

***Thank you Rabbi Uhrbach  
for a wonderful summer!***

Memorial Day 2010 is only 263 days away.

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**THANK YOU  
Marcos Ashkenazi and all who  
helped raise \$800  
for the Sag Harbor Food Pantry!**

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**Members and All Guests  
Please reserve now for the High Holy Days!  
Rosh Hashanah is Saturday and Sunday September 19<sup>th</sup> and 20<sup>th</sup>  
Who wouldn't want to be in the Hamptons?  
To reserve go to [www.synagoguehamptons.org](http://www.synagoguehamptons.org) and download the form.**

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**Candle Lighting Friday, September 4th 7:07 pm**

**Kabbalat Shabbat Services 6:15 pm\*\* (earlier time)**

100 Redwood Road, Sag Harbor

*For directions to Rabbi's home:*

<http://www.synagoguehamptons.org/wp-content/uploads/2009/06/DIRECTIONS-TO-100-REDWOOD-ROAD3.pdf>

**Shabbat Morning, Services 9:30am**

Old Whaler's Church

***Kiddush sponsored by Kim, Arthur and Elias Birnbaum***

**Parashat Ki Tavo**

Annual: Deuteronomy 26:1 – 29:8 (Etz Hayim, p. 1140)

Triennial: Deuteronomy 26:12 – 28:6 (Etz Hayim, p. 1142)

Haftarah: Isaiah 60:1 – 22 (Etz Hayim, p. 1161)

**Torah Thoughts on Parashat Ki Tavo**

Twice a year we read a "tochechah", a list of curses threatened for disobedience to God. Its content is unpleasant, and this is shown in the tone of voice used by the baal k'riah. Usually he reads the Torah loudly and clearly. On these Shabbatot his voice drops to a whisper. Pronouncing the curses aloud might imply that he derives pleasure from uttering the horrific phrases, and that his congregation are such transgressors that they deserve fire and brimstone.

So, in order not to give the wrong impression, he lowers his voice... but those who have sense listen and take heed nonetheless.

There are times when we all stray from the straight and narrow path. But nobody needs to tell us this in a loud voice. The soft, almost inaudible voice of conscience gets its message across. And this lesson applies not only when we need to rebuke ourselves, but when we feel we need to rebuke others. True, there is an explicit command in the Torah, "hoche'ach tochi'ach et amitecha", "you shall surely rebuke your neighbour" (Lev. 19:17). But you do not have to humiliate an errant neighbour by making your rebuke too loud. Even when you need to criticise or protest, you should do it quietly, tactfully, with respect for the other person's dignity.  
<http://www.oztorah.com/2007/12/how-loud-must-you-be-ki-tavo/>

### Response on UPDATE Ki Teitsei from Madeline Novek on **WHAT DID IT MEAN TO WEAR FRINGES IN ANCIENT CULTURES?**

I am so interested to see your commentary on fringes. I might add there are, on some Old Babylonian tablets of the time of Hammurabi, impressions of a cylinder seal, a fringe and/or a fingernail. We may speculate that the impressions of the fringe and fingernail were, like the impression of the seal, a mark of the personal commitment of the owner to the document, as to a contract. It is that personal commitment which can be likened to our pressing the fringe of the tallit to the Torah scroll. I wrote about this in the 1970's in a small book I did on ancient Mesopotamian cylinder seals and am delighted, and at the same time not a little embarrassed, to learn now the Speiser made the connection long before I did.

