



# Carnegie Shul Chatter

December 21, 2023



## Better to Forgive

This week's parshah is the fourth parshah that tells the story of the life and death of Joseph.

What makes Joseph such an inspirational figure in Jewish history? Well, one of the things was his ability to forgive his brothers who threw him into a pit and then sold him into slavery in Egypt.

Many of us have been wronged by others in ways that are far less awful than the way that Joseph was wronged by his brothers, and yet we do not always forgive and we often harbor long-term grudges.

And what does that get us?

Well, according to an article that I recently read in Psychology Today, carrying a grudge can often lead to heart problems, high blood pressure, weakened immunity, and

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## Shabbat Services — Zoom Link Changed

Carnegie Shul hybrid services begin at 9:20am. Join us in the synagogue, or attend virtually. **We have changed the Zoom link for our Sabbath services. The old link will not connect you to our services.** If you were not emailed the new link, please contact our secretary, 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/2492540/jewish/Vayigash-Torah-Reading.htm](https://www.chabad.org/parshah/torahreading_cdo/aid/2492540/jewish/Vayigash-Torah-Reading.htm)

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mental health issues such as increased anxiety and depression.

Yes, there are some things that are very difficult to forgive. But if Joseph was able to forgive his brothers, perhaps we should all look very closely at any grudges we may harbor and see if we can find a way to forgive.

We may ultimately live longer, healthier and happier lives if we do.



**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.**

# Vayigash in a Nutshell

*From Chabad.org*

## Genesis 44:18–47:27

The name of the Parshah, “Vayigash,” means “And he approached” and it is found in Genesis 44:18.

Judah approaches Joseph to plead for the release of Benjamin, offering himself as a slave to the Egyptian ruler in Benjamin’s stead. Upon witnessing his brothers’ loyalty to one another, Joseph reveals his identity to them. “I am Joseph,” he declares. “Is my father still alive?”



The brothers are overcome by shame and remorse, but Joseph comforts them. “It was not you who sent me here,” he says to them, “but G-d. It has all been ordained from Above to save us, and the entire region, from famine.”

The brothers rush back to Canaan with the news. Jacob comes to Egypt with his sons and their families—seventy souls in all—and is reunited with his beloved son after 22 years. On his way to Egypt he receives the divine promise: “Fear not to go down to Egypt; for I will there make of you a great nation. I will go down with you into Egypt, and I will also surely bring you up again.”

Joseph gathers the wealth of Egypt by selling food and seed during the famine. Pharaoh gives Jacob’s family the fertile county of Goshen to settle, and the children of Israel prosper in their Egyptian exile.

# Haftorah in a Nutshell

## Ezekiel 37:15-28

This week’s haftorah mentions the fusion of the kingdoms of Judah and Joseph during the Messianic Era, echoing the beginning of this week’s Torah reading: “And Judah approached him [Joseph].”

The prophet Ezekiel shares a prophecy he received, in which G-d instructs him to take two sticks and to write on one, “For Judah and for the children of Israel his companions” and on the other, “For Joseph, the stick of Ephraim and all the house of Israel, his companions.” After doing so he



was told to put the two near each other, and G-d fused them into one stick.

G-d explains to Ezekiel that these sticks are symbolic of the House of Israel, that was divided into two (often warring) kingdoms: the Northern Kingdom that was established by Jeroboam, a member of the Tribe of Ephraim, and the Southern Kingdom, that remained under the reign of the Davidic (Judean) Dynasty. The fusing of the two sticks represented the merging of the kingdoms that will transpire during the Messianic Era — with the Messiah, a descendant of David, at the helm of this unified empire.

“So says the L-rd G-d: ‘Behold I will take the children of Israel from among the nations where they have gone, and I will gather them from every side, and I will bring them to their land. And I will make them into one nation in the land upon the mountains of Israel, and one king shall be to them all as a king...’”

The haftorah ends with G-d’s assurance that “they shall dwell on the land that I have given to My servant, to Jacob, wherein your forefathers lived; and they shall dwell upon it, they and their children and their children’s children, forever; and My servant David shall be their prince forever.”

## Yahrtzeits

This week the Carnegie Shul acknowledges the yahrtzeits of:

**Jack Davis**

**Simon Browarsky**

**Maurice Fogel**

**Sam Klee**

**Leona K. Wilk**

May their memories be for a blessing.

