



Shabbat Shalom

13 Adar 5777
March 11, 2017

Parashat Tetzaveh

This Week at Beth El Synagogue

Saturday, March 11:

Shabbat Mishnah Study	8:45 am
B'nai Mitzvah Peer Tutoring	9:00 am
Orthodox Kehillah Services	9:00 am
Main Sanctuary Services	9:30 am
Purim Services and Megillah Reading	7:00 pm
Havdallah	7:02 pm

Sunday, March 12:

NO Talmud Torah (Pre-K-7th Grade)	
Weekly Sunday Minyan– Purim Services	9:30 am
Knitting Chevra	10:00 am
Purim Carnival	10:30 am

Wednesday, March 15:

Weekly Wednesday Minyan	8:00 am
Talmud Torah (2nd-6th Grade)	4:40 pm
Sisterhood Board Meeting	7:30 pm

Thursday, March 16:

Tish at Rabbi Greyber's	7:30 pm
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Friday, March 17:

Kitah Zayin Class	6:00 pm
Kabbalat Shabbat Services (Bar Mitzvah of Robert Gross)	6:00 pm
Candle Lighting	7:07 pm

Upcoming Events:

- ✧ Sat. 3/18 Shabbat Mishnah Study
- ✧ Sat. 3/18 B'nei Mitzvah Peer Tutoring
- ✧ Sat. 3/18 Shabbat Morning Orthodox Kehillah Services
- ✧ Sat. 3/18 Shabbat Morning Services (Bar Mitzvah of Robert Gross)
- ✧ Sat. 3/18 10th grade Midrasha class visit to Beth El
- ✧ Sat. 3/18 Healing Yoga
- ✧ Sat. 3/18 Children's Services
- ✧ Sun. 3/19 Talmud Torah (Pre-K-7th Grade)
- ✧ Sun. 3/19 Weekly Sunday Minyan
- ✧ Sun. 3/19 Talmud Torah Faculty Meeting
- ✧ Tue. 3/21 Va'ad HaChinuch Meeting
- ✧ Tue. 3/21 Finance Committee Meeting
- ✧ Tue. 3/21 Ritual Committee Meeting
- ✧ Wed. 3/22 Talmud Torah (2nd-6th Grade)
- ✧ Wed. 3/22 Interfaith Committee Meeting
- ✧ Thu. 3/23 Lunch and Learn with Rabbi Greyber
- ✧ Thu. 3/23 Passover Food Drive
- ✧ Fri. 3/24 Sisterhood Shabbat Dinner and Services
- ✧ Sat. 3/25 Gabbaim Shabbat Morning Services
- ✧ Sat. 3/25 Shabbat Mishnah Study

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.



3/18 Ki Tissa-Parah Bernie Fischer Bernie.fischer@duke.edu	919-493-0306
3/25 Vayakhel Pekude-HaHodesh Jon Wahl jmwahl@email.unc.edu	919-942-3827
4/1 Vayikra Diana Markoff Diane.markoff@earthlink.net	919-969-8953
4/8 Tzav Hagadol Isaac Price Isaac@isaacprice.org	919-866-5453

This weekend's Kiddush lunch is sponsored by:
Laura Flicker, Mary Butler & Philip Goodman, Sandra & Harvey Cohen, Jennifer & Michael Kornbluth, Mavis & Herb Rothen, and Sandy & Elliott Mills

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.

Parashat Tetzaveh

Adapted from <http://www.jtsa.edu/jts-torah-online>

On the Shabbat before Purim the *maftir* Torah reading includes the following verses:

Remember what Amalek did to you by the way, when you came forth out of Egypt; how he met you by the way, and struck at your rear, all who were feeble behind you, when you were faint and weary; and he did not fear God. Therefore it shall be, when the Lord your God has given you rest from all your enemies around, in the land which the Lord your God gives you for an inheritance to possess, that you shall blot out the remembrance of Amalek from under heaven; you shall not forget it. (Deut. 25:17-19)

