



ECHOD

14 KISLEV 5775 • DECEMBER 5-6, 2014
PARSHAT VAYISHLACH • CANDLE LIGHTING: 4:11PM

Shaul Robinson
Rabbi

Sherwood Goffin
Senior Cantor

Yanky Lemmer
Cantor

Lloyd Epstein
President

Ben Keil
Executive Director

Friday Evening

4:11pm: Candle Lighting

4:15pm: Mincha/Kabbalat Shabbat in the Nathaniel Richman Cohen Sanctuary

Shabbat Morning

7:45am: Hashkama Minyan in the Belfer Beit Midrash followed by Kiddush and shiur with **Rabbi Moshe Sokolow**

9:00am: Services in the Nathaniel Richman Cohen Sanctuary. Drasha by **Rabbi Shaul Robinson**

9:15am: Beginners Service led by **Rabbi Ephraim Buchwald** in room LL201 (Lower Level)

9:25am: Latest Shema

9:45am: Rabbi Herschel Cohen Memorial Minyan in the Belfer Beit Midrash. Drasha by **Rabbi Josh Rosenfeld**.

Shabbat Afternoon

1:00pm: Winter Themed Young Professionals Lunch in the Belfer Beit Midrash. Thank you to our co-chairs **Becky and Eitan Kimmelman** and **Gavriel and Alexandra Kahane**

2:40pm: Beginners Mishna Chavura with **Moshe Sheinwexler** in the Belfer Beit Midrash

3:00pm: Herb Weiss Bikur Cholim Society meets in front of LSS. New volunteers are needed.

3:10pm: Bible Class in room 211 with **Rabbi Ephraim Buchwald**

3:10pm: Louis Lazar Memorial Pre-Mincha Shiur with **Rabbi Josh Rosenfeld**: "But it was only a fantasy...": Some Thoughts on Dreams & Mystical Experience in Judaism

3:55pm: Mincha followed by Seudah Shlishit

5:11pm: Ma'ariv/Shabbat Ends

Special Announcement: LSS would greatly appreciate your paying any outstanding account balance as well as all or part of your 2015 dues before the end of the year. For additional tax benefits, you may also want to consider donating appreciated stock and bonds to LSS if you have held them for more than a year. LSS will also accept Israel Bonds in payment of any obligations. For more information on how to make a donation, please contact LSS Executive Director Ben Keil.

Weekday Prayer Schedule

Sunday, Dec 7th- Friday, Dec 12th

Mincha/Ma'ariv: **Sun - Thurs at 4:15pm**

Late Ma'ariv **Mon – Thurs: 8:15pm**

Sunday Mon & Thurs Tues, Wed & Fri

Shacharit: 7:00am Daf Yomi: 6:15am Daf Yomi: 6:20am

Daf Yomi: 7:45am Shacharit: 7:00am Shacharit: 7:10am

Shacharit: 8:30am Shacharit: 7:50am Shacharit: 7:50am

Mazal Tov to our Members

- Mazal Tov to **Lois and Leslie Katz** on the engagement of their grandson **Zac Katz**, son of their children **Benji and Michelle Katz**, to **Talia Mendenhall**, daughter of **Sherry and Israel Mendenhall** of Cleveland.
- Mazal Tov to grandparents **Larry and Michelle Gould** on the birth of a baby girl, **Camille Elizabeth (Rachel)**, born to their children **Daniela and Ilan Gould**.

Thank you to our Sponsors

Hashkama Kiddush

Sponsored by the Fund

Main Kiddush

Sponsors welcome

Beginners Service Kiddush

Sponsored in honor of **Rabbi Buchwald's** contribution to Jewish outreach.

Seudah Sh'lishit

Sponsors welcome

Youth Announcements - lss.org/youth

Next Shabbat, December 13 will be Super Fun Shabbat at LSS, with birthday cupcakes Shabbat morning, and special Shabbat afternoon groups at 3pm.

Youth Groups Schedule

Pre-k: Room 206 at 10:00am

k-1: Room 207 at 10:00am

2-4 grade girls: Room 208- 10 am

2-4 grade boys: Room 210- 10 am

Youth Breakfast @ 9:30am in room 206



Welcome to the newest members of our LSS community

Mr. and Mrs. Bernard and Ruth Drai

RESERVE NOW!!!

