

Ha Shavuah B' Sha'arey Israel

July 29 – August 4, 2010

18 Av – 24 Av 5770



Candle lighting time 8:17 pm
Friday July 30

Friday Evening Kabbalat Shabbat Services begin at 6:15 pm
Saturday morning Shabbat Services begin at 9:30 am

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**PARASHAT EKEV** (Commentary on Page 5)

Annual (Deut. 7:12-11:25): Etz Hayim p. 1037

Triennial (Deut. 10:12-11:25): Etz Hayim p. 1048

Haftarah (Isaiah 49:14-51:3): Etz Hayim p. 1057  
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Mazel Tov!!

To Rabbi Bat-Or on the birth of her grandson, Owen Reid Stoltz

Best Wishes for a Speedy Recovery to:

Elaine Dreizin, Carol Besser, Paul Kruger, Doris Rabinowitz, Paul Adler

We wish a Happy Birthday this week to:

Rebecca Fleming, Kate Perofsky, Paul Kruger, Adam Burke and Sol Hirsh

We wish a Happy Anniversary this week to:

Janice & Robert Donner

This week we remember the Yahrzeit of:

Isaac Cohen, Bess Lutsky Wohl, Leon Dolinsky, Aline Simmons, Joshua Adelstone, Julie Schwartz, Margie Macey Becker, Katherine Goldstein, Fanny Kahn

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**The New High Holiday Mahzor Lev Shalem  
Prayer Books Have Arrived at CSI**

**If you would like to plate a prayer book  
for a life cycle event, the cost is \$35.00**  
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The CSI Social Action Committee would like to remind everyone that there is a plastic storage receptacle next to the Plum Street entrance for non-perishable food donations that will go to Macon Outreach. They are always in need so please help when you can.

We have also added a couple of baskets for your empty medicine (pill) bottles. You can take off the label or black out the information on them. They will be given to countries that are in need of them.



*We invite you to share
A special day in our lives
When our son*

Marc Steven

*Will celebrate his Bar Mitzvah
On Saturday, the seventh of August
Two thousand and ten
At nine-thirty in the morning
Congregation Sha'arey Israel
611 First Street
Macon, Georgia
Kiddush luncheon following services*

*Theresa and Robert Rosengart
(Please join us for evening services on
Friday, the sixth of August)*

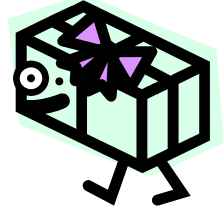




The CSI Gift Shop

Birthdays - Anniversaries - Weddings
Bar/Bat Mitzvahs - Graduations
House Warming Gifts

Call Terri 477-8597 or Deborah 474-0505
for an Appointment



BOOK OF REMEMBRANCE 5771

This year, in conjunction with Yizkor Services during Yom Kippur, we will again publish a Book of Remembrance. Every member will get a copy. It will have an alphabetical listing of all members' relatives on our synagogue's Yahrzeit list, anyone buried in our cemetery or memorialized on one of our Yahrzeit plaques.

In addition to this alphabetical list, there will be a separate section in the booklet for families to group all of their loved ones together. This allows families to quickly find all of their loved ones without having to page through the whole list. **Please note that if your loved ones were listed in the Special Section last year, they will be listed again this year unless you advise us that you do not want to participate.**

A form is enclosed for those families who want to either edit their current list or for those who want to now avail themselves of this opportunity. There will be a charge of \$10.00 for each memorialized individual in this special section. **The deadline to submit the form to the CSI office is August 6, 2010.**

This year there is a change in the way Yizkor will be conducted. In the past we read all the names in the Book of Remembrance from the Bima. Instead of this we will set aside a time during Yizkor for everyone to find, in our remembrance book the names of their families members and others in the community they want to remember. As always we will say the specific prayers for those people we are remembering. We look forward to seeing you during the High Holidays and hope that your preparation for those days is a holy one.

Sincerely,
Ritual Committee

Congregation Sha'arey Israel
Yizkor Remembrance Booklet Form
2010-5771

Name _____

In loving Memory of: (print English name)	Remembered by:

Parashat Ekev

Deuteronomy 7:12-11:25

This week's Torah commentary is by Rabbi Kerry M. Olitzky, Executive Director of the Jewish Outreach Institute and the author of numerous books about Jewish spirituality.

Motivated by Love of God - Beyond reward and punishment.

