

MINYAN INFORMATION

Lincoln Square Synagogue is happy to once again be open 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: rabbi@lss.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, December 13 @ 8:30am
Monday, December 14 — Friday, December 18 @ 7:30am

Mincha/Maariv:
Sunday, December 13 — Thursday, December 17 @ 4:20pm

HAKARAT HATOV

Jeffrey Schwartz for writing this week's Dvar Torah

WELCOME NEW MEMBERS

Mr. Sam Markowitz and Ms. Dammara Kovnats Hall

MAZAL TOV

Amos and Miryam Alter, on the Bat Mitzvah of their granddaughter, Rivka Alter the daughter of their children Avraham and Tammy Alter.

CHANUKAH CANDLE LIGHTING

Thursday, December 10: Light Candles after 5:00pm

Friday, December 11: Light Chanukah Candles before Shabbat Candle Lighting (4:11pm)

Saturday, December 12: Saturday night the order is different at home. Make Havdalah after Maariv and not before 5:12 and light Chanukah candles after Havdalah.

Sunday, December 13: Light Candles after 5:01pm

Monday, December 14: Light Candles after 5:01pm

Tuesday, December 15: Light Candles after 5:01pm

Wednesday, December 16: Light Candles after 5:02pm

Thursday, December 17: Light Candles after 5:02pm

SHABBAT SCHEDULE

Friday Night:
Zoom Mincha/Kabbalat Shabbat: 3:45pm (link in electronic Echod)
Light Chanukah Candles before Shabbat Candle Lighting (4:11pm)
Shabbat Candle Lighting: 4:11pm
Mincha followed by Kabbalat Shabbat at shul: 4:15pm
Location: Nathaniel Richman Cohen Sanctuary.
Sunset (daven Mincha by): 4:28pm
Repeat Shema: after 4:59pm

Shabbat:
Shabbat Morning Minyan at shul: 7:45am
Location: Spira Family Terrace (weather permitting; if not, it will be in the Nathaniel Richman Cohen Sanctuary).
Shabbat Morning Services at shul: 9:00am
Location: Ballroom
Latest Shema: 9:29am
Beginners Service: 9:30am **Location:** Belfer Beit Midrash (pre-registration required) **Dr. Leonard Davidman will be leading the Beginners Service this week**
Terrace Minyan: 9:40am (weather permitting, if not it will be held in the Nathaniel Richman Cohen Sanctuary)
Latest Shacharit: 10:16am
Mincha followed by Maariv at shul: 4:10pm
Location: Nathaniel Richman Cohen Sanctuary.
Sunset (daven Mincha by, and begin seudah shlishit by): 4:29pm
Shabbat Ends: 5:12pm. *Saturday night the order is different at home. Make Havdalah after Maariv and not before 5:12 and light Chanukah candles after Havdalah.*
Zoom Havdalah: 5:45pm (link in electronic Echod)

ROSH CHODESH

The Molad for Rosh Chodesh Tevet will be on Tuesday morning at 51 minutes and 2 chalakim after 4 AM. Rosh Chodesh Tevet will be on Wednesday.

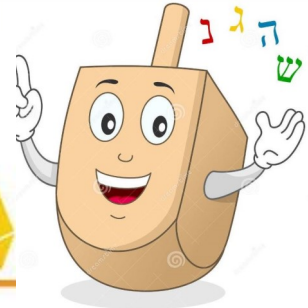
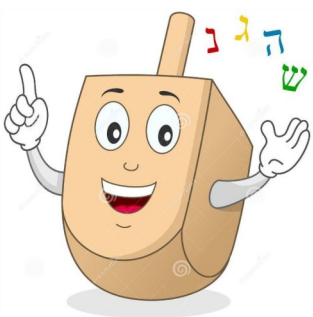
UPCOMING EVENTS

Sunday, December 13: Israel Is Beautiful: 2:00pm: Beloved former LSS member, now an Israeli tour guide, Peter Abelow will provide a virtual tour of the country. *Meeting ID: 865 0585 5504 Passcode: 339024 (link in online echod)* You can also visit his website www.israelisbeautiful.com to register for upcoming virtual visits and on-demand videos.

