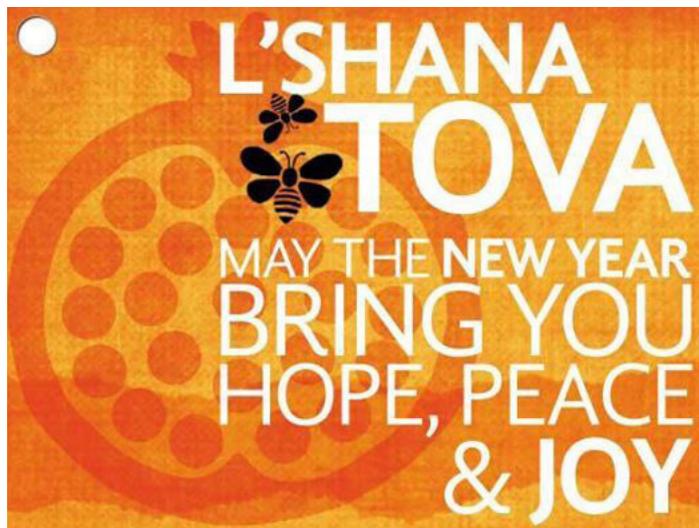




THE CARNEGIE SHUL SHOFAR

Dr. Larry Block, President
Michael Roteman, Writer/Editor

HIGH HOLIDAYS 5780 / 2019



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President's Message

Dear Friends,

Another High Holy Day Season approaches at the end of this month – literally the end of the secular month of September and the Jewish month of Elul. Who could have imagined that 5779 would be marked by a massacre at the Tree of Life Synagogue in Squirrel Hill?

The subsequent outpouring of support from people of all faiths and ethnicities in Pittsburgh and Western Pennsylvania was heartening. I should note that the very first organization to contact us at

the Carnegie Shul and to express their support and solidarity was our Carnegie neighbor on Washington Avenue, the Attawheed Islamic Center!

We take comfort in knowing that we are not alone in this battle against hate and ignorance.

May Hashem give us the ability to rise to the challenges that lie ahead in the coming year so that the New Year will be a blessing for us all and hasten the coming of Moshiach.

Larry

Welcome Back

Last year we welcomed Adam J. Edelman as our High Holidays cantor. We were all inspired by the passion he brought to his davening. And, on top of that, he had a great voice! We are delighted to have AJ back with us this year.

A 28-year-old native of Boston and MIT graduate, AJ also studied at Yeshivat Lev Hatorah in Israel. He is a 2018 Israeli Olympian, four-time Israeli national champion, and former captain of Israel's Olympic bobsled/skeleton team. But, more importantly, he is an incredible chazzan and we are delighted he will return this year.



A Tough Year For Jews — Anti-Semitism

It was just a few short weeks after the High Holidays last year, on October 27, that the unthinkable happened, a murderer shouting anti-Jewish epithets stormed into the Tree of Life synagogue in Squirrel Hill and opened fire, killing eleven people.

It is almost a year later now, and we are still attempting to recover.

But Tree of Life, as horrendous as it was, was only one of numerous anti-Semitic incidents that occurred throughout the world in the past year.

A May 1, 2019 article by the Associated Press details just how bad a year it has been.

TEL AVIV, Israel (AP) — Israeli researchers reported Wednesday that violent attacks against Jews spiked significantly last year, with the largest reported number of Jews killed in anti-Semitic acts in decades, leading to an “increasing sense of emergency” among Jewish communities worldwide.

Capped by the deadly shooting that killed 11 worshippers at Pittsburgh’s Tree of Life synagogue on Oct. 27, assaults targeting Jews rose 13% in 2018, according to Tel Aviv University researchers. They recorded nearly 400 cases worldwide, with more than a quarter of the major violent cases taking place in the United States.



But the spike was most dramatic in western Europe, where Jews have faced even greater danger and threats. In Germany, for instance, there was a 70% increase in anti-Semitic violence.

“There is an increasing sense of emergency among Jews in many countries around the world,” said Moshe Kantor, president of the European Jewish Congress, an umbrella group representing Jewish communities across the continent.

