



Carnegie Shul Chatter

December 15, 2022



Hate on the Rise

Yes, anti-Semitism continues to surge in the United States and throughout the world.

To help combat this and other hate crimes, Act 83 of 2019 established the Nonprofit Security Grant Fund Program at the Pennsylvania Commission on Crime and Delinquency (PCCD). Act 83 directs PCCD to administer grants to Pennsylvania-based 501(c)(3) nonprofit organizations who principally serve individuals, groups or institutions that are included within a bias motivation category for single bias hate crime incidents as identified by the FBI's Hate Crime Statistics publication.

Applicants are eligible for security enhancements designed to protect the safety and security of the users of a facility located in the Commonwealth that is owned or operated by the nonprofit organization, including safety and security planning, purchase of safety and security equipment and other safety

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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. To attend virtually, watch for a Zoom link in your email. If you don't receive it, contact Rosalyn Hoffman at rjlynman@yahoo.com. The complete Torah reading, in Hebrew and English, can be found on line at https://www.chabad.org/parshah/torahreading_cdo/aid/2492529/jewish/Vayeshev-Torah-Reading.htm

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related matters. On September 30, 2022, PCCD released a \$5 million solicitation under this program. The application period closed on October 31, 2022.

Three-hundred-fifteen total unique requests totaling \$12.8 million were submitted and reviewed and we are pleased to report that the Carnegie Shul has been awarded a \$20,000 grant to make security improvements at our Shul.

We will soon be making security improvements at our building that will help to protect us from unauthorized entry and intrusion. The safety of our congregants is a vital concern of our officers and board, and we are delighted that we have received this grant that will help us to further protect our congregants.

Happy Chanukah!



Chanukah begins this weekend, at sundown on Sunday, December 18, and lasts for eight wonderful days.

The holiday commemorates the Maccabees' victories over the Greek King Antiochus IV and the rededication of the Second Temple. The outnumbered Jews, led by Mattathias and his son Judah Maccabee, defeated Antiochus and, when Judah Maccabee entered the Temple, he found only

a small jar of oil that had not been defiled by Antiochus. The jar contained only enough oil to burn for one day, but miraculously the oil burned for eight days.

How could this small band of Jews defeat the powerful Antiochus? The song tells the story:

*Rock of Ages let our song,
Praise thy saving power;
Thou amidst the raging foes,
Wast our sheltering tower.*

*Furiously they assailed us,
But Thine arm availed us
And Thy word broke their sword,
When our own strength failed us.*

Antisemitism Continues to Surge

Anti-Semitism continues to be on the rise both in the United States and the rest of the world. NBC, in fact, aired a 30-minute NBC News Now program called “Epidemic of Hate: Anti-Semitism in America” on December 14. And the Anti-Defamation League this week reported that anti-Semitic incidents in the United States hit an all-time high in 2021, with a total of 2,717 incidents of assault, harassment and vandalism reported to ADL. This represents the highest number of incidents on record since ADL began tracking anti-Semitic incidents in 1979 – an average of more than seven incidents per day and a 34 percent increase year over year.

As noted in the sidebar of today’s Chatter, the Carnegie Shul has recently received a sizable grant to help protect us from possible anti-Semitic attacks upon our shul.

Here is an Op-ed written by our own A.J. Edleman that appeared in the *Post-Gazette* on December 9 dealing with anti-Semitism pertaining to his Olympic Skelton team.

A Pittsburgher meets antisemitism at the Olympics, and here

By A.J. Edelman

Pittsburgh Post-Gazette
December 9, 2022



“You people make all the rules, but not today.” I will never forget those words. Mere hours before my Olympic debut at Pyeongchang in 2018, a jury member of my event disqualified a critical piece of equipment of mine by overruling the recommendation of the equipment panelists. The decision had been requested on behalf of another athlete, who claimed that the prior legalization was the result of “Israel being well connected in sport.”

The piece in question, ruled legal in several prior qualification events, was a slightly modified helmet that helped eliminate traumatic head strikes, a common and devastating side effect of the Olympics’ craziest sport of skeleton. In skeleton, the competitor

rides a small bobsled down an ice track, lying face down and going headfirst, sometimes reaching 80 mph.

This episode was devastating. For the entirety of my athletic career I have received much support while at the same time experiencing large amounts of vitriol. The brazenness in which it was communicated at the highest level of competition was something I never expected at the Olympic Games.

