



Carnegie Shul Chatter

September 20, 2023



Light candles 6:59pm

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/2495834/jewish/Haazinu-Torah-Reading.htm

Live Better

The Sabbath between Rosh Hashanah and Yom Kippur is called Shabbas Shuvah, meaning the Sabbath of Return, a name deriving from this week's Haftorah which begins, "Return O Israel unto the L-rd your G-d..."

Since it occurs during the Ten Days of Awe, we are told that it is a time to rectify the failings and missed opportunities of the past and positively influence the coming year.

And yes, we have all had our failures and our missed opportunities because we are all, after all, only human. But why not change these failures and missed opportunities into new opportunities, new chances to do something positive, to make our lives better?

On Yom Kippur we stand before God and admit our shortcomings and we ask for forgiveness, and God is eager to forgive. But He forgives us not so that we can do the same transgressions, make the same mistakes, all over again, but so that we can learn from our mistakes and live a better, more meaningful, and more spiritual life in the future.

Let us all resolve to take advantage of this opportunity to make things right and to make 5784 the best year that it can possibly be.

Haazinu in a Nutshell

From Chabad.org

Deuteronomy 32:1–52

The name of the Parshah, “Haazinu,” means “Listen” and it is found in Deuteronomy 32:1.

The greater part of the Torah reading of Haazinu (“Listen In”) consists of a 70-line “song” delivered by Moses to the people of Israel on the last day of his earthly life.

Calling heaven and earth as witnesses, Moses exhorts the people, “Remember the days of old / Consider the years of many generations / Ask your father, and he will recount it to you / Your elders, and they will tell you” how G-d “found them in a desert land,” made them a people, chose them as His own, and bequeathed them a bountiful land. The song also warns against the pitfalls of plenty—“Yeshurun grew fat and kicked / You have grown fat, thick and rotund / He forsook G-d who made him / And spurned the Rock of his salvation”—and the terrible calamities that would result, which Moses describes as G-d “hiding His face.” Yet in the end, he promises, G-d will avenge the blood of His servants, and be reconciled with His people and land.

The Parshah concludes with G-d’s instruction to Moses to ascend the summit of Mount Nebo, from which he will behold the Promised Land before dying on the mountain. “For you shall see the land opposite you; but you shall not go there, into the land which I give to the children of Israel.”



Haftorah in a Nutshell

II Samuel 22:1-51

This week’s haftorah describes the song King David composed in his old age, echoing the weekly Torah reading, where Moses delivers his parting words to the Jewish nation in song form.

David’s song expresses gratitude to G-d for saving him from all his enemies. He starts with the famous words, “The L-rd is my rock and my fortress.” He goes on to describe the pain and hardships he encountered and reiterates that he always turned to G-d in his moments of distress. He recounts G-d’s reaction to those who tormented him: “The Lord thundered from heaven; and the Most High gave forth His voice. And He sent out arrows and He



scattered them, lightning and He discomfited them. . . I have pursued my enemies and have destroyed them; never turning back until they were consumed.”

The King attributes his salvation to his uprightness in following G-d’s ways: “The Lord rewarded me according to my righteousness; according to the cleanness of my hands He recompensed me...”

The song ends with David’s expression of thankfulness: “Therefore I will give thanks to You, O Lord, among the nations, and to Your name I will sing praises. He gives great salvation to His king, and He performs kindness to His anointed; to David and to his seed, forevermore.”

Reflections on Rosh Hashanah

What a wonderful Rosh Hashanah it was at the Carnegie Shul. It was wonderful to see so many of you in attendance either on-line or in person. The sanctuary was radiant with fresh flowers donated by Wendy Panizzi and Gerri Ketler. Thanks to all who helped get everything ready, switching the Ark cover, Torah covers, etc.

A.J. Edelman was superb in his sixth year as High Holidays cantor. Irwin Norvitch expertly led our preliminary services and did the Haftorah on Day 2, and Rick D’Loss was masterful in blowing the shofar. And I hope that everyone enjoyed my Divrei Torah.

We may be a small congregation, but as I have referred to us in past issues of the Chatter, we are The Little Congregation That Could!

Yahrtzeits

This week the Carnegie Shul acknowledges the yahrtzeits of:

Betty Labovitz Kelson
Jacob Radman
Dora Bales
Irving Bendis
Ada Peresman
Syrietta June Kalla
William Weiss

Herbert J. Bales
Sarah Finkelstein
Regina Speizer
Samuel Bales
Sarah Kalla
Mark Speizer

May their memories be for a blessing.

Donations

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

Anna Lisa Silberman

In memory of my father, Jacob Radman

Michael Averbach

In memory of Roger Staab

In memory of Rhondda Averbach

In memory of Ricardo Baluyot Corales

In memory of Rosario Polme Caluscusao



High Holy Days Schedule

Yom Kippur 5784, 2023

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 to obtain a link.

In person attendance required to receive an aliyah.