

Ha Shavuah B' Sha'arey Israel

April 2 - 8, 2009

8 - 14 Nisan, 5769



Candle lighting time 7:38 p.m.
Friday April 3

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

Parashat Tzav (Torah commentary on pg. 3)

Shabbat Hagodol

Annual: Leviticus 6:1 - 8:36 (Etz Hayim, p. 613)

Triennial: Leviticus 7:11 - 7:38 (Etz Hayim, p. 617)

Haftarah: Malakhi 3:4 - 24; 3:23 (Etz Hayim, p. 1296)



We wish a Happy Birthday this week to:

Sarah Koplin, Amanda Perofsky, Jaden Adler, Addie Denisar, Aaron Brown, Greg Ziesenhene, Debbie Ziesenhene and Carole Schustek

This week we remember the Yahrzeit of:

Joseph Mayer Hirsh, Betty Kruger, Nathan Segal, Ada Fixell Cohen, Theresa Adler Popper, Marc Winer, Adolph Grossman, Mary Levine, Kate Turner, and Hyman Mendel

There is no Sunday School this week



Services for Passover will be on Thursday April 9
and Friday April 10 at 9:00 a.m. and Wednesday
April 15 and Thursday April 16 at 9:00 a.m.
Yizkor on Thursday, April 16, at 11:00 am.

Lunch & Learn will not meet for Passover on both April 8 and 15



"All who are hungry - come and eat. All who are needy - come and join the Passover celebration"



Do you have room at your Seder table? Do you need a place to go for Seder? Please call the office and we will match those who have room with those who need a place to go.



On Wednesday, April 8, the Jewish world will celebrate not only *Leil HaSeder*, but also *Birkhat HaChama* (the Blessing of the Sun). This ritual is done every 28 years, to mark the return of the sun and the earth to their original alignment (time and day) as it was at Creation. This spring, of Year 5769, marks the 206th completion of this solar cycle and the start of the 207th.

The Talmud in B'rachot 59b instructs one who sees the sun *bitkufatah* ("at the beginning of its cycle/at its turning point") to make the *b'racha* "*oseh (ma'aseh) bereishit*," the blessing said on observing wondrous natural phenomena. Every *four* years the alignment returns at the original *time of day*, but it takes *seven* such four-year periods (28 years) for it to return also to the original *day of the week*. For reasons related to calendar history, that date falls on April 8.

The recitation of the *b'racha* will take place following a special *shacharit* service at 9:00 am. Wednesday. We will also take the time to burn our *chametz* if we have any.

In many instances in Judaism, e.g., on Shabbat or under the *huppah*, we try to recall or even recreate a moment of *Gan Eden*, the way the world was on that first Shabbat. Every 28 years, we go even further back in time, to the moment the heavenly bodies were put in place. A rare moment indeed.



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.



If you have some free time during the week of April 14 - 21 the Bibb County schools need volunteers to serve as proctors for the CRCT tests. To volunteer at Springdale call Rhonda Koplin. Proctors are assigned to each classroom to assist in administering this test. Proctors should plan to arrive at Springdale at 8:30 a.m. and will be asked to stay until approximately 12:00 noon. If you would rather volunteer at another school just give that school a call.



Seven symbols are the seder plate.... What is the reason for them?

[Click here to find out](#)

Don't forget the CSI Gift Shop for all your gift needs. Seder plates * Matzah Covers* Affikomen bags* toys to keep the *kindelah* entertained * everything you need to make your Seder table even more special!





Parashat Tzav

This week's commentary was written by Nancy Reuben Greenfield from [Jewish Family & Life!](#) and reprinted on [MyJewishLearning.com](#)

God spoke to Moses, saying: Command Aaron and his sons to do the following rituals. This is the ritual of the burnt offering. The burnt offering shall remain burning upon the altar all night until morning. Every morning the priest shall feed wood to it, lay out the burnt offering on it and turn the fat into smoke. A perpetual fire shall be kept burning on the altar for the fire is not to go out.

