

## Rosh Hashanah is less than 2 weeks away!

*Just saying...*



**September 4<sup>th</sup>**

**Selichot**

**Study –9:30 pm**  
**We will study selections from Machzor Lev Shalem**

**Service 11:00 pm**

**Old Whalers' Church**



**August 27<sup>th</sup>**

CSH community Dinner  
Sponsored by

**Kim, Arthur, and Elias Birnbaum**

Kabbalat Shabbat Services at 6:30  
258 Redwood Road, Sag Harbor



Friday August 27, 2010     **Candle Lighting 7:14pm**

**Shabbat Morning 9:30**

Old Whalers Church

Union Street, Sag Harbor

Kiddush sponsored by Ed and Frances Gotbetter in honor of Ed Birthday

This week's Torah reading: **Ki Tavo**

Annual (Deut. 26:1-29:8): Etz Hayim p. 1140

Triennial (Deut. 27:11-29:8): Etz Hayim p. 1146

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

**Musings on Ki Tavo --** *Now, if you obey the Lord your God, to observe faithfully all His commandments which I enjoin upon you this day, the Lord your God will set you high above all the nations of the earth. All these blessings shall come upon you and take effect, if you will but heed the word of the Lord your God. (Deut. 28:1,2)*

*But if you do not obey the Lord your God to observe faithfully all God's commandments and laws which I enjoin upon you this day, all these curses shall come upon you and take effect. (Deut. 28:15)*

Traditionally the entire Torah portion is chanted on Shabbat and seven different people are called to the Torah to either chant the Hebrew, or make a blessing and allow the Rabbi to chant for them. The honor of being called up to the bimah (pulpit) is called an alliyah (from the Hebrew word meaning "to go up"). However it was considered a dishonor to be called for an alliyah to chant these curses from this Torah portion. Sometimes the sexton of the synagogue would be paid to do this duty. Instead of being called up to the Torah by his name, as is the custom, he would be called to the bimah as "he who wishes." When these curses are read, they are read quickly and in hushed tones.

In some congregations, the community's worst sinner would be called up to take this alliyah. One cannot refuse this calling to the Torah. The story is told of a gabbai (the one in charge of giving out bimah honors) who was a tailor in an eastern European town. He did not get along with a competing tailor whom he suspected of using cheaper materials, stealing his business, and working on the Sabbath. In those days, everyone in town, except the very ill, showed up for Shabbat services. So the gabbai-tailor called his competitor to the bimah to take the alliyah of the reading of the curses. This was a major insult to the second tailor whose entire family and clients were in the synagogue. A shouting match ensued which turned into a fistfight on the bimah. Our negative actions can bring about our own curses.

<http://rabbiarthursegal.blogspot.com/2010/08/rabbi-arthur-segal-eco-judaism-ki-tavo.html>



Blessings and curses fill a large part of the Torah reading this Shabbat. The blessings include these lovely words, "Blessed are you when you come in, blessed are you when you go out" (Deut. 28:6). A rabbinic interpretation is, "Blessed are you when you enter the Bet Midrash and blessed when you leave".

It is quite obvious why a person feels blessed when entering the Bet Midrash with the joy of Torah study and prayer about to unfold. But to be blessed when leaving all this behind – how are we to understand that thought?

One answer is that a person who has work to go to when leaving the Bet Midrash is indeed blessed, not only because work makes it possible to support one's family but because by means of work we can each make a contribution to the welfare of other people and the upbuilding of society. An additional answer is that it is when one leaves the comfort zone of the Bet Midrash that the opportunity is there to translate the ethical teachings of the Bet Midrash into the practical reality of daily living. The Bet Midrash teaches us to be fair and honest: it is the world outside where we put these principles into action. "Bet Midrash" means "House of Study" but in this sense the term applies also to the synagogue. Entering the synagogue is not meant to be an escape from reality but the means of preparing to face reality.

<http://www.oztorah.com/2007/06/blessing-to-leave-the-synagogue-ki-tavo/>



**The Talmud Megillah teaches: "[We read Ki Tavo] before the New Year ... so that the year may end along with its curses."**

[http://www.jewishjournal.com/torah\\_portion/article/blessings\\_over\\_curses\\_20030912/](http://www.jewishjournal.com/torah_portion/article/blessings_over_curses_20030912/)



**Condolences**

To Miriam and David Brous on the passing of their brother-in-law Saul Scheidlinger, husband of Rosalyn Tauber

**Yom Huledet Sameach** -- Maia Michaelson

**Donations**

Sarah Engel in memory of Saul Scheidlinger

**Quote of the Week**

What is the difference between kindness and compassion?

Kindness gives to another.

Compassion knows no "other". <http://hubpages.com/hub/Haiku-Poetry-Compassion>

**Shabbat shalom.**

Stacy

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