

Congregation Beth Israel of the Palisades

שבת פרשת תרומה

Shabbat Parashat T'rumah

February 17, 2018 | Adar 2, 5778

משנכנס

אדר

מרבנים

בשמחה



## TORAH STUDY

**This Week: Shabbat Parashat T'rumah  
Sh'mot 25.1-27.19, pages 485-498**

**FIRST ALIYAH:** Among the several names for a synagogue is mikdash me'at, or "small temple," suggesting that the synagogue succeeds the Mishkan and the Temple that followed it. Is this correct? Explain your answer.

**FOURTH ALIYAH:** "Planks" of acacia wood are to hold up the Mishkan's walls, and they are to be held upright by silver sockets. What is a plank, and why silver sockets, not gold?

*The haftarah, M'lachim Alef 25.1-27.19, begins on Page 500.*

**Next Week: Shabbat Zachor Parashat T'tzaveh  
Sh'mot 27.20-30.1, pages 485-498  
Additional Reading: D'varim 25.17-19**

**FIRST ALIYAH:** What is the point of Moshe having to command Israel to bring old for lighting lamps that have not even been created yet?

**SEVENTH ALIYAH:** Moshe clearly is in this week's parashah, but never by name. This is the only time from Sh'mot Perek Alef on that this is so. Why is his name missing?

*The haftarah, Sh'muel Alef 15.1-34, begins on Page 500.*

*For haftarat, we follow S'fardi custom.*

### THE MISHKAN, THE ARK, AND RAMESES' WAR TENT

On page 54 of his new book, "The Exodus," Prof. Richard Elliott Friedman notes that a "former student, Prof. Michael Homan of Xavier University of Louisiana, in a wonderful combination of Bible and archaeology, showed that the Tabernacle [the Mishkan] has architectural parallels with the battle tent of Pharaoh Rameses II. [See Michael Homan, *To Your Tents, O Israel!* (Leiden: Brill, 2002), pp. 111-15.] Its size, shape, proportions, surrounding courtyard, golden winged accoutrements, Eastern orientation, and arrangement of outer and inner rooms are a match...."

Very possibly, those parallels are deliberate—the Mishkan mimicked Rameses's battle tent (see the illustrations on the next page). If so, it is yet another albeit circumstantial proof that at least some of the Israelite people lived in Egypt for several generations.

The war camp was walled-in on all sides in a rectangular shape, and was placed facing east, as the Mishkan would be. Rameses' "reception tent"—like the Mishkan, it was three times as long as it was wide—was set with its entrance at the center of the camp, and had a square-shaped "throne room" attached to it, all of which also was true for the Mishkan. Inside Rameses' "throne room" was his golden throne, above which stood two falcons, one on either side, with their wings covering the throne, reminiscent of the winged cherubim in the Mishkan's Holy of Holies.

Friedman also notes that another of his former students, Prof. Scott Noegel of the University of Washington, "showed parallels between the [Torah's] description of their Ark of the Covenant and Egyptian [ceremonial] barks." These barks are boats, but they were rarely set in water. Rather, they were carried in processions and were considered to be "sacred ritual objects," said Friedman. "Like the ark that the Levites carry in Israel," he wrote, "the barks were sometimes gold-plated, many were decorated with winged cherubs or birds, they were carried on poles by priests, and they served as a throne and footstool. Noegel concluded that 'the bark served as a model, which the Israelites adapted for their own needs,'" Friedman added. (See Scott B. Noegel. "The Egyptian Origin of the Ark of the Covenant," in *Israel's Exodus in Transdisciplinary Perspective: Text, Archaeology, Culture, and Geoscience*, pp. 223-42.)

