

Ha Shavuah B' Sha'arey Israel

October 22 – October 29, 2009

4 Cheshvan – 11 Cheshvan 5770



Candle lighting time 6:35 pm
Friday October 23

Friday Evening Kabbalat Shabbat Services begin at 6:15 pm
Saturday morning Shabbat Services begin at 10:30 am

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**PARASHAT NOAH** (Commentary on Page 4)

Annual (Gen. 6:9-11:32): (Etz Hayim, p. 41; Hertz p. 26)

Triennial (Gen. 11:1-11:32): (Etz Hayim, p. 58; Hertz p. 38)

Haftarah: (Etz Hayim, p. 64 ; Hertz p. 41)



**Mazel Tov!**

To Susan & Marshall Hutten on the birth of their granddaughter, Lilah Marie Hutten, proud parents are Trish & Ethan Hutten.

To Diane & Ed Vogel for opening their new business *GA School Supply* at 4979 Mercer University Drive in Macon.

**We wish a Happy Birthday this week to:**

Ida Miller, Carol Besser, Deborah Kruger, Howard Perofsky, Holly Purcel and Steve Vogel

**Happy Anniversary this week to:**

Ethel & Myron Koplin and Laura & Jason Piers

**This week we remember the Yahrzeit of:**

Anna Deborah Lutsky, Liba Reifler, Irene Sharp, Jacob Max Cohen, Isadore Kirsh, Marvin L. Weger, Bessie K. Segal, Saul H. Dayan, Roslyn Betty Schwartz, Marilyn Silber, Walter David Kessler, Sarah Nirenstein, Rose Esther Weiner

**Shabbat Services this Saturday, October 24<sup>th</sup> begin at 10:30am**

In response to your requests, beginning this Saturday we will have the inaugural *Tefilat Lev Shaleym* whole heart service, a monthly one hour Shabbat morning service.

There will be lots of singing; some old favorites and some new tunes. We will read from the Torah and have a conversation about the Torah portion, Noah.

Please join us for this new and uplifting experience.  
Then join us for a Kiddush lunch after the service.

**Special Congregation Meeting**  
at the Synagogue  
**Sunday - October 25<sup>th</sup> - 4:00 P.M.**  
Topic: Rabbi's Contract Renewal

**Rules For The Upcoming Congregational Meeting**

1. The purpose of the meeting is first to decide if we want to offer the Rabbi another contract. If approved, I have a contract the Board recommends and will present it to the Congregation for consideration and discussion. We will then vote on a contract. Please stay focused on the topic. No other business will be discussed.

2. There is no proxy voting. You have to be present to vote. When you enter the room you will be given a paper ballot. The vote on the Rabbi takes a 2/3 majority to pass and is by secret ballot. The approval of the contract also needs a 2/3 majority and will be by a hand vote.

3. I have prepared answers to what we anticipate are FAQs. I will read those prepared answers first.

4. It will then be time for discussion. Anyone wishing to speak will be asked to get in line in the center isle of the room where we will have a microphone and everyone will be allowed to speak in turn. EVERYONE WHO WISHES TO BE HEARD WILL BE HEARD.

5. Keep your discussion brief and to the point. There will be a (2) TWO MNUTE TIME LIMIT to speak. I suggest, if you already know you wish to speak, please write your remarks down on paper and read them rather than ramble.

6. You do not have to justify your opinions, just state them. When speaking, please address your remarks to the chair, and not to your neighbors. When someone else is speaking, be respectful, no interrupting them, no spontaneously answering them and no cross conversation please.

7. We will write on a board all pro and con statements so the Congregation can see what has already been said to eliminate redundancy and speed the meeting along.

8. After everyone who wishes to speak has completed what they want to say, I will ask for those who wish to speak a second time to line up behind the center microphone and they will be recognized in turn. After they are done, I will allow people to speak a third time.

9. According to Roberts Rules of Order, NO ONE IS ALLOWED TO SPEAK MORE THAN THREE TIMES ON ANY ONE SUBJECT. Therefore choose your words carefully and the time you wish to speak carefully. I will not allow any one person to monopolize the discussion.

If we all follow the rules, we can have a meaningful and full discussion and not have to have an unnecessarily prolonged meeting.

David Frolich

Eric Chanin, brother of Ina Chanin has started his Bone Marrow Transplant this week and will need platelets or blood during the course of his recovery. This is handled through Atlanta Blood Services, which has 2 locations. One is next to Northside Hospital, and the other is on Cobb Parkway next to Whitewater.

If you can donate please call 404-459-8744 and ask for a donor coordinator to set up an appointment time. They will prescreen you.

The Congregation, Ina and Louis appreciate your help.

**Religious School Principal on Sunday will be Brian Crabtree**

Please complete the End of Life Questionnaire and return them to the CSI office. Thank you!



*The CSI Gift Shop*  
*for all your gift needs*  
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Birthdays - Anniversaries - B'nai Mitzvahs

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**with your gelt order!**



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lottery – and much closer than Vegas.....

## **Joint Fundraising Reverse Raffle**

Temple Beth Israel and  
Congregation Sha'arey Israel

**Saturday, November 21, 2009**

**7:00 PM**

Idle Hour Country Club

Heavy Hors' D'oeuvres

**1<sup>st</sup> prize - \$5,000**

**2<sup>nd</sup> prize - \$3,000**

**3<sup>rd</sup> prize - \$2,000**

\$100 per ticket

For tickets – see Scott Bayme, Chip Koplín, Jack Krapf,  
Beth Cohen, Alan Goldman or David Frolich

You need not be present to win!!

