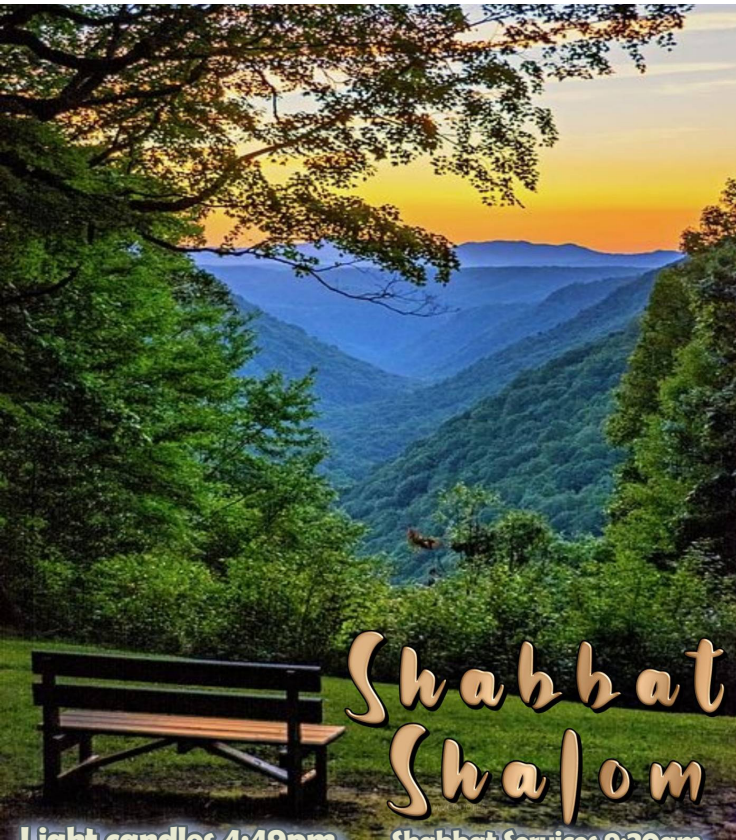




# Carnegie Shul Chatter

January 4, 2024



Light candles 4:49pm

Shabbat Services 9:20am

## Shabbat Services

Carnegie Shul hybrid services begin at 9:20am. Join us in the synagogue, or attend virtually. If you haven't received our Zoom link for services, 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/2492603/jewish/Shemot-Torah-Reading.htm](https://www.chabad.org/parshah/torahreading_cdo/aid/2492603/jewish/Shemot-Torah-Reading.htm)

## When Will it End?

And so it begins. A new Pharaoh who did not know Joseph begins to rule over Egypt. He sees the Jewish people are strong and, even though they are no threat to him, he enslaves them and orders the killing of their male newborns. And anti-Semitism is begun.

And now, all of these centuries later, anti-Semitism is still with us.

We are not a threat to anyone. We have used our intelligence and strength to benefit mankind with advances in medicine, science, technology, and the humanities, but still autocratic rulers and their ignorant followers fear us and seek to destroy us.

And it is only getting worse.

A monster shoots up Tree of Life while shouting, "Death to the Jews." Hamas attacks Israel and performs atrocities that are too vile to even mention. And people protest that it is the Jews, who want nothing more than to be left alone and do good for the world, that are committing genocide.

And the United Nations and University presidents at schools like Harvard and Penn refuse to denounce it.

When will it ever end?



**AM YISRAEL CHAI**

**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.**

## **Yahrtzeits**

This week the Carnegie Shul acknowledges the yahrtzeits of:

**Melvin Allen Weiss**  
**Bessie Krasik Raskin**  
**Joseph Kalla**

**Meyer Bales**  
**Adolph Kalla**  
**Ida Perlman**

May their memories be for a blessing.

# Shemot in a Nutshell

*From Chabad.org*

## Exodus 1:1–6:1

The name of the Parshah, “Shemot,” means “Names” and it is found in Exodus 1:1 - 6:1.

