

**PESACH IS A WARM,  
WONDERFUL FESTIVAL,  
BRINGING FAMILIES AND  
FRIENDS TOGETHER AND  
PROVIDING ALL OF US  
TIME TO CELEBRATE OUR  
EXTRAORDINARY  
FREEDOM. WE HOPE YOU  
WILL CELEBRATE WITH  
US.**

Congregation Yad Shalom  
P.O. Box 1557  
Centreville, VA 20122  
(Ph) 703-579-6079  
yadshalom [at] yadshalom.com

# March 2010

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	1 <a href="#">Shushan Purim</a>	2	3	4 <b>BOARD MEETING</b>	5 5:48p Candle lighting	6 <a href="#">Shabbat Parah</a> 7:19p Havdalah (72 min)
7	8	9	10	11	12 5:55p Candle lighting <b>SERVICE, LRR #3, 8PM</b>	13 <a href="#">Shabbat HaChodesh</a> 7:26p Havdalah (72 min)
14	15	16 <a href="#">Rosh Chodesh Nisan</a>	17	18	19 7:02p Candle lighting	20 8:33p Havdalah (72 min) <b>SERVICE, LRR #2, 10AM</b>
21	22	23	24	25	26 7:09p Candle lighting	27 <a href="#">Shabbat HaGadol</a> 8:40p Havdalah (72 min)
28	29 <a href="#">Ta'anit Bechorot Erev Pesach</a> 7:12p Candle lighting	30 <a href="#">Pesach I</a> <b>SEDER, 5:30 PM, LRR #2</b>	31 <a href="#">Pesach II</a> 8:44p Havdalah (72 min)			

# YAD SHALOM

## KIBBITZER

Adar - Nisan  
5770  
March  
2010

www.yadshalom.com  
yadshalom[at]yadshalom.com



### Schedule of Services

#### **MARCH**

**Thursday, 4: Board Meeting**

**Friday, 12: Service, LRR #3, 8 PM**

**Saturday, 20: Service, LRR #2, 10 AM**

**Tuesday, 30: Passover Seder, 5:30 PM,  
LRR #2**

#### **APRIL**

**Thursday, 8: Board Meeting**

**Friday, 9: Service, LRR #3, 8 PM**

**Saturday, 17: Game Night - adults  
only**

**Saturday, 24: Service, LRR #2, 10 AM**

Please remember that it is the tradition for members of the congregation to bring and snack and/or drink to share for our Oneg Shabbat after services. We thank you, as always, for your generosity.



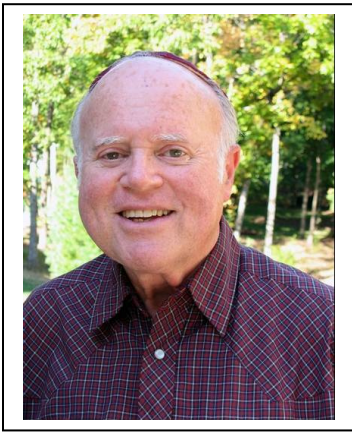
#### **HAPPY MARCH BIRTHDAYS TO:**

- 7 – Samuel Golden
- 8 – Daniel Braunstein  
Joshua Braunstein  
Julia Pioso
- 15 – Benjamin Pioso
- 22 – Steven Goldenzweig
- 28 – Rebecca Pioso



#### **HAPPY MARCH ANNIVERSARIES TO:**

- 15 – STELLA AND RONALD  
WIESMAN
- 31 – PHYLLIS AND NORBERT  
ZUCKER



## Chanting Along With Cantor Zucker

It's getting close to Passover so let's review a key part of the *Seder*. The *Seder* has 15 specific steps. After lighting the candles for *Yom Tov* on our Jewish holiday of *Pessach*, we officially start with (1) chanting the *Kiddush*. We then (2) wash our hands (that's right, no blessing at this washing) and then (3) eat a green vegetable, with a blessing. We then (4) break the middle matzo and put half of it away for eating later on in step 12 as the *Afikoman*, the last food to be eaten at the *Seder*. In step 5, we begin to tell the story of Passover. Just before we get to a popular *Seder* song called *Dayenu*, we recite the ten plagues: Blood, frogs, vermin, wild beasts, cattle disease, boils, hail, locusts, darkness and death of the first-born.

