

Kol Rina
An Independent Minyan
Parashat Vayechi
December 18, 2021 *** 14 Tevet, 5782

Kol Rina – An Independent Minyan, is a traditional egalitarian community. We are haimish (homey/folksy), friendly, participatory, warm and welcoming. We hold weekly services in South Orange as well as holiday services and celebrations which are completely lay led. We *welcome* all to our services and programs from non-Hebrew readers to Jewish communal and education professionals.

[Vayechi in a Nutshell](https://www.chabad.org/parshah/article_cdo/aid/3228/jewish/Vayechi-in-a-Nutshell.htm)

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Jacob lives the final 17 years of his life in Egypt. Before his passing, he asks Joseph to take an oath that he will bury him in the Holy Land. He blesses Joseph's two sons, Manasseh and Ephraim, elevating them to the status of his own sons as progenitors of tribes within the nation of Israel. The patriarch desires to reveal the end of days to his children, but is prevented from doing so.

Jacob blesses his sons, assigning to each his role as a tribe: Judah will produce leaders, legislators and kings; priests will come from Levi, scholars from Issachar, seafarers from Zebulun, schoolteachers from Simeon, soldiers from Gad, judges from Dan, olive-growers from Asher, and so on. Reuben is rebuked for "confusing his father's marriage bed"; Simeon and Levi, for the massacre of Shechem and the plot against Joseph. Naphtali is granted the swiftness of a deer, Benjamin the ferociousness of a wolf, and Joseph is blessed with beauty and fertility. A large funeral procession consisting of Jacob's descendants, Pharaoh's ministers, the leading citizens of Egypt and the Egyptian cavalry accompanies Jacob on his final journey to the Holy Land, where he is buried in the Machpelah Cave in Hebron.

Joseph, too, dies in Egypt, at the age of 110. He, too, instructs that his bones be taken out of Egypt and buried in the Holy Land, but this would come to pass only with the Israelites' exodus from Egypt many years later. Before his passing, Joseph conveys to the Children of Israel the testament from which they will draw their hope and faith in the difficult years to come: "G-d will surely remember you, and bring you up out of this land to the land of which He swore to Abraham, Isaac and Jacob."

[Haftarah in a Nutshell: I Kings 2:1 - 2:12](https://www.chabad.org/parshah/article_cdo/aid/611890/jewish/Haftarah-in-a-Nutshell.htm)

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In this week's haftarah, King David delivers his deathbed message to his son and successor, Solomon, echoing this week's Torah reading that discusses at length Jacob's parting words and instructions to his sons.

King David encourages Solomon to be strong and to remain steadfast in his belief in G-d. This will ensure his success in all his endeavors as well as the continuation of the Davidic Dynasty. David then goes on to give his son some tactical instructions pertaining to various people who deserved punishment or reward for their actions during his reign.

The haftarah concludes with David's death and his burial in the City of David. King Solomon takes his father's place and his sovereignty is firmly established.

When Can We Lie? (Vayechi) by The Rabbi Jonathan Sacks z”l Legacy Trust
<https://rabbisacks.org/when-can-we-lie-vayechi/>

After the death of Jacob, Joseph’s brothers were afraid. Years earlier, when he had revealed his true identity to them, he appeared to have forgiven them for selling him as a slave.[1] Yet the brothers were not wholly reassured. Maybe Joseph did not mean what he said. Perhaps he still harboured resentment. Might the only reason he had not yet taken revenge was respect for Jacob. There was a convention in those days that there was to be no settling of scores between siblings in the lifetime of the father. We know this from an earlier episode. After Jacob had taken his brother’s blessing, Esau says, “The days of mourning for my father are near; then I will kill my brother Jacob” (Gen. 27:41). So the brothers came before Joseph and said:

“Your father left these instructions before he died: ‘This is what you are to say to Joseph: I ask you to forgive your brothers the sins and the wrongs they committed in treating you so badly.’ Now please forgive the sins of the servants of the God of your father.” When their message came to him, Joseph wept. (Gen. 50:16-17)

The text makes it as plain as possible that the story they told Joseph was a lie. If Jacob had really said those words, he would have said them to Joseph himself, not to the brothers. The time to have done so was on his deathbed in the previous chapter. The brothers’ tale was what we may call a “white lie”. Its primary aim was not to deceive but to ease a potentially explosive situation. Perhaps that is why Joseph wept, understanding that his brothers still thought him capable of revenge. The Sages derived a principle from this text. Mutar le-shanot mipnei ha-shalom: “It is permitted to tell an untruth (literally, “to change” the facts) for the sake of peace.”[2] A white lie is permitted in Jewish law.

