



# ECHOD

19 NISSAN 5774 • SHABBAT CHOL HAMOED PESACH  
APRIL 18-19, 2014 • OMER DAY 4 • CANDLE LIGHTING: 7:21PM

Shaul Robinson  
Rabbi  
Sherwood Goffin  
Senior Cantor  
Yanky Lemmer  
Cantor  
Lloyd Epstein  
President  
Ben Keil  
Executive Director

## Friday Evening

7:21pm: Candle Lighting

7:25pm: Mincha/Kabbalat Shabbat

## Shabbat Morning

8:00am: Hashkama Minyan in the Belfer Beit Midrash

9:00am: Services in the Nathaniel Richman Cohen Main Sanctuary  
led by **Rabbi Robinson**. Drasha by **Rabbi Shaul Robinson**.

9:32am: Latest Shema

## Shabbat Afternoon

4:00pm: Bikur Cholim. Meet in front of LSS.

6:50pm: Mincha followed by Seudah Shlishit

8:22pm: Maariv/Shabbat Ends

*See the full Passover and weekday tefillah  
Schedule on page 2*

## Seudah Shlishit Sponsor

Sponsorship welcome.

## LSS Security Update - April 19, 2014

### **Keeping LSS Safe During Pesach**

The LSS security team continues to stand guard during Pesach. **CSS** trained security volunteers are the first people visitors meet when they come to Lincoln Square Synagogue. Be proud that you - and they - are being protected by well trained and dedicated Jewish volunteers.

Want to join us or make a donation to CSS?

Contact **Harvey Stein** at [security@lss.org](mailto:security@lss.org)

**If you see something, say something.  
Remain alert at all times.**

**Pesach: A great time to join LSS. Go to [lss.org/become-a-member.html](http://lss.org/become-a-member.html)**

### NORPAC One day Mission

Join with over 1000 participants on the NORPAC one day mission to Washington on April 30<sup>th</sup>. The bus will leave from in front of LSS. Three Kosher meals will be provided. Register at [www.NORPAC.net](http://www.NORPAC.net).

Contact Dan Feder [dfeder02@aol.com](mailto:dfeder02@aol.com) for more info.



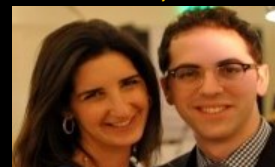
### ANNUAL DINNER – SAVE THE DATE - June 1, 2014



Richard Kestenbaum,  
Guest of Honor



Moshe Sukenik,  
Community Service Award



Jenna Statfeld Harris & Aaron Harris  
Young Leadership Award

### Youth Groups Shabbat Schedule

Please note that youth groups ages K-4th will meet at 10am

### Youth Announcements – [lss.org/youth](http://lss.org/youth)

Isabelle Kish's Heart-for-Art Bat Mitzvah Chesed Project

Sunday, April 27th. 10am-11am for boys and girls First Grade and up. *Free*. Design and Decorate cards for delivery to those in need of a smile. Bring your own art supplies.



### Weekly Learning Opportunities – [lss.org/classes](http://lss.org/classes)

#### Thursday

Jacob Adler Parsha class w/ **Rabbi Shaul Robinson** • 7:30pm

**All other regularly scheduled classes will resume next week.**

### Beginners Announcements

- The Beginners Service will resume on Shabbat, April 26th.
- The Jewish Living Workshop led by Dassa and Bill Greenbaum will **NOT** meet this Tuesday, April 22nd, but will resume next Tuesday, April 29, 8pm-9pm. The Jewish Living Workshop, a 10 session series, is a "hands-on" experience, we learn by doing. The workshop is free; register at [JLworkshop@yahoo.com](mailto:JLworkshop@yahoo.com) or [www.lss.org](http://www.lss.org). Topic: Kosher-Like to keep it, but what do I do when I go to non-Kosher relatives/friends?
- **Save the date!** The next Beginners Luncheon will be Shabbat, May 3rd, 2014. The cost is still only \$20. Please make your reservations by Thursday, May 1st. You can register online at [www.beginners.lss.org](http://www.beginners.lss.org) or call 212-874-6100.
- **Save the date!** Monday, May 5th, 8:15-9:30PM, there will be a **Beginners Schmooze**. No charge, complimentary refreshments. Please call 212-874-6100 to confirm.

