If you’re looking for a great night out April 27, just drag yourself to Temple Hesed for a spectacular night of camp and nostalgia.

Carol Ann Carol Ann and Sharron Ann Husbands star in Callaway-We-Go, a spectacular drag concert event. You won’t want to miss seeing these two queens, who have roots in NEPA, portray the Tony-nominated sisters, Liz & Ann Hampton Callaway.

This recreation of The Callaways’ historic 1995 show “Sibling Revelry” features songs such as “Happy Days Are Here Again/Get Happy” and the not-to-miss grand medley finale (you’ll have to see it to believe it)!

The Anns are funny and talented and bring a fierce and campy energy to the room that leaves you wanting so much more!

Drag yourself out April 27 for a night of fun and fabulousness!

Drag Shows are infinitely more fun than a typical Saturday night out in Scranton!

Tickets:
$20 — Advanced General Admission Tickets
$25 — At the Door
$50 — VIP Tickets Gets You Preferred Seating & two Drinks!

Call (570) 344-7201 for tickets and reservations. Doors open at 7 p.m.. Showtime at 8 p.m.

This Year’s Fundraiser will be a Real Drag

Temple Hesed, 1 Knox Road, Scranton, PA 18505

2nd Night Community Seder – April 20th, 5:30 p.m.

Everyone is welcome to join us for our annual Community 2nd Night Seder, on Saturday, April 20th at 5:30 p.m.

We’ll have the standbys of brisket and matzah ball soup, as well as a variety of delicious side dishes courtesy of Wegman’s!

Our Seder will be $18/adult and $12/child.

Everyone is welcome to join us as we explore the deeper meaning of freedom through story, song, and symbols.
Donations to Temple Hesed

**BUILDING FUND**

In Honor of the Yahrzeit of Rita Pincus  
*The Davis Family*

In Honor of the Yahrzeit of father, William Katz  
*Sharon Katz Levy*

In Honor of the Yahrzeit of Jake Slawitsky  
*Janet Slawitsky*

In Memory of Laurence Davidow  
*F. Warren Breig, Jr.*

In Honor of the Yahrzeit of Abraham Cornfield  
*Martha and Phil Fea*  
*Jason Fea and Family*  
*Jennie Tutku and Family*  
*Bill Cornfield and Family*

**TORAH RESTORATION FUND**

Speedy recovery wishes to  
*Lenny Feinman*  
*Esther Adelman*  
*Arlene and Norman Gevant-hor*

Call the Temple office at (570) 344-7201 to donate or for more Information.  
The minimum donation that can be acknowledged by mail and in the Messenger is $10.  
Major credit or debit cards accepted.

**MILTON AND MIRIAM FRIED-MAN SCHOLARSHIP FUND**

In Memory of Laurence Davidow  
*Jim and Paula Kane*

**RELIGIOUS SCHOOL**

In Memory of Jay Leiman, beloved father and grandfa-ther  
*Carol and Paul Leiman and family*

**MAKE US AN OFFER**

For Any Item in the Gift Shop!

Don’t Delay!  
Don’t Be Shy!  
Name Your Price!  
Dealers Welcome!

Shop Tues.—Fri. During Office Hours
A Field Guide to Passover

According to some surveys, more Jews celebrate Passover (Pesach in Hebrew, which basically means "skip over," as in a lamb jumping over something – apparently "Jumpover" or "Skipover" didn’t convey the importance of the day) than any other Jewish holiday. At the same time, over the course of my rabbinate, I’ve found people have more confusion over and questions about the details of Passover than any other holiday. So instead of my usual mini essay, this month I want to do a FAQ or "field guide" to some Passover symbols, rituals and customs. Of course, I can’t cover everything here, so feel free to ask me whatever additional questions you have, or to come to our community Seder on Saturday, April 20th, and have all your questions answered!

What’s on the Seder Plate:

We tend to think of the symbols on the Seder plate as always having been the same – but they have evolved over time, as have all our Passover customs. For example, horseradish didn’t start appearing on there until the 14th century – and then, it was only supposed to be an inferior substitute for bitter lettuce, which was often unavailable in early spring to our ancestors who kept moving eastward and northward, into the colder climes of Poland, Ukraine, and Russia. Today, most Seder plates have either five or six (an arrangement that appealed to the mystics, because, with the plate itself, it made for 7 ritual items) ritual foods: charoset, a sweet mixture symbolizing how the Israelite slaves were supposed to make bricks from mud; a lamb shank, reminding us of the lamb’s blood painted onto the doorway so the Destroyer would “pass over” our houses; an egg symbolizing new birth and also showing the links between Passover customs and Roman customs of the same time; parsley or some other green, a symbol of the season of spring; and either one or two places for different bitter herbs, symbolizing the bitterness of slavery. Nowadays, other symbols have been added for various other struggles and searches for redemption, such as oranges or olives. What’s on your Seder plate?