I hail from a proudly Jewish family. I am the first Orthodox Jew to compete in the Winter Olympics and proudly identify as a Jew by wearing a yarmulke and keeping kosher. My brother is perhaps one of the more well-known active Jewish stand-ups today. My father was one of only a couple of graduates of his Harvard Medical School class to wear a yarmulke at a time that Jews were actively discriminated against in admissions to universities and medical school.

The Jewish experience is present in all aspects of my life. It has given me a perspective on the societal reception of Jews and their “privileges” and over-representation in industries that has recently been called into direct focus.

There is a common, yet vile theme that this year has run through the discourse of certain notable A-listers: that Jews are privileged because they can evade the all-too-common hate directed at them by “passing” as gentile “whites.” As Diddy posted recently, Jews are “part of the dominant racial caste in the U.S. and therefore are able to participate in and perpetuate white supremacy.”

This notion is obscene. The very idea that a group is hated for being who they are, and therefore can shed their identity and hide their features — to live without proudly being themselves — is something that I believe is an affront to human decency. For what has the last half-century of social progress shown, if not that we should all be able to live openly as ourselves, whoever we are, with pride?

If a people are targeted for who they are and must hide their identity in order to lessen that discrimination, then the reality is unmistakable — they are being persecuted for their identity. Indeed, antisemitism is a unique kind of hate, for it is a hatred of man for merely existing. No matter what a Jew may “pass” as or the color of his skin, he is hated for simply being a Jew.

To have the “privilege” of trying to hide that from view is not privilege at all. It is a rejection of one’s identity. It is evil.

I recall the story of how my great-aunt, a trailblazer and intellectual powerhouse, became a chemist. It had been her dream to be a doctor. When she sought admission to the Northwestern University Medical School, she was told that they “certainly weren’t going to accept a Jewish woman.”

Yet under a twisted system of intersectional hierarchy embraced by all-too-many in our society, my aunt was privileged — hiding her identity would have given her a more fair shot at pursuing her dream. There is something rotten about a belief system that by and large looks the other way at this casual racism. What matters when it comes to “the Jews” is not individual or collectively lived experiences, but instead the appearance they can adopt if they hide their identifying features.

Recently more than a few celebrities have discussed the minority Jewish population in ways that would be condemned if you swapped “Jews” or “they” for another group. But the shock should not be that the sentiment exists, it is that these celebrities felt comfortable amplifying these sentiments publicly without the caution or deference that they would have afforded other groups.

In the same way that an official at the Olympics felt comfortable enough to openly reveal that his decision was based not on rules but on my identity, it seems all too routine that speaking ill

of Jews is just simply treated differently. Indeed, it took a two-week public pressure campaign for Adidas to drop Ye after his rants.

To Dave Chapelle, who before an audience of millions on “Saturday Night Live” said that “they” might take his wealth like “they” did to Kanye, I would ask sincerely: At what point do “they” get to proudly be themselves, respected for “their” identities as people? At what point are “they” no longer a conspiratorial collective, afforded the same rhetorical respect as other theys?

I will remain proudly and visibly Jewish — because like you I want to be judged for my own actions. That’s what makes our societal values great.

A.J. Edelman, a cantor at Congregation Ahavath Achim in Carnegie, was a 2018 Olympian competing in skeleton and is currently captain of the Israeli national bobsled team, “Bobsled Team Edelman” (teams are named after their pilots).

Vayeshev in a Nutshell

Genesis 37:1–40:23

From Chabad.org

Jacob settles in Hebron with his twelve sons. His favorite is seventeen-year-old Joseph, whose brothers are jealous of the preferential treatment he receives from his father, such as a precious many-colored coat that Jacob makes for Joseph. Joseph relates to his brothers two of his dreams which foretell that he is destined to rule over them, increasing their envy and hatred towards him.



Simeon and Levi plot to kill him, but Reuben suggests that they throw him into a pit instead, intending to come back later and save him. While Joseph is in the pit, Judah has him sold to a band of passing Ishmaelites. The brothers dip Joseph’s special coat in the blood of a goat and show it to their father, leading him to believe that his most beloved son was devoured by a wild beast.

