



High Holy Day Appeal

An elderly man answered an ad for a strong experienced outdoorsman, expert horseman and mountain climber. When he arrived at the interview the interviewer was stunned.

You don't look strong.

To tell you the truth, I'm sickly.

You're an experienced outdoorsman?

Sundays, I go for picnics.

You ride horses, know the flora and fauna, climb mountains?

I'm afraid of horses, I'm allergic to most grasses and I get vertigo when I am high up.

Sir, I don't mean to be rude, but, why did you answer this ad?

I just came to tell you, on me you shouldn't count.

If you have a home in the Hamptons, if you vacation in the Hamptons

- **We need your help.**
- **We need your participation.**
- **We need your support.**
- **On you, we need to count!**

Please commit to helping CSH thrive in 5770. Don't just say you'll get involved. REALLY Commit!

There is a difference between involvement and commitment: Please pardon the analogy... but when it comes to ham and eggs, the hen is involved -- the pig is committed.

CSH is asking for your help in 3 ways:

1. **Donate to the Sag Harbor Food Pantry.** Because we live in one of the richest areas in the country, we easily forget that there are people in need living in the Hamptons. The Conservative Synagogue of the Hamptons shares space at the Old Whaler's Church with the Sag Harbor Food Pantry. Each of us has a responsibility to this community to help those in need of our support.. If you will be with us for Yom Kippur, please fill a shopping bag with non-perishables and bring it with you for Kol Nidre. If you will not be with us, please help by sending a check made out to the Sag Harbor Food Pantry. If you send it to CSH at PO Box 1800, East Hampton, 11937, we will make sure it gets to the food pantry.
2. **Donate your time to CSH.** When you are in the Hamptons, summer, winter, spring or fall, help us make a minyan on Shabbat morning, and in the summer on Friday nights as well. This winter we will be having Shabbat services twice a month. Commit to just one Shabbat morning a month to CSH. We all will benefit from it.
3. **Donate financially to CSH.** We want to continue offering all we do including Shabbat services all year round, summers with Rabbi Uhrbach, classes, twice monthly community Shabbat dinners in the summer and once monthly off season, and off course, the weekly CSH update. Membership helps cover the costs, but it is not enough.

If you are reading this update now, chances are you read it every week. Even if getting these updates is your only connection with CSH, think how much you have learned over the years, just by opening your e-mail each Thursday. Please don't wait to help. Do it now.

4. **Become a member.** Jewish tradition compels us all to support the work of the synagogue and the Jewish community to insure that our values live on. Membership ensures that CSH will be here when you want us and need us to be, which means all the time. If your life had been enriched by CSH, if you believe that what we do in the Hamptons makes a difference, please help support us by becoming a member. Go to www.synagoguehamptons.org to download the membership form. Be the first to become a CSH member for 2010 / 5770.

The Conservative Synagogue of the Hamptons thanks the following for donations already made to this year's High Holy Days appeal:

Emil Braun
Sheila Pack
Howard Jablow
Lillian Menzer
Debbie and Mark Menzer
Stacy Menzer
Jeffrey and Debra Wisoff & Family
Neil Kleinhandler

Frances and Ed Gotbetter
Murray/Esther Redlitz
Jan and Joel Rotner
Jill Schoenbach
Sag Harbor Inn
Schwarz Family

YOUR NAME WILL GO HERE!

If you can, join us...
in saying farewell to our friend, Pastor Jim Cardone
as he retires from Old Whaler's Church

His last service is this Sunday morning, 10 am. All are invited.

Candle Lighting Friday, September 25th 6:25 pm

Shabbat Morning, Services 9:30am
Old Whaler's Church
Services led by Rabbinic Resident Minna Bromberg

Parashat Ha'azinu - Shabbat Shuvah
Annual: Deuteronomy 32:1 – 32:52 (Etz Hayim, p. 1185)
Triennial: Deuteronomy 32:1 – 32:52 (Etz Hayim, p. 1185)
Haftarah: Hosea 14:2 – 10; Joel 2:15 – 27; Micah 7:18 – 20 (Etz Hayim, p. 1235;
1236; 1239)

YOM KIPPUR

Sunday, September 27	Kol Nidre	6:15 p.m.
Monday, September 28	Shacharit (including Yizkor)	9:00 a.m.
	Minchah/Neilah	4:30 p.m.
	Tekiat Shofar/Havdalah	7:20 p.m.

*Social Hall behind St. Andrew's Church
Corner of Hampton & Union Streets, Sag Harbor*

[Yom Kippur Musings](#)

[The Haunting Melody of Kol Nidre](#)

When the American forces reached the Buchenwald death camp, they opened the gates of the camp wide and liberated the inmates. The prisoners left the camp and dispersed, each going his own way. Reb Leizer of Czen-sto-chow was one of the freed inmates. At the gate he paused. "Where? Where should I go?" He knew that most everyone in his family had been murdered. They came with him to the camp, and he saw them led to the crematoria.

Only one hope remained. As all of the people of the town were being herded together for shipment to the death camp, he was able to smuggle his little son Yossele out of the ghetto and into the "Aryan" section of town. "Who knows?" said Reb Leizer to himself, "Perhaps the child is still alive, still alive." He would go looking for him. But how, where?

