

TEMPLE TIMES

| Lubbock, Texas |

Announcements

Most Kabbalat Shabbat Services are on **Friday nights at 7 pm.** Be sure to check weekly email for updates.

Seeking mensches to host **Onegs** or **Shabbat dinners** so we can nosh and kibitz with Rabbi Fenves!



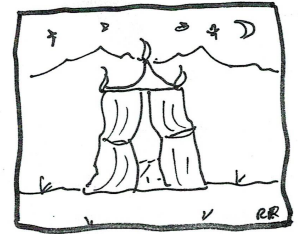
Please contact Stephanie Shine at stephanie.shine@ttu.edu if you would like to be a host!

CSI Second Friday Monthly Lunch

Join us for our monthly luncheon. This month it will be **March 8 at Caprock Cafe, 3405 34th St., 11:45-1:15.** To sign up for the RSVP and receive reminders/updates please reach out to Christo through HebrewLiteracy@gmail.com

Dear Shaareth Israel and Friends,

I am really looking forward to everything coming up this month. I hope that I will see you the first Shabbat of the month as we continue our long-term partnership with Second Baptist Church. We will also gather on Saturday afternoon to continue the conversation together about the search for a settled rabbi. Then, I return the fourth week of March to celebrate the holiday of Purim and hear from the Book of Esther.



-Ruth Rubin

In between these visits I will be attending the Central Conference of American Rabbis' annual convention, held in Philadelphia this year. It is a very special opportunity for me to connect with fellow Reform rabbis from around the world and have dialogue about what we are experiencing in our respective communities. I hope to return to Texas with some good insights to discuss here at CSI.

I am humbled to share that I have been nominated to serve on the CCAR's Ethics committee and will be voted in at the March convention. It is a five-year commitment and comes with the grave responsibility of trying to ensure that our colleagues are following our professional code of ethics.

EShalom,
Rabbi Carla Fenves



March Yahrzeits

- 1 Ida Wertheimer
Sanger
- 3 Nathan Shine
- 4 24 Adar Bertha
Gusikoff Kramer
- 5 Ethel Balkan
Sandra Diane Skibell
Stella Shine Laing
- 6 Daniel Inselberg
- 9 Jake Luskey
- 10 Gloria Wolfenson
- 12 Helen Shapiro
- 13 June Meyerson
Rothstein
- 14 Bill Green
- 15 William E. Calfin
Jean Koppel
- 16 Abraham Yitzhak
Perlman
- 19 Max Stettner
- 20 Anna Bess Calfin
Bernard Skibell
Sol Kronick
- 21 Leon G. Schwartz
- 23 Alvin Goldstucker
- 25 Alexander Carson
- 26 Stefan Strauss
Bella Schloss
Margit Schloss
- 27 Mike Morgan
Phyllis Specter
- 28 Annie Luger
- 29 Rabbi Alexander S. Kline
- 30 Rudy Merimon
- 31 Frank Phillip Eskin

Donations

Thank you to all of our donors for your continued support!

*Donations may be sent to:
Congregation Shaareth Israel
P.O. Box 93594
Lubbock, Texas 79493-3594*

Operating Fund:

- **Harold Evensky & Deena Katz** in memory of **Herbert Evensky**
- **Leon & Fela Shturman** in memory of **Rebeca Zychlinski**
- **Dorothy Chansky** in memory of **Terry Bennett**
- **The Calfin Family** in memory of **William E. Calfin, Anna Bess Calfin, & Frances Owens Walters**

Thank you to all our donors, past, present, and future. When you send us a donation, please make note of:

- The designated fund (Without a designation, your donation will be directed to the General Fund).
- The purpose of the donation; Is it dues? Is it in memory or honor of someone?

We are on Facebook

Check us out.

<https://csitemple.org>



Congregation Shaareth Israel

Refuah Shleimah

We offer Mi Sheberach, a prayer for healing, to those who are sick, and to all the people who love and care for those who are sick. If you would like a name listed please go to the link below. The list will begin afresh each January and August.