“It is now clear that anti-Semitism is no longer limited to the far-left, far-right and radical Islamist’s triangle — it has become mainstream and often accepted by civil society,” he said.

Tel Aviv University’s Kantor Center for the Study of Contemporary European Jewry releases its report every year on the eve of Israel’s Holocaust Remembrance Day, which begins Wednesday at sundown. This year, the report comes just days after another fatal shooting attack Saturday against a synagogue in southern California. The attack on the Chabad of Poway synagogue on the last day of Passover killed one woman and wounded three other people, including the rabbi.

In addition to the shooting attacks, assaults and vandalism, Kantor also noted the increased anti-Semitic vitriol online and in newspapers, including

a recent anti-Semitic cartoon that appeared in The New York Times’ international edition. It depicted Israeli Prime Minister Benjamin Netanyahu as a dog wearing a Star of David collar and leading a blind and skull-cap-wearing President Donald Trump.

The Times has since apologized, calling the image “offensive,” and vowing to refrain from publishing such bigoted cartoons again. Still, it sparked outrage among dozens of American Jewish groups that subsequently sent a letter calling on the newspaper to “become far more sensitive to anti-Semitism in the future.”



“Anti-Semitism has recently progressed to the point of calling into question the very continuation of Jewish life in many parts of the world. As we saw with the second mass shooting of a synagogue in the U.S., many parts of the world that were previously thought of as safe no longer are,” Kantor added.

“Anti-Semitism has entered gradually into the public discourse,” he said. “Threats, harassments and insults have become more violent, inciting to



even more physical violence against Jews. It feels like almost every taboo relating to Jews, Judaism and Jewish life has been broken.”

The ascendancy of British Labour Party leader Jeremy Corbyn has also contributed to a growing sense of fear among Britain’s Jewish community. Critics say Corbyn, a longtime critic of Israel, has long allowed anti-Jewish prejudice to go unchecked. Corbyn’s supporters have been accused of sharing Holocaust denial and international Jewish banking conspiracies on social media. Several members of the party have quit it in protest.

Similarly, the inclusion of anti-Semitic activists in the Yellow Vests protests in France have raised greater concerns in a country in which anti-Semitic

acts already account for half of all its documented hate crimes.

Kantor added that there has been an improvement in cooperation between Jewish communities and law enforcement agencies in Europe, and several European governments have taken strong steps as well, including fully adopting the working definition of anti-Semitism as outlined by the International Holocaust Remembrance Alliance.

The report says there has been a growing awareness of the threat among government agencies responsible for the well-being and security of their Jewish citizens.

Israel has also taken steps, hosting a global forum to combat anti-Semitism,



and the Yad Vashem Holocaust memorial has reported wide participation in its online course on the origins of anti-Semitism. Netanyahu said following the attack in southern California he would be convening a special meeting over the rising anti-Semitic attacks worldwide.

Yes, it has been a horrible year in many ways, but we must never give in to hatred. We must stay strong and maintain our faith in God just as our forefathers did despite the many affronts to our Jewish faith that they faced throughout our history.

Let us pray that as this new year begins, as we usher in the year 5780, that hatred will decline and that attacks against the Jewish people will end. And let us find happiness and prosperity in the year ahead.

And to this, let us all say, Amen.



Shhhhh...



Please...

It’s a new year and an opportunity to renew acquaintances with old friends, some of whom we have not seen since last Rosh Hashanah or Yom Kippur. Keep in mind, however, that loud conversation is a distraction for those who are trying to participate in the services and/or pray.

Please keep your voices down and be respectful of others, especially during Amidahs and Torah services.

If you really need to kibbitz, why not step outside for a few minutes rather than disrupt our services.

Thank you.

In the Beginning: Creation of the World and Man

Rosh Hashanah, the Jewish New Year, celebrates God's creation of the world, and His creation of man. This excerpt from an article in torah.org, gives an excellent presentation of the of this special day.

Rosh HaShana – Of Creation and Our King

By Rabbi Yehudah Prer

Rosh HaShana is a solemn holiday, as the entire world is judged and the world's fate for the coming year is decided. We spend a large portion of the day engaged in prayer, proclaiming G-d's kingship and His rule over the world. This proclamation is an affirmation of our acceptance of G-d's divinity and rule over us. It expresses our feelings: that we try to abide by His dictates, and that adherence to His word guides our lives. The expressions of G-d's kingship also serve as a reminder of past events.

