



Carnegie Shul Chatter

February 23, 2022

SHABBAT SHALOM!

Light candles 5:49pm

Shabbat Services 10:00am

Zoom in for Services

Shabbat services are held by Zoom, beginning at 10am and lasting 60-90 minutes. A link is sent to all Shul members; if you don't receive it, contact Wendy Panizzi at panizziw@gmail.com.

Vayakhel in a Nutshell

Exodus 35:1–38:20

From Chabad.org

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

Two Parsha Points

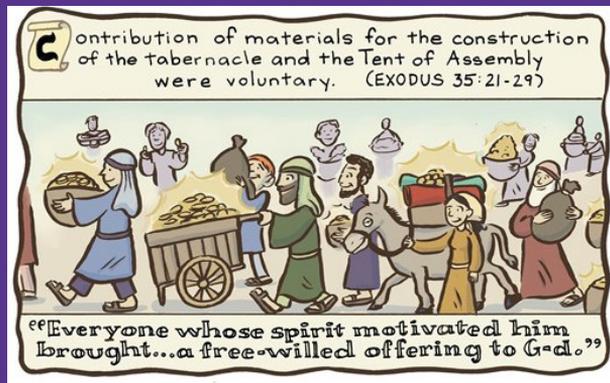
Observing the Sabbath and the means by which the mishkan was built are two themes of this week's parsha. And both have their modern-day implications.

If you drive to our shul on Shabbos, or if you participate in our Sabbath services on Zoom, you are technically violating the Sabbath. Why? Because driving a car that uses an internal combustion engine is a violation of the commandment not to kindle a fire on Sabbath. Likewise, using your computer and using electricity is also viewed by the Rabbis as kindling a fire.

In our modern society being Sabbath observant is difficult, but most Orthodox Jews manage to do it. I do not, but sometimes I wish that I did. But many of us do not live within walking distance of our shul, and many of us were raised in a society in which being Shabbos observant is not the norm. Still, it is a commandment.

— *Continued on next page*

Secondly, last Shabbos, Rick D'Loss mentioned that our shul has always kept its dues low and relied heavily upon donations to pay our bills. We have done this so that anyone, regardless of their financial situation, can afford to be a member. And isn't it nice that we have so many generous members who donate to the shul just as the Children of Israel donated to the building of the Mishkan?



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.

Parsha Teachings

Partnersintorah.com has a couple of interesting commentaries about parts of this week's parsha. They deal with the prohibition against kindling a fire on Sabbath and the overwhelming response of the Children of Israel when called upon to donate for the building of the tabernacle.

You're Fired!

"For six days, work may be performed, but the seventh day shall be holy for you, a day of complete rest...You shall not kindle fire in any of your dwelling places on the Shabbat day." *Shemot 35:2, 3*

Shall not kindle fire – Why does the Torah single out the prohibition against kindling fire from among the myriad Shabbat prohibitions and grant it individual mention? It is because the Torah had earlier allowed cooking on the primary days of the Passover holidays, days upon which most of the Shabbat prohibitions were in effect, since it was for the purpose of preparing food. Thus, one might mistakenly assume that on Shabbat it is



similarly permitted to kindle fire in order to prepare food. To counter that notion, the Torah chose to highlight the prohibition against fire to warn us against it on the Shabbat under all circumstances. – *Ibn Ezra, Ramban, Rashbam*

Shall not kindle fire – Kindling fire is emphasized because unlike the other prohibitions which are demonstrably creative in nature [building, cooking, dyeing, etc.,] kindling a fire is markedly less so. Therefore, the Torah found it necessary to call attention to its unacceptability. – *Chizkuni, Rabbi Yosef Bechor Shor*

Shall not kindle fire – “The Almighty said, ‘My fire, the blazes of Gehinnom, rest on the Shabbat, your fires too, should rest on the Shabbat!’” – *Sforno*

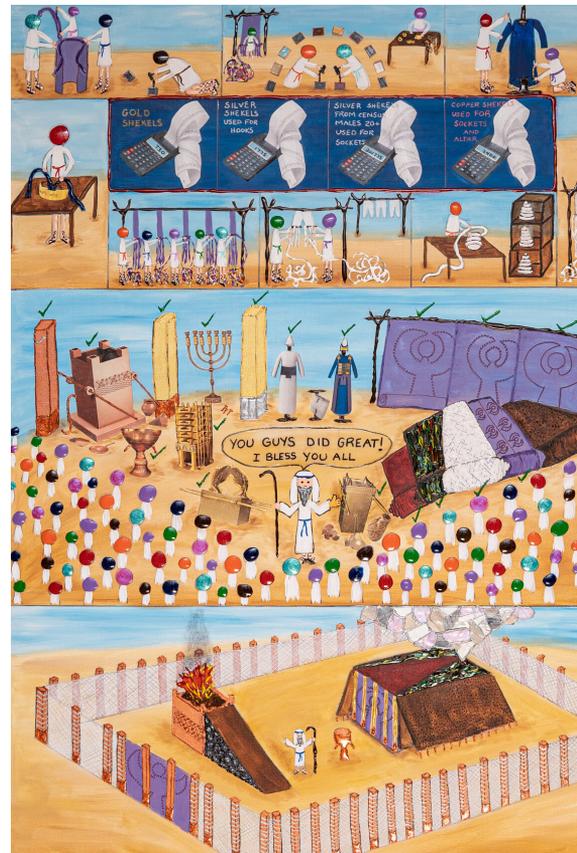
Shall not kindle fire – The reason fire is stressed is because most of the prohibited activities are performed through the use of fire. For this reason, we recite a blessing over the use of fire on Motzai Shabbat (Saturday night) to symbolize that it is now permitted to perform all of the prohibited activities which were previously forbidden by the Shabbat. – *Toldos Yitzchak, Sifsei Kohan*

