

CSH has again been invited to join with Temple Adas Israel for
SHAVUOT
Evening service 8 pm.
Tikkun around 8:45 pm

at Temple Adas Israel, Elizabeth Street, Sag Harbor

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CSH Community Shabbat Dinner  
at the home of Rabbi Jan Uhrbach  
Friday, May 28<sup>th</sup>  
Following Kabbalat Shabbat Services  
RSVP necessary for dinner

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**Summer's just around the corner
Please remember your
CSH MEMBERSHIP DUES**

Friday May 14, 2010 **Candle Lighting 7:42 pm**

This week's Torah reading: Bamidbar
Annual (Num. 1:1-4:20): Etz Hayim p. 769
Triennial (Num. 3:14-4:20): Etz Hayim p. 779
Haftarah (Hosea 2:1-22): Etz Hayim p. 787

Shabbat Services
9:30 am
Old Whaler's Church, Sag Harbor

Musings on Bamidbar, Shvauot, and...

V'erastich li l'olam. V'erastich li b'tzedek uv'mishpat uv'chesed v'rachamim. V'erastich li b'emuna.

I will espouse you forever. I will espouse you with righteousness and justice and lovingkindness and compassion. I will espouse you in faithfulness. Hosea 2:21-22

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**The author of Tania cryptically commented, "All our lives are really a process of counting. Where we were yesterday, where are we today, where we will be tomorrow..."**

Looking at the scope of the census, including the all-male list of tribal leaders who assist Moses in conducting the count, [4] Rabbi Margaret Moers Wenig asks:

Where are the women?...These women also left Egypt and reached this spot in the wilderness. They too collected manna and helped build the Tabernacle. They were there all right, but the omission of their names renders them invisible... All those who are too young or too old to bear arms or serve as active members of the priesthood aren't worth mentioning by name or number. [5]

By emphasizing their absence, Wenig invites us to picture those the census leaves faceless. How can we imagine the wandering Israelites in the desert without thinking about the women carrying children, the teenagers becoming the first generation to enter adulthood in freedom, or the elders who had dreamed about living to see the Land of Israel? Those who are marginalized by the counting are still essential to the story. Wenig also encourages us to explore our own experiences of marginalization--times when we were rendered invisible by our religion, gender or race. The experience of not being among those who count allows us to empathize with the counter-narrative of the parshah.

**To read this d'var in its entirety:**

[http://www.ajws.org/what\\_we\\_do/education/publications/dvar\\_tzedek/5770/bamidbar.html](http://www.ajws.org/what_we_do/education/publications/dvar_tzedek/5770/bamidbar.html)

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Lecha Dodi and Shavuot

Lecha Dodi helps us anticipate the arrival of Shabbat each week as we would anticipate the arrival of an honored guest. Just as we await a good friend or companion, so too can we eagerly await the coming of the Sabbath, a partner and companion of the Jewish people for all time.

On Shavuot this anticipation is heightened as we celebrate the relationship between God and the Jewish people. Sometimes the relationship is difficult between us. We experience moments of anger, frustration, or even doubt God's presence in our lives. But as Lecha Dodi suggests, at the root of our relationship with God is the love and understanding of a partner or a friend. May we all find comfort, love, and stability in knowing that God and Shabbat are present in each of our lives.

<http://www.hillel.org/NR/rdonlyres/67D57144-87AE-4692-A74F-5BC5E8CF9BB9/0/ShavuotLechaDodi.pdf>

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The first tablets of Sinai did not endure, say certain Biblical commentators, because the Israelites had not developed sufficiently strong inner vessels to hold on to their powerful light. The first revelation at Sinai, given as a gift of divine grace, was simply not sustainable. Ultimately, the Israelites had to do the inner work of repentance to strengthen their own immature vessels. This inner work, referred to in the Kabbalah as itoruta dile'tata, arousal from below, enabled them to earn, through their own efforts, what was initially given as a gift of divine grace, what the Rabbis call itoruta dile'eila, an arousal from above.

A contemporary parallel can be drawn from the fact that people cannot make constructive use of insights and early memories retrieved in therapy unless they have adequate internal psychic structure. Without the necessary psychological capacities, momentary insights are often forgotten or misunderstood. In fact, when the ego is not strong enough to bear certain psychic contents, their availability to memory can be more harmful than useful.

The two revelations at Sinai can also be seen as symbolizing the inevitable stages we go through in our spiritual development. The first tablets, like the initial visions we have for our lives, frequently shatter, especially when they are based on naively idealistic assumptions. Our first marriages or first careers may fail to live up to their initial promise. We may join communities or

follow spiritual teachers and paths that disappoint or even betray us. Our very conceptions of God and our assumptions about the meaning of faith may shatter as we bump up against the morally complex and often contradictory aspects of the real world. Yet, if we learn from our mistakes and find ways to pick up the broken pieces of shattered dreams, we can go on to re-create our lives out of the rubble of our initial failures. And ultimately, we become wiser and more complex as our youthful ideals are replaced by more realistic and sustainable ones.

**To read this d'var in its entirety:** <http://aminyan.info/drupal/BrokenTablets>

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Quote of the Week

In truth everything and everyone
Is a shadow of the Beloved,
And our seeking is His seeking
And our words are His words...
We search for Him here and there,
while looking right at Him.
Sitting by His side, we ask:
'O Beloved, where is the Beloved?' *Rumi*

Shabbat shalom. Chag Sameach.

Stacy

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