



Carnegie Shul Chatter

April 20, 2023



Light candles 7:47pm

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/2495862/jewish/Tazria-Metzora-Torah-Reading.htm

It's Time

Ellen and I returned to Pittsburgh this week after nearly seven months in Florida. It was a long drive, 12 hours on Monday and five on Tuesday, but we made it home safely, Baruch Hashem.

Yesterday was Yom Hashoah, Holocaust Remembrance Day. Six million Jews did not make it home safely.

On October 27, 2018, eleven Pittsburgh Jews went to Shabbat services at Tree of Life and a racist murderer did not allow them to make it home safely. His trial begins soon.

Every day we hear of people who go to work, school, or other places where they are doing no harm to anyone, but they do not make it home safely.

How sad that the world is not a safer, saner world.

Dr. Block usually ends his sermons praying that they will hasten the coming of Moshiach. At the Passover seder we opened our doors to allow Elijah to enter and herald the Coming of Moshiach. Let us pray that this will be the year.

Tazria-Metzora in a Nutshell

Leviticus 12:1–15:33

From Chabad.org

The name of the Parshah, “Tazria,” means “conceives” and it is found in Leviticus 12:2. The name of the Parshah, “Metzora,” is often translated as “leper” and it is found in Leviticus 14:2.

The Parshah of Tazria continues the discussion of the laws of tumah v’taharah, ritual impurity and purity.

A woman giving birth should undergo a process of purification, which includes immersing in a mikvah (a naturally gathered pool of water) and bringing offerings to the Holy Temple. All male infants are to be circumcised on the eighth day of life.

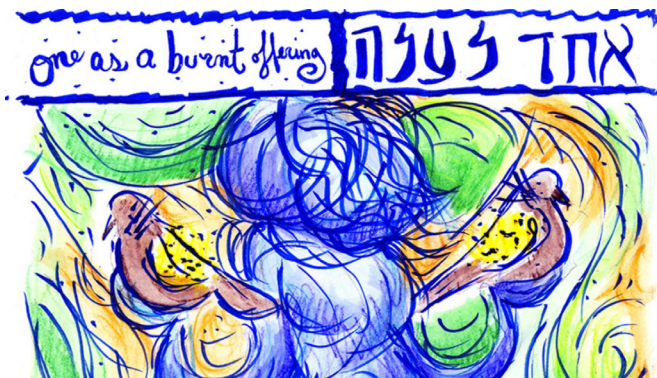
Tzaraat (often mistranslated as leprosy) is a supra-natural plague, which can afflict people as well as garments or homes. If white or pink patches appear on a person’s skin (dark red or green in garments), a kohen is summoned. Judging by various signs, such as an increase in size of the afflicted area after a seven-day quarantine, the kohen pronounces it tamei (impure) or tahor (pure).

A person afflicted with tzaraat must dwell alone outside of the camp (or city) until he is healed. The afflicted area in a garment or home must be removed; if the tzaraat recurs, the entire garment or home must be destroyed.

As outlined at the start of the portion of Metzora, when the metzora (“leper”) heals, he or she is purified by the kohen with a special procedure involving two birds, spring water in an earthen vessel, a piece of cedar wood, a scarlet thread and a bundle of hyssop.

When a home is afflicted with tzaraat, in a process lasting as long as nineteen days, a kohen determines if the house can be purified, or whether it must be demolished.

Ritual impurity is also engendered through a seminal or other discharge in a man, and menstruation or other discharge of blood in a woman, necessitating purification through immersion in a mikvah.



Haftorah in a Nutshell

II Kings 7:3-20

This week’s haftorah discusses the story of four men stricken by tzara’at, a skin ailment caused by sins — one of the main topics of this week’s Torah reading.

Haftorah’s backdrop: King Ben-Hadad of Aram besieged Samaria (the Northern Kingdom of Israel). The resulting famine was catastrophic, reducing many to cannibalism. King Jehoram of Israel wanted to execute the prophet Elisha, considering that his prayers could have prevented

the entire tragedy. Elisha reassured the king: “So has G-d said, ‘At this time tomorrow, a seah of fine flour will sell for [merely] a shekel, and two seahs of barley will sell for a shekel in the gate of Samaria.’” One of the king’s officers present scoffed at the prophecy: “Behold, if G-d makes windows in the sky, will this thing come about?” Elisha responded, “Behold, you will see with your own eyes, but you shall not eat there from.”

Now, four men suffering from tzara’at dwelled in quarantine outside the city. They too were hungry, victims of the famine. They decided to approach the enemy camp to beg for food. They arrived only to find a deserted camp. For “G-d had caused the Aramean camp to hear the sound of chariots and the sound of horses, the sound of a great army. And they said to one another, ‘Behold, the king of Israel has hired against us the kings of the Hittites and the kings of the Egyptians to attack us.’” The entire enemy army fled, leaving behind their tents, horses, donkeys and provisions.

The four men went to the city and reported their findings to the gatekeepers who, in turn, informed King Jehoram. Though originally thinking that this was an ambush planned by the enemy, the king sent messengers who confirmed the miracle. The people swarmed out of the city and looted the enemy camp, thus breaking the famine and fulfilling Elisha’s prophecy.

And the officer? The king placed him in charge of the city gates. He was trampled to death by the rampaging crowds — after seeing the fulfillment of the prophet’s words...

Yahrtzeits

This week the Carnegie Shul acknowledges the yahrtzeits of:

Hyman Lederstein
Leonard Messer
Louis Isaacs
Joseph S. Peresman
Harry Steinberger

Mollie S. Davis
Charles Grossman
Jerry Weiss
Bennie Klee
Rose Klee

May their memories be for a blessing.