In Tiferes Yehonasan, Rabbi Yehonasan Eibshutz, zt”l, offers an interesting take on this question. The Talmud says that fire was first created on Motzai Shabbat (one of the reasons we bless over fire in the Havdalah ceremony). Consequently, it was not one of the acts of creation that the Almighty rested from on the seventh day and would not necessarily have been included in the list of Shabbat prohibitions which mirror the original rest of the seventh day. Thus, it was necessary to highlight it from among the others to inform us that it, too, is problematic.

Perfectly Generous

“And the entire congregation of Israel went out from before Moses. And every man whose heart uplifted him came, and all whose generous spirit impelled him to donate, brought their donations for the work on the Tabernacle... And they came, the men together with the women, all who were generous of heart brought bracelets, nose rings, finger rings, and buckles...” *Shemot 35:20-22*

And the entire congregation of Israel went out – What is the point of telling us that they went out from before him if we already knew that they were gathered before to hear him implore them to donate? How else would they donate if they didn’t go out from before him? Moses feared that the people, who had been overworked and underpaid slaves up to this point, were unused to giving, and he therefore gathered them together en masse in the hopes that peer pressure would inspire them to give generously. The verse tells us however that the people did not need that added pressure. Instead,



they disbanded and each man brought his own donation without seeking honor from others who would not be aware of his generosity. – *Sifsei Kohen*

And the entire congregation of Israel went out – This indicates that they didn't just donate, but they did so enthusiastically and with great haste. – *Rabbeinu Bachya*

The men together with the women – This term implies that the women were first to donate and the men followed their lead. This is particularly noteworthy because during the sin of the Golden Calf, the same items were requested for use in creating it, and in that instance, the women refused to donate or partake in its construction in any manner. One reason was because women are generally loathe to part with their jewelry, but their actions when it came to constructing a Tabernacle lay that claim to rest, since in that instance, they were the first to do so. – *Rabbeinu Bachya*

Rabbeinu Bachya adds that the women were highly praised for their righteousness in both situations and were richly rewarded both in this world and in the World to Come. Rosh Chodesh was granted to them as a holiday which they would celebrate even more so than men, a practice that continues in modern times as well.

Special Program: A History of Stained Glass in Synagogues

There will be a special program this Sunday of the Jewish Community Legacy Project Western Pennsylvania and Ohio Small Congregation Cohorts.

Dr. Alanna Cooper, Abba Hillel Silver Chair in Jewish Studies, Case Western Reserve University, will present “A History of American Synagogue Stained Glass” on Sunday, February 27, at 7pm over Zoom.

An explosion of Jewish creativity in the mid-twentieth century pushed the art of synagogue stained glass forward from its early beginnings when the form simply mimicked church art. Today, as synagogues across the United States downsize and close, what is happening with these important works?

Dr. Alanna Cooper is a cultural anthropologist whose work addresses contemporary Jewish life. Her attention is global in scope, with a particular focus on Jewish life in the United States. Her first book, *Bukharan Jews and the Dynamics of Global Judaism*, was published with Indiana University Press in 2013. Her current book project, *Preserving and Disposing of the Sacred: America's Jewish Congregations*, examines the ways communities acquire, use, maintain and deaccession their material possessions.



To register and receive a Zoom link, go to https://us02web.zoom.us/meeting/register/tZUvd-1pqDgrGt11GsnY_uGgVuk0Z2S18V7b.

Yahrtzeits

This week the Carnegie Shul acknowledges the yahrtzeits of:

Albert Mallinger

Leonard Roth

G. Bernard Roth

Anna M. Levine

Joseph Harris

Sara Lederstein

Jean H. Leptzig

Jacob B. Klee

May their memories be for a blessing.

Donations

The Carnegie Shul is most grateful for the following recent donations:

Myron Roth

In Memory of G. Bernard Roth

Paul Lederstien

In Memory of Sara Lederstein