

The next CSH Shabbat Dinner is July 17th
Sponsored by Bonnie Oglensky and Ira Schwartz
RSVP by Monday, July 13th

Summer Learning with Rabbi Uhrbach
Thursdays at 6 pm

Join us for a close study and spirited discussion of the Book of Genesis (Bereshit)
100 Redwood Road, Sag Harbor
Open to everyone; come to any or all sessions.

JTS CHANCELLOR ARNOLD EISEN COMES TO CSH!

Don't miss this special Shabbat with JTS Chancellor Arnold Eisen.

Friday, July 10, 6:30 pm, 100 Redwood Road
extended Oneg Shabbat following services

Saturday, July 11, 9:30 am, Old Whaler's Church
Dr. Eisen will deliver the d'var Torah

Kiddush following services
sponsored by Gilda and Henry Block

Joins us as we welcome
Professor Zvi Gitelman

July 31st Dinner and Discussion
"What's in a Name? The History and Meaning of Jewish Family Names"
Following Kabbalat Shabbat Services 6:30 pm
RSVP by July 23rd

Saturday morning August 1st
"What does being Jewish Mean Today? Worldwide Changes in Jewish Identity"

Zvi Gitelman is Professor of Political Science and Preston Tisch Professor of Judaic Studies at the University of Michigan, where he was also the Director of the Frankel Center for Judaic Studies and Director of the Center for Russian and East European Studies. A specialist on the Jews of Russia and Eastern Europe, he is the author or editor of fourteen books and over 100 articles. A second edition of his book *A Century of Ambivalence: The Jews of Russia and the Soviet Union since 1881* was recently published in Russian and Japanese. His most recent book is *Ethnicity or Religion? The Evolution of Jewish Identities* (2009) and he is now completing a book on the meanings of Jewishness in post-Soviet Russia and the Ukraine.

Check out our updated website for more information on upcoming events
www.synagoguehamptons.org

There are still opportunities to sponsor Kiddush this summer.

August 29 --September 5

Candle Lighting Friday, July 10th 8:05 pm

Kabbalat Shabbat Services 6:30 pm

Welcome Chancellor Eisen

100 Redwood Road, Sag Harbor

For directions to Rabbi's home go to:

<http://www.synagoguehamptons.org/wp-content/uploads/2009/04/directions-to-100-redwood-road.pdf>

Shabbat Morning, Services 9:30am

See above for weekend with the Chancellor

Parashat Pinchas

Annual: Numbers 25:10 – 30:1 (Etz Hayim, p. 918)

Triennial: Numbers 26:52 – 28:15 (Etz Hayim, p. 924)

Haftarah: Jeremiah 1:1 – 2:3 (Etz Hayim, p. 968)

Torah Thoughts – Pinchas

"The Blessings of Brokenness" by Rabbi Menachem Creditor

The great Israeli poet Chaim Nachman Bialik once said that reading a translation is like kissing through a veil. The beginning of Parashat Pinchas illustrates this quite clearly. And not only does the biblical Hebrew lose its power refracted into the vernacular, but even if the Hebrew of a handheld Chumash is consulted, there is much missing which can only be experienced by direct contact with the Torah scroll itself....

The traditional calligraphy of the Torah intentionally includes two oddities in the opening verses. The 'yud' in Pinchas' name is incredibly small, and the 'vav' of the word 'Shalom' is broken in half.

The small 'yud' is connected to tradition of biblical names which refer to God's own Name. Avram becomes 'Avraham', where the letter 'heh' is part of God's Mysterious Name, and Ya'akov becomes 'Yisrael', including the name 'El' from 'Elohim', another Name for God. Here, Pinchas' name includes a holy 'yud', but that visual connection to God's Name is reduced. Perhaps Pinchas' essential holy connection is reduced through the smallness of his act. Violence is effective and flashy, but not sustainable, not healthy - and not holy. Pinchas cares deeply about God but fails to be a partner in conversation, forgetting to mediate the intensity of Divine emotionality with the individuality of being an other to God's Self.

