

LSS UPDATE

LSS is closed for all services and programs, including Shabbat services and programs, until further notice. This Shabbat marks 3 months apart. We are hopeful to open again one day soon and are grateful to see that this challenging time has only brought us all closer through chesed and virtual connection. Please see below for important Shabbat times.

SHAVUOT & SHABBAT TIMES

Please see the second page of Echod for Shavuot & Shabbat Times

SUNDAY, JUNE 28: VIRTUAL ANNUAL DINNER: 7:00pm

Join us for an unforgettable evening with great friends and a special tribute to healthcare workers and to your personal heroes. This time of unprecedented crisis demands an unprecedented response. Registering for our virtual annual dinner provides us with support today that helps LSS serve those who are counting on us most, including isolated seniors, Holocaust survivors, and those facing newfound financial hardship. Let's look forward to re-opening our shul knowing that we have weathered this storm together. We need your support now more than ever. This year we honor our healthcare workers who day in and day out have put their lives on the line to save ours. Who is your hero? This year, we invite you to dedicate your ad space to name who your hero is and why. *Please note, this year, the dinner is 100% tax-deductible. Closed captioning will be available at this event.*

To contribute and/or donate to a group ad, please click the link in the electronic version of Echod or visit our homepage at www.lss.org.

BDE & CHESED OPPORTUNITY

Lincoln Square Synagogue regrets to inform you of the passing of our member Fred Lieber, husband of Deborah Lieber. The levaya took place yesterday. Shiva will be observed today, Thursday, May 28 via Zoom until 4:00pm. For access to the Zoom link, please click the electronic version of Echod. You can join by phone by calling 646-876-9923. Meeting ID: 648 312 6890 Password: 598274

If you can offer a strictly kosher meal, either from your own kitchen or from a kosher establishment, for Deborah and Aviva Lieber, please click [here](#) to sign up to take them a meal.

UPCOMING EVENTS

Tuesday, June 2: Keeping Peace in the Home During Tough Times: 1:00pm Join Slovie Jungreis-Wolff, acclaimed author, lecturer and parenting instructor, for this informative Facebook Live event. Slovie is the daughter of Rebbetzin Esther Jungreis and continues her mother's legacy. LSS is a proud co-sponsor of this event.

Wednesday, June 3: Meeting of the Board of Trustees and Governors: 7:30pm See electronic version of the Echod for the zoom link.

Wednesday, June 10: Membership Meeting: 7:00pm
Zoom link will be emailed out the week of the event.

For access to the links for these events, please click on the link in the electronic version of the Echod.

THANK YOU TO OUR CHEESECAKE SPONSORS

Beverly and Leonard Davidman
Beth Epstein in memory of her grandfather Mendel Lev ben Avraham z"l, whose yartzeit is on Shavuot.
Rachel Lindenthal
Rabbi Shaul and Sarah Robinson in memory of the Rabbi's father, Avraham ben Shalom z"l.
Barbara Schwartz Spero in commemoration of the yartzeit of her grandfather, Yehuda Ben Moshe Elimelech HaCohen z"l
Trudy and Jay Zimmern

HAKARAT HATOV

Mindy Schwartz Zolty for writing this week's Dvar Torah.
Mark Hus, Rachel Lindenthal, Bina Presser, Adena Samowitz, and Paris Wald-Stulbach for helping with Operation Cheesecake

GRADUATING CLASS OF 2020

Graduating class of 2020: LSS celebrates you!
Please email julie@lss.org with the names, schools, and degrees of your graduates so that we can wish them mazal tov!



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: 10:15am.
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. This year, we will have a special focus on Israeli poetry. Meeting ID: 459 533 337
- Jewish Living Workshop: 7:30pm-8:30pm** led by Dassa and Bill Greenbaum. To register and get access to the password, please email JLworkshop@yahoo.com. This will be the final class.
Meeting ID: 774 751 778.

- Deep Calling Unto Deep:** led by Rabbi Josh Rosenfeld: 7:45pm-8:30pm. Meeting ID: 827 823 0785 Password (if necessary): mds1234

Tuesday:

- The Marilyn & Sam Isler, "Studies in the weekly Parsha"** led by Rabbi Shaul Robinson: 10:30am- 11:30am. Meeting ID: 241 022 510
- Beit Midrash night, The M'lachim (Kings) Study Group** led by Ron Platzer: 7:00pm-8:00pm. Meeting ID: 811 662 074

Wednesday:

- Conversions and Covenant: The Halacha, History, and Science of being Jewish** led by Rabbinic Intern, Tzvi Benoff: 12:00pm. Topic: Warder Cresson: Moroccan Convert or America's First Consul General to Jerusalem? Meeting ID: 952 176 470