Why Four Cups of Wine:

In the Haggadah, the explanation for the four cups is that each one stands for a different redemptive promise associated with the Passover story, all related one right after the other in Exodus 6:6-7 and all about different aspects of the exodus. The fifth cup, which is set aside for Elijah instead of us drinking it, is connected with a fifth promise that appears after an intervening sentence, wherein God promises to “bring you into the land which I swore to give” to our ancestors. So the rabbis debated, is this a connected promise deserving of a fifth cup, or unrelated? And has this promise really been fulfilled? They also debate if four cups or five cups are more likely to bring good or bad luck. In the end, they can’t resolve the question – and one of Elijah’s roles is resolve all unanswered questions. Thus, it becomes Elijah’s cup.

At Temple Hesed, we have also adopted the custom of Miriam’s Cup, reminding us of Moses’ prophetic sister, her role in our redemption, and her connection to water, with which her cup is filled.

What’s with the Four Questions:

There weren’t four questions originally (do you detect a theme here? Passover observance has always evolved and changed, and at Temple Hesed, it continues to do so). The number four probably was settled on in the end to harmonize with the four cups and the four children. They are teaching devices, designed first to involve children in the ritual and then to pique their curiosity, by having them notice what’s different without immediately giving answers. But, from the beginning, they were meant to be a minimum level of questions – we are always supposed to ask more questions than the formulaic four.

What the purpose of the Afikomen:

The Afikomen (actually based on a Greek word, though there is some debate as to which Greek word and whether that word means “dessert” [the explanation of the Babylonian Talmud] or “entertainment” [the Jerusalem Talmud’s answer]) has several purposes. First of all, it’s a stand-in for the Passover sacrifice, which was offered in the Temple in Jerusalem when it stood. Second, the search for the Afikomen is a way to keep children involved and entertained. But it also has more mystical connotations, symbolized the broken nature of the world and how we are called to heal it, and how each of us has a share in both the work of healing and the redemption that can come through it.

Was the Last Supper a Seder:

Understandably, I get this question more from non-congregants, but sometimes Temple members pass on this question from their friends. The short answer is no. The Seder began to be developed after the destruction of the Second Temple in Jerusalem in 70 C.E., when the Passover sacrifice could no longer be offered. It probably drew off of pre-existing family customs, some of which might have already been around when Jesus was alive generations earlier, but the vast bulk of what we do during the Seder – including the Seder plate, the four questions, and the four cups of wine – comes

Rabbinical Reflections

By Rabbi Daniel J. Swartz, Spiritual Leader, Temple Hesed,

get attached to the Seder simply because they were meant to be entertaining, especially for children. There are lengthy explanations given in some Haggadah about how some hidden symbolism behind the song relates to the Passover story, but it’s all a post facto explanation that tries to create a connection, rather than something that explains a connection that’s really there. So you should feel free to substitute other songs that involve everyone!

What’s the Connection between Who Knows One or Had Gadya and Passover?

In short, there really isn’t any. While some Passover songs, such as Dayenu, were clearly developed for the Seder, most of the songs we sing at the end have non-Passover origins and
Since I am always cold, this has been my mantra whenever I wonder whether I should take a jacket or sweater whenever I leave the comfort of my nest.

Now I have found it appropriate to apply this to the issue of security at Temple Hesed. We want to feel safe in our building, but how do we do that? What is enough? Are we being paranoid and over-reacting to what’s been happening in our world? Do we take the chance that it can’t (or won’t) happen here, and do nothing?

I was Away
I was in California when the Pittsburgh massacre happened. For days, my daughters and I were shocked and in a state of disbelief, our conversations often punctuated by bouts of tears. I immediately became concerned about what we at Temple Hesed would do if, God forbid, we were faced with that scenario.

Between phone calls, emails, and texts with Rabbi Swartz (who was also away), Marlene, and Mark Silverberg, among others, I found out how our community was reacting.

On one hand, there were ecumenical prayer vigils to show support for the Jewish community. On the other, representatives of the Jewish community were meeting with State and local police departments. I felt helpless.