This is not the only place where the Sages invoked this principle. They even attributed it to God Himself.[3] When the angels came to visit Abraham to tell him and Sarah that they were about to have a child, “Sarah laughed to herself as she thought, ‘After I am worn out and my lord is old, will I now have this pleasure?’” God then asked Abraham, “Why did Sarah laugh and say, ‘Will I really have a child, now that I am old?’” (Gen. 18:12-13).

God did not mention that Sarah believed that not only was she too old to have a child – she believed that Abraham was as well (this turned out to be quite untrue: Abraham had six more children after Sarah’s death). The Sages inferred that God did not mention it because He did not want there to be bad feeling between

husband and wife. Here too the Sages said: it is permitted to change the facts for the sake of peace.

It is clear that the Sages needed both episodes to establish the principle. Had we only known about the Sarah case, we could not infer that it is permitted to tell a white lie. God did not tell a white lie about Sarah. He merely did not tell Abraham the whole truth. Had we only known about the case of Joseph's brothers, we could not have inferred that what they did was permitted. Perhaps it was forbidden, and that is why Joseph wept. The fact that God Himself had done something similar is what led the Sages to say that the brothers were justified.

What is at stake here is an important feature of the moral life, despite the fact that we seem to be speaking of no more than social niceties: tact. The late Sir Isaiah Berlin pointed out that not all values coexist in a kind of platonic harmony. His favourite example was freedom and equality. You can have a free economy but the result will be inequality. You can have economic equality, communism, but the result will be a loss of freedom. In the world as currently configured, moral conflict is unavoidable.[4]

This was an important fact, though one about which Judaism seems never to have been in doubt. There is, for example, a powerful moment in Tanach when King David's son Absalom mounted a coup d'etat against his father. David was forced to flee. Eventually there was a battle between Absalom's troops and David's. Absalom, who was handsome and had fine hair, was caught by it when it became entangled in the branches of a tree. Left hanging there, Joab, captain of David's army, killed him.

When David heard the news he was overcome with grief:

The King was shaken. He went up to the room over the gateway and wept. As he went, he said: "O my son Absalom! My son, my son Absalom! If only I had died instead of you—O Absalom, my son, my son!"

2 Samuel 18:33

Joab was brutal in his response to the King:

"Today you have humiliated all your men, who have just saved your life ... You love those who hate you and hate those who love you ... Now go out and encourage your men."

2 Sam. 19:6-8

David's grief at the loss of his son conflicts with his responsibilities as head of state and his loyalty to the troops who have saved his life. Which comes first: his duties as a father or as a king?

The existence of conflicting values means that the kind of morality we adopt and society we create depend not only on the values we embrace but also on the way we prioritise them. Prioritising equality over freedom creates one kind of society – Soviet Communism for example. Prioritising freedom over equality leads to market economics. People in both societies may value the same things but they rank them differently in the scale of values, and thus how they choose when the two conflict. That is what is at stake in the stories of Sarah’s laughter and Joseph’s brothers. Truth and peace are both values, but which do we choose when they conflict? Not everyone among the rabbinic Sages agreed.

There is, for example, a famous argument between the schools of Hillel and Shammai as to what to say about the bride at a wedding. (See Ketubot 16b) The custom was to say that “The bride is beautiful and graceful.” Members of the School of Shammai, however, were not prepared to say so if, in their eyes, the bride was not beautiful and graceful. For them the supreme value was the Torah’s insistence on truth: “Keep far from falsehood” (Ex. 23:7). The School of Hillel did not accept this. Who was to judge whether the bride was beautiful and graceful? Surely the bridegroom himself. So to praise the bride was not making an objective statement that could be tested empirically. It was simply endorsing the bridegroom’s choice. It was a way of celebrating the couple’s happiness.

Courtesies are often like this. Telling someone how much you like the gift they have brought, even if you don’t, or saying to someone, “How lovely to see you” when you were hoping to avoid them, is more like good manners than an attempt to deceive. We all know this, and thus no harm is done, as it would be if we were to tell a lie when substantive interests are at stake.