## ELUL MUSINGS

### Daily Meditations and Writing Exercises on Repentance by Rabbi Debra Orenstein <http://www.rabbidebra.com/elul-meditations.html>

#### DAY ONE - INTRODUCTION TO VIDDUI

Ten times during Yom Kippur, we recite the confessional (in Hebrew, Viddui, sometimes also called the ashamnu prayer). In this familiar acrostic, the first letter of each sin named corresponds to a letter of the Hebrew alphabet, with the final letter of the alphabet repeated, for a total of 23 sins. It's as if to say, "God, we know our shortcomings run from a to z.; please forgive us." The Ashamnu, together with the Al Chet (a longer recitation of sins), gives us common wording, spoken repeatedly in community. We list our sins in the plural because we pray corporately, taking responsibility for the society we have jointly created, and supporting our fellows and comrades. Using the plural insures that no one is embarrassed by being singled out. The repetition insures that no one is able to ignore the call or retreat into denial. Ten times over, the liturgy asks us to consider: how does each of these sins apply in my life?

Rabbi Max Artz wrote of the Viddui: "These confessions are prompted by the belief that sin distorts and diminishes the divine image in which man was created." Over the course of Elul and the Days of Awe, may the words of the prayers resonate in your heart, call to your awareness what needs to be healed, and inspire you to make positive changes. Let the divinity in you that is now encumbered be released, in all its glory.

#### DAY ONE - VIDDUI MEDITATION

Bring a notebook and a timer or alarm clock to a quiet place. On a blank page in your notebook write: "**Is there anything in my behavior or thoughts that is now distorting or diminishing what is holy in me?**" Close the notebook and put it away. Set the alarm for five to fifteen minutes. During that time, sit quietly, breathe deeply, and see what comes up. If you become distracted, return your focus either to your breath or to the question. When the alarm sounds (and only then), open your eyes and make some notes about how you felt and/or any specific thoughts

that you remember. Even if you didn't "get an answer" or even if you forget some insights you had, the question has planted a seed, and it will bear good fruit.

**This section of the meditations and writing exercises continues with Ashamnu and goes through Kaper. The introductions to each section is interesting and informative even without doing the meditation and writing exercise.**

### from The Bedtime Sh'ma (Nusach Sefarad)

רבונו של עולם תריני מוחל לכל מי שהכעיס והקניט אותי, או שחטא כנגדי בין בגופי בין בקמוני  
בין בכבודי בין בכל אשר לי, בין באנס, בין ברצון, בין בשונג, בין במייד, בין בדבור בין במעשה,  
במחשבה בין בהרהור, בין בגלגול זה בין בגלגול אחר, לכל בר ישראל, ולא יענש שום אדם בסבתי.  
יהי רצון מקפיד יי אלהי ואלהי אבותי, שלא אחטא עוד, ומה שחטאתי לפניך מוחק ברחמיך  
ברבים, אבל לא על ידי יסורים ושללים רעים. יהוי לרצון אברי פי והגיון לבי לפניך, ונצרי ונאלי.

Master of the Universe, I hereby forgive anyone who has angered or antagonized me, or who sinned against me, whether with respect to my body, my possessions, my honor or anything that is mine, whether through compulsion, gladly, by mistake, or on purpose, whether through thought, through speech, or through deed, whether in this incarnation or any other lifetime, and let no one be punished on my account. May it be Your will, Adonai my God and God of my ancestors, that I commit no further sins, and that in Your great compassion all my wrongdoing be erased, but not by means of suffering or terrible illness. May the words of my mouth and the inexpressible murmurings of my heart find favor with You, Adonai, my Rock and my Redeemer.

### Donations

**In Celebration** -- Sarah Engel in honor of the Brous's anniversary

**In Honor** – Sarah Engel in honor of Lenore Weitzman for everything she did for CSH this summer.

The next time you are looking for a meaningful way to celebrate a simcha, a birthday, a promotion, remember a loved one, or comfort a mourner, please consider making a donation to The Conservative Synagogue of the Hsmptons.

### Quote of the Week

**Be patient toward all that is unsolved in your heart and try to love the questions themselves like locked rooms and like books that are written in a very foreign tongue. Do not now seek the answers, which cannot be given you because you would not be able to live them. And the point is, to live everything. Live the questions now. Perhaps you will find them gradually, without noticing it, and live along some distant day into the answer.**  
Rainer Maria Rilke, *Letters to a Young Poet*

Shabbat shalom

Stacy

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