



Carnegie Shul Chatter

August 9, 2023



Light candles 8:05pm

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 rjlynman@yahoo.com. The complete Torah reading, in Hebrew and English, can be found at https://www.chabad.org/parshah/torahreading_cdo/aid/2495800/jewish/Reeh-Torah-Reading.htm

Tzedekah

This week's Torah reading discusses the mitzvah of charity and the need to provide assistance to the needy. With Yom Kippur coming up next month, talking about charity is very timely, because as the Unetaneh Tokef prayer teaches us, charity, tzedekah, along with repentance and prayer, helps us avoid the severe decree.

And as Maimonides tells us, there are eight levels of charity, each one higher than the preceding one. These levels are, on an ascending level, as follows:

8. When donations are given grudgingly.
7. When one gives less than he should, but does so cheerfully.
6. When one gives directly to the poor upon being asked.
5. When one gives directly to the poor without being asked.
4. Donations when the recipient is aware of the donor's identity, but the donor still doesn't know the specific identity of the recipient.

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3. Donations when the donor is aware to whom the charity is being given, but the recipient is unaware of the source.

2. Giving assistance in such a way that the giver and recipient are unknown to each other. Communal funds, administered by responsible people are also in this category.

1. The highest form of charity is to help sustain a person before they become impoverished by offering a substantial gift in a dignified manner, or by extending a suitable loan, or by helping them find employment or establish themselves in business so as to make it unnecessary for them to become dependent on others.

The High Holidays are rapidly approaching. Remember, charity, tzedakah, along with repentance and prayer helps us avoid the severe decree.

Re'eh in a Nutshell

From Chabad.org

Deuteronomy 11:26–16:17

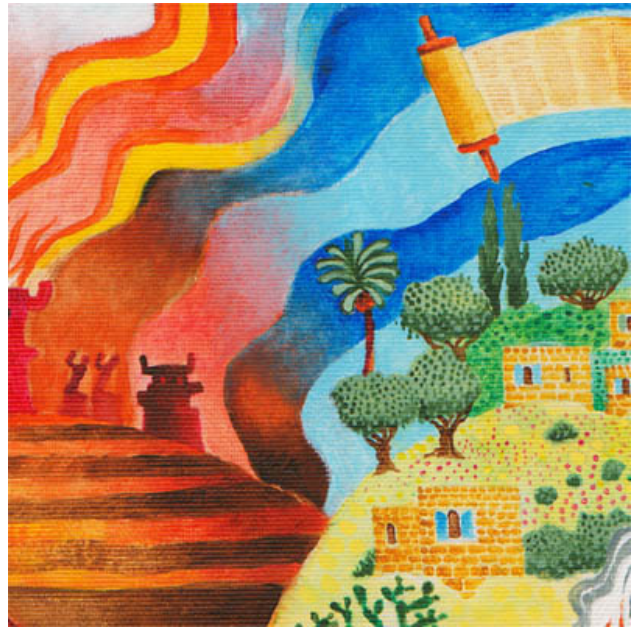
The name of the Parshah, “Re’eh,” means “See,” and it is found in Deuteronomy 11:26.

“See,” says Moses to the people of Israel, “I place before you today a blessing and a curse”—the blessing that will come when they fulfill G-d’s commandments, and the curse if they abandon them. These should be proclaimed on Mount Gerizim and Mount Ebal when the people cross over into the Holy Land.

A Temple should be established in “the place that G-d will choose to make dwell His name there,” where the people should bring their sacrifices to Him; it is forbidden to make offerings to G-d in any other place. It is permitted to slaughter animals elsewhere, not as a sacrifice but to eat their meat; the blood (which in the Temple is poured upon the altar), however, may not be eaten.

A false prophet, or one who entices others to worship idols, should be put to death; an idolatrous city must be destroyed. The identifying signs for kosher animals and fish, and the list of non-kosher birds (first given in Leviticus 11), are repeated.

A tenth of all produce is to be eaten in Jerusalem, or else exchanged for money with which food is purchased and eaten there. In certain years this tithe is given to the poor instead. Firstborn cattle and sheep are to be offered in the Temple, and their meat eaten by the kohanim (priests).



The mitzvah of charity obligates a Jew to aid a needy fellow with a gift or loan. On the Sabbatical year (occurring every seventh year), all loans are to be forgiven. All indentured servants are to be set free after six years of service.

Our Parshah concludes with the laws of the three pilgrimage festivals—Passover, Shavuot and Sukkot—when all should go to “see and be seen” before G-d in the Holy Temple.

Haftorah in a Nutshell

Isaiah 54:11-55:5



This week’s haftorah is the third of a series of seven “haftarot of Consolation.” These seven haftarot commence on the Shabbat following Tisha b’Av and continue until Rosh Hashanah.

G-d addresses the “afflicted and storm-tossed” Jerusalem “who has not been comforted,” assuring her that she, and her people, will be restored to full glory. The foundation, walls and ground of Jerusalem will be laid with precious stones. Her children will be “disciples of the L-rd,” and will enjoy abundant peace. Any weapon engineered against her will fail.

