

✓ **Have you...**
Returned your High Holy Days
reservation form to CSH

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**August 13th / August 14th**

*We welcome back*

**Dr. Zvi Gitelman**

Preston R. Tisch Professor of Judaic Studies  
at the University of Michigan

**who will join us for Shabbat Dinner**  
**Friday, August 13<sup>th</sup>**

Dinner is being sponsored by  
**Lorraine and Herb Schottenfeld**  
**and Gary Gaines**

**Please RSVP by August 5th**  
Following dinner Professor Gitelman will speak about  
**Litvak-Galitsianer Wars**

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On Shabbat morning, August 14<sup>th</sup> Professor Gitelman will speak about

**ISRAEL'S RUSSIAN REVOLUTION:**

How the largest aliyah in history -- one out of five Israelis is now from Russia --has influenced the nature of Israeli culture, politics (and the strength of the right wing), and the question of "Who is a Jew"?

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August 21st

CSH welcomes
Ruth W. Messinger

the president of American Jewish World Service (**AJWS**), a faith-based international human rights organization that works to alleviate poverty, hunger and disease in the developing world will join with CSH on Shabbat morning when she will talk about
Fighting Hunger in a World of Plenty

August 22nd

General Membership Meeting

10:00am at 258 Redwood Road

Our traditional French Toast brunch following the meeting.

Friday August 13, 2010 **Candle Lighting 7:35pm**

Kabbalat Shabbat Service at 6:30pm

at the home of Rabbi Jan Uhrbach

258 Redwood Road (directions below)

Shabbat Morning 9:30

Old Whalers Church

Union Street, Sag Harbor

Kiddush sponsored by Michael Jaffe and Bobbi Stein

This week's Torah reading: **Shoftim**

Annual (Deut. 16:18-21:9): Etz Hayim p. 1088

Triennial (Deut. 19:14-21:9): Etz Hayim p. 1099

Haftarah (Isaiah 51:12-52:12): Etz Hayim p. 1108

Musings on Shoftim -- *If you will keep all this commandment to perform it, which I command you this day, to love the Lord, your God, and to walk in God's ways all the days, you shall add three more cities for yourself, in addition to these three so that innocent blood will not be shed in the midst of your land which the Lord, your God, gives you for an inheritance which would deem you guilty of [having shed this] blood. Devarim 19:9-10*

Parshat Shoftim is always read on the first Shabbat of the month of Elul – traditionally the period of reflection and repentance leading up to Yamim Noraim (the High Holy Days). Indeed, there is a beautiful Chassidic idea that draws a parallel between the cities of refuge and Elul – the former being a sanctuary in space for contemplation and atonement, the latter being a similar sanctuary in time. So at this very particular juncture in the Jewish year, the notions of a sanctuary in time, accidental wrongdoing, and the pursuit of justice coalesce in an intriguing and challenging way, and invite us to steady ourselves on the path to teshuva (repentance).

According to the Rambam, the pathway to a physical city of refuge is meant to be as clear as possible. In the Mishneh Torah, he writes that "the court is obligated to straighten the roads to the cities of refuge, to repair them and broaden them. They must remove all impediments and obstacles ... bridges should be built [over all natural barriers] so as not to delay one who is fleeing [to a city of refuge]. 'Refuge' should be written at every crossroads so that the murderers should recognize the way and turn there." The Chassidic parallel above perhaps leads to a similar conclusion about the temporal refuge that is Elul. Justice in this instance would be for us to clear and repair every possible route to allow those who have done wrong – whether accidentally or deliberately – to be given some respite and a little sanctuary in order to reflect on, and make amends for their actions. We would often like others to make it as easy as possible for us to apologise for our own misdemeanours; but are we making it as easy as possible for them to do likewise for theirs?

Elul is a signpost at a crossroads in our lives. Judaism gives us this brief window in the year to clear the pathways towards our own atonement, and that of others. Many of us live ...under the various weights of misdemeanours committed long ago that were never resolved, and with a longstanding wish for compassion and understanding for that wrongdoing. Now is the time to clear away all the existing impediments and build all the necessary bridges towards achieving those resolutions. Doing so may just bring a little more justice to the world.

