

UPCOMING

CSH SHABBAT DINNER
Friday Evening, August 14th
Sponsored by Arlene Davis
RSVP by Monday August 10th

General Membership Meeting
Sunday August 16th 10:00 am
100 Redwood Road

Brunch following

Michlean Amir
August 16th 5:30pm
for her 4th annual "literary seminar" with CSH

at the home of Lenore Weitzman

We are planning to discuss the work of S. Y. Agnon, the only Israeli writer to win the Nobel prize in literature, who is considered the master of modern Hebrew literature.

We will focus on Agnon's novella "Tehilah" which is set in the old city of Jerusalem. We will distribute copies of the text at services on Saturday morning August 1.

Continuing

LEARNING WITH RABBI UHRBACH

Join us for a close study and spirited discussion
of the Book of Genesis (Bereshit).

100 Redwood Road, Sag Harbor; Thursdays, 6-7:30 pm.
Open to everyone; come to any or all sessions. No charge.

Candle Lighting Friday, August 7th 7:41pm

Kabbalat Shabbat Services 6:30 pm
100 Redwood Road, Sag Harbor

For directions to Rabbi's home:

Shabbat Morning, Services 9:30am
Old Whaler's Church
Kiddush sponsored by Helen and Harvey Schrier

Parashat Ekev
Annual: Deuteronomy 7:12 – 11:25 (Etz Hayim, p. 1037)
Triennial: Deuteronomy 9:4 – 10:11 (Etz Hayim, p. 1042)
Haftarah: Isaiah 49:14 – 51:3 (Etz Hayim, p. 1056)

Torah Thoughts on Parashat Ekev

From ***God in Your Body: Eating*** by Jay Michaelson

You will eat, you will be satisfied, and you will bless YHVH, your god
Deuteronomy 8:10

In almost every contemplative tradition, eating is regarded as a sacred act. From one perspective, consuming food is simply a necessity of the body—everyone must eat in order to survive. But eating can also be a deeply spiritual practice, with many layers of meaning. To the ancients, who did not know about ATP, proteins, and sugars, it was mysterious, and inspired gratitude, myth, and ritual. They saw it as a metaphor for the uniting of self and other, for receiving sustenance from a heavenly source, and as a primary social bond. Even today, there is something miraculous about turning lettuce into "me," and the many layers of social and ritual meaning endure even in our generally de-ritualized society. Moreover, thanks to the way all of us can experience nourishment, eating can focus the attention, calm the mind, and delight the heart and body. Precisely because it is a mundane, necessary act, it awaits and invites elevation.

To read the entire article go to: <http://www.godinyourbody.com/eating.shtml>

Birkat Hamazon by Hannah Tiferet Siegel

Chorus: V'achalta v'savata u'veirachta (2 times)

(You shall eat your fill and bless the LORD your God--Deuteronomy 8:10)

*We ate when we were hungry and now we're satisfied
We thank the Source of Blessing for all that S/He provides.*

*Hunger is a yearning in body and soul.
Earth, Air, Fire, Water, and spirit make us whole.*

*Giving and receiving we open up our hands
From seedtime through harvest we're partners with the land.*

*We share in a vision of wholeness and release
Where every child is nourished and we all live in peace.*

Chorus: V'achalta v'savata u'veirachta

"If you shall hearken unto my commandments which I command you on this day, to love the Lord your God, and to serve Him with all your heart and with all your soul, that I shall give you rain in its season." (Deuteronomy 11:13-14)

All of the first paragraph of the Sh'ma...is written in the singular. You as an individual are responsible for upholding this law... The consequences of obeying or not obeying are in the next paragraph of the Sh'ma, which is written in the second person plural. What a difference! If you, and you, and you, and the majority of other individuals who make up the community live right, then the community reaps the reward: the rain in its season... and the satisfaction of good food. The rabbis who first created the Sh'ma as a prayer were farmers or the children of farmers. They knew that the common wealth comes to a community, any community, only when its individual members live just and righteous lives and pass this way of life on to their children. As Wendell Berry writes in *The Unsettling of America*, "The use of the world is finally a personal matter, and the world can be preserved in health only by the forbearance and care of a multitude of persons... One must begin in one's own life the private solutions that can only in turn become public solutions."

-- David Ehrenfeld, "What Is the Common Wealth?", in *Ecology and the Jewish Spirit*, ed. Ellen Bernstein, 1998, p. 187. To read the entire article go to: <http://www.coeil.org/greensyn/7-3shma.php>

Hebrew Lesson for Ekev

S'va Ratzon

Literally: Will is filled

Idiomatically: Satisfied / content

"S'va" is familiar to many from the sentence in the Grace After Meals: "V'achalta V'savata Uverachta..." (You will eat and be satisfied and bless...). Sitting at a Thanksgiving dinner, your host may try to give you third portion of glazed sweet potatoes. You will pat your now well-rounded stomach, and tell her "Ani Soveah" (I'm full/ I'm satisfied). Now seeing that people are starting to groan, the host will be sve'at ratzon in the knowledge that she has accomplished her mission - no one can get up from the table without a major effort. By the way, those of you who visited Israel during the 60's and 70's may remember that one of the restaurants in Jerusalem popular with students was called Sovah.

Quote of the Week

Live your life so that the fear of death can never enter your heart. When you arise in the morning, give thanks for the morning light. Give thanks for your life and strength. Give thanks for your food and for the joy of living. And if perchance you see no reason for giving thanks, rest assured the fault is in yourself. Chief Tecumseh, Shawnee Indian Chief

Shabbat Shalom.

Stacy

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