### CBIOTP STANDARDS & PRACTICES

1. Men must keep their heads covered in the building and must wear a talit when appropriate. Women may choose to do either or both, but it is not mandatory.
2. Anyone accepting a Torah-related honor must wear a talit, regardless of gender.
3. Only one person at a time may take an aliyah.
4. No one should enter or leave the sanctuary during a K'dushah. One should not leave the sanctuary when the Torah scroll is being carried from or to the ark.
5. No conversations may be held in the hallway outside the sanctuary, or while standing in an aisle alongside a pew.
6. The use of recording equipment of any kind is forbidden on sacred days.
7. Also forbidden are cell phones, beepers and PDAs, except for physicians on call and emergency aid workers (please use vibrating option).
8. No smoking at any time in the building, or on synagogue grounds on Shabbatot and Yom Kippur.
9. No non-kosher food allowed in the building at any time.
10. No one may remove food or utensils from the shul on Shabbatot. An exception is made for food being brought to someone who is ailing and/or homebound.

## MAZAL TOV

[If we don't know about it, we can't print it;  
if we can't print it, we can't wish it.]

### HAPPY BIRTHDAY

|          |                              |
|----------|------------------------------|
| Today    | Janna Issman Stern           |
| Sunday   | Donald Berg                  |
| Thursday | Selma Kamil, Ayelet Weitzen  |
| Friday   | Deanna Albert, Esther Chalom |

### HAPPY ANNIVERSARY

|             |                       |
|-------------|-----------------------|
| February 17 | Libby and Willy Henik |
| February 22 | Roz and Norman Rauch  |

## THE IMAHOT:

Following is the text adopted by the Ritual Committee for use by the Prayer Leader in reciting the Amidah, and those wishing to insert the Matriarchs in their Amidot:

ברוך אתה אֱדֹנָי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵנוּ, אֱלֹהֵי אַבְרָהָם וְשָׂרָה, אֱלֹהֵי יִצְחָק וְרִבְקָה, וְאֱלֹהֵי יַעֲקֹב, רַחֵל וְלֵאָה. הָאֵל הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא, אֵל עֲלִיּוֹן, גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַפֶּלֶא, וְזוֹכֵר חֲסָדֵי אֲבוֹת, וּמְבִיא גּוֹאֵל לְבָנָי כְּנִיָּהֶם לְמַעַן שְׂמוֹ בְּאַהֲבָה.

Recite this only between Rosh Hashanah and Yom Kippur:

זְכַרְנוּ לְחַיִּים, מְלֶךְ חַפְצֵי בְחַיִּים, וְכִתְבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֲ-לֹהִים חַיִּים.

מְלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה אֱדֹנָי, מְגֵן אַבְרָהָם וְעִזְרַת שָׂרָה.

Присоединяйтесь к нам дл  
освящение и обед

This week's kiddush and luncheon  
are sponsored by

**AARON KLEIN & WENDY KABREL**

to mark the yahrzeits this month  
of their parents,

**SELMA & ROBERT KLEIN, ז"ל,**

*may their memories be for a blessing.*

This week's Shabbat Booklet  
is being sponsored by...

[Space reserved for you]

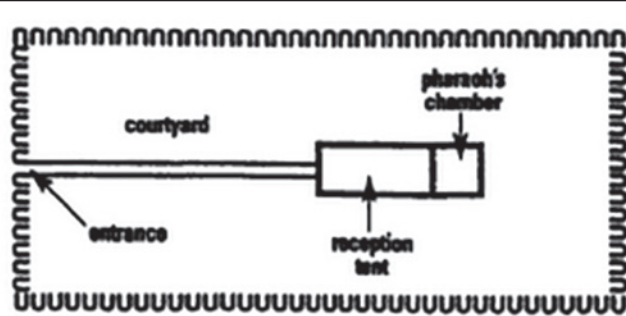
to mark

[birthday, anniversary, yahrzeit, etc.]