<https://forms.gle/GS91avcqoj4ePH6J8>

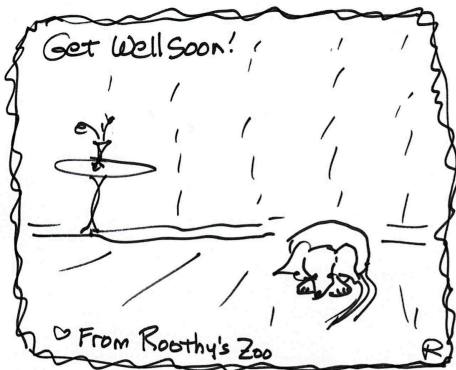
- David Gloria
- Jeanett Henry
- Chuck Lewis
- Sandra Longoria
- Cheral Osran
- Esmeralda Sandoval
- Cassandra Sandoval
- Hayden Thornburg
- Gail Tutino
- Jane Winer
- Benito Zychlinski

March Shabbat Services

| | |
|------|---|
| 1st | Ki Tisa - 7:00 pm Exodus 30:11 - 34:35 |
| 8th | Vayakhel - 7:00 pm Exodus 35:1 - 38:20 |
| 15th | Pekudei - 7:00 pm Exodus 38:21 - 40:38 |
| 22nd | Vayikra - 7:00 pm Leviticus 1:1 - 5:26 |
| 29th | Tzav - 7:00 pm Leviticus 6:1 - 8:36 |

Thank You!

- Thank you to **Andrew Friedman, Leon Shturman, Fela Shturman, and Ben Rogerson** for leading a Shabbat service in February.
- Thank you to **Steve Balch** for organizing a film night with commentary from **Ben Rogerson**, technical support from **Christo Chaney**, and pizza from **Beth Cobb**. Such events are enhanced thanks to a generous donation of equipment by **Leon Cohen**.



If any member would like to add a name to the monthly Yahrzeit list, please send the name, date of celebration, and relationship to Leon Shturman (leonsdesk@gmail.com).



- Ruth I. Rubin

Welcome to new members Alan Rozen and Ryan Olesh!

Please say hello when you see them!



Hebrew Name Registry

There are times in Jewish observance when we invoke a person's Hebrew name and the Hebrew names of their parents. To make sure that we have names on record, we are offering the opportunity to store the Hebrew names of members and their families. If you would like to participate, contact stephanie.shine@ttu.edu for the link to the Hebrew Name Survey. If you need help deciphering a Hebrew name or giving a child a Hebrew name, please feel free to contact Rabbi Fenves (cfenves@gmail.com). Shaareth Israel will maintain this list as a service to members and their families.

What's the Board up to?



- Ruth Rubin

The Board met on February 20 and discussed lay leadership at CSI, our financial outlook, and our spring calendar of events. The Board approved a new member: Ryan Olesh. Welcome Ryan! Next meetings are March 19, April 16, May 14.

D'Var Torah: *Yitro* by Service Leader Andrew Friedman

This week's portion is called "Yitro" or "in addition" because it is said it is the one chapter that Moses's father-in-law, Jethro, contributed on top of the law that Moses received. It evokes all the old tropes of your father or father-in-law kicking the tires on a car you just purchased. The portion opens with Jethro meeting the rest of the Israelites at Mt. Sinai, bringing Moses's wife and brothers-in-law with him. Jethro essentially asks Moses, "So, nu, how's business? What have you been up to?" Moses replies that he had been chosen by G_d to deliver the law to the Israelites, you know, no big whoop. And of course like a good father-in-law, Jethro nods his head and strokes his beard and says, "Eh, that's nice and all, but have you considered..." And he starts making all kinds of suggestions like delegating responsibilities, setting up a nice 401K, and of course which utility company he should go with.

Jethro is still talking as Moses sneakily heads back up the mountain to talk to a slightly less intimidating interlocutor than his father-in-law, G_d. G_d tells Moses that the Israelites have been selected to be G_d's chosen people and that Moses should have the Israelites purify themselves for two days. On the third day G_d will personally deliver the law to the people. Three days later, in front of a crowd of squeaky clean Israelites, G_d orally delivers the 10 commandments (yes those ten commandments). Afterwards, the people are so overwhelmed by the might and awe of G_d, they sheepishly ask Moses, "Hey, in the future, could you maybe do the talking with G_d and then just tell us what G_d says?"

I find this very interesting. First of all, until I read this, I had no idea that G_d had ever directly spoken to the Israelites.

I thought it had always been done through either angels or some select prophets. But here we are, G_d is talking directly to the people, everyday Josiah Schmo, and the people have a direct relationship and line to G_d and their response is, "Meh, no thanks."

Have you ever been given a gift so big that you could not accept it? It was just too much? Too big? Too extravagant? What if you were given a car? What if you were given a house? What if you were given a great trip or thousands of dollars in your bank account? No? And yet many of us have these things. How did we get them? We tell ourselves we earned them. We paid for them. And that somehow evens the balance sheet. We put in an ostensibly unpleasant effort through work and through that obtained an ostensibly pleasant reward so we have a net pleasure of zero.

