



# Shabbat Shalom

16 Adar II 5776  
March 26, 2016

Parashah Tzav

## This Week at Beth El Synagogue

### Saturday, March 26:

*Havdalah—8:15 pm*

Shabbat Mishnah Study	8:45 am
Orthodox Kehillah Services	9:00 am
NO B'NEI MITZVAH PEER TUTORING	
Main Sanctuary Services	9:30 am
Dedication of Hudi Gross Library	11:30 am

### Sunday, March 27:

Weekly Sunday Minyan	9:30 am
NO TALMUD TORAH	
Monthly Durham Community Café	5:30 pm

### Monday, March 28:

### Tuesday, March 29:

Hebrew Level I with Donna Goldstein	6:00 pm
Hebrew Level II with Donna Goldstein	7:00 pm

### Wednesday, March 30:

Weekly Wednesday Minyan	8:00 am
NO TALMUD TORAH	

### Thursday, March 31:

### Friday, April 1:

<i>Candle Lighting—7:20 pm</i>	
Kitah Zayin Class	5:00 pm
Kabbalat Shabbat Services, Bar Mitzvah of Jason Koweek	6:00 pm

### Upcoming Events:

- ✧ Sat. 4/2 Shabbat Mishnah Study
- ✧ Sat. 4/2 Shabbat Morning Orthodox Kehillah Services
- ✧ Sat. 4/2 B'nei Mitzvah Peer Tutoring
- ✧ Sat. 4/2 Shabbat Morning Services, Bar Mitzvah of Jason Koweek
- ✧ Sat. 4/2 Children's Services
- ✧ Sun. 4/3 Weekly Sunday Minyan
- ✧ Sun. 4/3 Talmud Torah (PreK-7)
- ✧ Sun. 4/3 Bible Players Community Performance
- ✧ Sun. 4/3 Kadima/USY Chocolate Seder
- ✧ Tue. 4/5 Hebrew Levels I/II with Donna Goldstein
- ✧ Wed. 4/6 Weekly Wednesday Minyan
- ✧ Wed. 4/6 Talmud Torah (2-6)
- ✧ Wed. 4/6 Sulam Session #5
- ✧ Thu. 4/7 Lunch and Learn with Rabbi Greyber
- ✧ Thu. 4/7 Walking with Mitzvot
- ✧ Fri. 4/8 Kitah Hay/Kitah Vav Shabbat Service and Dinner
- ✧ Sat. 4/9 Shabbat Mishnah Study
- ✧ Sat. 4/9 Shabbat Morning Orthodox Kehillah Services
- ✧ Sat. 4/9 B'nei Mitzvah Peer Tutoring
- ✧ Sat. 4/9 Shabbat Morning Services
- ✧ Sat. 4/9 Monthly Parsha Study

This weekend's Kiddush lunch is hosted by:  
Laura Brody and David Weaver,  
Eva Donaldson, Amy and David Gross, Melanie  
Mintzer, Karen Scher, Adam and Helene Singer

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.

### 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.



3/26 Tzav Elise Goldwasser elise.goldwasser@duke.edu	919-956-8871
4/2 Shemini Parah David Kirsch dkirsch@dm.duke.edu	919-286-4516
4/9 Tazria/HaChodesh Bernie Fischer Bernie.fischer@duke.edu	919-493-0306
4/16 Metzora HaGadol Isaac Price isaac@isaacprice.org	919-886-5453

# Parashah Tzav

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

Exodus 12:49 reads, famously, “You shall have one Torah for the one who is native born, and for the stranger who dwells among you.” The upshot is clear: the Jewish people, along with noncitizens who are present in their society, are to be organized around a single, egalitarian legal system. The experience of Mount Sinai was not only one of theophany (divine encounter), though it was that, but also of a revelation that continues through law. The experience of the biblical Israelite was one in which God’s presence was meant to be felt primarily through performing certain actions and refraining from others: God’s will is mediated and met through mitzvot. This experience is further emphasized by rabbinic Judaism, as the Talmud states, “R. Hiyya, the son of Ami, said in Ulla’s name: ‘From the day that the Temple was destroyed, the blessed Holy One has nothing in this world, except for the four cubits of the halakhah’” (BT Berakhot 8a). The Torah is singular; there is to be one singular Torah for the one singular God’s one singular People.