# LAST DAYS PESACH SCHEDULE 5774 – 2014

**Sunday, April 20th** - Pesach Day VI - Chol Hamoed

**Omer Day 5**

**Shacharit** at 7:00am and 8:30am

**Daf Yomi:** 8:00am

**Candle Lighting** at 7:23pm

**Mincha/Ma'ariv** at 7:30pm

**Monday, April 21st** - Pesach Day VII

**Omer Day 6**

**Shacharit** at 8:00am and 9:00am

Post-Musaf Drasha by **Mr. Daniel Besdin**

**Youth Groups (K-4th)** at 10:00am

**Mincha** at 7:30pm

**Candle Lighting** at 8:23pm

**Ma'ariv:** 8:24pm

**Tuesday, April 22nd** - Pesach Day VIII - Yizkor

**Omer Day 7**

**Shacharit** at 8:00am and 9:00am

**Youth Groups (K-4th)** at 10:00am

Pre-Yizkor Remarks by **Rabbi Shaul Robinson:** "To Be Remembered."

Post Musaf Drasha by **Joshua Safran Foer:** "The Power of Memory."

**Mincha** at 7:30pm followed by **Neilat HaChag**

**Ma'ariv & Yom Tov** ends at 8:25pm

## **Weekday Prayer Schedule** **Wed, April 23- Friday, April 25**

**Mincha/Ma'ariv: Wed & Thurs at 7:30pm**

### **Thurs**

**Daf Yomi:** 6:15am

**Shacharit:** 7:00am

**Shacharit:** 7:50am

### **Wed & Fri**

**Daf Yomi:** 6:20am

**Shacharit:** 7:10am

**Shacharit:** 7:50am

## **Featured Upcoming Events—lss.org/events**



**Dr. Charles Asher Small, "The Threat of Contemporary Anti-Semitism and the Silence of the Jewish Community",** Seudah Shlishit, Shabbat, April 26th

Dr. Small is the Director of ISGAP, the Institute for the Global Study of Anti-Semitism & Poverty.



**Remembering and Not Remembering the Shoah; A Conversation for Yom HaShoah**

**Sunday, April 27th • 8:15pm**

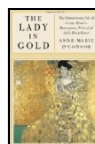
How do we deal with memory, especially painful memory? As Jews we have constant conversation with the past, which commemorates tragedy, and builds community. **Emily Kuriloff Psy.D.**, author of a recent book on the impact of the Shoah on psychoanalysis, and LSS congregant **Michelle Friedman M.D.**, director of Pastoral Counseling at Yeshivat Chovevei Torah Rabbinical School, will lead a conversation to find a space between tragedy and memory.



**Film Screening for Yom HaShoah: Here I Learned to Love**

**Monday, April 28th • 8:00pm**

Two brothers, three mothers...a story left mostly hidden for nearly six decades. The documentary follows Avner and Itzik, men now in their '70s living in Israel, as they retrace their childhood journey through the nightmare landscape of Eastern Europe during World War II. Searching through memory and emotion for the true story of their survival, the brothers are finally able to connect to their past and the women who cared for them. *Free*



**Book Club Meeting: "The Lady in Gold: The Extraordinary Tale of Gustav Klimt's Masterpiece, Portrait of Adele Blochbaur" by Anne-Marie O'Connor.**

**Sunday, May 18th • 7:30pm**

Steven Spira will lead the discussion as he has done so many times and so wonderfully since the very beginning of the LSS Book Club. In the last few years, Steven has focused on books which intersect art and the Shoah, as this one does.

## **Annual Dinner – SAVE THE DATE**

**Sunday, June 1, 2014**

The Annual Dinner will take place in the shul and we will be honoring **Richard Kestenbaum**, Guest of honor; **Moshe Sukenik**, Community Service Award; **Jenna Statfeld Harris & Aaron Harris**, Young Leadership Award. For more information, to learn more about the honorees, to sign up, to place an ad in virtual journal or join the dinner committee please visit [www.lss.org/dinner](http://www.lss.org/dinner). Or email the Dinner Chairs, Robyn and Alan Samuels at [dinner@lss.org](mailto:dinner@lss.org).

## Complicating Mitsrayim

### Some Thoughts on The Background of the Slavery

Of all stories in the Torah, perhaps none are so clearly designed to elicit the 'black and white' educational outcome as the story of the Slavery in Egypt and the Exodus. Pharaoh and the Egyptians are of course, very evil, and indeed, one of the benefits of revisiting the story as an adult is to appreciate just how wicked, murderous, and horrific the enslavement and all of Pharaoh's machinations actually were, stripped away of cutesy songs and cartoonish representations of the Midrashic and Rabbinic material that enhance and complete the narrative. To be sure, Jewish children are most certainly taught in school how terrible, long, and difficult the slavery in Egypt was, but somehow the graphic realities of infanticide, large-scale psychological warfare and systematic humiliation, and sheer physical brutality are blurred. Upon reflection, the way the Torah and Midrashim describe the onset of the slavery into an all-out program of the destruction of the nascent Jewish people - first beginning with 'backroom' political conspiracies, soft and cynical calls for societal change, progressing to taxes and public works projects, then culminating with constant slave labor, systematic murder of infants, all with shocking violence.

