



# Carnegie Shul Chatter

February 16, 2023



Light candles 5:39pm

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](mailto: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/2492626/jewish/Mishpatim-Torah-Reading.htm](https://www.chabad.org/parshah/torahreading_cdo/aid/2492626/jewish/Mishpatim-Torah-Reading.htm)

## The Torah Says...

Usually, my sidebars relate to the weekly parshah or haftarah, but sometimes they have to do with something that is going on in the world, and that is the case this week.

This sidebar was actually inspired by two recent events that are not something you will read about in the newspaper or hear about on a newscast, although, if you watch The Good Doctor on Monday nights on ABC it was this week's episode that partially inspired this sidebar.

Recently, I had a procedure performed that required a general anesthetic. It wasn't life threatening, but the hospital did ask if I had a living will. I answered no. Most people today probably do have one and doctors and hospitals encourage you to have one, but I don't.

And this week's The Good Doctor demonstrated why I do not have one.

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Let me explain.

On *The Good Doctor*, a teenaged girl who has cystic fibrosis was back in the hospital and was facing death if she did not get an immediate double lung transplant. The donated lungs had arrived, but there was a problem with them. The doctors tried everything they could to salvage the lungs, but it seemed to be to no avail. Then the girl's condition turned even worse and it was apparent that she would die within

minutes if she was not intubated. But intubating her would buy her more time. Maybe a miracle cure could be found during this extra time. Who knows?

Anyway, the girl's mother decided that the poor girl had had enough and decided not to intubate. Fortunately, minutes before the girl would have died, the doctor's last gasp measures to salvage the lungs succeeded. The patient was intubated, rushed to surgery and had a successful outcome.

How wonderful that the surgery succeeded before she died. But what if the lungs had not been salvaged for another hour? The girl would have died because her mother refused intubation, and the lungs would have been wasted.



## Pikuach - Nefesh

The term pikuach nefesh refers to the belief stated in Jewish law that preserving human life should overrule any other religious considerations.

Granted, this was not a case of a living will, but it was similar. The mother opted not to prolong the girl's life. Luckily, the girl was saved anyway.

Judaism tells us that we should always do everything we can to preserve life. That intubation would have preserved the girl's life long enough that, if the doctor needed another few hours to salvage the lungs, the doctor would have had the needed time.

Life and death decisions are hard. To have a DNR (Do not Resuscitate) is binding. Living wills are binding. If the patient is unconscious the patient can't change their mind.

These are decisions that every person must make based upon their own personal beliefs.

I'm not sure if there are any rights or wrongs here. But there is the Torah — and what it tells us.

# Mishpatim in a Nutshell

**Exodus 21:1–24:18**

*From Chabad.org*

The name of the Parshah, “Mishpatim,” means “Ordinances” and it is found in Exodus 21:1.

Following the revelation at Sinai, G-d legislates a series of laws for the people of Israel. These include the laws of the indentured servant; the penalties for murder, kidnapping, assault and theft; civil laws pertaining to redress of damages, the granting of loans and the responsibilities of the “Four Guardians”; and the rules governing the conduct of justice by courts of law.



Also included are laws warning against mistreatment of foreigners; the observance of the seasonal festivals, and the agricultural gifts that are to be brought to the Holy Temple in Jerusalem; the prohibition against cooking meat with milk; and the mitzvah of prayer. Altogether, the Parshah of Mishpatim contains 53 mitzvot—23 imperative commandments and 30 prohibitions.

G-d promises to bring the people of Israel to the Holy Land, and warns them against assuming the pagan ways of its current inhabitants.

The people of Israel proclaim, “We will do and we will hear all that G-d commands us.” Leaving Aaron and Hur in charge in the Israelite camp, Moses ascends Mount Sinai and remains there for forty days and forty nights to receive the Torah from G-d.

# Haftorah in a Nutshell

**Jeremiah 34:8-22; 33:25-26.**

In this week’s haftorah, Jeremiah describes the punishment that would befall the Jews because they continued enslaving their Hebrew slaves after six years of service—transgressing the commandment discussed in the beginning of this week’s Torah reading.