<http://www.limmud.org/publications/tasteoflimmud/5768/Shoftim/>



When one person kills another unintentionally and without premeditation, the killer is urged to move to one of the cities of refuge, where he (or she) is safe from the act of violence presumed to follow, as a family member of the victim is expected to follow the manslaughterer to avenge the killing.

The cities of refuge, then, are established by Torah to stop an otherwise unstoppable cycle of violence, "in order that innocent blood not be spilled in the midst of your land that the Lord your God has given you as an inheritance..." (Deut. 19:10). The cities are a safe haven, where the penitent killer can live in peace and safety.

...How many of us need a place of refuge. How many of us need a place where we can take our mistakes and our guilt and our shame, where we can take ourselves for care when we cannot live with ourselves?

This week, once again, we read of the cities of refuge. This week the law has a slightly different nuance for us, coming as it does on Elul, the month devoted to the penitential prayers that prepare us for the Yamim Nora'im, the Days of Awe. ...The law of the cities of refuge resonates this week on at least three levels, in the context of the work of tshuvah (turning-repentance) to which we turn in earnest this month. Suddenly, this apparently simple piece of social legislation echoes with the three levels of the tshuvah process: bein adam laMakom -- between oneself and the Everpresent One, bein adam lahaveiro -- between oneself and the other, and bein adam le'atsmo -- within the self.

This Elul, we might well ask ourselves:

***Bein adam laMakom:** In our relationship with God and God's creations, what more we could be doing to make the communities of which we are a part places of deeper safety and support for those in need, for those in pain, for those with no place to go.

***Bein adam lahaveiro:** Between oneself and the other, what would it take to make ourselves into places of refuge to which loved ones could turn, to whom colleagues and neighbors and friends could turn for a word of kindness, of comfort, for a haven of honesty and care?

***Bein adam le'atsmo:** In our relationship with ourselves, what do we need to do in the coming year to further develop the sanctuary within, which is, above all, the only way to be deeply safe from the dangers of life? What sort of support and companionship and learning do we need in order to know deeply enough the presence of God within us and around us? What more do we need to develop within ourselves the steadiness, the faith, the love and compassion which alone can keep us safe as we move through life?

This Elul, may we deeply hear the invitation to come to a city of refuge, to build a haven inside ourselves, where we honor and nurture the spark of the divine that lives within us. Within this refuge, may all that we have killed in the past year, whatever has been killed in us and whatever is in need of safety be granted healing and renewal. Amen.

<http://www.jweekly.com/article/full/1503/shoftim-creating-havens-for-inner-healing-renewal/>



Musings on The Shofar --

A story. It takes place during the time of the Inquisition, and it's called The Shofar of Don Fernando Aguilar. Each year at the Jewish New Year, many *Conversos* (Spanish Jews who officially converted to Christianity but many of whom secretly held on to Jewish practices) yearned to hear the sound of the *Shofar*. Throughout the centuries, the Shofar had come to be the quintessential symbol of Judaism and the Jewish people, so this yearning was not surprising. Such was the case for Don Fernando Aguilar, a conductor of the Royal Orchestra in Barcelona. But how could one sound the Shofar without provoking the ire of the Inquisition? Don Fernando devised a risky plan: Before *Rosh HaShanah*, he announced a public concert that would present the instrumental music of diverse cultures, to be held on a certain day (Rosh HaShanah happened to fall on that day). The concert featured various compositions, among them the Shofar was "played", complete with *teki'ah*, *shvarim-teru'ah*, *teru'ah*, and *teki'ah gdolah*. The clergy and the inquisition authorities, who were sitting in the audience, didn't suspect a thing. But many conversos got to hear the Shofar thanks to Don Fernando's subterfuge.

