

1st Community Shabbat Dinner of the Season
at the Rabbi's home
Friday, June 10th
Following Services

RSVP by Sunday, June 5th



Shavuot Schedule



Tuesday night June 7 --Tikkun Leyl Shavuot*

The Conservative Synagogue of the Hamptons joins with Temple Adas Israel
Elizabeth Street and Atlantic Street, Sag Harbor

8:00 pm Ma'ariv

8:30 pm – midnight Learning with Rabbi Jan Uhrbach, Rabbi Leon Morris and Dasee Berkowitz

Wednesday June 8 10:00am Shavuot service

27 North Harbor Drive (off Fresh Pond Road), Sag Harbor

Temple Adas Israel joins with CSH for Festival services

Kiddush following services

Thursday June 9 9:30am Festival service including Yizkor

Shavuot picnic lunch at the Rabbi's house following services

RSVP requested

*Midrashic legends scold the Jewish people for sleeping the night before they received the Torah. Apparently God had to sound a shofar blast and bring thunder and lightning to wake them up. This is one reason why 16th century kabbalists in Safed, Israel, created *Tikkun Leil Shavuot*, repairing the eve of Shavuot. Originally the *Tikkun* consisted of readings from the bible, the talmud and the kabbalah, which would be studied all night long.

From another perspective, receiving the Torah at Sinai was like a marriage between God and the Jewish people – with Moses as matchmaker and the Torah as the *ketubah*, marriage certificate. Like an antsy bride, we have trouble falling asleep the night before our wedding. To symbolically prepare ourselves we learn Torah to review the highlights of our sacred relationship.



Friday, June 3, 2011 Candle Lighting 7:59 pm (Sag Harbor)

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

Annual: Numbers 4:21 – 7:89 (Etz Hayim, p. 791)

Triennial: Numbers 4:21 – 5:10 (Etz Hayim, p. 791)

Haftarah: Judges 13:2 – 25 (Etz Hayim, p. 813)

Musings on Naso –

Whenever the Israelites break camp and make another journey through the wilderness, someone has to dismantle the sanctuary, carry the pieces, and reassemble it at the next camp. (**Zvi Redlitz!**) Last week's Torah portion assigns the priests (Aaron and his sons Elazar and Itamar, who happen to be descendants of Kohat) the job of wrapping up the most holy objects. These objects are they carried by the non-priests in the Kohat clan of Levites.

This week's portion, *Naso* ("Lift"), begins with a description of what the other two clans of Levites carry.

The four groups (the priests and the three Levite clans) have four different duties when the people journey. And when the camp is set up again, these four groups pitch their personal family tents close to four different sides of the sanctuary.

Moses and the priests camp to the east, in front of the entrance to the sanctuary's outer courtyard. (The entrances to the Tent of Meeting and the innermost Holy of Holies also face east.) The Kohatites camp on the south side of the sanctuary, the Gershonites on the west side, and the Merarites on the north side.

The words used in this part of the book of Numbers for east, south, west, and north all have another meaning:

keidmah = toward the east; toward the front, the origin, the ancient time

teymanah = toward the south; from the root word *yamin* = right hand (the hand of favor and power)

yamah = toward the west; toward the sea

tzafonah = toward the north; toward the hidden

....Sometimes we can linger in one place in our lives, enjoying its blessings. Then something changes; the presence of God rises and moves on, so to speak, and our blessings disappear. That's when we have to dismantle our lives, our own sanctuaries, and journey to a new place. When we sense that we've arrived at the next place where God wants us, we have to rebuild our lives. First we do the work of the Merarites, erecting a new framework, a new set of theories about life to support us and allow us to continue uncovering hidden insights. Next we do the work of the Gershonites, hanging walls and draping roofs, separating our interior space from the exterior world while recognizing that the barriers are fluid. Then we do the work of the Kohatites, setting down the holy objects, our most sacred convictions, in their proper places so that they are no longer burdens. And finally we do the work of the priests, unwrapping the holy objects, revealing the golden treasures of our souls just enough so we can do the holy work of influencing the world for the good.