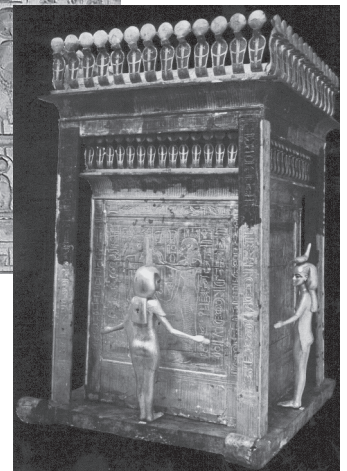
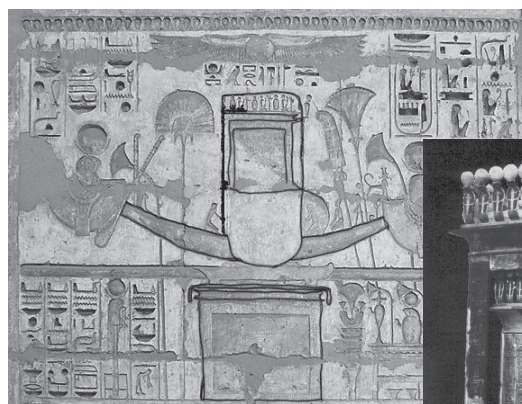
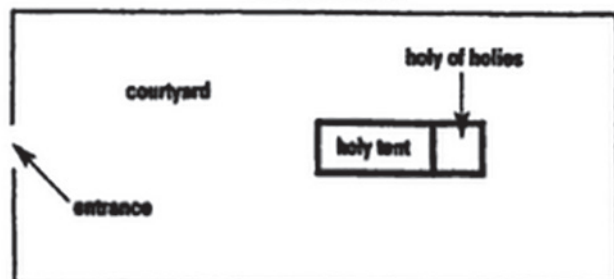
To sonsor the booklet costs only \$36.

Isn't there a simchah or yahrzeit  
you would like to mark?

## PICTURES OF THE WEEK



Tabernacle



At top left, the layout of Rameses II's war camp, with the Mishkan's layout below.

The similarity is unmistakable. Above, a hieroglyph of a ceremonial Egyptian bark;

note the highlighted portion. At right, the ark found in King Tutankhamen's tomb,

which looks very much like the ark depicted on the ceremonial bark. Scholars consider the war camp layout especially to be proof of Israel's long stay in Egypt, where it was influenced by local culture..



# THE ARCHITECTURE OF HOLINESS

From here to the end of Sefer Sh'mot the Torah painstakingly describes the construction of the Mishkan, the People Israel's first collective "sacred space." Precise instructions are given for each item—the Mishkan itself, its frames and drapes, and the various objects it contained—including their dimensions.

But why do we need to know how big the Mishkan was? What is the eternal significance of the dimensions of this modest, portable construction?

To put the question more sharply still: Is not the very idea of a specific size for the home of the Sh'chinah, the Divine presence, liable to mislead? A transcendent God cannot be contained in space, as Hamelech Sh'lomo acknowledged (M'lachim Alef 8.27) when inaugurating the much larger Holy Temple: "But will God really dwell on earth? The heavens, even the highest heaven, cannot contain You. How much less this Temple I have built."

Yishayahu said the same (66.1). Simply put, no physical space, however large, is big enough to contain God.

On the other hand, no space is too small. So says a striking midrash:

"When God said to Moshe, 'Make Me a Mishkan,' Moshe said in amazement, 'The glory of [God] fills heaven and earth, and yet He commands, Make me a Mishkan...?' God replied, 'I do not think as you think...I will descend and confine My presence even within one square cubit.'" (Sh'mot Rabbah 34.1)

So what difference could it make whether the Mishkan was large or small? Either way, it was a symbol, a focus, of the Divine presence that is everywhere, wherever human beings open their heart to God. Its dimensions should not matter.

I came across an answer in an unexpected and indirect way some years ago. I had gone to Cambridge University to take part in a conversation on religion and science. When the session was over, a member of the audience came to me—a quiet, unassuming man—and said, "I have written a book I think you might find interesting. I'll send it to you."