http://www.lindahirschhorn.com/writings/the_shofar_calls.html



In the Gemara, in the Tractate Rosh Hashanah, the Rabbis discuss not Sarah and Isaac but, remarkably, Sisra, a Canaanite general, and his mother. The story of Sisra, told in the fourth and fifth chapters of Judges, is that after he is defeated by Deborah and Barak, he flees the battlefield and takes shelter in the home of Ya'el, who then kills him and decapitates him. Deborah, in her song of victory, describes the wailing of Sisra's mother, as she vainly awaits her son's return from battle. It is this wailing that the Rabbis in the Talmud refer to in order to describe the sound of the Shofar. What a paradox! Inside the ritual is a teaching that is its very opposite: The *teru'ah* - the sound of the shofar that calls the troops to assemble, is - the Gemara tells us - the sound of a mother's cry: a battle cry --a mother's cry.

This leads us to understand then that when we go to war we do so with great sorrow in our heart. The prophet Zachariah who says that the shofar will be blown in the midst of battle ultimately teaches us that we must lead our lives not by might, not by power, but with the spirit; (and this, by the way, is the teaching that we read during Chanukah when we celebrate a military victory.)

But back to Sisera and his mother: The obvious question is: Why, of all the crying mothers that our tradition could have chosen as examples of wailing and moaning, do the Rabbis choose a Canaanite, and not a Jewish one, such as Rachel weeping over her sons.

According to Rabbi Shimon Felix, the shofar sound comes from a pre-verbal, deeper place, in our being. With words, we take sides, we categorize, we accuse. With the moan of the shofar we simplify, and strip down to essentials. With the Shofar, we defend ourselves against the structures that speech has created. When we use words, we are forced to categorize Sisra's mother as a Canaanite, an enemy, the mother of my adversary, and she, using words, would categorize us in a similar way. The pure, non-verbal sounds of her cries, however, transcend those categories created by speech, and speak to us from, and about, her basic humanity.

The Rabbis choose the weeping of Sisra's mother's as the model for the shofar precisely to teach us that the non-verbal sounds that she, and we, make with the shofar, defeat the specificity of her

nationality, and leave us, instead, with her as simply, and deeply, human. It is precisely in that way, from our deepest, simplest, most human place, that we want to speak, on Rosh Hashanah. We want to subvert all of the categories we use to understand our world, all of the explanations of who we are and what we think we are supposed to do and believe, and stand instead, in the barest and most basic way we can.

When we blow the shofar, we are asking to be seen not as Jews or non-Jews, good people or bad people, but as simply human: in pain, moaning, crying, and asking to be understood, and judged, as such.

http://www.lindahirschhorn.com/writings/the_shofar_calls.html



FYI -- Catherine Silver and Joyce Silver are having an art exhibition at the Depot Gallery in Montauk, August 13th – August 23rd.



Quote of the Week

Your life and my life flow into each other as wave flows into wave, and unless there is peace and joy and freedom for you, there can be no real peace or joy or freedom for me. To see reality--not as we expect it to be but as it is--is to see that unless we live for each other and in and through each other, we do not really live very satisfactorily; that there can really be life only where there really is, in just this sense, love. (Carl) Frederick Buechner

Shabbat shalom.

Stacy

Stacy Menzer
President
The Conservative Synagogue
Of the Hamptons
PO Box 1800
East Hampton, NY 11937
631 725 8188
www.synagoguehamptons.org

Directions to
Home of Rabbi Jan Uhrbach
258 Redwood Road

From East Hampton and points east (via Route 114)

Take Route 114 north to Sag Harbor. Turn left on Union Street (there is a restaurant on the near left corner called Cilantro's). Turn left onto Main Street. Turn right onto Glover Street (directly across the street from the Cove Delicatessen). Pass Long Island Avenue on your right, and turn left at the next stop sign onto Redwood Road. Pass the marina on your right, and take the first left onto Cove Road. As the road swings to the right, number 258 will be the second house on the left, the tan house with the red door.