Steve, Rabbi, Marlene, the Hesed Board, and I have been discussing how we can make our Temple safe. We have heard many practical suggestions. The Scranton police will be giving us their assessment of our building’s safety issues and also their recommendations for implementing better security here.

Steps Taken
For quite a few years now, we have kept the front door locked during the day, with the help of an intercom system which enables us to identify anyone wishing to enter the building.

Since Pittsburgh, any time that you have come late to a meeting or service, you have found the front door locked. We know that it is an inconvenience, but it is a small price to pay for the safety of those inside.

You will also notice that we have had a police presence at any gathering where there are larger numbers of people expected.

These measures are only the beginning steps of a process to enhance the security of our building.

Other Changes
We anticipate that this will necessitate physical changes, such as cameras, additional locks, panic buttons, replacement of glass. Funding may be an issue, but we will do whatever it takes to keep everyone on our property safe. We will also establish sheltering and evacuation procedures.

Too much? We think not. “Better to have it and not need it than to need it and not have it!”

Esther Adelman
Yom HaShoah — May 1, 2019
Yom HaZikaron — May 7, 2019
Yom HaAtzmaut — May 8, 2019
Lag B’Omer — May 22—23, 2019
Shavuot — June 8—9, 2019
Tisha B’Av — Aug. 10—11, 2019
Selichot — Sept. 21, 2019

Jewish Holidays begin at sunset. Dates specified are for evenings. That means they run from sundown until dusk on the last day if the Holiday.

More information is available from www.reformjudaism.org

“Where there is no worthy man, even a herring is a fish.”
Yahrzeits and Personal Notes

(Service April 5)


Week Ending April 13 (Service April 12)


Get Wells

Week Ending April 20 (Service April 19)

Larry Golden, Ellen Kline, Phillip Knobel, Kenneth Levine, Leonard Feinman, Richard Mates, Charlotte Milliken, Charlene Ostro, Joel Ostro, Janet Slawitsky, Edward Snitko, Sr., Emily Trunzo


Week Ending April 27 (Service April 26)


Week Ending May 4 (Service May 3)


Sheloshim

We regret to inform you of the passing of Michael Friedman's mother, Marcia Friedman.

We extend our deepest sympathy to Michael, Cheryl and their entire family on their loss.
Chanting Circle: Escaping Narrowness! – April 13th @ 11:30 a.m.

Spring is a time of freedom. We see the world outdoors being liberated (at last!) from the oppression of winter.

At our Seder, we tell the ancient story of the Jewish people reaching freedom after generations of slavery.

But what about ourselves? In what ways do we feel enslaved? Or perhaps, enslave ourselves? And how do we break out from the narrow places of our hearts and souls, get past crippling worries or fears or whatever is holding us back?

In this month’s chanting circle, April 13th, we will explore finding freedom from our inner “pharaohs,” through the wisdom of chants from Jewish and other sources.

Please note that we have changed the time of our chanting circle from 10:30 a.m. to 11:30 a.m. to accommodate the schedules of those interested.

No prior experience necessary – just a willingness to see things in a new light, support each other, and seek freedom!

Ashkenazic vs. Sefardic: History through Food! April 4

Our main emphasis this year in Hebrew School has been Jewish History.

As our students begin to explore the diversifying of the Jewish community into Sephardic and Ashkenazic Jewry, we’re taking the opportunity to give not only them but any interested adults or children a chance to explore history through food!

On April 4th, from 4 p.m. to 5 p.m., everyone is welcome to join our Hebrew School students in the Temple Hesed kitchen, as we prepare – and sample! – a variety of foods that show us the varied history of our people.

Come expand your horizons between deli and matzah ball soup!

Please RSVP to Temple Hesed if you’re coming, so we can plan for the right numbers (no need for Hebrew School families to RSVP).

There will be NO Services Friday, April 19 due to the first seder.

Join us at the Temple on Saturday April 20 for the second seder at 5:30 p.m.
The Unknown Women of the Bible. Talmud and Midrash

On four Sundays, April 14th, 21st, 28th, and May 5th, Rabbi Daniel and our next Adult Education Class will explore some lesser-known Jewish heroines, as we look at “the Unknown Women of the Bible, Talmud, and Midrash.”

In our April classes, we’ll look at three very different women – Judith, an community leader and war hero, Bruriah, the most noted female sage of the Talmud, and Serach bat Asher, a musician whom the Midrash claims lived through the whole period of slavery in Egypt.

