



# Carnegie Shul Chatter

## August 23, 2023



Light candles 7:45pm

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](mailto:rjlynman@yahoo.com). The complete Torah reading, in Hebrew and English, can be found at [https://www.chabad.org/parshah/torahreading\\_cdo/aid/2495812/jewish/Ki-Teitzei-Torah-Reading.htm](https://www.chabad.org/parshah/torahreading_cdo/aid/2495812/jewish/Ki-Teitzei-Torah-Reading.htm)

## Don't Judge

Haftorahman's lesson of the week this week contains a very important message.

"We need to care for one another and take care of each other, and this way we will be fulfilling Hashem's will of being one nation. There is no true separation between Ashkenazim and Sephardim or Chassidim and Orthodox. We are all one people, and we should take care to remember that. Why judge another Jew harshly because they do not live exactly like you do? We need to remember the dream of our forefathers that we will be as one nation, functioning together and loving one another. Do not be critical about a person because they have different customs; allow them to do as they will. As long as they are not having a truly negative effect on your life, let them be. Not only let them be, but love them just for being."

So many people judge other Jews by the way they look or the way they pray, and that is a shame. They may tsk, tsk about Chasids because of their black hats, or robes, or payot. They

*Continued on next page.*

— Continued from previous page.

many tsk, tsk, about those who have tzitzits hanging out from under their shirts. They may tsk, tsk about those who are shomar Shabbos, or those who aren't shomar Shabbos. They may insist that only their way of practicing Judaism is correct.

Some of these same people may say that freedom of religion is great and that those who look down upon Jews are terrible (and they are) and that should never happen in a country that advocates freedom of religion, but if a Jew practices Judaism differently, they forget all about freedom of religion. Their way of practicing Judaism must surely be the only truly correct way.

Yes, we are all Jews. We may not all practice our Judaism in the same way, but we are still all Jews. And especially now, when anti-Semitism has become so prevalent, we must really all stick together. If we do not stand for each other, who else will stand for us?

## Ki Teitzei in a Nutshell

*From Chabad.org*

### **Deuteronomy 21:10–25:19**

The name of the Parshah, “Ki Teitzei,” means “when you go out,” and it is found in Deuteronomy 21:10.

Seventy-four of the Torah's 613 commandments (mitzvot) are in the Parshah of Ki Teitzei. These include the laws of the beautiful captive, the inheritance rights of the firstborn, the wayward and rebellious son, burial and dignity of the dead, returning a lost object, sending away the mother bird before taking her young, the duty to erect a safety fence around the roof of one's home, and the various forms of kilayim (forbidden plant and animal hybrids).

Also recounted are the judicial procedures and penalties for adultery, for the rape or seduction of an unmarried girl, and for a husband who falsely accuses his wife of infidelity. The following cannot marry a person of Jewish lineage: a mamzer (someone born from an adulterous or incestuous relationship); a male of Moabite or Ammonite descent; a first- or second-generation Edomite or Egyptian.

Our Parshah also includes laws governing the purity of the military camp; the prohibition against turning in an escaped slave; the duty to pay a worker on time, and to allow anyone working for you—man or animal—to “eat on the job”; the proper treatment of a debtor, and the prohibition against charging interest on a loan; the laws of divorce (from which are also



derived many of the laws of marriage); the penalty of thirty-nine lashes for transgression of a Torah prohibition; and the procedures for yibbum (“levirate marriage”) of the wife of a deceased childless brother, or chalitzah (“removing of the shoe”) in the case that the brother-in-law does not wish to marry her.

Ki Teitzei concludes with the obligation to remember “what Amalek did to you on the road, on your way out of Egypt.”

## Haftorah in a Nutshell

### Isaiah 54:1-10

This week’s haftorah is the fifth of a series of seven “Haftarot of Consolation.” These seven haftarot commence on the Shabbat following Tisha b’Av and continue until Rosh Hashanah.

Forsaken Jerusalem is likened to a barren woman devoid of children. G-d enjoins her to rejoice, for the time will soon come when the Jewish nation will return and proliferate,

repopulating Israel’s once desolate cities. The prophet assures the Jewish people that G-d has not forsaken them. Although He has momentarily hid His countenance from them, He will gather them from their exiles with great mercy. The haftorah compares the final Redemption to the pact G-d made with Noah. Just as G-d promised to never bring a flood over the entire earth, so too He will never again be angry at the Jewish people.

“For the mountains may move and the hills might collapse, but My kindness shall not depart from you, neither shall the covenant of My peace collapse.”



