

## SHABBAT SCHEDULE

4:18pm Shabbat Candle Lighting

### Friday Night

4:20pm Mincha followed by Kabbalat Shabbat in the Nathaniel Richman Cohen Sanctuary.  
Dvar Torah given by **Rabbi Shaul Robinson**.

### Shabbat Morning

7:45am Hashkama Minyan in the Belfer Beit Midrash followed by a shiur given by **Rabbi Moshe Sokolow**

8:30am Parsha Shiur given by **Rabbinic Intern, Zac Schwartz**

9:00am Services in the Nathaniel Richman Cohen Sanctuary.  
Drasha given by **Rabbi Shaul Robinson** followed by Musaf.

9:15am Beginners Service led by **Rabbi Ephraim Buchwald** in Rm LL201

9:37am Latest Shema

9:45am Rabbi Herschel Cohen Memorial Minyan in the Belfer Beit Midrash

10:00am Youth Groups for children ages 2-12

11:00am "Baby & Me" (ages 0-24 months, 3rd floor gym)

### Shabbat Afternoon

2:50pm Beginners Mishna Chavura with **Moshe Sheinwexler** in the Belfer Beit Midrash

3:00pm Herb Weiss Bikur Cholim Society: Meets in the Shele Danishefsky Covlin Foyer to visit patients at Mount Sinai West. (New volunteers needed and welcome)

3:20pm Samson Raphael Hirsch Bible Class with **Rabbi Ephraim Buchwald** in Rm 211

3:20pm Louis & Rhoda Lazar Memorial Shabbat Pre-Mincha Shiur in the Nathaniel Richman Cohen Sanctuary given by **Rabbi Josh Rosenfeld** on "Pirkei Avot, pt. 2"

4:05pm Mincha/Seudah Shlishit. Dvar Torah given by **Rabbinic Intern, Zac Schwartz**

5:19pm Ma'ariv/Shabbat Ends

## GIVING: FINAL REMINDER

Please remember to support Lincoln Square Synagogue in your year-end giving by fulfilling your outstanding pledges and charges before December 31. To ensure that your contributions to the shul can be used as tax deductions for the 2018 calendar year, please make your payments as soon as possible. Online payments can be made until 11:59p.m. THIS Monday, December 31.

If you have any questions about your outstanding balance please contact the shul office at [info@lss.org](mailto:info@lss.org) or call 212-874-6100.

To pay your balance online please visit [www.lss.org/payment](http://www.lss.org/payment)

Reminder: you must be logged in.

## HAKARAT HATOV

**Janine Sherr and Josh Danziger** for writing this week's Divrei Torah.

## MAZAL TOV

**Tzvia and Josh Orbach** on the birth of a baby girl.

## THANK YOU TO OUR SPONSORS

**Hashkama Kiddush:** Sponsored anonymously.

**Main Kiddush:** Please join us for a fun, dairy Kiddush courtesy of LSS!

### Rabbi Herschel Cohen Memorial Minyan Kiddush:

**Mordechai Beilis, Elana, Natalie and Michele Zvulon**, in commemoration of the yahrtzeit of their parents and grandparents, Mazala Aviva bat Menachem v'Esther a"h (Aviva) and Aharon Simcha ben Yitzchak v'Klura z"l (Aron) whose yahrtzeits are on the 26<sup>th</sup> of Tevet.

**Martine and Jack Schenker** in commemoration of the 23rd yahrtzeit of Martine's mother, Sabine Krenik a"h, a survivor of the Shoah.

**Beginners Kiddush:** **Helene Miller, Devorah Haller, and Megan Messina** on behalf of the Beginners group in honor of Rabbi Ephraim Buchwald's birthday.