The second and third *Torah* portions (or *parashot*) of Exodus describe the ten plagues. There are some interesting factors about these plagues. Pharaoh's staff was able to copy the first two plagues, blood in the river water and dissemination of frogs everywhere. When they couldn't replicate plague No. 3, vermin, they magnified its consequence by declaring it just a finger of God's strength and thus, perhaps, time for Egypt to accede to Moses and Aaron's demand to let the Jewish people go out of Egypt but this did not happen. After four more plagues, they are up to plague No. 8, locusts. Pests like locusts are common in Pharaoh's region but this particular appearance of the dreaded locust was another history-breaker for Egypt. After this plague, Pharaoh's staff is having enough of their ruler's obstinacy in refusing to let the Children of Israel leave Egypt. They don't know that it was God who hardened Pharaoh's heart. Moses, however, does know this since God said he would harden the ruler's heart to teach Pharaoh, the Egyptians and all the other peoples what God can do.

Another factor is that the plagues did not take place in the neighborhoods where the Israelites resided such as in Goshen. Goshen was the place in Egypt where the (previous) Pharaoh of Joseph's time allowed the family of Jacob and his children to dwell after he learned of their connection to Joseph, the imprisoned dream interpreter who predicted the Great Famine and successfully led national action by Egypt to circumvent it. But later on during the Ten Plagues, when the Egyptians suffered from vermin, wild beasts, cattle disease, boils, hail, locusts and darkness, the Egyptians could see for themselves that the Israelites were immune from the plagues brought upon them by God through the hands of Moses and thus they had to wonder whether their (latest) Pharaoh was up to the job.

In *parashat Bo*, God tells Moses after plague No. 7, hail that He has hardened Pharaoh's heart to demonstrate His might so that the Children of Israel will for all generations talk about what He did in Egypt and know that He is the Lord. (This is exactly what we do each year in following the *Haggadah*, our prayer book used at the *Seder*.) So while it appears that Pharaoh had no free will to let the Israelites out of bondage, his own people did try to influence the Egyptian leader. Moses and Aaron appeared before Pharaoh to threaten Egypt with the greatest locust attack ever to occur. Whatever was not already destroyed or damaged by the hail and previous plagues will now be eaten up by the locusts. Pharaoh's servants plead with him to let the Israelites go to serve God. "Don't

you know yet that Egypt is destroyed?” they ask him (Exodus 10:7). In today’s parlance, they are in essence telling their leader that he doesn’t get it.

Pharaoh seems to heed his advisors before the plague of locusts and calls Moses and Aaron back and begins to bargain with them. I paraphrase here: “Go serve your God, but who’ all is going? “ (Bet you didn’t even know that Pharaoh had a Southern accent!) Moses responds that every Israelite, young and old, male and female, plus all their flocks and herds will leave Egypt and hold a great feast to serve God. Pharaoh will only agree to let the adult males go since he feared if everyone left to serve God, no one would return to Egypt afterwards and resume their enslavement. Moses, of course, did not accept this limitation. After plague No. 9, darkness, Pharaoh ups the ante in his bargaining with Moses and Aaron and offers to let all the people go but not their cattle, since he was convinced they would not return except to retrieve this security deposit. Since the negotiation did not succeed, an irked Pharaoh tells Moses never to show his face to Pharaoh again - at the risk of his life - and Moses agrees.

