

Ha Shavuah B' Sha'arey Israel

(this week at CSI)

February 26 – March 5, 2009

Adar 2 - 9, 5769



Candle lighting time 6:12 p.m.
Friday February 27

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

Parashat Terumah (Torah commentary on pg. 3)
Annual: Exodus 25:1 - 27:19 (Etz Hayim, p. 485)
Triennial: Exodus 26:1 - 26:30 (Etz Hayim, p. 491)
Haftarah: I Kings 5:26 – 6:13 (Etz Hayim, p. 500)



We wish a Happy Birthday this week to:

Drew Jahr, Isaac Cohen, Dorothy Haskins, Rachel Schlesinger, Henry Koplun and Muriel Nathan

And Happy Anniversary to:

Carol & Mike Bashuk, Francie & Gerald Marshall

This week we remember the Yahrzeit of:

Simon Lewis Becker, Benjamin Galkin, Annie S. Goldgar, Benjamin Yelin, Ethel Lee Young,
Max Pollock, Cantor Joseph Schwartzman, Israel Graber, Marcia Singer

This week's Sunday School principal will be Richard Singer



Purim is Monday evening March 9 and Tuesday March 10

There are 4 mitzvot (commandments) associated with Purim:

- 1) Megillah—Hear the reading of the Book of Esther.
- 2) Have a festive meal.
- 3) *Matanot L'evyonim*—Gifts of charity to the poor.
- 4) *Mishloach Manot*—Sending gifts of food and drink

MAKE A NOTE OF THESE PURIM EVENTS:

March 1 - Religious school students will be delivering Shaloch Manot

March 8 - Purim Carnival 11:00 – 1:00

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

March 10 – Megillah reading & service followed by Purim Seudah



**It's not too late to get your own
Purim graggers from the CSI gift shop.
Call Terri or Deborah today and show up
to Megillah Reading in STYLE!**



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Please join the Kruger and Rainbow Families  
For the naming of Allie Ivzy Rainbow

Saturday March 14 9:30 a.m.

and for a Kiddush luncheon to follow



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Interested in participating more in Shabbat service?

Lead a portion of services

Read Torah

Chant the Haftarah

Call Rabbi Bat-Or and she will help you make it happen.



Molly Bayme, Joshua Cohen, and Matthew Schwartz for being named to the Stratford Faculty Recognition List for the first semester of the 2008-2009 academic year.

Carol Kaplan The UNCF (United Negro College Fund) awarded her the Keeper of the Flame Award. It honors someone who is highly involved in the community, community service and education awareness.

Aaron Brown for being nominated as Character of the Week at GMC for the attribute of Courage.

Bess Cotton for being named Career Woman's Network's 2009 Woman of Achievement

Scholar-in-Residence Weekend
March 20 – 22, 2009

Featuring Dr. James Bowley, professor at Millsaps College in Jackson, Mississippi where he has served as the Chair of the Religious Studies Department since 2005. Dr. Bowley's degrees include a B.A. from Grace College in Biblical Studies and Greek; a Graduate Certificate in Ancient Middle Eastern Studies from Jerusalem University College; and Masters and Doctor of Philosophy degrees in Hebraic and Cognate Studies from Hebrew Union College.

Dr. Bowley is one of the foremost authorities on the Dead Sea Scrolls and he has led student tours to Israel, Egypt, Turkey and Jordan.

He is currently on sabbatical while writing his latest books, "The Dead Sea Scrolls Concordance;" "The Book of Judith: New Translation and Commentary;" and a yet unnamed volume on reading bible in the modern world.

Dr. Bowley has crafted a varied line-up of timely, important topics for his weekend in Macon. We hope that you will attend this imaginative lecture series

Friday Night, March 20 – Shabbat Dinner*

"The After Life of the Dead Sea Scrolls"

Saturday, March 21 – D'var Torah

"Beauty Will Save the World" (from Va-yahel – Pekudei)

Saturday Evening – Community-wide Presentation

"Judeo-Christian and Other Political Inventions"

Sunday, March 22 – Brunch Presentation*

"Dressing Jewish in the Bible Belt" (The Bible Through Jewish Eyes)

All scholar-in-residence events are offered free of charge.*

We MUST have your rsvp for Friday dinner and Sunday Brunch by Tuesday March 17

*Scholar-in-Residence programs are provided through the Cultural Affairs fund which is funded through the Wall of Jerusalem. Additional funding for this weekend is provided through a generous contribution to CSI in honor of Jami Gaudet by the family of Connie Hart.

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





Georgia College & State University Theatre

Women in the Spotlight: Plays by Women in Russell Auditorium

Presents the Celebrated Restoration Comedy by the First Professional Woman

The Rover By Playwright Aphra Behn

Sword Fights, Masquerades, Damsels in Distress!

February 25-28, 2009 at 8 PM and March 1, 2009 at 2PM

Tickets: \$13 (general seating), \$9 (GCSU faculty and staff, non-GCSU students and Senior Citizens) and \$5 (GCSU students). Group Rates Available!

