

Ha Shavuah B' Sha'arey Israel

(this week at CSI)

March 13 - 20, 2008

Adar II 6 - 13, 5768



Candle lighting time 7:24 p.m.

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

Parashat Vayikra {Torah Commentary on page 3}

Shabbat Zazhor

Annual: Leviticus 1:1 – 5:26 (Etz Hayim, p. 585)

Triennial Cycle: Exodus 1:1 - 2:16 (Etz Hayim, p.585)

Haftarah: I Samuel 15:2 - 34 (Etz Hayim, p.1281)

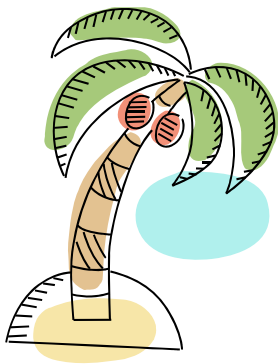


We wish a Happy Birthday this week to:

Abe Davidson, Steve Chanin, Lenore Polk, Terri Frolich, and Joseph Brody

This week we remember the Yahrzeit of:

Max Pollack, Israel Graber, Pauline Pessia Polevsky, and Edith Lease Nathan



**FIND YOUR HAWAIIAN SHIRT
AND GET READY FOR**

A BEACH BOYS PURIM

THURSDAY MARCH 20

6:00 DINNER FOLLOWED BY MEGILLAH READING

MAKE YOUR RESERVATIONS NOW!

Don't forget!!
Saturday March 22, 2008
Jr. Congregation & Yeladim Service
10:00 a.m.



Lunch & Learn every Wednesday at noon at Barnes & Noble on Tom Hill Sr. Blvd.
Plan to buy your lunch at the cafe and learn with Rabbi Bat-Or.
The topic is *Israelite history as found in the Tanakh*.

A special message from Aaron Brown:

Please bring a canned good or non-perishable food item every time you come to synagogue through April 4th. These will be donated to the Food Pantry in Milledgeville as part of my Bar Mitzvah project.

Labeled baskets will be in the foyer or hall.

Thank you.

Aaron

And please be sure to join the Brown Family for Aaron's Bar Mitzvah Friday April 4 and 5

Mazel Tov!

Elsie and Israel Benn on the birth of their Great Grandson, Evan Asher Weinstein



Got News? If you or someone you know has something to celebrate or if someone needs a visit or a call from the rabbi please let us know.

Don't forget the CSI Gift Shop has new items just in time for Purim and Passover.





A Summary of Vayikra

Commentary on this week's portion comes from Rabbi Bradley Shavit Artson Dean of the Ziegler School of Rabbinic Studies

Human Dignity: For the Birds?

With the Book of *Va-Yikra* (Leviticus) we return to the heart of the Torah, to those remarkable passages that translate the lofty values of Sinai into the concrete practices of everyday life, that instruct how to infuse the most mundane and conventional of deeds with the glow of sanctity, that teach how to invest every moment of our day with the intimacy of God's presence. Through the detailed descriptions of the rituals of the *Mishkan* (the Tabernacle) and later the *Beit Ha-Mikdash* (the Temple), the Torah provides observant Jews with the guidelines that shape our lives, our communities, and our religious practice to this very day.

The Torah portion opens by describing the most ancient of the sacrifices performed in Israel, that of the *Olah* (the burnt offering). The *Olah* could be taken from the herd, involving cattle, or from the flock, involving goats or sheep. These animals were quartered and then offered in flames as a way of expressing joy before God or as a way of expressing contrition and *teshuvah* (repentance). They required male animals, without any blemish.

Imagine just how expensive such an offering must have been! Considering the cost of meat today, think about purchasing an entire cow and then burning it without getting to take any of it home. As a complete gift to God, the *Olah* must have been a possibility only for the very wealthy.

