

SHABBAT SCHEDULE

Friday night:

4:24pm Candle Lighting

4:30pm Mincha/Maariv.

Location: Nathaniel Richman Cohen Sanctuary.

Dinner with Dr. Pesha Kletenik, Head of School at MDS following Maariv. Location: Ballroom

4:41pm Sunset: Latest time to daven Mincha

5:12pm Repeat Shema

Shabbat:

7:45am Hashkama Minyan; Location: Belfer Beit Midrash. Hashkama Kiddush to follow; Shiur by Dr. Moshe Sokolow on the third floor.

9:00am Chazzan Sherwood Goffin Memorial Minyan;

Drasha after Musaf by Dr. Pesha Kletenik. Topic: The Altar We Sacrifice, Understanding the Akeida as a Parent

Location: Nathaniel Richman Cohen Sanctuary

Main Kiddush and Kidtastik Kiddush to follow in the Ballroom.

9:08am Latest Shema

9:30am Beginners Service led by Rabbi Ephraim Buchwald;

Location: 3rd Floor. Beginners Kiddush to follow.

9:45am Rabbi Herschel Cohen Memorial Minyan

Location: Belfer Beit Midrash

9:58am Latest Shacharit

10:00am Shabbat Groups; Location: Second Floor Classrooms

Approx. 11:15am: Babies & Me: Dr. Pesha Kletenik, Head of School at MDS, will join the room to discuss 'From Parenting to Chinuch'.

12:00pm Young Professionals Meal-Match

2:40pm Beginners Mishna Chavura with Moshe Sheinwexler;

Location: Belfer Beit Midrash

3:40pm Louis and Rhoda Lazar Memorial Shiur by Assistant Rabbi, Yoni Zolty. Topic: Should I say Veten Tal Umatar if I Recently Returned from Israel? Location: Nathaniel Richman Cohen Sanctuary.

4:10pm Mincha; Location: Nathaniel Richman Cohen Sanctuary.

Followed by Seudah Shlishit in the Ballroom.

Hebrew only shiur with Lloyd Epstein Torah Mitzion Kollel Fellows. Led by Yehonatan Kahana in the Nathaniel Richman Cohen Sanctuary.

שיעור שבועי חדש בעברית אחר מנחה בשבת עם חברי כולל תורה מציון

4:40pm Sunset: Latest time to daven Mincha.

5:23pm Ma'ariv/Shabbat Ends.

LOST AND FOUND

Have you seen a Talit/shawl in a woolen black and white bag? If so, please contact info@lss.org.

WEEKDAY MINYAN

Shacharit:

Sunday, November 13th @ 8:30am

Monday, November 14th @ 7:00am & 7:50am

Tuesday, November 15th and Wednesday, November 16th @ 7:10am & 7:50am

Thursday, November 17th @ 7:00am & 7:50am

Friday, November 18th @ 7:10am & 7:50am

Mincha/Maariv:

Sunday, November 13th and Monday, November 14th @ 4:30pm

Tuesday, November 15th - Thursday, November 17th @ 4:25pm

THANK YOU TO OUR SPONSORS

Hashkama Kiddush:

Sponsored by generous contributions to the fund.

Main Kiddush

Adena Samowitz in commemoration of the fourth yahrtzeit of her mother on the 19th of Cheshvan, Helen Sommer Samowitz a"h, Yehudis bat Yehoshua v' Perel Leah. Also, in honor of her niece Yael Hirth's marriage to Dov Braun.

Charlotte & Zachary Seelenfreund and **Raquel & Dahniel Sastow** in commemoration of the third yahrtzeit of their father Harley Greenbaum z"l, Tzvi Yosef ben Michael Ze'ev.

Beginners Kiddush:

Anonymously sponsored in honor of Rabbi Ephraim Buchwald.

Seudah Shlishit

Bernard and **Ilana Stern Kabak** in commemoration of the yahrtzeit of Bernard's brother, Nachman Mordechai ben Shmuel Eliezer z"l, and Ilana's father, Harav Avraham Chaim ben Harav Eliezer Lipa z"l.

