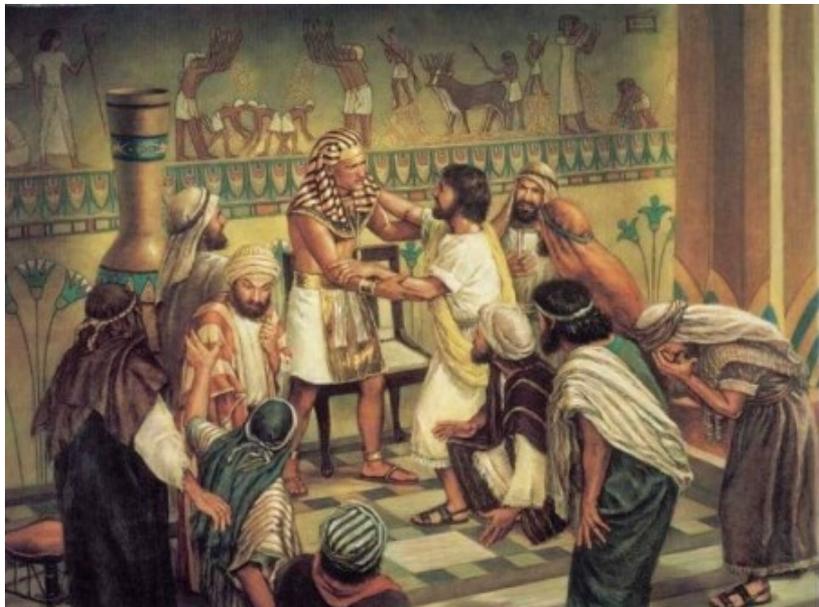




Welcome to Shabbat Services at Bet Torah

December 4, 2021

30 Kislev 5782



Mincha

Parsha Vayigash

Genesis 44: 18-30

Mazel Tov to

**Ari and Allison Jubelirer on the
Bat Mitzvah of their daughter, Sasha**

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

Judah Leads

This week's parashah, Vayiggash, showcases the most dramatic moment of the Joseph narrative. Coerced by Joseph to bring their youngest brother, Benjamin, down to Egypt, the brothers find themselves involved in a Kafkaesque plot. Benjamin now stands accused of stealing a goblet from the Pharaonic household. Judah's promises to his father to return the child flash before him as he pleads with Joseph to let himself be enslaved in place of their brother Benjamin. How are we to understand the emerging character of Judah? And why does his plea open the emotional floodgates for Joseph, leading him to finally reveal himself before his brothers?

Joseph B'khor Shor (French Bible commentator, Orleans, 12th century) imagines a dialogue taking place between Judah and Joseph, on the one hand, and between Judah and himself, on the other. He explains,

If you ask "why is it that I am spokesman before brothers that are senior to me, it is because I am the guarantor": [Judah had said to Jacob, their father] "if I do not bring him (Benjamin) back to you and set him before you, I will stand guilty before you forever" (Genesis 43:9). "And if you need a servant, behold I will be your slave in place of the lad, because if you delay him then I will not return, for how could I be witness to this evil; it is better that I stay here alone and he will go up. He cannot remain here . . . and you have also said that you do not want to buy us as slaves since we have not sinned. So how is it that you are prepared to kill our father since surely, he has not sinned . . ."

Seniority is on Judah's mind. That is to say, Reuven, Simeon, or Levi should be the appropriate spokesperson for the group, as each of these siblings is older than Judah. The reason, however, that Judah owns his role as interlocutor is because of a promise made to Jacob. Judah assures his father that he himself will be surety for his beloved son Benjamin. And true to his word, Judah fulfills the vow made to Jacob. He presses his seemingly Egyptian nemesis, urging Joseph to take himself into custody in place of his younger brother.

We are privy to a portrait of Judah, once again standing within earshot of the pit into which Joseph is thrown. The brothers are about to lose another. Rather than respond with hatred, venom, and indifference, Judah is now ready to put his own life on the line. One imagines that Judah's impassioned and compassion-filled words and Joseph's painful memories of a very a different brother lead Joseph to reveal himself in the moment. Joseph is prepared to love again, and admit of the splendid possibility of *teshuvah*. It is, at the end of the day, Judah's words and emotion that open the doorway to his brother's mercy.

By: Matthew Berkowitz, Director of Israel Programs

Weekly Commentary from
The Jewish Theological Seminary



From the Bat Mitzvah Family

Sasha Jubelirer

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

Sasha has had a wonderful Bet Torah experience over the years. She started at the nurturing pre-school and continued her growth in Kulanu learning program with teachers who have helped her develop her strong connection to Judaism. We are extremely proud of the commitment Sasha has made for today and hope her Jewish identity will help guide her in the future.

We'd like to give special thanks to Seth Young, Ilana Fleischner, Joanne Wagner and the entire Bet Torah staff for their help throughout the entire process. Our gratitude to Mindy Citera, Gina Fass & Loen Amer for such an incredible Jewish learning program. Thank you to Rabbi Sacks for guiding Sasha to create her D'var Torah and a special thank you to Nili Ionascu for all the support you gave Sasha and us in preparation for today.

We are appreciative to Rabbi Brusso and Cantor Ezring for being so inspirational and for creating a fun and meaningful environment at Bet Torah. We thank everyone for being here today to share this special milestone as our daughter is called to the Torah as a Bat Mitzvah.

With love,
Allison, Ari, Eli & Sasha Jubelirer



Mincha Honors

Saturday, December 4, 2021

Ark Opening

Judy and Lew Kramer

Torah Carrier

Noah Jubelirer

Shalom to All

Lauren Hirsch and
Tali Jubelirer

Aliyah

Blessings

Torah Reader

Genesis 44: 18-20

Allison Jubelirer

Eli Jubelirer

Genesis 44: 21-24

Ari Jubelirer

Sasha Jubelirer

Genesis 44: 25-30

Tzvia bat Ari
v'Yosefa

Ari Jubelirer

Hagbah

Josh Jubelirer

G'lilah

Alissa Jubelirer

Ark Opening

Shelly and Jeff Jubelirer

Prayer for Our Country

Lauren and Lenny Hirsch

Prayer for Israel

Noah Jubelirer

Prayer for Peace

Tali and Michael Arbus

Torah Carrier

Josh Jubelirer

Aleinu

Ethan, Aidan, Jonah, Sylvie
and Bet Torah Friends



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	3:30 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	5:16 pm
Next Friday, December 10th	4:07 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).