Because of this reading it is called Shabbat Zakhor (Remember). The verses recited in Deuteronomy are in effect already a remembering of what Amalek did shortly after the flight from Egypt, and the commandment to remember Amalek in Deuteronomy is in fact the second time this tale is recounted, the first being in its place in the narrative:

Then the Lord said to Moses, **“Write this as a memorial in a book and recite it in the ears of Joshua,** that I will utterly blot out the memory of Amalek from under heaven.” And Moses built an altar and called the name of it, The Lord is my banner, saying, “A hand upon the throne of the Lord Jacob! The Lord will have war with Amalek from generation to generation. (Exod. 17:14-16)

In Exodus, we thus have the first reference in the Torah to the act of memorial writing. The explicit implication here is that the act of writing and reciting, recording the history and recounting it verbally, will blot out the memory of Amalek, even though every generation will be forced to confront Amalek again and again. This is a battle that is continued throughout the ages: Saul and Samuel battle the Amalekites and King Agag (described in the haftarah reading for Shabbat Zakhor from I Sam. 15-24); later in Jewish history, we learn in the Book of Esther that Haman, a descendant of Agag, also set out to destroy the Jewish people; and again, during and after WWII, comparisons between Hitler and Haman were commonplace.

So what is the special significance of Shabbat Zakhor beyond remembering to remember Amalek? We know that Judaism is a religion that is built on a foundation of memory, on the commandment *zakhor*. In his masterwork on the subject (*Zakhor: Jewish History and Jewish Memory*), Yosef Haim Yerushalmi notes that *zakhor* is repeated nearly 200 times in the Hebrew Bible, with both Israel and God commanded to remember: to remember the Sabbath, to remember the covenant, to remember the Exodus from Egypt. Judaism is a religion of remembering and, implicitly, of not forgetting. As Yerushalmi suggests, one might argue that the commandment to remember has been central to the survival of the Jews in dispersion over thousands of years. How else can we explain the continuity of the Jewish people through millennia of migration, relocation, persecution, destruction, and renewal?

The commandment *zakhor* has taken on new implications in the aftermath of the Holocaust as the commandments to remember and to bear witness have been integrated into modern Jewish observance. But how can we simultaneously perform the act of remembrance while blotting out the memory of Amalek, as both passages in the Torah require? *Zakhor* in the context of Amalek reinforces the importance of the victim's voice and the role of the persecuted and the oppressed in recording their history both during *and* after collective trauma. This act of remembrance has not only historical and ethical value, but is of great psychological importance, too. Perhaps, in keeping with Purim's combination of memory and levity, this can best be illustrated through a joke.

During and after the war, allusions to Hitler as Haman and the belief that he would meet the same end as Haman were common. One joke included in Steve Lipman's *Laughter in Hell* went as follows:

Hitler, not being a religious man, was inclined to consult his astrologers about the future. As the tide of the war worsened, he asked, “Am I going to lose the war?” Answered affirmatively, he then asked, “Well, am I going to die?” Consulting their charts, the astrologers again said yes. “When am I going to die?” was Hitler's next question. This time the answer was, “You're going to die on a Jewish holiday.” But when ... on what Jewish holiday?” he asked with agitation. The reply: “Any day you die will be a Jewish holiday.” (201-202)

Understandably, the first Purim celebration after liberation in Germany was a long-awaited holiday in the DP camps. In Landsberg, survivors organized a week-long Purim carnival that included a symbolic burning of Hitler's *Mein Kampf* (which had been written in the local prison in 1924); a parade of workers, schools, kibbutzim, and various organizations; and, of course, the wearing of costumes. The *Landsberger Lager Cajtung* reported that, at the entrance to Landsberg, “Hitler hangs in many variations and in many poses; a big Hitler, a fat Hitler, a small Hitler, with medals and without medals. Jews hung him by his head, by his feet, or by his belly.”¹ Leo Srole, the UN-appointed welfare director for Landsberg and one of the organizers of the 1946 Purim carnival, later recalled: “It was (a day) of such elation, I had never seen anything like it ... Hitler and Haman now had their due.”² As a poster from Landsberg announced: “In the city where Hitler wrote his *Kampf*, the Jews will celebrate the greatest Purim *taw-szin-wow-hey* [the transliteration of the Jewish year 5706], the Purim of Hitler's downfall!”³ These reenactments of Purim in the aftermath of the Holocaust not only fulfilled the obligation to remember Amalek and to record the history of the latest destruction, they served as a poignant reminder of *am yisrael hai*, that the People Israel endures.