**Seudah Shlishit:** Sponsors welcome.

## NEXT SHABBAT

**Shabbat, January 5: Intermediate Explanatory Service: 9:30am:** LSS and Kol HaNeshamah present a Shabbat Morning Intermediate Explanatory Service with Mo Kiss and the Kol HaNeshamah A Capella Group, Rabbanit Adena Berkowitz and Rabbi Shaul Robinson. Join us for a full Shabbat morning service including Torah Reading, at a pace you can follow, and explanations of the meaning and origins of the prayers, discussion of the Torah reading, Q & A session and much more! The event is free. To help us anticipate the number of guests, please register at [www.lss.org/event/kolhaneshamah](http://www.lss.org/event/kolhaneshamah).  
**Location:** Pre function room

Next Shabbat we welcome **Joey Rosenfeld** LCSW, a practicing psychotherapist currently working in the addiction field with a focus on the interface between philosophy, spirituality, and psychology. His shiurim and writings have earned him a dedicated following, and he is currently working on a monograph entitled *Fragmented Origins: The Kabbalistic Thought of Rabbi Shlomo Elyashiv*. He is also Rabbi Rosenfeld's brother.

Join us to hear Mr. Rosenfeld at the following times:

A special Thursday night gathering on "*The Three Faces of Shabbos: Waiting, Having, and Yearning*"

A Friday Night Tisch on "*Exodus of the Self*"

The Louis & Rhoda Lazar Shabbat Afternoon Shiur on "*Seeing Your World in your Days: Where Kabbalah and Psychotherapy Kiss*"

## HOSPITALITY NEEDS

Please host our Rabbinic Intern and Community Educator for Shabbat meals and/or lodging. Please email [hospitality@lss.org](mailto:hospitality@lss.org) with the subject line "intern" and your availability to meet our current needs.

**LSS Teen Director and Rabbinic Intern, Zac Schwartz** and his wife, **LSS Teen Director Rachel**, are in need of meals Jan. 4-5.

**Community Educator, Zissy Turner** and her husband, Sam, are in need of lunch Jan. 11-12 and meals and lodging for Jan. 25-26.

## Weekly Prayer Schedule: December 30

Day	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday
<b>Daf Yomi</b>	7:45am	6:15am	7:45am	6:20am	6:15am	6:20am
<b>Shacharit</b>	7:10am, 8:30am	7:00am, 7:50am	7:10am, 8:30am	7:10am, 7:50am	7:00am, 7:50am	7:10am, 7:50am
<b>Mincha/Maariv</b>	4:25pm	4:25pm	4:30pm	4:30pm	4:30pm	4:30pm

## UPCOMING EVENTS

### Shabbat, January 5: Beginners Luncheon: 12:30pm

The cost is only \$25 per person. Register and pay online at [www.lss.org/beginners](http://www.lss.org/beginners) or call 212-874-6100. Please make your reservations and payment by Thursday, January 3rd.

**Friday Evening, January 11: Dinner and Dvar** Warm up your winter Shabbat with an intimate and lively buffet with fellow LSS members catered by Sova Caterers. Guest Speaker: Community Educator, Zissy Turner. Cost: early bird price is \$36 for members. After Jan 3rd, \$41 for members, \$47 for non members. Please register at [www.lss.org/event/dinnerdvar](http://www.lss.org/event/dinnerdvar). Location: Belfer Beit Midrash.

**Shabbat, January 12: Womens Tefillah Group:** Special Women's Tefillah led by teen girls Shabbat morning followed by luncheon (must be pre-registered; open to Women's Tefillah Group members and their guests only). If interested, email [wtg@lss.org](mailto:wtg@lss.org). Location: 3rd floor gym

**Saturday Evening, January 12: LSS Film Club presents Remember Baghdad: 8:00pm** A fascinating story about the experience of the Jews of Iraq—a country they called home for 2,600 years until forced to flee for their lives. Narrated in English, the documentary combines vivid home movies, compelling interviews with individuals who lived through the dramatic events of the last century, and archival footage that presents the history of the Middle East through a surprising new lens. We are excited to be joined by Edwin Shuker, whose story is among those told, for a Q & A following the film. Cost: \$15, \$20 at the door. Please register at [www.lss.org/form/rememberbaghdad](http://www.lss.org/form/rememberbaghdad). Location: Belfer Beit Midrash

