



Carnegie Shul Chatter

April 9, 2024



Light candles 7:45pm

Shabbat Services 9:20am

Shabbat Services

Carnegie Shul hybrid services begin at 9:20am. Join us in the synagogue, or attend virtually. If you haven't received our Zoom link for services, please contact our secretary, 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/2492733/jewish/Metzorah-Torah-Reading.htm

Precarious Situations

As if the war in Gaza wasn't enough, on Saturday, April 13, Iran launched an aerial bombardment that included more than 330 drones and missiles against Israel.

Fortunately, with the assistance of the United States, France, the United Kingdom, and even Jordan, the attack was thwarted with little damage and no loss of human life. What Israel will do in response is still not known.

What is known is that the situation in Israel is not good, but we as Jews are used to precarious situations aren't we? In fact, next week we will observe the holiday of Passover and our freedom from bondage in Egypt, perhaps our most precarious situation ever.

In light of the current situation in Israel, my family will have an empty seat at our Seder table, in recognition of the hostages still being held in Gaza. We will also be reciting the Prayer for the Welfare of the State of Israel at our Seder.

We encourage you to do the same or something similar.



Please continue reciting the Prayer for the Welfare of the State of Israel daily and pray for the wellbeing of all of our Israeli brothers and sisters.

Prayer for the Welfare of the State of Israel

“Our Father Who art in Heaven, Protector and Redeemer of Israel, bless Thou the State of Israel which marks the dawn of our deliverance. Shield it beneath the wings of Thy love. Spread over it Thy canopy of peace; send Thy light and Thy truth to its leaders, officers, and counselors, and direct them with Thy good counsel.

“O God, strengthen the defenders of our Holy Land; grant them salvation and crown them with victory. Establish peace in the land, and everlasting joy for its inhabitants.

“Remember our brethren, the whole house of Israel, in all the lands of their dispersion. Speedily let them walk upright to Zion, the city, to Jerusalem Thy dwelling-place, as it is written in the Torah of Thy servant Moses: ‘Even if you are dispersed in the uttermost parts of the world, from there the Lord your God will gather and fetch you. The Lord your God will bring you into the land which your fathers possessed, and you shall possess it.’

“Unite our heart to love and revere Thy Name, and to observe all the precepts of Thy Torah. Shine forth in Thy glorious majesty over all the inhabitants of Thy world. Let everything that breathes proclaim: The Lord God of Israel is King; His majesty rules over all.” **Amen.**

Yahrtzeits

This week the Carnegie Shul acknowledges the yahrtzeits of:

Kate Broida York

Esther Fisher

Samuel Stern

Esther Kelson Herman

May their memories be for a blessing.

Della Perloff

Herbert E. Hirsh

Abraham Lewis Kelson

William Spivak

Donations

The Carnegie Shul is most grateful for the following recent donations:

Betty Joyce Kruman

Donation and Dues

Roger Wilk

In memory of Morris Wilk

Metzora in a Nutshell

From Chabad.org

Leviticus 14:1–15:33



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

Last week’s Parshah described the signs of the metzora (commonly mistranslated as “leper”)—a person afflicted by a spiritual malady which places him or her in a state of ritual impurity. This week’s Torah reading begins by detailing how the recovered metzora is purified by the kohen (priest) 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.

A home can also be afflicted with tzaraat by the appearance of dark red or green patches on its walls. 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...