



Carnegie Shul Chatter

December 7, 2023

Shabbat Shalom
Happy Chanukah!



Light candles 4:35pm

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/2492529/jewish/Vayeshev-Torah-Reading.htm

Miracle Needed!

And now the eight days of Chanukah are upon us. What a great holiday it is. Victory over the more numerous and powerful armies of the Syrian-Greek King Antiochus IV, the rededication of the Temple, and the Menorah light miraculously burning for eight days.

And then there are the games of dreidel, and the Chanukah gelt, and donuts, and, of course, potato latkes.

But as I was looking at Facebook yesterday, I came across this post with these dreidels and I believe it is well worth sharing this Chanukah:

Once upon a time the only strange difference one could find on a dreidel (sevivon) was either the letter 'shin' or 'hay'. A great miracle happened 'there/here'.

Now our world has turned very dark and 137 hostages remain kidnapped. It seems like all our thoughts are centered on nothing else.

As we celebrate the season of

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miracles, never have we needed one more. I made a donation at the 'Hostage Square' yesterday and received these dreidels. I teared up when I read what was on them. And yet... it somehow feels fitting.

The note attached says Chanukah begins the 7th December. That will mark exactly 2 months that the hostages have been underground in Hamas tunnels. The thought makes me want to be sick. At this time, at this season, we have only one miracle we want. One moment to truly turn from darkness to light. We want all of our hostages home.

Bring. Them. Home. Now.



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.

Vayeshev in a Nutshell

From Chabad.org

Genesis 37:1–40:23

The name of the Parshah, “Vayeshev,” means “And he dwelt” and it is found in Genesis 37:1.

Jacob settles in Hebron with his twelve sons. His favorite is seventeen-year-old Joseph, whose brothers are jealous of the preferential treatment he receives from his father, such as a precious many-colored coat that Jacob makes for Joseph. Joseph relates to his brothers two of his dreams which foretell that he is destined to rule over them, increasing their envy and hatred towards him.

Simeon and Levi plot to kill him, but Reuben suggests that they throw him into a pit instead, intending to come back later and save him. While Joseph is in the pit, Judah has him sold to a band of passing Ishmaelites. The brothers dip Joseph’s special coat in the blood of a goat and show it to their father, leading him to believe that his most beloved son was devoured by a wild beast.

Judah marries and has three children. The eldest, Er, dies young and childless, and his wife, Tamar, is given in levirate marriage to the second son, Onan. Onan sins by spilling his seed, and he too meets an early death. Judah is reluctant to have his third son marry her. Determined to have a child from Judah’s family, Tamar disguises herself as a prostitute and seduces Judah himself. Judah hears that his daughter-in-law has become pregnant and orders her executed for harlotry, but when Tamar produces some personal effects he left with her as a pledge for payment, he publicly admits that he is the father. Tamar gives birth to twin sons, Peretz (an ancestor of King David) and Zerach.

Joseph is taken to Egypt and sold to Potiphar, the minister in charge of Pharaoh’s slaughterhouses. G-d blesses everything he does, and soon he is made overseer of all his master’s property. Potiphar’s wife desires the handsome and charismatic lad; when Joseph rejects her advances, she tells her husband that the Hebrew slave tried to force himself on her, and has him thrown into prison. Joseph gains the trust and admiration of his jailers, who appoint him to a position of authority in the prison administration.

In prison, Joseph meets Pharaoh’s chief butler and chief baker, both incarcerated for offending their royal master. Both have disturbing dreams, which Joseph interprets; in three days, he tells them, the butler will be released and the baker hanged. Joseph asks the butler to intercede on his behalf with Pharaoh. Joseph’s predictions are fulfilled, but the butler forgets all about Joseph and does nothing for him.



Haftorah in a Nutshell

Amos 2:6-3:8

This week's haftorah contains an allusion to the sale of Joseph by his brothers, an incident discussed in this week's Torah reading.

Amos opens with a rebuke to the Jewish People. G-d had been patient with them notwithstanding their transgression of the three cardinal sins — sexual impropriety, idolatry and murder. Their fourth sin, however, crossed the line — the mistreatment of the innocent, widows, orphans and the poor.



G-d reminds the Jewish people how He lovingly took them out of Egypt and led them through the desert for forty years and settled them in the Holy Land. There, He bestowed the gift of prophecy on some and inspired others to become Nazirites. Yet the Jewish people did not respond appropriately, giving wine to the Nazirites and instructing the prophets not to prophesy. Amos then goes on to describe G-d's punishment for the errant behavior: "And the stout-hearted among the mighty shall flee naked on that day, says the L-rd."

The haftorah ends with an admonition from G-d, one that also recalls His eternal love for His people: "Hearken to this word which the Lord spoke about you, O children of Israel, concerning the entire nation that I brought up from the land of Egypt. 'Only you did I love above all the families of the earth; therefore, I will visit upon you all your iniquities...'" As opposed to other nations to whom G-d does not pay close attention, G-d's love for His nation causes Him to punish them for their misdeeds, to cleanse them and prod them back onto the path of the just.

Yahrtzeits

This week the Carnegie Shul acknowledges the yahrtzeits of:

Lena Cruso

Betty G. Grinberg

Dora Gorback

Esther Elyanoff

Benjamin Watzman

Joseph Glazer

Harry Harris

Donations

High Holiday Donations

Betty Joyce Kruman

Sondra and Thomas Greer

Carl and Roni Schiffman

Rosalyn J Hoffman

In Memory

Roger and Ronnie Wilk

In memory of Dr. Zayne Wilk

Jodi B. Herb

In Memory of Esther R. Wechsler