By the end of plague No. 9, darkness, the die had been cast for the final plague, the death of all first-born, man and beast. God then commands Moses and Aaron on how to prepare for the actual exodus that will come right after plague No. 10, the slaying of all Egyptian first-born. Great preparation was required by the Israelites for this last devastation. Moses delivers God’s command concerning the Paschal Lamb, and all the requirements thereto. It has to be roasted, there are to be no leftovers, and its blood is to be spread on the doorposts (referred to as the *mezuzah*) of all Israelite dwellings so that visually, the people know something stupendous is going to transpire. Not one household in Egypt, that did not have its location identified with blood of a lamb, was spared the death of its first-born, ranging from the lowest in society to Pharaoh’s household. But as in the previous plagues, the Israelites were spared the agony of the slaying of their first-born which also had to become known to everyone in Egypt. At this point, the Egyptians not only let the Israelites go but they drove them out. And whatever the departing Israelites asked for on their hasty exodus, the Egyptians gave them just to get rid of them.

The great exodus from Egypt was the seminal event of Jewish history since the Children of Israel were no longer just a large family - starting with our patriarch Jacob (later called Israel) and his wives and over a dozen children - whose founders had emigrated years earlier from Mesopotamia. They were now an independent people with the mission of spreading the concept of only one God and the message of God’s *Torah* wherever they were destined to go. We recite this part of our history in considerable detail every year at all our *Seders* throughout the world, and we also refer to the exodus from Egypt many times during our daily, Sabbath and festival prayers throughout the rest of the year. The mission goes on.

-----

Now that we have celebrated the Jewish New Year for Trees, known as *Tu B’shevat*, on January 30, 2010, our next holiday will be *Purim* which we will celebrate on *Shabbat* morning, February 27, 2010 when we will review the story of our heroes, Esther and Mordecai, sing songs about their enormous courage, then sing and dance some more and wear costumes depicting the characters and characteristics of this very joyous Jewish holiday, an ancient triumph over Haman’s classic anti-Semitism.

Like the Jewish holidays of *Simhat Torah*, *Chanukah*, and *Tu B’shevat*, *Purim* is not specifically mentioned in the *Torah*. On the other hand, *Passover/Pessach* is the festival of our freedom from slavery – *z’man chei-ru-tei-nu* – and is constantly referred to in the *Torah*.

## ANNOUNCEMENTS AND EVENTS FOR MARCH

### PASSOVER SEDER SECOND NIGHT

Join Yad Shalom in telling the story of our departure from Egypt moving from slaves to a free people, from a family group to a new nation. Our second Seder event is Tuesday, March 30, starting at 5:30 PM. Cost is \$30 for those over 13 and \$15/per child 3-12, with a maximum of \$70.00 per family.



**In order to help those of our neighbors who are in need in these tough economic times, Yad Shalom has begun a new tradition at our services. We ask you to share your blessings with those less fortunate than you by bringing cans or boxes of non-perishable food items whenever you join your Yad Shalom family at services. We will see to it that one of our local food banks receives our donation. Your contribution need not be kosher - our goal is that fewer persons go to bed hungry because of our generosity. We thank you so much.**

**Donations are gratefully appreciated because they help us serve the community and grow**

FROM: \_\_\_\_\_ AMOUNT ENCLOSED: \_\_\_\_\_

ADDRESS: \_\_\_\_\_

MESSAGE: \_\_\_\_\_

Would you like an acknowledgment in the newsletter? \_\_\_\_\_

Send acknowledgment to: Name \_\_\_\_\_

Address \_\_\_\_\_

Send to: Congregation Yad Shalom  
P.O. Box 1557  
Centreville, Virginia 20122

תודה רבה!



## President's Message

### Lee Oppenheim

Shalom:

**What's more important in Judaism, observing Hashem's commandments or saving a life?** There is always this great debate here in determining when this possibility exists to even consider the dilemma. If you require medical attention on Shabbat, can you drive to the hospital? If you are starving and the only food that you come upon is trafe, is it acceptable to eat it? From second hand knowledge, the answer to both questions is yes, save the life first. I say second hand, because I've never experienced either situation. I do know of people who have driven to the hospital, taking a loved-one in need. What happened after the admittance may be different. Saving the person's life involved getting the person in need to the hospital. Now, can you the driver drive home? For truly observant Jews the answer to this appears to be NO. They would walk back home or remain at the hospital until Shabbat was over. Eating trafe falls in the same category. Save the life first. Observing Hashem's commandments is for the living of this world. Following Hashem's other commandments second.