King Zedekiah made a pact with the people according to which they would all release their Jewish slaves after six years of service—as commanded in the Torah. Shortly thereafter, the Jews reneged on this pact and forced their freed slaves to re-enter into service. G-d then

dispatched Jeremiah with a message of rebuke: “Therefore, so says the Lord: You have not hearkened to Me to proclaim freedom, every one to his brother and every one to his neighbor; behold I proclaim freedom to you, says the Lord, to the sword, to the pestilence, and to the famine, and I will make you an object of horror to all the kingdoms of the earth.” The haftorah then vividly depicts the destruction and devastation that the Jews would experience.

The haftorah concludes with words of reassurance: “Just as I would not cancel My covenant with the day and night and I would not cancel the laws of heaven and earth, so too I will not cast away the descendents of Jacob . . . for I will return their captivity [to their land] and have mercy on them.”

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*This week's haftorah commentary is from the Haftorahman, Rabbi Reuben Ebrahimoff*

# Haftorah Commentary

*Coomentary on the Haftorah for Parshat Mishpatim by Rabbi Reuben Ebrahimoff*

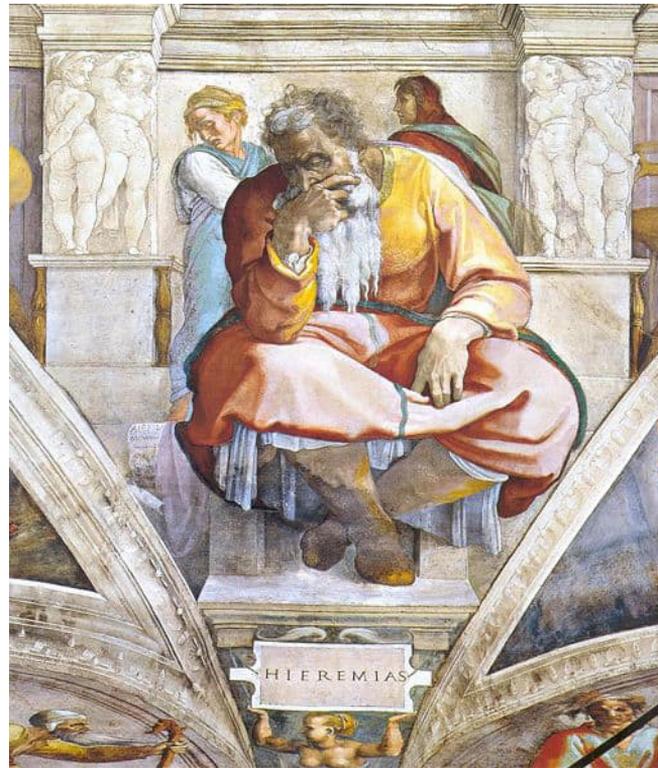
## The Jews Transgress the Mitzvah of Freeing Their Hebrew Servants

The connection of the Haftorah to the Parsha: The first laws of Parshat Mishpatim deal with the Hebrew servant. The Jews had suffered in Egypt as slaves and they knew first hand what slavery meant. Therefore, Hashem expected the Jews to empathize with their servants; do not take advantage of a person when he's down. The Haftorah speaks of a time when the Hebrew servant was being taken advantage of too much.

The storyline of this week's Haftorah: The Jews transgress the mitzvah of freeing their Hebrew servants.

### Part 1

Jeremiah's word of doom. This section establishes the setting: a royal proclamation by King Zedkiyah that all Hebrew slaves must be set free. After the initial compliance with this “covenant” the slaveholders violate the edict and force their compatriots back into slavery. This elicits the prophet's condemnation. The previous episode is juxtaposed to the event at Mt. Sinai, when Hashem “made a covenant” with all of Israel to release its slaves every 7th year. The present revocation of manumission is deemed a profanation of Hashem's name. The consequences of this breach of the slaves “release” are announced: those who have violated the “covenant” will be punished. Jerusalem and its inhabitants will be destroyed.



