

Ha Shavuah B' Sha'arey Israel

April 15 – April 21, 2010

1 Iyar – 7 Iyar 5770



Candle lighting time 7:47 pm
Friday April 16

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

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**Parashat Tazria-Metzora** (Commentary on Page 3)

Annual (Lev. 12:1-15:33): Etz Hayim p. 649  
Triennial (Lev. 14:33-15:33): Etz Hayim p. 663  
Haftarah (2 Kings 7:3-20): Etz Hayim p. 675



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

Art Besser, Elaine Dreizin, Ethel Koplin, Paul Kruger, Doris Rabinowitz, Valiant Haller and Paul Adler

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

Hannah Mizrahi, Laurel Robinson, Daniel Toland, Vickie Brown, Molly Katz and Shely Ardet

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

Fabianne & Howard Perofsky

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

Sonja Greasley, Benjamin Theodore, Howard Albrecht, Joseph Shuman, Rabbi Emanuel Popper

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We have two copies of the book “One Step Ahead of Hitler:
A Jewish Child’s Journey through France” written by Fred Gross
available for sale. The cost is \$25.44 including tax.

Call the CSI office if you are interested.
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## Family Shabbat Dinner

### Friday - April 16

*Service begins at 6:15 pm with dinner to follow*

Adults - \$10    Children under 13 - \$7    Kids under 3 - free

All Religious School Students are free!

Please call 745-4571 or email: [secretary@csimacon.org](mailto:secretary@csimacon.org) to make reservations



**Our Religious School will celebrate  
Yom Ha'atzma'ut  
(Israel Independence Day)  
on Sunday from 9:30 to 11:30 AM**

**They will experience many of the different  
customs of living in the land of Israel**

**(Hebrew School will follow from 11:30-12:30pm)**

**Adult Education Class**

taught by Rabbi Rachel Bat-Or

**No Class on April 27**

**Jewish History, Part II: Tuesday Night – April 20**

7:15-8:15pm at the Synagogue

Also on **May 4 & 11**

We are using *A Short History of the Jewish People* by Raymond Scheindlin for the history classes.

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*Tefilat Lev Shaleyem, Whole Heart
one hour service will be on Saturday, April 24
beginning at 10:30am*
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~ CSI Adult Education Presents ~



## MOVIE NIGHT

Sunday - April 25 - 5:00 PM

Covered Dish

at the home of Terri & David Frolich

We will be showing a short (about 30 minutes) DVD entitled "The Gefilte Fish Chronicles". It is a story of Passover - family, fish, food and plenty of love. Join the Dubroff family as they laugh, argue, cry, mince, peel and reminisce while preparing for Passover.

Please contact Terri Frolich or Stephanie Kross if you are planning to join us or if you need additional information.



### The CSI Gift Shop

Birthdays - Anniversaries  
Bar/Bat Mitzvahs - Graduations  
House Warming Gifts



Call Terri 477-8597 or Deborah 474-0505 for an Appointment  
Open Sundays during Sunday School

## Parashat Metzora

Leviticus 14:1-15:33

*This week's commentary is by Rabbi Justin David, the spiritual leader of Congregation B'nai Israel in Northampton, MA.*

**Modern Untouchables: Our Sins Of Exclusion** - Parashat Metzora calls attention to how we treat those who are excluded and alienated from our society.

This is the Torah portion that becomes infamous at some point in one's Jewish education, recounting the unseemly details of a strange skin disease, tzaraat. Additionally, we become acquainted with the unfortunate consequences of the disease, as the afflicted one is alienated from the community until he or she is healed, welcomed back only after a purification ritual involving the kohen (priest), and an anointing of sanctified water mixed with the ashes of a red heifer.

Students of the Torah have been bothered for millennia--not only, to be sure, by the sheer aesthetic unpleasantness of this parashah, but also by the seemingly arbitrary nature of the affliction and the alienation it imposes. The ancient Rabbis are troubled by the absence of any

rationale for the affliction of tzaraat. The Torah does not state what people do to contract it, nor is atonement effective as a cure.

### **Alienation and Affliction**

But perhaps this is precisely the point--to raise the awareness of alienation and affliction in our midst. Seen in a broader context, the book of Leviticus calls our attention to the communal standards of holiness, and tzaraat reminds us that there is an underside to every society, even one predicated on such a lofty foundation. Where there is prosperity, bounty and harmony, there is also bound to be pain, alienation and discord.

In fact, the Torah as well as later Jewish tradition seizes upon the motif of tzaraat as symbolic of a breach among people as well as between people and God. For example, the Torah makes clear that Miriam is afflicted with tzaraat after she apparently speaks ill of Moses' wife. Following suit, rabbinic midrash portrays this skin affliction as a sign of enmity produced by lashon hara, the unrestrained tongue.

For an example of tzaraat as spiritual alienation, one can turn to the popular poem Yedid Nefesh, recited at the beginning of the service to greet Shabbat on Friday night. Here, the individual soul is "lovesick" for God, with the soul being so distant as to be like Miriam, suffering from tzaraat, to be cured only by Moses' plea to God: "El na r'fa na lah (please God, heal her)!"

This parashah calls attention to how alienation is experienced individually, and addressed by society. Tzaraat is indeed an unbearable affliction, but one that is sustained only for a short time until healing is found. Furthermore, the overwhelming feeling toward the afflicted one is empathy and compassion.

No one with tzaraat is viewed as a permanent outcast. Their return to the community is envisioned after healing and a re-introduction ritual presided over by the priest. Finally, it is viewed as a truly regrettable and desperate situation to be avoided if at all possible. To prevent needless isolation, a thorough skin examination is required by an expert, and the rabbis illustrate the variety of instances in which the appearance of tzaraat is called into doubt. It is troubling, then, to consider the extent to which we render those in our society who are most vulnerable as surrogate "metzora'im," outcasts in the manner described by the Torah portion. Regrettably, yet predictably, the poor, the uneducated, the mentally ill, all those who are deemed to be social pariahs, generally by no fault of their own, come to occupy a position of perpetual exclusion from the blessings of our society.

As these metzora'im are outcasts, so are all those who live in perpetual exclusion from adequate education, health care, a sense of safety and daily well being. As the metzora'im are "untouchable," so are those exiled by poverty ignored and disdained.

### **Treatment of the Poor**

Furthermore, in light of this week's Torah portion, our society's treatment of the poor is particularly egregious. Leviticus at least views tzaraat as temporary, assuming that the afflicted individual will rejoin the community. The scourge of our society is that we expect only exceptional individuals in extraordinary circumstances to benefit from such social transformation. Contrary to every humane impulse of Jewish tradition, we have rendered poverty a pathology for which there is no cure, an exile for which there is no return.





**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](#)