Rosh HaShana, the beginning of the Jewish new year, is the anniversary of the creation of the world. In the Rosh HaShana prayers, we recite "This day is the beginning of Your works, the commemoration of the first day." The Talmud tells us (Rosh HaShana 27a) that our basis for reciting this verse in the prayers is the opinion of Rabbi Eliezer, who said that the world was created in Tishrei.

However, the meaning of "creation of the world" is not as clear cut as it may seem. The Talmud (Rosh HaShana 31a) writes that on Friday, we recite the verse "G-d will have reigned, He will have donned grandeur" (Psalms 93) because His work was completed on that day and He then ruled over them. Rav



creation. For this reason, we say, as mentioned above, that this day, Rosh HaShana, is the beginning of your works. This beginning, Rav Schorr says, is the beginning of G-d's rule as king, which commenced with the creation of Adam.

Why is it that the kingship of G-d, so to speak, did not begin until the creation of humankind?

Humankind has the ability

Gedalia Schorr explains that G-d created the rest of the world before creating mankind on Friday. However, the title of King was not appropriate for G-d until the creation of man. He further explains that Rosh HaShana is actually the anniversary of the creation of man, and hence the completion of

to reason, to apply logic, and to make choices. The path which a person wants to follow is in his hands. He can choose to accept the rule of G-d, and conform his actions to the word of G-d. A person can also choose to disregard G-d, and instead follow his own desires and cravings, and pursue a

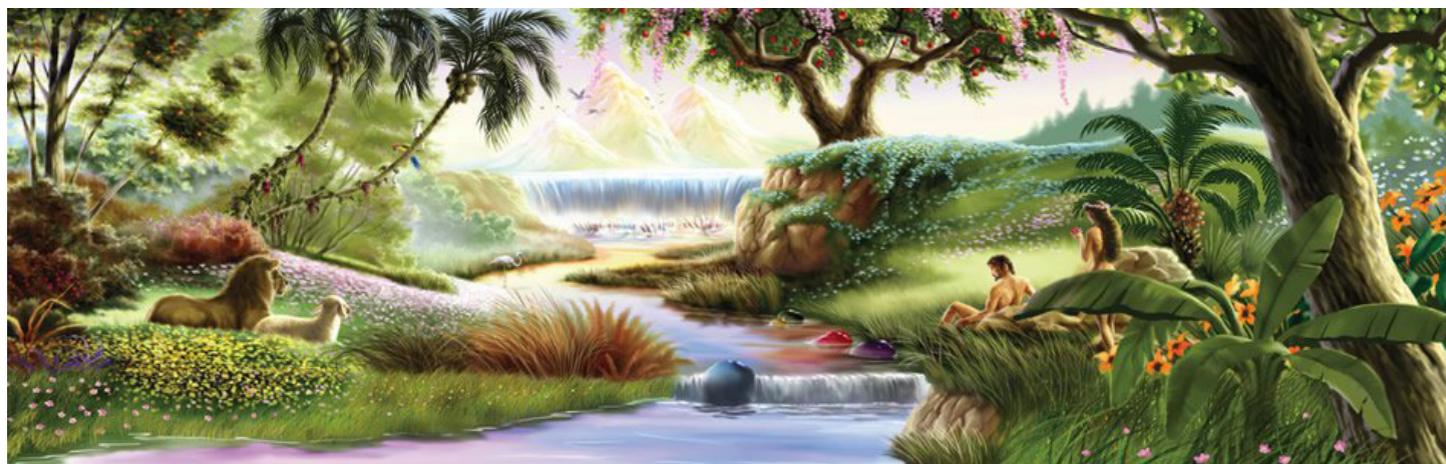


path that is not in accordance with the dictates of G-d. A true king is not a dictator. A king is a ruler whom the people, out of their own free will, have decided to place at their head. A king leads when his subjects accept his monarchy, and agree to follow his command without being forced to do so. Before the creation of Adam, there were other creations. There were other living creatures. However, none of these creatures had the power to choose G-d as their ruler. Only humankind has the intellectual capacity to make such a choice, one based on free will. Only with the arrival of Adam could G-d be

appropriately “called” king.

