



ידיעון השבוע

של עדת ישראל ועדת ישורון

Shabat Ekev

Lördagen den 12 augusti 2017 - 20 Av 5777

Ljuständning: 19.30 (20.30 utanför tullarna) **Shabat slutar:** 21.46

Parashat Hashavua: 5:e MB 7:12 – 11:25 sid 293

Haftara: Jesaja 49:14 – 51:3 sid 417

Tidigast tid för Mincha: 13.50

Adat Jisrael

**Mincha/Kabbalat Shabat/
Maariv:** 19.30

Shacharit Shabat: 09.00
Rabbin Maccabi predikar

Kiddush: Familjerna Flamholc
och Lecerof bjuder på kiddush
med anledning av bröllopet
mellan Simon och Susanne.

G-dstjänster under veckan:
Söndag: 08.15
Vardagar: 07.30

Adat Jeschurun

**Mincha/Kabbalat Shabat/
Maariv:** 19.30

Shacharit Shabat: 09.00
Torah på svenska med rabbin
Mattias Amster.

Barn-g-dstjänst: 11.00
Kiddush: Aron Verständig
bjuder på kiddush.

G-dstjänster under veckan:
Mån, tis & torsdag: 07.30
Onsdag & fredag: 08.00



Parashat Hashavua

Moshe Rabeinu reiterates the “simple” deal that HaShem offers us: If we observe the mitzvot then He will keep the promises that He made to our ancestors. He will love us, bless us, and see to it that we flourish. We will be the most blessed among all the nations. It behooves us to consider this fact that G-d repeatedly presents us with the alternative results of our faithfulness to Him and the opposite. This is what makes the second passage of the Sh'ma (see later in this sedra) so important to our daily routine. Although there is much overlap between the first two passages, it is the second one that states “the Deal”, and it is supposed to be a (twice) daily reminder and warning.

Following this, Moshe issues another of the many warnings against idolatry. In the context of the opening p'sukim of the sedra, the word EKEV means “on the heels of”, “in the wake of...” (following G-d's words). Rashi takes the word to indicate mitzvot that people belittle and crush under their heel. With the careful observance of these mitzvot, G-d will keep His side of the deal. Baal HaTurim presents a mini-mussar lesson based on the choice of the word EKEV. The heel represents humility, in that it always follows the toes and the rest of the foot (and body). Since it does not initiate action*, it does not run the risk of becoming arrogant.

We must realize that humility is an important key in our following G-d's words. Thus, the opening words of the sedra can be saying: “If you are humble and follow G-d's commands, then...” (Note also that the heels support the entire body.) *This does not suggest that initiative is a negative character trait. Done properly, while safeguarding against arrogance (shall we say), it is admirable and very positive.

Do not wonder how it will be possible to prevail against the many nations in the Land and do not fear them. The miracles witnessed in Egypt (and in the Midbar) will be repeated with other nations. Conquest of Eretz Yisrael will be slow so that the Land will not be overrun by wild animals. Ponder this... Commentators ask, could not G-d Who split the sea and performed countless other miracles, prevent the problem with animals without drawing out the period of conquest? They explain that the period from Yetzi'at Mitzrayim until entering the Land was supernatural, filled with miracles,

but it was an unnatural time. Food from heaven, miraculous well-water, clothes that we did not outgrow, shoes that did not wear out, and protection from the Clouds of Glory, all demonstrated G-d's special relationship with the People and helped develop within them a special faith in G-d, but was not to be their way of life.

Just as the fetus is protected and provided for during gestation and then emerges from the womb into the less perfect but "natural" world, so too Israel is soon to emerge from its womb to face the reality of the natural, "real" world. Hence, the warning about the animals. One can say that by warning us about the length of the period of conquest, G-d is telling us that the period of open miracles is ending (not completely), but a more exciting, more alive, more "real" period is to come.

No one will be able to stand before Israel. [This is as it SHOULD be, but its happening in reality depends on our collective "behavior."] The idols of the nations shall be destroyed and we shall not desire their rich trappings. It is forbidden to derive benefit from the adornments of idolatry, even if they have not been worshiped. Nor may we have anything to do with idolatry, directly or even peripherally. We may not benefit from that which is consecrated to idolatry.

All that G-d commands us in the Torah is for the purpose of living... in Eretz Yisrael: This is an oft-repeated theme of Moshe's words to the new generation that is soon to cross the Jordan River. It emphasizes the interdependence and inseparable nature of the three fundamental events that define the Jewish People - the Exodus, Matan Torah, and entry into Eretz Yisrael. Moshe next asks us to remember the experiences of the years of wandering, the miracles as well as the tribulations. That was a testing period which set the stage for real life in Eretz Yisrael. The Land is beautifully described and the Seven Species are enumerated. This gives prominence to grain products (bread, pastry, etc.) in the realm of brachot and gives priority to wine and the five special fruits (among the Seven Species - the first two are grains).

AKTUELLT

Kosherians öppettider i sommar

Kosherian är åter öppen från 3 augusti onsdag-fredag 11-16. Normala tider åter från skolstarten.

Vi kommer under sommaren att erbjuda lättare köttig servering smörgåsar och kall tallrik .



Veckans skrott

Question: Why do Jewish mothers make such a good parole officers?

Answer: They never let anyone finish a sentence.



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Kontakt

För ärenden till synagogornas styrelser hänvisas till ledamöterna eller info@jeschurun.se alternativt info@adatjisrael.se.

Den som önskar ge Kiddush anmäler detta till respektive synagoga. Önskemål om formulering av text och annan information anmäls till danielmeisels@hotmail.com senast måndag klockan 22 före kommande blad.