More fundamental and philosophical is an important Midrash about a conversation between God and the angels as to whether human beings should be created at all:

Rabbi Shimon said: When God was about to create Adam, the ministering angels split into contending groups. Some said, ‘Let him be created.’ Others said, ‘Let him not be created.’ That is why it is written: ‘Mercy and truth collided, righteousness and peace clashed’ (Psalms 85:11).

Mercy said, ‘Let him be created, because he will do merciful deeds.’

Truth said, ‘Let him not be created, for he will be full of falsehood.’

Righteousness said, ‘Let him be created, for he will do righteous deeds.’

Peace said, ‘Let him not be created, for he will never cease quarrelling.’

What did the Holy One, blessed be He, do? He took truth and threw it to the ground.

The angels said, 'Sovereign of the universe, why do You do thus to Your own seal, truth? Let truth arise from the ground.'

Thus it is written, 'Let truth spring up from the earth.'[5]

Psalms 85:12

This is a challenging text. What exactly were the angels saying? What does it mean to say that "God took truth and threw it to the ground?" And what happened to the claim made by the angel of Peace that humans "will never cease quarrelling"? I interpret it as meaning that humans are destined to conflict so long as contending groups each claim to have a monopoly of the truth. The only way they will learn to live at peace is by realising that they, finite as all humans are, will never in this life achieve truth as it is in Heaven. For us, truth is always partial, fragmentary, the view from somewhere and not, as philosophers sometimes say, "the view from nowhere".

[6]

This deep insight is, I believe, the reason why the Torah is multi-perspectival, why Tanach contains so many different kinds of voices, why Mishnah and Gemara are structured around argument, and why Midrash is built on the premise that there are "seventy faces" to Torah. No other civilisation I know has had so subtle and complex an understanding of the nature of truth.

Nor has any other so valued peace. Judaism is not and never was pacifist. National self-defence sometimes requires war. But Isaiah and Micah were the first visionaries of a world in which "nation shall not lift up sword against nation." (Is. 2:4; Mic. 4:3) Isaiah is the poet laureate of peace.

Given the choice, when it came to interpersonal relations the Sages valued peace over truth, not least because truth can flourish in peace while it is often the first casualty in war. So the brothers were not wrong to tell Joseph a lie for the sake of peace within the family. It reminded them all of the deeper truth that not only their human father, now dead, but also their heavenly Father, eternally alive, wants the people of the covenant to be at peace, for how can Jews be at peace with the world if they are not at peace with themselves?[1] This is the theme of the Covenant &

Conversation essay entitled "The Birth of Forgiveness". [2] Yevamot 65b. [3] Midrash Sechel Tov, Toldot, 27:19. [4] Isaiah Berlin, 'Two Concepts of Liberty,' in Isaiah Berlin, Henry Hardy and Ian Harris, Liberty: Incorporating Four Essays on Liberty. Oxford: Oxford UP, 2002. See also the important work by Stuart Hampshire, Morality and Conflict. Cambridge, MA: Harvard UP, 1983. [5] Bereishit Rabbah 8:5. [6] Thomas Nagel, The View From Nowhere, New York, Oxford University Press, 1986. The only person to have achieved a non-anthropocentric, God's-eye-view of creation, was Job in chs. 38-41 of the book that bears his name.

Unfinished Reconciliation: The Indirect Apology: Vayechi 5782 by R. Aviva Richman

<https://www.hadar.org/torah-collection/aviva-richmans-divrei-torah>

Back in Parashat Bereishit, we saw the ultimate brotherly betrayal: unresolved fratricide (Genesis 4). As we saw at the beginning of our weekly learning together this year, the murder of Hevel by Kayin may not be an event we can push to the side as a marginal act of a deranged criminal. Instead, we traced an arc in Sefer Bereishit where we might all claim this murderer as our patriarch, this fratricide as a formative part of our very own lineage.¹ As we come to the end of Sefer Bereishit, Yosef and his family are reunited, and we might hope to find, for the first time, meaningful resolution and reconciliation between brothers. Instead, we discover communication gaps, accompanying persistent guilt and fear. What can we learn from this messy approach to reconciliation and forgiveness?

After Ya'akov dies, the brothers come before Yosef and explicitly allude to their wrongdoing, asking for Yosef's forgiveness. They do so first in Ya'akov's name, and then, subtly, in their own:

בראשית נ"ז

אָנָּא שָׂא נָא פִּשְׁעֵ אַחֵיךָ וְחַטָּאתָם כִּי־רָעָה גָּמְלוּךָ וְעַתָּה שָׂא נָא לְפִשְׁעֵ עַבְדֵי אֱלֹהֵי אָבִיךָ

Genesis 50:17

“[Ya'akov:] ‘Please forgive the sin of your brothers and their guilt, for they dealt you ill.’ [Brothers:] But now, forgive the sin of the servants of the God of your father.”