However, as this short essay will hopefully demonstrate, close readings of some of our sources also reveal a much more complicated narrative, one that raises some difficult questions - especially important for Pesach, many of whose rituals are expressly designed to elicit questions - yet perhaps may ultimately shed light on the story of the slavery and exodus of the Jewish people from Egypt in a more contemporary and unfortunately, familiar way. This nuanced approach, specifically with regards to the events and the mindset of Pharaoh and Egypt that precipitated the slavery, will hopefully erode some of the useful, but incomplete understandings we have accepted, exposing a rich and challenging sub-narrative that can ultimately enhance our esteem for the timelessness and necessity of constantly studying and re-telling the story of the Exodus.

In making the following point, it would be most useful to have a *Humash*, turned to Genesis, ch. 47:12-26. There, we see the foretold famine striking Egypt. Little by little, the desperate Egyptians give over all their worldly possessions to Joseph in order that they might secure whatever bread is left to eat. Prof. Yair Zakovitch [1] points out a number of disturbing and striking parallels between the events described in ch. 47 of Genesis and the subsequent enslavement of B'nei Yisrael in the opening chapters of Exodus. Zakovitch writes that these verses can be construed as "putting Joseph to blame for maltreating the Egyptians." In verse 19, we see that the Egyptians, having exhausted all other resources, offer themselves up as collateral to Pharaoh, with the Torah explicitly using the words "*avadim l'Pharaoh*", which is entirely shocking when one realizes the people referred to here are the Egyptians themselves! Presumably, they are not just slaves to Pharaoh alone, but to Pharaoh's Israelite no. 2 - Joseph - as well. In verse 23, Zakovitch points out that Joseph is astute to change the root A-V-D (=slave) to the 'softer' M-Kh-R (=acquired unto) when responding positively to his subjects' offer. Moreover, verse 21, in which our Torah reports: "*ve-et ha-am he'evir otam le-arim*", that Joseph relocated the people to the cities, is rendered in a much more disturbing manner in the Septuagint: "*ve-et ha-am he'evid otam le-avadim*", "and the people, he enslaved them as slaves". Although there is much more to this, our space here is limited, so let us suffice with but one more interesting parallel. Note that not all of the Egyptians were acquired in bondage to Pharaoh. In verses 22 and 26, the text is explicit that the Priests of Egypt and their families were not subject to all of the above measures. Significantly, although not mentioned outright in the Torah, there is a strong Rabbinic tradition that the tribe of Levi was not subject to the slavery as well. [2]

As Zakovitch posits, the covert implication is that prior to the enslavement of *B'nei Yisrael* in Exodus, the Egyptians already had quite a troubled history and relationship with the foreigners who dwelt in Goshen, especially with their kinsman and mutual leader, Joseph. While of course there is no comparison nor justification to be drawn from the drastic measures implemented by Joseph in a time of emergency (thus saving the entire population of Egypt in a time of severe famine), there is perhaps an important lesson to be drawn from here regarding the sophistication and real-life complexity that close and mature readings of the Torah yield. A sensitive reading of merely 14 verses at the end of Genesis sheds a tremendous amount of light on the very human and comprehensible background to the enormity of the enslavement of *B'nei Yisrael* later on in Exodus. In a moment of pretension, I would hope that the extremely short study above would spur us all to even more *talmud Torah*, reading 'between the lines' of the text, revealing the profundity and complicated beauty that lies beneath.

[1] Y. Zakovitch, "*And You Shall Tell Your Son...*": The Concept of Exodus in the Bible (Magnes, Jerusalem: 1991), pp. 39-43

[2] See Mekhilta, Va'era no. 6; Shemot Rabbah 5:20 as quoted by Nahmanides, *Commentary on Pentateuch*, Gen. 49:7; See also R. Meir Simcha of Dvinsk (1843-1926), *Meshekh Hokhmah*, Ex. 6:13 quoting from Rosh ha-Shana 3:5. Lest this notion of the Egyptians having themselves been enslaved or suffered to an extent at brutal excesses of Pharaoh strike one as too radical a concept, the reader is encouraged to explore the traditional sources that support such a notion. See for example, R. Menahem Kasher, *Torah Sheleimah* vol. 9(8), pp. 48-49, fn. \*212 and the plethora of sources quoted, and see bSotah 12a as well.