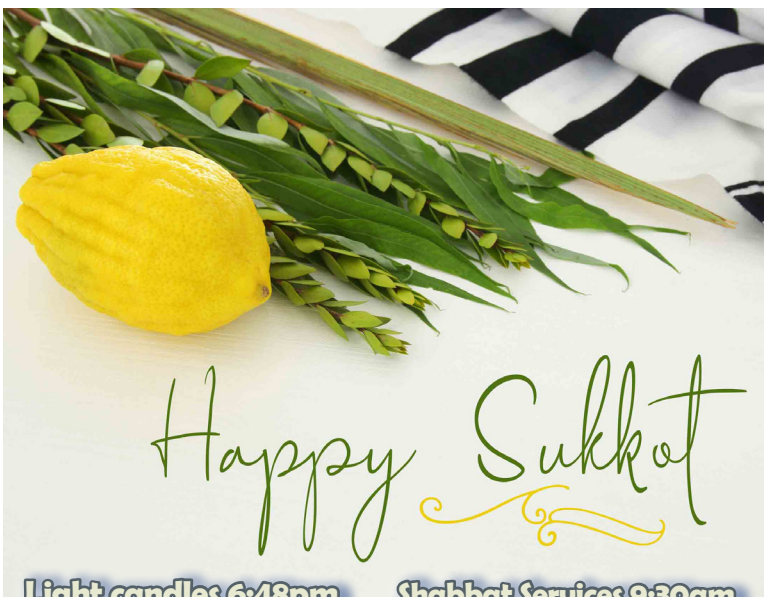




Carnegie Shul Chatter

September 28, 2023



Light candles 6:48pm

Shabbat Services 9:30am

No Services This Week

On Saturday September 30, 2023, many of our regular Minyan Makers will be out of town, so we will not be holding services either in the sanctuary or on-line.

It is, however, the first day of Sukkos, and we highly encourage you to attend a service in a Sukkah somewhere.

We will resume our Hybrid Services on October 7, 2023, when we will also have Yizkor.

What More Can You Ask For?

Did you find something inspiring during the High Holidays that will give you that spark of Judaism that will carry you through the coming year?

If you didn't, you might want to consider this paragraph, Talmud Berakoth 60b that we read every morning as part of the Preliminary Morning Service and which is found on page 15 of the Birnbaum siddur. It reads, "My Lord, the soul which thou hast placed within me is pure. Thou hast created it; thou has breathed it into me. Thou preservest it within me; thou wilt take it from me and restore it to me in the hereafter. So long as the soul is within me, I offer thanks before thee, Lord my God and God of my fathers, Master of all creatures, Lord of all souls. Blessed art thou, Lord our God, who restores the souls to the dead."

Think about that for a moment. God has given you a pure soul. You will have it during your lifetime and it will be restored when you are dead. God is with you now and will be with you for all eternity. What more can you ask for?

First Days of Sukkot Torah Readings in a Nutshell

From Chabad.org

Leviticus 22:26-23:44
Numbers 29:12-16

The reading begins with an injunction that a newborn calf, lamb, or kid must be left with its mother for seven days; one may not slaughter an animal and its offspring on the same day.

The reading then lists the annual Callings of Holiness — the festivals of the Jewish calendar: the weekly Shabbat; the bringing of the Passover offering on 14 Nissan; the seven-day Passover festival beginning on 15 Nissan; the bringing of the Omer offering from the first barley harvest on the 2nd day of Passover, and the commencement, on that day, of the 49-day Counting of the Omer, culminating in the festival of Shavuot on the 50th day; a “remembrance of shofar blowing” on 1 Tishrei; a solemn fast day on 10 Tishrei; the Sukkot festival — during which we are to dwell in huts for seven days and take the “Four Kinds” — beginning on 15 Tishrei; and the immediately following holiday of the “8th day” of Sukkot (Shemini Atzeret).



G-d declares the fifteenth day (and the subsequent 6 days) of the seventh month to be a holy convocation, no work shall be done during that time. The reading then describes the Sukkot offerings which were brought in the Holy Temple.

Sukkot Haftorahs in a Nutshell

Day One:

Zachariah 14:1-21.

The prophet Zachariah prophesies about the world transformation that will occur in the end of days, when “the L-rd shall become King over all the earth; on that day shall the L-rd be one, and His name one.”

But first he describes a great war that will center around Jerusalem immediately before the ultimate Redemption. G-d will gather the nations for war, and He will do battle with them, by visiting various diseases and ailments upon them. Zachariah then notes that those of the nations who will survive this cataclysmic war will be required to go to Jerusalem every year on the holiday of Sukkot to pay homage to G-d.