At face value this sounds like the textbook direct apology that we were taught to do in kindergarten: tell the person what you did wrong, acknowledge how it affected them, ask for forgiveness. And it seems to work—Yosef cries, reassures them, and “speaks to their heart” (50:21).

But reality is never that clean. Apologies can be hard and messy, with a lack of real closure. Even in this case, we see that the brothers' apology is actually indirect in two respects. Firstly, they refer to the hurt they caused (כי רעה גמלוך)—but not in their own voice. Instead, they act as a third party to relate their father's words—even though we never saw Ya'akov say anything like this. They could very well be lying about what Ya'akov said, perhaps to garner sympathy, or so they don't have to directly admit their wrongdoing. When they themselves speak, they avoid talking about Yosef's hurt entirely, instead referring to a vague “sin” (פִּשְׁעֵ). They cannot bring themselves to say a full apology directly to Yosef, namely, “This is what we did that hurt you, we are sorry, please forgive us.”

When we do get a glimpse into their own perspectives, we see that they are motivated by fear that Yosef hates them and will take revenge, not operating from a

position of true reconciliation (50:15). Furthermore, as they speak to Yosef, waiting for him to respond, they suddenly offer themselves as slaves (50:18)! They seem hysterical and irrational, not in a position of being ready for renewed connection. They can't seem to imagine the possibility of a relationship with Yosef based on mutual trust.

Similarly messy is Yosef's perspective. While he does comfort them, trying to show how everything worked out for the best, he doesn't exactly say they are undeserving of punishment. Imagine if you went to apologize to someone and they said, "Am I in place of God?" (50:19). In other words: "I can't punish you for what you did—but the implication is that God certainly can."

This indirect apology, interlaced with ongoing fear and guilt and gaps in communication, is not the messiest apology in the Torah. If anything, for all its flaws, it is the most direct form of an apology we encounter. And yet, when the Mishnah looks for a "paradigm" for what forgiveness looks like, it leaves aside Yosef and his brothers and lands on an even more unideal scene of attempted reconciliation, the story of Avraham and Avimelekh (Genesis 20).

In a chapter all about compensating a victim for personal injury, the Mishnah (Bava Kama 8:7) teaches that, even if one goes through the motions of making amends with money, forgiveness is not achieved "until he asks from him" (עד שיבקש ממנו), presumably the offender asking the offended person for forgiveness. To prove this point, the Mishnah oddly turns to the interaction between Avraham and Avimelekh, after Avimelekh's abduction of Sarah, when he is stricken with a plague and seeks healing. This story seems like a terrible model for teshuvah and forgiveness in the wake of an interpersonal conflict. Avimelekh doesn't admit wrongdoing. He doesn't ask for forgiveness. And Avraham never forgives. Avimelekh justifies his own behavior and accuses Avraham of wrongdoing, and then essentially throws a lot of money in Avraham's face (20:10, 14). Avraham becomes defensive, justifying his own behavior (20:11-13), though ultimately he does pray for Avimelekh to be healed (20:17). This story hardly seems a pristine example of remorse and forgiveness. Perhaps bringing us to this text—such an ill-fitting proof of the principle of directly asking for forgiveness (also completely ignoring the actual injured party: Sarah!)—is a way of pointing to the messy reality of reconciliation. Apologies are never neat. Relationships aren't so simply rebuilt. Bygones aren't so simply gone. It is actually incredibly difficult to offer, or accept, a direct apology. As kids and adults alike, we can feel our voices disappear when we try to get out these words. To emphasize these complexities, the Mishnah turns to perhaps the most extreme example in the Torah of relationships ruptured and forgiveness elusive.

We find a totally different lesson about reconciliation in how the Tosefta reads the story of Avraham and Avimelekh, in a parallel text to our mishnah. Instead of teaching us about direct apology—which is entirely absent in the text—the story teaches that, even if the offending party has not asked for forgiveness, the offended party must still request mercy from God on behalf of the offender.² Now the proof-text of Avraham and Avimelekh makes perfect sense. Avraham prayed on behalf of Avimelekh, even though Avimelekh never apologized.

