



Carnegie Shul Chatter

March 26, 2019

SHABBAT
Shalom

Light Candles 7:23 pm Shabbat Services 9:20am

**Should we stay?
Should we go?**

Once again, this week, Israel has come under rocket attack from Gaza. And this time a rocket struck 15 miles north of Tel Aviv, some 70 miles from its launch site, destroying a home and injuring all seven residents.

On April 4, less than two weeks from now, Ellen and I will be traveling to Israel for a 19-day visit. What should we do? Should we go? Should we stay home?

There are compelling arguments for going or for staying. Do we want to put ourselves in harm's way should another all-out war break out? Should we let terrorists get their way?

We always conclude our seder by saying, "Next year in Jerusalem," and this year we will be in Israel, not far from Jerusalem.

How can we not go?

And so, unless all Hell breaks loose, we will be going to the Promised Land.

After all, as the song says, "This land is mine, God gave this land to me." This year in Jerusalem, or at least very close by.

Next Year in Jerusalem

"Next Year in Jerusalem." We say it every year as we conclude our Passover seder. But do we really mean it?

Below is an article from *The Jerusalem Post* that demonstrates what that phrase meant to one Jewish woman.

Next year in Jerusalem

For some people, the phrase that ends the Seder can begin a whole new phase of life.

By Dvora Waysman

April 10, 2017

The phrase that traditionally ends every Seder is “Next year in Jerusalem.” All over the world, Jews say this at Passover, but how many actually mean it? I remember as a child in Australia, before the State of Israel was established, we said “Next year in Jerusalem,” but we didn’t mean it. My parents, both born in Melbourne, never left Australia’s shores.

Although my family in Australia was not Orthodox, we always held a Seder, and the singing after reading the Haggada (and eating lots of kneidels and drinking the cups of wine) was very spirited. As a child, I loved the lively “Dayenu” and the last song, which we sang in English, “Only one kid, only one



kid which my father bought for two zuzim...” The words seemed very funny to me, until the mood suddenly changed at the end, when we began to sing about the Angel of Death, and I remember that my mother’s eyes used to fill with tears.

There is something about Passover that speaks to every Jew. In 1840, in a book titled Rabbi von Bacharach, Heinrich Heine wrote: “Jews who have long drifted from the faith of their fathers are stirred in their inmost parts when the old, familiar Passover sounds chance to fall upon their ears.”

Without the Seder, there would be no reason for the family to come together at this time of year. Not every Jewish family is religious, but at Passover most are traditional.

There is a special feeling about the snowy white tablecloth with new dishes, the big cup of wine for Elijah, the opening of the door for the prophet to come in, and sweet childish voices chanting “Ma Nishtana...” like the lyrics of a popular song from yesteryear, “Memories are made of this”! When I lived in Australia I traveled extensively, but going to Jerusalem never crossed my mind. The majesty of London, the gondolas of Venice, the boulevards of Paris, the snowy mountains of Switzerland, the mystery of Hong Kong, yes.... but Jerusalem? For me, it was a mythical place from Bible stories. In my ignorance, I wasn’t sure it even existed.

However, I loved reading the majestic language of the prophets, and I even memorized Ezekiel 36:8: “And you, O mountains of Israel, you shall spread forth your branches and yield your fruit to my people Israel, for they are soon to come.”

Jerusalem didn’t become a reality to me until, in 1971, my husband suddenly announced that we should visit Israel, to show our four children their homeland. A visit would have been fine, but what he really meant was aliyah – a word that struck terror in my heart. It meant leaving behind my mother, siblings, family and friends,



financial security, a familiar culture, a comfortable home, a language that I loved.

At first, Jerusalem didn't speak to me. I didn't find it beautiful in the traditional sense. When your heart is resistant, you only find things to criticize, and I shed many tears, yearning for the comfortable life we had left behind. And then, in 1973, the Yom Kippur War. I found "they" became "us." We were part of a people, a family.

We celebrated victories together; we grieved at our losses together.

This sense of unity gave me an understanding for the first time of the Haggada's insistence that on Seder night each participant should personally experience the redemption at the shores of the Red Sea; that every individual must feel as if he or she personally had come out of Egypt.

When I became observant and began practicing mitzvot, which at first were strange and unfamiliar to me, the Seder was like coming home. No one had to explain it to me or tell me what to do. Etched into my consciousness were the memories of the Seder table ... the three matzot arranged between the folds of a white cloth so that no two were touching; the dish of parsley with the bowl of salt water; the bitter herbs; the shank bone; and the roasted egg. I remember helping to make the haroset – the delicious paste of apples and almonds moistened with wine.

Passover is so rich in ritual; and that is, after all, the Jews' survival system.

In Israel, Passover is a spring festival. After the cold, rainy winter, the air becomes a warm caress. The almond tree flaunts its white blossom, and all the trees are bedecked with new green lace. Cyclamens and wild violets peep shyly from crevices in the rocks, while purple iris and scarlet poppies dot the fields. The cereal harvest season has begun.