<http://torahsparks.wordpress.com/2011/05/29/naso-and-bemidbar-four-duties-four-directions/>

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### **Shavuot Musings – Reinventing Shavuot**

In its earliest incarnation, Shavuot marked a pilgrimage to Jerusalem for the sacrifice of the harvest's first fruits and is one of a historical trio of harvest celebrations, along with Sukkot and Passover, known as the *shalosh regalim*.

According to Paul Steinberg, a rabbi at the Conservative synagogue Valley Beth Shalom in Los Angeles and the author of a series of books on the Jewish holidays, rabbis in the Talmudic period needed to reinvent Shavuot after the Jews left Israel for the Diaspora and no longer traveled to Jerusalem with harvest offerings. So, through what Steinberg calls the use of "complicated mathematical formulas" that were debated for centuries, the sages associated Shavuot with the giving of the Torah. But that interpretive shift, says Steinberg, has not "captured the imagination of Jews in America or anywhere else." (According to Reform rabbi Andy Bachman, who leads Brooklyn's Congregation Beth Elohim, some early Zionist settlers went so far as to explicitly reject the rabbinic interpretation of the holiday in favor of the agricultural one and celebrated Shavuot by dancing in the fields and riding on tractors.)

<http://www.ajula.edu/Media/pdf/contributors.pdf>

### **Going Dairy**

The traditional Shavuot meal is meatless and dairy. Reasons vary for this custom, but the most commonly cited one contends that once the Israelites received the Torah at Mount Sinai they realized that the meat they were eating was not slaughtered or prepared according to the Torah dietary laws (kashrut). With this new knowledge, our ancestors had no choice at that moment but to eat a dairy meal.

Another reason for the Shavuot dairy faire is found in a medieval collection of Jewish ritual and civil law, Kol Bo (literally, "All Is in It"). It interprets verse in The Song of Songs, "Honey and milk are under your tongue" (4:11) as alluding to the Torah itself. Thus on this day celebrating the giving of the Torah, its words should be as pleasing to our minds and hearts as milk and honey are to our tongues.

A third explanation by the 16th century Ashkenazic authority Moses Isserles links the giving of the Torah on Shavuot with the Exodus from Egypt on Passover. He states that just as we have the shank bone and the egg on the Passover seder plate to contrast different sacrifices (i.e., the paschal sacrifice and the festival sacrifice), Shavuot's emphasis on dairy highlights its own contrasting sacrifice. Thus, eating dairy reminds us of the contrast with the Passover sacrifices and upholds Shavuot's unique status in the tradition.

Finally, limiting ourselves to a dairy meal may simply be an expression of self-control and discipline. The Torah and Rabbinic literature identifies several aspects of life that are separated in spiritual categories, such as sin and virtue, pleasure and suffering, kosher and non-kosher, blessing and curse. Acknowledging these categories helps us to rise above the more visceral experiences of life (e.g., eating and sex) and to actively sanctify them. Sometimes this process demands us to demonstrate our spiritual strength and will by exercising self-control and placing limits on our behavior. By limiting ourselves to a dairy meal on Shavuot, we underscore the spiritual value of a life guided by the Torah's value of moderation rather than by unbridled limitlessness and gluttony.

<http://www.ajula.edu/Media/pdf/u11%20-%20shavuot.pdf>



## **Remembering Those Who Serve in Our Military—Everyday**

### **A Letter From Leora Barish**

Dear Rabbi or Leader of a Jewish community,

Every Shabbos, during the Torah service, we say a prayer for our country, asking God to guide and protect the government and its leaders. We offer this prayer because we know that regardless of our political views, our daily "peace and security, happiness and prosperity, justice and freedom" depend on the security of this country.

We should also include, on a regular basis, a prayer for the protection and healing of American soldiers serving in Afghanistan and Iraq.

As civilian American Jews, we are almost entirely disconnected from the reality of these wars. Few of us understand them, or feel a personal stake in their progress. We are disconnected from the events, the soldiers, their experience, and their suffering. But every day, American soldiers, including Jewish soldiers, take risks and make sacrifices which we can barely conceive of, in the name of our nation. Every day soldiers are wounded, maimed, paralyzed, traumatized and killed in far-away places, and we are barely conscious of it.

