



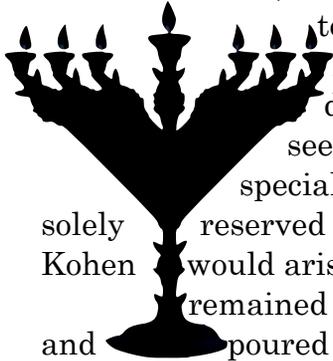
SOUTH HEAD YOUTH PARASHA SHEET

PARASHAT TETZAVEH



Our Parasha last week focused on the building of Hashem's Mishkan in the desert. While the Jewish people busy themselves with the building of Hashem's holy sanctuary, our Parasha focuses on the Kohanim, the priests. The Kohanim are very important people. They had the task of performing all of the holy work in the Mishkan. No one, other than the Kohanim were permitted to perform the service in the Mishkan.

Moshe's brother, Aharon was the Kohen Gadol, the High Priest. Aharon and his sons are told that they are going to be the ones to prepare, clean and light the Menorah in the Mishkan. In the Mishkan, the Menorah was lit once a day towards evening time. Although the lighting of the Menorah may seem to be a simple task, it was not. There was a whole procedure for the special service of lighting the Menorah. The job of lighting the Menorah was solely reserved for a Kohen. However, before the Kohen lit the Menorah, another Kohen would arise early in the morning to clean out all the ashes from the oil lamps that remained from the previous day. He then replaced the old wicks with new ones and poured only the purest olive oil into the seven lamps of the Menorah. Each morning when the Kohen would enter the Mishkan to clean the Menorah he would see a miracle: the middle candle remained alight from the previous night. This middle candle received the same amount of oil as the other candles, yet only the middle candle stayed alight throughout the entire night and until the morning. When the Kohen arrived in the morning to light the Menorah he would use the flame from the middle candle to light the rest of the candles. The constant burning of the middle candle was a symbol of Hashem's holy presence in the Mishkan.



Another important aspect of the Menorah lighting is that the Menorah could only be lit using the purest olive oil. Pure olive oil comes from the first few drops of oil squeezed out of an olive and so it was only these first few drops that were squeezed out of an olive that were permitted to be used for the lighting of the Menorah. The pure olive oil was scarce and hard to find. However, Moshe knew that the Nesi'im, the Princes of each tribe, were very holy people. They were the only ones capable of producing olive oil holy enough to be used for the lighting of the Menorah, and so he sets out to find them.

Meanwhile, the Kohanim are prepared for the very holy job they are about to begin. Like all jobs, the Kohen's job also had a uniform. The Kohen's uniform was called the Bigdei Kehuna and it consisted of four garments. The Kohen's uniform represents the holiness of Hashem to the Jewish people and the best interests of the Jewish people to Hashem. Through wearing all of these garments, the Kohanim realise how great their responsibility is and the Jewish people understand that they must respect the Kohanim. Therefore, no matter the weather, the Kohanim always wore the same uniform. The names of the four garments are:



1. Ketonet - This is a long shirt stretching from shoulder to the ground which was woven from white linen

2. Avnait - This is a 64 foot long multi-coloured belt which was tied around the Kohen's waist, over the Ketonet
3. Michnasayim - This is a pair of white linen long shorts which was worn under the Ketonet
4. Migba'at - This is a long linen strip which was wound around the Kohen's head in the shape of a pointed hat

The Kohen Gadol, the High Priest, had a more important job than the Kohanim, and along with an important job came a whole new set of clothing. In addition to the four garments worn by the Kohen, the Kohen Gadol wore another five garments.



1. Mitznefet - This is a long linen strip which the High Priest wrapped around his head in the shape of a turban
2. Aifod - This is the apron the High Priest wore. It has two shoulder straps with the Shoham stone (a special gem stone which has the names of the twelve tribes written on each stone).
3. Choshen Mishpat - This is the holiest of all the Bigdei Kehuna. It is the High Priest's breast-plate. It is a square piece of material which has been folded over to make a pocket. Inside it Moshe will place the Urim Vetumim (a parchment inscribed with the 72 holy names of Hashem). Twelve precious stones are woven onto this material each representing one of the twelve tribes.
4. Meil - This is a full length coat made from blue dyed wool. Hanging from the hemline are 72 bells which jingle with every step the High Priest takes. In between the bells are 72 pomegranates.
5. Tzitz - This is the golden plate which the High Priest wore on his forehead. On it was written the Divine Four Letter Name of Hashem. At the end of the Tzitz were 2 blue ribbons which were used to tie the Tzitz around the High Priest's head.

Upon the completion of the building of the Mishkan, the Kohen Gadol and the Kohanim were required to wear their Bigdei Kehuna whilst working in the Mishkan. For the seven days prior to their inception in the Mishkan, Moshe taught the Kohanim the laws concerning the rituals of the sacrifices and their general work in the Mishkan. On each of these seven days, the Kohen Gadol and the Kohanim, immersed themselves in the Mikvah.

At the conclusion of our Parasha Moshe anoints the Kohanim with oil on their foreheads and presents each of them with their Bigdei Kehuna.

Mission: Come to Shule this Shabbat!

IT WAS GREAT SEEING YOU IN SHULE!

WE HOPE YOU ENJOY READING THIS PARASHA SHEET AND QUIZZING YOUR FAMILY!

SHABBAT SHALOM FROM BROOKIE AND THE SOUTH HEAD YOUTH CREW

