



# Shabbat Announcements

Parshat Tetzaveh/Zachor

February 28, 2015 9 Adar, 5775

**TORAH**  
ARTSCROLL, 464  
HERTZ, 339

**MAFTIR**  
ARTSCROLL, 1066  
HERTZ, 856

**HAFTARAH**  
ARTSCROLL, 1214  
HERTZ, 350

**BAR MITZVAH**  
JASON ZUCKER

**Times**

Candle Lighting	5:25 pm
Friday Mincha	5:25 pm
Hashkama	8:00 am
Parsha Shiur	8:30 am
Main Shul	9:00 am
Beit Midrash	9:15 am
Youth Minyan	8:30 am
Shiur	4:20 pm
Mincha	5:20 pm
Shabbat Ends	6:34 pm
Sunday March 1	7:30/8:30 am
Mon.	6:35/7:45 am
Tues., Fri	6:45/7:45 am
Wed., Thurs.	
<b>PURIM</b> (see schedule on page 3)	
Mincha	5:35 pm
Latest Times for Shema/Shemoneh Esrei	
February 28	9:20/10:16 am
March 7	9:14/10:11 am
Next Shabbat Ki-Tisa	
Candle Lighting	5:33 pm
Mincha	5:35pm

## Rabbi Jonathan Sacks on Parshat Tetzaveh

With Tetzaveh something new enters Judaism: torat cohanim, the world and mindset of the priest. Rapidly it became a central dimension of Judaism. It dominates the next book of the Torah, Vayikra. Until now, though, priests in the Torah have had a marginal presence. For the first time in our parsha we encounter the idea of a hereditary elite within the Jewish people, Aaron and his male descendants, whose task was to minister in the sanctuary. For the first time we find the Torah speaking about robes of office: those of the priests and the high priest worn while officiating in the sacred place. For the first time too we encounter the phrase, used about the robes: lekavod ule-tiferet, "for glory and beauty." Until now kavod in the sense of glory or honor has been attributed only to God. As for tiferet, this is the first time it has appeared in the Torah. It opens up a whole dimension of Judaism, namely the aesthetic.

All these phenomena are related to the mishkan, the sanctuary, the subject of the preceding chapters. They emerge from the project of making a "home" for the infinite God within finite space. The question I want to ask here, though, is: do they have anything to do with morality? With the kind of lives the Israelites were called on to live and their relationships to one another? If so, how? And why does the priesthood appear specifically at this point in the story?

It is common to divide the

religious life in Judaism into two dimensions. There was the priesthood and the sanctuary, and there were the prophets and the people. The priests focused on the relationship between the people and God, mitzvot bein adam la-Makom. Prophets focused on the relationship between the people and one another, mitzvot bein adam le-chavero. The priests supervised ritual and the prophets spoke about ethics. One group was concerned with holiness, the other with virtue. You don't need to be holy to be good. You need to be good to be holy, but that is an entrance requirement, not what being holy is about. Pharaoh's daughter who rescued Moses when he was a baby, was good but not holy. These are two separate ideas.

In this essay I want to challenge that conception. The priesthood and the sanctuary made a moral difference, not just a spiritual one. Understanding how they did so is important not only to our understanding of history but also to how we lead our lives today. We can see this by looking at some important recent experimental work in the field of moral psychology.

Our starting point is American psychologist Jonathan Haidt and his book, *The Righteous Mind*. Haidt makes the point that in contemporary secular societies our range of moral sensibilities has become very narrow. He calls such societies WEIRD – Western, educated, industrialized, rich and democratic. They tend to see more traditional cultures as rigid, hidebound and repressive. People from those traditional cultures tend to see Westerners as weird in abandoning much of the richness of the moral life.

To take a non-moral example: A century ago in most British and American (non-Jewish) families, dining was a formal occasion. The family ate together and would not

begin until everyone was at the table. They would begin with grace, thanking God for the food they were about to eat. There was an order in which people were served or served themselves. Conversation around the table was governed by conventions. There were things you might discuss and others deemed unsuitable.

