



THE CARNEGIE SHUL SHOFAR

Wendy Panizzi, President
Michael Roteman, Writer/Editor

HIGH HOLIDAYS 5784 / 2023

From the Officers and Board of The Carnegie Shul

Shana Tova

HAPPY NEW YEAR!



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Carnegie Shul 2023

High Holiday Protocols

Once again this year the Carnegie Shul will be offering hybrid services on the High Holidays and, because Covid conditions continue to improve, we strongly encourage you to attend our services in person.

Advanced reservations are not required, and seats will not be assigned. Although we highly recommend Covid vaccinations, we do not require that you bring proof of vaccination.

Wearing of masks is optional. If you are not wearing a mask, please respect those who are by not sitting in close proximity to

them. There is plenty of room in our sanctuary to sit with your own family and friends while still social distancing from others.

Although the services will be streamed on Zoom, we hope that if you are not experiencing any Covid symptoms you will elect to attend in person. Those who are attending via Zoom will not be given aliyahs, which will be reserved for those attending in person.

The Zoom link for the services will be emailed to members the week before Rosh Hashanah.

A.J. Returns



A.J. Edelman, our wonderful guest cantor, will be returning to lead our High Holiday services for a sixth consecutive year. A.J.'s davening is truly exceptional, and the passion that is part of his davening is most inspirational. We are delighted that he will be with us once again this year.

Rosh Hashana

Rosh Hashanah literally means “head of the year.” The holiday commemorates the creation of the world and marks the beginning of the Days of Awe, a 10-day period of introspection and repentance that culminates in the Yom Kippur holiday, also known as the Day of Atonement. Rosh Hashanah and Yom Kippur are the two “High Holy Days” in the Jewish religion.

Unlike the secular New Year’s Day on January 1, we do not watch football games and parades, nor do we have large celebrations. Instead, we spend the day in shul,



in prayer, and in deep reflection, knowing that we are entering the 10 Days of Awe between Rosh Hashanah and Yom Kippur, the time in which God judges us all, deciding who shall live and who

shall die during the coming year. The Book of Life is opened on Rosh Hashanah and closes on Yom Kippur, and this is our last chance to seek God’s forgiveness for our sins through teshuvah, tefillaha, and tzedakah – repentance, prayer, and charity, that can nullify the severe decree.

As a result, most Jews consider Rosh Hashanah and the days surrounding it a time for prayer, good deeds, reflecting on past mistakes, and making amends with others.

9 Things You Didn't Know about Rosh Hashana

Impress your friends and family with these little-known facts about the Jewish New Year.

By My Jewish Learning

Rosh Hashanah, the Jewish New Year, is known for apples dipped in honey, record synagogue attendance and as the kickoff to the Days of Awe, which culminate in Yom Kippur, the Day of Atonement. We’re guessing that even the most experienced holiday observer, however, won’t know all of these facts about the holiday:

1 It’s traditional to eat a fruit you haven’t eaten for a long time on the second night of Rosh Hashanah.

This tasty custom is often observed by eating a pomegranate, a fruit rich in symbolism (and nutrients). It developed as a technical solution to a legal difficulty surrounding the recitation of the Shehechyanu blessing on the second day of the holiday. Use it as an excuse to scout out the “exotic fruit” section of your grocery store’s produce department.

2 Apples and honey (and pomegranates) aren’t the only symbolic foods traditionally enjoyed on Rosh Hashanah.

Other foods traditionally eaten to symbolize wishes for prosperity and health in the new year include dates, string beans, beets, pumpkins, leeks — and even fish heads. And Sephardic Mizrahi Jews often hold Rosh Hashanah seders during which a blessing is said for each food and they are eaten in a set



order. If you want to try this but are a vegetarian or just grossed out by fish heads, consider using gummy fish or fish-shaped crackers instead.

3 Rosh Hashanah liturgy has inspired at least two rock songs.

Avinu Malkeinu, the prayer that means “Our Father, Our King,” inspired Mogwai, a Scottish post-rock-trio, to write a 20-minute epic song “My Father, My King.” The song, which borrows the prayer’s



traditional melody, is alternately soft and beautiful and loud and raging. More famously, Leonard Cohen's "Who By Fire" draws on the UnetanaH Tokef, which many consider the most important prayer in the High Holiday liturgy.