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Parashat Terumah

This week's Torah Commentary was written by Vivian B. Mann, Director, the master's program in Jewish Art and Visual Culture, JTS

Parashat T'rumah records God's commission to Moses to build the Tabernacle as the spiritual center of the Jewish people, the place where God would dwell among them (Exod. 25:8). Set in the center of the Israelite camp, viewed from the surrounding tents, the Tabernacle was intended to be a physically imposing structure. Its specified height and size gave it a grandeur lacking elsewhere in the camp, and the sumptuous materials of which it was composed were outward signs of its special nature. Height and materials differentiated the Tabernacle from all the other covered spaces surrounding it, emphasized its distinctiveness, and contributed to defining it as a holy space. The concept of a holy space had appeared earlier in the Bible, for example, as Moses approached the burning bush (Exod. 3:5); now it was to be applied to a man-made structure that would allow God to dwell in the midst of His people.

At first reading, God's commission to Moses may seem too detailed to allow for any architectural or artistic innovation on the part of its earthly builders. All the materials to be used in building the *Mishkan* (Tabernacle) and creating its furnishings—the Ark of the Covenant, Table of the Shewbread, Menorah, and altars—are specified, as are the dimensions of each constituent part. Ten curtains would form the sides, each twenty-eight cubits long and four cubits wide. They were to be made of blue, purple, and scarlet linen and were woven with representations of cherubim. Despite the specificity of these requirements, we are left with questions: What did the cherubim look like? How big were they relative to the size of the curtains? Where were they placed to form a pleasing composition? To satisfy our hunger for answers to these questions, scholars look at contemporaneous Egyptian and Syrian art and try to suggest models for the art of the Israelite Tabernacle. Yet, the art's actual appearance is unknown.

To take another example, the Ark of the Covenant was made of acacia wood and was two-and-a-half cubits long and one-and-a-half cubits wide (Exod. 25:11). This wooden form was then overlaid with gold within and without, and a gold "crown," presumably some sort of ornament that projected from the outer gold layer, was added. But how was the surface of the gold covering worked? Was it smooth or did it have a pattern? What did the crowning ornament look like? And who decided on its appearance? God or the human being who carried out God's will? For Rashi, this crown is a harbinger of later Torah crowns (Exod. 25:11), but the connecting of two very different forms with different purposes is not helpful in visualizing the original crown of the ark. As with these examples, so too with the other furnishings of the Tabernacle: all of the divine directives still leave room for creativity on the part of the artists who made them.

The same is true of the laws governing the making of ceremonial objects discussed later in various codes of Jewish Law. The form and materials of only three objects are completely specified in halakhah (the Torah scroll, tefillin, and the scroll of the mezuzah). All the remaining ceremonial objects may have partial requirements or none at all, with the result that Judaica has been made in a great variety of forms and styles that reflect the artistic culture of the countries in which Jews lived. The lack of specificity in Jewish law regarding most ceremonial objects allowed for artists to be creative in the same way that the makers of the *Mishkan* were able to exercise artistic freedom in the composition of the Tabernacle curtains and in the surface texture and crown of the Ark.

The commands relative to building the *Mishkan* and its furnishings were transmitted to Moses, but he was not the one who carried them out. Moses, the great and brilliant leader of the Jewish people, was incapable of realizing, in three dimensions, the vision of the menorah that God had shown him on Sinai (Menahot 29a). Rashi remarks, "Moses was perplexed"

(Exod. 25:31). As a result, "God called by name Bezalel, the son of Uri, the son of Hur of the tribe of Judah, who was filled with the spirit of God, in wisdom, in understanding and in knowledge of all manner of workmanship" (Exod. 31:2-3). The naming of Bezalel and the words used to describe him are an acknowledgment that artistry, the ability to conceptualize visually and then to create that which is envisioned, is a talent given only to some. Only Bezalel, the man of artistic vision, was capable of carrying out God's commands. The recognition of the holy as distinct from the profane is the mark of a religious outlook. A recognition of sacred time and sacred places distinguishes those who acknowledge a spiritual dimension in their lives. For a people who had just received their religious constitution, the Tabernacle designed by God and executed by man was a joint effort based on two different artistic senses, that of God, the architect and designer, and that of man, who added the details. This "partnership" became a concrete symbol of the Jewish people's commitment to God, and God's willingness to dwell among them. At the same time, the partnership evident in the building of the Tabernacle may be seen as a paradigm of the ongoing relationship between God and Israel. God is the lawgiver; the people "embroider" on his words or interpret them.

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

Aish.com

AJU

ISJL

MyJewishLearning.com

USCJ Torah Sparks

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Lots of great Purim and Passover items!**



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Congregation Sha'arey Israel make a little extra money**

- 1. visit www.goodsearch.com for your online searches. This won't cost you anything but CSI makes a penny each time to search**
- 2. for all your online shopping needs go to csimacon.org and click on our Amazon.com link.**

every time you



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NEW

The Amazon.com has launched a brand new tool that enables customers to find car parts for a specific year, make and model in just one click.

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Quick links:

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[United Synagogue of Conservative Judaism \(USCJ\)](#)

[JTS Podcast - this week's Parsha](#)

[Audio Siddur](#)

[Global Jewish News Service](#)

[Crash Course in Jewish History](#)

[The Jewish Ethicist](#)

[The Jewish Women's Archive](#)

[Hadassah](#)

[Synagogue 3000](#)

[Learn through USCJ online](#)

[AJU - Walking with God series](#)

[The William Breman Jewish Heritage Museum](#)

[Purim Information](#)

For the children (or the young at heart):

[Torah Portion Coloring Pages](#)

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

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