The performance of memory—through deeds, actions, and speech—assists in the process of not forgetting. But the act of writing and recording the events after they have transpired, and not forgetting them, also ensures that, by taking on the mandate of remembering and retelling, that the truth will win out and that history will record the perspective of the victims, not just the perpetrators. Those who seek to erase history, to deny the existence of evil, and to ignore the face of injustice and persecution only benefit when we do not remember. However, if we engage in the process of remembering Amalek, then those who endure and triumph over evil in confronting the persistence of Amalek—be it in the form of prejudice, discrimination, anti-Semitism, racism, or xenophobia—will ultimately enjoy the last laugh.

Refuah Shleymah רפואה שלמה

Batya bat Shprintza (Barbra Roberman)	Mishulamit bat Maryam (Marcia Hogan)	Tziporah bat Esther Ya'akov Roni ben Margalit
Chaim Michael ben Flora (Howard Margolis)	Miriam Shifra bat Issur (Margaret Sachs)	Alvin Jacobson
Chana bat Malka	Moshe Yosef ben Vishka Elka (Michael Perkins)	Anne Boyd
Chana Leah bat Sarah (Anna Crollman)	Ovadya ben Esther Malkah (Ovadya Fleishman)	Alan Marty
David ben Sarah (David Leitner)	Sarah bat Hinda	Caitlin Evans-Jones
David Yosef ben Avraham v'Chana (Donald Goldstein)	Sarah Gittel bat Rut (Sue Perlo)	Christine Walters
Esther bat Yankale Sura	Shalom ben Sprintze (Stanley Ramati)	Ezra Rapport
Esther Malka bat Chaya Fruma (Elinor Fleishman)	Shimon ben Shlomo haLevi v'Sheyne (Stuart Levine)	Helen Rosenberg
Herschel David ben Aharon haKohen u'Bela Miriam	Shira Batya bat Meirav	Jack Reich
Israel ben Zalman u'Malkah	Shmuel ben Shoshana	Jeff Shields
Leah bat Miriam (Eileen Abramson)	Shraga ben Devarah Leah (Phillip Samuel Ramati)	Joyce Romm
Malka bat Leah (Meg Anderson)	Shraga Feivel ben Leib (Philip Skoletsky)	Ken Walkers
Malka Chana bat Basha Rachel	Tuvia ben Shmuel v'Tziporah (Tovia Lebovich)	Lauren Schiro
M'cor Eyshel bat Esther Tzvia		Netta Boswell
		Orrie Wilner
		Richard Roth
		Sidney Barker
		Please contact the synagogue office with any additions or changes to this list.

Yahrzeits יארצייט

Dora Most	Harold Bobroff	Dora Rosenblatt
Bertha Badt-Strauss	Bertha Derby	Alex Satinsky
Eleanor Barclay	David Solomon Froimson	Abraham Stollwerk
Lucille Concors	Bertha Simons	
Murray Brandt	Jacob Abel	
Irvin Sachs	Sigmund Meyer	
Sara Wagner	Pauline Schultz	
Yehudit Frider	Jack Mlyn	

BE Remembered

Beth El Synagogue extends condolences to:

JoAnn and Davif Rubin and their family on the death of JoAnn's sister—Alice Pomper—Aliza bat Dov Ber v'Koono—who passed away on February 26, in Middletown, CT.

Bob and Norma Gindes and their family on the death of Bob's mother—Jonathan and Lauren, Danny and Sarah's grandmother; and the great-grandmother of Nate, Levi, Bella, Simon and Nina — Sarah “Sunny” Gindes—who passed away on February 22, in Royal Palm Beach, Florida.

May the Ever Present One comfort them among the mourners of Zion and Jerusalem.

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 Rabbi Emeritus: Steven Sager
 Synagogue President: Noah Pickus