

MINYAN INFORMATION

Lincoln Square Synagogue is happy to welcome you for prayer services. Here is how to secure a seat in shul, as we have a limited number during the pandemic - and what the rules of conduct are:

In advance:

- [1] LSS members must pre-register using the link in the electronic Echod.
- [2] You will then receive a confirmation email.
- [3] Non LSS members are invited, but cannot use the link; they must email Rabbi Robinson to register: rabbilss.org

Once in shul:

- [4] Observe social distancing
- [5] You must wear a face mask, covering your mouth and nose
- [6] No communal singing
- [7] Men must bring their own tallit on Shabbat
- [8] No seudah shlishit in shul; eat at home before Mincha
- [9] Read the complete Attendance Guide (see the complete Attendance Guidelines in the electronic version of Echod)

Shacharit:

Sunday (Yom Tov), April 4 @ 7:45am, 9:00am, 9:15am & 9:40am
Monday, April 5 — Friday, April 9 @ 7:30am

Mincha/Maariv:

Sunday (Yom Tov), April 4 @ 7:10pm
Monday, April 5 — Thursday, April 8 @ 7:15pm.

SHABBAT AND PESACH SCHEDULE

Friday Chol Hamoed Pesach, April 2nd:

5th Day Omer
7:15am: Shacharit
6:03pm: Earliest Candle Lighting
7:04pm: Candle Lighting
7:10pm: Mincha/Kabbalat Shabbat Location: Ballroom
Sunset (daven Mincha by): 7:22pm
Repeat Shema: after 7:53pm

Shabbat / 7th day, Yom Tov Pesach, April 3rd:

6th Day Omer
Shacharit 8:00am: (Spira Terrace, weather permitting), 9:00am: (Ballroom)
6:55pm: Mincha
Candle lighting not before 8:05pm /Maariv 8:05pm

Sunday / 8th day, Yom Tov Pesach / Yizkor, April 4th:

7th Day Omer
Shacharit 7:45am: (Spira Terrace), 9:00am: (Ballroom), 9:15am (Nathaniel Richman Cohen Sanctuary), 9:40am (Spira Terrace)
7:10pm: Mincha followed by Seudah Ne'ilat ha'Chag *Sponsored by Alan and Miriam Axelrod In memory of Alan's mother Bernice Axelrod, Bina bat Reuven, a"n, whose Yahrtzeit will be commemorated on the 23rd of Nisan.*
8:06pm: Maariv/Havdalah

MAZAL TOV

Grandparents **Nancy and Harvey Rubinstein** on the birth of a baby girl Sarah Leah to their children Cheryl and Ari Haney. Mazal Tov to Grandparents Lorraine and Craig Haney and Cheryl's brother Nathan.

HAKARAT HATOV

Bernard J. Kabak for writing
this week's Dvar Torah.

WELCOME NEW MEMBERS

Joseph S. Hirsch & Hadassah Hirsch

THANK YOU TO OUR SPONSORS

Seudah Ne'ilat ha'Chag: Alan and Miriam Axelrod In memory of Alan's mother Bernice Axelrod, Bina bat Reuven, a"n, whose Yahrtzeit will be commemorated on the 23rd of Nisan.

THE LEA SEGRE TOMCHEI SHABBOS FUND

It shouldn't take a miracle to make Shabbos. In this time of increasing food insecurity, if you, or someone you know, needs Shabbos meals, please reach out to **The Lea Segre Tomchei Shabbos Fund** through the shul office. Contributions to the Fund are always welcome.

UPCOMING EVENTS

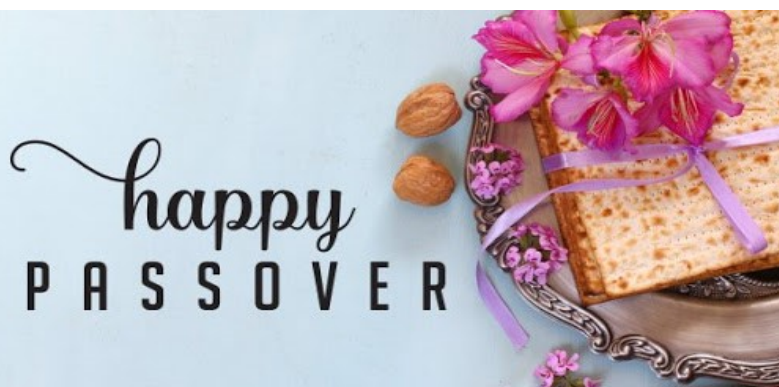
Thursday, April 1: Zoom Yizkor: 8:00pm
Meeting ID: 989 8980 7241