And yet, for the Rabbis, the Torah is not singular, but dual. The basic truth claim of rabbinic Judaism is that a second Torah was given to Moses at the Sinai event—an oral one to complement and balance the written one. As the following story of the potential convert who approaches both Hillel and Shammai demonstrates, one cannot join rabbinic culture without accepting the divinity of the Oral Torah:

Our Rabbis taught: A certain gentile once came before Shammai and asked him, “How many Torahs do you have?” “Two,” he replied: “the Written Torah and the Oral Torah.” “I believe you with respect to the Written, but not with respect to the Oral Torah; convert me on condition that you teach me only the Written Torah!” Shammai scolded and repulsed him in anger.

תנו רבנן: מעשה בבכרי אחד שבא לפני שמאי, אמר לו: כמה תורות יש לכם? אמר לו: שתיים, תורה שבכתב ותורה שבעל פה, אמר לו: שבכתב - אני מאמין, ושבעל פה - איני מאמין. גיירני על מנת שתלמדני תורה שבכתב. גער בו והוציאנו בנייפה.

[The gentile] went before Hillel [and went through the same dialogue.] Hillel converted him. On the first day, [Hillel] taught him Alef, bet, gimme, dalet; the following day, he reversed [their order] to him. [The convert] protested, “Yesterday you did not teach them to me this way!” “Aren’t you relying on me? Then rely upon me with respect to the Oral [Torah], as well!”

בא לפני הלל - גייריה, וזמא קמא אמר ליה: א'ב'ג'ד, למחר אפיך ליה. אמר ליה: וזא תמול לא אמרת לא הכי? אמר לו: לאו עלי דדי קא סגבת? דעל פה נמי סמוך עלי!

-BT Shabbat 31a

Hillel and Shammai have radically different approaches to outreach, but they share a view of the dual Torah.

So we might be shocked by this week’s parashah, Tzav, in which the Torah is neither singular nor dual. The general ordering principle here is a fivefold repetition of the clause This is the Torah, which introduces the laws of different kinds of sacrifice: “This is the Torah of the Olah” (Lev. 6:2), “This is the Torah of the Minhah” (Lev. 6:7), “This is the Torah of the atat” (Lev. 6:18), “This is the Torah of theAsham” (Lev. 7:1), and “This is the Torah of the Shelamim” (Lev. 7:11). Apparently, as far as the priests in the Tabernacle were concerned, there are at least five Torahs. And we see this locution elsewhere, as well. The beginning of the set of laws concerning the ritual impurity caused by human corpses reads, “This is the Torah concerning when a person dies in a tent” (Num. 19:14). Altogether, the Pentateuch uses this phrase 15 times! Scholars of biblical Hebrew would tell us that Torah simply means a set of instructions. After all, the word Torah is one of many words formed from the root ת.ו.ר, which means “teaching,” so each “Torah” in our portion tells the priests how to perform a particular kind of sacrifice.

But Rabbi Akiva heard this word differently; seemingly it was just as jarring for him to hear it used in such a banal way as it is for us:

R. Akiva said: “Did Israel have only two Torahs? Were not many Torahs given to them? [For example:] This is the Torah of the Olah’, ‘This is the Torah of the Minhah’, This is the Torah of the Asham’, ‘This is the Torah of theShelamim.’, and ‘This is the Torah concerning when a person dies in a tent’, which the Lord set forth between God and the children of Israel’ (Lev. 26:46). Moses merited to become the messenger between Israel and their heavenly Parent, on Mount Sinai by the hand of Moses’ (ibid.). We are taught here that the [entire] Torah—its halakhot, inferences, and interpretations—was given by Moses at Sinai.”

