



# Carnegie Shul Chatter

## November 15, 2023

### Fighting for Us Too

As the war in Gaza rages on, we continue to see a rise in anti-Semitism here in the United States and right here in the Pittsburgh area, and the anti-war, pro-Palestinian demonstrations on college campuses are becoming very reminiscent of the anti-Vietnam war demonstrations of the 1960s and 1970s.

I was speaking to my son in Israel this morning and he said that several of his co-workers asked him why Americans hate Israel. I assured him that the vast majority of Americans are strongly supportive of Israel, but it is the bad eggs that always seem to get the most publicity. The supporters of Israel cannot become a silent majority.

It was just a few weeks ago that Congress overwhelmingly passed a resolution in support of Israel and only 10 lawmakers voted against, and that was strong support for Israel. And yesterday tens of thousands of Jews traveled to Washington to rally in support of Israel, more strong support. And yet

*Continued on next page.*



**Light candles 4:43pm**

**Shabbat Services 9:20am**

## Shabbat Services

The Carnegie Shul holds 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/2492504/jewish/Toldot-Torah-Reading.htm](https://www.chabad.org/parshah/torahreading_cdo/aid/2492504/jewish/Toldot-Torah-Reading.htm)

— Continued from previous page.

the demonstrations on campuses are still what seems to be getting heard in Israel.

It is important that we continue to show our support for Israel. It was Israel that was attacked by Hamas. It is Hamas that is using civilians as human shields. It is Israel, a legitimate country, as opposed to Hamas, a terrorist organization, that must win this war.

Keep saying the Prayer for the Welfare of the State of Israel. Israel needs your support.



**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.**

# Toldot in a Nutshell

*From Chabad.org*

## **Genesis 25:19–28:9**

The name of the Parshah, “Toldot,” means “Generations” and it is found in Genesis 25:19.

Isaac and Rebecca endure twenty childless years, until their prayers are answered and Rebecca conceives. She experiences a difficult pregnancy as the “children struggle inside her”; G-d tells her that “there are two nations in your womb,” and that the younger will prevail over the elder.



Esau emerges first; Jacob is born clutching Esau’s heel. Esau grows up to be “a cunning hunter, a man of the field”; Jacob is “a wholesome man,” a dweller in the tents of learning. Isaac favors Esau; Rebecca loves Jacob. Returning exhausted and hungry from the hunt one day, Esau sells his birthright (his rights as the firstborn) to Jacob for a pot of red lentil stew.

In Gerar, in the land of the Philistines, Isaac presents Rebecca as his sister, out of fear that he will be killed by someone coveting her beauty. He farms the land, reopens the wells dug by his father Abraham, and digs a series of his own wells: over the first two there is strife with the Philistines, but the waters of the third well are enjoyed in tranquility.

Esau marries two Hittite women. Isaac grows old and blind, and expresses his desire to bless Esau before he dies. While Esau goes off to hunt for his father’s favorite food, Rebecca dresses Jacob in Esau’s clothes, covers his arms and neck with goatskins to simulate the feel of his hairier brother, prepares a similar dish, and sends Jacob to his father. Jacob receives his father’s blessings for “the dew of the heaven and the fat of the land” and mastery over his brother. When Esau returns and the deception is revealed, all Isaac can do for his weeping son is to predict that he will live by his sword, and that when Jacob falters, the younger brother will forfeit his supremacy over the elder.

Jacob leaves home for Charan to flee Esau’s wrath and to find a wife in the family of his mother’s brother, Laban. Esau marries a third wife—Machalath, the daughter of Ishmael.

# Haftorah in a Nutshell

## **Malachi 1:1-2:7**

This week’s haftorah opens with a mention of the tremendous love G-d harbors for the children of Jacob, and the retribution He will visit upon the children of Esau who persecuted their cousins. This follows the theme of this week’s Torah reading, whose two protagonists are Jacob and Esau.

The prophet Malachi then rebukes the kohanim (priests) who offer blemished and emaciated animals on G-d's altar: "Were you to offer it to your governor, would he be pleased or would he favor you? . . . O that there were even one among you that would close the doors [of the Temple] and that you would not kindle fire on My altar in vain!"

The haftorah ends with a strong enjoinder to the kohanim to return to the original covenant that G-d had made with their ancestor, Aaron the High Priest. "True teaching was in his mouth, and injustice was not found on his lips. In peace and equity he went with Me, and he brought back many from iniquity."

## **Yahrtzeits**

This week the Carnegie Shul acknowledges the yahrtzeits of:

**Minnie Sherman Kaliski**

**Cilli Moskovitz**

**George Raskin**

**Dr. Zayne Wilk**

**Golda Shenderovich**

**Ben E. Sherman**

**Bernard William Steinberger**

**Robert Adler**

**Anton A. Denes**

**Lynn Liberman Roth**

**Joseph Leon Hirsh**

**John Jack Ketler**

May their memories be for a blessing.