

# Ha Shavuah B' Sha'arey Israel

December 17 - December 24, 2009

30 Kislev - 7 Tevet 5770



Candle lighting time 5:13 pm  
Friday December 18

Friday Evening Kabbalat Shabbat Services begin at 6:15 pm  
Saturday morning Shabbat Services begin at 9:30 am

~~~~~

## Parashat Miketz - Shabbat Hanukkah (Commentary on Page 5)

Annual (Gen. 37:1-40:23): Etz Hayim, p. 226

Triennial (Gen. 39:1-40:23): Etz Hayim, p. 238

Maftir (Num. 7:54-89): Etz Hayim, p. 809

Haftarah: Etz Hayim, p. 1274

~~~~~



### **We would like to extend our condolences to ~**

Vickie Brown and her family on the passing of her brother, Danny Mixon. The funeral is on Friday, 11:00 am, at Williams Funeral Home, 1670 North Jefferson St. in Milledgeville. Visitation will be at the funeral home on Friday at 10:00 am.

### **Best Wishes for a Speedy Recovery to:**

Art Besser, Elaine Dreizin, Nathalie Goodrich, Mel Haskins, Fran Kirsh, Henry Koplun, Paul Kruger  
Ida Miller and Viola Schwartz

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

(Billy) Michael Crabtree, Deborah Adler, Paul Fleming, Brian Crabtree, Lauren Kent, Harriette Carter  
and Estelle Nirenstein

### **We wish a Happy Anniversary this week to:**

Jill & Paul Fleming and Jennifer & James Bernstein

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

Eliezer Kruger, Sydney L. Rotter, Howard Govern, Anna Chaves Halprin, Malcolm S. Nirenstein, Rhoda Topper,  
Joe Levine, Mollie Epstein, Robert H. Jahr, Sam Levy, Max Schwartz, Lillie Torch, Jacob Scharfman, Israel Peter  
Cohen, Alfred M. Kessler, Nathan Oxlander

~~~~~

**CONGREGATION MEETING**  
**SUNDAY – JANUARY 10, 2010 – 4:00 PM**  
More details will follow in the January Bulletin

~~~~~

# **Congregation Sha'arey Israel Special Program**

**Friday Night December 18<sup>th</sup>**

**6:15 – 6:45 Shabbat Service**

**6:45 – 7:15 Educational Forum**

## **Two Opinions on Health Care Reform**

**David Frolich, MD**

Radiologist at Radiology Associates

**Dr. Neil Cullinan**

Doctorate in Political Science and Founder of a mobile  
MRI unit serving Georgia's small community hospitals.

**Please join us for this wonderful evening of prayer and learning.**

### *Religious School Notes*

There are no classes on Sunday,  
December 20 , December 27 and January 3

Also no classes on Wednesday,  
December 23 and December 30

Next Jr. Congregation is on Saturday, January 9  
Adult in Charge: Joe Finkelstein - Davening Leader: Aaron Brown

**Congregation Sha'arey Israel is hosting a BLOOD DRIVE**



**Tuesday – December 22  
1:30 pm – 6:30 pm**

The Macon Chapter of the American Red Cross has asked us to hold a **Blood Drive** again this December. From longtime experience, we know donations will drop further in December. The days around Christmas are particularly difficult, so during this time, **your help** in saving lives is especially needed.

The Gift of Life is the greatest gift one can give another.

If you would be willing to donate blood is there a time you would prefer?  
(The entire process takes about one hour)

\_\_\_ 1:30 – 2:30, \_\_\_ 2:30 – 3:30, \_\_\_ 3:30 – 4:30, \_\_\_ 4:30 – 5:30,  
\_\_\_ 5:30 – 6:30

Thank you.

Please call or email ~ Marty Koplin: 474-5477, [5martyk@cox.net](mailto:5martyk@cox.net)

A decorative border composed of a repeating pattern of gold Stars of David (Magen David) arranged in a rectangular frame around the central text.