I did not know at the time who he was. A week later, the book arrived. It was called "Just Six Numbers: The deep forces that shape the universe." The author was Baron Rees, the Royal Astronomer and later president of the Royal Society, the oldest and most famous scientific body in the world. In 2011, he won the Templeton Prize. *I had been talking to Britain's most distinguished scientist.*

His book was enthralling. It explained that the universe is shaped by six mathematical constants which, had they varied

by a millionth or trillionth degree, would have resulted in no universe, or at least no life. Had the force of gravity been slightly different, for example, the universe would either have expanded or imploded in such a way as to preclude the formation of stars or planets. Had nuclear efficiency been slightly lower, the cosmos would consist only of hydrogen; no life would have emerged. Had it been slightly higher, there would have been rapid stellar evolution and decay, leaving no time for life to evolve. The combination of improbabilities was immense.

Torah commentators have noted how the terminology of the construction of the Mishkan is the same as that used to describe God's creation of the universe. The Mishkan, in other words, was a micro-cosmos, a symbolic reminder of the world God made. It was meant to signal, powerfully and palpably, that God exists throughout the cosmos. It was a man-made

structure to mirror and focus attention on the Divinely-created universe.

It was in space what Shabbat is in time: a reminder of creation.

The dimensions of the universe are precise, mathematically exact. Had they differed even in the slightest, the

universe, or life, would not exist. Only now are scientists beginning to realize how precise. We are on the threshold of a quantum leap in our understanding of the full depth of the words: "How many are your works, Hashem; in wisdom You made them all" (Psalm 104.24). The word "wisdom" here—as in the many times it occurs in the account of the making of the Mishkan—means "precise, exact craftsmanship" (see Rambam, *The Guide for the Perplexed*, III.54).

Precision matters. Order matters. Small actions can have large consequences. That is the message the Mishkan was intended to convey. God creates order in the natural universe. We are charged with creating order in the human universe. That means painstaking care in what we say, what we do, and what we must restrain ourselves from doing.

There is a precise choreography to the moral and spiritual life as there is a precise architecture to the Mishkan. Being good, specifically being holy, is not a matter of acting as the spirit moves us. It is a matter of aligning ourselves to the Will that made the world. Law, structure, precision—of these things the cosmos is made, and without them it would cease to be. It was to signal that the same applies to human behavior that the Torah records the precise dimensions of the Mishkan.

—Adapted from the writings of Rabbi Lord Jonathan Sacks

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**God creates order in the natural universe.  
We are charged with creating order  
in the human universe.  
That means painstaking care  
in what we say, what we do,  
and what we must  
restrain ourselves from doing.**

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# PURIM WARS

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## QUEEN ESTHER STRIKES BACK

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**EPISODE 5778**



Be there,  
and may  
the Farce  
be with you!

**WEDNESDAY,  
FEBRUARY 28,  
AT 7:00 P.M.  
IN OUR  
FORT LEE  
SANCTUARY**

**(READING THE  
MEGILLAH  
WILL BE  
RABBI  
SANDY DAVIS,  
BACK BY  
POPULAR  
DEMAND)**

**THEN JOIN US FOR SOME HAMANTASCHEN AND OTHER GOODIES**

**AND FOR KIDS WITH COSTUMES-PRIZES!**

# May He who blessed | מי שברך

*May He who blessed our ancestors bless and heal all those whose names are listed here, those whose names will be called out, and those whose names we do not know because either we are unaware of their illness or they are.*