The proof-text works, but the message sounds ludicrous! Can you imagine praying on behalf of someone who has harmed you, if they have not asked for forgiveness? We might be inclined to marginalize this Tosefta as a reflection of something like an early Christian approach along the lines of “pray for thine enemies.”³ But if we accept it as part of our tradition—which it is—it suggests that we may need to totally re-envision how we think about the ways reconciliation and forgiveness do and don’t work.

Maybe there needs to be a third party who plays a role in what is so often the indirect process of teshuvah and forgiveness. While for Yosef’s brothers, this third party was their deceased father Ya’akov, for Avraham and Avimelekh—and maybe for us—that third party could be God. What if prayer is actually critical in the inner work of real conflict transformation? Whatever words I may or may not manage to audibly mouth towards another person, the real process of interpersonal forgiveness involves my ability to want the best for another person. Being able to pray sincerely on behalf of someone who has harmed me, or for someone whom I harmed, reflects a deep internal shift in how I relate to that person.

When we embrace the mess of Sefer Bereishit that has so much unresolved conflict, we can be inspired to expand our views of reconciliation and forgiveness. Knowing that prayer—what we can voice internally—may be an important part of interpersonal forgiveness, we have more capacity to see imperfect closure, like that of Yosef and his brothers, as sincere—even if unfinished. Yosef seeks compassion for his brothers, invested in their wellbeing, even as we have no idea if he has actually forgiven them. The brothers feel terribly guilty about what they did to Yosef, even if it is too overwhelming for them to explicitly voice their remorse to Yosef directly. Knowing the indirect and stilted forms reconciliation often takes, we can hopefully approach unresolved wrongdoing in a way that catalyzes, rather than stifles, our ability to work towards relationships centered on compassion and dignity.

Shabbat Shalom.

¹ See my essay on Parashat Bereishit, “Our Troubled Origins: Creating Something From Something,” available here: <https://www.hadar.org/torah-resource/our-troubled-origins>.

² Tosefta (Lieberman) Bava Kama 9:29: “ החובל בחבירו, אע"פ שלא בקש החובל מן הנחבל, הנחבל צריך ”. שיבקש עליו רחמים, שנ' ויתפלל אברהם אל האלהים

³ See Matthew 5:44.

Between Light and Darkness by Rabbi Karyn D. Kedar

<https://reformjudaism.org/learning/torah-study/torah-commentary/between-light-and-darkness>

**I love you, gentlest of Ways,
Who ripened us as we wrestled with you.**

Rilke's Book of Hours: Love Poems to God 1:25

The sun was about to set. You know that time of day when the shadows shift and morph the way you see the world and the sun causes a slanted band to illuminate a wall? It was that moment that Jacob came upon a certain place and stopped there for the night (Gen 28:11). Perhaps this place was the mountaintop where his grandfather brought his father to offer him as a sacrifice (Rashi). Or perhaps it was an unintentional place, an arbitrary spot along the way, or a place for travelers to rest (Sforno). Or perhaps makom, the word for place and the word for God, was the intersection between the wandering spirit of Jacob and the presence of God. But regardless of the coordinates, Jacob rested in a place of prayer as the sun began to set (Rashi). And he lay his head upon a stone, the stone of wandering, of wondering, of contemplation, of exhaustion. And he prayed and the angels came to him. And his heart opened and, in this place, this moment of shadows and light, was the presence of God (Gen 28:16).

And then sometime later, in a different phase, at a different time, Jacob found himself by river Jabbok. This was not a place of rest but a place of resistance and struggle. But again, the angels came to visit. He wrestled with the unknown forces until the dawn began to break. You know the time of day, when the darkness of the night turns into a greyish hue and color and light dances upon the windowsill. And you twist and stretch and struggle to meet the dawning of a new day, leaving the heaviness of the night behind. I believe in the night.

**I await those rare times
when my heart spills its weight
like the Big Dipper into darkness.
This is faith.
What is seen is velvet black
and quiet and still,
and yes. And then, for a moment,**

**until the dawn impatiently
shakes off the silence,
the night reveals its secrets.**

**Amen: Seeking Presence with Prayer, Poetry, and Mindfulness
Practice Rabbi Karyn Kedar, (CCAR Press)**

And Jacob's heart opened and, in this place, this moment of light and shadow was the presence of God (Gen 32:23-32).