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

Shavuot Schedule 2020

Thursday, May 28

Erev Shavuot

- Make an Eiruv Tavshilin. Set aside a cooked food that will not be eaten before Shabbat, and a baked food (the baked food is not absolutely essential), and state “by this Eiruv it is permissible for us to cook and bake and do all our needs on Yom Tov for Shabbat.”.
- Candle Lighting: 8:02pm. Shehecheyanu should be recited
 - (note: people who will both be lighting candles and making Kiddush should recite Shecheyanu at Kiddush not at candle lighting.)
- Sunset (daven mincha by): 8:18pm (Maariv for Yom Tov should be recited)
- On the first evening of Shavuot, it is customary to recite Kiddush and begin the meal after nightfall (9:07pm). Our minhag is that this applies to making Kiddush only; in shul, we do not wait until nightfall to daven Maariv. When davening at home, however, it is advisable simply to daven Maariv after nightfall and make Kiddush immediately thereafter.
- Those who are ill or find it very difficult to eat late may light candles, daven Maariv, and make Kiddush after 6:45pm. One must remember to repeat the Shema after 9:07pm.

Friday, May 29

Shavuot - 1st Day

- For those who are staying up all night learning Torah:
 - Day break (wash hands, cease eating until after davening): 3:43am
- Sunrise: 5:26am
- Latest Shema: 9:10am
- Latest time for Shacharit amida: 10:25am
- Regular davening for Yom Tov that falls on a weekday, with insertions for Shavuot. Full Hallel with a bracha.
- The Torah service is omitted entirely. If one chooses, however, it is of course appropriate to study the day's Torah reading (Exodus 20) and the poem Akdamut.
- One recites Ashrei, Musaf for Shavuot, Ein Keloheinu, Aleinu, Shir Shel Yom
- One may cook and prepare for Shabbat any time during the day.
- Recite Mincha after 1:31pm and preferably before plag ha-mincha (6:46pm).
- Earliest Candle Lighting: 6:47pm
- Shabbat Candle Lighting: 8:02pm
- Sunset (daven Mincha by): 8:18pm
- One may light Shabbat candles, daven Maariv (for Yom Tov with insertions for Shabbat), and make Kiddush after 6:45pm.
- Repeat Shema after 9:01pm.
- Maariv for Yom Tov should be recited, remember to add the insertions for Shabbat into the Yom Tov Amidah and Kiddush. (there is no Kabbalat Shabbat this week).
- Those who are not accepting Shabbat early should light candles at 8:01pm.
- Preferably, the Shabbat candles should be lit in a dark place where their light is needed.

Shabbat, May 30

Shavuot - 2nd day

- Latest Shema: 9:10am
- Latest time for Shacharit amida: 10:24am
- Shacharit and Musaf are the same as the previous day but with insertions for Shabbat.
- The Book of Ruth need not be recited, but of course may be chanted or studied (without a bracha) if one wishes.
- Yizkor may be recited without a minyan. Please bear in mind that the main purpose of Yizkor is to pledge to Tzedaka in memory of the deceased; this year, due to the current situation, it is appropriate to increase the amount of one's pledges.
- Wash for the morning meal before 12:53pm.
- Daven Mincha between 1:31p and 8:19pm
- Begin se'udat shlishit before 8:19pm.
- Shabbat/Yom Tov ends at 9:03pm. Maariv and Havdalah are identical to those on a regular motza'ei Shabbat.
- Repeat Shema after 9:08pm
- Zoom Havdalah: 9:30pm

DVAR TORAH

Shavuot
May 29-30
By: Mindy Schwartz Zolty

If you read Parshat Bamidbar this past week you would have been reminded of one of the most cryptic and dramatic scenes in the Bible: the death of Aaron's two oldest sons, Nadav and Avihu.

Before listing the responsibilities of the Levites, the Torah reminds us about Aaron's offspring: "These were the names of Aaron's sons: Nadav, the first-born, and Avihu, Elazar and Itamar; those were the names of Aaron's sons, the anointed priests who were ordained for priesthood. But Nadav and Avihu died by the will of the Lord, when they offered alien fire before the Lord in the wilderness of Sinai; and they left no sons." (Bamidbar 3:2-4)

Why were Nadav and Avihu killed "by the will of the Lord," after offering an "alien fire" on the eighth and final day of the consecration of the Mishkan? The verses in Vayikra, the original locus of the narrative, do not aid in our understanding of their mysterious death: "Now Aaron's sons Nadav and Avihu each took his fire pan, put fire in it, and laid incense on it; and they offered before the Lord alien fire, which He had not commanded them. And fire came forth from the Lord and consumed them; thus, they died at the instance of the Lord." (Vayikra 10:1-2)

It seems fairly apparent from the verses that Aaron's sons were being punished. The real mystery is—what for? Rashi (Vayikra 10:2) quotes the sages R' Eliezer and R' Yishmael, who each provide their own explanation for the sin of Nadav and Avihu. R' Eliezer believes that the brothers were killed for "making halachic rulings before their teacher Moshe," a prohibition for which one is liable for death at the hands of Heaven. Chizukini (ibid) adds further depth to R' Eliezer's reading of the sin: the "halachic ruling" which they decided on without consulting Moshe was the very choice to add their own fire to the fire pans as an offering to G-d. In instructing the priests on how to give an offering of incense, the verse declares that "the sons of Aaron are to put fire on the altar" (Vayikra 1:7). While they knew that the fire used to burn the incense was provided by G-d, Nadav and Avihu reasoned, based on this verse, that there was an additional mitzvah to add some of their own, man-made fire. They made this incorrect ruling without consulting Moshe, and for their arrogance in trusting their own interpretation over that of their teacher they were punished with death.