Nussbaum family in commemoration of the 50th yahrtzeit of their grandfather and great grandfather, L'Ilui nishmas Max Hammelburger z"l, Moshe Ben heChaver Yechezkel haLevi.

To sponsor a Kiddush please email info@lss.org.

MAZAL TOV

Grandparents **Joyce** and **David Friedman** on the birth of a boy to their children, Rebecca and Pierre Weil of London, England. Mazal tov, as well, to Rebecca and Pierre and to all the uncles and aunts.



Rebecca Shabason and **Daniel Weiner** on the birth of a boy. Mazal tov also to big brother Boaz.



LSS SOCIAL WORKER

Please reach out to Daniella if you're interested in meeting. Therapy can be helpful for many different reasons. It can provide a space for processing a major life transition or a significant loss. It could help if you're struggling with anxiety, depression or loneliness. You do not need to make a long term commitment. Daniella is available to meet for even one session! Availability: Tuesday: 1:00pm-5:00pm and Thursday : 9:00am-1:00pm. Book a session at: www.calendly.com/dveres/social-worker-at-lss

About Daniella: Hello! My name is Daniella Veres. I am originally from Montréal, Canada and have been living in New York City's Upper West Side community for the last 7 years. I graduated with a masters of social work from NYU's Silver School. I am a Licensed Social Worker at the Jewish Board where I'm committed to helping others lead a more optimal and productive life. I am passionate about helping others develop tools and skills to help navigate through life's transitions and make positive changes while improving relationships and learning to tolerate distressing emotions. I am looking forward to meeting everyone and building a relationship with members of Lincoln Square community based on trust and open communication.

UPCOMING EVENTS

THIS Sunday, November 13th: Purchasing Real Estate in Israel Lecture: 8:00pm: Location: Belfer Beit Midrash. This evening will provide important and relevant information regarding purchasing real estate in Israel. Yaakov Epstein is an Israeli attorney with many years of experience in assisting US citizens through the process of real estate transactions in Israel. You will be hearing from Yaakov about the basics of what one should be aware of before undertaking such a venture. Be'eri Gurtler Har-Tuv, an Israeli mortgage consultant, will also be joining us to provide professional advice regarding mortgages and financing available in Israel for your purchase. *Register at www.lss.org/form/israeli-real-estate*

Tuesday, November 15th: New Weekly Beit Midrash Night: 7:00pm-9:00pm: Featuring Chaburas from LSS Clergy and Kollel Fellows! Dinner Included. Kick Off November 15th with Special Guest Joanna Benarroch in honor of Rabbi Jonathan Sacks' Yahrzeit. Topic: What I Learned from My Boss, Rabbi Lord Jonathan Sacks: A Conversation about Rabbi Sacks' Legacy with Joanna Benarroch and Rabbi Shaul Robinson

Begins Friday Night, November 18th: Neiroi Shabbat: Following davening there will be a shiur and a hot kiddush.

Sunday, November 20th: Double Book Reception and Program: 10:00am-12:00pm: Location: Belfer Beit Midrash. Lincoln Square Synagogue in partnership with the Institute for Jewish Ideas and Ideals will host a double book reception featuring Rabbi Hayyim Angel and his new book Psalms: A Companion Volume and Rabbi Marc D. Angel and his new book Sephardim, Sephardism, and Jewish Peoplehood.

Friday Night, December 9th: LSS Hospitality Shabbaton: Connect with your community and help foster a spirit of hospitality at LSS. Volunteer to be a host or sign up to be a guest and we will match you with fellow LSS community members for a Shabbat dinner. This event is open to LSS members. *Registration deadline: Monday, November 28th Register at: www.lss.org/form/hospitality-Shabbaton-2022*

YOUTH DEPARTMENT AND THE MAGEN AVRAHAM TEEN DEPARTMENT

Shabbat Youth Groups: 10:00am: Location: Second Floor Classrooms. Join us for davening, Torah & play.