From Sagaponack or Wainscott (via Sagg-Main)

Take either Sag Harbor Tpke or Sagg-Main Street into Sag Harbor. Turn left on Union Street. Take the first left onto Main Street. Turn right onto Glover Street (directly across the street from the Cove Delicatessen). Pass Long Island Avenue on your right, and turn left at the next stop sign onto Redwood Road. Pass the marina on your right, and take the first left onto Cove Road. As the road swings to the right, number 258 will be the second house on the left, the tan house with the red door.

From Bridghampton (via Bridge-Sagg Pike)

Take the Sag Harbor Tpke into Sag Harbor. Turn left onto Glover Street (just past Canio's Bookstore and directly across the street from the Cove Delicatessen). Pass Long Island Avenue on your right, and turn left at the next stop sign onto Redwood Road. Pass the marina on your right, and take the first left onto Cove Road. As the road swings to the right, number 258 will be the second house on the left, the tan house with the red door.

From Watermill (via Scuttle Hole Road)

From 27, turn left onto Scuttle Hole Road. Stay on Scuttle Hole Road until the end, then turn left onto the Sag Harbor Turnpike. Take the Sag Harbor Turnpike all the way into Sag Harbor, and turn left onto Glover Street (just past Canio's Bookstore and directly across the street from the Cove Delicatessen). Pass Long Island Avenue on your right, and turn left at the next stop sign onto Redwood Road. Pass the marina on your right, and take the first left onto Cove Road. As the road swings to the right, number 258 will be the second house on the left, the tan house with the red door.

From Southampton, West Hampton, and points west

Take 27 (Montauk Hwy) east. Turn left at the large green sign pointing toward Sag Harbor (just past East End Clambakes). This will be Sandy Hollow Road. Turn left at the first light onto North Sea Road. Take North Sea Road to Noyack Road – turn right onto Noyack Road, following the signs to Sag Harbor. Turn left onto Long Beach Hwy. Turn right onto South Ferry Road at the traffic circle (sign will say Route 114 South). Cross the bridge into Sag Harbor. Turn right onto Main Street (opposite the windmill and the wharf). Go straight along Main Street past the stores. Toward the end of the stores there is a fork in the road (at the monument and Allen Schneider realty); bear right to stay on Main Street. Turn right onto Glover Street (directly across the street from the Cove Delicatessen). Pass Long Island Avenue on your right, and turn left at the next stop sign onto Redwood Road. Pass the marina on your right, and take the first left onto Cove Road. As the road swings to the right, number 258 will be the second house on the left, the tan house with the red door.

From Southampton, West Hampton, and points west - Alternate

Take 27 (Montauk Hwy) east. Turn left at the large green sign pointing toward Sag Harbor (just past East End Clambakes). This will be Sandy Hollow Road. Turn left at the first light onto North Sea Road. Take North Sea Road for a very short distance, and make a right onto North Sea Mecox Road. Take that to the end, then turn left on Seven Ponds Road. At the end of Seven Ponds there is a stop sign, and fork in the road. Take the middle path (always a good idea anyway), onto Lower Seven Ponds Road. Make a left at the end of the road onto Head of the Pond Road, and bear right at the next fork, staying on Head of the Pond. Stay on Head of the Pond Road until the end (it will curve and turn a fair amount, then take a left turn on Scuttle Hole Road. Stay on Scuttle Hole Road until the end, and turn left onto the Sag Harbor Turnpike. Take the Sag Harbor Turnpike all the way into Sag Harbor, and turn left onto Glover Street (just past Canio's Bookstore and directly across the street from the Cove Delicatessen). Pass Long Island Avenue on your right, and turn left at the next stop sign onto Redwood Road. Pass the marina on your right, and take the first left onto Cove Road. As the road swings to the right, number 258 will be the second house on the left, the tan house with the red door.

PARKING

You may park in the driveway, or on the street, but please be particularly careful of the neighbors' driveways. There is also a small public parking area on the right side of Redwood Road, just past the marina and directly opposite the left turn onto Cove Road. It is then a very short walk to the house.