R' Yishmael provides a wholly different take on the sin of Nadav and Avihu. Based on G-d's warning to Aaron only six verses after Nadav and Avihu's death: "Wine or other intoxicants do not drink, you or your sons, when you enter the Tent of Meeting, that you may not die" (Vayikra 10:9). R' Yishmael reasons that Aaron's sons must have entered the sanctuary drunk.

While these two approaches attempt to explain the specific sin for which Nadav and Avihu were killed, there are many more sins which are tacked onto the brothers' rap sheet to further paint a picture of wicked sinners. For example, the Midrash Aggadah, presumably building off of the declaration in Parshat Bamidbar that the brothers both "left no sons," asserts that Nadav and Avihu did not engage in the mitzvah of *peru v'revu*, procreation, because there were no women to whom they would condescend to marry. As the sons of the Kohen Gadol and the nephews of the "king," their leader and prophet Moshe, there were no women worthy of their perfect lineage (Vayikra 16:1).

So far, I imagine I have not reported anything which does not at least seem vaguely familiar to those acquainted with this narrative. Nadav and

Avihu are "bad apples"—they sin and are punished for that sin with death. What that sin was exactly, we could split hairs on for hours, quoting hundreds of commentators. But the main idea is the same: Nadav and Avihu sinned. The conclusion seems forgone, we knew it before we even read it.

Enter Philo of Alexandria, a first century Jewish thinker and Biblical commentator. Although the verses seem to indicate that Nadav and Avihu were punished with death for some wrongdoing, Philo turns this entire reading on its head, understanding the death of these brothers as a reward for their righteousness: "They were not seized by a savage, evil beast, but were taken up by a rush of fire, unquenchable, since in sincerity they cast aside sloth and delay, and consecrated their zeal, hot and fiery, flesh-consuming and swiftly moving, to piety, to a zeal which was alien to creation, but akin to G-d. They did not mount by steps to the altar...but wafted by a favoring breeze and carried even to the revolving heavens were they like the complete and perfect burnt offerings resolved into ethereal rays of light." (On Dreams, 2:67)

Nadav and Avihu were not just "good guys," they were angelic, "akin to G-d." Their zeal for worship was "alien" to mankind, and this was the "alien fire" they brought before G-d. As a reward for this fervor they were brought to G-d as "perfect burnt offerings," "consumed" by G-dly fire, just as an offering would be. They were too good for this world; their corporeal beings could not contain their religious zeal and passion for G-d.

Philo's interpretation certainly runs counter to the plain meaning of the text, which seems to present Nadav and Avihu as sinners; the ingenuity, the sheer "chiddush" or innovation of his reading, knocks me off my feet. Philo swims against the current of our foregone conclusions, creating a completely new paradigm to approach one of the Bible's most mysterious episodes.

I think of Philo's radical interpretation of Nadav and Avihu's deaths as I enter into Shavuot this year, preparing to learn Torah apart from the typical communal structures and comforts we are all accustomed to. It can be intimidating to approach Torah study on one's own, to learn it without the guidance of a lecturer moving clearly from point to point. More intimidating still than navigating texts on one's own is the thought of offering a unique idea on the Torah being studied, something new that has not been said before. There are so many brilliant, meaningful interpretations that have already been proposed that I find myself asking: what do I have left to offer to this world of Torah study? But this is the beauty of Torah: no matter how much has already been said there is still more to say, still new ways to "turn it and turn it" and find something new (Pirkei Avot 5:21).

As we each sit in our own homes and attempt to learn Torah as best we can on our own, I encourage you all not to be scared off, or to feel bound only by what you find in the commentators in your Chumash or in the Torah articles you have printed. The world of Torah is waiting for your innovations, for the ideas and connections that only you, with your unique combination of sensitivities, life experience, and talents, could imagine. This Shavuot, do not be afraid to find your own new paradigms, you own "chiddushim," however that may look for you, as you encounter the words of G-d.

We are currently looking for a writer for:

Parshat Korach (6/27)

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.**

LINCOLN SQUARE SYNAGOGUE OFFICERS

Alan Samuels, *President* (president@lss.org)

Jamie Nussbaum, Ian Silver, Morey Wildes, *Vice Presidents*

Michael Roxland, *Treasurer* Jay Ziffer, *Secretary*

Michael Doppelt, Tanya Gershon, Adam Herbst, Rande Price, Yitzzy Rubin, Paris Wald Stulbach

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