



Carnegie Shul Chatter

December 22, 2022



Light candles 4:39pm

Shabbat Services 10am

Online Services this week

Based on a prediction of freezing temperatures for this Shabbat, December 24, we will not have services in Shul.

Please join us for Zoom Services at 10am.

Watch for a Zoom link in your email. If you don't receive it, contact Rosalyn Hoffman at rjlynman@yahoo.com.

The complete Torah reading, in Hebrew and English, can be found on line at https://www.chabad.org/parshah/torahreading_cdo/aid/2492535/jewish/Miketz-Torah-Reading.htm

Jewish — and Proud

As I attended a Chanukah celebration on Lakewood Ranch's Main Street last night, I marveled at how times have changed. When I was a kid, we were told that Chanukah was a minor holiday. We lit a menorah, got some chocolate Chanukah gelt and that was about it, though some kids got Chanukah toys, but we were told that this was just an attempt by their parents to give them something akin to Christmas.

But now Chanukah has blossomed into a major celebration among Jews, and not just because it occurs near Christmas.

Several hundred people attended our Chanukah celebration this week. They lit a huge menorah. They ate latkes. They sang Chanukah songs. There was a singer. There was a juggler. And there was so much more. Tonight many communities will have parades with cars topped with menorahs. How extraordinary! And the biggest thing that all of these events have in common is the joy and

Continued on next page.

— Continued from previous page.

pride of being Jewish and celebrating OUR holiday.

Celebrations like these now abound across America. Many of these events are sponsored by Chabad. Chanukah has become a big deal. Being proud of being Jewish and our Jewish heritage has become a big deal. I thank Chabad for that.



Miketz in a Nutshell

Genesis 41:1–44:17

From Chabad.org

Joseph's imprisonment finally ends when Pharaoh dreams of seven fat cows that are swallowed up by seven lean cows, and of seven fat ears of grain swallowed by seven lean ears. Joseph interprets the dreams to mean that seven years of plenty will be followed by seven years of hunger, and advises Pharaoh to store grain during the plentiful years. Pharaoh appoints Joseph governor of Egypt. Joseph marries Asenath, daughter of Potiphar, and they have two sons, Manasseh and Ephraim.



Famine spreads throughout the region, and food can be obtained only in Egypt. Ten of Joseph's brothers come to Egypt to purchase grain; the youngest, Benjamin, stays home, for Jacob fears for his safety. Joseph recognizes his brothers, but they do not recognize him; he accuses them of being spies, insists that they bring Benjamin to prove that they are who they say they are, and imprisons Simeon as a hostage. Later, they discover that the money they paid for their provisions has been mysteriously returned to them.

Jacob agrees to send Benjamin only after Judah assumes personal and eternal responsibility for him. This time Joseph receives them kindly, releases Simeon, and invites them to an eventful dinner at his home. But then he plants his silver goblet, purportedly imbued with magic powers, in Benjamin's sack. When the brothers set out for home the next morning, they are pursued, searched, and arrested when the goblet is discovered. Joseph offers to set them free and retain only Benjamin as his slave..

Shabbat Chanukah Haftorah in a Nutshell

Zechariah 2:14-4:7.



This haftorah is read on Shabbat Chanukah as it contains a vision of the golden Temple Menorah.

This prophecy was communicated by Zechariah shortly before the building of the Second Temple. The haftorah opens with a vivid depiction of the joy that will prevail when G-d will return to Jerusalem: “Sing and rejoice, O daughter of Zion, for, behold! I will come and dwell in your midst, says the L-rd.”

The prophet then describes a scene in the Heavenly Court: Satan was seeking to incriminate Joshua, the first High Priest to serve in the Second Temple, because of the “soiled garments” (i.e. sins) he was wearing. G-d himself defends the High Priest: “And the Lord said to Satan: The Lord shall rebuke you, O Satan; the Lord who chose Jerusalem shall rebuke you. Is [Joshua] not a brand plucked from fire?” I.e., how dare Satan prosecute an individual who endured the hardships of exile? “And He raised His voice and said to those standing before him, saying, ‘Take the filthy garments off him.’ And He said to him, ‘See, I have removed your iniquity from you, and I have clad you with clean garments.’”

G-d then proceeds to outline the rewards awaiting Joshua if he and his descendents follow G-d’s ways. The ultimate reward is, “Behold! I will bring My servant, the Shoot, “ an allusion to Moshiach, the Shoot of David.