Sunday, April 18: Women's Rosh Chodesh Iyar Shiur: 8:00pm
Topic: and they died before the Lord: a closer look at the mysterious death of Nadav and Avihu. *Meeting ID: 95807380144*
Password: 655410

MEDASSURE PHARMACY

Medassure Pharmacy has been providing in-house covid testing for the Jewish communities of the Five Towns and Long Island and is happy to announce it will now be providing this convenient service for the UWS Jewish community. They accept most insurance plans and there is no copay fee.

E: medassurepharm@gmail.com T:(646) 818-9824



YOUTH AND MAGEN AVRAHAM TEEN DEPARTMENT

Dvar Torah:

During the Pesach Seder, we go through many steps. We eat matzah, marror, a green veggie, and sweet charoset. Towards the end of the first part we come to “Korech,” eating a sandwich made with matzah, marror, and charoset. This sandwich symbolizes those which were eaten in haste as the Jewish people fled Egypt. The Korech sandwich represents three things; the korban pesach lamb which is rich and delicious, the matzah which is bland, and the marror which is bitter. These different items also describe the people whom we interact with everyday. Sometimes we meet someone who is filled with life and excitement, like the roasted korban. Other times we find ourselves with someone grouchy and upset like the marror, and many times, people are just going about their days without either characteristic, like the matzah.

Together, the whole seder is about unity and sibur. Klal Yisrael includes a diverse range of personalities and we learn from Pesach that we cannot have the seder without all of them. “Those who are hungry should come and eat”, even those who may be grouchy or bland that day.

Questions:

1. Who are the four sons?
2. What is eaten during ‘Korech’?
3. What does ‘dayenu’ mean?

Answers:

1. The wise son, the wicked son, the simple son, and the son who doesn't know how to ask
2. A sandwich made with matzah, marror, and charoset
3. It would have been enough

YOUTH GROUPS

Please note: There will be no groups on Shabbat of April 3rd. Wishing you all a Chag Pesach Lasher Ve'Sameach!

LSS SPOTLIGHT & SHARE

LSS Spotlight & Share: Meet our member, Dammara Markowitz

1. Where are you from?

Winnipeg, Manitoba

2. Why did you decide to join LSS?

I was very interested in a synagogue that demonstrated a strong commitment towards Jewish values of community, learning and social justice.

3. Last movie you saw?

The last movie I watched was Top Hat. I used to watch old musicals with my Zaida and love keeping up with this tradition.

4. What hobbies do you have?

Travel is number one!. I ride motorcycles and love being outdoors. I also love art and visiting museums

5. Favorite kosher restaurant in NYC?

Does my own kitchen count? In addition to teaching full time I'm in culinary school so I'm enjoying making my own creations. This is a hard question because we are so blessed in New York with lots of options. If I had to choose right now I would say Noi Due.

Follow us on Instagram. If you are interested in being featured or want to nominate someone for spotlight and share for an upcoming post, please contact Julie Rosenthal at julie@lss.org

WEEKLY LEARNING OPPORTUNITIES

For access to all the Zoom links for these classes, please visit www.lss.org/learningopportunities. To dial into a class please call 646-876-9923 and enter the Meeting ID and password (if necessary) associated with the class below.

Sunday:

- ***Canceled this week* Sunday Morning Responsa** with Rabbi Josh Rosenfeld: 9:45am. Meeting ID: 827 823 0785 Password (if necessary): mds1234

Monday:

- **Chug Ivrit led by Harel Fenigstein Chadashot (News from Israel):** 7:00pm-8:15pm. This class covers news and feature stories from Israel; we discuss recent events, watch video clips and listen to Israeli songs. The class is taught virtually entirely in Hebrew and assumes a fairly advanced knowledge of the language. If you can have a conversation with your Israeli family primarily in Hebrew, this is the class for you. The class is taught by Harel Fenigstein, the Jewish Agency shaliach (emissary) for the UWS. Meeting ID: 853 8744 3723 Password: 180613
- ***Canceled this week* Jewish Living Workshop:** 7:30pm-8:30pm led by Dassa and Bill Greenbaum. The Jewish Living Workshop, a 9 session series, is a “hands-on” experience. The workshop is free. To register, please email JLworkshop@yahoo.com. Meeting ID: 918 4115 8366 Password: 865860
- ***Canceled this week* Talmud Class** with Rabbi Robinson: 8:00pm–9:00pm We will be studying the second perek of Sanhedrin, that deals with Justice, Governance, Monarchy and the Legal System. Previous background will be useful but not essential - each shiur will focus on the text and classical commentaries, but will touch on contemporary and modern issues arising from the Gemara. Meeting ID: 916 3915 9514

Tuesday:

- **The Marilyn & Sam Isler, “Studies in the weekly Parsha”** led by Rabbi Shaul Robinson: 10:30am– 11:30am Meeting ID: 241022510. Sponsored by Adena Samowitz in commemoration of the yahrtzeit of her father Charles Samowitz, Chaim Shimon ben Mayer z”l.
- **Beit Midrash night, The M'lachim (Kings) Study Group** led by Ron Platzer: 8:00pm. Meeting ID: 974 8108 9782 Password: 389511

Wednesday:

- **Chug Ivrit - Safa Ivrit (Hebrew Language) led by Harel Fenigstein:** 7:00pm-8:15pm The emphasis in this class is on improving the students' knowledge of the Hebrew language. It features explanations of Hebrew words, roots of words (i.e., shorashim), and idiomatic expressions. There are also news items and feature stories. It is taught at a slightly lower level of Hebrew than Monday's class, and includes more English translations, but is not meant for beginners in Ivrit. If you can negotiate your way through Tachana HaMerkazit or through Mahane Yehuda in Hebrew, this is the class for you. The class is taught by Harel Fenigstein, the Jewish Agency shaliach (emissary) for the UWS. Meeting ID: 853 8744 3723 (Password: 180613)

Thursday:

- **Women's Talk Time:** led by School Psychologist Ruth Moser Riemer: 11:30am-12:30pm. Meeting ID: 972 4054 8238 Password: 142533
- **The Jacob Adler Parsha Class** Explorations in the Weekly Parsha led by Rabbi Shaul Robinson: 7:00pm-8:00pm. Meeting ID: 912 657 888.
- **Parashat HaShavua** led by Rabbi. Moshe Sokolow: 8:15pm. Meeting ID: 846 701 6968.

DVAR TORAH

Shabbat Pesach
April 02-03
By: Bernard J. Kabak

We recall the Exodus from Egypt year-round. The Exodus is mentioned in our daily prayers. It is remembered in the Shabbat and holiday kiddush, even in the kiddush for Rosh Hashanah, notwithstanding that Rosh Hashanah memorializes the Creation, before the Exodus had occurred.

The ultimate recounting of the Exodus is in the Haggadah. In the Haggadah's telling, the Exodus is a tour de force of G-d alone. Moses is invisible; G-d holds center stage. Consider the Torah's four expressions heralding deliverance from Egypt (paralleling the seder's four cups of wine): "I will take you out; I will rescue you; I will redeem you; I will take you," *Exodus* 6:6-7. In each instance, the "I," the subject of the verb, the active being, is G-d. And here is the Haggadah's most adamant declaration of G-d's solo role: "And the Lord brought us forth out of Egypt, not by an angel, nor by a seraph, nor by a messenger, but the Holy One, blessed be He, in His own glory and He alone...."

Kicking our engagement with the Exodus up a notch, the Haggadah calls on us not to remember the Exodus as an historical event, as we do year-round, but rather to refashion our very psyches to see ourselves as active players in the Exodus: "*B'chol dor vador chaiyav adam lirot et atsmoh ke'ilu hu yatsah mimitsrayim*, In every generation one is mandated to regard oneself as having personally exited from Egypt."

Here's the problem: That formulation is at odds with the Haggadah's portrayal of the Exodus as G-d's single-handed achievement. To square with an Exodus achieved by G-d "in His own glory and He alone," the Haggadah should mandate us to regard ourselves as having personally *been delivered* from Egypt, that is, "been delivered" in the passive voice. But the Haggadah reads otherwise, telling us to regard ourselves as having personally exited — in the active voice — from Egypt. Grammar aside, there is no mention at all of G-d's role in the deliverance. So here the Haggadah makes the Israelites, and through an act of empathy, makes us, rather than G-d, the agents of deliverance.