4Tens of thousands of Hasidic Jews make a pilgrimage to Ukraine for an annual Rosh Hashanah gathering known as a "kibbutz."



This lively gathering, which dates back to the early 19th century (and has nothing to do with the Israeli kibbutz movement), takes place in Uman, the town where Nachman of Breslov, founder of the Breslover Hasidic sect and great-grandson of the Baal Shem Tov, was buried. Nachman believed Rosh Hashanah was the most important holiday, hence the timing of the pilgrimage.

5 It is traditional to fast on the day after Rosh Hashanah.



The Fast of Gedaliah is not a cleanse for those who overindulged at holiday meals, but a day set aside to commemorate the assassination of Gedaliah, the Babylonian-appointed official charged with administering the Jewish population remaining in Judea following the destruction of the Temple

in 586 B.C.E. Unlike Yom Kippur, which comes just a few days later, this fast lasts only from sunrise to sundown.

6 Rosh Hashanah is one of four Jewish new years. It might be the best known of them all, but Rosh Hashanah is not the only Jewish new year.



According to the Mishnah, there are three others.

The first of Nisan, the springtime month when Passover falls, is the beginning of the year, according to the Book of Exodus. Jewish tradition also marks Tu Bishvat (the 15th day of the Hebrew month of Shevat) as the new year for trees and the first of Elul (usually in August) as the new year for the tithing of animals.

7 American Jews used to exchange telegrams for Rosh Hashanah. A LOT of them.

In 1927, the Western Union Telegraph Company reported that Jewish people sent telegrams of congratulations and well-wishing much more frequently than members of any other group. In particular, they exchanged thousands of messages for Rosh Hashanah. "So great has the volume of this traffic become that the Western Union has instituted a special service similar to those for Thanksgiving, Christmas and Easter," JTA wrote. "This special service, started in 1925, showed a 30 percent increase in 1926."

8 Rosh Hashanah was not always the Jewish New Year.

In the Torah, the beginning of the year was clearly set at the beginning of the month of Nisan, in the spring. However, sometime between the giving of the Torah and the codification of the Mishnah, Rosh Hashanah became the primary new year. The reasons are unclear, although some scholars theorize that it was because neighboring peoples in the ancient Near East celebrated their new years at this time.

9 The shofar, the traditional ram's horn blown on Rosh Hashanah, is stinky.



You have to get close to one to notice, but a common complaint is that these horns smell bad. According to online vendor The Shofar Man, all kosher shofars have a bit of a scent because they come from a dead animal. To mitigate the odor, he suggests applying a sealant to the inside of the shofar. Believe it or not, several competing products are marketed exclusively for the purpose of removing or neutralizing shofar smells. We can't vouch for any of them, but perhaps if they don't work for your shofar, you could use them for your bathroom or car.

Happy New Year!

Yom Kippur 101

The most solemn day in the Jewish calendar.

By My Jewish Learning

The culmination of the Yamim Noraim (Days of Awe) is the fast day of Yom Kippur (The Day of Atonement). This is the day at the conclusion of which, according to tradition, God seals the Books of Life and Death for the coming year. The day is devoted to communal repentance for sins committed over the course of the previous year. Because of the nature of Yom Kippur and its associated rituals, it is the most solemn day in the Jewish calendar.

Yom Kippur History

A ritual for the expiation of sins was in existence already during biblical times. However, it was only during the Second Temple Period that Yom Kippur assumed central importance as a day of mourning and abstention. By the Rabbinic Period, it had become the most important day in the Jewish liturgical calendar, an importance that the day has retained until the modern period.

Yom Kippur in the Home

Yom Kippur is the day on which we are instructed to divorce ourselves as completely as humanly possible from the mundane world in which we live, in order to devote ourselves with all our hearts and minds to our relationship with the Divine. Fasting is the most widespread manifestation of this devotion. Other examples include: refraining from washing, sexual relations, and the wearing of leather (a sign of luxury in earlier times). It is traditional to dress in white on



this day, symbolizing personal purity. Because of this and the desire to avoid leather, many Jews wear sneakers, or white athletic shoes, on Yom Kippur.

