

PARSHAT KI TAVO
DEUTERONOMY 26:1-29:8
HAFTARAH ISAIAH 60:1-22
14 AV 5783/31 AUGUST 2023



The Farm

Oil on canvass by Joan Miro

TRUST THE TALE
BE A READER

1. When you enter the land that Adonai your God is giving you as a heritage, and you possess it and dwell in it, you shall take some of every first fruit... (Deuteronomy 26:1-2)
2. You shall then recite as follows before Adonai your God: “My father *a-v-d* Aramean...” (Deuteronomy 26:5)
3. Never trust the teller, trust the tale. The proper function of a critic is to save the tale from the artist who created it. (D. H. Lawrence, *Studies in Classic American Literature*)

This struggle for verbal consciousness should not be left out in art. It is a very great part of life. It is not the superimposition of a theory. It is the passionate struggle into conscious being. (D. H. Lawrence, “Foreword to *Women in Love*”)

4. Covenant societies exist, not because they have been there a long time, nor because of some act of conquest, nor for the sake of some economic or military advantage. They exist to honor a pledge, a moral bond, an ethical undertaking. That is why telling the story is essential to a covenant society. It reminds all citizens of why they are there....A covenant is more than a myth of origin – like the Roman story of Romulus and Remus or the English story of King Arthur and his knights. Unlike a myth, which merely claims to say what happened, a covenant always contains a specific set of undertakings that bind its citizens in the present and into the future. (Rabbi Jonathan Sacks)

Covenant societies – of which the USA is the supreme contemporary example – are moral societies, meaning not that their members are more righteous than others but that they see themselves as publicly accountable to certain moral standards that are part of the text and texture of their national identity. They are honoring the obligations imposed upon them by the founders. (Rabbi Jonathan Sacks)