



Carnegie Shul Chatter

August 2, 2023



Light candles 8:13pm — Shabbat Services 9:30am

Shabbat Services

Join us in the sanctuary, or attend virtually. Watch your email for a Zoom link or contact Rosalyn Hoffman at rilynman@yahoo.com. The complete Torah reading, in Hebrew and English, can be found at https://www.chabad.org/parshah/torahreading_cdo/aid/2495797/jewish/Eikev-Torah-Reading.htm

Give Back — You'll Be Glad You Did

At this year's Carnegie Shul annual meeting on August 6, my wife Ellen and I will be presenting the program "Jews in Comedy."

During the past two years we have presented several programs at Weinberg Terrace in Squirrel Hill, a transitional and assisted living facility operated by the Jewish Association on Aging. These programs have included "Jews in Sports," "Jews in the Movies," "Jews in Music," "Jews in Comedy," "Jews on Broadway – The Music of Rogers and Hammerstein," and coming up in August, "Jews on Broadway Part 2."

It takes a lot of work to put one of these programs together. There is a lot of research involved, and Ellen spends many hours putting together the slide shows.

So why do we do this? Well, the reception we receive from the residents, who truly look forward to our presentations, are a very big part of it, but another big part of it is the opportunity to give back to the community.

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If Hashem has blessed you with a good life, as he has certainly blessed many of us, doing volunteer work for the benefit of the community is a great way of passing some of your blessings on to others.

There are many volunteer opportunities available in the community. If you want to volunteer and do not know where to do so, you can always contact the JAA or the Jewish Federation of Greater Pittsburgh. Or any agency whose work you admire. You will be glad you did.

Eikev in a Nutshell

From Chabad.org

Deuteronomy 7:12–11:25

The name of the Parshah, “Eikev,” means “because,” and it is found in Deuteronomy 7:12.

In the Parshah of Eikev (“Because”), Moses continues his closing address to the children of Israel, promising them that if they will fulfill the commandments (mitzvot) of the Torah, they will prosper in the Land they are about to conquer and settle in keeping with G-d’s promise to their forefathers.

Moses also rebukes them for their failings in their first generation as a people, recalling their worship of the Golden Calf, the rebellion of Korach, the sin of the spies, their angering of G-d at Taveirah, Massah and Kivrot Hataavah (“The Graves of Lust”). “You have been rebellious against G-d,” he says to them, “since the day I knew you.” But he also speaks of G-d’s forgiveness of their sins, and the Second Tablets which G-d inscribed and gave to them following their repentance.

Their forty years in the desert, says Moses to the people, during which G-d sustained them with daily manna from heaven, was to teach them “that man does not live on bread alone, but by the utterance of G-d’s mouth does man live.”

Moses describes the land they are about to enter as “flowing with milk and honey,” blessed with the “seven kinds” (wheat, barley, grapevines, figs, pomegranates, olive oil and dates), and as the place that is the focus of G-d’s providence of His world. He commands them to destroy the idols of the land’s former masters, and to beware lest they become haughty and begin to believe that “my power and the might of my hand have gotten me this wealth.”

A key passage in our Parshah is the second chapter of the Shema, which repeats the fundamental mitzvot enumerated in the Shema’s first chapter, and describes the rewards of fulfilling G-d’s commandments and the adverse results (famine and exile) of their neglect. It is also the source of the precept of prayer, and includes a reference to the resurrection of the dead in the messianic age.



Haftorah in a Nutshell

Isaiah 49:14 - 51:3

This week's haftorah is the second of a series of seven "haftorot of Consolation." These seven haftorot commence on the Shabbat following Tisha b'Av and continue until Rosh Hashanah.

The exiled Jewish people express their concern that G-d has abandoned them. G-d reassures them that it is not so, comparing His love and mercy for His people to that of a mother for her children, and even greater than that, too.

The prophet Isaiah then touchingly describes the ingathering of the exiles which will occur with the Messiah's arrival and returning to the initial subject matter of this haftorah, that of the Jewish people's complaint of being abandoned by G-d, he reminds them of their rebellious behavior that brought about the exile and suffering. He concludes with encouraging words, reminding us of what had happened to our ancestors, Abraham and Sarah. Just as they were blessed with a child when they had all but given up hope, so too, G-d will send us the Messiah.

Haftorah Commentary

By Reuben Ebrahimoff, Haftoraman

The Haftorah is read from the book of Yeshayahu (Isaiah), 49:14-51:3.

