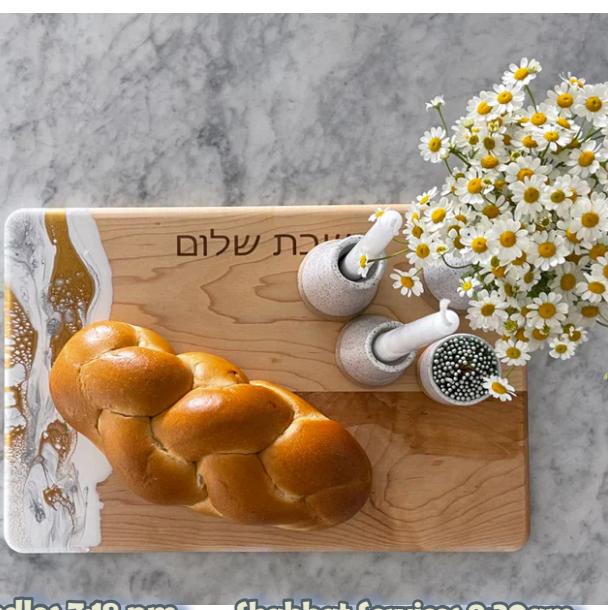




Carnegie Shul Chatter

March 23, 2023



Light candles 7:18 pm Shabbat Services 9:30am

Shabbat Services

Join us in the sanctuary, providing you have been vaccinated for Covid 19, or attend virtually. Watch your email for a Zoom link or contact Rosalyn Hoffman at rjlynman@yahoo.com. The complete Torah reading, in Hebrew and English, can be found at https://www.chabad.org/parshah/torahreading_cdo/aid/2492708/jewish/Vayikra-Torah-Reading.htm

Getting it Right

Sometimes it seems as though our ancestors just didn't get it.

As the haftorah commentary says, "God goes on to compare God's own supremacy to the impotence of idols. In an extended diatribe focused specifically on wooden idols, God wonders how the Judeans can use the same wood they use to make fire, bake bread, and roast meat to carve idols. He is shocked at the ignorance of people who might make an idol from the same substance they would also happily burn. Idols are fraud, God says, and only God, the creator of all flesh, can redeem the people, and wipe away their transgressions (44:20)."

The very beginning of Judaism came when Abraham rejected the idols that his father was making and the idols that were so predominant at the time. And here, centuries later, our people are chastised by Hashem for once again creating wooden idols.

And yet, as we also read so often in the Torah and as we find in this haftorah, Hashem was

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ready to forgive. “The haftarah closes with an impassioned plea for the people to return to God, both literally to the land of Israel, and figuratively, in their hearts and actions. When the people return there will be much rejoicing. “Shout for joy, O mountains, O forests with all your trees! For the Lord has redeemed Jacob, Has glorified Himself through Israel” (44:23).

That is one of the things I love most about Judaism. Hashem recognizes that we are not perfect. That we are human. That we will sin, and when we do it will anger Him. But he is always ready to forgive us. He will always allow us to return to Him.

Maybe someday we will all get it right. Maybe someday we will obey the laws that He has set before us and we will not need to be forgiven. We will be redeemed. And there will be peace and prosperity for the Jewish people in our Promised Land, in Israel.

Vayikra in a Nutshell

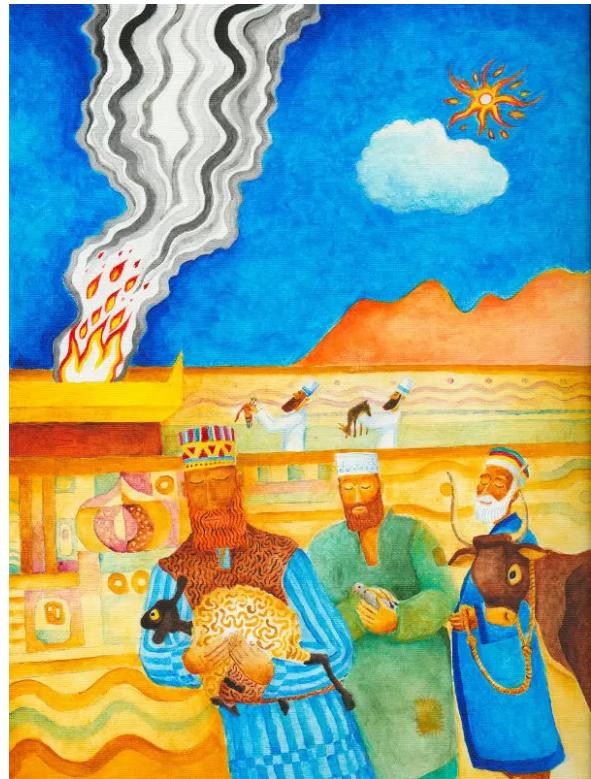
Leviticus 1:1–5:26

From Chabad.org

The name of the Parshah, “Vayikra,” means “And [He] called” and it is found in Leviticus 1:1.

