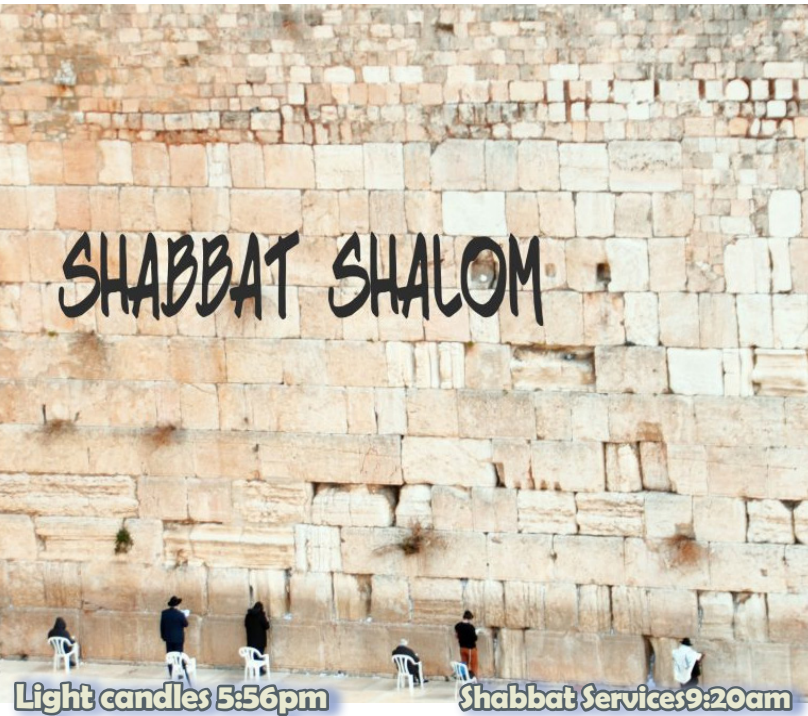




# Carnegie Shul Chatter

## November 1, 2023



### Getting the Message

Do you remember the song Where Have All the Flowers Gone? It was originally written and recorded by Pete Seeger way back in 1955. The Kingston Trio had a big hit with it in 1961, and Peter, Paul, and Mary did as well just a year later.

It was a folk song that was later adopted as a Vietnam War protest song. It included the line, “Where have all the soldiers gone...Gone to flowers everyone,” followed by the refrain, “When will they ever learn, oh, when will they ever learn?”

As I was reading this week’s parshah, “Where Have All the Flowers Gone” popped into my head.

Here we are, in the parshah, just ten generations removed from Noah and the great flood, and mankind has become so evil again that God must destroy the cities of Sodom and Gomorrah. Didn’t the flood teach mankind anything? And what of Lot’s wife, who was told not to look back at the destruction but did anyway?

*Continued on next page.*

## Shabbat Services

The Carnegie Shul resumes hybrid services this week, beginning 9:20am. Join us in the synagogue, 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/2492488/jewish/Vayera-Torah-Reading.htm](https://www.chabad.org/parshah/torahreading_cdo/aid/2492488/jewish/Vayera-Torah-Reading.htm)

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Doesn't anyone ever get God's message?

And for how many centuries now, following the flood and following the destruction of Sodom and Gomorrah, has man continued to go down the path of barbarism and evil, to this very day when the forces of evil want nothing more than to destroy God's Chosen People and the Holy Land that God has given them.

In my mind's eye I can see God up there in Heaven asking Pete Seeger's question, "When will they ever learn, oh, when will they ever learn?"



**Please continue reciting the Prayer for the Welfare of the State of Israel daily and pray for the wellbeing of all of our Israeli brothers and sisters.**

## **Prayer for the Welfare of the State of Israel**

**“Our Father Who art in Heaven,** Protector and Redeemer of Israel, bless Thou the State of Israel which marks the dawn of our deliverance. Shield it beneath the wings of Thy love. Spread over it Thy canopy of peace; send Thy light and Thy truth to its leaders, officers, and counselors, and direct them with Thy good counsel.

**“O God,** strengthen the defenders of our Holy Land; grant them salvation and crown them with victory. Establish peace in the land, and everlasting joy for its inhabitants.

**“Remember our brethren,** the whole house of Israel, in all the lands of their dispersion. Speedily let them walk upright to Zion, the city, to Jerusalem Thy dwelling-place, as it is written in the Torah of Thy servant Moses: ‘Even if you are dispersed in the uttermost parts of the world, from there the Lord your God will gather and fetch you. The Lord your God will bring you into the land which your fathers possessed, and you shall possess it.’

**“Unite our heart to love and revere Thy Name,** and to observe all the precepts of Thy Torah. Shine forth in Thy glorious majesty over all the inhabitants of Thy world. Let everything that breathes proclaim: The Lord God of Israel is King; His majesty rules over all.”

**Amen.**

# Vayera in a Nutshell

*From Chabad.org*

## **Genesis 18:1–22:24**

The name of the Parshah, “Vayera,” means “And He appeared” and it is found in Genesis 18:1.