However, Passover is more than a link in the agricultural cycle of Israel. Its true significance is historical, commemorating the Exodus from Egypt and our release from slavery. The Hebrew word for Egypt is Mitzrayim, the root of which is tzar, which means "narrow" or "constrained."

To say that we must leave Egypt is to say that each of us must struggle to break out of his/her narrowness, to obtain one's full potential – spiritually, emotionally and psychologically.

The main lesson of Passover is freedom and liberty – the first of the Divine Commandments. On Passover, we celebrate it on three levels: seasonally, as we mark the release of the earth from the grip of winter; historically, as we commemorate our exodus from Egypt; and on a broader human plane, our emergence from bondage.



In Judaism, events transcend the moments of their happening – they are part of a continuous process that involves not just a single generation but all who went before and all who follow after. The cycle of the Jewish year is also the cycle of our survival.

Now at our Seder, my family no longer has to say “Next year in Jerusalem,” for we are already here. We replace it with “Next year in Jerusalem – the Rebuilt,” looking forward to the coming of the Messiah and a rebuilt Temple.

It took many years for me to truly understand this. At last, at the Seder I can join in with a full heart, “Next year in Jerusalem – the Rebuilt!” May the old, familiar sounds of Passover be woven into the consciousness of you and your family. And for all who are far from Israel, may you truly consider the possibility when you conclude your celebration with the words “Next year in Jerusalem.”



Honor Your Loved Ones

Commemorate a loved one by **dedicating a yahrzeit plaque** in his or her memory at the Carnegie Shul. These beautiful plaques, mounted on the sanctuary walls, are lit on the loved one’s yahrzeit, Yom Kippur, and days when Yizkor is recited. The names are also read aloud from the Bimah during services on the Sabbath of the yahrzeit and on Yom Kippur.



Or **sponsor a kiddush** in honor or in memory of a loved one; your sponsorship will be announced from the bimah and in the weekly Chatter. To purchase a plaque, for only \$175 or sponsor a kiddush for only \$36, please email Mike Roteman at mrmike7777@yahoo.com.

Monday, May 6
5:00-7:00 p.m.

South Hills JCC



South Hills
Celebrates Israel

RSVP: SOUTHHILLSJEWISHPITTSBURGH.ORG/ISRAEL

From Ethiopia to Israel The Long Journey Home

Monday, April 1 – 10:00 a.m.
Mt. Lebanon Public Library – Meeting Room A

16 Castle Shannon Blvd., 15228



Michal Samuels, Executive Director of Fidel, presents
"From Ethiopia to Israel - The Long Journey Home"

Michal recounts her story of leaving Gondar, Ethiopia for Israel in 1984 as part of "Operation Moses," and her Jewish journey from refugee to leading Fidel, an organization committed to helping the Ethiopian population integrate successfully into Israeli society.

FREE and open to the community

RSVP: southhillsjewishpittsburgh.org/fidel



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JEWISH PITTSBURGH** **JCC
PGH**

*Medical &
Utilities Dental Bills
Student Grants to Israel*

Credit Card Consolidation
*Acute Food &
Housing Needs Furniture*

Do You Need Money For?

*Burial Car
Purchase
Tuition Assistance*

Transportation
Life Cycle Events Small
Home Repairs Business

*South Hills Jewish Pittsburgh
Welcomes JFunds to the South Hills!*



Tuesday, April 2

*7:00 - 8:00 pm
South Hills JCC*

345 Kane Blvd., 15243

Meet representatives from JFunds, a new partnership of the Hebrew Free Loan Association, Jewish Assistance Fund, JFCS Squirrel Hill Food Pantry, JFCS Scholarships, and the Jewish Federation of Greater Pittsburgh.

FREE and open to the entire community. You do not have to be Jewish to attend.

Register: southhillsjewishpittsburgh.org/jfunds

jfunds

a network of jewish financial support services

SOUTH HILLS
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The Rabbi William Sajowitz Endowment Fund
of Temple Emanuel of South Hills and
South Hills Jewish Pittsburgh Present:

AN EVENING WITH DAN LIBENSON

host of "Judaism Unbound" podcast



THE OTHER TEN COMMANDMENTS: THE LIFE-CHANGING MAGIC OF TIDYING-UP JUDAISM

THURSDAY, MAY 16, 2019 / 7:00 PM

Hollywood Theater

1449 Potomac Avenue, 15216

General Admission Tickets: \$5

Tickets: www.templeemanuelpgh.org



Special VIP
Ticket Package

\$25

Includes Pre-Event Meet
& Greet, hors d'oeuvres
& Reserved Seating

In partnership with Beth El Congregation, South Hills JCC,
The Carnegie Shul, JCC of Greater Pittsburgh, and Shalom Pittsburgh.

