



Welcome to Shabbat Services at Bet Torah

June 12, 2021

2 Tamuz 5781



Shabbat

Parsha Korach Numbers 16:20 - 17:24 Etz Hayim pp. 863-869

Haftarah I Samuel 11:14 - 12:22 Etz Hayim pp. 876-879

Mazel Tov to

**Barry and Stacey Follman
on the Bat Mitzvah of their daughter, Miryam**

**Michael and Cara Hiller
on the Bar Mitzvah of their son, Eli**

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

Korah's Fire Pans: Relics of Rebellion to Sacred Lessons

Contentiousness, dissent, and upheaval mark the opening of Parashat Korah. Dissatisfied with his status among the Israelite people, Korah leads a rebellion against the leadership of Moses, claiming, “You have gone too far! For all the community are holy, all of them and the Lord is in their midst. Why then do you raise yourselves above the Lord’s congregation?” Though Korah masks his claim in the guise of promoting a more democratic approach, he and his cohorts are simply looking to usurp power for themselves. Far from being about inclusivity, it is about their jealousy and exclusivity. The Korahite challenge leads to an “incense test” at the Tent of Meeting. Both rebels and loyalists alike bring their copper fire pans with incense; tragically, Korah and his ilk are swallowed up by the earth. While one would expect any traces of the rebellion to be destroyed in the aftermath, God commands Eleazar, the son of Aaron, to preserve the fire pans of the rebels:

Eleazar the priest took the copper fire pans which had been used for offering by those who died in the fire; and they were hammered into plating for the altar, as the Lord had ordered him through Moses. It was to be a reminder to the Israelites, so that no outsider—one not of Aaron’s offspring—should presume to offer incense before the Lord and suffer the fate of Korah and his band. (Num. 17:4–5)

The fire pans actually become part of the altar! But why not obliterate everything connected to this tragic incident?

Joseph Bekhor Shor makes a valuable point. He writes, “When they will see the copper plating covering the altar, they will remember what happened to those who objected to the priesthood and they will not rebel. Neither will they be like Korah nor will they suffer the same punishment.” The copper fire pans used for rebellion will become a sacred reminder to the people. This concrete symbol becomes necessary as a sign to future generations.

This symbolic act is profound. The moment in which the Israelite seeks to come close to God through the offering of sacrifices becomes a time of reflection. Copper fire pans that were employed in an attempt to undermine Moses are now considered “*kadosh*” (sanctified). Torah’s teaching and the Bekhor Shor’s commentary provide an invaluable lesson in contextualizing tragedies and mistakes throughout our lives. Though the human desire is to “cover up” blemishes in ourselves and in our past, God, Torah, and the Bekhor Shor are all teaching the potential for the blemish to become sacred in our lives. If the blemish can be used as a teaching tool, then each of us will succeed in building a more hopeful future.

By Rabbi Matthew Berkowitz, Director of Israel Programs

*Weekly Commentary from
The Jewish Theological Seminary*



From the Bat Mitzvah Family

Miryam

Welcome to Miryam's Bat Mitzvah:

This morning we read from the parsha Korach which discusses the rebellion of Korach, Dathan and Abiram against the leadership of Moses and Aaron. Korach and his followers accuse Moses and Aaron of taking all the power at the expense of the Israelite community. Moses defends himself explaining that God will accept the offerings from the leader of the community that God has chosen. Korach and the leaders of his rebellion are punished and Moses' leadership of the Israelites was reinforced. God names Aaron as the head of the priesthood in charge of all sacred offerings.

Miryam today we celebrate you; our magical, compassionate, loving daughter, sister, cousin and friend. We have watched you dedicate yourself to Jewish learning at Bet Torah since preschool and continuously thrive to this day as you become a Bat Mitzvah. In addition to your devotion to school work, we are proud of your commitment to multiple sports teams as well as your determination to participate as an artist for your Mitzvah project for the Draw for Paws non-profit organization; raising money to rescue animals in need through portraits, food drives and more. We hope as you reflect years from now you will realize the breath of your accomplishments during extraordinary times.

Our family is overjoyed to share this day with the Bet Torah community, friends and family in our home and virtually. Our family would like to express our sincere gratitude to Seth Young and Ilana Fleischner for all that they do. To Rabbi Brusso, Rabbi Sacks and Cantor Ezring thank you for your leadership and guidance during Miryam's journey to become a Bat Mitzvah and special thanks to Nili Ionascu, your Jewish teachings have impacted Miryam far beyond this joyous event.

