



# Shabbat Shalom

4 Adar I 5776  
February 13, 2016

*Parashat Terumah*

## This Week at Beth El Synagogue

### Saturday, February 13:

*Havdalah—6:37 pm*

Shabbat Mishnah Study	8:45 am
Orthodox Kehillah Services	9:00 am
B'nei Mitzvah Peer Tutoring	9:00 am
Main Sanctuary Services, Bat Mitzvah of Mir Sage Starr Samuels	9:30 am

### Sunday, February 14:

*Winter Kadima Kallah*

Weekly Sunday Minyan	9:00 am
Talmud Torah (PreK-7)	9:30 am
Kitah Vav Family Beit Midrash	10:00 am
Knitting Chevra	10:00 am
Hebrew Level I with Donna Goldstein	10:00 am
Walking with Mitzvot #3	10:15 am
Hebrew Level II with Donna Goldstein	11:00 am
USY Game On	2:00 pm

### Monday, February 15:

Sisterhood Meeting	7:00 pm
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### Tuesday, February 16:

Va'ad Meeting	7:00 pm
Ritual Committee Meeting	7:30 pm
Finance Committee Meeting	7:30 pm

### Wednesday, February 17:

Weekly Wednesday Minyan	8:00 am
Talmud Torah (2-6)	4:15 pm

### Thursday, February 18:

### Friday, February 19:

*Candle Lighting—5:43 pm*

Kitot Bet/Gimel/Dalet Shabbat Service and Dinner	6:00 pm
USY Family Hosted Shabbat Dinner (Home of Buddy Bomze)	6:30 pm

This weekend's Kiddush lunch is sponsored by:  
*The Starr Samuels family in honor of  
Mir Starr Samuels becoming a Bat Mitzvah.*

Beth El is a welcoming community of members with diverse backgrounds, ideas, levels of knowledge, and observance. We are an egalitarian Conservative congregation, and a member of the Southeast Seaboard district of United Synagogue of Conservative Judaism (USCJ), and the Orthodox Union.

### Upcoming Events:

- ✧ Sat. 2/20 Shabbat Mishnah Study
- ✧ Sat. 2/20 Shabbat Morning Orthodox Kehillah Services
- ✧ Sat. 2/20 B'nei Mitzvah Peer Tutoring
- ✧ Sat. 2/20 Shabbat Morning Services
- ✧ Sat. 2/20 Healing Yoga
- ✧ Sat. 2/20 I.L. Peretz Course with Sheva Zucker
- ✧ Sun. 2/21 Weekly Sunday Minyan
- ✧ Sun. 2/21 Talmud Torah (PreK-7)
- ✧ Sun. 2/21 Kitah Zayin Family Beit Midrash
- ✧ Sun. 2/21 Hebrew Courses with Donna Goldstein
- ✧ Sun. 2/21 Kadima Ice Skating
- ✧ Sun. 2/21 Tutor Refresh Session
- ✧ Wed. 2/24 Weekly Wednesday Minyan
- ✧ Wed. 2/24 Talmud Torah (2-6)
- ✧ Fri. 2/26 Kitah Zayin meets
- ✧ Fri. 2/26 Kabbalat Shabbat Services, Bar Mitzvah of Adam Kirsch
- ✧ Sat. 2/27 Shabbat Mishnah Study
- ✧ Sat. 2/27 Shabbat Morning Orthodox Kehillah Services
- ✧ Sat. 2/27 B'nei Mitzvah Peer Tutoring
- ✧ Sat. 2/27 Shabbat Morning Services, Bar Mitzvah of Adam Kirsch
- ✧ Sat. 2/27 Children's Services

### Gabbai Schedule

Contact the scheduled gabbai if you'd like to request an *aliyah*, other honor, or to volunteer to lead a service in the Main Sanctuary. Gabbaim will try to accommodate requests made on Shabbat morning (by 10:15am, before the Torah service) but we ask for your understanding if all honors have been previously claimed during the week.