Today that has changed completely. Many British homes do not have a dining table. A recent survey showed that half of all meals in Britain are eaten alone. The members of the family come in at different times, take a meal from the freezer, heat it in the microwave, and eat it watching a television or computer screen. That is not dining but serial grazing.

Haidt became interested in the fact that his American students reduced morality to two principles, one relating to harm, the other to fairness. On harm they thought like John Stuart Mill who said, that "the only purpose for which power can be rightfully exercised over any member of a civilized community, against his will, is to prevent harm to others." For Mill this was a political principle but it has become a moral one: if it doesn't harm others, we are morally entitled to do what we want.

The other principle is fairness. We don't all have the same idea of what is fair and what not, but we all care about basic rules of justice: what is right for some should be right for all, do as you would be done to, don't bend the rules to your advantage and so on. Often the first moral sentence a young child utters is, "That's not fair." John Rawls formulated the

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best known modern statement of fairness: "Each person has an equal right to the most extensive liberties compatible with similar liberties for all."

Those are the ways WEIRD people think. If it's fair and does no harm, it is morally permissible. However – and this is Haidt's fundamental point – there are at least three other dimensions of the moral life as understood in non-WEIRD cultures throughout the world.

One is loyalty and its opposite, betrayal. Loyalty means that I am prepared to make sacrifices for the sake of my family, my team, my co-religionists and my fellow citizens, the groups that help make me the person I am. I take their interests seriously, not just my own.

Another is respect for authority and its opposite, subversion. Without this no institution is possible, perhaps no culture either. The Talmud illustrates this with a famous story about a would-be proselyte who came to Hillel and said, "Convert me to Judaism on condition that I accept only the Written Torah, not the Oral Torah." Hillel began to teach him Hebrew. The first day he taught him aleph-bet-gimmel. The next day he taught him gimmel-bet-aleph. The man protested, "Yesterday you taught me the opposite." Hillel replied, "You see, you have to rely on me even to learn the aleph-bet. Rely on me also about the Oral Torah." Schools, armies, courts, professional associations, even sports, depend on respect for authority.

The third arises from the need to ring-fence certain values we regard as non-negotiable. They are not mine to do with as I wish. These are the things we call sacred, sacrosanct, not to be treated lightly or defiled. Why are loyalty, respect and the sacred not how liberal elites think in the West? The most fundamental answer is that WEIRD societies define themselves as groups of autonomous individuals seeking to pursue their own interests with minimal interference from others. Each of us is a self-determining individual with our own wants, needs and desires. Society should let us pursue those desires as far as possible without interfering in our or other people's lives. To this end, we have developed principles of rights, liberty and justice that allow us peacefully to coexist. If an act is unfair or causes someone to suffer, we are prepared to condemn it morally, but not otherwise.

Loyalty, respect and sanctity do not naturally thrive in secular societies based on market economics and liberal democratic politics. The market erodes loyalty. It invites us not to stay with the product we have used until now but to switch to one that is better, cheaper, faster, newer. Loyalty is the first victim of market capitalism's "creative destruction."

Respect for figures of authority – politicians, bankers, journalists, heads of corporations – has been falling for many decades. We are living through a loss of trust and the death of deference. Even the patient Hillel might have found it hard to deal with someone brought up on the creed of "We don't need no education, We don't need no thought control."

As for the sacred, that too has been lost. Marriage is no longer seen as a holy commitment, a covenant. At best it is viewed as a contract. Life itself is in danger of losing its sanctity with the spread of abortion on demand at the beginning and "assisted dying" at the end.

What makes loyalty, respect and sanctity key moral values is that they create a moral community as opposed to a group of autonomous individuals. Loyalty bonds the individual to the group. Respect creates structures of authority that allow people to function effectively as teams. Sanctity binds people together in a shared moral universe. The sacred is where we enter the realm of that-which-is-greater-than-the-self. The very act of gathering as a congregation can lift us into a sense of transcendence in which we merge our identity with that of the group.