Yom Kippur in the Community

The liturgy of Yom Kippur is completely centered in the synagogue. It is traditional to wear a tallit, or prayer shawl, at all times in the synagogue on Yom Kippur; this is the only time during the year when the tallit is worn in the evening. There are more and longer services on this day than any other in the Jewish calendar.

Yom Kippur is ushered in while it is still light out with a powerful and ancient prayer called Kol Nidrei (All Vows), in which the congregation asks that all vows made under duress during the coming year may be considered null and void before

God. In addition to the three daily services of evening service, morning service, and afternoon service, the Yom Kippur liturgy adds a special Musaf (additional) service. On Yom Kippur, Yizkor, the memorial service, is recited, as is the Avodah, a symbolic reenactment of the ancient priestly ritual for Yom Kippur. During the course of the holiday, a major component of the liturgy is the repeated communal confession of sins, the Vidui.

The day closes with a unique and emotionally powerful service called Neilah, during which the liturgy imagines the gates of heaven closing at the end of the High Holiday period. Neilah, during which it is traditional to stand since the Ark is opened, ends with a long blast of the shofar, or ram's horn, understood by many as signifying God's redemptive act in answer to true repentance.

Yom Kippur Theology and Themes

The overarching theme of Yom Kippur is repentance. During the holiday all thoughts are supposed to be centered on this theme.

From Kol Nidrei to the repeated Vidui to Neilah, the day revolves around the theme of communal repentance for sins committed during the past year, in order that both the community and the individual be inscribed in the Book of Life for the coming year.



Sukkos, Shemini Atzeras, and Simchas Torah



Just a few short days after Yom Kippur are the holidays of Sukkos, Shemini Atzeras, and Simchas Torah. Here, from torah.org, is a very brief summary of these holidays.

What is Sukkos?

Sukkos begins on the 15th day of Tishrei and runs for seven days. It

is a holiday of happiness, in part due to the celebration surrounding the harvest. The observances unique to this holiday are the following:

Taking the Four Species

Lulav— Palm Branch, Etrog – Citron Fruit, Haddasim – Myrtle Branches, Aravot – Willow Branches



Dwelling in the Sukka

Special booths that remind us of G-d's protection.

What is Shemini Atzeres and Simchas Torah?

Although Shemini Atzeres and Simchas Torah appear to be the eighth (and ninth day, in the Diaspora) of Sukkos, in actuality, they are a separate holiday, which demonstrates G-d's love of the Jewish people, and the celebration of the Jewish people for the completion of the Torah.

Donations

At the Carnegie Shul we try to make religion affordable for all. Dues are very low and there is no charge for High Holy Days tickets. But, just like everyone else, we do have bills to pay such as utilities and building maintenance. Tzedukah is an important part of our Yom Kippur tradition. As we are taught, teshuvah, tefillah and tzedakah help to avert the stern decree.

And so, on this Yom Kippur, we ask that you consider a donation to the Carnegie Shul as part of your Yom Kippur tzedukah. Donation cards and envelopes will be available in the shul, or you may mail your dues and donations to:

Irwin Norvitch, Treasurer
Congregation Ahavath Achim
500 Chestnut St.
Carnegie. PA 15106



It's a new year and an opportunity to renew acquaintances with old friends, some of whom we have not seen since last Rosh Hashanah or Yom Kippur. Keep in mind, however, that loud conversation is a distraction for those who are trying to participate in the services and/or pray.

Please keep your voice down and be respectful of others, especially during Amidahs and Torah services. If you must kibbitz, please step outside for a few minutes rather than disrupt our services. Thank you.

Parking for High Holiday Services

Off-street parking will be available for Carnegie Shul congregants on Rosh Hashana and Yom Kippur as follows:

Sept. 16 and 17 (Rosh Hashana, both days) —
office building lot at 400 Lydia St.

