

Ha Shavuah B' Sha'arey Israel

(this week at CSI)

February 5 - 12, 2009

Shevat 11 - 18, 5769



Candle lighting time 5:53 p.m.
Friday February 13

Friday Evening Kabbalat Shabbat Services begin at 6:15 p.m.
Saturday morning Shabbat Services begin at 9:30 a.m.

Parashat B'shalach

Shabbat Shirah (Torah commentary on pg. 2)

Annual: Exodus 13:17 - 17:16 (Etz Hayim, p. 399)

Triennial: Exodus 14:15 - 16:10 (Etz Hayim, p. 403)

Haftarah: Judges 4:4 - 5:31 (Etz Hayim, p. 424)



We wish a Happy Birthday this week to:

Carol Bashuk, Daniel Elkon, Stephanie Kross, Charles Brown and Morris Purcel.

Ooops - sorry last week we missed Joe Oliner, Jan Lewis, Hershene Goldman & Molly Bayme

This week we remember the Yahrzeit of:

David Davidson, Elsa Kessler, Kate Oliner, Ann Donner, Celia Farb, Lewis Lavine, George Nirenstein, Fannie Esakov, Moshe Glick, Joseph Brody, Yetta Burg, Meyer Wolf and Harry Simmons



This Sunday's principal will be **Scott Bayme**



Tu B'Shevat, the 15th day of the Jewish month of Shevat (this year Feb. 8 & 9) is a holiday also known as the New Year for Trees. The word "Tu" is not really a word; it is the number 15 in Hebrew.



Tu B'Shevat

There are four new years... the first of Shevat is the new year for trees according to the ruling of Beit Shammai; Beit Hillel, however, places it on the fifteenth of that month. -Mishnah Rosh Hashanah 1:1

When you come to the land and you plant any tree, you shall treat its fruit as forbidden; for three years it will be forbidden and not eaten. In the fourth year, all of its fruit shall be sanctified to praise the L-RD. In the fifth year, you may eat its fruit. -Leviticus 19:23-25

We mark the day of Tu B'Shevat by eating fruit, particularly from the kinds that are singled out by the Torah in its praise of the bounty of the Holy Land: grapes, figs, pomegranates, olives and dates.

There is a legendary story of Theodor Herzl, founder of modern Zionism, planting a cypress tree outside Jerusalem. [Click here to read the story](#)

The CSI Religious school students will be participating in the community wide Tu B'shevat seder at TBI on Sunday February 8 from 11 until 12:30

MAZEL TOV MARC LIPSON WHO WILL BE INDUCTED INTO THE MOUNT DE SALES SPORTS HALL OF FAME THIS WEEKEND

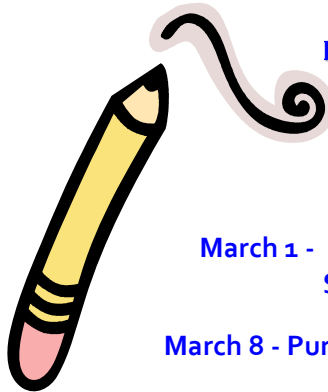


MAZEL TOV BESS COTTON WHO WILL BE THIS YEAR'S RECIPIENT OF CAREER WOMEN'S NETWORK'S (CWN) WOMAN OF ACHIEVEMENT AWARD!

Lunch & Learn meets at Barnes & Noble on Wednesdays at noon



MAKE A NOTE OF THESE UPCOMING EVENTS:



February 20 - Shabbat dinner following services
Adults \$10 Religious school students free
services will feature the 3rd Grade class

March 1 - Religious school students will be delivering Shaloch Manot baskets

March 8 - Purim Carnival 11:00 – 1:00

March 9 - Purim Family dinner
Megillah Reading {Grease is the word}

There are still two **easy** ways for you to help Congregation Sha'arey Israel make a little extra money

1. visit www.goodsearch.com for your online searches

This won't cost you ANYTHING!!

2. for all your online shopping needs go to csimacon.org and click on our Amazon.com link.

every time you



CSI earns



Parashat B'shalach



This week's commentary was written by Rabbi David Ackerman, Rabbi for National Outreach, JTS

As an undergraduate, I studied American History, with a special focus on the African American experience in the nineteenth century. Black Americans of the time divided their lives into two distinct phases—before emancipation and after emancipation. The Civil War, of course, served as the hinge; by war's end in 1865 millions of former slaves had become, in the parlance of the day, freedmen. Not that post-emancipation Black life in America was easy, simple, or beautiful. As we all know, it took another century for some of the basic promises of emancipation—the right to vote, some measure of equal opportunity, fair and equal access to public accommodations, among others—to become reality. But still, that moment came to represent the possibility of transformation, of reversal of fortune, of redemption, for many. Last month I stood in the cold with a million or so fellow citizens to witness President Obama's inauguration. I was fortunate to receive two tickets and was determined to give our two teenage sons the opportunity to be part of history. As they reminded me, somewhere in a crush of people getting on or off the Washington Metro, "Abba, this is something that we'll get to tell our grandchildren about." The boys took the two tickets and found their way to a reserved section near the podium. I headed to the National Mall, settling in near the Washington Monument, among the people. My "neighborhood" for the day was overwhelmingly African American, and for my neighbors on January 20 the day's events symbolized that same possibility of redemptive transformation embedded in emancipation a century and a half prior. My neighbors hung on every word spoken, especially those offered by the new president, who expressed the same sensibility in describing himself as "a man whose father less than sixty years ago might not have been served in a local restaurant" but who "can now stand before you to take a most sacred oath."

In our culture, the paradigm for moments of redemptive transformation is the Bible's story of the Exodus from Egypt, and Parashat B'shallah serves as the dramatic high point of that tale. B'shallah begins with a verse much commented upon: "Now when Pharaoh let the people go, God did not lead them by way of the land of the Philistines, although it was nearer . . . (Exod. 13:17)." The path from slavery to freedom will not be the direct route, but rather a roundabout one. The trip is not a straight shot; rather, as Rashi puts it, it is *derekh m'ukam*—curved and twisty.

The Midrash picks up on the Torah's unusual wording in order to make the point with even greater force. In Hebrew, "the way of the land of the Philistines" is *derekh erez p'lishtim*. Dividing that phrase adds a powerful nuance. *Derekh erez* means the way of the earth, the ordinary course of events, the norm. God leads the Israelites neither in the ordinary way nor along a route that crosses through the coastal territory of the Philistines. The Israelites don't get to hug the shoreline; they have to journey inland toward redemption.

Pesikta d'Rav Kahana 11:8 offers a list of divergences from the usual course of things in the Exodus story. Usually, water comes from above and bread from below. Not so during the Exodus, wherein water emerges from rocks and manna rains down from the heavens. Usually, disciples walk ahead of teachers, carrying a lantern to light the path, even carrying the master over difficult terrain. Not so during the Exodus, wherein God does the advance work and the heavy lifting. Usually, disciples wash, clothe, and stand guard over their teachers. Not so during the Exodus, wherein God purifies and enrobes

the Israelites, all the while never succumbing to slumber or sleep. It's a powerful reflection on redemption as reversal. Sometimes, to make things right, the world has to be turned upside down.

[Click here for the rest of this commentary](#)

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

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[Torah Portion Coloring Pages](#)

[Babaganews Torah Parasha of the week movie](#)

[Winter 2009 Edition of UCSJ's magazine *Your Child*](#)