



# Carnegie Shul Chatter

## August 4, 2022



## Shabbat Services

Weekly Shabbat services are held in the sanctuary, for those who want to attend in person, as well as online, via Zoom. **Services begin at 9:30am.**

Vaccinations are required for in-person attendance. Masks are optional, and we recommend that you socially distance.

For those wishing to attend services via Zoom, a link will be emailed to Carnegie Shul members later in the week. If you don't receive it, contact Wendy Panizzi at [panizziw@gmail.com](mailto:panizziw@gmail.com).

### The Lord is One

As the commentary that I have included from [myjewishlearning.com](https://myjewishlearning.com) states, “No idea has shaped Jewish history more than monotheism, which this book asserts so passionately.”

Judaism is all about monotheism. We do not worship idols. We do not worship sun gods, or gods of war, or any of the multitudes of gods that the Egyptians, Greeks, and Romans worshipped. We worship the one true God, the God of Abraham, Isaac and Jacob who delivered us from bondage in Egypt, gave us the Ten Commandments and the Torah, and the 613 mitzvot. The God who wants us to be a holy people, but a God whose laws we all too often ignore.

In Deuteronomy we read, “Hear O Israel, the Lord is our God, the Lord is One.” We recite these words daily. They are our core belief. As we are also told in the Shema prayer, “You shall love the Lord your God with all your heart, and all your soul, and with all your might.”

This is our basic belief. As the twenty-third psalm states, “The Lord is my shepherd, I shall not want.”

So, love the Lord your God, with all your heart, with all your soul, and with all your might,” obey His laws, and you shall never want.

# Devarim in a Nutshell

## Deuteronomy 1:1–3:22

On the first of Shevat (thirty-seven days before his passing), Moses begins his repetition of the Torah to the assembled children of Israel, reviewing the events that occurred and the laws that were given in the course of their forty-year journey from Egypt to Sinai to the Promised Land, rebuking the people for their failings and iniquities, and enjoining them to keep the Torah and observe its commandments in the land that G-d is giving them as an eternal heritage, into which they shall cross after his death.

Moses recalls his appointment of judges and magistrates to ease his burden of meting out justice to the people and teaching them the word of G-d; the journey from Sinai through the great and fearsome desert; the sending of the spies and the people's subsequent spurning of the Promised Land, so that G-d decreed that the entire generation of the Exodus would die out in the desert. "Also against me," says Moses, "was G-d angry for your sake, saying: You, too, shall not go in there."

Moses also recounts some more recent events: the refusal of the nations of Moab and Ammon to allow the Israelites to pass through their countries; the wars against the Emorite kings Sichon and Og, and the settlement of their lands by the tribes of Reuben and Gad and part of the tribe of Manasseh; and Moses' message to his successor, Joshua, who will take the people into the Land and lead them in the battles for its conquest: "Fear them not, for the L-rd your G-d, He shall fight for you."



## Deuteronomy

This week we begin to read the final book of the Torah, the Book of Deuteronomy.

Moses is soon to die. The Children of Israel will soon enter the Holy Land. As they prepare to do so, Moses recounts their forty-year journey through the wilderness and tells them about the great future that lies ahead of them if they obey the laws that God has given them. He also warns about the consequences that they will face if they do not follow God's laws.

To follow, with further commentary about Deuteronomy, is an article from [myjewishlearning.com](http://myjewishlearning.com).

# The Book of Deuteronomy

The biblical book whose law and theology most directly shaped later Judaism.

By Dr. Jeffrey Tigay

## The Names of Deuteronomy

Deuteronomy, the fifth and final book of the Torah, has two Hebrew names: Sefer Devarim, short for (Sefer) ve'eleh hadevarim, "(The Book of) 'These are the words,'" taken from its opening phrase; and Mishneh Torah, "Repetition of the Torah" (source of English "Deuteronomy"), taken from Deuteronomy 17:18. It consists of five retrospective discourses and poems that Moses addressed to Israel in Moab shortly before his death (Deuteronomy 1:6 4:43, 4:44 28:69, 29:30, 32, 33), plus two narratives about his final acts (Deuteronomy 31, 34). The book's core is the second discourse, in which Moses conveys laws that the people commissioned him to receive from God at Mount Sinai 40 years earlier.



## Exclusive Loyalty to God

Several themes in Deuteronomy stand out. Among the Torah's books, it is the most vigorous and clear advocate of monotheism and of the ardent, exclusive loyalty that Israel owes God (Deuteronomy 4:32 40, 6:4 5). It emphasizes God's love, justice, and transcendence.

This book stresses the covenant between God and Israel, summed up in Deuteronomy 26:16 19.

Established with the patriarchs, affirmed at Sinai and in Moab, it is to be reaffirmed as soon as Israel enters its land (Deuteronomy 4:31, 5:2, 28:69, 27).



## Life in the Land of Israel

Deuteronomy looks toward Israel's life in the land of Israel, where a society pursuing justice and righteousness, living in harmony with God and enjoying His bounty, can be established (Deuteronomy 4:5 8, 7:12 13). The promise of this land is conditional (Deuteronomy 11:8 9, 21); Israel's welfare depends on maintaining a society governed by God's social and religious laws. These laws are a divine gift to Israel, unparalleled in their justice and their ability to secure God's closeness (Deuteronomy 4:5 8). The Torah's humanitarianism is most developed in Deuteronomy's concern for the welfare of the poor and disadvantaged.

# Centralized Worship

Deuteronomy proclaims the unique rule that sacrifice may take place only in the religious capital, in a single sanctuary (Deuteronomy 12). Its aim is to spiritualize religion by freeing it from excessive dependence on sacrifice and priesthood. It urges instead studying God's law and performing rituals that teach reverent love for Him. These teachings probably laid the groundwork for nonsacrificial, synagogue-based worship.



## Deuteronomy's Appeal to Wisdom

Deuteronomy has a strong intellectual orientation. It urges all Israelites to study God's laws. Its style is didactic and sermonic, explaining the meaning of events and the purpose of laws, to secure Israel's willing, understanding assent.

## Deuteronomy and Judaism

Deuteronomy strongly influenced later Jewish tradition. The core of Jewish worship is the recitation of the (6:4) and the public reading of the Torah (rooted in 31: 11). Also based on Deuteronomy are the duty of blessing God after meals (Birkat Hamazon, Deuteronomy 8:10), Kiddush [a prayer of sanctification] on (Deuteronomy 5:12), affixing mezuzah (also known as mezuzot) to doorposts, wearing tefillin (phylacteries) (Deuteronomy 6:8 9, 11:18, 20) and tzitzit (fringes) (Deuteronomy 22:12), and charity to the poor (e.g., Deuteronomy 15:8).



Deuteronomy is the source of the concept that religious life should be based on a sacred book and its study. As the biblical book that deals most explicitly with beliefs and attitudes, it plays a major role in Jewish theology. In the theological ethical introduction of his digest of Jewish law, the Mishneh Torah, Maimonides cites Deuteronomy more than any other book, starting with the command to believe in God and Him alone.

Deuteronomy's effect on Jewish life cannot be overstated. No idea has shaped Jewish history more than monotheism, which this book asserts so passionately.

# **Yahrtzeits**

This week the Carnegie Shul acknowledges the yahrtzeits of:

**Sam Bales**

**Gertrude Bales**

**Philip Perlman**

**Isaac Peresman**

May their memories be for a blessing.

# **Donations**

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

**Lawrence and Sharon Block**

*In memory of Mimie Zlotnik*