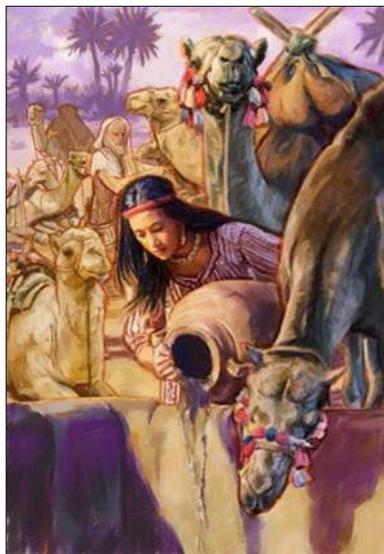




Welcome to Shabbat Services at Bet Torah

November 14, 2020

27 Heshvan 5781



Shabbat

Parsha Chayei Sara Genesis 24:10-24:52 Etz Hayim pp. 132-137

Haftarah I Kings 1:1-1:31 Etz Hayim pp. 143-145

Mazel Tov to

**Marc & Stacey Saiontz
on the Bar Mitzvah of their son, Jared**

Welcome to Bet Torah!

Message from the Clergy

Shabbat Shalom and Welcome to Bet Torah!

Whether you are with us every Shabbat, every so often, or experiencing our community for the first time, we are so glad you are here. Being present with people to share in meaning has always been Judaism's antidote to the loneliness and alienation we can sometimes feel as human beings. With busy lives we are in ever greater need of places in which we can feel whole, fully seen, and able to be present. That place has always been the synagogue, and we at Bet Torah strive to provide an oasis of calm and connection amidst the currents of life.

As a synagogue community, the global pandemic has prevented us from gathering in person. In response, we used the Talmudic emergency exit called *sha'at ha'dechak* or "time of crisis" in order to go online on Shabbat so that our community can connect while physically separated. The virtual space we have created provides opportunities to allow our value of inclusiveness to find its clearest expression.

A special aspect of our virtual service, the Home Torah Program, allows for aliyot in the home where the Torah is, along with aliyot from a distance. The blessings are different for each location, but the Torah readings are the same. This is an elegant solution for an unprecedented time.

We feel truly blessed to be here with all of you!

Rabbi Aaron Brusso, Rabbi Lisa Sacks, and Cantor Gil Ezring



This Week's Parsha

Abraham's Search: A Hallmark of Human Grief

In an oft-told Buddhist story, a woman loses her son and is inconsolable. She approaches the Buddha and begs him to bring her son back. He instructs her to go around the village from house to house, seeking a single mustard seed from any home where no one has died. If she can find such a mustard seed, he will restore her son to life. So the woman knocks on each door and finds that there is no household that has not experienced loss. She returns without the mustard seed but with an enlarged awareness of the universality of loss that leads her to a path of compassion and peace.

—Miriam Greenspan, *Healing Through the Dark Emotions: The Wisdom of Grief, Fear and Despair*

When I encounter this parable (often) in my work as a chaplain and pastoral educator, I am struck with the parallels to Abraham's path after Sarah's death. Although we do not know from the text if Abraham was inconsolable, we are told that he actively mourns his wife. We also know that Abraham goes on a quest, not to have Sarah restored to life but to find a suitable place to bury her. ([Gen. 23:3–16](#))

Recent developments in psychiatry and neurobiology show that a quest, or what is called the “searching mechanism,” is normal and perhaps crucial to the grieving process. Searching usually occurs unconsciously or symbolically, and may even appear logistical in nature. For instance, many people find themselves picking up the telephone to call a loved one to tell them good news only to realize that the person is no longer alive. Some people embark on a trip to uncover family roots, either by physically visiting the birthplace of deceased ancestors or searching online through genealogy websites. Some people search for answers about the cause and details of death.

Through this searching, our minds and bodies try to fill the void that results from the loss of a loved one. I have heard many anecdotes of perfectly logical bereaved people embarking on some kind of search in the hopes that they would actually find and be reunited with their spouse or child. Yet, we know that this is not possible. However, it seems that the strong drive to be reunited allows us to take the first difficult steps forward, when we lift ourselves off of the ground, as Abraham did, literally or figuratively. Much like the woman in the Buddhist parable and Abraham, we come to terms with the reality of the loss as we search and experience disappointment. Hopefully, we eventually find ourselves walking down a path toward peace and prosperity.

BY ALLISON KESTENBAUM, CLINICAL PASTORAL EDUCATION SUPERVISOR

Weekly Commentary from
The Jewish Theological Seminary



From the Bar Mitzvah Family

Jared

We are overjoyed to share this special day with our family, friends and Bet Torah community.

Bet Torah is a very special place for our family and we have loved watching Jared be nurtured and educated by the incredible Hebrew school teachers who have helped him develop his connection to Judaism. Kudos to Gina Fass for an enriching Jewish learning program. We are extremely proud of the commitment Jared has made for today and hope his Jewish identity will help guide him in the future.

Thank you to Seth Young, Ilana Fleischner, Joanne Wagner, and the entire Bet Torah staff for their invaluable assistance. Thank you to Rabbi Sacks for guiding Jared to create his D'var Torah. A heartfelt thank you to Cantor Ezring, Cantor Herman and Nili Ionascu for generously giving their time to teach Jared via Zoom to chant Torah and Haftarah in preparation for this day. A very special thank you to Rabbi Brusso for his relatability, warmth, compassion and insight. We are thankful that our family and friends from near and far have joined us today to celebrate Jared becoming a Bar Mitzvah. We look forward to being together with each of you in person soon.