**Sunday, January 13: Upper West Side Blood Drive: 10:00am** Join us for our annual Upper West Side blood drive. Participating shuls: LSS, OZ, JC, and S&P Please sign up to volunteer at [donate.nybc.org/donor/schedules/drive\\_schedule/75459](http://donate.nybc.org/donor/schedules/drive_schedule/75459)

**Sunday, January 13: LSS Presents Lelamed: A New Women's Torah Leadership Initiative 10:00am** Join this new and exciting program that will create a cadre of women with the practical skills to become leaders and educators within our shul community. Please register at [www.lss.org/event/lelamed](http://www.lss.org/event/lelamed). Location: Rm 206/207

**Motzei Shabbat, January 19: The Segulah Circle: A Performance to Change One's Fortune: 7:30pm:** Join us for a private performance to support local community members who are survivors of tragedies and recovering from life altering critical injuries. Please register at [www.lss.org/event/segulahcircle](http://www.lss.org/event/segulahcircle) and for more information. Location: Nathaniel Richman Cohen Sanctuary

**Wednesday, January 30: No One Left Behind: How JNF Promotes Inclusion in the IDF: 7:00 pm** The United Congregations for Israel group (of which LSS is a member), together with the Jewish National Fund, invite you to "No One Left Behind: How JNF Promotes Inclusion in the IDF". Lt. Col. Tiran Attia, Director of Special in Uniform, will discuss an innovative program that integrates youth with disabilities into the IDF. Please register at [www.jnf.org/nycspecial](http://www.jnf.org/nycspecial). Please note this is at an offsite location. Location: Stephen Wise Free Synagogue, 30 West 68th Street

## YOUTH DEPARTMENT UPCOMING EVENTS

**Motzei Shabbat, 1/19: Pizza and Movie Night: 6:00 PM** Wreck it Ralph

**Sunday, 1/27: Babies & Brunch, Winter Crafts: 10:00am - 12:00pm**  
Sponsored by Estee and Eli Friedman

**SAVE THE DATE: Sunday, 3/17: Purim Carnival: 1:00pm - 4:00pm**

## COMMUNITY KOLLEL

Beginning January 8th, Lincoln Square Synagogue is excited for the launch of a new weekly Community Kollel which will take place every Tuesday night from 7:30pm-9:30pm. Featuring a fully immersive learning environment through multiple shiurim as well as one-on-one chevruta learning with six highly talented aspiring educators. This unique program caters to aspiring learners of all backgrounds, from beginner to yeshiva veteran!

Stay tuned for program schedule, chevruta signup and more info

## WEEKLY LEARNING OPPORTUNITIES

### Sunday:

- **Sunday Morning Responsa** with Rabbi Josh Rosenfeld; Takes place after the 2nd Minyan - Belfer Beit Midrash.

### Monday:

- **(Cancelled this week) Chug Ivrit** given by Hai Piazsky and Dan Munk. 7:00pm-8:15pm. In this class, we read articles from the Israeli press, watch videos of news stories, documentaries and comedy clips, listen to (and sing along!) to Israeli songs and chat in Ivrit. Location: Rm 207

### Tuesday:

- **The Marilyn & Sam Isler, "Studies in the weekly Parsha"** led by Rabbi Shaul Robinson: 10:30am– 11:30am. Location: Rm LL201
- **Beit Midrash night, The M'lachim (Kings) Study Group** led by Ron Platzer: 7:00pm-8:00pm). \_M'lachim, the Book of Kings - the death of David, the magnificent reign of Solomon and his fall, the split kingdom, the dramatic tales of Elijah and Elisha, and so much more. Join our lively weekly study/discussion group as we analyze, pasuk by pasuk, these exciting Biblical narratives. Location: Rm 211

### Wednesday:

- **Beit Midrash night: The Subversive Religious Poetry of Yehuda Amichai** given by Sara Brzowsky: 7:30pm-8:30pm. Location: Rm 207