## Haftorah Commentary

*By Reuben Ebrahimoff, Haftoraman*

### The connection of the Haftorah to the Parsha:

This week is the fifth of the “Shiva D’Nechemta”, the seven weeks of comfort, that begin following the fast of Tisha Be’av, the 9th of the month of AV. It is the anniversary of the destruction of the Bait HaMikdash (Holy Temple) and the Exile of the Jewish people, to Babylon by King Nebuchadnezzar. Whose comfort? Jerusalem’s. When will she be comforted? In the Messianic age. The 7 weeks conclude just before Rosh Hashanah. There is no direct connection between the Parsha and the Haftorah.

The Prophet Isaiah predicts that the Holy Temple will be rebuilt in the time of the Messiah.

## The storyline of this week's Haftorah:

"Rani Akara Lo Yalada." The Haftorah begins with a lament of the city of Jerusalem who is grieving over the loss of her people. However, there is comfort given and the land is told that her people will be restored to her and that she will not be shamed. Yishayahu instructs Jerusalem to make a lot more room for the incoming exiles. He tells the land that Hashem is bringing back all her inhabitants and that they have not forsaken her. Hashem will not let Jerusalem suffer any more. Hashem then makes a promise similar to the one made to Noah; He will never become angry again. Hashem's kindness will not leave the nation of Israel and His peace will endure ever more..



## 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:

Isaiah 8:10, "Utzu aytzah v'sufar dabru davar v'lo yakum ki emanu Kel" "Plan a conspiracy and it will be annulled, speak your piece and it shall not stand for God is with us." This verse is found at the end of the Aleynu L'shabai'ach prayer.

## Haftorahman's lesson of the week:

When Yishayahu tells the nation of Israel that Jerusalem will be open once more, he does not specify any specific group. There is a saying that "We are all the children of one man, so we are all family." The whole family is invited to Jerusalem; no one is excluded. It is important to remember that we need to give to the community. We need to care for one another and take care of each other, and this way we will be fulfilling Hashem's will of being one nation. There is

no true separation between Ashkenazim and Sephardim or Chassidim and Orthodox. We are all one people and we should take care to remember that. Why judge another Jew harshly because they do not live exactly like you do? We need to remember the dream of our forefathers that we will be as one nation, functioning together and loving one another. Do not be critical about a person because they have different customs; allow them to do what as they will. As long as they are not having a truly negative effect on your life, let them be. Not only let them be, but love them just for being. Then and only then can we rebuild the Holy Temple, for that is when we realize that not only as individuals can we make a difference but as a whole group, each with his own talent, can we have a tremendous impact.

## Timeline:

This Haftorah takes place just before the Bait Hamikdash was destroyed about 2600 years ago.



## Yahrtzeits

This week the Carnegie Shul acknowledges the yahrtzeits of:

Samuel Levine  
Helen Spivak  
Helen Kreisberg

Isreal Miller  
Charles Israel Perlman

May their memories be for a blessing.

# High Holy Days Schedule

## Tentative Holiday Schedule 5784, 2023

### Rosh Hashanah

#### Friday, September 15

Maariv ..... 7:30 pm

#### Saturday, September 16

Preliminary Service... 9:20 am

Shacharis ..... 9:40 am

Torah Reading..... 10:00 am

Sermon ..... 10:45 am

Musaf ..... 11:15 am

Recess..... 1:15 pm

Minchah ..... 7:10 pm

Maariv ..... 7:25 pm

#### Sunday, September 17

Preliminary Service... 9:20 am

Shacharis ..... 9:40 am

Torah Reading..... 10:00 am

Sermon ..... 10:45 am

Musaf ..... 11:15 am

Recess..... 1:15 pm

Taschlich ..... 6:15 pm

Mincha..... 7:10 pm

Maariv ..... 7:25 pm

### Yom Kippur

#### Sunday, September 24

Kol Nidre..... 7:00 pm

Maariv ..... 7:15 pm

#### Monday, September 25

Preliminary Service... 9:20 am

Shacharis ..... 9:40 am

Torah Reading..... 10:30 am

Sermon ..... 11:15 am

Yizkor ..... 11:45 am

Musaf ..... 12:15 pm

Recess..... 2:30 pm

Minchah ..... 5:00 pm

Neilah ..... 6:15 pm

Shofar ..... 7:15 pm

### Attending services:

Reservations are not required. There is no charge for tickets and you do not have to be a member. Masks are optional and social distancing is recommended.

### Streaming services on Zoom.

EMAIL [rjlynman@yahoo.com](mailto:rjlynman@yahoo.com) to obtain a link.

**In person attendance required to receive an aliyah.**