Judah marries and has three children. The eldest, Er, dies young and childless, and his wife, Tamar, is given in levirate marriage to the second son, Onan. Onan sins by spilling his seed, and he too meets an early death. Judah is reluctant to have his third son marry her. Determined to have a child from Judah’s family, Tamar disguises herself as a prostitute and seduces Judah himself. Judah hears that his daughter-in-law has become pregnant and orders her executed

for harlotry, but when Tamar produces some personal effects he left with her as a pledge for payment, he publicly admits that he is the father. Tamar gives birth to twin sons, Peretz (an ancestor of King David) and Zerach.

Joseph is taken to Egypt and sold to Potiphar, the minister in charge of Pharaoh's slaughterhouses. G-d blesses everything he does, and soon he is made overseer of all his master's property. Potiphar's wife desires the handsome and charismatic lad; when Joseph rejects her advances, she tells her husband that the Hebrew slave tried to force himself on her, and has him thrown into prison. Joseph gains the trust and admiration of his jailers, who appoint him to a position of authority in the prison administration.

In prison, Joseph meets Pharaoh's chief butler and chief baker, both incarcerated for offending their royal master. Both have disturbing dreams, which Joseph interprets; in three days, he tells them, the butler will be released and the baker hanged. Joseph asks the butler to intercede on his behalf with Pharaoh. Joseph's predictions are fulfilled, but the butler forgets all about Joseph and does nothing for him.

Haftorah in a Nutshell

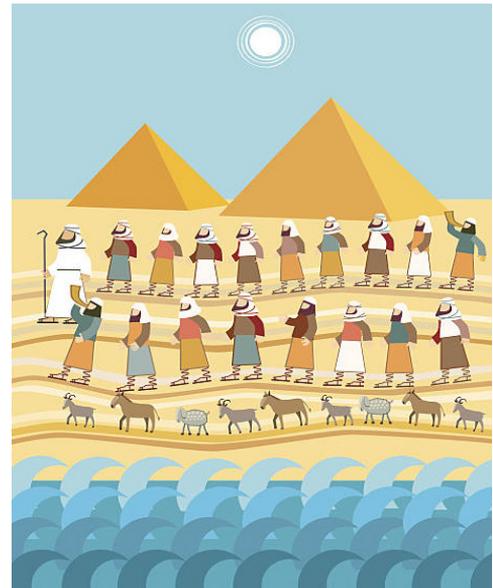
Amos 2:6-3:8

This week's haftorah contains an allusion to the sale of Joseph by his brothers, an incident discussed in this week's Torah reading.

Amos opens with a rebuke to the Jewish People. G-d had been patient with them notwithstanding their transgression of the three cardinal sins — sexual impropriety, idolatry and murder. Their fourth sin, however, crossed the line — the mistreatment of the innocent, widows, orphans and the poor.

G-d reminds the Jewish people how He lovingly took them out of Egypt and led them through the desert for forty years and settled them in the Holy Land. There, He bestowed the gift of prophecy on some and inspired others to become Nazirites. Yet the Jewish people did not respond appropriately, giving wine to the Nazirites and instructing the prophets not to prophesy. Amos then goes on to describe G-d's punishment for the errant behavior: "And the stout-hearted among the mighty shall flee naked on that day, says the L-rd."

The haftorah ends with an admonition from G-d, one that also recalls His eternal love for His people: "Hearken to this word which the Lord spoke about you, O children of Israel, concerning the entire nation that I brought up from the land of Egypt. 'Only you did I love above all the families of the earth; therefore, I will visit upon you all your iniquities...' As opposed to other nations to whom G-d does not pay close attention, G-d's love for His nation causes Him to punish them for their misdeeds, to cleanse them and prod them back onto the path of the just.