Rosh HaShana, therefore, is not just the anniversary of creation. It is also the anniversary of the “start” of G-d’s reign over humankind. Our proclamations of G-d’s kingship recall that Adam, the first human being, was the first royal subject, who accepted G-d as his king. On Rosh HaShana, our prayers should reaffirm that choice that Adam made. We should express our acceptance of G-d as our King, as the Supreme Being who we stand in judgment before on this day. By expressing our acceptance of G-d as our King, we vividly

demonstrate that any actions done by us that were not in accordance with G-d’s word were not acts of rebellion. These actions were lapses in our devotion; they were indulgences for which we gave in to our evil inclination, against our better judgment. By expressing our acceptance of G-d as King, we are in essence asking G-d to give us a year befitting subjects who yearn to be loyal, who have strived to be loyal, and whose sins should not be viewed as acts of insurgence, but rather errors which we regret. May each and every one of us merit to see such a year, full of health, happiness, and blessing.



Carnegie Shul Security

The attack on Tree of Life last October has prompted a need for greater security at synagogues everywhere. Here at the Carnegie Shul we will soon begin to make security changes of our own. For instance, during the High Holidays, we will have armed security guards at our doors.

Following the Holidays, new galvanized steel doors will be installed at the social hall entrance, and an electronic numeric keypad entry system for the doors on Chestnut Street, which will become the

primary point of entry, will be put in place.

The cost of these changes is nearly \$4000, all paid for by a grant from the Jewish Federation of Greater Pittsburgh, as part of the Federation’s comprehensive effort to upgrade security at synagogues and Jewish agencies and institutions throughout the region.

Look for additional information on these changes via the Carnegie Shul Chatter as they are implemented during the coming weeks.



The Ten Martyrs

If you leave services before Mussaf on Yom Kippur, you miss one of the most incredible parts of the entire Yom Kippur service, the reading of the martyrology, the story of the ten martyrs. What a powerful story it is!

Here is an article from mayimachronim.com that tells the story of the martyrs and its relationship to the Day of Atonement.

The Ten Martyrs and The Message of Yom Kippur

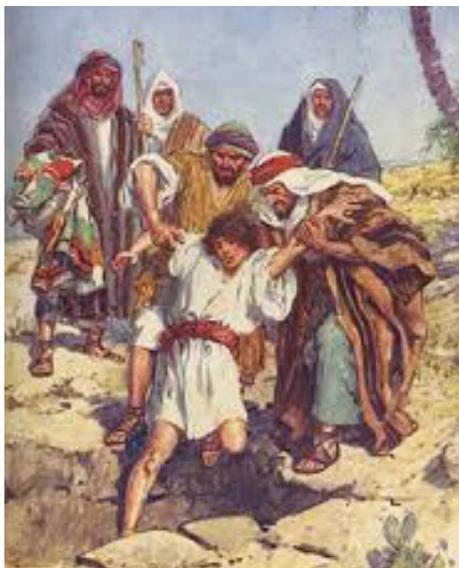
On Tuesday evening, October 8, we usher in the holiday of Yom Kippur, the Day of Atonement. The Torah does not make clear why this day in particular (the 10th of Tishrei) should be a day of atonement. The traditional explanation is that on this day God forgave the Israelites for the Sin of the Golden Calf, and presented Moses with a new set of Tablets.

Based on the wording of the Torah, the Sages deduce that Moses ascended Mt. Sinai a total of three times, each for forty days: The first time was from Shavuot until the 17th of Tammuz; the second from the 19th of Tammuz until the 29th of Av; the third from Rosh Chodesh Elul until the 10th of Tishrei, Yom Kippur (see Rashi on Exodus 33:11). On that final day, God forgave the people, and established henceforth that each year should be a day of forgiveness.

