

Text Study – Team Roles and Facilitating Meetings

The Blessing Before Study

בְּרוּךְ אַתָּה יְיָ הַיְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְעִסֵּק בְּדִבְרֵי תוֹרָה.

*Baruch atah Adonai, Eloheinu Melech haolam
asher kid'shanu b'mitzvotav v'tzivanu la'asok b'divrei Torah*

Praised are You Adonai, Ruler of the universe,
Who sanctifies us with mitzvot and commands us
to engage in the study of Torah.

Please note that God's Hebrew name appears on this page. As a sign of respect, instead of discarding it after use you may prefer to store it in a geniza—a place where printed materials containing God's name and old ritual objects are collected in preparation for ritual burial.

Text to Read

Read this text and then answer the questions that follow. You should break into small groups to discuss the text and questions.

Parasha Vayakel, Exodus 35:30 – 36: 2

And Moses said to the Israelites: See, the Lord has singled out by name *Betzalel*, son of *Uri*, son of *Hur*, of the tribe of Judah. He has endowed him with the divine spirit of skill, ability, and knowledge in every kind of craft and has inspired him to make designs for work in gold, silver, and copper, to cut stones for setting and to carve wood-to work in every kind of designer's craft-and to give directions. He and *Oholiab*, son of *Ahisamach* of the tribe of Dan have been endowed with the skill to do any work-of the carver, the designer, the embroiderer in blue, purple, crimson yarns, and in fine linen, and of the weaver-as workers in all crafts and as makers of designs. Let, then, *Betzalel* and *Oholiab* and all the skilled persons whom the Lord has endowed with skill and ability to perform expertly all the tasks connected with the service of the Sanctuary carry out all that the Lord has commanded.

Moses then called *Betzalel* and *Oholiab*, and every skilled person whom the Lord had endowed with skill, everyone who excelled in ability, to undertake the task and carry it out.

Discussion Questions

An integral part of the RE-IMAGINE Task Force meeting is its facilitation and management. As a leadership team, it is our job not only to run the meeting, but also to teach the basics of the ECE philosophy, following the instructional objectives and lesson plans in the guidebook. Based on the text from *Parsha Vayakel*, answer the following questions:

1. Why wasn't Moses selected to build the *mishkan* (sanctuary)?
2. The Torah goes to great lengths to stress that *Betzalel* was chosen by God, using very dramatic language: "See, the Lord has singled by name, *Betzalel* son of *Uri*, son of *Hur*..." Would it have been better to simply say, "See, the Lord chose *Betzalel* to build the Sanctuary"? What is the significance of using this wording of the text along with the listing of *Betzalel's* family tree?
3. In the original Hebrew text, the words *chochmah*, *tevunah*, and *daat* are used for wisdom, understanding, and knowledge. *Rashi* states: **Wisdom** (*chochmah*); that which one hears from others and learns. **Understanding** (*tevunah*); he understands (*mei-vin*) a matter from his own mind or heart, from the things which he has learned. **Knowledge** (*daat*); This is the Holy Spirit (divine inspiration; *Ruach HaKodesh*).
 - a. Why should the Torah emphasize these three aspects of a person and why in this order?
 - b. The Torah also calls such a person "wise-hearted" (*chocham lev*). What does this mean?
4. The Torah describes *Betzalel* as a person who can give instructions (*l'horot*). The root of this word is similar to "*horah*" (teaching) from which the word "*Torah*" is derived. It is also similar to the word "*harah*" which means "pregnant". Why the emphasis on *Betzalel's* ability to teach rather than simply "give instructions"? What is the difference?
5. What lessons can be learned from this text about facilitating meetings?