Zechariah then describes a vision of a golden seven-branched Menorah. An angel interprets the meaning of this vision: “This is the word of the Lord to Zerubbabel [descendent of King David, one of the protagonists in the building of the Second Temple], ‘Not by military force and not by physical strength, but by My spirit,’ says the Lord of Hosts.” Meaning that Zerubbabel’s descendent, Moshiach, will have no difficulty in his task, it will be as simple as lighting a menorah.

Haftorah Commentary

First Shabbas of Chanukah

Zechariah 2:14 - 4:7

By Rabbi Yaakov Asher Sinclair writing for Ohr Somatach at ohr.edu

“Chanuka” means dedication. The festival that we call Chanuka is really the fourth Chanuka. The first Chanuka dedication was in the desert when Moshe dedicated the Mishkan - the Tent of Meeting.

The second was the dedication of the First Beis Hamikdash (Holy Temple). The third Chanuka is the subject of our Haftorah. It refers to the times of the Second Beis Hamikdash and the inauguration of the Menorah at the time of Yehoshua the Kohen Gadol, and the nation's leader, Zerubavel, who is referred to in "Ma'oz Tzur," the traditional Chanuka song.

Mother Nature's Father



After a small band of Jews had beaten the might of Greece, one small flask of oil for the Menorah was discovered in the Holy Temple. One small flask, not defiled by the Greeks.

That flask contained enough oil to last just one day. But it burned and burned for eight days. To commemorate that miracle we kindle the lights of Chanuka for eight days.

But if you think about it, really we should only light the lights for seven days, because that first day the lights burned completely naturally. After all, there was enough oil for one day! So why do we light candles for eight nights since one of those nights was no miracle at all?

One answer is that the eighth candle is to remind us of a miracle that is constantly with us. The problem is that a lot of the time we don't see it as a miracle at all. We don't call it a miracle. We call it nature.

In this week's Haftorah, Zechariah is shown a vision of a menorah made entirely of gold, complete with a reservoir, tubes to bring it oil, and two olive trees to bear olives. A complete self-supporting system.

The symbolism is that Hashem provides a system which supports us continuously. However, we have to open our eyes to see where that support is coming from. And that's the reason we light the eighth candle. To remind ourselves that "Mother Nature" has a "Father."

(Based on the Beis Yosef and the Artscroll/Stone Chumash)

Around the World in Eight Days

There is a certain timeless quality to that simple catchy tune of Ma'oz Tzur, sung by Jews worldwide after lighting the menorah. What about the words? What deep message is hidden in these six cryptic verses?

The first and last verses of Ma'oz Tzur express our longing for the rebuilding of the Temple. The middle four verses speak of the exiles to which the Jewish people have been subjected - Egypt, Babylon, Medio-Persia, and Greece - and of their joyous endings. At the Pesach Seder we do not sing about Chanukah and on Purim we don't mention Egypt. Why is Chanukah the time to learn about Jewish history?

Another puzzle: Chanukah celebrates the one small jar of oil that miraculously burned for eight days. Surely everyone has heard of Judah the Maccabee and his mighty army; why do we not celebrate the military victory?

In the haftarah for the Shabbat of Chanukah, the Prophet Zechariah's vision flickers between the attempt to rebuild the Second Temple, and the euphoria that will accompany the rebuilding of the third Temple in the future. Then Zechariah sees a seven-branched menorah, above which is a large oil container with seven pipes feeding olive oil to each of the seven lamps of the menorah. Zechariah is told that this menorah is a message to Zerubavel, who was instrumental in rebuilding the second Temple: "Not by strength or by might," says G-d, "but with my spirit."

Consider the shape of the menorah, seven lights branching forth from a central stem. The word menorah can also be read as "m'nurah" - from the fire. The menorah shows how light spreads forth from the "fire" of Torah and illuminates the world. If we learn to trace everything back to its Divine source, then G-d will channel His benevolence upon us from above, just as Zechariah's menorah was fueled from above. On Chanukah we sing about all the exiles, for all those exiles could end only when the Jewish People learned the lesson of the menorah. And when we take this message to heart, then our final exile too will end, and the crown will be returned to its former glory.

A Chanukah Thought

From the late Rabbi Jonathan Sacks

"For though my faith is not yours and your faith is not mine, if we are each free to light our own flame, together we can banish some of the darkness of the world."

Rabbi Lord Jonathan Sacks



Yahrtzeits

This week the Carnegie Shul acknowledges the yahrtzeits of:

Jacob Lobliner

Jean Perlman

Celia Liberman

Sarah Rebecca Ofsay

Alfred Kurlie Miller

Lena Cruso

Betty G. Grinberg

Dora Gorback

May their memories be for a blessing.