There happens to be another, more ancient, explanation for the origins of Yom Kippur. This one comes from the Book of Jubilees, that mysterious apocryphal work dating back to the Second Temple era. Though not canonized by our Sages (it was by the Sages of Ethiopian Jewry), it still tremendously influenced many traditional Midrashic teachings. According to Jubilees, the sons of Jacob sold their brother Joseph* at the start of a new year, and returned to



their father on the 10th of Tishrei. On that day, they presented their father with Joseph's bloodied tunic. So sad was this tragic "revelation" that, according to Jubilees, Dinah and Bilhah died from grief! Jacob henceforth commemorated the 10th of Tishrei as Joseph's *yahrzeit*. His sons, meanwhile, feeling forever guilty for their sin, begged God for forgiveness each year on that day. Therefore, Jubilees (34:18) concludes, the 10th of Tishrei became the ultimate Day of Atonement for all of Israel.



This explanation may have indirectly found its way into the Rabbinic tradition. Today, it is customary to read an account of the Ten Martyrs on Yom Kippur. These were ten great sages that were murdered by the Romans. The story appears in a number of Midrashim, which don't all agree on the details. In brief, the Roman Emperor Hadrian (r. 117-138 CE) and/or his Judean governor Tineius Rufus (c. 90-133 CE) summoned the ten great rabbis of the time. The rabbis are questioned about the sale of Joseph: doesn't the Torah prescribe the death penalty for an act of kidnapping? If so, why weren't the brothers of Joseph put to death for their sin?

The rabbis admit that this is indeed the case. The Romans decide that these ten rabbis should be put to death in place of the ten brothers of Joseph. The rabbis request time to deliberate, and ultimately determine that it has been decreed in Heaven. They submit to the edict. Each one is subsequently tortured to death by the Romans.

Some say they were slaughtered on Yom Kippur, or at least one of them was—the most famous among them, Rabbi Akiva.

The Arizal further suggests that these ten rabbis were the reincarnations of the Ten Spies (Sha'ar HaGilgulim, ch. 36). This was another grave ancient sin the Ten Martyrs had to rectify. The Arizal cites an older Midrash that when Joseph was tempted by the wife of Potiphar, it was so hard for him to resist that ten drops of semen emerged “from his fingertips”, and the Ten Spies were the souls of those ten drops, as were the Ten Martyrs, who finally fulfilled all the necessary spiritual rectifications.

Revisiting the Ten Martyrs

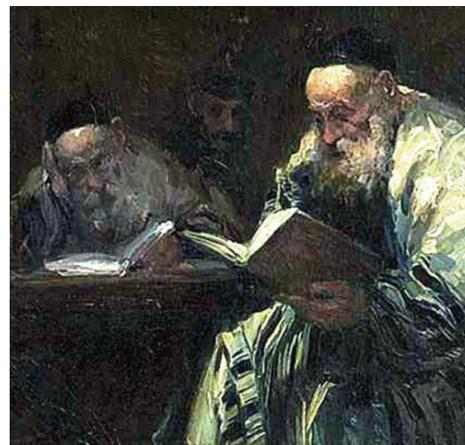
There are several major issues with the account of the Ten Martyrs. First of all, the identity of the ten rabbis is different depending on the source. In Midrash Eleh Ezkerah, the ten are listed as: Rabbi Shimon ben Gamaliel, Rabbi Ishmael (the Priest), Rabbi Akiva, Rabbi Chanina ben Teradion, Rabbi Yehuda ben Bava, Rabbi Yehuda ben Dama, Rabbi Hutzpit (“the Interpreter”), Rabbi Chaniah ben Chakhinai, Rabbi Yeshevav, and Rabbi Elazar ben Shammua. In Midrash Tehillim (9:14), however, we are given the following list; Rabbi Shimon ben Gamaliel, Rabbi Ishmael ben Elisha (the Priest), Rabbi Yeshevav (the Scribe), Rabbi Hutzpit (“the Interpreter”), Rabbi Yose [ben Halafta], Rabbi Yehuda ben Bava, Rabbi Yehuda haNachtom, Rabbi Shimon ben Azzai, Rabbi Chanina ben Teradion, and Rabbi Akiva.