The broken 'vav' in the word 'Shalom' means that God's blessing to Pinchas is a Covenant of Broken Peace. When we believe we contribute to the world and that we are whole as we do so, we forget that the world which calls our attention so loudly needs the care of a similarly broken soul. As Parker Palmer suggests in *A Hidden Wholeness* (2004):

"Wholeness does not mean perfection; it means embracing brokenness as an integral part of life. Knowing this gives me hope that human wholeness... need not be a utopian dream, if we can use

devastation as a seedbed for new life. (p.5)" <http://www.seventyfaces.com/dvar/rabbicreditor/pinchas-5768-blessings-brokenness>

Daughters of Zelophehad: Midrash and Aggadah by Tamar Kadari

The Rabbis rain many praises on the daughters of Zelophehad: they are wise, exegetes and virtuous (BT Bava Batra 119b); they are like the daughters of kings, fine and worthy (Sifrei Zuta 15:32). The midrash declares that all five daughters possessed all these admirable qualities: none was better than the others, and all were equal (Sifrei on Numbers, para. 133).

The women of the wilderness generation repaired the breaches committed by the men. Thus, when the men asked their wives for their gold earrings to make the Golden Calf, the women refused, because they would have nothing to do with this sacrilege. Similarly, with regard to the sin of the spies sent to scout out Erez Israel: the men slandered the land, while the women kept their peace. In contrast with the men who did not want to enter the land and gain possession of it, the daughters of Zelophehad arose to demand a portion in the land (Num. Rabbah 21:10), as the midrash learns from the juxtaposition of the episode of the daughters of Zelophehad with the description of the death of the wilderness generation for the sin of the spies in the preceding verse (Num. 26:65).

Tractate Semahot states the general principle that "good things are effected through the agency of the meritorious." It notes that the section of the land-inheritances, that was worthy of being stated, was indeed so set forth, in connection with the daughters of Zelophehad (Semahot 8:14). "When the daughters of Zelophehad heard that Erez Israel was to be apportioned to the tribes in accordance with the men and not by women, they gathered together to take counsel. One said to the other: The Omnipresent's compassion is not like that of flesh and blood. Flesh-and-blood creatures have greater compassion for males than for females. But the One who spoke and the world came into being is not like that. Rather, His mercy extends to all, to the males and to the females, as it is said [Ps. 145:9]: 'The Lord is good to all, and his mercy is upon all His works'" (Sifrei [ed. Buber], 133). <http://jwa.org/encyclopedia/article/daughters-of-zelophehad-midrash-and-aggadah>

The Three Week Period before Tisha B'Av starts today

Tammuz, the tenth month of the civil year and the fourth month of the religious year, always has 29 days. The zodiac sign of the month of Tammuz is Cancer. The word Tammuz is of Babylonian origin, Tammuz being the name of a god who figured prominently in the Summerian and Babylonian pantheon. While the Bible refers several times to the "fourth month," the word Tammuz appears only in reference to the Babylonian god: (Ezekiel 8:14). "Then he brought me to the door of the gate of the Lord's house which was towards the north; and behold, there sat women weeping for Tammuz."

17 Tammuz: The breachings of the walls of Jerusalem by the Babylonian king Nebuchadnezzar in 586 BCE, and by the Roman emperor Titus in 70 CE are commemorated on this day.

The Talmud also associates this date with several additional sad and memorable events:

the day Moses smashed the first tablets of the Law;

the day that the daily sacrifices in the Second Temple came to an end;

the day the Romans set up an idol in the Holy Temple in Jerusalem.

The date marks the commencement of the annual three weeks of mourning culminating in the fast of Tish'ah be-Av. According to tradition, Noah also sent a dove out of the ark of the 17th of Tammuz.

For more information on Tammuz 17: <http://jhom.com/calendar/tammuz/17th.html>

Quote of the Week

A little boy was having difficulty lifting a heavy stone. His father came along just then. Noting the boy's struggle, he asked, "Are you using all your strength?"

"Yes, I am," the little boy said impatiently.

"No, you are not," the father answered. "I am right here just waiting, and you haven't asked me to help you."

Shabbat Shalom

Stacy

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