How can that be? The answer is, I think, tucked away in a Rashi. The Israelites left Egypt *chamushim* (*Exodus* 13:18), commonly translated as "armed." Rashi, however, offers an alternative meaning. Citing a Midrash that relates *chamushim* to *chamishah*, meaning "five," Rashi says that only a fifth of the Israelites chose to leave Egypt. The other four-fifths chose to remain. They died off, tragically lost to the Jewish people. So, yes, G-d alone delivered the Israelites from Egypt. But He delivered only those

Israelites who cast their lot with the Jewish people by choosing to be delivered. And so, yes, those Israelites who joined the Exodus were indeed agents of their deliverance.

That some Israelites remained in Egypt illuminates the Haggadah's parable of the wicked son. The wicked son separated himself from the community. And so, according to the Haggadah, he would not have been redeemed. He would have been among the Israelites who remained in Egypt. Rashi cements this explanation. The Haggadah calls the wicked son a "*rashah*." And Rashi applies the same *rashah* epithet to those Israelites who chose not to leave Egypt (Rashi on *Exodus* 10:22).

Left to be answered is why the Haggadah doesn't treat the Exodus as we do year-round as an event in history to be remembered, and leave it at that? Why does the Haggadah make the further demand that we, as in every generation, regard ourselves as having personally exited from Egypt? Perhaps it is because Jews in every generation are called on, as were our Israelite forebears, to choose whether to bond themselves to the destiny of the Jewish people. The Haggadah tells us that "in every generation" (the same phrase as in the mandate to see ourselves as having exited Egypt) oppressors have risen to finish off the Jewish people. By sword during the Crusades; by conversion during the Inquisition; in the Soviet era, through silencing. Jews across the generations were constrained to choose whether to remain true to their heritage or to succumb to oppression.

So, too, in our day — thankfully under circumstances more benign — are we called upon to make a choice. Shall we remain bonded to the destiny of the Jewish people? Or shall we scuttle our traditions, bleach our distinctiveness, assimilate into the wider society and, like the Israelites who chose to remain in Egypt, disappear from Jewish history? The Haggadah tells us the favored choice: "In every generation one is mandated to regard oneself as having personally exited from Egypt." This is no mere exhortation. The Haggadah says each of us is mandated, is *chaiyav*. In Jewish law, *chaiyav*, denotes obligation. Thus, to regard ourselves as having personally exited from Egypt is an *obligation*.

Why is the Haggadah so insistent? Because the story of the Exodus is as much about assuring the Jewish future by the choices we make as it is about recalling the Jewish past.

Written for the yahrzeit on Nisan 24 of Shmuel Eliezer ben Avraham Yankle, z"l, my father. Sam Kabak did much in his lifetime to assure the Jewish future.

DVAR TORAH

The next Shabbatot available to write a Dvar Torah are:

Acharei Mot-Kedoshim (4/24),
Emor (5/1),
and Behar-Bechukotai (5/8)

If interested, please email Bill Greenbaum at dvar@lss.org.

CHESED OPPORTUNITIES

RENEWING BIKUR CHOLIM IN THE TIME OF COVID-19. 10 SESSIONS: The Jewish Board, along with Kavod v'Nichum, Neshama: the Association of Jewish Chaplains, and several other Bikur Cholim groups around the country, are sponsoring an innovative program on Bikur Cholim—visiting and caring for the sick and vulnerable—Renewing Bikur Cholim. The conference, which runs bi-weekly on Monday nights from January 4 to May 10, addresses many of the emerging challenges of doing Bikur Cholim during the pandemic. The program will provide an educational forum and a venue for exchange of ideas and concerns, assisting providers and volunteers in providing this essential service. To register please visit, <https://www.jewishfunerals.org/2021-bikur-cholim-conference/>.

In case of a bereavement, please call our Clergy at 646-543-7485 (day or night)

If you would like to receive the Shabbat Echod by e-mail, sign up at www.lss.org or email info@lss.org

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You may contact our officers by emailing Officers@lss.org