



Carnegie Shul Chatter

September 5, 2023

Shabbat Shalom



Light candles 7:23pm

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/2495918/jewish/Nitzavim-Vayelech-Torah-Reading.htm

People of the Book(s)

And so, in this week's parshah, Moses passes the mantle of leadership to Joshua who is to lead the Children of Israel across the Jordan and into the Promised Land. So who then is Joshua? Did you know he has his own book in the Tanach?

We read a different parshah from the Five Books of Moses every week in Shul and then we start all over again and read again from start to finish. But the saga of the Jewish people does not end with the death of Moses, does it? A whole lot more happens after we enter the Promised Land, and there are additional books of the Jewish Bible, the Tanach, that continue to tell us that story.

In the coming year, I will provide some commentaries on much of the remainder of the Tanach which includes the books of Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekial, The Twelve Prophets, Psalms, Proverbs, Job, The Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, and Chronicles.

It promises to be quite a journey, so stay tuned.

Nitzavim-Vayelech in a Nutshell

Deuteronomy 29:9–31:30

From Chabad.org

The name of the Parshah, “Vayelech,” means “And [Moses] went,” and it is found in Deuteronomy 31:1.

The Parshah of Nitzavim includes some of the most fundamental principles of the Jewish faith:

The unity of Israel: “You stand today, all of you, before the L-rd your G-d: your heads, your tribes, your elders, your officers, and every Israelite man; your young ones, your wives, the stranger in your gate; from your wood-hewer to your water-drawer.”

The future redemption: Moses warns of the exile and desolation of the Land that will result if Israel abandons G-d’s laws, but then he prophesies that in the end, “You will return to the L-rd your G-d . . . If your outcasts shall be at the ends of the heavens, from there will the L-rd your G-d gather you . . . and bring you into the Land which your fathers have possessed.”

The practicality of Torah: “For the mitzvah which I command you this day, it is not beyond you, nor is it remote from you. It is not in heaven . . . It is not across the sea . . . Rather, it is very close to you, in your mouth, in your heart, that you may do it.”

Freedom of choice: “I have set before you life and goodness, and death and evil: in that I command you this day to love G-d, to walk in His ways and to keep His commandments . . . Life and death I have set before you, blessing and curse. And you shall choose life.”

The Parshah of Vayelech (“and he went”) recounts the events of Moses’ last day of earthly life. “I am one hundred and twenty years old today,” he says to the people, “and I can no longer go forth and come in.” He transfers the leadership to Joshua, and writes (or concludes writing) the Torah in a scroll which he entrusts to the Levites for safekeeping in the Ark of the Covenant.

The mitzvah of Hakhel (“gather”) is given: every seven years, during the festival of Sukkot of the first year of the shemittah cycle, the entire people of Israel—men, women and children—should gather at the Holy Temple in Jerusalem, where the king should read to them from the Torah.

Vayelech concludes with the prediction that the people of Israel will turn away from their covenant with G-d, causing Him to hide His face from them, but also with the promise that the words of the Torah “shall not be forgotten out of the mouths of their descendants.



Haftorah in a Nutshell

Isaiah 61:10-63:9



This week's haftorah is the seventh and final installment 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 prophet begins on a high note, describing the great joy that we will experience with the Final Redemption, comparing it to the joy of a newly married couple.

Isaiah then declares his refusal to passively await the Redemption: "For

Zion's sake I will not remain silent, and for Jerusalem's sake I will not be still, until her righteousness emerges like shining light..." He implores the stones of Jerusalem not to be silent, day or night, until G-d restores Jerusalem and establishes it in glory.

The haftorah then recounts G-d's oath to eventually redeem Zion, when the Jews will praise G-d in Jerusalem. The haftorah also contains a description of the punishment G-d will mete out to Edom and the enemies of Israel.

Isaiah concludes with the famous statement:

"In all [Israel's] afflictions, He, too, is afflicted, and the angel of His presence redeemed them..."

Like a loving father who shares the pain of his child, G-d, too, shares the pain of His people, and awaits the redemption along with them.

Haftorah Commentary

By Reuben Ebrahimoff, Haftoraman

May the priestly blessings bring you closer to Hashem this Rosh Hashanah

The connection of the Haftorah to the Parsha:

This week is the seventh and final week of the "Shiva D'Nechemta," the seven weeks of comfort that begin following the fast of Tisha B'av and run until the Shabbat before Rosh Hashanah. During this time, one's concentration should be on repentance, and improving one's behavior. Therefore, there is no direct connection between the Parsha and the Haftorah.