Here the Torah provides for the needs of Israel's poor by allowing the offering of a turtledove or young pigeon as well. This *Olah* would have been well within the reach of any Israelite, expressing the democratizing impulse that motivates much of the Torah and traditional Jewish belief.

The rabbis of antiquity and the medieval period recognized this sacred inclusiveness in the *Olah* of the birds. The Torah comments that once the pauper hands over the bird, "the *kohen* shall tear it open by its wings, without severing it." Why, the rabbis wondered, are the wings to remain on the bird. And why aren't the feathers removed before burning the birds' remains? That question becomes particularly prominent when we recall that the offerings of cow, lamb, or goat did have their skins removed and returned to the original supplicant. Why not in this case as well?

Rashi (11th Century France) paraphrases the insight of Rabbi Yohanan in *Midrash Va-Yikra Rabbah*, observing, "it is true that no one can smell the smell of burning feathers and not be nauseated. So why, then, does God say to sacrifice it [with the feathers]? So the altar should satisfy and adorn the sacrifice of the poor."

Rashi understands that people attach great significance to appearances. We can't help but compare our own achievements against the accomplishments of someone else. We compare our homes or apartments, our status and our wealth, not against our internal standards but by reference to the people around us. Imagine then, how badly an impoverished worshiper must have felt offering a tiny bird when some ancient fat cat just offered an enormous bull! Hizkuni (13th Century France) affirms that the reason the feathers are left intact is "because it [the bird] is small, and if you sever it there will be only small

pieces and it won't be seemly to bring before the [divine] King."

That understanding of leaving the feathers on is affirmed by modern scholarship as well. In his magisterial study of Leviticus, Jacob Milgrom writes, "its purpose may be to increase its size and give the appearance of a more substantial gift."

In deference to the potential embarrassment of the poor, the Torah insists that the bird's wings remain intact. Even though burning feathers stink terribly, the slight to the pauper, seeing the offering of the bird made even smaller, was far more offensive in the sight of God. In order to protect the dignity of even the least important Israelite, everyone in the Temple courtyard had to endure the stench of burning feathers. Our Torah is that passionate about the nobility of each human being, that zealous for the worth of the least among us.

In our own age, when most Americans give precedence to their own comfort at the expense of the homeless, the illiterate, or the unemployed, the stench of burning feathers should fill us with shame. Our God commands, and our ancestors' example inspires, a life of deference to simple human dignity.

Don't strip the feathers; endure the stench. Perhaps if the smell gets bad enough, we might become motivated to care and to act. The measure of our humanity is at stake in our response.

Shabbat Shalom

Want to read more commentaries on this week's Torah portion? Check out these sites:

Aish.com

JTS

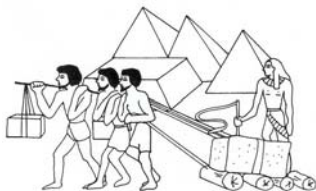
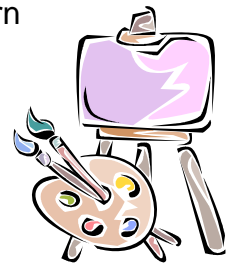
My Jewish Learning

USCJ Torah Sparks

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Please join our own **Laurel Robinson** for the Georgia Southwestern Faculty Art Show titled "**Tables of Content**" featuring Laurel's artwork and storytelling by **Rabbi Daniel Rosenberg**.

The show's opening reception will be Monday March 17 at 7:00 p.m.

Anyone interested in sharing a ride to Americus for the opening please contact Marty Koplin.



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Why shlep to Atlanta for your Passover groceries? Be sure to check your local grocery stores!!

UGA Hillel is sponsoring its first annual Uga's Open, a golf tournament to benefit Uga's Party and Tzedek (social justice at Hillel).