G-d calls to Moses from the Tent of Meeting, and communicates to him the laws of the korbanot, the animal and meal offerings brought in the Sanctuary. These include:

- ◆ The “ascending offering” (olah) that is wholly raised to G-d by the fire atop the altar;
- ◆ Five varieties of “meal offering” (minchah) prepared with fine flour, olive oil and frankincense;
- ◆ The “peace offering” (shelamim), whose meat was eaten by the one bringing the offering, after parts are burned on the altar and parts are given to the kohanim (priests);
- ◆ The different types of “sin offering” (chatat) brought to atone for transgressions committed erroneously by the high priest, the entire community, the king or the ordinary Jew;
- ◆ The “guilt offering” (asham) brought by one who has misappropriated property of the Sanctuary, who is in doubt as to whether he transgressed a divine prohibition, or who has committed a “betrayal against G-d” by swearing falsely to defraud a fellow man.



Haftorah in a Nutshell

Isaiah 43:21-44:23



This week's haftorah starts with a rebuke to the Israelites for abandoning the Temple's sacrificial service. Sacrifices are the dominant topic of the week's Torah reading, too.

The prophet Isaiah rebukes the Israelites for turning away from G-d and refraining from offering sacrifices, turning to idolatry instead. G-d exhorts the people to return to Him, promising to forgive their transgressions, as is His wont.

The prophet then mentions the futility of serving empty idols which may be crafted by artisans but "neither see nor hear nor do they know..." The haftorah concludes with G-d's enjoinder to always remember Him and to return to Him.

Haftorah Commentary

Idols are not the answer

From My Jewish Learning

In Parashat Vayikra we read about forms of public sacrifice that one can use to sustain or renew a relationship with God. Both ideas are explored in the Haftarah, taken from the Book of Isaiah, as well.

Isaiah delivered his prophecy to Judeans who had been exiled from the Land of Israel, and were living in Babylon. After 538 BCE, Cyrus the Mede allowed the exiles to return to their homeland, but many remained in Babylon. Several chapters from the Book of Isaiah are focused on trying to convince these people to trust God's power and go back to Zion.

In Isaiah's prophecy God speaks to the people in Babylon, alternately rebuking them for abandoning their worship and reminding them that if they repent, they will be forgiven. The people are chastised for never bringing God any sacrifices, neither sin offerings, nor burnt offerings nor meal offerings.



Then, God goes on to compare God's own supremacy to the impotence of idols. In an extended diatribe focused specifically on wooden idols, God wonders how the Judeans can use the same wood they use to make fire, bake bread, and roast meat to carve idols. He is shocked at the ignorance of people who might make an idol from the same substance they would also happily burn. Idols are fraud God says, and only God, the creator of all flesh, can redeem the people, and wipe away their transgressions (44:20).

The haftarah closes with an impassioned plea for the people to return to God, both literally to the land of Israel, and figuratively, in their hearts and actions. When the people return there will be much rejoicing. "Shout for joy, O mountains, O forests with all your trees! For the Lord has redeemed Jacob, Has glorified Himself through Israel" (44:23).

Jewish Scholarship Service Of Greater Pittsburgh Deadline This Week

The Jewish Scholarship Service of Greater Pittsburgh (JSS) of the Jewish Federation of Greater Pittsburgh provides need-based scholarships to qualified students in the Greater Pittsburgh area. This program is administered by Jewish Family and Community Services These funds are made available through the generosity of families who have established endowments through the Jewish Federation of Greater Pittsburgh, Jewish Community Center, Jewish Women International of Pittsburgh (formerly B'nai B'rith Women), National Council of Jewish Women, Jewish Home for Babies and Children, The Pittsburgh Foundation, and Rodef Shalom Congregation.

All scholarships are distributed on the basis of demonstrated financial need. Depending on the scholarship fund, factors such as academic achievement, field of study, school attending, and Jewish and general community involvement will also be considered. In addition, the applicant must be Jewish, reside in Allegheny, Westmoreland, Beaver, Butler or Washington County, and need financial assistance to attend an accredited institution of higher education as either an undergraduate or graduate student.

The 2023-2024 JSS online application is available at jfcsph.org/scholarships. All applications are NOW due this Friday, March 24, 2023.

Yahrtzeits

This week the Carnegie Shul acknowledges the yahrtzeits of:

Isadore L Horowitz

Libbie Hirsh

Emanuel Ash I

Sarah Dickstein Weiss

Harry A. Klee

Sam Ofsay

Marcella Zemon Glantz

Leo Herskovitz

Morris Speizer

Max Roth

Rose Ann Tisherman

Morris Wilk

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 Ruth

Lois Ash Metlika

In Memory of Rebecca Ash

Paul Lederstein

In Memory Sara Lederstein