### Thursday:

- **Women's Talk Time:** led by School Psychologist Ruth Moser Riemer: 11:30am-12:30pm. Location: Rm LL201.
- **The Jacob Adler Parsha Class:** Explorations in the Weekly Parsha with Rabbi Shaul Robinson: 7:00pm–8:00pm. Location: Belfer Beit Midrash

## YOUTH DEPARTMENT

**זרעים** Seedlings (2 years old) Room 210

**שורשים** Roots (3-4 years old) Room 211

**ניצנים** Buds (K-1st) Room 208

**פרחים** Flowers (2nd-7th) Room 206

**ענפים** Branches (2nd-7th) Room 207

### Dvar Torah

This week we'll begin a new book of the Torah, the Book of Shemot, or Exodus. The Parsha is also called Shemot, which starts off by saying that Yosef's generation died out and a new king of Egypt arose who did not know Yosef. Rashi asks, how could the king not know Yosef? Rashi answers that Pharaoh disregarded what Yosef had done. Pharaoh saw Jewish people as a threat and enslaved the men to build his treasure cities. He also decreed that if a Jewish woman gave birth to a son, the son would be killed. Rashi explains that the midwives Shifra and Puah were actually Yocheved, Moshe's mother, and Miriam, Moshe's sister, who didn't follow this evil rule.

Yocheved gave birth to Moshe and hid him for three months, but when Moshe got too big to hide, she put him in a basket on the edge of the river. Pharaoh's daughter found Moshe and adopted him. One day, Moshe saw an Egyptian beating a Jewish man and Moshe killed the Egyptian. Moshe then ran away to Midian. In Midian, he met the high priest, Yisro, and married his eldest daughter, Tziporah. Moshe and Tziporah had a son named Gershon.

One day, Moshe was tending to Yitro's sheep, when he saw a bush on fire that was not consumed. Hashem called out to Moshe to remove his shoes and revealed himself. Hashem told Moshe that he would rescue the Jewish people from Egypt. Moshe was afraid that the people would not believe him so Hashem gave him two signs: 1) his staff would turn into a snake, and 2) the water of the Nile would turn it into blood. Hashem told Moshe that Aharon would accompany him as a spokesperson. Moshe and Aharon arrived in Egypt, but Pharaoh said he'd never heard of Hashem and they were distracting the slaves, From now on, Pharaoh decreed, the Jewish people would have to meet the same quota of brick but gather their own straw, as well. The people complained that Moshe had made life even worse and the Parsha ends with Hashem telling Moshe that he will see what is yet to come.

### After Shul ask Your Children:

- What evil decree did Pharaoh make at the start of Shemot?
- Why did Moshe run away and where did he go?
- What was strange about the bush Moshe found?
- What were the two signs Hashem gave Moshe?
- How did Pharaoh make life even worse after Moshe arrived?



# Miriam and the Waters of Redemption

*For my dear friend Miriam who has been like a sister to me*

Miriam, older sister of Aaron and Moses, was as a young child, wise beyond her years, even precocious. Her name meant “Sea of Bitterness” because she was born during the darkest and most bitter days of the Egyptian exile. The Egyptians were ruthlessly enslaving the Children of Israel and embittering their lives with crushing labor. First, Pharaoh had instructed the Hebrew midwives to kill the newborn baby boys. According to Rashi, these midwives, Shifra and Pua, were none other than Yocheved from the tribe of Levi and her little daughter Miriam. Yocheved would cleanse the newborn babies while Miriam would coo to the infants and calm them with her soothing voice. Yocheved and Miriam adamantly refused to obey Pharaoh’s orders and allowed the baby boys to live. Undeterred, Pharaoh decreed that all male babies be cast into the Nile River. And still Miriam would not give in to despair.