The Prophet Yeshayahu

The connection of the Haftorah to the Parsha:

This week is the second of the "Shiva D'Nechemta" (the seven weeks of comfort) that begin following the fast of Tisha B'Av and runs until Shabbat Shuvah, the Shabbat before Yom Kippur (The Jewish Repentance Day). During this time, one's concentration should be on repentance, and improving one's behavior. Therefore, there is no direct connection between the Parsha and the Haftorah.



The storyline of this week's Haftorah:

The Haftorah begins with the prophet Yeshayahu (Isaiah) comforting the Jews by saying, "Vatomer Zion azovani Hashem, v'Adoshem shchaichuni." "And Zion said Hashem has forsaken me; my lord has forgotten me." At the time of this Haftorah, the land of Israel was still desolate and the Jewish people saw no reason for rejoicing. They looked at their own unrighteous behavior and felt Hashem was right in forsaking them. Yeshayahu continues "As a nursing mother cannot forget her child, Hashem will never forget his children Bnei Yisroel". Even though you will go into exile, one day the land of Israel will be repopulated. The nations of the world will escort the Jewish people back to their homeland. Hashem will save Israel from her enemies, and destroy the nations that held them captive. Hashem reminds Bnei Yisroel that He will truly never forsake them. Hashem then promises to redeem the Jews from their captors. Hashem gave Yeshayahu the ability to experience prophecies, which resulted in Yeshayahu's inspiring words to the people of Israel, telling them to listen to Hashem's messages or else they would be severely punished. The Haftorah concludes by Yeshayahu saying that Hashem will comfort Har Tziyon, the Mountain of Zion, by making it like the Garden of Eden and joy and happiness will be found on her along with thanksgiving and the sound of song.

Yeshayahu's Biography:

- ◆ The meaning of his name is "Salvation of G-d".
- ◆ Born circumcised in the year 765 B.C.E. (8th century) about 2760 years ago to his father Amoz, also a prophet. They belonged to a royal family who had access to the Beit HaMikdash.
- ◆ Received his first vision at age 25, and was considered the greatest of all prophets after Moses. He claimed to have seen the throne of G-d. He predicted Israel's demise. Yeshayahu wrote his own lengthy (66 chapter) book.
- ◆ Lived through the reigns of four different kings; Uzziah, Yotham, Ahaz, Hezekiah. Three other prophets were Yeshayahu's contemporaries: Hosea, Amos, and Micah.
- ◆ Lived 120 years, having two children with his only wife.
- ◆ Was killed by Menashe, the King of Judah. Yeshayahu was hiding from Menashe, the King of Judah, in a tree, but as Menashe was passing by the tree, he spotted Yeshayahu's tzitzit hanging out of the tree. Menashe then cut clean through the tree, killing Yeshayahu. Yeshayahu was killed cut through his mouth as a midah kineged midah, measure for measure, for speaking lashon hara about the nation of Israel.

Famous Phrases: Yeshayahu, 12: 2-3:

"Henai Kel yeshuati evtach v'lo efchad, Ki azi vezimrat Ka Hashem, Vayehi le Leyeshua."
"Behold! Hashem is my salvation, I shall trust and not fear – for Hashem is my might and praise – Hashem — and He was a salvation for me." This is the opening verse to the Havdalah, The Separation, prayer, which is said after Shabbat and Yom Tov Festivals.

Haftorahman's lesson of the week:

The month of Elul that precedes Rosh Hashanah and Yom Kippur is a couple of weeks away. Let the Haftorah inspire us to begin the process of spiritual uplifting before the High Holidays.

We read about how Jerusalem will be repopulated with Jews from all over the world. Let us embrace Yeshayahu's prophecies of future events that were predicted two and a half thousand years ago. Follow in the ways of Hashem and then hopefully, this will bring us our much-needed salvation.

Timeline:

This Haftarah takes place just before the Beit HaMikdash was destroyed about 2600 years ago.

Carnegie Shul Annual Meeting

The Carnegie Shul's meeting will be held via Zoom on Sunday August 6th at 2pm.

In addition to a yearly update, we will be electing officers. Our current officers are Wendy Panizzi, President; Ricahrd D'Loss, First Vice President; Michael Roteman, Second Vice President; Rosalyn Hoffman, Secretary; and Irwin Norvitch, Treasurer. Our Board members all have one year remaining on their terms so we will not be electing Board members this year.

The program "Jews in Comedy" will be presented by Michael and Ellen Roteman.

Yahrtzeits

This week the Carnegie Shul acknowledges the yahrtzeits of:

Pearl Miller

Dr. Edward Klee

Harry Suttin

May their memories be for a blessing.