2/13 Terumah  
Alan Mandel  
andelcpa@gmail.com 917-589-5673

2/20 Tetzaveh  
Isaac Price  
isaac@isaacprice.org 919-886-5453

2/27 Ki Tisa  
Jon Wahl  
jmwahl@email.unc.edu 919-942-3827

3/5 Vayakhel  
David Kirsch  
dkirsch@dm.duke.edu 919-286-4516

## Parashat Terumah

Adapted from <http://www.learn.jtsa.edu>

Parashat Terumah records God's commission to Moses to build the Tabernacle as the spiritual center of the Jewish people, the place where God would dwell among them (Exod. 25:8). Set in the center of the Israelite camp, viewed from the surrounding tents, the Tabernacle was intended to be a physically imposing structure. Its specified height and size gave it a grandeur lacking elsewhere in the camp, and the sumptuous materials of which it was composed were outward signs of its special nature. Height and materials differentiated the Tabernacle from all the other covered spaces surrounding it, emphasized its distinctiveness, and contributed to defining it as a holy space. The concept of a holy space had appeared earlier in the Bible—for example, as Moses approached the burning bush (Exod. 3:5); now it was to be applied to a manmade structure that would allow God to dwell in the midst of His people.

At first reading, God's commission to Moses may seem too detailed to allow for any architectural or artistic innovation on the part of its earthly builders. All the materials to be used in building the Mishkan (Tabernacle) and creating its furnishings—the Ark of the Covenant, table of the shewbread, menorah, and altars—are specified, as are the dimensions of each constituent part. Ten curtains would form the sides, each 28 cubits long and 4 cubits wide. They were to be made of blue, purple, and scarlet linen and woven with representations of cherubim. Despite the specificity of these requirements, we are left with questions: What did the cherubim look like? How big were they relative to the size of the curtains? Where were they placed to form a pleasing composition? To satisfy our hunger for answers to these questions, scholars look at contemporaneous Egyptian and Syrian art and try to suggest models for the art of the Israelite Tabernacle. Yet the art's actual appearance is unknown.

To take another example, the Ark of the Covenant was made of acacia wood and was 2½ cubits long and 1½ cubits wide (Exod. 25:10). This wooden form was then overlaid with gold within and without, and a gold "crown," presumably some sort of ornament that projected from the outer gold layer, was added (25:11). But how was the surface of the gold covering worked? Was it smooth, or did it have a pattern? What did the crowning ornament look like? And who decided on its appearance—God or the human being who carried out God's will? Rashi comments that this crown is a harbinger of later Torah crowns. But the connecting of two very different forms with different purposes is not helpful in visualizing the original crown of the Ark. As with these examples, so too with the other furnishings of the Tabernacle: all of the divine directives still leave room for creativity on the part of the artists who made them.

The same is true of the laws governing the making of ceremonial objects discussed later in various codes of Jewish law. The form and materials of only three objects are completely specified in halakhah (the Torah scroll, the tefillin, and the scroll of the mezuzah). All the remaining ceremonial objects have partial requirements or none at all, with the result that Judaica has been made in a great variety of forms and styles that reflect the artistic cultures of the countries in which Jews have lived. The lack of specificity in Jewish law regarding most ceremonial objects allowed for artists to be creative in the same way that the makers of the Mishkan were able to exercise artistic freedom in the composition of the Tabernacle curtains and in the surface texture and crown of the Ark.

The commands relative to building the Mishkan and its furnishings were transmitted to Moses, but he was not the one who carried them out. Moses, the great and brilliant leader of the Jewish people, was incapable of realizing, in three dimensions, the vision of the menorah that God had shown him on Sinai (BT Menahot 29a). Rashi remarks about Exodus 25:31, "Moses was perplexed." As a result, "God called by name Bezalel, the son of Uri, the son of Hur of the tribe of Judah, who was filled with the spirit of God, in wisdom, in understanding and in knowledge of all manner of workmanship." (Exod. 31:2-3). The naming of Bezalel and the words used to describe him are an acknowledgment that artistry—the ability to conceptualize visually and then to create that which is envisioned—is a talent given only to some. Only Bezalel, the man of artistic vision, was capable of carrying out God's commands.

