

Parshas Tetzaveh, Zachor

FRIDAY NIGHT, FEBRUARY 27

- » Mincha/Kabalas Shabbos/Maariv 6:05 PM
- » Candles 6:04 PM
- » Sunset 6:22 PM

SHABBOS DAY, FEBRUARY 28

- » **Shacharis 8 AM followed by Kiddush at the home of Rabbi & Rebbetzin Rich, 7119 Bremerton Ct. Men & Women are encouraged to come.**
- » 15-min Pirkei Avos Shiur for Women and Kedushas Levi Chabura for Men following Kiddush
- » **Parsha Deep-Dive** with Rabbi Yaakov Rich in Rich home 5:15 PM
- » Women & Children S”S at Rich Canceled this Shabbos
- » Mincha 5:50 PM
- » Sunset 6:23 PM
- » Maariv 7:05 PM
- » Shabbos Ends (50 min) 7:13 PM
- » Rabbeinu Tam (72 min) 7:35 PM

A WISE MAN WOULD SAY: “PEOPLE WHO THINK THEY KNOW EVERYTHING ARE A GREAT ANNOYANCE TO THE REST OF US WHO ACTUALLY DO.”

REFUAH SHELAIMA

Men

- » Daniel Ze’ev ben Miriam (Brother of Josh Rothstein)

Women

- » Layah Leilech bas Shulamis (Friend of Shira Martin)
- » Devorah bas Heni (Friend of Aviva Bass)
- » Shoshana Gittel bas Chaya Leah (Sister of Naomi Goldberg)

KIDDUSH SPONSORSHIP

- » Kiddush is sponsored by the members of the GKC.

PARSHAS ZACHOR EXPLAINED

It is a positive Torah commandment to remember and verbally recall the wicked attack perpetrated by the people of Amalek against our ancestors upon their liberation from slavery in Egypt. Since Haman and his followers were descendants of these people who intended to execute the annihilation planned by their forebears, the Talmudic sages prescribed that this remembrance take place in conjunction with Purim.

The remembrance itself is conducted by reading the relevant passages from the Torah during the communal Torah reading. Even though these

verses appear in Parshas Ki Seitzei, which is read in the summer, they are read separately as Parshas Zachor to fulfill the above-mentioned Torah commandment at the time decreed by the Sages – the Shabbos before Purim. The verses are:

“You shall remember what Amalek did to you on the way, when you went out of Egypt, how he happened upon you on the way and cut off all the stragglers at your rear, when you were faint and weary, and he did not fear G-d. So it will be, when the Lord your G-d grants you respite from all your enemies around you in the land which the Lord, your G-d, gives to you as an inheritance to possess, that you shall obliterate the remembrance of Amalek from beneath the Heavens. You shall not forget!” (Deut. 25:17-19).

The reason Parshas Zachor is read on the Shabbos before Purim is that Shabbos is a time when the entire community gathers in the synagogue, ensuring that the mitzvah is performed by the entire People of Israel. Since the mitzvah is performed by reading the relevant passage from the Torah, Shabbos was chosen as a time when the community is already engaged in communal Torah reading. The Shabbos before Purim was chosen to proclaim the upcoming holiday to the people and prepare them for its message.

The order of the Torah reading is as follows: Two Torah scrolls are taken from the Holy Ark. In one, the regular weekly Torah portion is read in its entirety with seven aliyos. In the other Torah scroll, the above-quoted passages are read as maftir, the concluding aliya. Since this passage opens with the phrase, “Remember what Amalek did to you”, which starts with the Hebrew word Zachor, this Shabbos is referred to as Shabbos Zachor. The Haftara selection for Shabbos Zachor (I Samuel 15) is a dramatic tale of the historical enmity between Amalek and Israel.

As mentioned earlier, it is a Torah commandment to hear the public Torah reading of Parshas Zachor. However, there is a difference of opinion as to whether women are included in this obligation. Some commentaries are of the opinion that since this reading recalls the requirement to war against Amalek’s threat to G-d and the Jewish People, women, who are generally exempt from waging war, are exempt from hearing this reading. Others point out that the distinction between men and women in battle applies only to “voluntary” war, but not to “commanded” war, where even women are commanded to fight. Accordingly, since the war against Amalek is commanded, women are also required to hear Parshas Zachor. Because of the doubt, women are considered exempt from hearing the reading, but nevertheless make an effort to attend if they can.

CTC FAMILY PURIM SEUDAH

Purim is a time of joy, unity, and shared celebration—and we are delighted to invite the entire community to a warm, festive Purim Seudah for the whole family at Congregation Toras Chaim.



Parshas Tetzaveh, Zachor

Join us for an evening filled with delicious food, a welcoming atmosphere, and the special simcha that only Purim brings. This year's seudah will take place in our newly renovated shul, featuring new tile throughout the downstairs and a beautiful raised floor in the women's kiddush room—the perfect setting to celebrate together.

