



Carnegie Shul Chatter

November 29, 2023

Shabbat Shalom



Light candles 4:36pm

Shabbat Services 9:20am

Shabbat Services

The Carnegie Shul hybrid services begin at 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. The complete Torah reading, in Hebrew and English, can be found at https://www.chabad.org/parshah/torahreading_cdo/aid/2492515/jewish/Vayishlach-Torah-Reading.htm

Fair Exchange? No!

As I write this, the first four days of the hostage-for-prisoner exchange between Israel and Hamas has come to a close and there are plans to extend the exchange for at least two more days.

So far there have been 50 hostages released, and for that I am extremely thankful. But that leaves around 200 hostages still in the hands of their kidnappers, Hamas.

To this point Israel has released 3 prisoners for each hostage, but none of the hostages that have been released have been IDF soldiers. Do you really think that Hamas will settle for a 3 for 1 exchange for soldiers?

When, in 2011, Hamas finally released Gilad Shalit, an IDF member that Hamas had held captive since 2006, the price demanded and received by Hamas was 1000 Palestinian prisoners, including Yahya Sinwar, who is now the political head of Hamas in Gaza and believed to be the mastermind of the October 7 attack on Israel.

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The price for the release of the current IDF hostages figures to be much higher than 3 for 1.

Some people are calling the present exchange a prisoner exchange. It is anything but. Hamas kidnapped innocent Israelis and illegally held them hostage. These are the people Hamas is sending back. Israel is sending back prisoners who were arrested after committing crimes and breaking laws. They are criminals, not hostages. The Israeli hostages will, when they are healthy enough to do so, try to resume leading normal lives. The released prisoners will return to their normalcy of attacking and killing Israelis.

I pray for the prompt return of every Israeli who is being held hostage and that Hamas will never be capable of attacking Israel ever again.



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.

Vayishlach in a Nutshell

From Chabad.org

Genesis 32:4–36:43

The name of the Parshah, “Vayishlach,” means “And he sent” and it is found in Genesis 32:4.

Jacob returns to the Holy Land after a 20-year stay in Charan, and sends angel-emissaries to Esau in hope of a reconciliation, but his messengers report that his brother is on the warpath with 400 armed men. Jacob prepares for war, prays, and sends Esau a large gift (consisting of hundreds of heads of livestock) to appease him.



That night, Jacob ferries his family and possessions across the Jabbok River; he, however, remains behind and encounters the angel that embodies the spirit of Esau, with whom he wrestles until daybreak. Jacob suffers a dislocated hip but vanquishes the supernal creature, who bestows on him the name Israel, which means “he who prevails over the divine.”

Jacob and Esau meet, embrace and kiss, but part ways. Jacob purchases a plot of land near Shechem, whose crown prince—also called Shechem—abducts and rapes Jacob’s daughter Dinah. Dinah’s brothers Simeon and Levi avenge the deed by killing all male inhabitants of the city, after rendering them vulnerable by convincing them to circumcise themselves.

Jacob journeys on. Rachel dies while giving birth to her second son, Benjamin, and is buried in a roadside grave near Bethlehem. Reuben loses the birthright because he interferes with his father’s marital life. Jacob arrives in Hebron, to his father Isaac, who later dies at age 180. (Rebecca has passed away before Jacob’s arrival.)

Our Parshah concludes with a detailed account of Esau’s wives, children and grandchildren; the family histories of the people of Seir, among whom Esau settled; and a list of the eight kings who ruled Edom, the land of Esau’s and Seir’s descendants.

Haftorah in a Nutshell

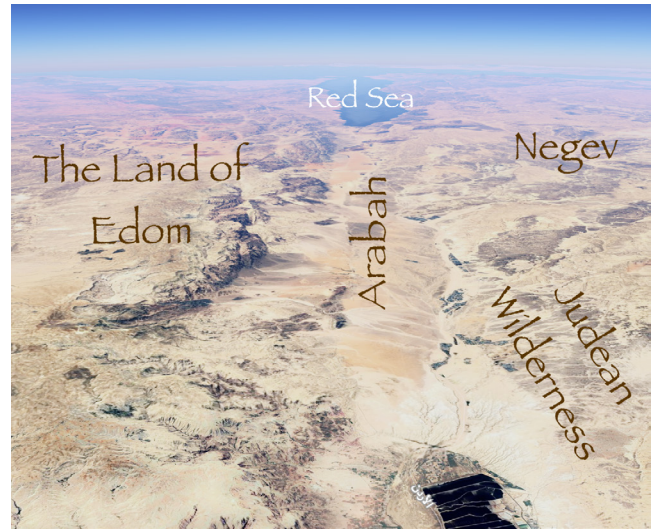
Obadiah 1:1-21

This week's haftorah mentions the punishment of Edom, the descendants of Esau, whose conflict with Jacob is chronicled in this week's Torah reading.

The prophet Obadiah, himself an Edomite convert to Judaism, describes the punishment destined for the nation of Edom. The Edomites did not come to Judea's aid when she was being destroyed by the Babylonians, and even joined in the carnage. Many years later the Edomites (the Roman Empire) themselves destroyed the Second Temple and mercilessly killed and enslaved their Jewish cousins.

Though the Roman Empire was one of the mightiest to ever inhabit the earth, the prophet forewarns: "If you go up high like an eagle, and if you place your nest among the stars, from there I will bring you down, says the Lord. . . And the house of Jacob shall be fire and the house of Joseph a flame, and the house of Esau shall become stubble, and they shall ignite them and consume them, and the house of Esau shall have no survivors, for the Lord has spoken."

After describing the division of Esau's lands amongst the returning Judean exiles, the haftorah concludes with the well known phrase: "And saviors shall ascend Mt. Zion to judge the mountain of Esau, and the Lord shall have the kingdom."



Yahrtzeits

This week the Carnegie Shul acknowledges the yahrtzeits of:

Sam Perlman

Winifred Klee

Larry Levkoy

Esther R. Wechsler

Jacob Lobliner

Jean Perlman

Celia Liberman

Sarah Rebecca Ofsay

Alfred Kurlie Miller

May their memories be for a blessing.