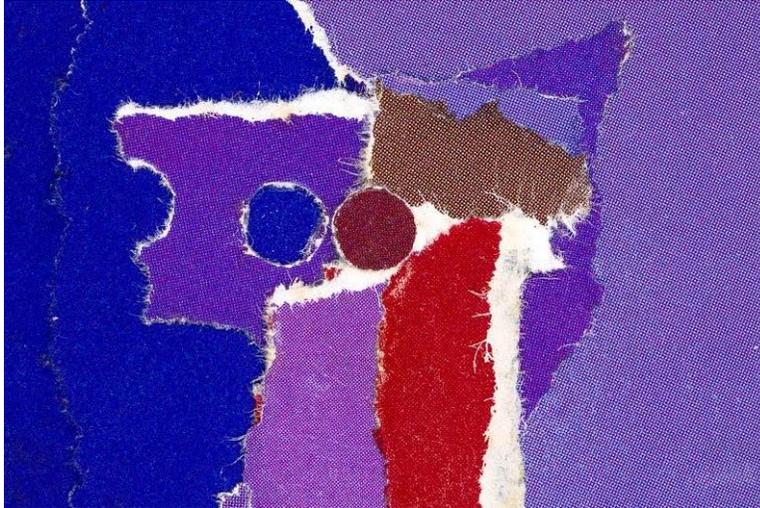


PARSHAT KI TAVO
DEUTERONOMY 26:1-29:8
HAFTARAH ISAIAH 60:1-22
13 AV 5785/7 SEPTEMBER 2025



Slide 8 from *En Slides Color*
Roberto Pignataro

BE FRUITFUL,
TELL A STORY

1. When you enter the land that Adonai your God gives you as a heritage...you shall take some of every first fruit (פְּרִי)... You shall go to the priest who will be in those days (בְּיָמֵי הַהֵם) and say to him, “I declare (הִגַּדְתִּי) that I have entered the land that God swore to our ancestors to give us...” (Deuteronomy 26:1-3)

- a. God blessed them and God said to them, “Be fruitful (פְּרִו)... (Genesis 1:28)

פָּרָה – to bear fruit, be fruitful

- b. נָגַד – to be conspicuous; hiphil stem, to declare, tell

נִגְדָה – what is conspicuous, in front of, opposite

מַגִּיד – a teller, announcer, reporter, explainer, interpreter... a story teller

And I spoke to the soothsayers, but none of them was a *maggid* for me. (Genesis 41:24)

“I [Adonai] am a *maggid* from the beginning to the end, and from the origin of things that had not happened.” (Isaiah 46:10)

נָגַד – a leader

2. [Pignataro's] artistic philosophy was rooted in the conviction that visual art was most impactful when crafted to evoke meaning from the viewer, rather than as a vehicle to deliver meaning to them. (Blog, The Estate of the Pignataro Family)
3. Covenant societies don't worship tradition for tradition's sake. They value the past to remind themselves of the collective determination that moved people to create the society in the first place. Covenant societies are not ethnic nations bound by common racial origin. They make room for outsiders, who become part of the society by taking its story and making it their own, as Ruth did. Covenant societies 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. (Based on writings by Rabbi Jonathan Sacks, Ki Tavo 2011)