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November Shabbat Service Schedule

Saturday, November 14th
Parshat Chayei Sarah
Birchat HaChodesh Kislev
(Rosh Chodesh Kislev-- Tuesday Nov. 17th / Wednesday Nov. 18th)

Saturday, November 21st
Parashat Toldot

Candle Lighting Friday, November 13th 4:16 pm

Shabbat morning: 9:30am
Old Whaler's Church

Torah Reading: Chayye Sarah

Annual (Gen. 23:1-25:18): (Etz Hayim, p. 127; Hertz p. 80)
Triennial (Gen. 24:53-25:18): (Etz Hayim, p. 137; Hertz p. 86)
Haftarah: (Etz Hayim, p. 143; Hertz p. 90)

Chayye Sarah Musings (the only parasha whose name mentions a woman: Chayye Sarah.)

Haye Sarah (Sarah's Life) by Rabbi Sheryl Lewart
And the cave that was in it, within boundaries all around, passed over (23:18)

May you be blessed with long life
and the courage to enter the cave
where your ancestors rest.
May their legacy inspire and sustain you
and bring you back to the memory of who you are.

May you find the strength to walk
into the brokenness of your own heart
allowing that dear space to open and receive
the support and comfort you need
May you be held in healing embrace.
Amen

<http://www.kehillatisrael.org/readmore.php?id=1740>

Legends connect Sarah's death with the sacrifice of Isaac (*ib.* lviii. 5), there being two versions of the story. According to one, Samael came to her and said: "Your old husband seized the boy and sacrificed him. The boy wailed and wept; but he could not escape from his father." Sarah began to cry bitterly, and ultimately died of her grief (Pirke R. El. xxxii.). According to the other legend, Satan, disguised as an old man, came to Sarah and told her that Isaac had been sacrificed. She, believing it to be true, cried bitterly, but soon comforted herself with the thought that the sacrifice had been offered at the command of God. She started from Beer-sheba to Hebron, asking every one she met if he knew in which direction Abraham had gone. Then Satan came again in human shape and told her that it was not true that Isaac had been sacrificed, but that he was living and would soon return with his father. Sarah, on hearing this, died of joy at Hebron. Abraham and Isaac returned to their home at Beer-sheba, and, not finding Sarah there, went to Hebron, where they discovered her dead ("Sefer ha-Yashar," section "Wayera"). During Sarah's lifetime her house was always hospitably open, the dough was miraculously increased, a light burned from Friday evening to Friday evening, and a pillar of cloud rested upon the entrance to her tent (Gen. R. lx. 15). <http://www.jewishencyclopedia.com/view.jsp?artid=245&letter=S>

Rabbi Yaakov Yitzhak, the Seer of Lublin, reminds us that God blessed Abraham with the qualities of "with all," as the Torah states, "...all your heart, with all your soul, and with all your might." Blessed to be able to see blessings in "all," able to release his inner energy to embrace everything that life brought him, that is indeed the blessing that Abraham was able to reveal. To see blessing ba-kol, in everything, is the task of a lifetime, and the opportunity of every moment. <http://www.tbsoc.com/torahcommentaries/Chayei Sarah DvarTorah.pdf>.

"WHO KNEW?" – About Rosh Chodesh Kislev

The earliest rabbinic Chanukah enactment was the dispatch of couriers to inform the diaspora of the date of Rosh Chodesh Kislev, so that Chanukah could be observed at its proper time (Rosh Hashanah 18a).

The practice of sending couriers was first introduced in the second half of the second century (Bloch, 208). About a century and a half later the new custom of kindling Chanukah lamps became widespread and received rabbinical approval. It therefore became necessary to inform the diaspora of the date of Rosh Chodesh Kislev. The furnishing of this information, instituted in the early part of the first century, constituted the first rabbinic enactment relating to Chanukah.

One of the earliest tasks of the rabbis was to clarify the basic ritual of Chanukah, the kindling of the lights. How many lights are needed for the performance of the mitzvah? On how many nights does one kindle lights? The ground rules we expounded in a series of four beraitot*. The first beraita discusses the time of kindling the lights. The second discusses the number of lamps and the days when they are to be kindled. The third deals with the location of the lamps, and the fourth (which was probably the oldest) explains the origin of the festival (Shabbat 21b).

The first beraita significantly begins with the word mitzvato ("its mitzvah"). **Thus the lighting of candles was raised to the level of a mitzvah, a higher theological degree than a mere obligation (chovah). One recites a benediction prior to performing a mitzvah, not a chovah. The exact wording of the Chanukah benediction was published in the third**

century (Shabbat 23a). One the other hand, Sabbath lights were termed a chovah (Shabbat 25b), and no benediction for Sabbath candles was ever published in the Talmud.

The Biblical and historical background of Jewish customs and ceremonies by Abraham P. Bloch (p. 267 268)

(*The word beraita means "outside" of the six orders of the Mishnah. Its authority is somewhat less than the authority of Mishnaic rulings.)

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Mazel Tov

Henry Michaelson (age 6), son of Maia Michaelson, on winning (tying) First Place Championship in the NYC public schools Chess Tourament held at PS 41 in Manhattan. He is now moving on to the National K-12 Scholastic Championship in Dallas, Texas.

Quote of the Week

I didn't marry you because you were perfect.
I didn't even marry you because I loved you.
I married you because you gave me a promise.
That promise made up for your faults.
And the promise I gave you made up for mine.
Two imperfect people got married and it was the promise that made the marrigae.
And when our children were growing up, it wasn't a house that protected them; and it wasn't our love that protected them - it was that promise.
Thornton Wilder

"A good marriage is that in which each appoints the other guardian of his solitude." Rainer Maria Rilke

Shabbat shalom.

Stacy

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