



Welcome to Shabbat Services at Bet Torah

January 9, 2021

25 Tevet 5781



Shabbat

Parsha Shemot Exodus 3:1-22—4:1-17 Etz Hayim pp.326-335

Haftarah Isaiah 27:6-28:13;
29:22-23 Etz Hayim pp.342-346

Mazel Tov to

**Darrin and Jody Klayman
on the Bar Mitzvah of their son, Seth**

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

Understanding the Burning Bush

This week's parashah, Shemot, begins the saga of the enslavement of the Israelites in the land of Egypt. After waxing great and becoming a fifth column, a new pharaoh "who did not know Joseph" takes severe steps to oppress and ultimately enslave the foreign people in his land. Our hero-in-the-making, Moses, is born to a Levite family; and as a result of Pharaoh's decree to annihilate the firstborn males, he is placed in a basket in the bulrushes of the Nile. Found by the daughter of Pharaoh, Moses matures in the Egyptian palace, and one day "wanders out to his kinsfolk" and sees their burdens. Distraught and angered by the abuses of one taskmaster, Moses kills him, thinking that no one has witnessed his misdeed. Later, when Moses discovers that "the episode is known," and that Pharaoh is seeking to kill him, he flees to Midian and the wilderness of Sinai, where he encounters a burning bush. How may we understand this symbol of "the bush that is not consumed"?

Professor Ze'ev Falk offers dramatic insight into our verse. Falk writes, *Moses protests regarding his ability to take the Israelites out of Egypt. Therefore God makes a promise to him: "I will be with you and this will be the sign that I have sent you; when you take the people out you will worship God on this very mountain" (Exodus 3:12). What is this sign and how does it prove to Moses that he will succeed? It appears that the sign is the burning bush that is not consumed. This suggests that in their exodus from Egypt, they will worship God in this place. The burning bush symbolizes the altar where the fire continually burns and is never extinguished. It is as if at this point they have already begun to worship their God at Sinai. This sign strengthens the spirit of Moses, as he knew that Israel would be in the service of the King of kings . . . The idea that "they are My servants" and not servants of servants appears here for the first time – as if to say, they are no longer under the rule of Pharaoh. But this sign is only understood after their departure from Egypt and until then, the possibility that Moses will fail exists . . . This comes to teach us the need for patience and trust in God. (Divrei Torah Ad Tumam, 120)*

What is the wisdom behind Professor Falk's reading of the burning bush? According to Falk, Moses already senses that freedom from Egypt is not simply about personal liberation. Rather, the endeavor speaks to a larger, national mission of serving God. Already they are acknowledged to be God's servants—and not merely the slaves of Pharaoh. Such a promise and aspiration is what encourages Moses in his mission. Yet, as Falk acknowledges, the symbol of the bush is not entirely understood until after the Exodus. Only when the Israelites reach Sinai will the sign, the narrative, and Israelite destiny become clearer. The challenge in our own lives is to recognize our own "burning bush" moments: when a sign appears, we must have the patience and faith to embrace it, understand it, and be inspired by it. Such signs have the potential of liberating us from modern "bonds of Egypt."

By: Matthew Berkowitz, Director of Israel Programs

Weekly Commentary from
The Jewish Theological Seminary



From the Bar Mitzvah Family

Seth

Shabbat Shalom!

“The more things change, the more they stay the same.” Truer words could not express this shabbat.

While the world around us is vastly different than it used to be, one thing remains constant. Today is Shabbat and today we rest. We take a break from our hectic lives, appreciate the beauty and sanctity of Shabbat and we come together as a community. While we would have liked nothing more than to be together in the Bet Torah sanctuary that we call home, we are grateful for technology and appreciate this strangely intimate forum of Brady Bunch boxes, and we are confident that this day will indeed be special and meaningful.

A year ago we were planning for a very different day...but here we are today, virtually surrounded by family and friends, our Bet Torah family, and in the presence of the Torah. Being able to witness Seth being called to the Torah in the middle of a pandemic gives us hope, and reassures us that we will get through this, and that life will be okay. Early in this pandemic, Rabbi Brusso told B'nei Mitzvah families that “first you need to mourn what was going to be, before you can embrace what will be.” This process took time, but the lessons learned were great. Our family has emerged on the other side of this with a sense of appreciation, and we do not take any part of this day for granted.

Today would not have been possible without the support of the Bet Torah community...Morah Mindy and the amazing Nursery school staff provided Seth an introduction to his Jewish learning and traditions. Gina and the Kulanu community offered him a strong foundation of tefilah and religious education. Thank you to Rabbi Sacks for her thoughtful guidance as Seth prepared his D'var Torah. Special thanks to Ilana Fleischer for keeping us on schedule throughout this process. To Nili Ionascu, Cantor Ezring and Cantor Herman — your guidance, support, and patience in preparing Seth for this day is appreciated. And to Rabbi Brusso, we thank you for your strong leadership and authenticity to Seth and our family throughout the years, and this process.

Mazel Tov to the Lewis family as they celebrate Alex becoming a Bar Mitzvah this weekend.

Thank you to everyone for taking the time to share this meaningful day with our family.

Shabbat Shalom!

Jody, Darrin, Mia, Jaelyn & Seth



Honors

Friday, January 8, 2021

As I Light

Candlelighting

Kiddush

Blessing Children

Motzi

Aleinu

Shalom Aleichem

Saturday, January 9, 2021

Shalom to All

D'Var Torah

Torah Reading

Exodus 3: 1-6

Exodus 3: 7-10

Exodus 3: 11-15

Exodus 3: 16-22

Exodus 4: 1-5

Exodus 4: 6-9

Exodus 4: 10-17

Mafkir Exodus 4: 14-17

Haftarah—Isaiah 27:6—
28:13; 29:22-23

Prayer for Country

Prayer for Israel

Prayer for Peace

Ashrei

Musaf

Ein Keloheinu

Aleinu

Adon Olam

Stan Harmon

Bubbe Hannah

Seth Lewis

Jody and Darrin Klayman

Seth Klayman

Alex Lewis

The Klayman Family

Bubbe Hannah

Seth Klayman

Torah Readers

Jody Klayman

Jaclyn Klayman

Mike Rosenman

Dan Petigrow

Jill Heller

Mia Klayman

Seth Klayman

Seth Klayman

Seth Klayman

Howie Klayman

Jessica Sobel

Norman Karin

Seth, Mia and Jaclyn
Klayman

Jaclyn Klayman

Seth, Mia, Jaclyn Klayman
and Cousins Jessica, Daniel
and Anna Sobel

Seth and his Bet Torah
Friends

Seth, Mia, Jaclyn and Laci
Klayman

Blessings

Garry Sobel

Richie Sobel

Sherri Posluns Goren

Congregation

Congregation

Roberta Klayman

Darrin Klayman

Shalem Natan ben
David ViY'hudit



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	5:28 pm
Next Friday, January 15th	3:33 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).

