



# Shabbat Shalom

6 Adar 5777  
March 4, 2017

Parashat Terumah

## This Week at Beth El Synagogue

### Saturday, March 4:

Shabbat Mishnah Study	8:45 am
B'nai Mitzvah Peer Tutoring	9:00 am
Orthodox Kehillah Services	9:00 am
Main Sanctuary Services— Chevra Kaddisha Shabbat	9:30 am
USY/Kadima Lunch and Learn with Rabbi Greyber	12:30 pm
Parsha Study— In library	1:00 pm
Havdallah	6:56 pm

### Sunday, March 5:

Talmud Torah (Pre-K-7th grade)	9:30 am
Weekly Sunday Minyan	9:30 am
Kitah Zayin Family Beit Midrash (Bikur Cholim)	10:30 am
Rabbi Geoffrey Claussen— talk and book signing	10:30 am
Hamantashen Wars	12:30 pm

### Wednesday, March 8:

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

### Thursday, March 9:

Synagogue Life Committee Meeting	6:00 pm
Tish at Rabbi Greyber's	7:30 pm

### Friday, March 10:

Candle Lighting	6:01 pm
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### Upcoming Events:

- ✧ Sat. 3/11 Shabbat Mishnah Study
- ✧ Sat. 3/11 Shabbat Morning Orthodox Kehillah Services
- ✧ Sat. 3/11 B'nei Mitzvah Peer Tutoring
- ✧ Sat. 3/11 Shabbat Morning Services
- ✧ Sat. 3/11 Purim Services and Megillah Reading
- ✧ Sun. 3/12 Sunday Minyan and Megillah Reading
- ✧ Sun. 3/12 NO Talmud Torah
- ✧ Sun. 3/12 Knitting Chevra
- ✧ Sun. 3/12 Purim Carnival
- ✧ Wed. 3/15 Talmud Torah
- ✧ Wed. 3/15 Sisterhood Board Meeting
- ✧ Wed. 3/15 Interfaith Committee Meeting
- ✧ Thu. 3/16 Lunch and Learn with Rabbi Greyber
- ✧ Thu. 3/16 Tish at Rabbi Greyber's
- ✧ Fri. 3/17 Kitah Zayin Class
- ✧ Fri. 3/17 Kabbalat Shabbat Services (Bar Mitzvah of Robert Gross)
- ✧ Sat. 3/18 Shabbat Mishnah Study
- ✧ Sat. 3/18 Shabbat Morning Orthodox Kehillah Services
- ✧ Sat. 3/18 Shabbat Morning Services (Bar Mitzvah of Robert Gross)

### 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.



3/11 Tetzavveh-Zachor David Kirsch dkirsch@md.duke.edu	919-286-4516
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

This weekend's Kiddush lunch is hosted by:  
Chevra Kaddisha Committee

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 Mishpatim

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

The Arch of Titus in Rome is simultaneously one of the saddest and most exciting places for a Jew to stand. It is but a short distance from the Colosseum, the stadium made famous by its cruel sports, built with money plundered from the Jerusalem Temple in 70 CE. Titus's Arch celebrates the destruction of our Temple, a building designated by Isaiah to be a house of prayer for all nations. A bas-relief sculpture on the arch's inner walls depicts a sickening scene: the triumphant display of the Temple's sacred objects, the Menorah most prominent among them, along with a pathetic procession of enslaved Jews.

I once visited this spot with a group of Christian clergy and found myself suddenly weeping over this ancient tragedy. A Catholic deacon named Mark asked that we all embrace and pray together in order to repair some of the hatred and violence of that scene with our friendship and respect. I appreciated his instinct, and it helped. And yet, the image of the Menorah above our heads reminded me of the destruction of our Temple and the two millennia of exile and oppression which followed the sack of Jerusalem.

Sad as the sight of this arch is, I must admit that it is also fascinating. After all, this is the closest that we can get to an eyewitness account of the design of the ancient Menorah, at least as it appeared in the Second Temple. The Torah's description of the seven-branched lamp stand in our portion (Exod. 25: 31-40) is extremely detailed. It is to be fashioned of beaten gold, with a central shaft and six branches, three on each side. There are almond blossoms and lily cups, all made of pure gold. How radiant it must have been when its lamplight played off the blossoms of beaten gold!