The problem with the latter list (other than having three, or even

four, different rabbis) is that Shimon ben Azzai is known from the Talmud to have died by mystically ascending to Pardes (Chagigah 14b). More intriguingly, just about everyone is familiar with the Talmudic account of Rabbi Akiva's tragic death—where he faithfully recites Shema while being raked with iron combs (Berakhot 61b)—yet Midrash Mishlei (ch. 9) has a different idea: Rabbi Akiva was indeed imprisoned by the Romans, but died peacefully in his cell on a yom tov. His student, Rabbi Yehoshua, with the help of the prophet-angel Eliyahu, got Rabbi Akiva's body out while all the guards and prisoners miraculously fell into a deep sleep. He is later buried with a proper funeral in Caesarea, and the presiding rabbis say to him, “Blessed are you, Rabbi Akiva, who has found a good resting place at the hour of your death.”

This Midrash fits with a Talmudic passage that describes how Rabbi Shimon bar Yochai learned from Rabbi Akiva during the latter's imprisonment (Pesachim 112a). In that passage, Rabbi Shimon incredibly blackmails his master by saying that if he won't agree to teach, Rabbi Shimon will pull some strings to have Rabbi Akiva executed! Rabbi Akiva goes on to relay five teachings. This suggests that Rabbi Akiva was not scheduled for execution at all, and his punishment for participating in the Bar Kochva Revolt was only imprisonment. It also fits with the accepted tradition that Rabbi Akiva lived to 120 years. It is highly unlikely that the Romans conveniently executed him on his 120th birthday, and far more likely that he died peacefully after living to 120.

Another well-known issue with the account of the Ten Martyrs is that



these ten figures lived in different time periods. Rabban Shimon ben Gamaliel and Rabbi Ishmael were alive at the end of the Second Temple era. If they were killed by the Romans, it would have been during the Great Revolt, which ended with the Temple's destruction. The other rabbis lived decades later. They were active in the time of the Bar Kochva Revolt, and would have died around that time (c. 135 CE), some 65 years after the Temple's destruction. Interestingly, the Roman-Jewish historian Josephus (37-100 CE), who was an eyewitness to the Temple's destruction, wrote that Rabban Shimon ben Gamaliel was killed not by the Romans, but by the Jewish Zealots, one of the extremist factions that terrorized Jerusalem.

Some say that there were two Rabbi Ishmael haKohens. The first was Rabbi Ishmael ben Eliyahu, and he was the one who served as a priest at the end of the Second Temple era. The other was his grandson, Rabbi Ishmael ben Elisha, who was a contemporary of Rabbi Akiva. It isn't clear which of these Rabbi Ishmaels was martyred. According to Midrash Tehillim, it was Rabbi Ishmael ben Elisha, which makes sense since it would have been in the times of the Hadrianic persecution, during the Bar Kochva Revolt. (To further

complicate things, the Talmud [Gittin 58a] says that Rabbi Yehoshua ben Chananiah once ransomed a young Ishmael ben Elisha out of a prison in Rome!)

The Talmud states that during the Water-Drawing Ceremony of Sukkot, the greatest celebration of the year in Temple times, Rabban Shimon ben Gamaliel I would juggle with fire! His descendant, Rabban Shimon ben Gamaliel II, taught “Great is peace, for Aaron the Priest became famous only because he sought peace.”

Similarly, there are two Rabban Shimon ben Gamaliels. While the second one was alive during the Bar Kochva Revolt, we know he survived that conflict, and went on to head the new Sanhedrin in Usha. It is possible that he was eventually killed by the Romans. He himself stated how terribly unbearable the persecutions were in his day (Shabbat 13b, Shir HaShirim Rabbah 3:3). In that case, perhaps the list in Midrash Eleh Ezkerah is accurate. If it was Rabban Shimon ben Gamaliel II (not I, who was killed by Zealots), and Rabbi Ishmael ben Elisha (not ben Eliyahu), then all Ten Martyrs lived around the same time. Still, they wouldn't have been executed in one event, but that isn't nec-

essarily a requirement. We know that Rabbi Yehuda ben Bava, for example, survived for some time after Rabbi Akiva, and ordained five of the latter's students (Sanhedrin 14a). The list in Midrash Tehillim must be mistaken, as is the alternate account of Rabbi Akiva's death in Midrash Mishlei. (There is little doubt that Rabbi Akiva was a victim of the Romans, considering he was a key supporter of the Bar Kochva Revolt.)