The recognition of the holy as distinct from the profane is the mark of a religious outlook. A recognition of sacred time and sacred places distinguishes those who acknowledge a spiritual dimension in their lives. For a people who had just received their religious constitution, the Tabernacle designed by God and executed by man was a joint effort based on two different artistic senses, that of God, the architect and designer, and that of man, who added the details. This "partnership" became a concrete symbol of the Jewish people's commitment to God, and of God's willingness to dwell among them. At the same time, the partnership evident in the building of the Tabernacle may be seen as a paradigm of the ongoing relationship between God and Israel. God is the lawgiver; the people "embroider" on His words—or interpret them.

### Beth El Synagogue

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[www.betheldurham.org](http://www.betheldurham.org)

Rabbi: Daniel Greyber  
Rabbi Emeritus: Steven Sager  
Synagogue President: Rachel Galanter

## Refuah Shleymah רפואה שלמה

Aharon ben David u'Miriam (Alan Goldman)	Malka Hannah bat Basha Rachel	Sonia Berman
Aliza Chana bat Leah	M'cor Eyshele bat Esther Tzvia	Anne Boyd Cynthia Brown
Aryeh ben Tziporah	Ovadya ben Elinor (Ovadya Fleishman)	Elinor Fleishman
Baracha bat Sarah	Reuven ben Chanoch v'Dinah (Robert Feurst)	Ilene Jacobson Jennifer Krunkosky
Ben-Zion ben Sarah	Rut bat Sarah (Suzanne Furst)	Inez McFarling
Chana bat Malkah	Sara bat Hinda (Sylvia Dante)	Ezra Rapport Jack Reich
Hannah Leah bat Sarah (Anna Crollman)	Sarah Gittel bat Rut (Sue Perlo)	Michael Rockman
Daronit Esther bat Tuvia v'Leah (Jennifer Greyber)	Shira Batya bat Meirav	Pearl Rohde Richard Roth
David ben Sarah (David Leitner)	Shmuel ben Shoshana	Carmen Sadowsky
David Yosef ben Avraham v'Hannah (Donald Goldstein)	Sprinya Simcha bat Yehudah v'Chana (Susan Rosefeldt)	Lauren Schiro
Eliyahu Chanan ben Sarah (Ed Gagnon)	Tuvia ben Shmuel v'Tziporah (Tovia Lebovich)	Susan Tolchin Christine Walters
Gershon Yonah ben Teyva haKohen v'Chanah Leah haLevi (Harlan Gradin)	Tziporah bat Esther Yehudit bat Rachel	Orrie Wilner Amy Wolf
Malkah bat Leah (Meg Anderson)	Lucretia Bell	Please contact the synagogue office with any additions or changes to this list.

## Yahrzeits יארצייטן

Jacob Abel	Jack Mlyn
Bertha Badt-Strauss	Dora Most
Harold Bobroff	Dora Rosenblatt
Lucille Concors	Alex Satinsky
Bertha Derby	Bertha Simons
Yehudit Frider	Sara Wagner
Sigmund Meyer	

## BE Mazel Tov

Mazel Tov to Mir Sage Starr Samuels on becoming a Bat Mitzvah!

Mazel Tov to the following Beth El community members on their birthdays! Rachel Albert, Alice Ammerman, Rosalyn Carson-DeWitt, Diana Levy, Rita Lichtman, Rona Spitzer

## BE at Beth El

Beth El Synagogue welcomes the following new members to our community: Philippe and Nicole Chemla; and Marsha Schonberg

## BE Remembered

Beth El Synagogue extends condolences to:

Adam and Beth Goldstein and their family on the death of Adam's aunt and sister to his mother, Sonia Levin who passed away the evening of February 10. Funeral services took place on Friday in Washington, DC.

Sarah and Scott Bryce and their family on the death of Sarah's sister-in-law, Rabbi Deborah Katz Slavitt (HaRav Devorah bat Yitzhak HaCohen v Ilene) who passed away on January 31, 2016 in South Carolina.