



BET TORAH

# *Welcome to Shabbat Services at Bet Torah*

April 10, 2021

28 Nisan 5781



## **Shabbat**

Parsha Shmini

Leviticus 10:12 - 11:32

Etz Hayim pp. 635-641

Haftarah

II Samuel 6: 1-19

Etz Hayim pp. 645-646

## **Mazel Tov to**

**Carl and Eliane Fishkind  
on the Bar Mitzvah of their son, Nathan**

**Andrew and Sari Bourne  
on the Bar Mitzvah of their son, Samuel**

# 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

## *Silence and Loss*

One of the most enigmatic and painful moments of all of Tanakh occurs in Parashat Shemini. Nadav and Avihu, Aaron's sons, come before the altar and offer what Torah describes as an "alien fire." Without any sense of deliberation or warning, a divine fire issues forth and consumes Aaron's progeny. Clearly shocked by the mystery of their deaths, Leviticus tells us that "Aaron was silent" ([Lev. 10:1–3](#)). Though I have often pointed to Aaron and his response as a powerful example of mourning the inexplicable loss of loved ones, Nahmanides gives us pause to reconsider the *peshat* (Torah's literal meaning) of this verse. I, and many others, have always understood Aaron's reaction as a deep, impenetrable silence reflecting the most genuine and profound reaction to tragedy. Ramban is far more nuanced in his reading.

Ramban comments, "'And Aaron was silent.' This means that he had cried aloud, but then became silent. Or perhaps the meaning is as in the verse, 'Give yourself no respite, your eyes no rest (*tidom*)' ([Lamentations 2:18](#))." Thus, he suggests two compelling interpretations. First, Ramban reads deeper into the text suggesting that Aaron, at first, cried aloud and then fell silent. If we are to embrace Nahmanides's reading, it necessitates translating the relevant part of the verse as "And Aaron became silent." In that case, paralyzing silence is not Aaron's initial reaction to losing both of his sons. He cries aloud, as one would expect, and only after this expression of mourning does he become silent. Alternatively, Nahmanides bases his second reading on a verse from Lamentations. There, the Hebrew "*dom*" (falling silent) is read in the context of tears pouring forth from one's eyes. And so, applying this understanding to our verse leads one to an image of Aaron's tears ceasing altogether. Both tears and verbal lament cease, and Aaron begins the process of healing.

What I find most empowering about Ramban's perspective—in contrast to what is often understood as the *peshat* of the verse—is that Ramban allows the reader to embrace the full spectrum of responses to personal tragedy. Silence, crying, and wailing are all appropriate expressions of deep loss. Recognizing this spectrum of human response makes us stronger as a family and as a nation.

By Rabbi Matthew Berkowitz, Director of Israel Programs

Weekly Commentary from  
The Jewish Theological Seminary



# From the Bar Mitzvah Family

## *Nathan*

Shabbat Shalom!

Thank you to all our friends and family, near and far, who are joining us this morning to mark Nathan becoming a Bar Mitzvah. While we celebrate virtually today, we look forward to a day in the not so distant future, when all those who mean so much to Nathan will come together.

Since joining Bet Torah, over eight years ago, Nathan has been building on his Jewish foundations by learning the prayers, the history of Israel and gaining an understanding of the meaning of mitzvot. His brother, Benjamin, celebrated his own Bar Mitzvah just three years ago and our family has enjoyed the warmth of a wonderful community.

Nathan's parsha is Shmini, which tells the story of Nadav and Abihu, Aaron's sons, who rush forth to provide an offering of fire to consecrate the Tabernacle. However, they are soon struck down for their act. As you will hear in Nathan's Dvar Torah, this story raises important questions about rule following and punishment.

Throughout his Hebrew education, Nathan has been taught by so many wonderful teachers, guided by Rabbi Brusso, taught by Cantor Ezring and Rabbi Sacks, and tutored by Nili Ionascu. Thank you to each of them.

We are delighted to share this occasion with the Bourne family and want to wish them, and especially Sam, Mazel Tov. Thank you again to everyone for joining us today and may we all be together again soon.

Eliane, Carl, Benjamin & Nathan



# From the Bar Mitzvah Family

## *Samuel*

Shabbat Shalom,

Today is the day when our Sam becomes a Bar Mitzvah. We are grateful to be able to share this milestone with our family, friends, and the Bet Torah community. We are honored that so many of you have "traveled" from near and far to show your love and support for Sam and our family.

In 2011, we moved to Chappaqua and selected Bet Torah as Sam's preschool without knowing the deep impact of that decision. Bet Torah's values are precisely what we hoped would be instilled in our children.

We are extremely proud of the time, commitment and dedication Sam has given in preparing for today. We hope that all he has learned at Bet Torah over the past decade will guide him in the future. Although this is not how we envisioned Sam's bar mitzvah, we are thankful we are still able to celebrate him and his simcha during these unprecedented times.

We also extend our deepest gratitude to Rabbi Brusso and Rabbi Sacks for their invaluable guidance and support, not only this year, but throughout Sam's religious journey. To Cantor Ezring and Nili Ionascu, thank you for the amazing job preparing Sam for this momentous occasion. In addition, we wish to thank Gina Fass, Mindy Citera and the many nursery and religious school teachers for helping Sam throughout the years. Thank you to Seth Young, Ilana Fleischner, and the entire Bet Torah staff for helping us coordinate this special day. Everyone's time, energy and patience has not gone unnoticed or unappreciated.

Mazel Tov to the Fishkind family as they celebrate Nathan becoming a Bar Mitzvah!

With love,  
Sari, Andrew, Sam & Mila



# Honors

## Friday, April 9, 2021

A Prayer for Lighting Shabbat Candles

As I Light

Candlelighting

Kiddush

Blessing Children

Motzi

## Saturday, April 10, 2021

Shalom to All

A Prayer for the Journey

D'Var Torah

### Torah Reading

Leviticus 10:12-15

Leviticus 10:16-20

Leviticus 11:1-8

Leviticus 11:9-12

Leviticus 11:13-19

Leviticus 11:20-28

Leviticus 11:29-32

Hosafa

Acharon

Maftir Leviticus 11: 29-32

D'Var Torah

Haftarah Reading—II Samuel  
6:1 - 19

Prayer for Congregation

Prayer for Country

Prayer for Israel

Prayer for Peace

Ashrei

Musaf

Ein Keloheinu

Aleinu

Adon Olam

Andrew Bourne

Carl Fishkind

Eliane Fishkind

Hailey and Josh Ludin

Sari and Andrew Bourne

Samuel Bourne

Sam Fischer

Carol and Harry Bourne

Nathan Fishkind

### Torah Readers

Congregant

Congregant

Carl Fishkind

Benjamin Fishkind

Nathan Fishkind

Nathan Fishkind

Congregant

Congregant

Samuel Bourne

Samuel Bourne

Samuel Bourne

Nathan Fishkind and Samuel  
Bourne

Jeremy Fischer

Andrea and Mark Ticotin

Stuart and Barbara Fishkind

Sari and Andrew Bourne

Samuel Bourne

Nathan Fishkind

Mila Bourne

Benjamin and Nathan Fishkind

Samuel Bourne and Nathan  
Fishkind



# 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	8:12 pm
Next Friday, April 16th	7:18 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).