The young men and women who serve in the U.S. military are our proxies. Indeed, they serve in combat for as long as they do in part because overwhelmingly, we and our children do not serve. The fact that we may engage in other forms of public service, laudable as that is, does not relieve us of our responsibility to support those who take risks which few of us allow, much less encourage, our own children to take.

It is therefore our obligation to thank those who serve by remembering them in our prayers, in the Prayer For Our Country, or during the Mi Shebayrach, or in some other part of the regular Shabbat service. And we should continue to do this in every congregation across the country, until the wars are over - soon, God willing – and even afterwards, for the wounded, and the families of those who gave their lives.

I would like to invite every Rabbi, or leader of a congregation, to incorporate a Mi Shebayrach (or other prayer) for the soldiers in Afghanistan and Iraq. Let us ask God to protect, heal and comfort them and their families. And let us, by praying, raise our own awareness, sense of responsibility and inclination to act in defense of the country, ourselves and each other.

Sincerely,

Leora Barish



**Mazel Tov**

**To Marcy and Emil Braun on a very busy month of May in their family**

Daughter Remy Braun graduated NYU and engaged to Erik Rubin  
Son David Braun graduated Duke University  
Son-in-law Lewis Silberman received MBA from NYU and  
Granddaughter Violet Silberman celebrated her 2nd birthday

**End Quote**

And You, Our God, gave us, with love, appointed festivals for gladness, festivals and times for joy, this day of the Festival of Shavuot, the time of the giving of the Torah.

Shabbat Shalom. Chag Sameach  
Stacy

**DIRECTIONS TO RABBI UHRBACH'S  
HOME  
27 North Harbor Drive, North  
Haven**

*From East Hampton and points east (via Route 114)*

Take Route 114 north to Sag Harbor. Continue on 114, turning left at the water, past the marina (windmill), which will be on your right. Cross the bridge and follow Ferry Road (Rte 114) for approximately ¾ mile. At the first major intersection, Fresh Pond Road (Peerless Marine Supplies) turn right. Follow directions below.

*From Sagaponack, Wainscott, or Bridgehampton (via Sagg-Main or Bridge-Sagg Pike)*

Take either Sagg-Main Street or the Sag Harbor Tpke north into Sag Harbor. Go through the village of Sag Harbor to the end of Main Street. At the marina (windmill) turn left onto the bridge (Rte 114 North). Cross the bridge and follow Ferry Road for approximately ¾ mile. At the first major intersection, Fresh Pond Road (Peerless Marine Supplies) turn right. Follow directions below.

*From Watermill (via Scuttle Hole Road)*

From 27, turn left onto Scuttle Hole Road. From Scuttle Hole Road turn left on Brick Kiln Road. At the first major intersection (approx. 1.3 miles), Brick Kiln Road will turn off to the right; continue straight instead, on Stony Hill Road. Continue straight on Stony Hill Road until it becomes

Noyac Road (approx. .7 miles. Noyac Road will join Stony Hill from the right. Do not turn right at the sign for Noyac Road, but continue going straight). Turn right on Long Beach Hwy

(approx. .4 miles). At the traffic circle, turn right onto South Ferry Road (sign will say Route 114 South).

Turn left onto Fresh Pond Road (approx. .4 miles, at Peerless Marine Supplies).

Follow directions below.

*From Southampton, West Hampton, and points west (via Noyac Road)*

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. Left at the first light onto North Sea Road. Take North Sea Road to Noyac Road –right onto Noyac Road, following signs to Sag Harbor. Turn left onto Long Beach Hwy. At the traffic circle, turn right onto South Ferry Road (sign will say Route 114 South). Turn left onto Fresh Pond Road (approx. .4 miles, at Peerless Marine Supplies). Follow directions below.

*All directions continue here:*

From Fresh Pond Road, take the first right turn (about ¼ mile) onto Harbor Drive (there will be a sign for Bay Haven). Follow Harbor Drive (a one-way street) approximately ¾ of the way around (it will begin as W Harbor Drive, then S Harbor Drive, E Harbor Drive, and finally N Harbor Drive). Number 27 will be on your right.

#### **PARKING**

If possible, please try to park in the driveway, leaving as much room as possible for other cars. You may park on the street, but please be particularly careful of the neighbors' lawns and driveways.