### **Parashat Noah**

*This week's commentary is by Rabbi James Jacobson-Maisels*

From Noah to Abraham - The transformation of God and humanity is a dynamic process, with each making the other possible.

Jewish tradition is famously ambivalent about Noah. While Noah is praised in our parashah as "a righteous man; blameless in his age" who "walked with God," midrash complicates our understanding. According to Rabbi Judah, Noah was precisely blameless "in his age," but had he lived in future generations, he would not have been considered righteous. Similarly, while Noah "walked with God," midrash suggests that this designation is lesser than that of Abraham, who "walked before God." What then is Noah's failing and wherein lies the distinction between his character and Abraham's?

Immediately after being introduced to Noah and told of his righteousness we are informed: "The earth became corrupt before God; the earth was filled with lawlessness...God said to Noah, I have decided to put an end to all flesh, for the earth is filled with lawlessness because of them. I am about to destroy them with the earth. Make yourself an ark of gopher wood...Noah did so; just as God commanded him, so he did." (Genesis 6:11-14, 22) God sees evil prevalent in the world and decides to purge it and start again from one righteous individual. He informs Noah of his plans and Noah faithfully accedes, immediately constructing the ark. Noah is obedient, but surprisingly unperturbed by the destruction of all life.

His behavior is, of course, in stark contrast to Abraham. When Abraham is informed by God of God's intention to destroy Sodom and Gomorrah, he asks "Will You sweep away the innocent along with the guilty?" bargaining for the opportunity to save the lives of the denizens of those towns.

We see here the fundamental distinction between Noah and Abraham. Noah is obedient, he walks with God, but he makes no attempt to intervene; he simply saves himself from destruction. Abraham, on the other hand, acts to transform the situation. Though humble, Abraham is not content to merely be led. He confronts God, challenges the decree, and insists on involvement.

Indeed, Abraham is active and involved from the beginning, converting the citizens of Haran to the one God. While Noah provides rescue and disaster relief, Abraham is involved in the long hard work of reconstruction and transformation. And we identify ourselves, of course, as the descendants of Abraham, not of Noah. It is Abraham who is our model and aspiration.

#### The God of Noah and the God of Abraham

But the distinction between the stories is not solely one of human behavior--in fact, the God with whom Noah and Abraham interact is essentially different. When God sees the corruption of the world in Parashat Noah, God simply decides to "put an end to all flesh" and acts accordingly. Yet before God destroys Sodom, we are told the following:

"Now the LORD had said, 'Shall I hide from Abraham what I am about to do...? For I have singled him out, that he may instruct his children and his posterity to keep the way of the LORD by doing what is just and right, in order that the LORD may bring about for Abraham what He has promised him.' Then the LORD said, 'The outrage of Sodom and Gomorrah is so great, and their sin so grave! I will go down to see whether they have acted altogether according to the outcry that has reached Me'...Abraham came forward and said, 'Will You sweep away the innocent along with the guilty? What if there should be 50 innocent within the city; will You then wipe out the place and not forgive it for the sake of the innocent 50 who are in it?'" (Genesis 18:17-24)

God reaches out to Abraham and involves him in decision-making. Bereshit Rabbah compares this episode to one in which a King refuses to make a judgment without his most beloved counselor. The God of Abraham is not the God of Noah. God has matured and now understands the need to involve humanity in the operation of the world. This, in turn, has allowed for a maturation in humanity, embodied in Abraham who is able to engage critically in such decisions.

Indeed, Rabbi Judah describes the difference between Noah's walking with God and Abraham's walking before God as the difference between a King (God) who invites his lost friend to walk with him (Noah) and a King who himself is lost and whose friend (Abraham) is invited to walk in front of him and light the way, implying God's recognition of the need for human aid.

The God of Noah and the God of Abraham are then radically different. The God of Abraham recognizes the importance of human involvement and perhaps the limits of divine omniscience.

### Mutual Maturation

Yet, it is not simply divine maturation which enables this new relationship. Ultimately, these texts suggest that the transformation of God and humanity is a dynamic process, with each making the other possible. It is Abraham's readiness to act, his courage, and his initiative that enable God to enter into a new kind of divine-human relationship.

We, as individuals, inhabit both poles of this relationship. When we are in positions of power, we must learn from the example set by the mature, Abrahamic God. In such cases it is our responsibility to genuinely engage with those most affected by our decisions and those whose perspectives differ from ours, as God consulted Abraham in deciding the fate of Sodom.

At other times we must follow Abraham's example, challenging those in power and reminding them of their values. In either case, whether we are emulating Abraham or the God of Abraham, we must recognize that our own transformation is wrapped up in our interlocutor's, that maturation is mutual and dynamic.

When we approach others in the spirit of Abraham and his God, both open and challenging, we ourselves are transformed by the encounter. Whether the encounter is with community organizations in Africa, in the halls of power in Washington, or in our own neighborhoods and communities, the Abrahamic encounter allows the transformation of both the self and the other, and so ultimately the world and its God.

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

[Aish.com](http://Aish.com)

[ISJL Taste of Torah](http://ISJL.TasteofTorah)

[JTS](http://JTS)

[MyJewishLearning.com](http://MyJewishLearning.com)

[USCJ Torah Sparks](http://USCJ.TorahSparks)

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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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