*Please join us  
for the  
Auf Ruf  
for  
Blair Kent  
and  
Michael Kruger  
Saturday, December 26*

# EXPERIENCE JEWISH HISTORY AND PRAYER

Adult Education classes taught by Rabbi Rachel Bat-Or

**Tuesday nights, 7:30 - 8:30pm**  
at the synagogue

**Jan. 12, 19, 26, Feb 2, and 9 - Jewish History, Part I**

**Feb. 23, March 2, 9, 16 and 23 - Jewish Prayer**

**April 13, 20, 27, May 4 and 11 - Jewish History, Part II**

The format of the class will be discussion based on material read and questions from class participants. It will not be a lecture class.

If you would like to join the classes and/or need additional information, please contact the Rabbi, 478.745.0182 or Stephanie Kross, 478.405.0643.

For the history classes we will use, A Short History of the Jewish People by Raymond Scheindlin. We can order this book in bulk before Dec. 28th.



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



**20% OFF SALE ON ALL JEWELRY**

**Don't forget the CSI Cookbook - makes a great gift!**

*Free gift wrapping and local delivery.*  
*Contact Terri Frolich or Deborah Adler any time*

## Dr. Lawrence A. Haskins Memorial Trust

In 1980 Gertie and Harry Haskins established a memorial trust in memory of their son Lawrence, a Periodontist, born and raised in Macon. Dr. Haskins died at the age of 34, leaving a wife and two young daughters. The purpose of the trust, as endowed, is "to perpetuate and enhance Jewish education for CSI students."

**Given the ever-increasing cost of Jewish education, camp, and activities, the scholarship award has been raised to \$2,000.** It was the fondest hope of the benefactors that their generosity would further our young congregants' knowledge of Judaism, and enhance their commitment to our religion and to the Jewish people.

The award is designated for young people between the ages of 10 and 20 and has three requirements: (1) potential recipients must have attended religious school at Sha'arey Israel for at least one full year, and (2) achieved scholastic excellence. (3) The application process requires a letter of recommendation from a congregant familiar with the nominee's character and academic achievement.

Recipients will be selected by the Haskins Memorial Trust Committee, which also must approve the use of the funds. There is no limit to the number of recipients in a calendar year.

The scholarship can be used to defray the cost of attending a Jewish camp, conference, seminar or convention sponsored by a Jewish organization with which Sha'arey Israel is affiliated. Additionally, recipients may use the award to attend a Jewish studies course in the United States, Israel, or anywhere in the world at an accredited institution.

Dates to remember regarding the Haskins Memorial Trust:

1. Nominations for the award must be received by December 31, 2009.
2. Decisions will be made by January 15, 2010. A letter of award notification will be sent to each recipient.
3. If payment has not been made to the camp or educational institution, payment will be sent directly to the camp or school. If the family has completed payment, payment will be sent directly to the family, with proof of payment.
4. The Haskins Memorial Trust Award will be presented to each recipient at closing religious school exercises in May.
5. Each recipient will be asked to speak briefly on his/her camp or educational experience at opening religious school exercises in the fall and at a Shabbat service. Guidelines will be provided.

Parents and congregants, please encourage our young people to apply for this generous scholarship. If I can answer any questions about the fund or application process, please contact me.

Jami Gaudet  
Haskins Memorial Trust Chair

## Parashat Miketz

Genesis 41:1-44:17

*This week's commentary is by Rabbi Shimon Felix, the Israel Director of the Bronfman Youth Fellowships in Israel.*

**Interpreting From The Outside** - Joseph's status as an outsider, and the outsider status of the Jewish people, allow for critical insight into the deeper truths of the surrounding people and nations.

We are now well into the Joseph story, and the theme of dreams and their interpretation looms large. The first dreams are Joseph's: He tells his brothers that in his dream he saw their sheaves of grain bowing down to his, and, in a second dream, the sun, moon and eleven stars bow down to him.

### **His Father's Favorite**

Understandably, his brothers, already sensitive to the fact that he is their father's obvious favorite, hate him for these delusions of grandeur. He is after all, the youngest but one of the 12 brothers, and yet he dreams of them, and his parents, humbling themselves before him.

After his brothers sell him as a slave to Egypt, and he ends up in jail, Joseph interprets the dreams of Pharaoh's incarcerated baker and butler, correctly foreseeing the execution of one and the reinstatement of the other.