But let me offer an alternative explanation. What if it is all a gift? It's just as likely each of our circumstances could have been very different. We could have been born to a family or region with far fewer resources than the ones we grew up in. We could have not had the gumption or motivation to work as hard as we do or found ourselves in jobs or careers that offer far less reward for the work put in, whether that reward is financial or spiritual. And yet, we are able to give ourselves these things.

Could that not be because G_d exists inside of us and all around us, that we make choices to take care of ourselves, to give ourselves the great gifts because of the pieces of G_d inside of us? Could our birth circumstances be a divine intervention just as much as random chance? We are surrounded by miracles every day. We have air in our lungs and food in our bellies. We have clothes on our backs and shelter over our heads. All of these gifts and gifts much larger we take for granted, but are these not gifts from G_d? Why are we so quick to dismiss their wonder just as the early Israelites dismissed the wonder of G_d? Why is it so much easier to take for granted than to show gratitude?

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This past weekend, I was getting something out of my kids' closet when I noticed that the floorboards were soaked. They were dark and discolored and I immediately went into a panic. Was this it? Had the cast iron plumbing under my 70-year-old house finally given out and now I was going to have to spend thousands of dollars and displace my family while we drill under the slab to replace it? I was on pins and needles until the plumbers came and informed me it was just a simple leak; they fixed it and charged me the nominal call-out fee. I was overcome with relief, but also joy because I know this had to be some divine intervention. I was on shpilkes and everything had worked out.

Twenty years ago, in contrast, I jumped out of a perfectly good airplane. While my friends that I was with were scared out of their wits, I had calmed myself with the knowledge that either I would have a good time, or if something bad happens I would never know it. And when I jumped, I had a great time! I was elated as wind rushed past me, but I was never scared. And so my elation did not compare with that of my friends who were absolutely ecstatic at just having conquered death! I had taken my life for granted in that moment and missed out on being open to the sheer miracle that I jumped out of a plane and survived. So, what is different about these two stories?

The Israelites surely did not question the presence of G_d when they were escaping Pharaoh and Egypt had fallen prey to the ten plagues. But once they were safe and secure in the shadow of Mount Sinai, they were no longer interested in the miracles and wonders of G_d. They just wanted to live their life. Perhaps the light of miracles also brings into light the harshness of life that lurks in the shadows.

In my practice I talk about how any change, even positive change can be stressful. The high incidence of suicide among lottery winners speaks to this. Excitement is a gamble. On the integer scale of experiences, it can be positive just as much as negative, so safer to avoid it altogether. We like safe. We like predictable; but as the saying goes, "a ship is safest at port, but that's not what ships are built for."

We, especially as Jews, as the Chosen People of G_d are called upon to resist the urge for the safe and mundane and seek to profess and indeed aid in the production of miracles throughout our lives. And while this may seem like a lofty task, it is important to also seek the miraculous in the mundane; for what is more miraculous than the awe of a sunrise, the fact that we awake each morning safe from the elements that would do us harm, or the smiles we may bring to the faces of our children? If G_d is inside of us and all around us as the Kabbalists teach, then we need only open ourselves up to G_d and with such an action become witness to the myriad of miracles that fill our lives.



How to Donate to Israel: JNF-USA Israel Resilience Campaign

- Evacuation from hardest-hit communities on the border, including transportation and emergency housing
- Hygiene, bedding, and care packages to those in need
- Firefighting and protective equipment to those on the front lines
- Psychological treatment
- The promise of rebuilding local communities for tomorrow

Click here to learn how to donate:

<https://www.jnf.org/ways-to-help/support-israel>

We invite you to share something of your life - what you have done, crafted, cooked, seen, photographed, thought about, written; where you have traveled; what your family has been up to.

Farewell to Jaxie Pidgeon

After a year and a half with KLBK-TV, Jaxie Pidgeon has made the move to Music City! She joined the ABC-affiliated WKRN-TV morning team in Nashville, TN as a reporter. “My time telling stories in West Texas has been nothing short of amazing,” Pidgeon said. “I will truly miss my incredible coworkers, dedicated viewers and all of the wonderful people I met along the way that welcomed me into Lubbock with open arms. I wouldn’t be where I am today without you all.” If you’d like to stay in touch, feel free to email her at jpidgeon@nexstar.tv. You can also find her on Facebook, Instagram and X.