Sunday, December 20: Women's Rosh Chodesh Shiur presented by the Women's Tefilah Group. "Hagar: Villain or Victim?" : 8:00pm. *(Link in electronic echod).*

Tuesday, December 22: Moadon HaSefer Israeli Presents: A Pigeon and a Boy יונה ונער 6:30 pm This will be the third in our series of discussions of books written by Israeli authors. This is a mesmerizing novel of two love stories, separated by half a century but connected by one enchanting act of devotion. During the 1948 War of Independence--a time when pigeons are still used to deliver battlefield messages--a gifted young pigeon handler is mortally wounded. Moments before his death, he dispatches one last pigeon carrying a gift to the girl he has loved since adolescence. Intertwined with this story is the contemporary tale of Yair Mendelsohn, a tour guide specializing in bird-watching trips who, in middle age, falls in love again with a childhood girlfriend. Unforgettable in both its particulars and its sweep, A Pigeon and A Boy is a tale of lovers then and now Meir Shalev, the internationally acclaimed Israeli writer, tells a story as universal as war and as intimate as a winged declaration of love. You can purchase the book (translated into English) from Amazon *link in electronic echod*. It also makes a great Hanukkah present! The discussion will be in English and will be led by our shaliach, Harel Fenigstein. To receive the link to join the discussion, email Harel at HarelF@jafi.org.

For access to the links for these events, please click on the link in the electronic version of the Echod or visit our website at www.lss.org



CHANUKAH AT LSS

Chanukah is here and we couldn't be more excited to celebrate this beautiful chag! For starters, look in your email inbox for our **Eight Nights of Divrei Torah** from Clergy and staff delivered directly to you!

Chanukah and Zionism-How the Zionist movement shaped Chanukah as we know it today.

- Sunday 12/13 @ 11:00am. Chanukah, the Festival of Lights was not always commemorated the way it is today. Come and hear from Harel Fenigstein (the Jewish Agency shaliach for the UWS) and Devora Greenberg (former shlichah for the Jewish Agency aliya department) explain how the Zionist movement, knowingly and purposely shaped the modern era celebration of Chanukah. We will hear how the kibbutzim rebranded Yehuda Hamaccabee and how it is all connected to Lag Ba'Omer. Harel will play classic Chanukah songs and share images from the pre-state period to reveal the secret of how this relatively minor Jewish holiday became an important icon of Judaism. *Zoom link in electronic echod. Meeting ID: 991 5222 7429 Passcode: 049240*

Let's light candles together right outside the shul doors and enjoy a sufganiya to go!

The Lincoln Square Menorah is dedicated by Andy Siegel in Memory of His Parents Mary and Harry Siegel and His Grandparents bertha and Samuel Halpert and Fanny and Israel Siegel.

- Sunday 12/13 @ 6:30pm. Musical Candle Lighting with Chazan Shim Craimer. Dvar Torah by Rabbi Shaul Robinson.
- Tuesday 12/15 @ 6:30pm. Musical Candle Lighting with Chazzan Yanky Lemmer. Dvar Torah by Rabbi Josh Rosenfeld.

Must come masked and observe social distancing. Bundle up!

Let's Zoom, Light, & Share!

- Join us for a virtual candle lighting on the last night of Chanukah—Thursday 12/17 @ 6:00pm. Lighting, Singing, Divrei Torah, and Story Sharing. *Zoom link in online echod. Meeting ID: 99635982782*

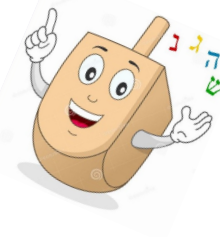
Do you have a personal miracle you'd like to share with others?

Let's inspire and lift each other up during this challenging time by remembering our own personal miracles. Email **Rabbi @lss.org** to share yours and Rabbi Robinson will select a few to read that evening. If preferred, anonymity will of course, be respected. We look forward to a meaningful and festive evening.

Youth and Magen Avraham Teen Department Presents:

- Sunday, December 13: 5:30pm Chanukah Candle Lighting on the Spira Terrace with a fun arts and crafts project to stay or as a grab and go.
- Teen Instagram Chanukah Trivia Challenge with prizes!- Eight Crazy Nights of Trivia!: 9:00pm. Taking place every night of Chanukah @9pm on the LSS Instagram (Follow Lincoln Square Synagogue).

Westside Judaica: Shop our holiday collection in store , phone, email or FaceTime! Delivery and curbside pick up available. See electronic Echod for details. Wishing you a happy and healthy Chanukah!



YOUTH AND MAGEN AVRAHAM TEEN DEPARTMENT

Dvar Torah:

Parshat Vayeshev tells the story of Yosef. The Parsha starts by telling us that Yakov loved Yosef more than his other sons, and gave him the gift of a special coat. Yosef had two dreams: In the first, he dreamt that he was bundling wheat with his brothers and the other bundles bowed to him; in the second, he dreamt that the sun, the moon, and eleven stars bowed down to him. The brothers hated Yosef for this. Yakov sends Yosef to Shechem to check how his brothers are herding the sheep. When they see Yosef, they plot to murder him. Reuven persuades them to throw Yosef in a pit, planning to come back later and pull him out, but when the brothers see a caravan of slave traders, they sell Yosef instead, and dip his special coat in goat's blood to fool Yakov into thinking that Yosef was killed by a wild animal.