Chanukah Dinner & Music Festival
Motza'ei Shabbat- December 20th, 2014



For more details and to sign up, visit lss.org/MusicFestival

מי ימלל גבורות ישראל

Upcoming Events - lss.org/events

- Rabbi Jeffrey Saks 'Agnon' lecture • Monday, December 8th • 8pm**
 Please join us for a special lecture by Rabbi Jeffrey Saks on the 75th anniversary of S.Y. Agnon's famous book: [A Guest for the Night](#)
- "In One Split Second" A film by Project Witness • Motza'ei Shabbat • December 13th • 8pm**
 "In One Split Second" is a documentary commemorating the Destruction of Hungarian Jewry. Followed by guest speaker Mr. Eli Rosenbaum, the director of Human Rights Enforcement Strategy and Policy for the Department of Justice. The cost is \$20 at the door.
- Chanukah Dinner and Music Festival • Motza'ei Shabbat, December 20th**
 Chanukah dinner at 7pm; Concert Followed by Dessert reception at 8:30pm
 Featuring singer and songwriter **Eitan Katz**, LSS chazzan **Yanky Lemmer**, with guest appearance by LSS senior chazzan **Sherwood Goffin**. Dinner, Concert & Dessert: \$75; Dinner Only: \$38; Concert & Dessert Only: \$56; Children's Party with movie and magician: \$10, family \$25; Sponsorship packages available. *Sponsored by the UJA Federation of New York*
- Film Screening: Hamorah Irena • Motza'ei Shabbat, January 3rd • 8:00pm**
 In the toughest neighborhood in Jerusalem, where children quickly learn not to expect too much—stands one uncompromising third-grade Russian teacher. With rare empathy, determination and occasionally controversial teaching methods, *Hamorah Irena* refuses to let her students give up on themselves. \$10 in advance, \$15 at the door



Sign up in advance for our events at lss.org/events

Weekly Learning Opportunities

MONDAY

- [Kaddish Class](#) with **Rabbi Shaul Robinson** • 7:00pm
- [Mini-mester](#) with **Rabbi Josh Rosenfeld** • 7:00pm
Shattered Vessels: Judaism's Encounter with the Post Modern. Last class in the series this week- Dec. 8th

TUESDAY

- [Parsha Class w/ Rabbi Shaul Robinson](#) • 10:30am
- [Intro to Bible w/ Rabbi Ephraim Buchwald](#) • 6:30-8pm
- [Tuesday Beit Midrash Night](#) • 7:30-9:15pm
- Tanach Survey: The Books of Samuel and Kings
 Facilitated by Marcy Zwecker and Robyn Mitchnick
- Politics and Kingship: The Book of Samuel
 Facilitated by Ron Platzer
- [Faith and Prayer Class w/ Rabbi Ben Elton](#) • 8:30pm
 Consider the central texts of our liturgy and discuss openly what they mean to us and how we respond to them.
Next Class Topic: Tachanun

WEDNESDAY

- [Wednesday Beit Midrash Night](#) • 8:15-9:15pm
 The Subversive Religious Poetry of Yehuda Amichai
 Facilitated by Sara Brzowsky
- [Talmudic Logic w/ Rabbi Dennis Weiss](#) • 7:30pm
 An in-depth look at a single Talmudic subject matter, starting from the relevant biblical texts and delving into the logic system of the Gemara. This year's topic will be "**Misappropriation & Trespass**"
- [Nach B'lyun: The Second Book of Shmuel](#) • 7:15pm
w/ Rabbi Hayyim Angel
 The cost is \$20 per class. Co-sponsored by The Institute for Jewish Ideas and Ideals (JewishIdeas.org). **Sign up at lss.org/RabbiAngel**

THURSDAY

- [Parsha Class](#) with **Rabbi Shaul Robinson** • 7:15pm

For full class descriptions, visit lss.org/classes

Beginners Announcements

- Rabbi Buchwald's **Introduction to Bible** will meet on Tuesday, 6:30-8:00pm, for **1 more week**.
- The FINAL session of the **Hebrew Reading Crash Course Level II** will meet on **Monday, December 8th, 2014 at 6:30pm**. The class meets for 1 1/2 hours, and is free and open to all.
- Save the date! **NEXT Friday and Saturday, December 12th-13th** for the **Beginners Chanukah Shabbaton**. \$40 includes three meals. Payment and reservations must be received by **THIS Monday, December 8th**. Register online at www.lss.org/beginners.
- Save the date! **Monday, December 22nd, 7:00 pm** for the **Beginners Annual Chanukah Bash**. Live music by Jerry Greenberg. \$20 in advance, \$25 at the door. Register online at www.lss.org/beginners. Sorry, no phone reservations.