This portion continues the theme that has already been established and repeated. If you do as God tells you to do, then God will reward you. But that is only half of the story: if you don't do what God tells you to do, God will punish you severely. Most commentators translate ekev, the name of this portion, as "because," an indicator as to why one should follow the Divine instructions contained here and elsewhere in the Torah. This serves as a thematic opening of sorts for the entire portion--and a guidepost for our own journey.

The Title Revisited

But ekev can also mean "heel." The commentator, Jacob ben Asher suggests that the heel is an indicator of humility, since it always follows the toes and the rest of the foot. Thus, the Torah reading would begin "If you are *humble* and follow God's commands, then...". Others suggest that the heel also provides a foundation for the entire body on which to stand. To me, the contents of the portion lean more to "a crushing heel" for a title, the result should the Israelites not follow the directions that are set out for them. As much as the rabbis try to mitigate the intensity of the portion with their various explanations of the title, it does not appear to be the loving portion we would prefer. Listen to what the Torah instructs the Israelites to do to its neighbors, for example:

"You shall destroy all the peoples that the Lord your God delivers to you, showing them no pity..." (Deuteronomy 7:16).

"You shall consign the images of their gods to the fire..." (Deuteronomy 7:25).

The Israelites seem to be given no choice. This is the way they must behave if they are to inherit their future and the land:

"Take care lest you forget the Lord your God and fail to keep the commandments, the rules, and the laws, which I enjoin upon you today" (Deuteronomy 8:11).

Another Interpretation

But I am not satisfied that this is the entire meaning of the portion, especially since the portion also teaches pride to the ancient Israelites--even if it is cast in what is initially the terms of reward and punishment. There seems to be another way to interpret the text and its direction. With a foundation already established, chapter nine begins "Hear O Israel" (9:1), the same phrase that introduces the sacred mantra of the Jewish people, known in its liturgy as the "Shema" for the introductory word "hear" or "listen." The text tells us in chapter 11, "Love, therefore, the Lord your God, and always keep God's charge, God's laws, God's rules, and God's commandments" (Deuteronomy 11:1).

This seems to be the directive, irrespective of the consequences. But how do you command love? And how can the Torah even ask for love in this portion given what immediately precedes it? That seems to be exactly the point. After reading the conditions of the text, which

will be the only approach that will persuade most people--the fear of punishment and the incentive of reward--the Torah feels compelled to command the love of God. And if Martin Buber, the 20th century theologian is right, then we are to model in all that we do the relationship that we are being asked to establish with the Divine. Our relationship with others is to be a reflection of our relationship with God--irrespective of concern over reward and punishment.

"If, then, you faithfully keep all this Instruction that I command you, loving the Lord your God, walking in all of God's ways, and holding fast to God, the Lord will dislodge before you all these nations: you will dispossess nations greater and more numerous than you. Every spot on which your foot treads shall be yours; your territory shall extend from the wilderness to the Lebanon and from the River--the Euphrates--to the Western Sea. No one will stand up to you: the Lord your God will put the dread and the fear of you over the whole land in which you set foot, as God promised you" (Deuteronomy 11:22-25).

While this chapter contains the same theme of positive rewards that we have seen elsewhere, it is not for its own sake. It is out of a love of God.

Like a well-formed composition, the ending of the portion recapitulates its beginning. If the Israelites observe all of God's commandments, and are motivated by a love of God, if we follow in the Divine footsteps and cling to God, then we can prevail against nations mightier than us. We will be rewarded with a successful conquest of the land.

But the main thing that drives us is not fear--it is the love of God. And consequently the love of people--all people--especially those who have joined us from other nations and with other backgrounds.

For other commentaries on this week's Torah portion check out these sites:

Aish.com

ISJL Taste of Torah

JTS

MyJewishLearning.com

USCJ Torah Sparks

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Contact information:

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Quick links:

- [CSI Macon Online](#)
- [United Synagogue of Conservative Judaism \(USCJ\)](#)
- [JTS Podcast - this week's Parsha](#)
- [Audio Siddur](#)
- [Jewish Telegraphic Agency \(JTA\)](#)
- [Israeli News Broadcast – in English](#)
- [The Jewish Ethicist](#)
- [Synagogue 3000](#)
- [Learn through USCJ online](#)
- [The William Breman Jewish Heritage Museum](#)
- [United Jewish Communities \(UJC\)](#)
- [American Jewish University](#)

For the children (or the young at heart):

- [Torah Portion Coloring Pages](#)
- [Babaganews Torah Parasha of the week movie](#)

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