

*My wish for 2010*  
**Hinei ma tov u'manayim. Shevet akh-im gam ya-khad ...**

**January Shabbat Service Schedule**

January 9th Parashat Shemot

January 23<sup>rd</sup> Parashat Bo

**DON'T MISS OUT!**

**New High Holy Day Machzor available for purchase**

CSH is extremely proud of our rabbi for serving on the committee for  
**Machzor Lev Shalem**

If you would like to order book(s), please email CSH1800@aol.com immediately.  
**Send your check made out to CSH for \$24.20 per book (or \$72.60 for the large print),  
NO later January 18.**

The total cost is \$24.20 per book (\$22 + \$2.20 for shipping \ half the \$44 cover price). You may order as many as you wish. There is also a large-print pulpit edition available for \$66 + \$6.60 shipping (the pulpit edition is not discounted).

When you write your check, please consider adding an additional donation to CSH of \$36 (or other multiple of chai). And of course, if anyone is moved to help us buy enough books to be able to use them as a congregation this High Holy Days, by all means please let us know.

The books will be shipped in May, 2010, and will be available for pickup in the Hamptons as soon as they arrive.

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**Friday January 1, 2010     Candle Lighting 4:15 pm**

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

Annual (Gen. 47:28-50:26): Etz Hayim, p. 293; Hertz p. 180  
Triennial (Gen. 49:27-50:26): Etz Hayim, p. 305; Hertz p. 187  
Haftarah: Etz Hayim, p. 313; Hertz p. 191

**Musings on Vayechi**

**Every portion in the Torah is separated from the previous one by starting with a new paragraph on a new line. All but this week's parsha.** It seems to be addended directly, as if to say: This aftermath is an intrinsic part of all that precedes; without it, Jacob's story is not whole.  
<http://www.limmud.org/publications/tasteoflimmud/5766/Vayechi/>

**MY SON, THE FIREMAN?** ~ *Mark L. Goldstein*

I was surprised when my son told me that he wanted to be a fireman when he grows up. Dad is a Jewish Federation director and mom is a Jewish studies teacher/tutor/cantor: Obviously neither

profession fosters physical aggression. When queried, my son explained that we had told him to grow up and become a fireman. Every Friday night, he reminded us, ***we pray for God to make him like "the fireman Manasseh."***

There's a[nother] reason why it's hard for Joseph to truly forgive, which is encapsulated in the following story: Rav Chaim of Brisk used to dress up as a poor man and travel through Russia to see how the Jews lived. Toward the end of one of his trips, a rich man, offended by Rav Chaim's impoverished appearance, threw him out of his railway carriage. When the train arrived in Brisk a huge crowd had assembled on the platform to welcome their rabbi home. The rich man soon realized that he had insulted a famous rabbi, and so he went to beg Rav Chaim's pardon. The rabbi answered: "Don't ask me for forgiveness, ask the poor man from the train." Joseph's brothers are begging for mercy from Joseph the nearly omnipotent ruler. They will never truly be able to ask forgiveness from Joseph their terrified, cowering brother.

<http://tashma.org/archive/yech5765.html>

### **Another Voice - Batya Elliott**

#### **The Significant Response of Silence** By Rabbi Avi Weiss

As Jacob blesses his children, he tells his eldest, Reuven, that kingship will not come from him as he forfeited the birthright when he had relations with Bilha, Jacob's wife/maidservant. (Genesis 49:4) Shimon and Levi suffer a similar fate in that their blessing, too, is a disappointment. Their mistake was the destruction of the entire city of Shechem after the rape of Dinah. (Genesis 49:5-7)

What is striking is that during both of these incidents, Jacob remained virtually silent. Why does he hold back and say nothing or little until the end of his life?

Perhaps Jacob's approach teaches us something about speech. On the one hand it is speech which makes us unique. Rabbi Yehuda Halevy in his *Kuzari* labels the human being as a *medaber*. Speaking is central to human relationships. As long as a couple, for example, is speaking to each other even acrimoniously, the relationship is soluble. But if they are silent, unable to talk, trouble is at hand.

There are occasions when it is best not to speak, as saying something could destroy a relationship. Good judgment is needed to know when the timing is appropriate to reveal a deep hurt. But it often takes great wisdom to know when it is best not to talk and not to reveal a deeper emotion.

It may be that Jacob does not speak as these incidents unfolded, fearful that whatever he would say could possibly ruin his relationship with his eldest children. Only years later, when the relationships were solid, was it the time right to speak out. Openness is often best displayed in a safe environment and silence can sometimes preserve relationships.

<http://www.limmud.org/publications/tasteoflimmud/5769/Vayechi/>

### **Quote of the Week**

"Tolerance is a better guarantee of freedom than brotherly love; for a man may love his brother so much that he feels himself thereby appointed his brother's keeper." ~ ***Everett Dean Martin***

We must learn to **live together** as brothers or perish together as fools. ~ ***Martin Luther King***

Shabbat shalom.

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