The Message

Going back to our original question, the Ten Martyrs died as a spiritual rectification for the sale of Joseph. The two are linked by the Yom Kippur holiday, which is said to be the day of Joseph's false “yahrzeit”, and the day that the Ten Martyrs were murdered (or their fate decreed). The key lesson in all of this is that from the very beginning, the number one problem plaguing Israel is *sinat hinam*, baseless self-hatred and infighting. This was the issue with the very first, literal, Bnei Israel, the sons of Jacob, who conspired against one of their own, and continues to be the primary issue to this very day.

If we want true atonement and repentance, along with the Final Redemption, we must completely put

“If we want true

atonement... we must completely put an end to the incessant conflicts within our singular nation... both personal conflicts among family and friends, as well as larger political or cultural ones.”

an end to the incessant conflicts within our singular nation. This applies to both personal conflicts among family and friends, as well as larger political or cultural ones. We have to start seeing beyond the divides—Ashkenazi/Sephardi, secular/religious, Litvish/Hassidic, Orthodox/non-Orthodox, Israeli/Diaspora, liberal/conservative—and fully embrace one another. Long ago, the Arizal instituted an important practice of reciting each morning: “I accept upon myself the mitzvah of ‘and you shall love your fellow as yourself’, and I love each and every one within Bnei Israel as my own soul.”

Centuries earlier, it was Rabbi Akiva himself—first among martyrs—who declared this mitzvah to be the greatest in the Torah.

Dues And Donations



At the Carnegie Shul we try to make religion affordable for all. Dues are very low and there is no charge for High Holy Days tickets. But, just like everyone else, we do have bills to pay such as utilities and building maintenance.

Tzedukah is an important part of our Yom Kippur tradition. As we are taught, teshuvah, tefillah and tzedakah will avert the stern decree. Please consider a donation to the Carnegie Shul as part of your Yom Kippur tzedukah.

Donation cards and envelopes will be available in the shul, or you may mail your dues and donations to our treasurer, Joel Roteman, at 954 Lindendale Dr., Pittsburgh, PA 15243.

Holiday Schedule 5780 / 2019

Rosh Hashanah



Sunday, September 29

Evening service7:15 pm

Monday, September 30

Preliminary Service8:30 am

Shacharis9:00 am

Torah Reading 10:00 am

Sermon..... 10:45 am

Musaf 11:15 am

Recess 1:15 pm

Tashlich 6:15 pm

Minchah..... 7:00 pm

Maariv7:15 pm

Tuesday, October 1

Preliminary Service8:30 am

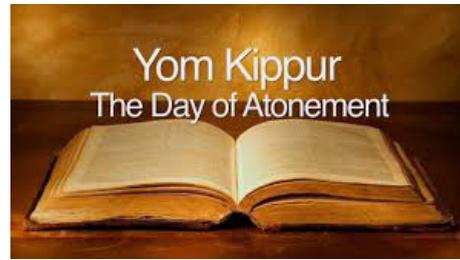
Shacharis9:00 am

Torah Reading 10:00 am

Sermon..... 10:45 am

Musaf 11:15 am

Yom Kippur



Tuesday, October 8

Kol Nidre 7:00 pm

Maariv 7:45 pm

Wednesay, October 9

Preliminary Service9:00 am

Shacharis9:30 am

Torah Reading 10:30 am

Sermon..... 11:15 am

Yizkor 11:45 am

Musaf 12:15 pm

Recess 2:30 pm

Minchah..... 5:45 pm

Neilah..... 6:45 pm

Shofar..... 7:48 pm

Sukkos



Monday, October 14

Morning Service.....9:20 am

Tuesday, October 15

Morning Service.....9:20 am

Shemini Atzeres



Monday, October 21

Morning Service.....9:20 am.

Yizkor 1:00 am.

Musaf 11:40 am

Simchas Torah



Tuesday, October 22

Morning Service.....9:20 am