And then, in the dramatic scene which opens our parashah, Joseph is taken out of jail to interpret the dreams of Pharaoh--the seven fat cows and bushels in the dream are seven fat years, the seven lean cows and bushels are seven lean years. His interpretation rings true, and Pharaoh appoints him to oversee the country's efforts to save during the bountiful years in order to get through the lean ones.

### **Coming True**

By the end of the parashah, Joseph's own dreams start coming true, as his brothers, and next week his father, all bow before him, in his role as ruler of Egypt, second only to Pharaoh.

The obvious question is why are dreams, and their interpretation, so central to the Joseph story? What is their importance? What does it mean that Joseph is both a dreamer and an interpreter of the dreams of others?

First of all, everybody dreams, so the point is not so much that Joseph has dreams, but that he pays attention to them and talks about them to others. He takes them seriously. This explains his role both as a dreamer and as an interpreter of dreams.

The point is that he is in touch with, and open to, the meaning hidden within dreams. He is open to hear the message of the dream, the message of the unconscious, which others shy away from, deny, ignore, or refuse to understand. But what is it that gives Joseph this ability? What makes him able to interpret dreams, to articulate their meaning?

If we look at his role in Egypt, as interpreter of the dreams of others, an interesting explanation presents itself. Joseph, in Egypt, was the ultimate outsider. A Hebrew, a slave, a prisoner. And yet, it is he who understands the dreams of the insiders of Egypt, the King's butler and baker, and then, of Pharaoh himself.

It would seem that the dreamers themselves, locked into their own consciousness, their own assumptions, fears, and expectations, were unable to see the truth hidden in their dreams, in their unconscious, and therefore repressed it.

According to the Midrash, the crime of the butler was that a fly flew into the cup of wine he was serving Pharaoh. This was an accident, something the butler could not have prevented. His dream, in which he sees vines, grapes, and himself serving Pharaoh, reflects his inner conviction of his innocence, and this is how Joseph sees it.

The baker, on the other hand, served Pharaoh bread with a stone in it, which is something he could have prevented; hence his feeling of guilt, expressed in the negative imagery of his dream, which Joseph sees as prophesying his execution.

The modern understanding of dreams is that they are a way in which our unconscious talks to us, tells us what we know, but are unwilling or unable to consciously articulate. Perhaps the baker and the butler, in jail, disgraced, were too full of fear and shame to admit to the truth they deeply knew, their respective innocence and guilt. So Joseph, the outsider, not steeped in the protocol and ritual of the Egyptian court, is able to tell them--you are innocent, you will be freed. You are guilty; you will be executed.

When Pharaoh, the embodiment of Egypt, has his dreams of the fat and thin sheaves, the fat and thin cows, he is unable, for some reason, to come up with an interpretation. It is Joseph, the non-Egyptian, who plumbs the depths of Pharaoh's/Egypt's hidden fears: It is true that we are wealthy, a superpower, the richest empire on earth. But it won't, it can't, last forever. We are mortal. Ultimately, failure, hunger, famine are inevitable.

### **Admitting the Obvious**

Joseph, in his interpretation of Pharaoh's dreams, allows him to admit this obvious but difficult truth, and then use whatever period of plenty Egypt is blessed with in order to prepare for an inevitable period of famine.

Pharaoh, and the Egyptians, cannot pretend that they are invincible, they must take precautions, and prepare for the worst. This is why Joseph's apparently obvious stratagem--store up extra food during the bountiful years for the lean ones--is seen as such a big deal: Egypt had repressed the very thought of the possibility of famine, and had no mechanism for preparing for it.

And earlier, back home in Canaan, as a boy, Joseph, the baby of the family, the spoiled son of an aged father, was able to sense, and express, his own strength, his own special abilities, his greatness. To talk about it was insulting and threatening to his older brothers, to the fabric of the family. The fact that he dreams of his own leadership qualities, and then TALKS about the dream to his brothers and father, indicates that Joseph was more in touch with his inner, unconscious feelings, and more willing to express them, than most people are.

Perhaps it was his status as a relative outsider--despised by his brothers, singled out by his father's love for him, relating, as the Bible tells us, to the children of his father's concubines, rather than to the children of Leah, his father's wife--that made it possible for him to see beyond the family's surface reality to the deeper truth of who he really was--a truth which his brothers so violently tried to repress.