SOUTHERN ISRAEL SOLIDARITY MISSION

For those of you who missed it, the full journal for the participant's trip can be found on the home page at Iss.org. Below is the blog entry from **Wednesday, November 26th: Dateline Susiah Army Base**

Another rainy day in the Ashkelon region. This time, the rain is so heavy that parts of the road are flooded over, but our minivan pushes on. The verdant rolling hills remind Rabbi Robinson of his native Scotland. We pass Erik Sharon's ranch (one of the very few private ranches in Israel) and his grave. Our driver, Aaron, finds his way to Tzvika's ranch in the Negev where he raises sheep. Tzvika, like other ranchers in the Negev and the Galil, used to have a problem. Their Bedouin neighbors used to steal their sheep, goats and cows at night under the cover of darkness. It got to the point that Tzvika would refer to the stolen animals as giving maaser (tithing) and was ready to sell half of his ranch to the Bedouins.

Enter Ariel and his army buddies. A couple of years earlier, they had responded to similar problems of other ranchers by pooling the money they got upon finishing their army service to purchase a trailer. They drove their trailer to the middle of the ranch, and lit a bonfire to show that someone was awake in the middle of the night and watching. Every once in a while, they would ride around the perimeter of the ranch. No guns, no shots, just showing a presence. End of rustling on that ranch and the beginning of a program called Hashomer HaChadash.

By the time Tzvika was desperate enough to call HaShomer HaChadash, there was a whole network in place, connected through social media. Volunteers come from all walks of life, religious, nonreligious, students, youth in-between their high school years and the beginning of their army service. They go where needed and typically stand guard one or two nights a month. Ranchers like Tzvika call when they need help and HaShomer HaChadash provides the volunteers.

During the recent war in Gaza, when some ranchers and farmers were mobilized, the volunteers (5,000 strong) stepped in to do the necessary farm tasks and to stand watch. Ariel feels that the swell in the number of volunteers reflects a New Zionism which represents a thirst to be connected to the land of Israel.

Frankly, Tzvika doesn't care what drives the volunteers. What he cares about is that he can sleep well at night knowing that when he gets up in the morning, all his sheep will still be there. As for giving maaser, he will have to find a different way.

From Tzvika's ranch we drive into the West Bank to an army base in the ancient village of Susyah. The ancient synagogue that is mentioned in the Talmud and its mosaic are in the process of being renovated, but that is not why we are here. We are here to visit an army base. The soldiers' main task is to protect the safety of the Jewish settlements while also keeping peace between the two sides. Oddly, the most difficult day is Shabbat morning when members of some of the more right wing Jewish groups come out to claim areas that Palestinians feel is theirs. And vice versa. The soldiers often are caught between the two sides.

Joining us today are two members of Beit Morasha, an organization about much was written in the Israel Corner section of the Echod about two weeks ago [http://www.bmj.org.il/inner_en/9], Beit Morasha is here today to run an exercise with the soldiers that centers around their core values. Think you know what IDF soldiers are like? Here are some of the words they used to describe their core values, what they feel drives them: "Honesty." "Comradery." "Empathy for both Jews and Arabs." "Honesty" (again, this time from an officer), "because otherwise they would not follow me in battle." "Keep watch on the country."

The facilitators then asked the soldiers to describe situations where they felt that daily tasks required by the army caused a conflict with their core values. True to their honesty values, the soldiers spoke up. We heard of the conflict that one soldier (raised in a leftist household) feels when trying to break up a fight between a right wing protester and a Palestinian during one of the regular Shabbat morning clashes. One officer described being torn between issuing a well deserved punishment to a soldier who violated a rule, a punishment that would require the soldier to have to stay on the base.... while knowing full well that the soldier comes from a difficult home situation and he is needed at home. What do you do when you don't really support the government's policy and your sympathy is more with the Palestinians than with the settlers.

The soldiers came across as very sincere, very eager to do the right thing, and much more mature than their 18 years.

Following the exercise we daavened mincha with the soldiers. The image of the soldiers rocking back and forth during the tefilah, their guns at their feet, will always stay with us.