The storyline of this week's Haftorah:

The prophet Yishayahu (Isaiah) voices the feelings of the redeemed people. "Sos asis baHashem" "Israel will greatly rejoice in Hashem's salvation." The prophet will be silent, but not Hashem. Hashem will not be silent until Zion's cause is vindicated, and her fame and glory are universally acknowledged. She and her children will be reunited. Zion will have a new name. Jerusalem will be the crown of beauty in the hand of the Lord and Mount Zion won't



be referred to as "The abandoned one" any longer. Hashem will rejoice over Bnei Yisroel, like a bridegroom rejoicing over his bride. Hashem will appoint angels to be the watchmen of the walls of Jerusalem who will not cease praying for its restoration. Hashem has promised that the city will never be plundered by its enemies or strangers, but it will enjoy the fruits of its labor in security and peace. The nation of Israel will be redeemed and called a Holy People. The Haftorah continues with the final triumph of Hashem over Israel's enemies, which is the first step to the redemption. One of the most impressive and awe inspiring images in all of Tanach is presented here: a solitary and majestic figure, in blood-red vesture, is seen approaching from the direction of Edom. A question of surprise escapes from the prophet's lips as he contemplates the singular and startling apparition, and a brief reply comes from afar. The hero is none other than Hashem, the God of Israel, who has emerged victorious from the conflict with Edom, the predecessor to Rome and Christianity!

Why is His clothing red? The Divine answers that He will destroy Edom in a blood bath. The prophet Yishayahu praises Hashem, for his past kindness and mercy to Israel.

Famous Phrases:

Isaiah 26:4, "Bitchu Ba'Hashem adai ad, ki b'kah Hashem tzur olamim" "Trust in Hashem forever and ever, for Hashem is your eternal Rock of Salvation".

Haftorahman's lesson of the week:

Yishayahu speaks of a time in the future when the Mashiach (Messiah) comes when Hashem will destroy all our enemies and when there will be an ingathering of the Jewish people to the land of Israel. Hashem is portrayed in this Haftorah in humanistic terms; however we know that G-d is anthropomorphic, devoid of human appendages or feelings. Nevertheless, G-d displays Himself in such a way to demonstrate His closeness with Bnei Yisroel. Hashem is a merciful and compassionate G-d, illuminating the idea of His countenance towards us through the vision of Him in a human form. We should not take G-d's mercy for granted, for He can rule by justice or mercy. He has chosen to be compassionate and caring in such a way that Hashem suffers when we suffer. In the same token, Hashem will not be at peace until we are restored to our homeland and settled in Jerusalem with eternal peace. Learning Torah and doing mitzvot will help quicken the days of the coming of Mashiach. We should always look towards and work for that day when we can return to Jerusalem and know Hashem.

Yahrtzeits

This week the Carnegie Shul acknowledges the yahrtzeits of:

Herbert Isaacs

Eli Moskowitz

Ike Sax

Sarah Mashah Lederstein

Harry Bales

Adolph Stern

Samuel Fischer

Dorothy Westerman Peresman

Ernest Halle

Martin Fisher

Pearl Sherman Stahl

Jacob T. York

Harold B. Cramer

Roy Ruttenberg

Rose Hersh

Harry E. Miller

Israel Golanty

May their memories be for a blessing.

Donations

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

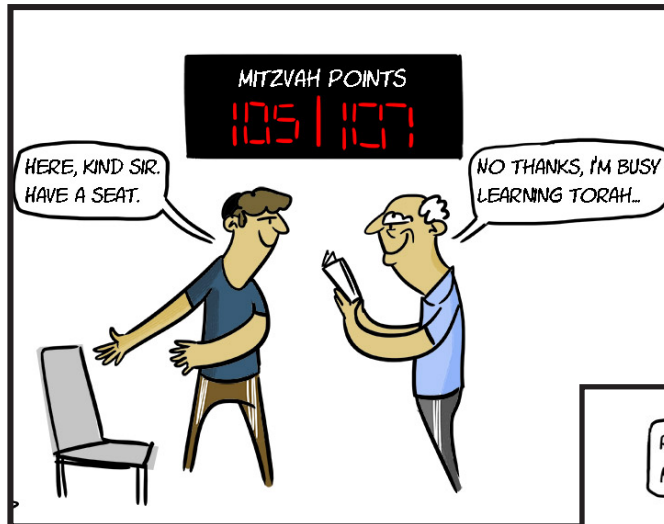
Richard R. D'loss

In Memory of Sadie Kreisberg Olszewski

In Memory of Helen Kreisberg Feld

Perry Bergman

Misheberachs



Daniel learns a valuable lesson about mitzvas from the banana guy

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 to obtain a link.

In person attendance required to receive an aliyah.