The Board this year has been required to adjudicate similar situations in our congregational schedule this year. When the weather is anticipated to be bad, it is snowing hard or the remnants of a storm leave driving, parking and walking so dangerous, we have to decide on a course of action. As humans we must error on the side of safety. It has been an extraordinary year so far. We have cancelled three services due to weather. We have made one up with a Havdalah service. The Board will decide on a date to reschedule the other lost dates in coordination with the Cantor. In the meantime, I hope everyone enjoyed playing in the snow and your family and friends were safe during these periods of adverse weather.

That leaves us to continue observing Hashem's commandments. The remainder of our year I ask that each and every one of you make an extra special effort to participate with us at each remaining function. Retailers may regret snow days because lost revenue is extremely difficult to make-up. However we do achieve a higher purpose in participating in community religious activities. Our unity provides us with the strength to resist temptation, to continue to perform mitzvahs and to teach our children the right moral path.

We look forward to seeing you at our services, educational activities and social functions in the near future.

Lee

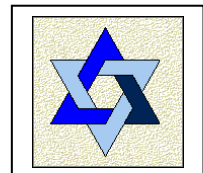
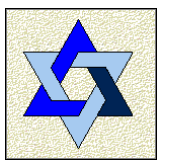
# Board of Directors



## YOUR 2009-10 YAD SHALOM BOARD OF DIRECTORS

*Front row (L-R): Gloria Pioso, Executive Vice President  
Fran Lasken, Vice President for Education  
Lee Oppenheim: President*

*Back row: (L-R): Robert Lasken, Treasurer  
Jon Sunray, Immediate Past President*



## **MARCH YAHRZEITS – WE REMEMBER THEM**

**3/2 – Gabriel Braunstein’s Father, Leon Braunstein**  
**3/12 – Nancy Gordon’s Grandmother, Elizabeth Epstein**  
**3/14 – Golden Family, Rosie Monitz**  
**3/15 – Ronald Wiesman’s Father, Harold Wiesman**  
**3/21 – Leona Bartell’s Father-in-Law, George Bartell**

## Membership Application

We love having visitors and love talking to new members so please feel free to spend some time with us in our religious services and/or social events. If you have any questions, please call our President, Lee Oppenheim, at 703-753-0928. And if you would like to join us, GREAT!

Please fill out the following application and submit to: Congregation Yad Shalom,  
P.O. Box 1557, Centreville, VA 20122

Adult \_\_\_\_\_ Birthdate (mo/day/yr) \_\_\_\_\_

Work Phone \_\_\_\_\_

Adult \_\_\_\_\_ Birthdate (mo/day/yr) \_\_\_\_\_

Work Phone \_\_\_\_\_

Anniversary (mo/day/yr) \_\_\_\_\_

Children and Birth Date (s)

\_\_\_\_\_

Address \_\_\_\_\_ City/State/Zip

\_\_\_\_\_

Home Phone \_\_\_\_\_ Email \_\_\_\_\_

Please select one of the following:

\_\_\_\_\_ Family Membership: \$700 (Married Jewish couple with children under 18 years of age)

\_\_\_\_\_ Married Couple Membership: \$600 (Married Jewish couple without children under 18 years of age)

\_\_\_\_\_ Family Individual Membership: \$500 (Jewish man or woman with child(ren) under 18 years of age)

\_\_\_\_\_ Associate Membership: \$180 (You belong to another synagogue but want to join Yad Shalom as well)

\_\_\_\_\_ Individual Membership: \$400 (Single Jewish man or woman or one married to non-Jewish partner)

\_\_\_\_\_ I am interested but need more information. Please contact me.