With love,
Stacey, Marc, Elliott and Jared Saiontz



Honors

Friday, November 13, 2020

As I Light

Candlelighting

Kiddush

Blessing Children

Motzi

Jeanne & Sammy Feldman/Henry
& Sharon Saiontz

Jared Saiontz

Elliott Saiontz

Marc & Stacey Saiontz

Jack Feldman

Saturday, November 14, 2020

Shalom to All

Prayer of Gratitude

D'Var Torah

Jeanne Feldman

Sharon Saiontz

Jared Saiontz

Torah Reading

Genesis 24:10-14

Genesis 24:15-20

Genesis 24:21-26

Genesis 24:27-33

Genesis 24:34-41

Genesis 24:42-49

Genesis 24:50-52

Maftir Genesis 24:50-52

Haftarah Reading—I Kings 1:1-
31

A Prayer for the Journey

Prayer for Congregation

Prayer for Country

Prayer for Israel

Prayer for Peace

Ashrei

Musaf

Ein Keloheinu

Aleinu

Adon Olam

Blessings

Sammy Feldman

Elliott Saiontz

Jack Feldman

Congregation

Congregation

Henry Saiontz

Stacey Saiontz

Chaim Sagi

Torah Readers

Paul Rosenfeld

Marc Saiontz

Stacey Saiontz

Mike Gordon

Mike Gordon

Paul Rosenfeld

Jared Saiontz

Jared Saiontz

Jared Saiontz

Rochelle Doblin

Cynthia Saiontz-Martinez & Family

Brian Feldman

Greg Saiontz

Brad Feldman

Jared & Elliott Saiontz, Alex
Horowitz, Jonah Herman, Jesse
Behrman, Jared Kupperman, Miles
Leighton, Matthew Fishman, Sasha
Jubelier, Brody Stogsdill, Ethan
Wecksell

Baani, Gobind & Arzoe Feldman

Jared & Elliott Saiontz

Asa & Jonah Feldman



The Shabbat Service

Shabbat Shalom! Welcome to Bet Torah! We are delighted that you are joining our community to celebrate the joy of *Shabbat*.

Bet Torah is an egalitarian congregation affiliated with the United Synagogue of Conservative Judaism. It is customary that all men and boys wear a *kippah* (skullcap) during services. Head coverings are also appropriate for Jewish women. Men and women who are called to the Torah to read or recite a blessing before and after a Torah reading are also asked to wear a *tallit* (prayer shawl).

To maintain the sanctity of *Shabbat*, we remind you to please mute your microphone except when you have an assigned role during the service or are invited to unmute. Also, please keep distractions to a minimum when your camera is enabled. Photography is prohibited on *Shabbat*.

Two texts are needed to participate in the *Shabbat Service* - a *siddur* (prayer book) and a *Chumash* (Bible). (PDF links may be found on the Bet Torah website alongside the Zoom link to this service.) The *siddur* contains all of the prayers including a full English translation of the Hebrew text. We use *Siddur Lev Shalem* and also call pages for *Siddur Sim Shalom for Shabbat and Festivals*. The *Chumash* contains the complete text and translations of the Torah and Haftarah readings.

The *Shabbat* morning service has a definitive order and is divided into three basic sections – *Shacharit* (the morning service), the Torah Service, and *Musaf* (the additional service).

Shacharit - This service includes preliminary prayers and hymns followed by the *Shema* and *Amidah*. The *Shema* expresses our belief in one God and instructs us to love God with all our heart. The *Amidah*, which is Hebrew for “Standing,” is an individual meditation that compels us to remember God and the meaning of *Shabbat*.

Torah Service - The Torah (the Five Books of Moses) is read from a handwritten scroll of parchment, without vowels, punctuation, or musical notation. Its words are chanted to a precise musical cantillation.

One portion of the Torah is read aloud each week to fulfill the commandment to study. At Bet Torah, we follow a modified version of the ancient triennial cycle. Each week we read one-third of the weekly portion so that the scroll is read in its entirety in three years.

The *Haftarah*, a passage from the prophets, follows the Torah readings. This tradition dates back to the time of the Babylonian exile, when Torah study was prohibited. Each *Haftarah* portion was selected for its similarity to a corresponding portion of the Torah, so the Jews were able to study God’s word without breaching civil law.

Musaf - *Musaf*, the third and final portion of the *Shabbat* morning service, is similar in structure to the *Shacharit* service, although shorter. This service parallels the additional sacrifices that were performed to honor *Shabbat* and Holidays at the Temple in Jerusalem until 70 C.E. At Bet Torah, we read the beginning of the *Musaf Amidah* together with the reader and conclude our prayers in silence.



Bet Torah Service Times

Sundays	9:00 am
Weekday Mornings (Monday through Friday)	8:00 am
Weekday Evenings (Monday through Thursday)	7:30pm
Friday Kabbalat Shabbat	6:30 pm
Saturday Morning Shabbat	9:30 am
Saturday Contemplative Afternoon Service	4:00 pm

A contemplative approach to *Mincha* including meditation, chanting, and words of Torah. Check the website for the Zoom link.

Candle Lighting Times

Havdalah Tonight	5:20 pm
Next Friday, November 20th	4:13 pm

Bet Torah's Mission Statement

Bet Torah is a progressive, egalitarian, participatory congregation committed to the principles of Conservative Judaism. Our purpose is to help strengthen the bonds among members of our congregation and God, the Jewish community, Israel, Jewish tradition, and the world in which we live. Wherever each member may be on his or her Jewish journey, he or she will find in Bet Torah a community where everyone can gather for prayer and celebration, learning and teaching, performance of mitzvot, and deeds of caring and *tikkun olam* (repairing the world).