What do our sources say about these women? Why have they been forgotten? And why is it so important today that we reclaim them?

In our final class, the students will get to choose between some somewhat better-known women of the Bible, all of whom have lesser-known sides: Sarah, Miriam, Tamar, Eve and Lilith, Hannah, Dinah, and Esther.

All classes will run from 11a.m. to 12:30 p.m., and they are free and open to the public.

Come enjoy this fascinating, hidden side of our tradition!

Make your reservations today for Callaway-We-Go. Call 570-344-7201.

See a clip of their performance on You Tube.

https://www.youtube.com/watch?v=pMWs6lxk-DA
WASHINGTON – In response to the introduction of a resolution in the House of Representatives condemning anti-Semitism, anti-Muslim discrimination and bigotry, Rabbi Jonah Dov Pesner, Director of the Religious Action Center of Reform Judaism, issued the following statement:

“We welcome today’s House resolution condemning anti-Semitism, anti-Muslim bigotry and other forms of hate. Importantly, the resolution makes clear that these hatreds, though centuries old, feed on and legitimate each other, inflamed in our time by forces on the left and right. There is no place for these, or any form of hate in our society, no matter the source.

“It is especially significant that this resolution is unequivocal in its condemnation of anti-Semitism in all forms. The growing levels of anti-Semitism in the U.S. and around the world are of deep concern. Attacks on Jews and Jewish institutions are on the rise and range from swastikas drawn on JCCs to the horrific murders of 11 worshippers at Tree of Life Synagogue last October. Insinuations about Jewish influence over media, finance, politics or other realms, as well as charges of ‘dual loyalty’ among American Jews, also perpetuate age old tropes that have led to violence and death. Today, criticism of Israel that in some instances can be legitimate political disagreement in other instances crosses the line into anti-Semitic questioning of Israel’s right to exist.

“These issues are sensitive and complex. We recognize that there can also be a difference between the way words are intended and the ways they are heard. At this time of great delicacy and import, we hope passage of this House resolution will be a vital step toward healing and reflect the stalwart support across the House’s spectrum of race and faith to acting in solidarity against anti-Semitism, anti-Muslim bigotry, and hate wherever it is found.”

March 15, 2019 – Following the attacks on the Al Noor Mosque and Linwood Mosque in Christchurch, New Zealand, Union for Reform Judaism President Rabbi Rick Jacobs issued the following statement:

“Yet again the world is sickened that sacred places of worship have become sites of slaughter. A few months ago the massacre happened in a synagogue on a Saturday in Pittsburgh, this time in mosques on a Friday in New Zealand.

The Muslim community is in pain and anguish. They must not grieve alone. We encourage the entire Jewish community, together with all people of conscience, to reach out to their Muslim neighbors in acts of kindness and healing.

As the horrific reality of these attacks comes into clearer view, we mourn the innocent lives lost, and recommit to shaping a world of respect and tolerance, of safety and peace for all of God’s children. No exceptions.”

“We encourage the entire Jewish community, together with all people of conscience, to reach out to their Muslim neighbors...”

—Rabbi Rick Jacobs
ABOUT TEMPLE HESED:

Temple Hesed, a Reform Synagogue founded Aug. 20, 1860, is Scranton's first and oldest Jewish congregation. It is one of the earliest congregations to join the Union of American Hebrew Congregations, now the Union for Reform Judaism. It has been a member since Dec. 12, 1874.

The synagogue serves the needs of individuals and families in Lackawanna County and surrounding areas. Situated on Knox Road, off Lake Scranton Road in the East Mountain section of Scranton, the current building opened in 1973. Temple Hesed operates a cemetery on West Warren Street in Dunmore.

The office is open Tuesday-Thursday from 9 a.m. to 4 p.m.; and Friday 9 a.m. to 2 p.m.

Rabbi Swartz is happy to set appointments at any convenient time. Contact him to set a time. The rabbi also has "drop-in" hours every Tuesday from 11 a.m. to 1 p.m. and Friday from 1 p.m. to 3 p.m. The Rabbi holds these times open for visits or calls for which an appointment was not or could not be made.

The Temple Hesed Cemetery is open for visitation six days a week. Visitation hours are: Monday-Friday 8 a.m. to 4 p.m., Sunday 8 a.m. till dusk and it is closed for Shabbat on Saturday. For more information, call the office.

Our Partners Include;

from much later and so could not possibly have been part of the
Last Supper.