It has often been said that the Jewish people, whose role as monotheists in a pagan world, and subsequent 2000 years of exile has made them the ultimate outsiders, have developed a Joseph-like ability to see beyond the surface realities of the world around them, and come to a deeper, more critical assessment of the societies in which they live.

The Chanukah story, in which the Jewish people, alone in the ancient world, saw through the seductiveness of Hellenistic culture to the deeper, more problematic truth beyond, and fought for their vision of the way the world should be, is an example of this ability to stand outside a broader culture and critique it.

I would like to hope that we need not suffer the negative experiences of exile or oppression in order to be able, like Joseph, to see what others are afraid of seeing, and reveal, to ourselves and the world, the deeper truths that others are afraid to articulate.

-----  
**Contact information:**

CSI Board of Governors:

*President* - David Frolich - [bb217@bellsouth.net](mailto:bb217@bellsouth.net)  
*Vice-President* - Scott Bayme - [scottbayme@kaybeeofmacon.com](mailto:scottbayme@kaybeeofmacon.com)  
*Recording Secretary* - Shelley Davidson - [lawonwheels@cox.net](mailto:lawonwheels@cox.net)  
*Corresponding Secretary* - Jenna Denisar - [jennakap@aol.com](mailto:jennakap@aol.com)  
*Treasurer* - Steve Chanin - [stephen.chanin@gmail.com](mailto:stephen.chanin@gmail.com)  
*Ex-Officio* - Marty Koplin - [5martyk@cox.net](mailto:5martyk@cox.net)  
*Rabbi* - Rabbi Rachel Bat-Or - [rabbi@csimacon.org](mailto:rabbi@csimacon.org)  
*CSI Secretary* - Addie Schmidt - [secretary@csimacon.org](mailto:secretary@csimacon.org)

Committees:

*Adult Education* - Stephanie Kross - [skross@cox.net](mailto:skross@cox.net)  
*Board of Education* - Jennifer Bernstein - [jsw1@aol.com](mailto:jsw1@aol.com)  
*Board of Trustee Chairman* - Evan Koplin - [evan.scrapman@gmail.com](mailto:evan.scrapman@gmail.com)  
*Cemetery* - Sol Hirsh - [solhirsh@aol.com](mailto:solhirsh@aol.com)  
*Chevra Kadisha* - Steve Chanin - [stephen.chanin@gmail.com](mailto:stephen.chanin@gmail.com)  
Harriette Carter - [carter3@hospitalcareers.com](mailto:carter3@hospitalcareers.com)  
*Cultural Affairs* (Wall of Jerusalem) - Shelley Kruger - [skruiger5@cox.net](mailto:skruiger5@cox.net)  
*Gifts & Memorials* - Francie Marshall - [franciep@bellsouth.net](mailto:franciep@bellsouth.net)  
*Gift Shop* - Deborah Adler - [deborahtravel@cox.net](mailto:deborahtravel@cox.net)  
Terri Frolich - [tovamacon@bellsouth.net](mailto:tovamacon@bellsouth.net)  
*Hospitality* - Beth Cohen - [badbethie27@aol.com](mailto:badbethie27@aol.com)  
*House* - Marc Lipson - [marclipson@cox.net](mailto:marclipson@cox.net)  
*Library* - Maggie Philbin - [mphilbin@windstream.net](mailto:mphilbin@windstream.net),  
Terri Frolich - [tovamacon@bellsouth.net](mailto:tovamacon@bellsouth.net)  
*Membership* - Doug Katz - [Sdkatz49@aol.com](mailto:Sdkatz49@aol.com)  
*Ritual* - Jeff Lehman - [jalroadtrip@cox.net](mailto:jalroadtrip@cox.net)  
*Social Action* - David Ilan - [ilanclan@gmail.com](mailto:ilanclan@gmail.com)  
*Synagogue Donations* - Beth Cohen - [badbethie27@aol.com](mailto:badbethie27@aol.com)  
*Ways & Means* - Scott Bayme - [scottbayme@kaybeeofmacon.com](mailto:scottbayme@kaybeeofmacon.com)

-----  
**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](#)