The Talmud tells us (Sota13a) that as a child Miriam had prophesied: “My mother is destined to give birth to a son who will redeem Israel.” When Miriam’s father, Amram, spiritual leader of his generation, decided to divorce his wife Yocheved in order to prevent the birth of male offspring, all the men followed his example and divorced their wives too. Six-year-old Miriam rose up in protest. (Sota 12a) “Father,” declared Miriam, “your ‘decree’ is worse than Pharaoh’s. He decreed only against the males, while you decree against both males and females.” Amram heeded his daughter’s wise words and reunited with his wife. The rest of the men also remarried their wives. Moses, savior of Israel, was born from his parents’ remarriage. And when the house was “filled with light” after his birth (Rashi: Exodus 2:2), her parents realized that Miriam’s prophecy had indeed come true.

It is fascinating that much of what we know about Miriam’s life revolves around water, beginning with her very name itself. When the Torah first introduces us to Miriam, it paints the beautiful and unforgettable image of a caring and concerned big sister, standing along the banks of the Nile, watching from a distance as her baby brother floats in a basket in the reeds by the river’s edge. At this point in the narrative, Miriam is not yet identified by her name; she is only known as “his sister.” Miriam is anxious to know what will become of her baby brother but also how her prophecy will unfold. When Pharaoh’s daughter opens the basket and finds a baby inside, Miriam seizes the moment and rushes to offer her mother, Yocheved, as wet nurse for the child. In this way, Miriam ensures that the first years of Moses’ life are spent in his own home, absorbing valuable lessons from his family about his people and his heritage. Miriam does her utmost to safeguard this baby, the future redeemer of Israel.

The second time we meet Miriam, her dream for the redemption of her people has been fulfilled. Once again, we find her by the water, this time by the Sea of Reeds. God has parted the sea, the Egyptian warriors have been drowned, and her people have been rescued. Miriam cannot contain her joy. After Moses leads the people in song, Miriam emerges as a leader in her own right. Miriam takes a tambourine in her hand and the women follow her, taking up their own instruments and dancing while she leads them in a song of ecstatic praise.

But that is not all. Our sages tell us that a miraculous well accompanied the Children of Israel during their wanderings in the desert. It was called Miriam’s Well, and it was a gift that God had granted the people in her merit (Ta’anit 9a). The Midrash explains that Miriam had merited this gift because she had waited by the water to see what would happen to her baby brother and because she had initiated her own joyful praise to God at the Sea of Reeds in gratitude for her people’s miraculous salvation. This special well was the water source that sustained the people in the desert for nearly forty years.

After Miriam dies, the people have no water and they quarrel bitterly with Moses and Aaron. The people cry out: “Why did you take us out of Egypt to bring us to this wretched place...There is not even water to drink!” (Numbers 20:5). God commands Moses to speak to the rock, but Moses raises his staff and says: “Listen now, you rebels, shall we bring you water out of this rock?” (Numbers 20:10). Then he strikes the rock twice with his staff. Water gushes forth, but Moses and Aaron are chastised by God for disobeying Him and are barred from entering the Promised Land.

Rabbi Sacks suggests a moving explanation for the juxtaposition of these two stories, Miriam’s death and Moses’ hitting of the rock. Why does Moses respond with such anger now? After all, he had faced similar situations before and had responded with greater calm and restraint. Suddenly it was too much for him to bear. Why? Because Miriam was gone; his sister Miriam, his most beloved and devoted friend. Without her intervention and her lifelong support, he might never have known his people or realized his mission. When Moses strikes the rock, he is overwhelmed with grief.

And what about the people? Had they not learned after forty years that God would provide for them? Why were they now so overwrought, so filled with anguish? Undoubtedly, the people too were devastated at the loss of Miriam. Earlier in their desert travels, Miriam had been stricken with leprosy and was secluded outside the camp. The entire people had waited for her before resuming their journey. They could not imagine leaving without her. And now she had died. Miriam had been their leader and most ardent supporter, urging them to cling to hope during the bleakest of times and to have faith that redemption would come. It was Miriam who had strived to make the bitter waters sweet.