## Part 2

The natural & supernatural. Hashem swears that as surely as He established a “covenant “with nature He will never reject the promises made to the descendants of the patriarchs. Israel will be restored in love.

The Temple in Jerusalem

Belonging to Ahikam the son of Shaphan 2 Kings 22:12 - Jeremiah's Scribe

## Yirmiyahu's Biography:

- ◆ The definition of his name is “Hashem will elevate”.
- ◆ Born circumcised, to Chilkiya, also a prophet, in 640 B.C.E. about 2650 years ago, on Tishah Be'Av in Anatot, 2 miles north of Jerusalem, in the land of Binyamin.
- ◆ Was a Kohen and a descendant of Rachav, the Yericho (Jericho) innkeeper that Yehoshua saved.
- ◆ Spoke at childhood, cursing the day he was born. Began prophesying at age 18, continuing for 40 years.
- ◆ Lived in Jerusalem. He never married, and had no children.
- ◆ Was the head of the Mishmeret Hakohanim (The Guard by the Priests doing work in the Holy Temple). They were the custodians of the Ark of the Lord.
- ◆ Known as the Weeping Prophet, for he endured the destruction of the Beit Hamikdash. Symbolically, he wore a wooden yolk around his neck.
- ◆ His prophecies took place before, during, and after the destruction of the Bait Hamikdash (Holy Temple). Nebuchadnezzar King of Babylon destroyed the Temple. He remained in Jerusalem after its destruction with Gedalyah ben Achikam, the man whom the fast of Gedalyah is named after. Shafan was his scribe. Shafan brought the scroll he found in the Bait Hamikdash to Jeremiah, which was originally written by Moses. It was open to the verse “Hashem will bring you and your elected King to a nation unknown to your fathers.” That scared people into changing their ways.
- ◆ He was stoned to death after fleeing to Egypt, Alexandria.
- ◆ Wrote 3 Books: His own, Yirmiyahu (Jeremiah); Eicha (Lamentations), read on Tishah Be'Av; and Melachim (The Book of Kings). . The time span of the book Jeremiah was 66 years.

The diary of King Nebuchadnezzar King of Babylon

Famous phrases: Jeremiah 30:1, “Al tira, avdi Yaakov” “Have no fear, my servant Yaakov” This phrase is the chorus of a poignant song sung at the Melaveh Malka, Farewell to the Shabbat Queen, Meal.

Haftorahman's Lesson of the week: Both “what goes around comes around” and never forget from where you came from. You are not aloud to take advantage of a Jew's weaknesses. On the contrary: you must deal with them charitably.

Timeline: This story took place about 2450 years ago.



## **Consulate General of Israel Spokesperson & Consul for Media Affairs**

An Invitation from Temple Beth El

# **Itay Milner On U.S.-Israel Relations**

**Monday, February 20th, 7:00/7:30pm**  
(7pm Wine & Cheese/7:30pm Interactive Conversation)  
at Beth El

Itay Milner is an Israeli Diplomat and the Spokesperson and Consul for Media Affairs at the Israeli Consulate in New York. In his role, he handles relations with the media networks across New York, New Jersey, Pennsylvania, Ohio, and Delaware. Prior to this position in New York, he served as Deputy Consul General in Chicago, Deputy Ambassador in Serbia, and Deputy Director of the Civil Diplomacy Department at the Israeli Foreign Ministry in Jerusalem. Itay graduated from Tel Aviv University with degrees in law and business studies and is registered to practice law by the Israeli Bar.

(Itay's Pittsburgh schedule: 3pm at Concordia • 5pm with the teens • 7pm with the adults  
Tuesday at Mt Lebanon High School)

## **Yahrtzeits**

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

**Pepi Sherman  
Gertrude Miller  
Adolph Hersh  
Joseph Hirsh**

**Abraham Swirsky  
Anna Bales  
Lev Dekelman  
Morris Dorn**

**Philip Green  
Dr. Samuel A. Grinberg  
Rose Klee Karp**

*May their memories be for a blessing.*