



Congregation Beth Israel
 10 Dexter Street
 Malden, Ma 02148
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www.BethIsraelMalden.org

Schedule for Parshat Metzora

Friday, April 11

Shacharit **6:50 am**
 Mincha **7:00 pm**
 Candle Lighting **7:03 pm**

Saturday, April 12

Shacharit at Salem Towers **7:45 am**
 Shacharit **8:45 am**
 Latest Time for Kriat Shema **9:26 am**

Kiddush Following Services

  Class (ladies)- Laws of Shabbat Erev Pesach **4:30 pm**

  Class (men)- Laws of Shabbat Erev Pesach **6:00 pm**
 Mincha **6:50 pm**

Se'udah Shlishit Following Mincha

Ma'ariv **8:00 pm**
 Shabbat Ends **8:13 pm**

Schedule for the week of April 13 - 18

	Shacharit	Mincha	Ma'ariv
Sunday	8:00 am	7:10 pm	7:40 pm
Monday	6:40 am	7:10 pm	7:40 pm
Tuesday	6:50 am	7:10 pm	7:40 pm
Wednesday	6:50 am	7:10 pm	7:40 pm
Thursday	6:40 am	7:10 pm	7:40 pm <i>Siyum of the First-born</i>
Friday	6:50 am	7:10 pm	<i>after Mincha/Kabbalat Shabbat</i>

Shabbat HaGadol Drasha



This year, since Shabbat HaGadol falls out on erev Pesach, the custom is for the Rabbi to give the Shabbat HaGadol sermon the preceding week.

The Shabbat HaGadol sermon will take place this week, Saturday, April 12, before mussaf services at Salem Towers, and after kiddush at Beth Israel West.

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	Stone	Hertz	Russian
Torah	620	470	III-176
Maftir	634	477	III-196
Haftarah	1172	477	III-198

Upcoming Events

  **Torah Ethics Class** Monday, 04-14-08, 9:30 am at Salem Towers

  **NO Weekly Parsha Class** Thursday, 04-17-08 after Ma'ariv

The Rabbi's class is available on our website, <http://www.BethIsraelMalden.org>

REMINDER for Thursday, April 17

There will be a *siyum bechorim* following the shacharit services.

Bedikat Chametz (the search for chametz) will take place this year at 8:15 pm

Sponsorships

Want to celebrate an occasion, honor a friend, or remember a loved one? Sponsorships are available at all different levels. Make a donation to show someone you care!

Minimum suggested donations as follows:

Breakfast	\$5
Newsletter Greeting	\$10
Se'udah Shlishit	\$36
Kiddush.	\$50
Sefer.	\$50
Luncheon.	\$100

Contact the office to find out how you can help.

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Atonement and Purity

Insights into Parshat Metzora from the Ramban, by Rav Reuven Ungar of Sha'alvim.

In Chapter 14 of the Book of Leviticus, the Torah outlines the purification of the leper (metzora). On the eighth day of the purification process, he brings a male sheep as a guilt offering (asham), a female sheep as a sin offering (chatat), a male sheep as a burnt offering (olah), and an offering from wheat (mincha). As a result of the asham and chatat the Torah states that the individual will be atoned (vecheypayr) in front of Hashem (verse 18- asham) and atoned from his unclean state (verse 19- chatat). The olah and mincha will yield atonement and the person will become purified (vetaher).

Why are so many atonements (kapparat) necessary? What is the goal of each kaparah?

Perhaps the asham is designed to atone for the sin that caused the individual to be punished with leprosy. The chatat atones for wrongdoings committed while the individual was a leper; perhaps in his anguish he uttered inappropriate remarks towards Hashem (therefore the Torah states in reference to the chatat that the individual receives atonement from his unclean state- "metumato" - for crimes perpetrated in that state of leprosy).

The olah and mincha are designed to spiritually uplift this individual, enabling him to return to his dwelling. Therefore the Torah writes subsequent to the offering of the olah and mincha "vetaher" - he will be purified.

(Note: perhaps the comments of the Ramban take on added significance in light of the masterful words of Rav Soloveitchik in the article "Kaparot and Taharah" recorded in the volume "Al HeTeshuvah". The Rav demonstrates that the former connotes a removal of an impending punishment; a cleaning of the slate, so to speak. However, it this does not necessarily reflect on a spiritual improvement of the individual. Taharah signifies an elevated spiritual state where the individual has removed from himself the spiritual stench generated by sin. Thus, the asham and chatat atone for the crimes committed prior and during the state of leprosy; the individual is absolved of further punishment. The olah and mincha are designed to enable the individual to return to his previous spiritual state, free from the blemish of spiritual corruption.)