Mazel Tov to the Hiller family on the Bar Mitzvah of Eli, we feel blessed to share this special day with you.

Shabbat Shalom,
Stacey, Barry, Cecelia and Aaron z"l



From the Bar Mitzvah Family

Eli

Shabbat Shalom.

Today we celebrate Eli's bar mitzvah, and we are so happy to have family and friends join our Bet Torah community on this special day. We are grateful that you are here with us on Zoom and feel your love, warmth, and support.

We want to express our deepest appreciation to all of the people who helped prepare and nurture Eli along his journey. A heartfelt thank you to Rabbi Brusso and Rabbi Sacks for guiding Eli through his d'var Torah, helping him make meaning of his torah portion and connecting the "take-aways" from the story to his own life and the world. We would like to thank Cantor Ezring and Nili Ionascu for their guidance, patience, and encouragement of Eli throughout his learning and preparation for this day. A special thank you to Ilana Fleischner for her assistance throughout this process. And, finally, thank you to all of Eli's religious school teachers who have helped deepen his Jewish identity.

This morning, Eli will be reading from the parsha Korach, a story that highlights the importance -- the necessity -- of listening closely and practicing tolerance and compassion. In Eli's d'var Torah, he will speak to the consequences of remaining indifferent in the face of conflict and the need to make space for reparation and forgiveness. It is these attributes that will help to create a more just and peaceful world.

Eli, We have always enjoyed your easy-going personality, your caring and generous spirit, and the determination in all that you do. We are proud of who you are today and look forward to seeing who you will be in the future. We know we are in the company of someone very special. Continue to stay true to yourself and follow the lessons expressed in your torah portion. We can't wait to see your imprint on the world. Remember to pause, look at the people who surround you, near and far, and know that we all celebrate your accomplishment today!

Eli is named after his two great-grandparents, Grandma Catherine and Grandpa Fred. He honors their memory by embodying a similar kindness, compassion, humor, and integrity. We know they, too, would be proud of Eli today.

We are honored and grateful to share this milestone with the Follman family. Mazel Tov to Miryam on becoming a bat mitzvah.

With love,
Michael, Cara, and Joshua



Honors

Friday, June 11, 2021

A Prayer for Lighting Shabbat Candles
As I Light
Candlelighting
Kiddush
Blessing of Children
Motzi

Stacey Follman
Cara Hiller
Cecelia Follman
Michael Hiller
Cara Hiller
Miryam Follman

Saturday, June 12, 2021

Shalom to All
A Prayer for the Journey
D'Var Torah

Bonnie Hiller
Mark and Nadia Follman
Eli Hiller

Torah Reading

Numbers 9: 15-18
Numbers 9: 19-23
Numbers 10: 1-7
Numbers 10: 8-10
Numbers 10: 11-16
Numbers 10: 17-20

Blessings

Barry Follman
Lee Hiller
Ruth Peck
Lauren Schoenfeld
Phil Green
Ephraim ben Moshe
v'Chayah Batya

Torah Readers

Stacey Follman
Joshua Hiller
Michael Hiller
Miriam Cohen
Cara Hiller
Eli Hiller

Numbers 10: 21-28
Hosafa Numbers 29-31
Acharon Numbers 10: 32-34
Maftir Numbers 10: 32-34

Melissa Engelberg
Sheldon Engelberg
Adam Engelberg
Miriam bat Binyamin
uZlati Leah

Cecelia Follman
Dan Petigrow
Miryam Follman
Miryam Follman

D'Var Torah
Haftarah Reading—2:14 –
4:7
Prayer for Congregation
Prayer for Country
Prayer for Israel
Prayer for Peace

Miryam Follman
Miryam Follman and Eli Hiller

Ashrei
Ein Keloheinu

Melissa Cohen
Malvina Engelberg
Lew and Stephanie Rockowitz
Judi and Robert Graver

Aleinu

Miryam and Cecelia Follman
Michael, Cara, Joshua, and Eli
Hiller

Adon Olam

Miryam Follman and Cousins
Stephanie, Benny, Sammy and
Rachel
Eli Hiller and Cousins Molly,
Sarah, Simon, Rachel and Jared



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	9:19 pm
Next Friday, June 18th	8:12 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).

