

Lerhaus

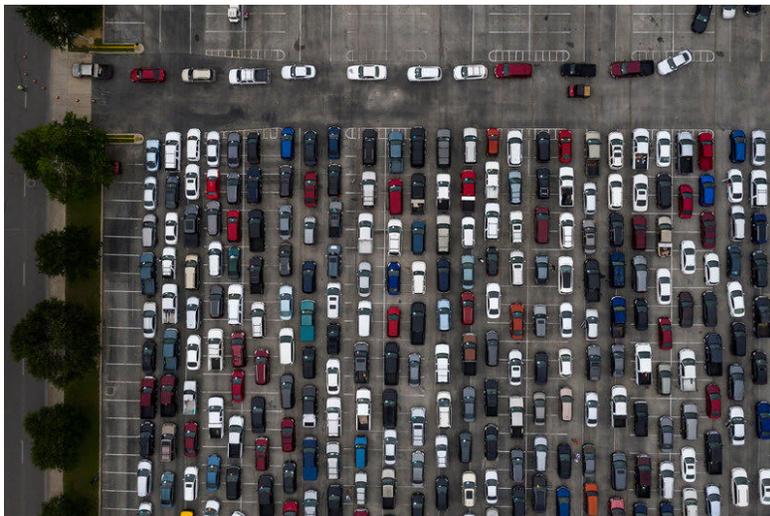
A New Shul

Dear everyone,

COVID-19 started as a public health and economic crisis, but it's also created America's worst hunger crisis in generations.

Today, 14 million children are regularly missing meals — three times more than during the Great Recession and five times more than before the pandemic.

Independent of the crises in which we find ourselves, we are living in the world's wealthiest country. Of note, there is food and there is hunger, side by side. And there is much that our government can do about this, the first thing is to recognize that people and their children are actually going hungry and the second thing to do is recognize that this is harmful to all of us and the third thing to do is to recognize that not only can we do something about it but to be counted among the children of Abraham and children of the Living Gd, we must do something about it and it is our responsibility no matter who's children these are . . .



As job losses soar across the country, more people are seeking food assistance. A sea of cars lined up Friday for groceries from the San Antonio Food Bank in Texas.

Adrees Latif/Reuters

Prophet Zechariah, Chapter 7, Verses 8, 9 & 10

ח וַיְהִי דְבַר-יְהוָה, אֶל-זְכַרְיָה, לֵאמֹר.	Zech 7:8 And the word of the LORD came unto Zechariah, saying:
ט כֹּה אָמַר יְהוָה צְבָאוֹת, לֵאמֹר: מִשְׁפַּט אֱמֶת, שִׁפְטוּ, וְחַסְדֵי וְרַחֲמִים, עֲשׂוּ אִישׁ אֶת-אָחִיו.	9 'Thus hath the LORD of hosts spoken, saying: Execute true judgment, and show mercy and compassion every man to his brother;
י וְאַלמָנָה וַיִּתּוֹם גֵּר וְעֵנִי, אַל-תַּעֲשׂוּ; וְרַעַת אִישׁ אָחִיו, אַל-תַּחֲשְׁבוּ בְלִבְבְּכֶם.	10 and oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you devise evil against his brother in your heart.



Tomb of Zechariah in Jerusalem 'carved in stone,' as are his words . . .

I have been told (to my face) that parents should have made better choices in their employment and thus their children would not have to experience this level of either poverty and hunger. This is at times accompanied by the refrain of not paying for the employment choices and / or the mistakes of other people. This is essentially a way of saying, 'feeding other people's children is not my responsibility and it certainly is not a responsibility anyone should expect from me.'

There are so many problems associated with this kind of thinking; needless to say, I just cannot look people in the face when they tell me these things. I should explain, out of pity, I don't want anyone 'to see or for their sake, 'read' the ugly expression which almost instantaneously appears on my face.

Here's a thought -- let me know if you have some time and come with me to Philabundance -- I'll change around my day to fit your schedule. Actually, there are many places where you can spend a little time -- and you really don't have to do anything at all, just come and see what you see, I promise.

If you have a few extra dollars, then send them to me in paypal or by check at Lerhaus Newshul, 1030 Leopard Rd, Rydal, PA 19046 -- mark the check 'for food for children' --

If there are children around, look over at them, and think about this -- for the price of a gallon of milk, you can change a day in a child's life.

I think I'll end right there, and urge everyone this Wednesday evening at 7:00 PM and then Sunday Afternoon at 3:00 PM to tune (zoom) in. I know it's a holiday time to be with our families, but there is a distinct possibility that these two gathering times will not conflict (too much) with your otherwise busy family plans. If we miss you this week, then there is always the next, we have yet to run out of messages from our past which so eloquently speak to our present, let alone to our future -- a future to live for.