*We pray He mercifully quickly restore them to health and vigor. May He grant physical and spiritual well-being to all who are ill. אמן*

|                                       |                            |   |
|---------------------------------------|----------------------------|---|
| Sydelle Klein                         | Sarah bat Malka            | Avraham Akivah bat Chanah Sarah         |
| Bonnie Pritzker Appelbaum             | Sarah Rifka bat Sarah      | Avraham Yitzhak ben Masha               |
| Deenah bat Sarah Leah                 | Shimona bat Flora          | Aharon Hakohen ben Oodel                |
| Rut bat Esther                        | Sura Osnat bat Alta Chayah | Chaim ben Golda                         |
| Miriam Zelda bat Gittel D'vorah       | Tzipporah bat Yaffa        | Ezra ben Luli                           |
| Miriam Rachel bat Chanah              | Yospeh Perel bat Michlah   | Gil Nechemiah ben Yisraela              |
| Harav Mordechai Volff ben Liba Miryam | Michelle Blatteis          | Mordechai ben Almah                     |
| M'nachem Mendel ben Chaya Dina        | Diane Fowler               | Moshe ben Shimon                        |
| Simchah bat Zelda                     | Ruth Hammer                | Harav R'fael Eliyahu ben Esther Malkah  |
| Adina bat Freidel                     | Goldy Hess                 | Harab Shmshon David ben Liba Perel      |
| Baila bat D'vorah                     | Fay Johnson                | Harav Shimon Shlomo ben Taube v'Avraham |
| Chavah bat Sarah                      | Micki Kuttler              | Yisrael Yitzhak ben Shayndel            |
| Chayah bat Flora                      | Katie Kim                  | Yitzchak ben Tzivvia                    |
| Devora Yocheved bat Yehudit           | Elaine Laikin              | Yonatan ben Malka                       |
| Esther bat D'vorah                    | Mira Levy                  | Yosef ben Flora                         |
| HaRav Ilana Chaya bat Rachel Esther   | Robin Levy                 | Zalman Avraham ben Golda                |
| Masha bat Etl                         | Lani Lipis                 | Larry Carlin                            |
| Masha bat Rochel                      | Karen Lipsy                | Harry Ikenson                           |
| Matel bat Frimah                      | Kathleen McCarty           | Shannon Johnson                         |
| Mindel bat D'vorah                    | Gail Schenker              | Itzik Khmishman                         |
| Ninette bat Aziza                     | Linda State                | Burt Fischman                           |
| Pinyuh bat Surah                      | Mary Thompson              | Adam Messing                            |
| Rachel Leah bat Malkah                | Michelle Lazar             | Gabriel Neri                            |
| Rita bat Flora                        | Norma Sugerma              | Jeff Nicol                              |
| Rifkah bat Chanah                     | Julia Yorke                | Mark Alan Tunick                        |

## We pray for their safe return...

May He who blessed our ancestors bless, preserve, and protect the captive and missing soldiers of Tzahal—Ron Arad, Zecharia Baumel, Guy Chever, Zvi Feldman, Yekutiel Katz, and Zeev Rotshik—as well as those U.S. and allied soldiers, and the civilians working with them and around them, still missing in Afghanistan and Iraq, and all other areas of conflict, past and present.

And may He bless the men and women of the U.S. Armed Forces and Tzahal, and those who serve the United States and Israel in foreign lands in whatever capacity, official or unofficial, members of our community or related to members, and their colleagues and companions. Guide them in peace and return them speedily to their families alive and unharmed. אמן

## Are we in your will?

### Shouldn't we be?

When people prepare their wills, they usually look to leave a mark beyond the confines of their families. Thus it is that general gifts are left to hospitals, and other charitable organizations.

All too often ignored, however, is the synagogue, even though its role in our lives often begins at birth, and continues even beyond death. We come here on Yom Kippur and other days, after all, to say Yizkor, the prayer in memory of our loved ones.

