



Carnegie Shul Chatter

December 29, 2022



Light candles 4:44pm

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. 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/2492540/jewish/Vayigash-Torah-Reading.htm

Unity: Still a Dream

This week's haftorah commentary concludes with the remark that "when the Jews are united together, it has tremendous power."

Unfortunately, Jews are far too often not united together. Observant Jews often minimize Reform Jews or Jews who do not keep Kosher or observe the laws of the Sabbath. Non-observant Jews often criticize observant Jews for not living in modern times.

Jews in Israel constantly argue about the role of Judaism itself in their society. Is it religious Judaism or is it cultural Judaism?

Some of us can't even agree on what it is to be a Jew. Are we automatically Jews because we have a Jewish mother? Are we truly Jews if we do not practice Torah Judaism? Is a non-Orthodox marriage or conversion acceptable? Is it enough to be culturally Jewish but never attend shul?

We live in an era when Jews in the United States can do things that they were not allowed to do 60 or 70 years ago. There are no quotas for Jews in law schools or med schools.

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We can join country clubs that previously excluded us. We can even live in Mt. Lebanon. Times have changed.

Or have they? Anti-semitism is on the rise. Israel is accepted by some neighbors who advocated for her destruction until just a few years ago, but other nations, like Iran, still advocate for her total destruction.

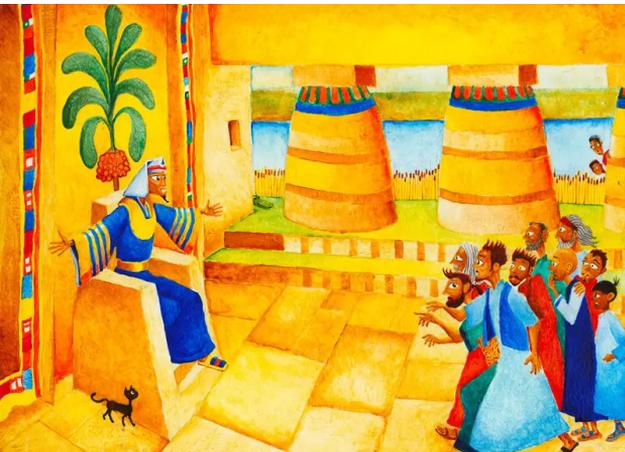
And yet we still constantly bicker amongst ourselves.

How great it would be if all Jews were united together.

Vayigash in a Nutshell

Genesis 44:18–47:27

From Chabad.org



Judah approaches Joseph to plead for the release of Benjamin, offering himself as a slave to the Egyptian ruler in Benjamin's stead. Upon witnessing his brothers' loyalty to one another, Joseph reveals his identity to them. "I am Joseph," he declares. "Is my father still alive?"

The brothers are overcome by shame and remorse, but Joseph comforts them. "It was not you who sent me here," he says to them, "but G-d. It has all been ordained from Above to save us, and the entire region, from famine."

The brothers rush back to Canaan with the news. Jacob comes to Egypt with his sons and their families—seventy souls in all—and is reunited with his beloved son after 22 years. On his way to Egypt he receives the divine promise: "Fear not to go down to Egypt; for I will there make of you a great nation. I will go down with you into Egypt, and I will also surely bring you up again."

Joseph gathers the wealth of Egypt by selling food and seed during the famine. Pharaoh gives Jacob's family the fertile county of Goshen to settle, and the children of Israel prosper in their Egyptian exile.

Haftorah in a Nutshell

Ezekiel 37:15–28

This week's haftorah mentions the fusion of the kingdoms of Judah and Joseph during the Messianic Era, echoing the beginning of this week's Torah reading: "And Judah approached him [Joseph]."

The prophet Ezekiel shares a prophecy he received, in which G-d instructs him to take two sticks and to write on one, "For Judah and for the children of Israel his companions" and on the other, "For Joseph, the stick of Ephraim and all the house of Israel, his companions." After doing so he was told to put the two near each other, and G-d fused them into one stick.



G-d explains to Ezekiel that these sticks are symbolic of the House of Israel, that was divided into two (often warring) kingdoms: the Northern Kingdom that was established by Jeroboam, a member of the Tribe of Ephraim, and the Southern Kingdom, that remained under the reign of the Davidic (Judean) Dynasty. The fusing of the two sticks represented the merging of the kingdoms that will transpire during the Messianic Era — with the Messiah, a descendant of David, at the helm of this unified empire.

“So says the L-rd G-d: ‘Behold I will take the children of Israel from among the nations where they have gone, and I will gather them from every side, and I will bring them to their land. And I will make them into one nation in the land upon the mountains of Israel, and one king shall be to them all as a king...’”

The haftorah ends with G-d’s assurance that “they shall dwell on the land that I have given to My servant, to Jacob, wherein your forefathers lived; and they shall dwell upon it, they and their children and their children’s children, forever; and My servant David shall be their prince forever.”

Haftorah Commentary

This week’s haftorah commentary is from torahvort.com

The Haftorah for this weeks reading comes from the book of Ezekiel (Ezekiel 37:15-28). Just as we learned of the 12 tribes being reunited together in this weeks parshah, as Yosef revealed himself to the other brothers, we learn of the potential unification of the Jewish people at the time of Mashiach.

The Haftorah starts of with G-d sending a message to Ezekiel to gather two sticks, writing one of the name of Yehudah and one with the name Ephraim (Who was the son of Yosef) (Ezekiel 37:16). The next verse states how they should be put together. This was to symbolise how later on the Tribes would be reunited together.

The seperation occurred at a time when 10 of the Tribes were exiled from Israel, they were led by the tribe of Ephraim, who was the son of Yosef. A huge machloket (argument) came about among the Jews, when King Shlomo’s son, Rechavem, took over as king of Israel, the argument broke so out of hand that 10 of the tribes merged together, gaining independence

from Yehudah, this revolt was started by a man of the name Yeravem Ben Nabot (Taanit 28), however as the tribes veered off, there was rampant idolatry taking place, which ultimately many years later saw them exiled from Israel till this day.

G-d showers a very hopeful and beautiful prophecy to Ezekiel, stating how he will, in future times, gather all the Jews across the globe together and bring them back to their land, Israel (Ezekiel 37:21). We see in modern day, Jews from all over the globe moving back to the Holy Land.

There is a prophecy how all idol worship will be eradicated, we in fact see this coming into fruition partly at the start of the Second Beit Hamikdash, a couple of hundred years later, when the men of the great assembly prayed for the abolition of the desire of idol worship. At the same time as this happened prophecy stopped coming in direct form.

One of the greatest strengths for the Jews to have is the strength of unity, when the Jews are united together, it has the tremendous power.



Yahrtzeits

This week the Carnegie Shul acknowledges the yahrtzeits of:

Jacob Lobliner
Jean Perlman
Celia Liberman
Sarah Rebecca Ofsay
Alfred Kurlie Miller
Lena Cruso
Betty G. Grinberg
Dora Gorback

Esther Elyanoff
Benjamin Watzman
Joseph Glazer
Harry Harris
Mildred P. Bendis
Anna Miller

May their memories be for a blessing.

Donations

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

Robert H. Rubenfield
High Holiday Donation