for a parish in England and Wales. Election day was fixed for Sunday 4th December 1870. The Jewish Chronicle had weighed in ten days earlier with the following leader article, written in the high Victorian style of the time:

“Thoughtful men reasonably regard the United Synagogue as not only important in itself but as additionally important because it may be the nucleus of an accumulation of all, or nearly all, English Synagogues. The results of the exertions of such a linking can scarcely be exaggerated; but if the responsibility of the elected be great, scarcely less great will be the

responsibilities of the electors... Let us have men faithful to the traditions which have, humanely speaking, made Judaism; not men who are doctrinaires and imbued with new-fangled theories and untried hobbies; let us have men to whom for years past the country owes so much of its vitality and vigour.”

The first Councils had to set up a Burial Society, a Finance Committee, a Committee for the Relief of the Poor (very different to today's Chessed Department), and continue to work with a range of other committees such as the Passover Matzot and Flour Committee, the Board of Deputies and the Board of Shechita. In all of these it seems that the United Synagogue was at pains to work with other groups, rather than 'plough its own furrow', a position it has held throughout its history.

In its first decade of existence, five new communities sought membership of the United Synagogue. Two of them were not actually 'new', as the Borough Synagogue had been founded in 1867 and the North London Synagogue in the early 1860s. At the same time, the expansion of the Jewish community out of the 'heartland' of the City made the demand for more synagogues more pressing. The Bayswater Synagogue was already too small for the rapid

growth of membership and was demanding a new building but, at the same time, the community was moving eastwards. The Bayswater 'super synagogue' plan was eventually abandoned in favour of opening two smaller communities: St John's Wood and the New West End. The US grew further with the addition of the East London and North London Synagogues, in 1887 and 1888. At the same time, communities outside London were asking to join the US, sometimes to help them out of financial straits: Dover, Oxford, Leeds and Middlesbrough all asked to join, but the demands from the rapidly growing and increasingly mobile London Jewish community were such that they had to be turned down. The United Synagogue was beginning to flourish.



In memory of David Yochanan ben Moshe

7th Aliya (Shevi'i) – 8:30-36

Moshe also sprinkled inauguration oil, mixed with blood from the offerings, on Aharon and his sons, as well as on their garments. Moshe instructed them on how to eat the relevant parts of the inauguration offerings and told them not to leave the entrance to the ohel moed for the whole of the inauguration period.

Haftarah

The special haftarah for Shabbat Hagadol is from the last chapter of the Prophets. God chastises Israel for neglecting to keep His laws. Eliyahu (Elijah) can come at any time, heralding a radical improvement in the nation's fortunes.

Farewell... pt.2

Shefford – by Dr Judith Grunfeld z'l

Extract of an address to the school by Dr. Judith Grunfeld in 1940 at the end of the first year of evacuation.

There is no more difference it seems between children and soldiers. They both face the same perils, they have to answer to the same challenge. Childhood is no longer the sheltered period that it used to be. You really are with the grown-ups on the same platform and you have to play your part with them.

Some of you have played your part very nobly here in Shefford. You have walked long ways without breakfast, to come to early morning prayers. You have calmly borne being mocked at and questioned about what seemed to others strange and meaningless religious practices without giving up one iota of your religious heritage. You have undertaken to give religious lessons yourselves which involved you in long preparations and meant facing boys who were often unwilling to learn. All this you did in your own spare time. You have fasted for twenty-four hours when a big question-mark was on the faces of your foster-parents, and little provision could be made to prepare you for the fast. You alone, without help, have built for yourselves Sukkoth and were determined not to eat outside the Sukkah, as Jewish religious law demands. Carry on like this and do not slacken. You may be proud of our small community, small in numbers, young in age but

strong in spirit and faith. Let us work with all our energy as if there would be a fire. In reality there is a fire burning from one end of Europe to the other. Synagogues have been burnt down, together with Sifrei Torah, Yeshivoh and Batei Midrash. Let now every one of us assist in the brave work of rescue, to save from the fire what can be saved, by strengthening this community which you, yourselves, have founded and strengthened with its early Slichoth, Friday evening meals and Zemiroth, Oneg Shabbath celebrations and Havdalah in the semi-dark in St. Michael's Hall, Cinema Hall and now in the White House, with its Purim and Chanukah festivities, Seder Nights, its daily Shiurim and study groups, this school community which has made these twelve months of isolation rich in value. There is a slogan going round in the country which has become a popular household word for every citizen. "If at first you don't succeed, try, try and try again". As we enter the second year of our activities, I would like to apply this slogan in a slightly different version, "If you have succeeded already, keep on trying new methods, new ways and improvements". Be careful not to become staid and bored with the situation. Now that the first thrill of the new experience has faded away, we are left with a task

"You may be proud of our small community, small in numbers, young in age but strong in spirit and faith."

that has to be carried out by this remnant of 140 very young boys and girls. Now, as the novelty has worn off, we have to discover the thrill hidden in the plan of a day's routine. We must not slacken, but will have to think of variations in all possible forms and continue to put our heart and soul into the strengthening of this new community.

