



Carnegie Shul Chatter

August 16, 2023

shabbat
SHALOM



Light candles 7:55pm

Shabbat Services 9:30am

Shabbat Services

Join us in the sanctuary, or attend virtually. Watch your email for a Zoom link or contact Rosalyn Hoffman at rjlynman@yahoo.com. The complete Torah reading, in Hebrew and English, can be found at https://www.chabad.org/parshah/torahreading_cdo/aid/2495806/jewish/Shoftim-Torah-Reading.htm

Come Join Us

If you want to hear my commentary on this week's Torah portion and its famous statement, "Justice, justice shall you pursue," you will have to come to shul this Saturday to hear my D'var Torah. And it will be well worth your effort.

But speaking of coming to shul, last week my D'var Torah was about the importance of community prayer, for Jews to pray together, and to have a minyan, and that is so important a topic that I would like to further discuss it in this space today.

Yes, we usually have a minyan on Shabbos, thanks to our "hybrid" services and the use of Zoom, but this is not the best way to have a minyan, and some would even question whether or not it is Kosher.

Many stopped attending services in person and turned to Zoom during the pandemic, and I get it. But even though Covid lingers, the pandemic is over and there is plenty of room in our sanctuary to spread out. And you can accept an aliyah and say the blessings from your seat.

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So please, if you are physically able, please return to the sanctuary for our Shabbos services. Your presence will not only serve to strengthen our prayers, it will also give you a chance to have Kiddush with us when we are done praying.

Shoftim in a Nutshell

From Chabad.org

Deuteronomy 16:18–21:9

The name of the Parshah, “Shoftim,” means “Judges” and it is found in Deuteronomy 16:18.

Moses instructs the people of Israel to appoint judges and law enforcement officers in every city. “Justice, justice shall you pursue,” he commands them, and you must administer it without corruption or favoritism. Crimes must be meticulously investigated and evidence thoroughly examined—a minimum of two credible witnesses is required for conviction and punishment.

In every generation, says Moses, there will be those entrusted with the task of interpreting and applying the laws of the Torah. “According to the law that they will teach you, and the judgment they will instruct you, you shall do; you shall not turn away from the thing that they say to you, to the right nor to the left.”

Shoftim also includes the prohibitions against idolatry and sorcery; laws governing the appointment and behavior of a king; and guidelines for the creation of “cities of refuge” for the inadvertent murderer. Also set forth are many of the rules of war: the exemption from battle for one who has just built a home, planted a vineyard, married, or is “afraid and soft-hearted”; the requirement to offer terms of peace before attacking a city; and the prohibition against wanton destruction of something of value, exemplified by the law that forbids to cut down a fruit tree when laying siege (in this context the Torah makes the famous statement, “For man is a tree of the field”).

The Parshah concludes with the law of the eglah arufah—the special procedure to be followed when a person is killed by an unknown murderer and his body is found in a field—which underscores the responsibility of the community and its leaders not only for what they do, but also for what they might have prevented from being done.



Haftorah in a Nutshell

Isaiah 51:12-52:12

This week's haftorah is the fourth of a series of seven "Haftarot of Consolation." These seven haftarot commence on the Shabbat following Tisha b'Av and continue until Rosh Hashanah.

The haftorahs of the past two weeks open with Israel's complaint that they have been abandoned by G-d. Israel is not content with consolations offered by the prophets — instead they demand that G-d alone comfort them. In response, this week's haftorah begins with G-d's response: "I, indeed I, will comfort you."

After briefly reprimanding Israel for forgetting their Creator for fear of human and finite oppressors, the prophet describes the suffering and tribulations which Israel has endured. However, the time has arrived for the suffering to end. The time has come for Israel's oppressors to drink the "cup of suffering" which they had hitherto forced Israel to drink: "Awaken, awaken, put on your strength, O Zion; put on the garments of your beauty, Jerusalem the Holy City, for no longer shall the uncircumcised or the unclean continue to enter you. Shake yourselves from the dust, arise, sit down, O Jerusalem; free yourself of the bands of your neck, O captive daughter of Zion."

Isaiah extols the beauty of the messenger who will announce the good tidings of Redemption. "Burst out in song, sing together, O ruins of Jerusalem, for the L-rd has consoled His people; He has redeemed Jerusalem."