Yosef is sold to Potiphar, one of Pharaoh's top ministers in Egypt. Potiphar's wife frames Yosef, and Yosef is thrown into a dungeon where he meets a baker and a butler. They both have dreams and ask Yosef to interpret them. Yosef tells them that in three days, Pharaoh will restore the butler to his previous position, but the baker will be killed. Yosef asks the butler to remember him once he's out of prison, but the butler forgets. In the last chapter of Masechet Brachot, the Gemara discusses dreams and their meaning. Rav Chisda says that if one has a bad dream, it's a good sign because it will arouse teshuva. Rav Chisda also says that a bad dream serves as punishment in itself. The Gemara concludes that the interpretation of dreams depends on the interpreter, so if you tell a dream to a Torah scholar, the dream will be interpreted in a positive light.

Questions:

1. What was the special gift given to Yosef by Yakov?
2. Where was Yosef sold as a slave?
3. Who purchased Yosef as a slave in Egypt?
4. Why did Yosef ask the butler to remember him?

Answers:
1. A multi-colored coat
2. Egypt
3. Potiphar
4. So that he could hopefully get out of the jail

Saturday, December 12: Tots on the Terrace 11:30am—12:30pm.

Join us and celebrate Shabbat & Chanukah with games, stories, songs and dreidel! Physical distancing in effect, participants must come in masks. Children must be accompanied by an adult.

Kids in the Kitchen: Chanukah Sugar Cookies

Ingredients:

- 1 cups granulated sugar
- 1 cup (2 sticks) butter, softened
- 1 egg
- 2 teaspoons vanilla extract
- 1/2 teaspoon almond extract
- 3-1/4 cups all-purpose flour
- 1 teaspoon baking powder
- 1/2 teaspoon salt

Instructions:

- Preheat the oven to 350°F.
- In a large bowl, cream the butter and sugar with an electric stand mixer or hand mixer until light and fluffy. Beat in egg and extract.
- Mix together flour, baking powder, and salt. Add dry ingredients to butter mixture 1 cup at a time, mixing after each addition. Do not chill dough. Divide dough into 2 balls.
- On a floured surface, roll each ball into a circle approximately 12 in. diameter x 1/8 in. thick.
- Dip the cookie cutter in flour before each use and cut out shapes.
- Bake cookies on an ungreased baking sheet 8-11 minutes or until cookies are lightly browned. Move cookies to a cooling rack to cool completely.

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:

- **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:** 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. Meeting ID: 85387443723 Password: 180613
- **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 **Phyllis Herz** in memory of In memory of Fred Lieber—a man who embodied and lived the highest form of middot. His love for his dear family, for Judaism, for menshlichkeit and his zest for life are all part of his legacy. He is greatly missed but held in our hearts.
- **Beit Midrash night, The M'lachim (Kings) Study Group** led by Ron Platzer: 8:00pm. Meeting ID: 811 662 074
- **The Kohen: The inspired mind of a man of God.** A new series exploring the thought of R. Zadok of Lublin. Led by Rabbi Rosenfeld. 8:00pm. Meeting ID: 827 823 0785

Thursday:

- **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

Parshat Vayeishev
December 11-12
By: Jeffrey Schwartz

Jacob has always been my least favorite of the patriarchs. Known in chazal as representing the virtue Emet (Truth), we nonetheless read that Jacob tricked his father in order to steal Esau's blessing and that he also took advantage of his brother's fatigue and appetite to obtain Esau's birthright. At best, as I see it, Jacob was a lousy brother; adding it all up, maybe he was an even more morally complex person than that.

But it's Jacob's role as a father that I want to discuss. In our parasha, Vayeishev, when we are introduced to his young son, Joseph is telling tales about his siblings and, with 10 older brothers, there are many such opportunities. Jacob, ever oblivious to this ongoing and potentially toxic climate, adds to it by singling out Joseph and giving him a fine, colorful coat. Jacob seems to have learned nothing from his own misadventures with sibling rivalry. The text tells us (37:4) that the brothers saw that Jacob loved Joseph most and they hated Joseph and could not speak to him l'shalom (peacefully). A few verses later, Joseph tells his dreams about being looked up to by his family and we are told clearly (37:11) that the brothers were jealous of Joseph.

Jacob's reaction to all this is described, as is often the case with biblical narratives, in an ambiguous manner. In verse 37:11, Jacob does scold Joseph for his dreams (va'yig'ar bo aviv) but, with regard to the sibling conflicts, all the verse says is: v'aviv shamar et ha'davar, which we might translate in contemporary language as 'and Jacob made a mental note of the sibling strife.' Now, a father who observes his children and catches evidence of strong feelings among them is, most would agree, an engaged father – a good dad. But, in this instance, is it good enough?