Following morning prayer services, please join the Youth Department for a Kidstastic Kiddush in the Ballroom.

THIS Shabbat, November 12th: Shabbat Afternoon Youth Center: 3:15pm: Afternoon youth activities taking place on select Shabbats at Manhattan Day School for families with kids of all ages. For more details visit www.wsisny.org.

Sunday, November 13th: Concepts and Misconceptions About Israel, Zionism, and Jews: 6:00pm: Location: Moise Safra Center. Senior Educator at StandWithUs, Charlotte Korchak, will break down antisemitic claims that are commonly made about Jewish people and the State of Israel. See online Echod for registration link.

Shabbat, November 19th:

Special Shabbat Groups: Celebrate Thanksgiving with us and make an edible candy turkey! Join us also for **Babies & Me: 11:00am-11:30am:** sponsored by: **Asher and Leora Schlusberg** in honor of their daughter Adelle's 2nd birthday!

Sunday, November 20th: Crazy Science Show: 3:00pm - 4:00pm: Location: Ballroom. Join us for a CRAZY SCIENCE SHOW where we'll be doing magical experiments with dry ice! One of the experiments will include us making & eating ICE CREAM!! Register at: www.lss.org/event/crazyscienceshow

Thursday, November 24th: Teen Football Game: If interested in joining email youth@lss.org. Details to follow based on sign ups.

WEEKLY LEARNING OPPORTUNITIES

Monday, November 14th

- 11:00am-12:00pm: A Gemara Class Bava Kama: Laws of Personal Injury led by Rabbi Robinson:** Location: Nathaniel Richman Cohen Sanctuary
- 6:00pm-7:30pm: Hebrew Reading Crash Course by Sharona Spivack:** Five weekly sessions. Level I is designed for those who have little or no background in Hebrew, and focuses on teaching the Hebrew alphabet and reading skills.
Sponsored by Ari Rosenberg in commemoration of the yahrtzeit of his grandfather Jack Weinstein z"l, Yaakov ben Zev haCohen.
- *CANCELLED* 7:00pm: Chug Ivrit Chadashot (News from Israel) with Gali Rabin:** The class is taught almost exclusively in Ivrit. This week's class will be virtual; use this link to join. Meeting ID: 835 3789 4515 Passcode: 701985
- 7:30pm-8:30pm: Beginners Jewish Living Workshop led by Bill and Dassa Greenbaum:** Via Zoom. Topic: Transition Prayers: Connecting with G-d upon awakening, going to sleep on the road. Register at www.lss.org/beginners. Meeting ID: 854 8722 8335 Passcode: 913358

Tuesday, November 15th

- 11:00am-12:00pm: The Marilyn & Sam Isler, "Studies in the Weekly Parsha" led by Rabbi Shaul Robinson:** Location: Nathaniel Richman Cohen Sanctuary.
- 6:30pm-8:00pm: Introduction to Bible, on Zoom with Rabbi Ephraim Buchwald:** Register now! This course provides a general overview of the content and style of the Bible. We will review basic literary and theological approaches to Bible study, traditional and modern, through the analysis of the Biblical text. Registrants will receive the Zoom link prior to the start of the course. Register at www.lss.org/beginners. This course is FREE and open to all! Sponsors welcome. Please contact Jessica at jessica@njop.org or call 646-871-0012.
- 7:00pm-9:00pm: New Weekly Beit Midrash Night:** See Upcoming Events section for more details
- 8:00pm: The M'lachim (Kings) Study Group led by Ron Platzer:** If you are interested in joining, please contact Ronald Platzer at RPlatzer@citytech.cuny.edu

Wednesday, November 16th

- 11:00am Shmuel Aleph (1 Samuel) led by Assistant Rabbi Yoni Zolty:** Location: Shele Danishefsky Covlin Foyer
- 8:00pm: LSS Jewish History Course: Unusual perspectives on the German - Jewish experience; from the beginning to the present day by Paul Shaviv.** Topic: The Village Jews— A Fascinating Story. Meeting ID: 890 3334 1371 Passcode: 720865

The Fall 2022 Jewish History Course is sponsored by Karen and Roy Simon.

