

Skokie Central Congregation



Weekend Schedule: Shabbat HaGadol 5784

Friday April 19: Erev Shabbat HaGadol

Candle Lighting	7:17 PM
Mincha/Maariv	7:20 PM

Pre-Pesach Dinner at Shul following Maariv*

*Candles will be available at Shul for those who wish to light there.

Saturday April 20: Shabbat HaGadol

Shacharit	9:15 AM
Mincha/Seudah Shlishit	7:10 PM
Maariv	8:16 PM
Havdala	8:21 PM

Sunday April 21

Shacharit	8:15 AM
Rabbi's Class	9:00 AM

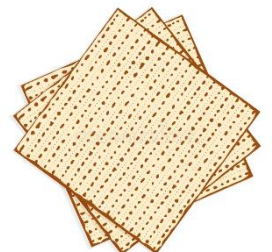
Join Zoom Meeting

<https://cccedu.zoom.us/j/98216909365>

Meeting ID: 982 1690 9365

Dial by your location +1 312 626 6799 US

Sunday April 21 (Continued): **Do Bedikat Chametz after 7:40 PM**



Schedule for the First Two Days of Pesach 5784

Monday April 22: Erev Pesach and Ta'anit Bechorim

All Bechorim should find a Siyum to attend

Stop Eating Chametz By 10:08 AM

Burn Chametz By* 11:28 AM

***There will be a public burning of Chametz**

in the parking lot of Or Torah West

from 7:00 AM to 11:30 AM

Candle Lighting 7:20 PM

Mincha/Maariv 7:25 PM

Start Seder After 8:23 PM

Finish Afikoman By 12:48 AM

Tuesday April 23: First Day of Pesach

Shacharit 9:15 AM

Mincha/Maariv 7:30 PM

Candle Lighting 8:24 PM

Do NOT begin preparing for the second

Seder until after candle lighting!

Finish Afikoman By 12:48 AM

Wednesday April 24: Second Day of Pesach

Shacharit 9:15 AM

Mincha/Maariv 7:30 PM

Havdala 8:25 PM



In this week's Parsha, Metzora, G-d tells Moshe that when a person who has tzara'at has healed, a Kohen will examine that person outside the camp. If the person's tzara'at has indeed healed, the Kohen will instruct the person to bring two live and clean birds, cedar wood, crimson thread, and hyssop. One bird is slaughtered into an earthenware vessel over spring water. The other bird is kept alive and—along with the cedar wood, crimson thread, and hyssop—is dipped into the blood of the bird that was slaughtered. The Kohen then sprinkles this blood on the person seven times to purify him. The live bird is set free

into an open field and the person is to immerse his clothes, shave off all of his hair, and immerse his body. The person is now pure but must remain outside the camp for another seven days. On the seventh day, the person must immerse both his clothing and his body and shave off all of his hair—his beard, his eyebrows, and the hair on his head. On the eighth day, the person brings two unblemished male sheep, one unblemished female sheep that is less than one year old, three tenths of an ephah of fine flour mixed with oil, and one log of oil. (A log is a unit of measurement.) The Kohen positions the person being purified before G-d at the entrance of the tent of meeting. The Kohen then takes one of the two male sheep as a guilt offering and, along with the log of oil, waves it as a wave service before G-d. This sheep is slaughtered in a holy place, the same holy place where sin offerings and elevation offerings are slaughtered, since the guilt offering—like the sin offering—is the Kohen's portion and is therefore holy. The Kohen takes blood from the guilt offering and places it on the person's right ear, right thumb, and right big toe. The Kohen takes the log of oil and pours some of the oil into his left palm. He dips his right forefinger into this oil and sprinkles some of it before G-d seven times and places some of the remaining oil from his palm on the person's right ear, right thumb, and right big toe, where he has already placed blood from the guilt offering. The rest of the oil from the Kohen's palm is placed on the head of the person being purified and the Kohen provides atonement for him before G-d. The Kohen performs the sin offering service, slaughters the elevation offering, and brings the elevation offering and the meal offering to the altar. The person is now pure.