Our Virtual Memorial Plaques remind everyone of who our loved ones were, and why we recall them. All of us join in

## YAHRZEITS FOR TODAY THROUGH NEXT FRIDAY

זכרונום לברכה — May their memories be for a blessing!

|    |  |    |  |
|----|--|----|--|
| 17 | Bertha H. Block*, <i>aunt of Roselyn Rauch</i><br>Esir Boltysanskaya<br>Jean Epstein Zuckerman*<br>Rose Kahn*<br>Sylvia Stern*<br>Anna Nebelkopf*<br>Julie Shapiro, <i>father of Susan Ringel</i><br>Lillian Weidman, <i>mother of Linda Budoff</i>  | 20 | Richard Dean Skinner, <i>Brother of Hope Ruth Thoon</i><br>Klara Savitt, <i>mother of Peter Savitt</i><br>Isaak Ehrlikh<br>Minnie Tobey Sherman*<br>Sol Allen*<br>Harry Fuchs*<br>I. Stacy Stark*  |
| 18 | Ernest Cornell*<br>Rose Blacker*<br>Benjamin Solomon Kupferberg*<br>Louis Schlags*<br>Jack H. Farber*<br>Ethel Roth*<br>Ignatz Mankowitz*<br>Ernest Rosenfeld, <i>father of Miriam Rosenshein</i>  | 21 | Pearl Morganstein, <i>mother of Audrey Morganstein</i><br>Stanley P. Rock, <i>husband of Bernice Rock</i><br>Rose Moinester, <i>mother of Dr. Deanna Albert</i><br>Morris Eisenberg*<br>Murray Jarow*<br>Sylvia Kanarick*<br>Clara Bush*<br>Rose Ross*<br>Sofia Chame, <i>mother in law of Paulette Chame</i>  |
| 19 | Robert Klein, <i>father of Aaron Klein</i><br>Charles Fink*<br>Clara Brown*, <i>mother of Emanuel Brown</i><br>Harriet Krisow*, <i>mother of Sheila Malakoff</i><br>Rebecca Stokols*<br>Mitchell Solomitz, <i>father of Lenore Hahn</i><br>Nathan Shorser*<br>Carl Solondz*<br>David Ginsburg*<br>Annette Sachs*<br>Lydia Ann Libero, <i>mother of Rhonda Freund</i> | 22 | Seymour Steven Eisler, <i>of Stacey Eisler</i><br>Harold Schiller, <i>father of Karen Gottlieb</i><br>Moshe Rabbeinu, <i>Moses, our teacher</i><br>Patsy Pointer Johnson, <i>mother of Kimmon Johnson</i><br>Selmer Meltzer, <i>Seymour Meltzer's wife</i><br>Lucille Fishbein<br>Harry Bing<br>Annie R. Katz*<br>Michel Jacinthe Goldberg, <i>daughter of Laurence Goldberg</i> |

\* A plaque in this person's name is on our memorial board.

### Kaddish list

Robert Cohen  
Francine Feder  
Nancy Friedlander  
Blanche Friedman

Jay Greenspan  
Susan Jane Greenberg  
Jeanette Shandolow Herman  
Lisa Beth Hughes  
Harvey Jaffe  
Haviva Khedouri  
Judith Lorbeer

Qingshui Ma  
Norman Harry Riederman  
David Rosenthal  
Evan SchimpfPaul Singman  
Leah Solomon  
Randolph Tolk

**Is there a yahrzeit  
we should know about?**

**HONOR THE MEMORY OF YOUR LOVED ONES  
WITH PLAQUES (INCLUDING PHOTOS AND BIOGRAPHIES)  
ON OUR VIRTUAL MEMORIAL BOARD.**

**CALL THE OFFICE FOR MORE INFORMATION.**



Congregation Beth Israel of the Palisades  
ק"ק בית ישראל של הפלייסד  
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PURIM IS UPON US!  
CAN PESACH BE FAR BEHIND?  
Remember to sell your chametz,  
and to donate to the annual  
MATZAH FUND.  
Watch for details.

Attention ALL Vets!  
If you're not yet a member of  
JWV Post 76,  
YOU SHOULD BE!  
For more information, call  
201-869-6218

Shabbat ends Saturday night with havdalah at 6:19 p.m. EST