For all of this detail, important dimensions are absent. How large should the Menorah be? Are its branches curved or straight? Are its seven lamps of identical height or not? It would be impossible from the Torah text alone to recreate the Menorah built by Moses. This led to the idea that the Torah is not providing details to build from scratch, but only an allusion to a prior model of Menorah. But where would that have been found?

Ancient Jews imagined that not only the Menorah but indeed the entire Tabernacle was already created in heaven, and that the terrestrial one was meant to be a copy. So for example, a work written shortly after the destruction of the Second Temple, but set before the destruction of the First Temple, reads:

[The true temple] is not this building that is in your midst now; it is that which will be revealed, with Me, that was already prepared from the moment I decided to create paradise. I showed it...to Moses on Mount Sinai when I showed him the likeness of the tabernacle and all its vessels. (2 Baruch 4:3,5, as in James Kugel, *The Bible as It Was*, 420)

According to the Midrash, Moses struggled greatly to discern how to make this brilliant object. In the Talmud (BT Menahot 29a), Rabbi Yosi b. Rabbi Yehudah is quoted saying that a menorah made of fire descended from the sky to illustrate the design, which Moses faithfully copied. While this Midrash sounds fanciful, it relates to a close reading of the text which emphasizes that Moses built according to the image shown him on Mount Sinai (Exod. 25:9, 40 and 26:30). The medieval rabbis confirmed this account, with Rashi stating that a menorah of fire was shown to Moses—although Rashbam prefers a less spectacular reading, that Moses was able to see it “from himself,” apparently through inspired imagination. The consensus of ancient and medieval interpreters seems to be that the Menorah, and indeed all of the Temple vessels, were not originals but rather copies of the celestial Temple and its objects. This reading is suggested by the Torah's emphasis that Moses “was shown” models on Mount Sinai.

Although the image of a heavenly hologram is quite appealing, perhaps the Menorah made by Moses is not the first to take solid form. After all, the Menorah is basically an illuminated tree. It alludes back to the Tree of Knowledge described in Genesis 2, and perhaps also to the burning bush described in Exodus 3. The burning bush, too, is a tree that is on fire, yet it is not consumed, just as the golden Menorah is on fire and is not consumed. These images of burning trees are rich and resistant to simple interpretation. They seem to be associated with a special form of intelligence—the flow of secret knowledge from heaven to earth.

When the Tabernacle—and then the Temple—stood, golden trees in their sacred precincts symbolized the possibility of enlightenment. The eroded marble sculpture of a menorah on the Arch of Titus symbolizes the extinguishing of that light, which was a tragedy not only for the Jews, but for the world. And yet, just as the Menorah was not an original but a copy of the divine model, so too are we able to recapture the experience of enlightenment through our own efforts.

We live in a time of division and hatred and violence. The vulgar parade of Titus, intent on replacing a house of peace (symbolized by the Menorah) with cruel entertainment (symbolized by the Colosseum) is a reminder of how far humanity can fall. It is our responsibility to look clearly and discern our ideals so that we too can build an enlightened religious culture.

## Refuah Shleymah רפואה שלמה

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

## Yahrzeits יארצייט

Linda Meg Cohen	Ruth Zeighauser	David Kachuck
Muriel Kirschner	Fleishman	Samuel Marck
Julius Saffron	Barbara Mildred Kraft	Martha Veis
Max Drucker	Samuel Gale Levine	
Albert Krolik	Ann Marks	
Paul Herman	Philip Cramer	
Sam Abramowitz	Paulia Belenko	
Marguerite Bretzfeld Eger	Sara Nachamson Evans	
Pearl Sasson Dayan	Rebecca Horowitz	
	Margaret Hurwitz	

## 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'Koona—who passed away on February 26, in Middelton, 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.

Debra Evenson and her family on the death of Debra's mother - Janet Evenson, Zeld bat Sarah— who passed away on February 19, in Wilmington, NC.

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

**Beth El Synagogue**  
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Rabbi: Daniel Greyber  
Rabbi Emeritus: Steven Sager  
Synagogue President: Noah Pickus