There was a time not long ago when young people of your ages had to be reminded that one day they would be grown up and they too would have to shoulder responsibilities. This is no longer applicable. You realise already that you have to shoulder your responsibilities here and now in a grown-up world under difficult circumstances, and we are proud of you.

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Dr Judith Grunfeld was the headmistress of the Jewish Secondary School in Stamford Hill in 1939, whose 450 children and staff were evacuated to Shefford and the neighbouring towns in Bedfordshire for the duration of WW2.



UNITED SYNAGOGUE CORONAVIRUS HELPLINE 020 8343 5696

The United Synagogue has set up a dedicated helpline for all those seeking support, advice or if you are simply struggling to cope.

We can point you in the right direction for:



Practical support

if you need help with things like shopping or cooking



Spiritual support

if you need Rabbinic advice or religious guidance



Emotional support

if you just need somebody to chat to

Call us on

020 8343 5696

Email us at

helpline@theus.org.uk

Our Helpline will be available from Monday to Thursday 9am–5pm and Friday 9am–1pm. (Outside of these hours you will be able to leave us a message and somebody will get back to you.)

***Please note:** Our helpline is run by community volunteers and US staff. We are unable to offer medical, legal or financial assistance but we will do our best to point you in the right direction, including to your local community care group or to the charity GIFT. If you are feeling unwell please follow the current government guidelines.*

If you would like to speak to us about volunteering or offering any other assistance during this challenging time, please email

Yael Peleg on helpline@theus.org.uk





THE TRIBE SCRIBE

TZAV: FOR WHAT IT'S WORTH!



THIS WEEK'S **PARASHA** DESCRIBES SOME OF THE DIFFERENT JOBS OF THE **COHANIM** IN THEIR SERVICE INSIDE THE **MISHKAN** AND LATER IN THE **HOLY TEMPLE**. IS ONE **COHEN'S** JOB MORE IMPORTANT THAN THE OTHER?

IN OUR STORY THIS WEEK WE FIND A SPARKLING EXAMPLE OF THE IMPORTANCE OF EACH INDIVIDUAL.



GRANDFATHER, WHAT IS THE VALUE OF LIFE?

CAN YOU TELL ME WHAT THE VALUE OF THIS STONE IS?

HOW MUCH IS THIS STONE WORTH?

HOW ABOUT YOU TAKE A **SACK OF POTATOES** AND LEAVE ME THE STONE?

GOOD QUESTION. HERE, TAKE THIS **STONE** TO THE MARKET AND SEE IF YOU CAN FIND OUT ITS VALUE. BUT MAKE SURE NOT TO SELL IT!

YOU CAN TAKE A **DOZEN APPLES** AND GIVE ME THE STONE.

SORRY, NOT FOR SALE!

EXCUSE ME, CAN YOU TELL ME THE VALUE OF THIS STONE?

SORRY I CAN'T SELL IT, IT'S MY GRANDFATHER'S STONE.

WOULD YOU BE ABLE TO TELL ME THE VALUE OF THIS STONE?

I WILL GIVE YOU **£1 MILLION** FOR THIS STONE!

WHERE DID YOU FIND THIS **PRICELESS** UN CUT DIAMOND? EVEN IF I SELL EVERYTHING I OWN, MY ENTIRE SHOP, I STILL WOULDN'T BE ABLE TO BUY THIS **PRICELESS** DIAMOND.

I DON'T UNDERSTAND, IS THE STONE WORTH A FEW APPLES, A SACK OF POTATOES, **£1 MILLION** OR EVEN **PRICELESS**?!!

THE ANSWERS YOU GOT FROM EACH OF THOSE PEOPLE EXPLAIN THE VALUE OF OUR LIFE. YOU MAY BE A **PRICELESS DIAMOND**, BUT PEOPLE WILL VALUE YOU BASED ON THEIR LIMITED UNDERSTANDING AND OBSERVATIONS. HOW THEY VALUE YOU TELLS YOU MORE ABOUT THEM THAN IT DOES ABOUT YOU!

THAT'S WHY IT IS SO IMPORTANT TO VALUE YOURSELF! DON'T COMPARE YOURSELF TO OTHERS BECAUSE YOU ARE UNIQUE - YOU ARE THE ONLY YOU IN THE WORLD! CONNECT WITH PEOPLE WHO SEE YOUR **TRUE PRICELESS VALUE**! MAY YOU ALWAYS VALUE THE DIAMOND IN YOURSELF AND RECOGNISE THE DIAMOND IN OTHERS TOO.



tribe
www.tribeuk.com

Tribe is the Young People's Department of the United Synagogue: Creating a future for our community through engaging, educating and inspiring the next generation.