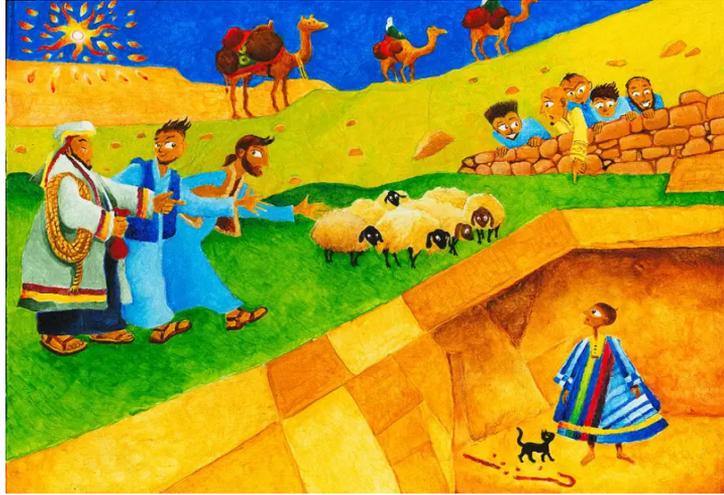


Haftorah Commentary

Haftorah Vayeshev

by Michael Zarovabeli of the Ohr Somayach Yeshiva in Jerusalem

The Haftorah for Parashat Vayeshev comes from the prophet Amos (Amos 2:6-3:8), His period of prophecy occurred during the reign of King Uzziah in the Kingdom of Yehudah, starting two years before the earthquake (Zechariah 14:5), that was caused by Uzziah's entering the Holy of Holies to offer incense, although he was not a Kohen. The King at that time of Israel was Yeravam ben Yoash. We find the order of how the Haftorot are made up in the talmud (Bava Batra 14).



The Haftorah opens up strongly stating how G-d would not pardon the tribes of Israel for the sale of Yosef, which we see happen in this week's parshah, 'I will not pardon them for their selling for silver a righteous and destitute man for a pair of shoes (Amos 2:6).' We see in the Parshah how the brothers, sold Yosef off to a caravan of passing Ishmaelites (Bereishit 37:28). They should not have sold their righteous brother Yosef, it was not just an act of cruelty for their brother, also in turn it made their father, Yaakov, distraught, believing his son, Yosef, to be dead. Yosef was sold for 20 pieces of silver.

The verse states, 'upon garments held as a security they recline (Amos 2:8).' The Torah tells us about taking security for a loan: "When you make your fellow a loan of any amount, you shall not enter his home to take security for it. You shall stand outside; and the man to whom you lend shall bring the security to you outside" (Devarim 24:10-11). The Prophet is telling us, despite being entitled to take as security, garments, they should not abuse it but respect it, however the prophet scorns Israel as they could not observe this commandment properly.

Amos states, referring to G-d 'I brought you up out of the land of Egypt and I led you in the wilderness for forty years (Amos 2:10).' The whole point of wandering us around the wilderness for those forty years was so that that it would prepare the nation to receive the Torah and keep to all the Mitzvot. Interestingly enough, it was Yosef that started off the period in the Egyptian exile in this week's reading, as he was sold to the house of Potiphar, which would eventually result in him being wrongly placed in jail and, amazingly, becoming the deputy of Egypt.

Once again the prophet hints to this week's reading, stating, 'I established some of your children as prophets (Amos 2:11);' We see incredible prophecy at the start of this week's reading. Yosef has dreams which, despite making his brothers jealous, came true at the

end, showing how G-d really establishes prophecy among the children of Israel. We see the opposite is true of Yaakov, a prophet, who had his prophecy withdrawn from him for 22 years, during the 22-year period he believed Yosef to be dead, since he was in a sad mood. In order to receive G-d's Presence, it requires involvement in the joy of a Mitzvah: (Pesachim 117a)

Israel is correctly criticized, 'you plied the nazirites with wine and the prophets you told not to prophesize (Amos 2:12).' This was a very bad attitude on the part of Israel. When people are striving to be righteous, they should help each other out and encourage Mitzvot. A Nazirite, is trying to stay away from worldly pleasures in order to get closer to G-d; however the people leading the Nazir astray are also, in turn, turning him away from G-d!

A steering message is given over to Israel, 'only you have I known among all the families of earth, because of this I will visit upon you all iniquities (Amos 3:2).' This is referring to punishment that would come at a time when Israel were not adhering to the Torah, G-d gave the precious Torah to the Jewish nation and no other nation! In turn, just as we get bounty for the different mitzvot kept, G-d, as a loving father, punishes us if we stray away from what we are commanded to do. Unfortunately, over history we have sometimes strayed so far from G-d that He visited many heavy punishments in retribution.

The prophet concludes the Haftorah stating, 'A lion has roared, who would not fear (Amos 3:8).' We see in this week's reading Yehudah, compared to a lion, did not shy away from two situations, impregnating his daughter-in-law, Tamar and defending her when she was to be executed and in not killing Yosef and only selling him as a slave instead.

Yahrtzeits

This week the Carnegie Shul acknowledges the yahrtzeits of:

Ethel S. Peresman

Sam Perlman

Winifred Klee

Larry Levkoy

Esther R. Wechsler

May their memories be for a blessing.