



Carnegie Shul Chatter

March 10, 2021



Zoom in for Services

Our abbreviated Shabbos service begins at 10 am and lasts approximately an hour. Click here to join:

<https://us02web.zoom.us/j/87572528371>

Find the Birnbaum siddur at: <https://opensiddur.org/compilations/liturgical/siddurim/kol-bo/hasiddur-hashalem-by-paltiel-birnbaum-1949/>

What do you do?

This week we will conduct our Zoom service on Saturday without our leader, Dr. Larry Block, who will be attending a Bas Mitzvah. Instead, Irwin Norvitch will lead the davening and I will lead a discussion of the Torah portion.

So what will we be discussing?

In this week's parshah, Moses reiterates the commandment to observe the Sabbath. But, let's face it, most of us are not shomer Shabbos and do not observe the Sabbath as strictly as do those who are shomer Shabbos.

We drive to Shul on Shabbos. We turn on our lights on Shabbos. We even attend a Zoom service on Shabbos.

We do not follow all of the laws of Shabbos observance. But Shabbos still is something very special to us. We greet each other by saying, "Good Shabbos," and most of us do things in our homes that we do not do on the other days of the week.

So what do you do that makes Shabbos special to you?

Log into our Zoom services this Shabbos and share with us as we discuss what you do to make Shabbos special and meaningful to you.

Below is this week's Parshah in a Nutshell from chabad.org.

Vayakhel-Pekudei in a Nutshell

Exodus 35:1–40:38

Moses assembles the people of Israel and reiterates to them the commandment to observe the Shabbat. He then conveys G-d's instructions regarding the making of the Mishkan (Tabernacle). The people donate the required materials in abundance, bringing gold, silver and copper; blue-, purple- and red-dyed wool; goat hair, spun linen, animal skins, wood, olive oil, herbs and precious stones. Moses has to tell them to stop giving.

A team of wise-hearted artisans make the Mishkan and its furnishings (as detailed in the previous Torah readings of Terumah, Tetzaveh and Ki Tisa): three layers of roof coverings; 48 gold-plated wall panels, and 100 silver foundation sockets; the parochet (veil) that separates between the Sanctuary's two chambers, and the masach (screen) that fronts it; the Ark and its cover with the Cherubim; the table and its showbread; the seven-branched menorah with its specially prepared oil; the golden altar and the incense burned on it; the anointing oil; the outdoor altar for burnt offerings and all its implements; the hangings, posts and foundation sockets for the courtyard; and the basin and its pedestal, made out of copper mirrors.

An accounting is made of the gold, silver and copper donated by the people for the making of the Mishkan. Betzalel, Aholiav and their assistants make the eight priestly garments—the ephod, breastplate, cloak, crown, turban, tunic, sash and breeches—according to the specifications communicated to Moses in the Parshah of Tetzaveh.

The Mishkan is completed and all its components are brought to Moses, who erects it and anoints it with the holy anointing oil, and initiates Aaron and his four sons into the priesthood. A cloud appears over the Mishkan, signifying the divine presence that has come to dwell within it.



Goodbye, Exodus

This week we conclude the reading of the Book of Exodus with a double parshah, Vayakhel-Pekudei.

A major portion of these parshahs discusses the furnishing of the Mishkan and the clothing of the Kohanim. But while these aspects of the parshah may not appear to be terribly exciting, there is a lot more in the parshahs about which we can be very excited.

The parshah actually begins with Moses reiterating to the Children of Israel the commandment to observe the Sabbath. Later, we read about the generosity of our ancestors as they donate so much gold, silver, and copper for the making of the Mishkan that Moses has to actually tell them not to bring any more. And, at the conclusion, we learn of the cloud that appears over the Mishkan signifying that Hashem has come to dwell within it.



Here is an article from jewishstandard.timesofisrael.com that discusses this week's parshah with an emphasis on the power of community in the construction of the Mishkan. Wouldn't it be wonderful if all Jewish communities could unite as one, as our ancestors did in constructing the Mishkan?

Vayakhel-Pekudei: The power of community

By Jewish Standard March 11, 2015, 5:06 pm

This week's Torah portion, Parshat Vayakhel-Pekudei, is an interesting parsha. For the most part it continues the instructions for the building of the Mishkan, the portable sanctuary for God that the Israelites built in the desert. But to me it is a parsha devoted to the POWER of community! The reason I became a rabbi, the Torah that I teach, is all about community. The

Jewish endeavor is about learning to live in community. Something that previous generations took for granted, today we have to work at to achieve. Community does not come easily to us raised in a culture of rugged individualism. Live and let live is the American way. But living in



