

Parshat Tazria-Metzora
Iyar 5, 5778 | April 20, 2018
Fun, Frum & Friendly

Young Israel of Cherry Hill
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Chag and Shabbas

Pre-Game Farbrengen:	7:05pm
Candle Lighting:	7:25pm
Mincha:	7:15pm
Sunset:	7:43pm
Shacharis:	8:30am
Jr Minyan - R' Binyomin Stone	9:45am
Shabbos Groups:	9:45am
Mincha:	7:15pm
Maariv:	8:26pm
Shabbos ends:	8:35pm

Next Week

Shacharis (Sunday):	8:30am
Shacharis (Monday – Friday):	6:45am
Mincha at Kollel:	1:45pm
Mincha & Maariv:	7:25pm
Nightfall/Shema after:	8:29-8:35pm
Arvei Pesachim (Monday):	8:30pm
Maariv at Kollel:	9:15pm

Coming Up...

Israel 70 Festival Celebration - 4/22
YI Dinner - 04/29
Pirkei Avot Study Groups
Every Shabbas Between Pesach and Shavuot at 4:30pm

The Weekly Newsletter is sponsored by Gary Shatz.

Kiddush is sponsored by the Morgenstern family to commemorate the yahrtzeit of Michael's father, Leib ben Baer.

Seudas Shlishi is sponsored by the Cohen family to commemorate the yahrtzeit of Lee's grandmother Chayka bas Shmuel.

Seudas Shlishi is also sponsored by Duke McCarthy. All Glory, Honor, Praise and blessing to the God of Abraham, Isaac and Jacob, Hashem in Heaven Above. May he bless all Israel and all Jews throughout the land, especially Young Israel and families. For all things to the good. Amen. Have a beautiful Shabbat. Amen.

Sponsorship opportunities:

- Kiddush: \$120
- Seudas Shlishi: \$85
- Yartzeit Board: \$250
- Eitz Chaim: \$120

Membership

\$1,525 Regular Family
\$775 Single / Retired Family / Young Family (under 30 years)
\$400 Young Single (under 30)
\$500 First year at YI—Family
\$250 First year at YI—Single
\$500 Associate Membership
For more info, contact Shmuel at Samuel.Gluck@gmail.com

Scrip - Purchase on YI's website or by contacting Joyce at JJoseph5@aol.com

Tribute Cards - Support YI & mark any occasion by purchasing on YI's website.

וצוה הכהן ופנו את הבית בטרם יבא הכהן לראות את הנגע ולא יטמא כל אשר בבית ואחר כן יבא הכהן לראות את הבית

And the Kohen commands: and they clear out the house before the Kohen comes to examine the affliction, so as not to cause to be impure all that is in the house, after which, the Kohen comes to examine the house.

WOW!!!!

Here we go again with what is arguably the two most esoteric, irrelevant (to our lives) parshios in the entire Torah. At least with the prior sedras, we can eventually hope to restore the Korbonos, and rebuilt the temple, but here – tzoras? OK we all know about the severity of leshon hara, and how it ultimately causes us to be separated from our community – maybe a perek or so. But two complete parshios? I just don't get it.....

Well, let's try to make some sense out of it.

Regarding the pasuk quoted above, Rashi points out that as long as the Kohen is not "needed" the contents of the house are not contaminated with ritual impurity. This seems a bit unusual. We generally like to have our lives ordered in a way that we can easily comprehend: Good or bad, hard or easy, clean or dirty. Its easy to understand why: when we basically comprehend what's going on, we can act based on our perceptions. When we're unsure, we generally don't know what to do. In the case of our contaminated house, it's a bit more complicated: When we are suspicious of the contamination, we then call the Kohen, the expert, to come examine the blemish. But before he comes, we clear out the house. After it is determined that the house is contaminated, the contents that was removed is still ritually pure – uncontaminated. This is strange in that the blemish which gave rise to the inquiry to the Kohen didn't change in the least, yet it only had the power to cause impurity until after it was determined – by the Kohen - to be impure. Nothing changed except the determination by the Kohen. The stones were the same, the blemish was the same – nothing changed. Just the pronouncement by the Kohen - sort of like the words of the Kohen – not the blemish – caused the impurity. And through all of this, the contents of the house remains pure even though it was all in the house which would eventually be declared impure.

What is obvious from all of this is that our words really make a difference. Because it is the language that we use that is essential to our constructing reality, it is also language that can be used to destroy reality. Just like the Kohen, whose words have the power to create the reality of ritual impurity – so to do we have a similar power to use our words. We can choose to build or to destroy – to afflict or heal, to unify or to divide.

Let us all use the lessons of the various forms of tzaras to make the proper choices – to choose for the ultimate unity of Klal Yisroel – that we should see the Binyan shalem and the redemption from glaus speedily in our day.

Gut Shabbos

This week's Dvar Torah was written by Simcha Reich. Participate in the Community Divrei Torah Project contacting isaacbenmass@gmail.com to sign up.