



# Carnegie Shul Chatter

October 7, 2022



*Shabbat Shalom!*

Light candles 6:34pm

Shabbat Services 9:30am

## Shabbat Services

The Carnegie Shul continues to offer hybrid Shabbat services. Please join us in the sanctuary, providing you have been vaccinated for Covid 19. Masks are optional, and there is plenty of room for social distancing. Those wishing to attend virtually should watch for a Zoom link in their email later in the week. If you don't receive it, contact Rosalyn Hoffman at [rjlynman@yahoo.com](mailto:rjlynman@yahoo.com).

## Rejoice!

And so Rosh Hashanah and Yom Kippur have been completed and now we look forward to Sukkos, Shemini Atzeres, and Simchas Torah. What a joyous time of year it is for Jewish people.

Although we do not have a sukkah at the Carnegie Shul anymore, I encourage you to eat at least one meal in a sukkah and to wave the lulav and etrog. And when Simchas Torah begins on the evening of Monday, October 17, by all means, go to a shul that is having Simchas Torah services and celebrate this great holiday by dancing with the Torah. The Torah is the core of our faith. It is our greatest gift from Hashem. Rejoice with other Jews as we complete the Torah cycle and begin anew.



# Haazinu in a Nutshell

## Deuteronomy 32:1–52

From Chabad.org

The greater part of the Torah reading of Haazinu (“Listen In”) consists of a 70-line “song” delivered by Moses to the people of Israel on the last day of his earthly life.

Calling heaven and earth as witnesses, Moses exhorts the people,

*“Remember the days of old*

*Consider the years of many generations*

*Ask your father, and he will recount it to you*

*Your elders, and they will tell you” how G-d “found them in a desert land,” made them a people, chose them as His own, and bequeathed them a bountiful land. The song also warns against the pitfalls of plenty—*

*“Yeshurun grew fat and kicked*

*You have grown fat, thick and rotund*

*He forsook G-d who made him*  
*And spurned the Rock of his salvation”—and the terrible calamities that would result, which Moses describes as G-d “hiding His face.” Yet in the end, he promises, G-d will avenge the blood of His servants, and be reconciled with His people and land.*



The Parshah concludes with G d’s instruction to Moses to ascend the summit of Mount Nebo, from which he will behold the Promised Land before dying on the mountain. “For you shall see the land opposite you; but you shall not go there, into the land which I give to the children of Israel.”

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## Sukkos

On Sunday evening we begin the eight day celebration of Sukkos. Even if you do not build a sukkah at your home, I encourage you to visit one and have at least one meal there. Sukkos is a joyous holiday. Enjoy it!

Below is some background on the holiday from [myjewishlearning.com](http://myjewishlearning.com).

# Sukkot 101

Beginning five days after Yom Kippur, Sukkot is named after the booths or huts (sukkot in Hebrew) in which Jews are supposed to dwell during this week-long celebration.

*By My Jewish Learning*

Beginning five days after Yom Kippur, Sukkot is named after the booths or huts (sukkot in Hebrew) in which Jews are supposed to dwell during this week-long celebration. According to rabbinic tradition, these flimsy sukkot represent the huts in which the Israelites dwelt during their 40 years of wandering in the desert after escaping from slavery in Egypt. The festival of Sukkot is one of the three great pilgrimage festivals (chaggim or regalim) of the Jewish year.



## Sukkot History

The origins of Sukkot are found in an ancient autumnal harvest festival. Indeed it is often referred to as hag ha-asif, “The Harvest Festival.” Much of the imagery and ritual of the holiday revolves around rejoicing and thanking God for the completed harvest. The sukkah represent the huts that farmers would live in during the last hectic period of harvest before the coming of the winter rains. As is the case with other festivals whose origins may not have been Jewish, the Bible reinterpreted the festival to imbue it with a specific Jewish meaning. In this manner, Sukkot came to commemorate the wanderings of the Israelites in the desert after the revelation at Mount Sinai, with the huts representing the temporary shelters that the Israelites lived in during those 40 years.