A quick stop to see the Iron Dome, mercifully, not in action. This is now the only Iron Dome in the South and it protects the power plant that generates electricity for much of Israel and, yes, Gaza. Even so, it was the target of multiple rockets from Hamas during the war. Rabbi Robinson reminds that, when he was last here, during the war, even though this is one of the most impoverished areas of Ashkelon, everyday people brought pots of soup, meat, and vegetables for the soldiers protecting the Iron Dome, not just once but several times in the course of a day.

Hard to believe, but the mission ends tomorrow. Last on the itinerary, a visit to the Gush and to Yerushalaim.



D'var Echod B'lev Echod

Insights into the weekly Parsha and other matters at the heart of the LSS community

14 KISLEV 5775 • DECEMBER 5-6, 2014
PARSHAT VAYISHLACH

By: Barry Youngerman

The events surrounding the rape of Dinah offer striking evidence that our first, visceral reactions are not always our best. I refer not only to the rash and pointless acts of revenge that Shimon and Levi inflicted on Shechem, but also to the content of Jacob's rebuke of his headstrong sons.

The parsha tells us that after Jacob and his family weathered the dreaded encounter with his brother Esau, they turned into Canaan proper and acquired a bit of land to pitch their tents outside the city of Shechem. Jacob hoped to settle down peacefully, enjoy the fruits of his years of labor, and begin developing his spiritual mission, symbolized by his building an altar to God.

Unfortunately, Dinah "went out to visit the daughters of the land" and was raped by Shechem, son of Hamor, the region's most powerful leader. Jacob soon learned about this crime, but he waited for his eleven sons to return from tending their flocks before considering how to react.

Dina's brothers were outraged. As if to add insult to injury, Hamor and Shechem thought it a good time to approach Jacob to ask for Dina's hand in marriage. Apparently Shechem had become enamored of Dina. We can't blame the brothers for being unimpressed by this sudden transformation. Shechem's offer to pay a handsome bride price probably struck a false note too -- Dina's honor and theirs was not for sale.

Hamor then made an offer of alliance between his people and Jacob's, to be sealed with mass intermarriage. He sweetened the offer with the prospect that Jacob's family could acquire desirable lands for their use. (To his own followers he gave a different story-- as a result of the alliance all Jacob's "cattle and substance and all their beasts will be ours".)

Unwittingly, Hamor was providing the brothers with a perfect opportunity to get even. They told him they would accept his offer provided that he, his son, and all his male followers underwent circumcision. Their plan, we later learn, was to incapacitate the men long enough to enter the city and carry out their designs unimpeded.

According to Hazal, nine of the brothers intended only to rescue Dina. Shimon and Levi had other ideas. They entered the city and killed Shechem, his father (who can be considered an accomplice after the fact), and *all the adult males. The remaining brothers took advantage of the situation to plunder the undefended city of all its goods and to seize its women and children.*

Some of our mefarshim provide halachic support for the mass killing, but the text does not even try to explain it. Readers can understand why the rape, and Hamor's chutzpadik offer, could engender a violent reaction against the two principals, but no such motive is suggested for any wider revenge.

Jacob, far from praising Shimon and Levi, harshly rebuked them. They had made him hated among the Canaanites, who might "unite against me and attack me" so that "I and my family will be destroyed." OK, point taken, don't provoke the goyim. But is that really the only issue?

We know the context. Jacob had recently fled from his father-in-law Lavan, fearing for his wives and children. He then faced even greater dangers with Esau. Bad enough to deal with threats beyond his control, which he had always known were lurking. Now his sons' actions had needlessly put him in the most frightening predicament of all- annihilation. Naturally his first, emotional reaction was not moral but practical. When his sons responded that they had had no choice, he was not equipped to even respond.

Thankfully God protected Jacob from Canaanite revenge. He and his sons lived for many years, time enough for reflection and re-consideration. On his deathbed, when Jacob blesses most of his sons, he curses Shimon and Levi, referring back to events in Shechem. "Let not my being be counted in their assembly / For when angry they slay men... Cursed be their anger so fierce... I will divide them in Jacob / Scatter them in Israel." The practical consequences of the act are no longer relevant in a different time and place, so the moral and psychological judgment can emerge. The closing parsha of Bereishit has the final say on the matter. Whatever the legal niceties, the brothers had committed a grave sin whose consequences will never be erased.