אמר ר'עובי שתי תורות הוו להם לישראל והלא תורות הרבה ניתנו להם לישראל זאת תורת העולה זאת תורת המנחה זאת תורת האשם זאת תורת זבח השלמים זאת התורה אדם כי ימות באהל אשר נתן ה' לבני ובין בני ישראל זכה משה לעשות שליח בין ישראל לאביהם שבשמים בהר סיני ביד משה מלמד שינתנה התורה הלכותיה ודקדוקיה ופירושה ע"י משה מסיני:

—Sifra Beukotai, par. 2, ch. 8:

Rabbi Akiva looks to the repetition of the word Torah to indicate that the Torah is neither singular nor dual—it is multi-vocal and polysemous. But instead of this complexity being confusing or off-putting, he prefers to read that the multiplicity of Torah serves only to increase the wonder that Moses was entrusted with every aspect of it.

Our Torah is confusing. It contains timeless wisdom, and yet it reflects the flaws of the society in which it was first understood. It encourages us to see the eternal value of every human being, while allowing for slavery and mandating hierarchy of gender. It spends an enormous amount of time delineating a system of sacrifices which has not been in effect for almost 2,000 years. And yet there is profound meaning in the structure of a parashah like ours. The multiplicity of Torahs here can be understood as mirroring our fascinatingly complicated world. And when we read it this way, we can return to where we began. There is one Torah for the one God’s one People. Yet all three—Torah, God, and Israel—are multifaceted and utterly complex. And yet, they are all one.

# Refuah Shleymah רפואה שלמה

Aharon ben David u'Miriam (Alan Goldman)	Ovadya ben Elinor (Ovadya Fleishman)	Inez McFarling
Baracha bat Sarah	Reuven ben Chanoch v'Dinah (Robert Feurst)	Lorraine Morley
Batya bat Shprintza (Barbra Roberman)	Rut bat Sarah (Suzanne Furst)	Ezra Rapport
Bedonna Riva bat Sara	Sara bat Hinda (Sylvia Dante)	Jack Reich
Ben-Zion ben Sarah	Sarah Gittel bat Rut (Sue Perlo)	Michael Rockman
Chana bat Malkah	Shira Batya bat Meirav	Richard Roth
Hannah Leah bat Sarah (Anna Crollman)	Shmuel ben Shoshana	Carmen Sadowsky
Daronit Esther bat Tuvia v'Leah (Jennifer Greyber)	Tuvia ben Shmuel v'Tziporah (Tovia Lebovich)	Lauren Schiro
David ben Sarah (David Leitner)	Tziporah bat Esther	Susan Tolchin
David Yosef ben Avraham v'Hannah (Donald Goldstein)	Yehudit bat Rachel	Christine Walters
Eliyahu Chanan ben Sarah (Ed Gagnon)	Sonia Berman	Derick Williams
Malkah bat Leah (Meg Anderson)	Anne Boyd	Orrie Wilner
Malka Hannah bat Basha Rachel Miriam Shifra bat Issur (Margaret Sachs)	Cynthia Brown	Amy Wolf
M'cor Eyshel bat Esther Tzvia	Elinor Fleishman	
	Ilene Jacobson	
	Jennifer Krunkosky	

Please contact the synagogue office with any additions or changes to this list.

## Yahrzeits יארצייט

Jace Kendrick	Pauline Schultz
Rueben Leeb	Abraham Stollwerk
Morris Saltz	

## BE Mazel Tov

Mazel Tov to Ari Medoff and Diana Bobrow Medoff, Shai and Juliet Medoff on the birth of their son and brother Asher Bobrow Medoff (Hebrew: Asher Bobrov ben Ari v'Davida).

Mazel Tov to the following Beth El members on their birthdays! Meytal Barak, Dennis Barker, Liz Falchook, Lowell Galumbeck, Josh Granek, Rebecca Levine, Alice Levinson, Susan Morris, Alyne O'Keefe, Deborah Rosenstein, Elizabeth Schoenfeld, Nicholas Wagner, Leigh Zaleon

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 Rabbi Emeritus: Steven Sager  
 Synagogue President: Rachel Galanter