Thursday, November 17th

- 11:00am-12:00pm- Women's Talk Time: led by School Psychologist Ruth Moser Riemer.** Meeting ID: 972 4054 8238 Passcode: 142533
- 7:00pm: Jacob Adler Parsha Class: Explorations in the Weekly Parsha by Rabbi Robinson.** Location: Belfer Beit Midrash

Sunday, November 20th

- 9:15am-10:15am: Sh'eilot and Teshuvot by Assistant Rabbi Yoni Zolty.** Location: Belfer Beit Midrash



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

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DVAR TORAH PARSHAT VAYERA

D'var Torah: Parshat Vayera Jeff Schwartz
Is That Any Way to Speak to G-d?

My question, regarding Avraham's conversation with G-d about S'dom, is this: Why didn't Avraham just tell G-d that he didn't understand G-d's theory of Justice? That is, given that he is only a human with a finite mind while G-d is something greater and infinite, why not just ask G-d to please explain the moral basis for what He was planning to do to the city? Is not the truly religious and humble way to engage in such a conversation to assume that G-d knows what He is doing, and to further assume that that which looks unjust or capricious to us merely looks that way -- but isn't really? Since Avraham was truly religious and humble, I have long wondered why he didn't speak in a purely deferential way in his encounter with G-d.

I came across a recent example of the kind of humble religious thinking I'm referring to. It comes from an article in a weekly Orthodox-Jewish Newspaper (from one of the suburbs):

"This past May, during the most recent round of rocket fire from Gaza, the Avigal family took shelter in their meticulously sealed fortified room in Sderot. A rocket hit an apartment nearby, the force of the explosion caused a piece of shrapnel to ricochet towards their apartment and penetrate the secure window. Several members of the family were injured and five-year-old Ido was critically wounded. He tragically succumbed to his wounds a short time later. The family took shelter as they were supposed to. They did all they could to remain safe, yet Hashem decreed otherwise. [I]t is *Hashem* Who runs the world. When He decides in His Omniscience that the time has come for the *neshamah* of a five-year-old boy to leave this earth, He will choose from a myriad of methods at His disposal in order to take that *neshamah*...."

I know that the death of a single child is not the same as the destruction of a whole city. But if Avraham were alive today, and if he was privy in advance to G-d's decision to take the *neshamah* of that five-year-old boy, shouldn't he address G-d's decision as humbly and religiously as the author (who elaborated further):

"On one hand, when our time comes, that's it; there is nothing we can do to change the course of events as Hashem orchestrates them. On the other hand, we can rest assured that Hashem is truly all-knowing. He sees the broad picture and knows what is best for us personally, and what is best for the world at large. He will do whatever needs to be done to make sure things happen as they should. We are in good hands."

Instead of humility and deference, what we see in our *Parasha* is that Avraham, made aware of what was about to transpire, spoke to G-d more forcefully. He first says [Genesis 18:23]: "*Ha'af Tispeh Tzadik Eim Rasha...* Will you stamp out the righteous along with the wicked?" And then Avraham continues even more emphatically, not only speaking on behalf of the innocent righteous but also for the wicked citizens (who yet might be influenced by the presence of righteous among them), saying [Genesis 18:24-25]: "What if there were fifty righteous people in the midst of the city? Would you stamp it out rather than spare the place for the sake of the fifty?... *Chalila Lecha Me'Asot Ka'davar Ha'zeh*....It would be sacrilege to you to do such a thing....*Chalila Lecha; Ha'shofeit Kol Ha'aretz Lo Ya'aseh Mishpat*...Shall the judge of all the earth not do justice?"