The ritual of the homage offering is out of respect to God. A handful of choice flour, oil and incense shall be mixed and a token portion shall be turned into smoke on the altar as a pleasing odor to the Lord. What is left of it shall be eaten by Aaron and his sons as unleavened cakes in the sacred space of the Tent of Meeting. It shall not be baked with leaven.

The offering of anointment is to give everlasting tribute to God. Like the homage offering, take some choice flour, but this time prepare it with oil in a pan. It shall go entirely up in smoke. It must be burned in its entirety. It must not be eaten.

The sin offering which clears one who sins is a holy of holies. The place where the ascent offering is slaughtered for God shall also be the place where the sin offering is slaughtered. The priest, who offers this sin offering, shall eat it in the sacred enclosure of the Tent of Appointed Meeting.

The ritual of the guilt offering is a holy of holies. The guilt offering shall be slaughtered at the same spot as the burnt offering. Its blood shall be dashed on all sides of the altar and its fat shall be turned by the priests into smoke as an offering by fire to the Lord. Every male among the priests shall eat of it.

A ritual sacrifice of well-being may be offered to the Lord. There are rules for whether or not you may eat it and exactly how it is to be prepared. If it is offered for thanksgiving, it shall be an offering with unleavened bread, along with loaves of leavened bread.

Meat that touches anything unclean shall not be eaten. It shall be consumed in fire. You shall not eat fat of ox or sheep or goat. Fat from animals that died or were torn by beasts may be put to any use except as food. You must not eat it. You must not eat any blood, of either fowl or animal, in any of your settlements.

Then the Lord spoke to Moses, saying: Tell the Israelite people that offerings must be presented by one's own hands. These offerings are to be given to anointed priests who will enact these offerings by fire.

These are the rituals of the burnt offering, the homage offering, the sin offering, the guilt offering, the offering of ordination, and the sacrifices of well-being with which the Lord charged Moses on Mount Sinai, when God commanded that the Israelites present their offerings to the Lord, in the wilderness of Sinai.

[Click here to see the rest of this commentary](#)

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

[Aish.com](#)

[AJU](#)

[ISJL](#)

[JTS](#)

[USCJ Torah Sparks](#)

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From The Conservative Yeshiva of Jerusalem

By Rabbi Shmuel Lewis, Rosh Yeshiva

The prohibition of *hametz* is unique - even to own a small amount is to transgress, and it is forbidden to all Jews to have any benefit from *hametz* that was Jewish-owned during Pesach. The Torah itself annuls all Jewish ownership of hametz on Pesach: the only halakhic meaning of one keeping it in one's possession is that one thereby transgresses the prohibition of not retaining it. This has given rise to many symbolic interpretations - *hametz* is the *yetzer hara*, for instance, which we must eliminate entirely to become true servants of G-d.

A side benefit of the requirements of cleaning out all one's *hametz* is that one will inspect everything one owns. The care we take to maintain our possessions can become a kind of bondage, they may become ends for us rather than means. As Hillel says in Avot 2:7: "One who increases possessions increases worry". Checking all the objects one owns to see if any *hametz* found its way into them can reset our relationship to them, if needed.

One way to see whether one is in bondage to one's possessions is to examine one's willingness to give of them. "True generosity", Descartes wrote, "consists in knowing that nothing truly belongs to me but the freedom to dispose of it and a constant resolution to use that freedom well." This suggests that we relate to our material possessions as to our soul - as a trust to be looked after and to be used appropriately, not as an object of absolute ownership to do with as we please. As we check our possessions, one by one, let's look to see what kind of yetzer may have gotten into our relationship with them. As one of my favorite moral philosopher's wrote: "we can give only what we possess and only on condition of not being possessed by what we own."



Check your April Shofar for a form to complete and return to Rabbi Bat-Or by April 3 if you would like her to sell your chometz.

**There are still two easy ways for you to help
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.**

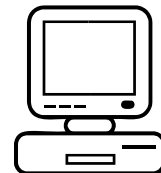
every time you



CSI earns



Be sure to check out the newly designed csimacon.org webpage!!
Many Thanks to Margo Kenirey for all her time and creativity!



**Community Yom Hashoah Services
Sunday April 19 7:00 p.m. at Temple Beth Israel**