Event Details: Date: Tuesday, March 3 | Time: 5:00 PM | Location: Congregation Toras Chaim | Address: 7103 Mumford Ct., Dallas, TX 75252

Cost & Support: \$100 per family or individual: \$50 meal cost, \$50 donation (may be paid with Maaser). Your participation helps support our kehilla while enjoying a beautiful Purim together.

We look forward to celebrating with you—sharing food, laughter, and the true spirit of Purim—in our refreshed space and warm community. Bring the whole family and be part of the simcha!

CTC SCHEDULE OF SHIURIM/TEFILLAH (Week of Mar 1, 2026)

- » Gemara Zevachim, Mon - Fri, 6:00-6:30 AM
- » **Shacharis, 6:30 AM**
- » Amud HaYomi Sanhedrin: Sunday - Friday, 12 -1 PM, On Zoom with Rabbi Yaakov Rich. Email Rabbi Rich for the link.
- » Beis HaLevi on Emunah 7:30 PM
- » Maariv 8:00 PM
- » Mishnayos Pesachim (Sun-Thur) 8:15 PM

TIDBITS

Parashas Tetzaveh • February 28th • 11 Adar 5786

This Shabbos, the Shabbos before Purim, we fulfill the positive Torah commandment of Zechiras Maaseh Amalek, to remember Amalek's attack, through the special kerias haTorah of Parashas Zachor (Devarim 25:17-19). The baal korei must have in mind to be motzi the participants in this mitzvah through his leining, who in turn have in mind to be yotzeh the same. One should understand the meaning of the words of these pasukim (see Parashah section below). Many congregations say yotzros for Parashas Zachor during/after shacharis. Two sifrei Torah are taken out. The haftarah for Parashas Zachor is read. Av Harachamim is omitted.

One who inadvertently missed the leining may be yotzei with the kerias hatorah of Purim morning ("Vayavo Amalek"; in this case one should advise the baal korei to be motzi him in that mitzvah). The obligation of women in this mitzvah is a matter of dispute. The minhag in many communities is for women to try to attend Shul for the keriah. Many communities hold a special keriah for women who could not attend Shul, although some poskim advise against this practice. If a woman does not hear the leining, many poskim advise that she can simply read the pesukim from a chumash.

See Tidbits for y'mei Purim 5786 for further information.

The final opportunity for Kiddush Levanah is Leil Purim, Monday night, March 2nd.

Taanis Esther is this Monday, March 2nd.

Purim begins Monday evening, March 2nd.

Shushan Purim begins Tuesday evening, March 3rd.

TETZAVEH: First-squeezed olive oil should be used for the Menorah • Appointment of the Kohanim and description of their sacred clothing • Four additional garments worn only by the Kohen Gadol include: 1) the Ephod (an apron); 2) the Choshen (a breastplate with precious stones inscribed with the names of the Shevatim; it also holds the Urim V'Tumim, a parchment on which a most holy Name of Hashem was written); 3) the Me'il (a techeiles-dyed robe, its bottom hem adorned with gold bells and cloth 'pomegranates'); 4) the Tzitz (a forehead-plate) • Consecration and anointing of Aharon and his four sons • The Korban Tamid • Description of the Mizbeich HaKetores and the Avodas HaKetores • The Ketores (incense) shall be offered twice daily, plus a third time on Yom Kippur.

PARASHAS ZACHOR (Devarim 25:17-19): "Remember what Amalek did to you, on the way when you were departing Mitzrayim. He ambushed you on the way, and he killed some among you, all the weaklings (sinners - who are spiritually weak) trailing behind, when you were faint and tired; and he did not fear G-d. It shall be when Hashem your G-d gives you rest from all your surrounding enemies, in the land that Hashem your G-d gives you as an inheritance, you shall wipe out the remembrance of Amalek from under heaven - you should not forget!"

MATANOS L'EVYONIM: "It is preferable to spend more money on gifts to the poor than on one's seudah and mishloach manos, as there is no greater joy than making the poor and less fortunate happy" (Rambam, Hilchos Purim 2:17). On Purim day, each man and woman must give to two needy people the monetary equivalent of a small meal. An 'individual in need' is classified as someone who is struggling to cover his day-to-day expenses. Maaser funds may not be used for the obligatory amount. One should ensure that his wife and bar/bas mitzvah children fulfill this mitzvah (one can simply ask the gabbai tzedakah to acquire the money on behalf of his wife or child and provide it to a needy recipient on their behalf). It is proper to train one's chinuch-age children in this mitzvah, although the extent of a minor's obligation is a matter of dispute. Throughout the day, one should give freely to any needy individual who solicits without examining the legitimacy of their cause, just as Hashem performed the Purim miracle without examining our merits and deeds.