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**This Shabbat @ CSH**  
**with Rabbi Jan Uhrbach & Aaron Weininger**

**Friday Night Services 5:45pm**  
@ Old Whalers 9:30am

**Shabbat Morning Services** followed by Kiddush  
@ Old Whalers 9:30am

Havdalah / Chanukiah Lighting at Vered Gallery 6:00pm  
*LIGHTS OF CHANGE,*  
*THIS TIME WITH "CHANGE"*  
with the East End Jewish Community

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Candle Lighting Friday, December 23rd 4:08 pm

CSH Shabbat Service Schedule

December 31 - Temple Adas Israel 10:00 am
January 7 – CSH @ Old Whalers 9:30 am

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**Shabbat Chanukah**  
**Mevarekhim HaChodesh Tevet**

**This week's parashat: Miketz**

Annual: Genesis 41:1-44:17 (Etz Hayim p. 250)  
Triennial: Genesis 41:53-43:15 (Etz Hayim p. 257)  
Maftir: Numbers 7:30-35 (Etz Hayim p. 808)  
Haftarah: Zehariah 2:14 – 4:7 (Etz Hayim, p. 1270)

Miketz Musings

Joseph's ability to read the unconscious profoundly affects his life's journey. Torah is fascinated with his story which spans four parshiot and is the longest and richest narrative of the Chumash. He begins life as his mother's first born son and his father's favorite, "the child of his old age." In case there is any doubt about this, Jacob makes his son a moving target by giving only him a beautiful coat that makes his brothers hate him even more. But Joseph doesn't mind envy; he might even enjoy it. It's easy for him to make the jump and assume that God loves him the most, too; he's beautiful, has the gift of dream interpretation, and furthermore, his dreams tell him that he will rule over his brothers.

For his insensitivity he will be thrown in the pit twice, once by his brothers, and again because of Potiphar's wife. (The Rabbis said that although he didn't do anything that deserved the second imprisonment, it was added as punishment for provoking his family). Is his gift a blessing or curse, or both?

Perhaps the prison, in its isolation, provides a necessary darkness that Joseph needs to know himself. It is a place of stillness that we hear ourselves weep. Joseph misses his father, his coat, his princely life in the palace, and his worldly power, his privilege and superiority over others. At first he can't find himself without his trappings; then he feels utterly alone, a wretch. And then--he remembers. Even in the prison of his ego which hides his soul, "God is with him, and whatever he did God made successful" (Ber. 39:23). God will lead him into the light of self-knowledge, and since he is *b'zelem Elokim*, he will begin to use his gifts to behave like God.

Joseph needs to learn humility. More deeply, he needs to discover how to use his gift to make the world better. We first are treated to his fancy display of dream interpretation when he taunts his brothers and father with the message of his dreams. He never mentions God as the source of his gift in these interpretations, and he uses his knowledge to diminish others. He well might have asked himself in prison, "What good is my gift?"

But indeed God does have a plan for Joseph. While he is in prison he interprets two dreams of his fellow inmates and they come true. We know that Joseph has changed when he replies to their request for help in understanding, "Surely God can interpret! Tell me [your dreams]" (Ber.40:8). Now that Joseph knows that he is a vessel for God, his gift will become a force for the good.

The portion opens with Pharaoh's dream, which would not be a big deal since everyone dreams, but the Sages tell us that a king's dream embraces the whole world (BerR.89.4). In the dream, Pharaoh saw seven fat cows grazing by the Nile; presently they are joined by seven starving cows who devour them. Pharaoh awakes and then dreams of seven fat ears of corn growing on a single stalk. They are eaten by seven wind-scorched thin ears of corn. Troubled, he calls his magicians to tell him what the dream was about, but we soon see that Joseph makes interpretation look easy, and it's not. The magicians tell Pharaoh that the first dream means that he will have seven daughters and will bury seven daughters; the second one refers to his conquering seven provinces and they will revolt against him.

To read this commentary in its entirety, go to: <http://www.malkadrucker.com/miketz.html>

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"Next morning, his spirit was agitated, and he sent for all the magicians of Egypt, and all its wise men; and Pharaoh told them his dreams, but none could interpret them for Pharaoh" (Genesis 41:8).

"There were interpreters, but none who could satisfy Pharaoh" (commentary on this verse by Rashi).

What interpretations did they give? The midrash offers some suggestions, including:

- seven daughters born to Pharaoh, all of whom will die before him;
- seven countries which Pharaoh will conquer, and the seven provinces which will rebel against him;
- seven cities which Pharaoh will build, but which will be destroyed during his reign;
- seven legitimate kings who will reign over Egypt, and the seven princes who will rise up against them;
- seven strong sons born to Pharaoh, who will be defeated by seven weak sons.

(from Bereshit Rabbah 89:6, as told by Louis Ginzberg in *The Legends of the Jews*.)

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Yom Huledet Sameach
Rabbi Louis Barrish on celebrating his 100th Birthday

Rabbi Louis Barish, a long time member of Beth El Congregation and a long time inhabitant on earth, will be celebrating his 100th birthday this week, December 22. What a wonderful occasion. The fact that he is a role model is indisputable.

In addition to a distinguished military career, characterized by his sense of duty and service, Rabbi Barish is a Mensch, a man of great wisdom, generosity, and kindness. He is a man of letters and immense accomplishment including writing and editing several important books of note, and we are all indebted to him.

<http://www.rabbinicalassembly.org/story/ras-oldest-member-turn-100?tp=75>

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**End Quote**

However vague they are, dreams have a way of concealing themselves and leave us no peace until they are translated into reality, like seeds germinating underground, sure to sprout in their search for the sunlight.

Shabbat Shalom. Chag Urim Sameach! Happy Chanukah!

Stacy