The children of Israel multiply in Egypt. Threatened by their growing numbers, Pharaoh enslaves them and orders the Hebrew midwives, Shifrah and Puah, to kill all male babies at birth. When they do not comply, he commands his people to cast the Hebrew babies into the Nile.

A child is born to Yocheved, the daughter of Levi, and her husband, Amram, and placed in a basket on the river, while the baby’s sister, Miriam, stands watch from afar. Pharaoh’s daughter discovers the boy, raises him as her son, and names him Moses.

As a young man, Moses leaves the palace and discovers the hardship of his brethren. He sees an Egyptian beating a Hebrew, and kills the Egyptian. The next day he sees two Jews fighting; when he admonishes them, they reveal his deed of the previous day, and Moses is forced to flee to Midian. There he rescues Jethro’s daughters, marries one of them (Tziporah), and becomes a shepherd of his father-in-law’s flocks.

G-d appears to Moses in a burning bush at the foot of Mount Sinai, and instructs him to go to Pharaoh and demand: “Let My people go, so that they may serve Me.” Moses’ brother, Aaron, is appointed to serve as his spokesman. In Egypt, Moses and Aaron assemble the elders of Israel to tell them that the time of their redemption has come. The people believe; but Pharaoh refuses to let them go, and even intensifies the suffering of Israel.

Moses returns to G-d to protest: “Why have You done evil to this people?” G-d promises that the redemption is close at hand.





# Haftorah in a Nutshell

**Isaiah 27:6–28:13; 29:22–23**

This week's haftorah parallels the week's Torah reading on many levels. One of the parallels is the message of redemption conveyed by Isaiah—"and you shall be gathered one by one, O children of Israel"—that is reminiscent of the message of redemption that G-d spoke to Moses at the burning bush, a message that Moses then communicated to Pharaoh.

The haftorah vacillates between Isaiah's prophecies concerning the future redemption, and his admonitions concerning the Jews' drunken and G-dless behavior. Isaiah starts on a positive note: "In the coming days, Jacob will take root, Israel will bud and blossom, filling the face of the earth . . ." He mentions G-d's mercy for His nation, and the measure-for-measure punishment He meted out upon the Egyptians who persecuted them. And regarding the future redemption: "You shall be gathered one by one, O children of Israel. And it will come to pass on that day that a great shofar will be sounded, and those lost in the land of Assyria and those exiled in the land of Egypt will come, and they will prostrate themselves before the L-rd on the holy mount in Jerusalem."

The prophet then proceeds to berate the drunkenness of the Ten Tribes, warning them of the punishment that awaits them. "With the feet they shall be trampled, the crown of the pride of the drunkards of Ephraim . . ."

The haftorah ends on a positive note: "Now Jacob will no longer be ashamed, and now his face will not pale. For when he sees his children, the work of My hands, in his midst, who shall sanctify My name . . . and the G-d of Israel they will revere."



# Among the Nations:

## Small Town Jews and Their Gentile Neighbors

Thursday, January 18, 2024  
7:00 pm

Unlike their counterparts in big-city Jewish neighborhoods, small-town Jews have always been minorities within their city communities. This talk will examine the benefits and challenges of that minority status for Jewish communities throughout Western Pennsylvania, as well as its ongoing relevance in our current world.



**Eric Lidji,**  
**Executive Director, Rauh Jewish Archives**

**Eric Lidji** is the director of the Rauh Jewish Archives at the Heinz History Center in Pittsburgh, Pa. He curates its website "The Jewish Encyclopedia of Western Pennsylvania" and hosts its local history podcast "The Cornerstone." He is the author of many books and articles on the Jewish history of Western Pennsylvania.

Register at

<https://us02web.zoom.us/meeting/register/tZYpdemrqT8uGtb5Txm9WWUmulHsl5CDb9ND#/registration>

A program of the Western PA Small Congregations cohort  
and the Jewish Community Legacy Project.