The prophet then invites the thirsty to acquire “water,” namely those who are thirsty for spirituality should study the quenching words of Torah. He promises the nation an everlasting covenant similar to that made with King David. This is also an allusion to the Messiah, David’s descendant, who will be revered by all of the nations of the world.

Haftorah Commentary

By Reuben Ebrahimoff, Haftoraman

The connection of the Haftorah to the Parsha:

This week is the third 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. During this time, one’s concentration should be on repentance and improving one’s behavior. Therefore, there is no direct link between the Parsha and the Haftorah.





The storyline of this week's Haftorah:

"Aniyah So'arah Lo Nuchamah," O afflicted, storm tossed, disconsolate one, behold! Jerusalem will be rebuilt!

We begin this week's Haftorah with the prophet Isaiah declaring that in the time of the Mashiach (Messiah), Jerusalem will be rebuilt with gemstones, like rubies and sapphires. Then all your children will be students of Hashem (G-D) and they will enjoy an eternal peace and

spiritual greatness. Jerusalem's Enemies will be unable to conquer her! The prophet Isaiah continues by saying that the Jews need not fear their enemies if they obey Hashem. They should just be thirsty to study the Torah. The results will be that Jerusalem's enemies will not be able to conquer her. Anyone who tries to conquer the Israelites will fall into their hands. Hashem permitted all the weapons in the world to be created and now he will not let these weapons hurt the nation of Israel. Listen to Hashem, Who Will Make A Covenant with Israel. The Haftorah concludes with the Prophet Isaiah saying that in the time of the Mashiach (Messiah) all nations of the world will not be able to speak up against The Nation of Israel.

Yishayahu'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 Bait 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. Yishayahu wrote his own lengthy (66 chapter) book.
- ◆ Lived through the reigns of four different kings; Uzziah, Yotham, Ahaz, Hezekiah. Three other prophets were Yishayahu's contemporaries: Hosea, Amos, and Micah.
- ◆ Lived 120 years, having two children with his only wife.
- ◆ Was killed by Menashe, the King of Judah. Yishayahu was hiding from Menashe, the King of Judah, in a tree, but as Menashe was passing by the tree, he spotted Yishayahu's tzitzit hanging out of the tree. Menashe then cut clean through the tree, killing Yishayahu. Yishayahu was killed cut through his mouth as a midah kineged midah, measure for measure, for speaking lashon ha'ra about the nation of Israel.

Famous Phrases:

Isaiah 45:7, "Yotzer ohr uvorei choshech oseh shalom uvorei et hakol" "He who forms light and creates darkness, makes peace and creates all." This praise to Hashem is the opening blessing of the morning recital of Birchat Keriat Shema, the Blessings of the Shema.

Haftorahman's lesson of the week:

Just hearing that Jerusalem will be rebuilt with a variety of precious gemstones lifts one's spirits before the upcoming "Yamim Noraim" High Holiday season.

Timeline:

This Haftorah takes place just before the Bait Hamikdash was destroyed about 2600 years ago.

Dr. Harold D. Lenchner

The Carnegie Shul was sad to learn of the recent passing of our member, Dr. Harold D. Lenchner. Here is the obituary from the Pittsburgh Jewish Chronicle. May his memory be for a blessing, and may his family and friends find comfort among the mourners of Zion and Jerusalem.

Dr. Harold D. Lenchner, 86, of Mt. Lebanon, passed away peacefully on July 22, 2023, surrounded by his family. Born on Aug. 27, 1936, to Albert and Betty (Fogel) Lenchner in Pittsburgh. Harold was a graduate of the University of Pittsburgh school of dental medicine, and practiced dentistry at his private office in Greenfield as well as several regional Kane hospitals for over 60 years. A true Pittsburgher and diehard Steelers fan, Harold was a longtime season ticket holder and was in attendance during the Immaculate Reception. An active member of the Oakland Rotary, Harold was a Paul Harris fellow, and served as club president in 1991 and again in 2015. Harold enjoyed attending cultural events including the Pittsburgh Symphony Orchestra, the Pittsburgh Broadway series, and the River City Brass Band. Harold is survived by his devoted wife of 54 years, Sheila (Deaktor) Lenchner, children, Aaron Lenchner and Lauren (Kevin) Brownstein, grandchildren, Aidan, Gavin, Sam and Catie, as well as many nieces and nephews. Arrangements were made at Laughlin Funeral Home, 222 Washington Rd., Pittsburgh, PA 15216. In lieu of flowers, donations may be made to The Rotary Foundation.

Yahrtzeits

This week the Carnegie Shul acknowledges the yahrtzeits of:

Faigel Shifrin

Chana Gussin

Rose Zemon Herskovitz

Melvin Harold Cohn

Meyer Perloff

May their memories be for a blessing.