If the person is poor, he can bring one male sheep for both the guilt offering and the wave service to provide atonement. Additionally, this person must bring one tenth of an ephah of fine flour mixed with oil for the meal offering, one log of oil, and two young doves or two turtle doves—according to his financial means. One of the two birds is sacrificed as a sin offering and the other is sacrificed as an elevation offering. On the eighth day of this person's purification, he is to bring the animals, oil, and flour to the Kohen before G-d at the entrance of the tent of meeting. The Kohen takes the sheep for the guilt offering, along with the log of oil, and waves it as a wave service before G-d. The Kohen then slaughters the sheep and places some of its blood on the right ear, right thumb, and right big toe of the person. The Kohen pours some of the oil into his left palm, dips his right forefinger into this oil, and sprinkles some of it seven times before G-d. The Kohen then places some of the oil from his palm on the person's right ear, right thumb, and right big toe, where he has already placed blood from the guilt offering. The rest of the oil from the Kohen's palm is placed on the person's head and the Kohen provides atonement for him before G-d. The Kohen performs the service for one of the birds, with one being designated for the sin

offering and the other being designated for the elevation offering. The Kohen also brings the meal offering and the person becomes pure.

G-d tells Moshe and Aharon that if—after the Jewish people arrive in the land of Canaan—a person's house becomes afflicted with tzara'at, the owner of the house must inform the Kohen. The house must then be cleared so that there is nothing inside the house that can be contaminated and the Kohen will visit the empty house to examine the affliction. If there is an affliction in the walls of the house that is deep green or deep red and the afflicted areas appear lower than the surrounding walls, the Kohen must exit the house and quarantine it for seven days. On the seventh day, the Kohen must return to the house and reexamine the affliction. If the affliction has spread, the afflicted stones must be removed from the house and brought to a contaminated place outside the city. The whole house must be scraped on the inside and any mortar that was scraped off must be poured into a contaminated place outside the city. The stones that were removed may not be replaced with other stones, the mortar that was scraped away may not be replaced with new mortar, and the house may not be replastered. If the affliction returns to the house after the afflicted stones have been removed and the house has been scraped and plastered, the Kohen must examine the affliction again. If the affliction has indeed returned to the house, the Kohen declares that there is malignant tzara'at in the house and it is contaminated. The house must be demolished and its components—its stones, its timber, and all of its mortar—must be taken to a contaminated place outside the city. Anyone who enters the house while it is quarantined becomes impure until the evening. However, someone who reclines or eats in the house while it is quarantined must immerse his clothes. If the affliction does not spread after the afflicted stones have been removed and the house has been scraped and plastered, the Kohen declares that the house is pure since the affliction has healed. Purifying the house requires two birds, cedar wood, crimson thread, and hyssop. One bird is slaughtered into an earthenware vessel over fresh water. The other bird is kept alive and—along with the cedar wood, crimson thread, and hyssop—is dipped into the blood of the slaughtered bird and then dipped into the fresh water. The house is sprinkled seven times before being cleansed with the blood of the slaughtered bird, the fresh water, the live bird, the cedar wood, the crimson thread, and the hyssop. The live bird is set free into an open field and the house, which is provided with atonement, is now pure. These procedures outlined here apply for all types of tzara'at—including netek, baheret, se'eit, and sapachat—in addition to tzara'at in houses and on clothing.

G-d tells Moshe and Aharon that any discharge from a person's body is contaminated and the person becomes impure. Any bedding that this person reclines on and any vessels this person sits on also become contaminated. A person who touches this

person's bedding, sits on a vessel that the person with the discharge sat on, or touches the person's body must immerse his clothes and his body and this other person remains impure until the evening. If the person with the discharge spits on a pure person, that pure person becomes impure. He must immerse both his clothes and his body and he remains impure until the evening. Any riding equipment that the person with the discharge used becomes contaminated, anyone who touches anything that this person sat on or rode on becomes impure until the evening. Anyone who carries items that a person with a discharge sat on must immerse his clothes and his body and he remains impure until the evening. If the person with a discharge touches another person and has not rinsed his hands with water, that other person must immerse his clothes and his body and he remains impure until the evening. Any pottery that a person with a discharge touches must be broken and any wooden utensils that this person touches must be rinsed in water. When the discharge stops, the person counts seven days before immersing his clothing and his body in spring water to become pure. On the eighth day, he brings two turtle doves or two young doves to the entrance of the tent of meeting before G-d. He gives the birds to the Kohen, who designates one of them for a sin offering and the other for an elevation offering. These sacrifices provide atonement for the person before G-d. If a man discharges semen, he is to immerse his body and he remains impure until the evening. Any pieces of clothing and items made of leather that have semen on them must also be immersed and these items remain impure until the evening. After a man and a woman sleep together, they must both immerse and they are both impure until the evening.