Before answering this question, let's look at two prior episodes involving the brothers in which Jacob's reaction is similarly described. The first, which we read about last week, was the rape and seduction of Dinah. Early on, the narrative says Jacob heard what happened to Dinah while his sons were in the field, v'hecherish Ya'akov ad boam, and he kept silent until their arrival (34:5). The next verse tells us that the father of Sh'chem, the perpetrator of the crime, came to talk with Jacob to negotiate a possible marriage of his son to Dinah. Yet, we hear nothing from Jacob at this meeting; the sons, who had since returned, handle what turns out to be a duplicitous negotiation. In this episode, Jacob hears both what happened to his daughter and what his sons were planning in response, yet he remains silent. (Interestingly, when Jacob does finally speak, after Shimon and Levi wipe out the Canaanite clan, it is not with moral condemnation but only to raise practical considerations — for making the family vulnerable to retaliation.)

A second prior instance of similar behavior by Jacob, also in Vayishlach, concerned Reuben's problematic behavior in which, depending on whether you accept the p'shat or chazal's retelling, Reuben either slept with Bilha, Jacob's concubine, or he moved Jacob's bed from Bilha's tent, where Jacob had placed it after the death of Rachel, to the tent of his mother Leah. Jacob's reaction to Reuben's behavior was simply, Va'yishma Yisrael (35:22), and Jacob heard.

In the three events described here we see that Jacob stays silent; he hears without public response. What is missing is for Jacob to share his thinking about what he hears or sees. For reasons that are not clear, succu however, Jacob seems reluctant to let his children know his personal judgments and moral standards. While he 'notes' and 'hears,' he fails to act, to let his children know where the line is for him between right and wrong. In not sharing more of himself or revealing his values Jacob misses an important opportunity to help his children develop their own moral

standards.

For example, in the incident in our parasha, Jacob could have shared his views about the reasons for Joseph's behavior, which might have been that Joseph was an immature teenager who had recently lost his mother, and the fine coat was his fatherly attempt to help Joseph cope with this loss. Jacob might also have thought out loud with his other sons about the hatred and jealousy Joseph evoked and attempt to understand it together with them in that developmental and emotional context. With regard to Dinah, Jacob might have responded to Sh'chem directly, telling him that he regarded the proposal of marriage under these circumstances to be outrageous and wrong, and demanding Dinah be returned home immediately, rather than waiting and silently deferring to his sons. Jacob likewise might have clearly communicated to Reuben that where and with whom he cohabits is none of his business, even as he also made it clear he was open to the possibility of talking more generally with Reuben about pride, respect and humiliation, or other problematic emotions.

That a clear sense of right and wrong was not communicated in a loving way by Jacob might further be evident in Joseph's behavior later in Egypt when he was sexually tempted by his boss's wife and fled the house. As the verse puts it (39:8), Va'yimaein (and he refused), and the cantillation on that word is a shelshelet, a long and wavering note. Some interpreters say this is a sign of Joseph's wavering moral resolve; a midrash, cited by Rashi (39:11), has Joseph seeing the image of his father at the moment of truth, evoked to help Joseph resist temptation. What if, however, the summoned image of his father did the opposite, made Joseph waver even more as he recalled his father's passivity in the face of some of Jacob's prior moral choices? Perhaps the image made it more, not less, likely that Joseph would succumb, necessitating his having to flee.

In summary, I've pointed out several instances in which Jacob heard or saw his sons act in problematic ways but failed to tell them his personal reactions to those events. I am suggesting more generally that parents help children develop moral standards, a sense of right and wrong, not only by modeling good behavior but also, more importantly over the long haul, by discussing their values within a loving family atmosphere. Being apparently unable to show or share more of who he was with Reuben, Joseph and the others, Jacob missed a chance, as Rabbi Jonathan Sacks said in a piece in the Plough Quarterly earlier this year, to do what families do best where "one generation passes on its values to the next, ensuring the continuity of a civilization." Rabbi Robinson also mentioned something similar in his Dvar Torah for Toledot: "To succeed....we need to explain, teach and communicate our values....The way to transmit Judaism – to the next generation and to those around us – is more than just by living our values. It is by talking about them, educating, being clear – and by using the questions and challenges that will result as an opportunity to strive for our own higher standards."

Shabbat Shalom!

DVAR TORAH

We invite all members to write a Dvar Torah for the Shabbat Echod from September through June. Enrich our Shabbat with your Torah thoughts.

The next Shabbat available are:

Vaera (Rosh Chodesh Shevat on Monday) (1/16)
Mishpatim (Rosh Chodesh on Shabbat Shekalim) (2/13)
Tetzaveh (Shushan Purim) (2/27)
Vayikra (3/20)

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

**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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