Reb Leizer went back to Czen-sto-chow. He wandered about the streets and the marketplaces, and every time he saw a boy about Yossele's age, he would stop and look at him closely. Perhaps this was his son. He began asking guardedly, "Did anybody know the Leizer family, or what happened to them?" People told him that the family had left the town in the death trains, everyone except the little boy, whom someone took to the monastery. Which monastery? No one knew. "If my son is alive," decided Reb Leizer, "I will save him."

He went from one monastery to the next, inquiring about his son. The monks denied ever seeing him. No Jewish child, they claimed, had ever crossed the threshold of a monastery. Reb Leizer knew they were lying, but what could he do? He went and bought an organ. Among the tunes he put into it was the melody of Kol Nidre. Reb Leizer strapped the organ to his back and began making the rounds of the streets and yards from village to village, from one monastery to the next. Wherever he saw children playing, he would set the organ down on its legs and begin turning the handle. Immediately he would be surrounded by children. As the children stood listening, he would watch their faces closely – particularly when the organ ground out the tune of Kol Nidre. Did any child's face change or show some emotion – fear, perhaps, or sadness and longing? Whenever he saw a child stir as the Kol Nidre melody was played, he knew that child was Jewish. As all the other children scattered, he would follow this child, talk to him, and tell him that the war was over and he could go back to his own people. Though unable to find Yossele, history records that he was able to save scores of Jewish children and restore them to their faith, with possibly the most moving tune of our faith.

Reb Leizer took his organ and buried it in the ruins of a destroyed synagogue and he went to Israel. People from that district of Poland say that at times they hear the tunes of a hand organ coming out of the earth, and among the tunes is the melody of Kol Nidre.

http://www.klal.org/Rabbi/sermons/2005/Kol_Nidre.html

Say "Amen" to That

Arguably the biblical term **Amen** is the world's best-known Hebrew word. It means "Indeed!" or "May it be so!" and functions as an affirmation or endorsement.

Amen is an extremely powerful spiritual term. In its potency it may be second only to God's name. Thus, according to an opinion in the Talmud of Babylonia, when someone responds *Amen* fervently and with full intention, sins are forgiven and the gates of Paradise open.

But unlike God's name (which normally should not be pronounced aloud) our sages urged the frequent use of *Amen*: "**Every blessing that you hear, no matter where or when — you should say *Amen* afterward.**" Furthermore, "parents do well to train a child to respond *Amen* in synagogue."

Our *Amen* response in public worship is so important that our leaders of prayer are instructed to allow for it. If a worship leader completes a blessing but does not then pause for the congregation's *Amen*, this is considered a sin. Why? Because it deprives worshippers of the **precious opportunity** to say *Amen!*

***Amen* is the key to meaningful participation in our worship services.** When you say it after the leader completes a blessing, you instantly become part of the devotional endeavor. You join something larger than yourself — something timeless. Perhaps that is why rabbinic lore assures us that "even **an infant** who has just learned to respond *Amen* already has a share in **eternity.**"

SOURCES: BT *Shabbat* 119b; Rabbi Jacob ben Asher, *Arba'ah Turim* OH § 124 (Seville, circa 1330), as adduced by Shulchan Arukh OH § 124.6–7; Anonymous, *Kol Bo* (Western Europe, circa 1300), as adduced by R. Moses Isserles, *Shulchan Arukh* OH 124.7; Rabbi Solomon Ganzfried (Hungary; 1864), *Kitsur Shulchan Arukh* §§ 20.3, 165.2.

The Martyrology

THE LORD'S HEROES
and their special heaven

by Hal Kalkstein to the victims of Holocausts everywhere

Who are the Lord's Heroes?
They are the ones with the tougher road
Certainly they are not the slick, the self absorbed those with avarice
Instead they are those that the Lord asks to prove their righteousness- often
through
 personal trials and sacrifice

When we wonder why the victims endured so much
Why would the Lord allow such innocents to suffer
Many who helped others and who instilled optimism and hope
 in all people they touched,

Why would the Lord allow such a tragedy to occur

I humbly submit this as a reason:

I believe that the gates of heaven open not to just to one level
Where a simple green or red light allows us to be admitted or rejected, but
Rather to gates of heaven open up to different levels of this holy place

The FIRST level admits those who have goodness in their heart
Those who strove to make the lives of their family & friends
Better through their deeds.

The SECOND level of heaven admits candidates that qualify for the first,
But who also exhibit some special traits
Perhaps those who also served a wider community than their family and friends,
Perhaps also helping their neighborhood or their country or the people of the
world.

But to be considered for admittance to the THIRD and highest level,
Where only the truly righteous need apply
For this level the Lord demands more commitment
The Lord will set a standard for the admittance test much higher

This person must prove their commitment by personal sacrifice
Even through personal tragedy and strain
Many in the holocaust proved their qualification for this level of heaven
When they selflessly cared for each other even during the
Depths of their sacrifice and pain

The holocaust and other victims of genocide are surely the Lord's heroes.
They will most assuredly be admitted to that most revered, special place in
Heaven.

Quote of the Week

You will know that forgiveness has begun when you recall those who hurt you and feel the power to wish them well.

Forgiving does not erase the bitter past. A healed memory is not a deleted memory. Instead, forgiving what we cannot forget creates a new way to remember. We change the memory of our past into a hope for our future. --

Lewis B. Smedes.

Shabbat shalom.
G'mar chatima tova.

Stacy

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