Day Two:

I Kings 8:2-21.

This haftorah describes the dedication of Solomon's Temple, which occurred during the holiday of Sukkot. (The celebration of the completion of the Holy Temple began a few days earlier, on the 8th of Tishrei.)

The construction of the Holy Temple was completed. King Solomon assembled the leaders and elders of the tribes to Jerusalem, and amidst great fanfare the Levites transported the Ark from its temporary location in the City of David and installed it in the Holy of Holies chamber in the Holy Temple. Immediately, G-d's presence appeared in the Temple, in the form of a smoky cloud.



King Solomon then blessed G-d. He recalled the history of the sanctuary, how his father, King David, had wanted to build it—but was told by G-d that it would be his son who would accomplish this feat. “And the L-rd has established His word that He spoke, and I have risen up in the place of David my father, and sit on the throne of Israel, as the L-rd spoke, and have built a house for the name of the L-rd, the G-d of Israel. And I have set there a place for the ark, wherein (is) the covenant of the Lord, which He made with our fathers, when He brought them out of the land of Egypt.”

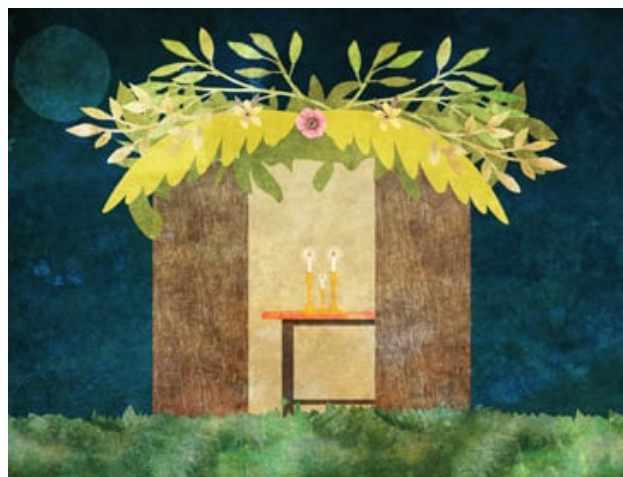
Sukkot 101

Beginning five days after Yom Kippur, Sukkot is named after the booths or huts (“sukkot” in Hebrew) in which Jews are supposed to dwell during this week-long celebration.

By My Jewish Learning

Sukkot

Beginning five days after Yom Kippur, Sukkot is named after the booths or huts (sukkot in Hebrew) in which Jews are supposed to dwell during this week-long celebration. According to rabbinic tradition, these flimsy sukkot represent the huts in which the Israelites dwelt during their 40 years of wandering in the desert after escaping from slavery in Egypt. The festival of Sukkot is one of the three great pilgrimage festivals (chaggim or regalim) of the Jewish year.



Sukkot History

The origins of Sukkot are found in an ancient autumnal harvest festival. Indeed it is often referred to as hag ha-asif, “The Harvest Festival.” Much of the imagery and ritual of the holiday revolves around rejoicing and thanking God for the completed harvest. The sukkah represent the huts that farmers would live in during the last hectic period of harvest before the coming of the winter rains. As is the case with other festivals whose origins may not have been Jewish, the Bible reinterpreted the festival to imbue it with a specific Jewish meaning. In this manner, Sukkot came to commemorate the wanderings of the Israelites in the desert after the revelation at Mount Sinai, with the huts representing the temporary shelters that the Israelites lived in during those 40 years.

Sukkot At Home



Many of the most popular rituals of Sukkot are practiced in the home. As soon after the conclusion of Yom Kippur as possible, often on the same evening, one is enjoined to begin building the sukkah, or hut, that is the central symbol of the holiday. The sukkah is a flimsy structure with at least three sides, whose roof is made out of thatch or branches, which provides some shade and protection from the sun, but also allows the stars to be seen at night. It is traditional to decorate the sukkah and to spend as much time in it as possible. Weather permitting, meals are eaten in the sukkah, and the hardier among us may also elect to sleep in the sukkah. In a welcoming ceremony

called ushpizin, ancestors are symbolically invited to partake in the meals with us. And in commemoration of the bounty of the Holy Land, we hold and shake four species of plants (arba minim), consisting of palm, myrtle, and willow (lulav), together with citron (etrog).