## Sukkot At Home

Many of the most popular rituals of Sukkot are practiced in the home. As soon after the conclusion of Yom Kippur as possible, often on the same evening, one is enjoined to begin building the sukkah, or hut, that is the central symbol of the holiday. The sukkah is a flimsy structure with at least three sides, whose roof is made out of thatch or branches, which provides some shade and protection from the sun, but also allows the stars to be seen at night. It is traditional to decorate the sukkah and to spend as much time in it as possible. Weather permitting, meals are eaten in the sukkah, and the hardier among us may also elect to sleep in the sukkah. In a welcoming ceremony called ushpizin, ancestors are symbolically invited to partake in the meals with us. And in commemoration of the bounty of the Holy Land, we hold and shake four species of plants (arba minim), consisting of palm, myrtle, and willow (lulav), together with citron (etrog).



# Sukkot In the Community



As with all festivals, services play an important role in the communal celebration of Sukkot. In addition to special festival readings, including Psalms of Praise (Hallel), on Sukkot additional prayers are included in the service asking God to save us (hoshana, from which we get the English word hosanna). During the Hoshana prayers, congregants march around the synagogue sanctuary holding the lulav and etrog. The seventh and last day of the festival is called Hoshanah Rabba, the “Great Hoshana.”

## Hol Hamoed (Intermediate Days) Sukkot

During the intermediate days of Sukkot, one is allowed to pursue normal activity. One is nonetheless supposed to hold and wave the lulav and etrog on a daily basis, eat one’s meals in the sukkah, and continue to dwell in the sukkah for the remainder of the holiday.

## Sukkot Theology and Themes

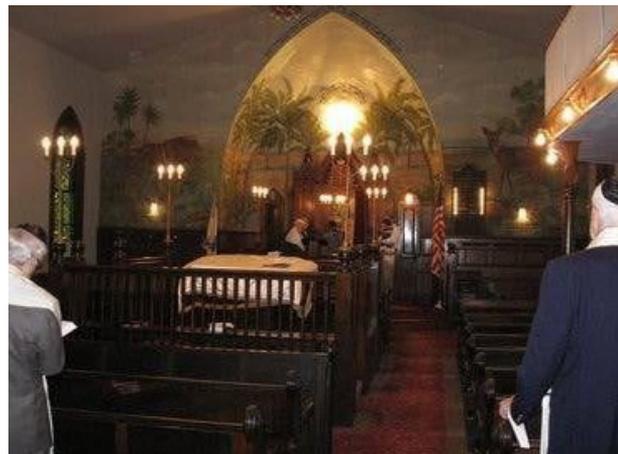
The enforced simplicity of eating and perhaps also living in a temporary shelter focuses our minds on the important things in life and divorces us from the material possessions of the modern world that dominate so many of our lives. Even so, Sukkot is a joyful holiday and justifiably referred to as zeman simchateynu, the “season of our joy.”

# Pittsburgh’s Other Ahavath Achim

*Did you know that the Carnegie Shul is not the only Ahavath Achim in the Pittsburgh area? Yes, there is another Ahavath Achim located nearby, in Braddock. Here is an article I recently found posted on Facebook about the other Ahavath Achim.*

Old buildings fascinate me. One in particular is a small building located on Talbot Ave. in Braddock. This building is a synagogue. Congregation Ahavath Achim, founded in 1905, used to serve hundreds of Jewish families, and was one of three synagogues in Braddock. The other two — Agudath Achim, and Sons of Israel — closed their doors years ago.

Now, open only on the first day of Rosh Hashana and Yom Kippur, Ahavath Achim usually draws fewer than 40 people. Early in the 20th century, Braddock’s main streets were lined with Jewish



businesses: jewelry stores, furniture stores, clothing stores. The town supported two kosher butchers, a Hebrew school that held classes at the Jewish Community Center, and active B'nai B'rith and AZA chapters.

In fact, actress Goldie Hawn's mother was raised in Braddock, and the names of her family members, the Hochhausers, appear on a plaque inside the synagogue. Hawn has been spotted several times paying her respects at the congregation's cemetery.

## Yahrtzeits

*This week the Carnegie Shul acknowledges the yahrtzeits of:*

**Anne Zemon**

**Betty Labovitz Kelson**

**Jacob Radman**

**Dora Bales**

**Irving Bendis**

**Ada Peresman**

**Syrietta June Kalla**

**William Weiss**

**Herbert J. Bales**

**Sarah Finkelstein**

**Regina Speizer**

*May their memories be for a blessing.*

## Donations

**Marcia Steinberger**

*In loving memory of the Steinberger, Davis and Shutzberg Families.*

**Dr. Peter and Judy Berkowitz**

*In appreciation for the Honor on Rosh Hashanah*