When a woman has a discharge of blood, she must be in a state of separation for seven days and anyone who touches her becomes impure until the evening. Anything she reclines on or sits on during these seven days becomes contaminated. Anyone who touches this woman's bedding or something that she sat on becomes impure. That person must immerse his clothes and his body and he remains impure until the evening. Someone who sits on this woman's bedding or something else that she sat on becomes impure until the evening. A man who sleeps with this woman becomes impure for seven days and any bedding he reclines on becomes contaminated. If a woman has a discharge of blood for many days that are not part of her period of separation or if she has a discharge of blood after her separation, the days of this flow are like the days of her separation and she is impure. Any bedding she reclines on during these days is like the bedding during the days of her separation and anything she sits on becomes contaminated—like the contamination during her separation. Anyone who touches these items becomes impure and must immerse his clothing and his body. This person remains impure until the evening. When her flow ends, this woman must count seven days before she can be purified. On the eighth day, she brings two young doves or two turtle doves to the Kohen at the entrance of

the tent of meeting. The Kohen designates one of these birds for the sin offering and designates the other for the elevation offering. These sacrifices provide atonement for the woman before G-d. Impure people must be separated from the rest of the Jewish people to protect the Mishkan from impurity.

There will be a Kiddush-Luncheon following Shabbat morning services and Seudah Shlishit will be available after Mincha.

During Pesach, there will be bottled water available in the refrigerator in the children's room. Please DO NOT bring any outside food or drinks into the building during Pesach!

If you wish to be a sponsor for any future Kiddush or Seudah Shlishit, please contact the office or our president, Reuven Masliansky, to let us know.

If you wish to add any names to our Mishebeirach or Kal Maleh Rachamim list, please email the rabbi at RabbiMichaelGottesman@gmail.com or call him at 847-757-5631.

Happy Birthday to Robert Rothstein!

Mazel Tov to Debbie and Avi Fox on the Bar Mitzvah of their grandson, Jacob Fox, last week in New Jersey!

Mazel Tov to Adina and Rabbi Yaakov Kreisman on the engagement of their daughter, Chumie, to Eli Bider!

Mazel Tov to Adina and Rabbi Yaakov Kreisman on the engagement of their son, Akiva, to Avigail Mozes!

Refuah Sheleimah to Larry Davidson.

LAST CALL FOR MECHIRAT CHAMETZ: If you want Rabbi Gottesman to sell your Chametz for Pesach on your behalf, please complete the attached form and submit it no later than Sunday April 21 either by mail, email, or in person. If you wish to sell your Chametz in person, you may do so after Sunday morning services or you may contact him—either by phone, 847-757-5631, or by email, RabbiMichaelGottesman@gmail.com—to arrange an appointment.

Save the Date! This year's annual Shul Dinner will be at 7:00 PM on Thursday June 20. It is in honor of the Shul's 65th anniversary and will be held at Shallot's. More information forthcoming.

We are looking for sponsors for Shabbat morning security. Each week costs \$180.

We are selling tribute cards at a price of \$18.00 each. You can send a handmade, personalized card for any reason or occasion such as celebrating a simcha, honoring a friend, or expressing condolences. Please visit our website for more information.

We have tree of life plaques available to dedicate starting at \$72. We also have Yahrzeit plaques to order for \$225.

For anyone ordering food from Zelda's Catering, Skokie Central will receive a 10% donation if you use their online order form. At check-out type in "Skokie Central Congregation" in the field for "enter partner organization." You can order online at: www.zeldascatering.com.

Skokie Central has joined Facebook! Please like our page at <https://tinyurl.com/5yt3sm7u> for upcoming events and other updates.

May the Passover rituals serve as a reminder to savor the taste of freedom and help face the changing world with courage and faith.

Chag Pesach Sameach!!

From,

Hope and Howard Minsky

The office will be closed for Pesach beginning Monday April 22. Regular office hours will resume on Thursday May 2 at 12:00 PM.

Candle lighting for Shabbat Chol HaMoed Pesach next week is at 7:25 PM. Mincha and Maariv will be at 7:30 PM.

Shabbat Shalom and Chag Pesach Kasher V'Sameach!