

# Parashat Ki Teitzei

## September 13-14, 2024 ~ 11 Elul, 5784

### In Memoriam

**Sheloshim** Hersh Goldberg-Polin - Israeli-American Hostage  
 Pablo Gomez - Friend of Richard Grayson  
 David Padua, Jr.- Brother of Dulce Nadorf

**Shanah** Michael Berman  
 Thelma Fixler  
 David Fridovich  
 Linda Frishman  
 Thomas Garten  
 Philip Goldberg  
 Sylvia Gross  
 Steven Hacker

Karen Katz  
 Michael Karpf  
 Jay Kaufman  
 Vivian Klauber  
 Loren Kliegerman  
 Helen Klinghoffer-Kay  
 Sharon Pincus  
 Nathaniel Rosenberg

Ellen Sandler  
 Hiromi Sasaki  
 Edna Schattman  
 Sheldon Sklar  
 Billy Smeal  
 Samuel Steger  
 Jeffrey Zane

**Yahrzeit** Tess K. Auerbach  
 Constance Barr  
 Jesse Borck  
 Milton Cantor  
 Arnold Cohan  
 Estelle Dubin  
 Helen Fine  
 Dorothy Fisher  
 Bernard Fridovich

Bernard Hecht  
 Rose F. Hyans  
 Peter R. Kuhn  
 William J. Leffler  
 Ruth Farkas Mendelsohn  
 Sadie Nadorf  
 Mort Newburg  
 Juliette F. Potter  
 Helen Riess

Jack Rubin  
 Seymour Sanders  
 Jesse Schwartz  
 Ellen G. Shatz  
 Fay Studner  
 Irving Weinberger  
 Nettie Weisman

### Mi Shebeirach For Healing

**MI SHEBEIRACH** avoteinu      **מִי שֶׁבֵּירַךְ אֲבוֹתֵינוּ**  
 M'kor hab'rachah l'imoteinu.      **מְקוֹר הַבְּרָכָה לְאִמּוֹתֵינוּ.**  
 May the Source of strength who blessed the ones before us  
 help us find the courage to make our lives a blessing and let us say, Amen.

**Mi shebeirach** imoteinu      **מִי שֶׁבֵּירַךְ אִמּוֹתֵינוּ**  
 M'kor hab'rachah laavoteinu.      **מְקוֹר הַבְּרָכָה לְאֲבוֹתֵינוּ.**  
 Bless those in need of healing with *r'fuah sh'leimah*,  
 the renewal of body, the renewal of spirit, and let us say, Amen.

May the One who blessed our ancestors,  
 Abraham, Isaac and Jacob, Sarah, Rebecca, Rachel and Leah,  
 bless those who are ill and send them a complete healing:  
 a healing of spirit and a healing of body. And let us say: Amen.

### Shehecheyanu

*Baruch atah Adonai,*      **בָּרוּךְ אַתָּה יְיָ**  
*Eloheinu Melech ha'olam,*      **אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם**  
*shehecheyanu v'kiy'manu*      **שֶׁהַחַיְנו וְקִיַּמְנוּ**  
*v'higianu laz'man hazeh.*      **וְהַגִּיעֵנוּ לְזֶמַן הַזֶּה.**

Blessed are You, Adonai our God  
 Sovereign of the universe,  
 for giving us life, sustaining us,  
 and bringing us to this moment.

### Mi Shebeirach — For Healing

- |                    |                          |
|--------------------|--------------------------|
| Megan K. Bailie    | Charles Miller           |
| Karen Balik        | Alexandra Richmond       |
| Dovid Ben Yocheved | Frances Rofner           |
| Bethany Blonder    | Mickey Rosenberg         |
| Adam-Troy Castro   | Paul Rosenthal           |
| Carole Denola      | David Rubin              |
| Daniel DiAnni      | Geraldine Sharpe         |
| Douglas Duchon     | Russell Schwartzreich    |
| Marvin Feldman     | Cathy Sharpe Schweitzer  |
| Allen Fishbein     | Harvey Silverman         |
| Estelle Fried      | Myra Silverman           |
| Kathleen Donnelly  | Donna Spalter            |
| Friedmann          | Harriet Stark            |
| Steve Gutmann      | Les Stiel                |
| Adrienne Heaps     | Maggie Stone             |
| JJ Kass            | David Turret             |
| Mona Kunen         | Laura Frankos Turtledove |
| Robert Kurzman     | Lucretia Valvano         |
| Joi Lewis          | Nancy Wasser             |
| Amy Marcus         | Elaine Weiss             |
| Morris Marcus      | Rosemary Wojcik          |

### Elul 5784: "Rewind • Reflect • Renew"

#### Sin

Last week in this column, we talked about the T'kiah—the shofar blast that wakes us up and spurs us to identify and battle against our worst impulses and bad habits. The obvious next question for this period of self-auditing is, what are we looking for? What is sin?

It turns out, there's a lot to look out for. In the Torah and in our prayers, we often refer to three categories of sin. The most serious, the rabbis tell us, is pasha. This is intentional rebellion: knowing that God expects something of us and refusing to do it not out of weakness but out of a desire to demonstrate our willfulness. If we are fortunate, we may not feel at all inclined to pasha. The next most serious category is probably more familiar to almost all of us: avon is giving into temptation, whether it is the temptation of not acting when there is a moral imperative to act or the temptation to pursue some illicit pleasure or to chase some ambition through unethical means. We may be aware, at least, of when we fall into avon, and with great discipline and mindfulness, we might be able to avoid that category of sin in many cases. The third category is less serious, but even harder to avoid: chet, or inadvertent sin. In Judaism, sin is not purely about intent or state of mind. When we fall short of our obligations, even when we did so unwittingly, that is a chet. No one can be fully immune from chet.

That list of sins may seem complete, but here's a distressing addition. One famous rabbi said, "I am not worried about God forgiving me for my sins; God is merciful and will forgive. What I am worried about is whether God will forgive me for my mitzvot." That hits deeply, doesn't it? In God's mercy, perhaps we will not be judged too harshly for what we have done at our weakest and our worst. But even at our best, even when we are doing what we should be doing, how often are we fully present? How often are we making the best effort that we can in a worthy pursuit?

Fortunately, God does not expect us to be perfect—not perfect in avoiding sin and not perfect in carrying out mitzvot. Instead, we are expected to take note of where we are and how we could improve, and we are expected to engage in repentance, which is the subject of next week's column.

Jason Morris  
 Congregant and Elul Contributor