



# Carnegie Shul Chatter

December 14, 2023



## 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](mailto:rjlynman@yahoo.com). The complete Torah reading, in Hebrew and English, can be found at [https://www.chabad.org/parshah/torahreading\\_cdo/aid/2492535/jewish/Miketz-Torah-Reading.htm](https://www.chabad.org/parshah/torahreading_cdo/aid/2492535/jewish/Miketz-Torah-Reading.htm)

## Dare to Dream

Joseph interprets dreams in this week's Torah portion. Solomon awakens from a dream in this week's Haftorah.

Some dreams do come true. But others do not.

Martin Luther King is famous for his "I have a dream speech." In that speech he said, "So even though we face the difficulties of today and tomorrow, I still have a dream. It is a dream deeply rooted in the American dream. I have a dream that one day this nation will rise up and live out the true meaning of its creed: We hold these truths to be self-evident, that all men are created equal."

And here, some 60 years after that famous speech, there is still discrimination in this country, against black people who have made tremendous progress in their fight against discrimination in America but still are subject to discrimination and hate.

And likewise, right here in America, all these many centuries after Jews were freed from

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slavery in Egypt, we are still not totally free from discrimination and hatred right here in America and in most of the world. Anti-semitism is at an all-time high and, do not kid yourself, it is not just because of the war between Israel and Hamas. It has been on the rise for many years now and, sadly, we now have a generation of college students who do not remember the Holocaust and who are perhaps the biggest offenders. And that is truly scary.

I too have a dream, that someday I will never again have to worry about people hating me because of my religion right here in America, in a country whose Constitution guarantees Freedom of Religion right in its Bill of Rights. Like Dr. King, "I have a dream that one day this nation will rise up and live out the true meaning of its creed: We hold these truths to be self-evident, that all men are created equal."

Will my dream ever come true? Maybe someday, but I doubt that it will happen in my remaining years just as it did not happen in Dr. King's, and that is truly despicable.



**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.

# Miketz in a Nutshell

*From Chabad.org*

## Genesis 41:1–44:17

The name of the Parshah, “Miketz,” means “At the end” and it is found in Genesis 41:1.

Joseph’s imprisonment finally ends when Pharaoh dreams of seven fat cows that are swallowed up by seven lean cows, and of seven fat ears of grain swallowed by seven lean ears. Joseph interprets the dreams to mean that seven years of plenty will be followed by seven years of hunger, and advises Pharaoh to store grain during the plentiful years. Pharaoh appoints Joseph governor of Egypt. Joseph marries Asenath, daughter of Potiphar, and they have two sons, Manasseh and Ephraim.

Famine spreads throughout the region, and food can be obtained only in Egypt. Ten of Joseph’s brothers come to Egypt to purchase grain; the youngest, Benjamin, stays home, for Jacob fears for his safety. Joseph recognizes his brothers, but they do not recognize him; he accuses them of being spies, insists that they bring Benjamin to prove that they are who they say they are, and imprisons Simeon as a hostage. Later, they discover that the money they paid for their provisions has been mysteriously returned to them.

Jacob agrees to send Benjamin only after Judah assumes personal and eternal responsibility for him. This time Joseph receives them kindly, releases Simeon, and invites them to an eventful dinner at his home. But then he plants his silver goblet, purportedly imbued with magic powers, in Benjamin’s sack. When the brothers set out for home the next morning, they are pursued, searched, and arrested when the goblet is discovered. Joseph offers to set them free and retain only Benjamin as his slave.

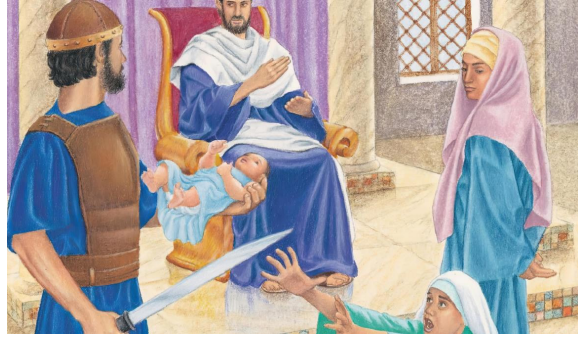


# Haftorah in a Nutshell

## I Kings 3:15-4:1

This week's haftorah opens with the words "And Solomon awoke, and behold it was a dream," echoing this week's Torah portion which opens with Pharaoh's dreams.

Though not included in the haftorah, in this dream G-d granted King Solomon his legendary wisdom. The haftorah relates a famous episode that made all of Israel aware of their new monarch's keen intellect.



Two harlots approach King Solomon to adjudicate their dispute. They lived together in the same house, and each had given birth to an infant three days apart. One night, one of the infants was accidentally crushed to death by her mother, and one woman accused the other of switching infants in order to have a live baby. Each woman claimed that the live child is theirs and the deceased child was the other's. King Solomon asks that a sword be brought and orders that the child be cut in half with each woman receiving one half. At this point, the mother of the living child exhorts the king to give the child to the other woman so that he may live, while the other woman says, "Let it be neither mine nor yours, divide!" The king ruled: "Give her the living child, and by no means slay him: she is his mother!"

## Yahrtzeits

This week the Carnegie Shul acknowledges the yahrtzeits of:

**MILDRED P. BENDIS**

**ANNA MILLER**

**LEONORA C. SHERMAN**

**SAMUEL FOGEL**

**SYLVIA S. CRAMER**

May their memories be for a blessing.