The haftorah ends by highlighting the difference between the Egyptian Exodus, when the Israelites hurried out of their exile and bondage, and the future Redemption: "For not with haste shall you go forth and not in a flurry of flight shall you go, for the L-rd goes before you, and your rear guard is the G-d of Israel."



Haftorah Commentary

By Reuben Ebrahimoff, Haftoraman

The connection of the Haftorah to the Parsha:

This week is the third of the “Shiva D’Nechemta, the seven weeks of comfort that begin following the fast of Tisha B’av and runs until Shabbat Shuvah, the Shabbat before Yom Kippur. During this time, one’s concentration should be on repentance and improving one’s behavior. Therefore, there is no direct link between the Parsha and the Haftorah.

The storyline of this week’s Haftorah:

The Haftorah begins with Yeshayahu’s words “Anochi, Anochi Hu Menachemchem,” “It is I, the one who comforts you.” Yeshayahu predicts that Hashem will comfort B’nai Yisroel after he conquers all their enemies. The prophet then states that after Hashem deals with all of Israel’s enemies, it is only Hashem that they will need to fear. Hashem will remove his anger that was directed at the Jewish people and redirect it onto the enemies of the Jews. Then the Jews will prosper and the enemy nations will suffer. Yeshayahu calls to the city of Jerusalem to wake up and rejoice, and to get dressed in beautiful clothing in preparation of the greatest celebration. The enemy nations will no longer capture Jerusalem. Jerusalem will rise up as the king of all cities in the world. Hashem will free Jerusalem from its captors and Egypt and Assyria will never have control over Israel again. Hashem will return to the Mountain of Zion. In a messianic preview, Yeshayahu says that a messenger, Eliyahu, will announce peace and Hashem will be the G-d of the whole world. The Haftorah concludes with the fact that the Jewish people will never have to leave Jerusalem in a rush, or to fight a war again because Hashem is protecting Bnei Yisroel both from the front and the rear.



Yishayahu’s Biography:

- ◆ The meaning of his name is “Salvation of G-d”.
- ◆ Born circumcised in the year 765 B.C.E. (8th century) about 2760 years ago to his father Amoz, also a prophet. They belonged to a royal family who had access to the Bait Hamikdash.
- ◆ Received his first vision at age 25, and was considered the greatest of all prophets after Moses. He claimed to have seen the throne of G-d. He predicted Israel’s demise. Yishayahu wrote his own lengthy (66 chapter) book.
- ◆ Lived through the reigns of four different kings; Uzziah, Yotham, Ahaz, Hezekiah. Three other prophets were Yishayahu’s contemporaries: Hosea, Amos, and Micah.
- ◆ Lived 120 years, having two children with his only wife.

- ♦ Was killed by Menashe, the King of Judah. Yishayahu was hiding from Menashe, the King of Judah, in a tree, but as Menashe was passing by the tree, he spotted Yishayahu's tzitzit hanging out of the tree. Menashe then cut clean through the tree, killing Yishayahu. Yishayahu was killed cut through his mouth as a midah kineged midah, measure for measure, for speaking lashon ha'ra about the nation of Israel.

Famous Phrases:

Yeshayahu 52:1: "Uri, uri livshi bigday tifartech ami". Wake up! Wake up! Zion, Clothe yourself with splendor! Put on your beautiful clothes. O Jerusalem holy city. (Said on Friday night as a part of the Kabbalat Shabbat song Lecha Dodi.)

Haftorahman's lesson of the week:

Imagine when Yeshayahu says that Jerusalem will get dressed in celebratory clothing because the Mashiach (Messiah) is coming. This is reminiscent of a great wedding hall which a caterer is in the midst of preparing for a very special wedding. We shall joyously celebrate that union. Hashem and Bnei Yisroel have always had a special relationship with Jerusalem, ever since King David conquered it nearly 3000 years ago. Jerusalem is considered the "City of Hope" for all of the Jewish people. She stands for a time of peace and of unity. There is a way we can return to this Holy city, to this very special place. As every trail leads to a destination, so too following in the pathway of Hashem will lead us to Jerusalem. Most paths are not even; rather there are potholes and jagged ground. To follow in Hashem's ways, we can try to lower our sin

Yahrtzeits

This week the Carnegie Shul acknowledges the yahrtzeits of:

Anna Friedman

Alex Glantz

Milton Moskovitz

Saul Spivak

Herman Weiss

May their memories be for a blessing.

Donation

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

Lawrence H Block

Misheberachs: Sharon, Talia Block