Sukkot In the Community

As with all festivals, services play an important role in the communal celebration of Sukkot. In addition to special festival readings, including Psalms of Praise (Hallel), on Sukkot additional prayers are included in the service asking God to save us (hoshana, from which we get the English word hosanna). During the Hoshana prayers, congregants march around the synagogue sanctuary holding the lulav and etrog. The seventh and last day of the festival is called Hoshanah Rabba, the “Great Hoshana.”



Hol Hamoed (Intermediate Days) Sukkot

During the intermediate days of Sukkot, one is allowed to pursue normal activity. One is nonetheless supposed to hold and wave the lulav and etrog on a daily basis, eat one's meals in the sukkah, and continue to dwell in the sukkah for the remainder of the holiday.

Sukkot Theology and Themes

The enforced simplicity of eating and perhaps also living in a temporary shelter focuses our minds on the important things in life and divorces us from the material possessions of the modern world that dominate so many of our lives. Even so, Sukkot is a joyful holiday and justifiably referred to as zeman simchateynu, the "season of our joy."

The Fruits of Hate: A French City During the Holocaust



Dr. David Rosenberg's exhibit "The Fruits of Hate: A French City During the Holocaust" will open at the Andrew Carnegie Free Library & Music Hall, in Carnegie, on Monday, Oct. 2.

This international exhibit has been featured at the University of Pittsburgh, the Holocaust Center of Pittsburgh, Bower Hill Community Church, Temple Emanuel, and Duquesne University. It has also been shown in a French version at the University of Picardy and in several French high schools, and will be on display starting January 2024 at the Bibliothèque Louis Aragon public library in Amiens."

The exhibit delves into questions of official, cultural, and religious Jewish identity in the French city of Amiens from 1940-45. The use of identification cards, personal correspondence, photos, and audio recordings bring a compelling immediacy to the exhibit. Several of these elements have been added or expanded upon since this exhibit's most recent showing. New translations of personal correspondence by Grove City College French students are also included. In a time of rising anti-Semitism, remembering and engaging with the atrocities of the Holocaust finds an increased urgency and importance.

“The Fruits of Hate” will be open to the public during regular Library hours from October 2 through November 30. There will be a ribbon cutting event held at 12:30 PM on Monday, October 2. An opening reception will be held in the Library on the evening of Tuesday, October 17. Further information is available at www.CarnegieCarnegie.org.

Dr. David Rosenberg received a Ph.D. in European History from Yale University with a dissertation on the Protestant movement in Amiens in the 16th century. After a decades long engagement with that particular city and its history, Dr. Rosenberg embarked in 2011 on the study of the fate of its Jewish community especially during the Shoah. As a byproduct of his research, Rosenberg consulted with the Departmental Archives of the Somme to enrich their holdings and digital representation of Jewish-related materials. With daughter Lydia Rosenberg and Jared Miller, he created a website containing several hundred scans of original documents related to the Jews of the Somme during the Occupation with introductions in English (www.jewsofthesomme.com).

In 2013 he was named a Knight in the Order of Arts and Letters by the French government, and he received the Medal of the City of Amiens in 2023 for his contributions to the history and memory of that region.

Yahrtzeits

This week the Carnegie Shul acknowledges the yahrtzeits of:

Pearl Lerman
Lisa Arenson Gillespie
Max Drill
Sarah Klee
Isadore Lobliner

Barry Melvin Richman
Sadie Stern
Philip Nord
Sali Stern

May their memories be for a blessing.

Donations

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

Marcia Steinberger
High Holiday Donation
Joy and David Manslow
High Holiday Donations

Diane and Gary Reiche
High Holiday Donations
David and Lura Spivak
In honor of their granddaughter and grandson

The Struggle for Israel's Future

Tuesday, October 17, 2023

7:00 pm

The dramatic events that have unfolded in Israel during 2023 have reverberated around the Jewish world. In this session, Rabbi Schiff will analyze what has happened over the last few months, and what this might portend for the future of the Jewish state.



Rabbi Dr. Danny Schiff is the Gefsky Community Scholar at the Jewish Federation of Greater Pittsburgh. He is a noted teacher and researcher in Jewish ethics. Rabbi Schiff previously served as the Community Scholar for the Agency for Jewish Learning in Pittsburgh, as rabbi of B'nai Israel in White Oak, Pennsylvania, and as rabbi at Temple Beth Israel in Melbourne. He is the author of *Abortion in Judaism*, published by Cambridge University Press and a forthcoming book on the future of non-Orthodox Judaism. He is a former Board member of the City of Pittsburgh Ethics Board and the Society of Jewish Ethics.

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"A program of the Western PA Small Congregations cohort and the Jewish Community Legacy Project."

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