G-d reveals Himself to Abraham three days after the first Jew’s circumcision at age ninety-nine; but Abraham rushes off to prepare a meal for three guests who appear in the desert heat. One of the three—who are angels disguised as men—announces that, in exactly one year, the barren Sarah will give birth to a son. Sarah laughs.

Abraham pleads with G-d to spare the wicked city of Sodom. Two of the three disguised angels arrive in the doomed city, where Abraham’s nephew Lot extends his hospitality to them and protects them from the evil intentions of a Sodomite mob. The two guests reveal that they have come to overturn the place, and to save Lot and his family. Lot’s wife turns into a pillar of salt when she disobeys the command not to look back at the burning city as they flee.

While taking shelter in a cave, Lot’s two daughters (believing that they and their father are the only ones left alive in the world) get their father drunk, lie with him and become pregnant. The two sons born from this incident father the nations of Moab and Ammon.

Abraham moves to Gerar, where the Philistine king Abimelech takes Sarah—who is presented as Abraham’s sister—to his palace. In a dream, G-d warns Abimelech that he will die unless he returns the woman to her husband. Abraham explains that he feared he would be killed over the beautiful Sarah.

G-d remembers His promise to Sarah, and gives her and Abraham a son, who is named Isaac (Yitzchak, meaning “will laugh”). Isaac is circumcised at the age of eight days; Abraham is one hundred years old, and Sarah ninety, at their child’s birth.



Hagar and Ishmael are banished from Abraham's home and wander in the desert; G-d hears the cry of the dying lad, and saves his life by showing his mother a well. Abimelech makes a treaty with Abraham at Beersheba, where Abraham gives him seven sheep as a sign of their truce.

G-d tests Abraham's devotion by commanding him to sacrifice Isaac on Mount Moriah (the Temple Mount) in Jerusalem. Isaac is bound and placed on the altar, and Abraham raises the knife to slaughter his son. A voice from heaven calls to stop him; a ram, caught in the undergrowth by its horns, is offered in Isaac's place.

# Haftorah in a Nutshell

## Kings II 4:1-37



In this week's Torah reading, G-d promises a child to Abraham and Sarah, despite childless Sarah's advanced age. This week's haftorah describes a similar incident that occurred many years later — the prophet Elisha assuring an elderly childless woman that she will bear a child.

The haftorah discusses two miracles performed by the prophet Elisha. The first miracle involved a widow who was

heavily in debt, and her creditors were threatening to take her two sons as slaves to satisfy the debt. When the prophet asked her what she had in her home, the widow responded that she had nothing but a vial of oil. Elisha told her to gather as many empty containers as possible — borrowing from neighbors and friends as well. She should then pour oil from her vial into the empty containers. She did as commanded, and miraculously the oil continued to flow until the last empty jug was filled. The woman sold the oil for a handsome profit, and had enough money to repay her debts and live comfortably.

The second miracle: Elisha would often pass by the city of Shunam, where he would dine and rest at the home of a certain hospitable couple. This couple even made a special addition to their home, a guest room designated for Elisha's use. When the prophet learned that the couple was childless, he blessed the woman that she should give birth to a child in exactly one year's time. And indeed, one year later a son was born to the aged couple.

A few years later the son complained of a headache and died shortly thereafter. The Shunamit woman laid the lifeless body on the bed in Elisha's designated room, and quickly summoned the prophet. Elisha hurried to the woman's home and miraculously brought the boy back to life.

# Yahrtzeits

This week the Carnegie Shul acknowledges the yahrtzeits of:

Nathan Bernard Kalson

Milton O. Peresman

Jack Schutte

Isadore A. Moskovitz

Dorothy S. Moskovitz

Sally Kreisberg Olszewski

Max Horovitz

May their memories be for a blessing.

Thursday, November 9, 2023 at 6 p.m.  
At Chatham University's Eddy Theatre

## A Conversation with Holocaust Survivor Albert Farhy

PART OF THE ELIZABETH SYLVIAN MEMORIAL LECTURE SERIES

**HOLOCAUST  
CENTER OF  
PITTSBURGH**

Kristallnacht programing is generously  
supported by Edgar Snyder



The Holocaust Center of Pittsburgh will present its first in a series of “Elizabeth Sylvian Memorial Lectures,” addressing issues related to the Holocaust, including lessons still to be learned and implications for the 21st century.

**Thursday, November 9, 6 PM • Chatham University’s Eddy Theatre**

**This program marks the 85th anniversary of Kristallnacht, the “night of broken glass,” the organized pogrom against Jews in Nazi Germany.**

Albert Farhy was born in Sofia, Bulgaria. At the age of 13, he was forced into a ghetto then almost sent to a concentration camp, before Bulgarian officials stepped in to prevent his deportation. Albert will discuss topics including his life before and during the Holocaust, and his rescue at the hands of the Bulgarian officials. He will also recount stories about the presence of music in his life, as his father was once a musician, who played the violin and was involved with the Jewish Symphony of Bulgaria.

**This event is in-person and capacity is limited. Be sure to register in advance!**