Allow me to wish everyone a good Thanksgiving, in whichever way you choose to celebrate it. There may be fewer around your table this year, which I understand may be the safest way to go, but we are looking forward to next year to be together again. What we lack in this year's presence, let's at the very least make up in a new 'hope' for all of us and our future together.

Warm regards, Chag Hodu Same'ach,

Rabbi Seth Frisch / מהרש"ף

Lerhaus: A Newshul of Jewish Thought and Learning

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Weekly Seminar Materials

Balshazzar throws a feast and then almost like magic, the 'writing on the wall' appears and within a day, Balshazzar's reign comes to an end. It probably shouldn't surprise us, just as we have heard of Rome's burning, so too we have heard of Nero's fiddling, and then, just like that -- that 'very day' --- begins his very end.



Nero Views the Burning of Rome, c. 1861 by the German Academic painter Karl von Piloty

Rome Burns -- and Nero Fiddles?

The reports which have come to us of the conduct of Nero during this great disaster are very diverse. Some represent him as gloating over the destruction of the city and repeating his own poem on the "Sack of Troy." Other reports declare that he never showed himself in a more favorable light, exerting himself to put out the flames, opening the public buildings and the imperial palace for the shelter of the homeless, and relieving the suffering by reducing the price of grain. But it is charged that if he performed these charities, it was to relieve himself of the suspicion of having caused the conflagration. (Source: "Outlines of Roman History" by William C. Morey)

So much begins and then ends with the rising and the setting of the sun. Of course I cannot but think of the expression of 'in the blink of an eye' (yes, *in Yiddish*, 'a *Vinkle!*').

And so, these words then cross my mind and become my thoughts . . .

'Tog Eyn Tog Oys' -- טאָג איין טאָג אויס -- 'Sunrise Sunset'

*Sunrise, sunset, sunrise, sunset!
Swiftly fly the years,
One season following another,
Laden with happiness and tears...*

For the record, there is no surprise, there is no interpretation necessary, a) hunger is taking its toll, b) accompanied by illness and influenzas. c) Subsequent joblessness is on the rise bringing it's own effects along with it. 'Warp Speed' catches our attention, and yet d) uncertainty more than lingers -- 'it dances in the air - טאַנצן אין די לופט -- 'Tanzen ein Deh Luft' -- or simply, 'Luft Tanzen.'

If one cannot read 'the handwriting,' allow the Prophet Daniel to speak to us from the past:

Daniel cannot but tell the truth -- one could find oneself in a 'Lion's Den' or even wind up in a 'fiery furnace,' -- editor's note: very uncomfortable)

יז באַדין ענה דניאל, וְאָמַר
קָדָם מַלְכָּא, מִתְּנֶתְךָ לְךָ לְהַיּוֹן,
וּנְבִזְבִּיתְךָ לְאַחֲרֵן הַבַּיִת; בְּרַם,
כְּתָבָא אֶקְרָא לְמַלְכָּא, וּפְשָׂרָא,
אַהֲדָעְנָה.

Daniel 5:17 Then Daniel answered and said before the king: 'Let thy gifts be to thyself, and give thy rewards to another; nevertheless I will read the writing unto the king, and make known to him the interpretation.

Daniel reports his understanding of 'the writing on the wall' -- (note: it's not easy to tell the truth to the powerful -- especially those who could 'end your career' or even worse):

<p>כד באדיו, מן-קדמוהי, שליח, פסא די-ידא; וכתבא דנה, רשים.</p>	<p>Daniel 5: 24 then was the palm of the hand sent from before Him, and this writing was inscribed.</p>
<p>כה ודנה כתבא, די רשים: מנא מנא, תקל ופרסיו.</p>	<p>25 And this is the writing that was inscribed: MENE MENE, TEKEL UPHARSIN.</p>
<p>כו דנה, פשר-מלתא: מנא--מנה-אלהא מלכותך, והשלמה.</p>	<p>26 <u>This is the interpretation of the thing:</u> MENE, God hath numbered thy kingdom, (either its days are numbered, or it's a case of 'measure for measure') and brought it to an end.</p>
<p>כז תקל--תקילת במאזניא, והשתכחת חסיר.</p>	<p>27 TEKEL, Thou art 'weighed' in the balances, and art found wanting.</p>
<p>כח פרס--פריסת, מלכותך, ויהיבת, למדי ופרס.</p>	<p>28 PERES, thy kingdom is divided, and given to the Medes and Persians.' (my note: All is divided up and you are 'shown the door').</p>

It is not always easy to see the quagmire in which we find ourselves. It is not always so simple to smell the rot in Denmark or to self understand the (en)trapping nature of Stockholm. It is never easy to leave anywhere or anything -- especially in a climate of fear.

Warm regards, Chag Hodu Same'ach,

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