As I hear it, Avraham assumes that his own understanding of justice is legitimate enough to apply to G-d's planned behavior and, in so doing, to question G-d. Eschewing deference, Avraham makes his case, almost as one equal to another (at least about what is right and just). One aspect of his confrontation with G-d that makes it especially powerful is Avraham's use, twice, of the word *Chalila*, which seems to convey that his disagreement is about something profane, something that compromises righteousness.

This meaning of *Chalila* is demonstrated in Tanach. Replying to Yehuda's offer that all of the brothers are willing to become Yosef's slaves as punishment for the stolen goblet (found only in Benjamin's sack) Yosef answers [Genesis 44:17]: "It is profane for me (*chalila*) to act thus! Only he in whose possession the goblet was found shall be my slave." Another use is in the book of Job (*Iyov*). Under pressure from his visitors/friends to admit that G-d's reward system is perfect and that therefore G-d would not have let such bad things happen to *Iyov* unless he had sinned, *Iyov* maintains his innocence and his belief in his own decency and responds [Job 27:4-5]: "My lips will speak no wrong, Nor my tongue utter deceit... *Chalila Lee Eem Atzdik Etchem*... Far be it from me (It would be profane for me) to say you are right." Another instance was in 1 Samuel (24:6) when the future King David found King Saul in a vulnerable position and cut off a piece of his tunic (to demonstrate that he could have killed him) only to cry out later, in a moment of ruminative guilt: "*Chalila li mei'hashem*...It is profane for me before G-d that I did this to G-d's anointed one (the king of Israel)." As Jewish Studies professor James Diamond explains, *Chalila* stands for a basic principle of justice, one that demands individual culpability and renounces punishment that would indiscriminately target the innocent and guilty alike. Avraham is saying to G-d that it is tantamount to violation of a sacrosanct principle should G-d confuse the innocent with the guilty.

Avraham's words then are not at all like the religious and humble words noted previously in the newspaper article, and if anything, demonstrate the opposite, what one scholar called "theological audacity." I think there are two underlying issues. First, can we apply reason and experience when trying to make sense of G-d? Second, is reacting to G-d about events in the world with human emotions Jewishly acceptable? As to the first, it appears to me the answer is yes, because the most revolutionary thing about Avraham's colloquy with G-d is that he didn't assume that he didn't understand. Instead, he powerfully questioned G-d based on his understanding. *Iyov* did likewise.

As to the second, this can be rephrased as, is it Jewishly acceptable to be angry, even outraged, at the G-d we believe in? I heard one orthodox scholar say in a podcast a few months ago that when she was in Bais Yaakov she was taught it is not okay to react this way, and that the appropriate response to sudden catastrophe or suffering is to say *Gam Zu La'tovah* and move on. Subsequently, and especially after carefully reading *Megilat Eichah*, she began to question this teaching.

There are in fact examples of various opinions about the acceptability of experiencing anger about G-d both in Tanach and in rabbinic literature and so, like many things in Judaism, there is no one right answer. Some modern Orthodox dare to follow in Avraham's footsteps (and *Iyov's* too) and allow themselves to feel what they feel toward G-d in reacting to tragic events and struggling to maintain faith. In so doing they create an authentic relationship with G-d. Others, however, worry less about relationship authenticity and more about a lessening of faith due to acknowledgment of negative emotions. They give primacy to the recognition of limitations in human understanding and the fickleness of feelings, and in doing so opt for a posture of humble deference as they strive to be satisfied with a belief that we are in good hands (even if events suggest otherwise).

DVAR TORAH

The next Shabbatot available to write are: Chayei Sara 11/19

Dvar Torah writers are all member volunteers. For more info about writing, call Ricky in the LSS office and leave a message for Bill

Greenbaum; or see him in shul; or send him an email at dvar@lss.org.

Enjoy reading the weekly Dvar Torah

-in print, in the Shelly Danishesky Foyer, or

-on lss.org under the Echod tab, or

- in the Electronic Echod (available to print at home).