For her faithfulness and devotion, Miriam will receive her eternal reward. According to tradition, three crowns were bestowed upon the three exceptional siblings who led the Children of Israel out of Egypt (Steinsaltz). Moses received the crown of prophecy, Aaron was blessed with the crown of priesthood, and Miriam was rewarded with the crown of kingship. Miriam’s husband was from the tribe of Judah and her descendent would be King David whose monarchy would be established for all time. Ultimately, the Messiah himself would arise from among her progeny. The Prophet Isaiah, envisioning the abundant blessing of those future Messianic times, proclaims: “You will draw water in joy from the springs of salvation.” (Isaiah 12:3). For in those days, water will be the symbol of blessing without limits for a people redeemed at last from a long and bitter exile.

## Parshat Shemot

In this week's parsha, we read of an unusual "code word" that Moshe gives to establish himself as the long-awaited redeemer:

*"Go and assemble the elders of Israel, and say to them, 'The Lord God of your forefathers has appeared to me, the God of Abraham, Isaac, and Jacob, saying, "I have surely remembered you ("pakad pakadati") and what is being done to you in Egypt."*

The Pirkei D' Rabbi Eliezer has a fascinating discussion on this phrase:

"When Moses and Aaron came to the elders of Israel and performed the signs in their sight, the elders of Israel went to Serach, the daughter of Asher, and they said to her: A certain man has come, and he has performed signs in our sight. She said to them: There is no reality in the signs. They said to her: He said "*pakod yifkod*," God will surely visit you" (ibid.). **She said to them: He is the man who will redeem Israel in the future from Egypt, for thus did I hear from my father regarding the doubled Pei."**

Why were Moshe's credentials established by giving this verbal sign? Some have suggested that a tongue twister like *pakad pakadati* would be difficult to say for someone who has difficulty speaking, as Moshe is described later in the parsha. (Question to ponder: How do we reconcile this description with Moshe's eloquent, flowing speech throughout the book of Devarim)? But we find a deeper answer in the writings of Rav Moshe Shapira and the Maharal.

Since *Hashem* created the world through speech, the letters of the *aleph-bet* are the instruments of creation, and in a deep sense they generate reality itself. Amongst the letters of the *aleph-bet*, five letters generally known by the acronym *MANTZEPACH* (*Mem, Nun, Tzadi, Peh, Chaf*) can take one of two forms depending on whether the letter occurs in the middle of a word or at the end.

The concept of redemption, most succinctly, is the complete overturning of a prior reality and the establishment of a new one. In the context of the letters and words of Torah, this calls for the final form of a letter, the form that disallows the continuation of the present word and forces a new one to begin.

Prior to Moshe, the three *avot* each represented an absolute beginning in the world, as the Gemara in Berachot notes: "(Only) three are called fathers." The very concept of being a father is that of one who begins a new reality. And with each of the *avot*, we are introduced to his personal experience of redemption via a doubled letter, in the order they appear in the *aleph-be*:

**Avraham:** He is redeemed from Ur Kasdim with the first letter, the double *Chaf*: "*Lech Lecha M'artzecha*" (Genesis 12:1)

**Yitzchak:** He is redeemed from the Philistines, by multiple instances of the second letter, the doubled *Mem*: "*Lech me'manu ki atzamta mimenu meod*" (Genesis 26:16)

**Yaakov:** He is redeemed from Esav with the doubling of the third letter, *Nun*: "*Hatzileini na...*" (Genesis 32:12)

This leads us to the answer to our question; the next redemption to occur would necessarily be demonstrated through the fourth doubled letter, the *Pei*. And thus, we see the redemption from Egypt signaled by the doubled *Pei*, "*Pakod Pakadati*." in our parsha.

May we merit to see the end of the exile and all suffering, with the fifth and final redemption via the doubled *Tzadi*, "*Tzemach Yitzmach*" (Zechariah 6:12), speedily and in our days.

Shabbat Shalom!