And God, as the sun began to set or when the sun began to rise speaks to Jacob and says, I will protect you (28:15). I will be gracious unto you (Gen 32:10). And Jacob answers, I am unworthy of your kindness (Gen 32:11). And the grandeur of God, the eternal and holy and ineffable Presence makes him feel small and humble, and he is filled with loving kindness. And truth.

And then in our Parashah Vayechi, it was sometime later, in a different phase, at a different time and Jacob entered into the twilight of his life. You know the time, when shadow and light commingle. The eyes dim and the light within becomes ever so bright with perspective, understanding and blessing. And he asked his son Joseph for grace, and loyalty and truth and he made him promise that his final resting place would be the land of his fathers, the land of abundant blessing (Gen 47:29) (Ibn Ezra).

He asked to sleep an eternal rest, no new revelation, no more struggle, but at home with his ancestors. And Israel bowed to the head of his bed (Gen 47:31). He turned toward the Shechinah, the powerful yet intimate presence of God. For it is this Presence that hovers above the pillow of the dying (Rashi, Midrash Tanchuma Vayechi). And he lay upon his bed, not here, not there. We call the moment in-between go-ses. In its simplicity it means dying. But for those of us who have sat by the bed of a person as the light dims, the time between breaths grows long, the body becomes small upon the bed. We who have witnessed the moment of transition know.

We feel the soul lift slightly, then return, lift, and return, as if the Shechinah is a Magnetic Presence slowly drawing the life force into Herself, into all that is eternal. That is why we pray every night the Hashkiveinu: God when I lay down may it be for peace and may I awake to life everlasting. Banish all fear, all evil, all pain. I long to hide in the shadow of your wings. May I feel Your love hovering like canopy of peace. Protect my soul as it takes flight, as it returns to your loving Presence. (based on Hashkiveinu in the evening liturgy)

And so ends the life of our father Jacob. According to the Zohar, he becomes the archetype of beauty and splendor, integrating compassion and strength, balancing justice and mercy. For he has traveled a long path, a path of light and of darkness,

a hero's path drifting between moments of defeat and despair, revelation and struggle.

He offers his final blessings to his each of sons and to 2 of Joseph's sons, sometimes gentle sometimes harsh. He spares them nothing I will give truth to Jacob and kindness to Abraham (Micah 7:20). When Jacob finished his instructions to his sons, he drew his feet into the bed and, breathing his last, he was gathered to his people. Joseph flung himself upon his father's face and wept over him and kissed him (50:1). And so Joseph went up to bury his father (Gen 50:7).

And then sometime later, in a different phase, it was Joseph's time. He lay in that place between life and life everlasting. Upon his death bed there was great healing, words of forgiveness and reconciliation between him and his brothers (50:17-21). Joseph made the sons of Israel make a vow: "When God has taken notice of you, you shall carry up my bones from here." Joseph died at the age of 110 and he was embalmed and placed in a coffin in Egypt (50:25-26).

And so ends the book of Genesis - a story that becomes our legacy. For we all travel a path through light and darkness, struggling with the angels to capture moments when heaven and earth meet. We are all Jacob, we are all Joseph, trying to live in the truth and splendor of who we are. Yearning to forgive, to be forgiven. To come to our final moments with the sense of having lived with purpose.

And we say as we conclude this book chazak, chazak, v'nitchazeik. May we be strong along the path, strong in our struggle for meaning, and may we give strength to one another. (*Rabbi Karyn D. Kedar is the senior rabbi of Congregation B'nai Jehoshua Beth Elohim in Deerfield, IL.*)



Coming Up at Kol Rina

Final installment of our lecture series by Dr. Ruth Calderon will take place December 19

Dr. Ruth Calderon, Israel's leading secular scholar of Talmudic narrative, will teach her third and final lesson in our series, via Zoom from Israel, on Sunday, December 19, beginning at 1:30 PM. Her topic for the third lecture will be "Holiness: What the high priest saw in the Holy of Holies." The series is presented by the Susan Marx Fund for Adult Education at Kol Rina, in cooperation with Congregation Beth Shalom of Bloomington, Indiana and Temple Beth Shalom of Livingston, New Jersey. Don't miss this outstanding opportunity to learn from a strikingly original thinker, provided free of charge and open to all.

To receive the Zoom link, please register on Eventbrite using the following link: <https://www.eventbrite.com/e/holiness-seen-and-unseen-3-talmudic-tales-dr-ruth-calderon-3-part-series-tickets-199398896467>