Sept. 16 (Rosh Hashana, first day), **Sept. 24 and 25** (Yom Kippur) — **AIC (Attawheed Islamic Center)**

Why Give in Multiples of 18 (Chai)?

By Yehuda Shurpin

Unpacking the Gematria of 18

Many Jews typically give charity (and gifts) in multiples of 18 (e.g. 18, 36, 54, 72 etc.). On a simple level, this is because the numeric value of the Hebrew word חַי (chai), which means “life,” is 18. We are thus symbolically blessing both the recipient and the giver with good, long lives.

Who Started It?

It isn't clear when or where this custom originated, but one classic example dates back to the 1700s when, on multiple occasions, the Baal Shem Tov instructed people to donate in multiples of 18, using the term chai.

The Price of a Sheep

An earlier source for donating 18 coins is found in the Code of Jewish Law (and quoted in Tanya): one who transgresses a sin which would have required an animal offering during the Holy Temple era, should donate 18 peshitim (coins) to charity.

In this case, there is no significance to the number 18 beyond the fact that 18 peshitim was how much a run-of-the-mill sheep would have cost back then. Nonetheless, some look to it as precedent for giving in multiples of 18, since nothing in our lives is truly happenstance.

The Significance of 18

The Talmud and Midrash list many things that are specifically in the



amount of 18 or chai:

- Our forefathers, Abraham, Isaac, and Jacob, are mentioned together in the Torah 18 times.
- There are 18 passages in which G-d communicates with Moses and Aaron as equals.
- G-d's name appears 18 times in the Shema.
- There are 18 “commands” in the Torah regarding the building of the Mishkan (Tabernacle).
- G-d's name appears 18 times in Psalm 29.
- There are 18 vertebrae in a person's spine.

In fact, these are the reason the Sages instituted that the daily Amidah should consist of 18 blessings.

Rabbi Yehuda Lowe, the Maharal of Prague, further explains that this number is associated with

the Divine attribute of mercy. The additional (19th) blessing, in which we ask G-d to judge our enemies, is not included in the 18, which are all about mercy, blessing and life.

Additional Significance

The mystics point out that 18 is also the numeric value of chessed (kindness), osher (wealth) and kofer (atonement), when one uses the system of mispar katan, in which all zeroes are removed.

Osher — עושר — Wealth
 $7+6+3+2=18$

Kofer — כופר — Atonement
 $2+6+8+2=18$

Chesed — חסד — Kindness
 $8+6+4=18$

This reflects the three primary motivations for giving charity: to merit Divine kindness, achieve atonement for a misdeed, or as the Talmud tells us, to merit an abundance of livelihood.

High Holy Days Schedule

Rosh Hashanah



Friday, September 15

Maariv 7:30 pm

Saturday, September 16

Preliminary Service.....9:20 am

Shacharis9:40 am

Torah Reading.....10:00 am

Sermon10:45 am

Musaf11:15 am

Recess..... 1:15 pm

Minchah 7:10 pm

Maariv 7:25 pm

Sunday, September 17

Preliminary Service.....9:20 am

Shacharis9:40 am

Torah Reading.....10:00 am

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.

Sermon10:45 am

Musaf11:15 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

Shacharis9:40 am

Torah Reading.....10:30 am

Sermon11:15 am

Yizkor11:45 am

Musaf 12:15 pm

Streamed services

EMAIL rjlynman@yahoo.com to obtain a Zoom link.

Recess..... 2:30 pm

Minchah 5:00 pm

Neilah 6:15 pm

Shofar 7:15 pm

Sukkos*

September 29 - October 6

This year the weeklong holiday of Sukkos begins on Friday evening, September 19 and ends on October 6. Although we will not be erecting a sukkah in our shul, we will have services beginning at 9:20 am on September 30 which is a Yom Tov.

Shemini Atzeres

Saturday, October 7

We will have services on Shabbos on the Yom Tov of Shemini Atzeres beginning at 9:20.

Simchas Torah

October 7

We will not have services on Simchas Torah but encourage you to attend Simchas Torah services elsewhere, as it is one of the most joyous holidays of the Jewish year.

In person attendance required to receive an aliyah.