Uga's Open is a golf tournament at the UGA golf course on March 30, 2008. Lunch and on-site registration are at 12:00 noon with a 1:30pm shotgun start. The registration fee for alumni will be \$75.00, with a special \$50.00 rate for alumni ages 35 and under. Students from UGA and other Hillels of Georgia campuses will play. About 20 children from the Athens Department of Family and Children Services will be on hand, learning to drive and putt. **Contact Gideon Matzkin to register: gmat@uga.edu or (678) 437-2737**



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### *Israel 60 Years in 60 Seconds*



**Israel 60 Years in 60 Seconds – Mickey Marcus part 1**  
From an article published in the Forward by the American Jewish Historical Society

Previously in Israel 60 Years in 60 Seconds, we learned how David “Mickey” Marcus came from the streets of Brooklyn, became a US Army Officer, served with distinction in World War II and became a Zionist when he was put in charge of clearing out Nazi death camps after the war. Continuing with his story, in 1947, Marcus returned to civilian life. A few months later, the United Nations authorized the partition of Palestine and the eventual creation of a Jewish state.

Within days, David Ben Gurion asked Marcus to recruit an American officer to serve as military advisor to Israel. Failing in his attempts to recruit one of his friends, Marcus decided to volunteer himself. The U. S. War Department consented reluctantly on the condition that Marcus not use his own name or rank and disguise his American military record.

In January 1948, one "Michael Stone" arrived in Tel Aviv to assume command of the Israeli forces and confront an apparently impossible situation. The widely separated Jewish settlements in Palestine were surrounded by a sea of hostile Arabs. Israel would have seemingly indefensible borders. Its military had no air power, a few tanks and ancient artillery pieces and almost no arms or ammunition. The Haganah and Irgun were effective underground organizations but had no experience as a regular national army. Facing the Israelis were well-supplied Arab armies determined to drive the Jews into the sea. The pro-Arab British administration in Palestine tried to prevent the Israelis from receiving imported military supplies.

Later this spring, we will learn how Mickey Marcus saved the new State of Israel.

source - <http://www.ajhs.org/publications/chapters/chapter.cfm?documentID=286>

{ *Israel 60 Years In 60 Seconds* is reprinted with permission from Stephen Asbel, President of Suburban Jewish Community Center - B'nai Aaron in Havertown, PA }

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Fantastic opportunity for College Students:

AJLI OFFERS SCHOLARSHIPS TO STUDY IN ISRAEL

The American Jewish League for Israel (AJLI) offers scholarships for a full year (no part-time or summer programs) of undergraduate or graduate study at one of nine universities in Israel; Bar Ilan, Ben Gurion, Haifa, Hebrew, Interdisciplinary Center-Recanati School, Pardes, Tel Aviv, Technion and Weizmann. For students who plan to attend Weizmann, the scholarship also covers academic materials and some living expenses.

For more information go to www.americanjewishleague.org

The deadline for applications & forms is May 1, 2008 for the 2008-09 school year. Acceptance at one of the universities is a prerequisite and one must be a U.S. citizen.

Through a yearlong academic experience in Israel, upon return to the U.S., students become more actively involved in Jewish life and serve as key advocates for Israel.

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

1. visit [www.goodsearch.com](http://www.goodsearch.com) for your online searches
2. for all your online shopping needs go to [csimacon.org](http://csimacon.org) and click on our Amazon.com link.

every time you



CSI earns



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Contact information:

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Social Action - Steve Chanin - stephen.chanin@gmail.com

Ways & Means - David Frolich - bb217@bellsouth.net

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**Quick links:**

**[CSI Macon Online](#)**

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

[Audio Siddur](#)

[Global Jewish News Service](#)

[Daily Alerts of Jewish News](#)

[Crash Course in Jewish History](#)

[The Jewish Ethicist](#)

[The Jewish Women's Archive](#)

[Hadassah](#)

[Jewish Heritage Online Magazine](#)

[Learn through USCJ online](#)

[AJU - Walking with God series](#)

[Torah Portion Coloring Pages](#)