Here are links to reports Jaxie made regarding our community about security following October 7, 2023 and about John Cobb’s family history for Holocaust Remembrance Day.

https://youtu.be/lgj7LqxoFo0?si=M6q_IXy6VKIHfUt2
<https://youtu.be/BkpXyWlqz48?si=s27aekRV3h4lWiOD>

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Losing It
Staging the Cultural Conundrum of Dementia and Decline
in American Theatre

by Dorothy Chansky

Professor Emerita, School of Theatre and Dance, Texas Tech University

Cover art: *Fading* by Terry A. Bennett

“*Losing It* is a comprehensive, interdisciplinary, and evocative look at representations of dementia on the American stage from the early 1900’s to today. Chansky demonstrates how the stories and characters onstage evolve alongside the medical research, making the stage a place to think *with* the changing conceptions of cognitive impairment.” (Amy Cook, Associate Dean for Research and Innovation, College of Arts and Sciences, Stony Brook University, USA)

“This masterwork integrates deep discussions of plays about dementia, their historical contextualization, and research on views of these illnesses, including discussions of current work (and arguments) about treatment. Chansky's interweaving of the research with meticulous investigations of the plays and how they "work" not only illuminates the plays themselves, but also, possibly more significantly, reframes how we might understand dementia and its meaning for those experiencing it and their loved ones.” (Rhonda Blair, Professor Emerita, Meadows School of the Arts, Division of Theatre, Southern Methodist University, USA)

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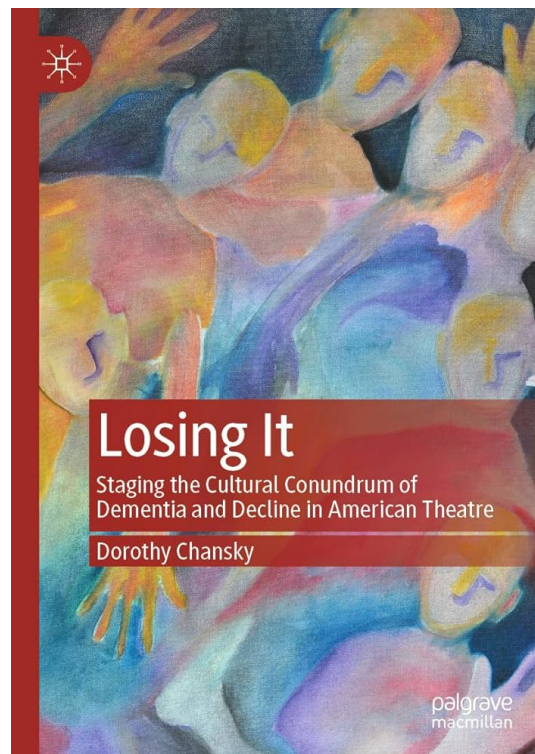
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EXCERPT FROM LOSING IT:

In the United States in the 2020s, the fact remains that absent what are understood as “medical” needs, people with dementia must depend for safety, cleanliness, and a modicum of dignity and stimulation (if they are fortunate enough to get the latter two) on private funds, family members willing and able to step up, or an eventual trip to a public nursing home after virtually all personal assets have been depleted.

As caregiver advocate Ai-jen Poo observes, “a fundamental problem with our current health care system is that its measure of success is the delay of death, rather than the quality of life.” This short chapter concludes by asking how theatre might contribute to understanding dementia as both a humanitarian and a public health issue, with less emphasis on doctors as demigods and more concern for boots on the life-in-the-everyday-lane ground.

Is it time for a play that might summon an ensemble response to the lives of caregivers? Do they deserve to be seen in their own play minus any employers, as Black women who perform domestic labor were seen front and center in *A Raisin in the Sun*?



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csitemple.org

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 Steve Balch, Member

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Rabbi Carla Fenves - Call her or text her at (415) 745-5314 or email her at cfenves@gmail.com please.

Urgent Matters - Please contact **Stephanie Shine** at (806) 470-1340 or email stephanie.shine@ttu.edu or contact Rabbi Fenves.

Bulletin Submissions - News, reports, information, etc. can be submitted to the bulletin editor at csi_bulletin@hotmail.com.

Deadline for submissions is the 20th of the month!

Bulletin Design: Jonathan Meyer

| March 2024 | | | | | | | |
|------------|--------|--------------------------------|-----------|----------|----------------------------------|---|---|
| Sunday | Monday | Tuesday | Wednesday | Thursday | Friday | Saturday | |
| | | | | | 1 Shabbat Service 7:00 pm | 2 | |
| | | 4 | 5 | 6 | 7 | 8 Shabbat Service 7:00 pm 2nd Friday Lunch 11:45 am | 9 |
| | | | | | | | |
| 10 | 11 | 12 | 13 | 14 | 15 Shabbat Service 7:00 pm | 16 | |
| 17 | 18 | 19 Board Meeting 7:30 pm | 20 | 21 | 22 Shabbat Service 7:00 pm | 23 | |
| 24 | 25 | 26 | 27 | 28 | 29 Shabbat Service 7:00 pm | 30 | |
| 31 | | | | | | | |