Once we understand this distinction we can see how the moral universe of the Israelites changed over time. Abraham was chosen by God "so that he will instruct his children and his household after him to keep the way of the lord by doing what is right and just" (tzedakah umishpat). What his servant looked for when choosing a wife for Isaac was kindness, chessed. These are the key prophetic virtues. As Jeremiah said in God's name: "Let not the wise boast of their wisdom, or the strong of their strength, or the rich of their wealth but let one who boasts, boast about this: that they have the understanding to know Me, that I am the Lord, who exercises kindness, justice and righteousness (chessed mishpat u-tzedakah) on earth, for in these I delight" (Jer. 9: 23-24??).

Kindness is the equivalent of care which is the opposite of harm. Justice and righteousness are specific forms of fairness. In other words the prophetic virtues are close to those that prevail today in the liberal democracies of the West. That is a measure of the impact of the Hebrew Bible on the West, but that is another story for another time. The point is that kindness and fairness are about relationships between individuals. Until Sinai, the Israelites were just individuals, albeit part of the same extended family that had undergone exodus and exile together.

After the revelation at Mount Sinai the Israelites were a covenanted people. They had a sovereign: God. They had a written constitution: the Torah. They had agreed to become "a kingdom of priests and a holy nation." Yet at the golden calf they showed that they had not yet understood what it is to be a nation. They were a mob. The Torah says, "Moses saw that the people were running wild and that Aaron had let



GNS Yoetzet Halacha Dena Block welcomes your questions about mikvah, observance of taharat mishpacha (halacha relating to married life) and women's health, as it connects to Jewish law. Reach out to her at:  
Phone: (516) 320-9818  
Email: gnsyoetzet@gmail.com All conversations/ emails



**Great Neck Synagogue**  
26 Old Mill Road, Great Neck, NY 11023  
516-487-6100

**Rabbi Dale Polakoff, Rabbi**  
**Rabbi Ian Lichter, Assistant Rabbi**  
**Dr. Ephraim Wolf, z"l, Rabbi Emeritus**  
**Zeev Kron, Cantor**  
**Eleazer Schulman, z"l, Cantor Emeritus**  
**Rabbi Sholom Jensen, Youth Director**  
**Zehava & Dr. Michael Atlas, Youth Directors**  
**Mark Twersky, Executive Director**  
**Dr. James Frisch, Assistant Director**  
**Rabbi Avraham Bronstein, Program Director**  
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Buy your Purim Cards from  
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\$3 each or 10 for \$25  
See Judy Lillien 516-487-6845

Purim is next week, purchase your cards  
before they are gone.



## PURIM SCHEDULE



**TAANIT ESTHER** Wed. March 4, 2015  
 Fast begins at 5:03 am and ends at 6:23 pm  
 Shacharit 6:20 am/ 7:45 am (with selichot)  
 Mincha at 5:25 pm

### PURIM EVENING Wednesday night, March 4, 2015

- Please note that there will be four Megilah readings this year**
- 1) Ma'ariv & Megilah at **6:15 pm** in Youth Center (not child friendly)
  - 2) Ma'ariv & Megilah at **6:15 pm** in Beit Midrash (not child friendly)
  - 3) Ma'ariv & Megilah at **6:30 pm** in Main Shul (yes child friendly)
  - 4) Ma'ariv & Megilah at **7:30 pm** in Youth Center (not child friendly)

Youth Purim program at 7:30 pm in Gym  
 Purim Extravaganza at 8:30 pm in Main Ballroom  
 Purim Tisch @ Lichter Home 10:15 pm



**PURIM DAY** Thursday, March 5, 2015  
 1st shacharit at 6:00 am in Beit Midrash  
 2nd shacharit at 7:45 am in Main Shul  
 3rd Shacharit at 9:00 am in Youth Center



Megilah reading approximately 25 minutes after start of minyan  
 Women's Tefilah 9 am davenning, 10 am Megilah reading in Beit Midrash

Purim Carnival @ Cherry Lane 12:30 - 2:30pm  
 Early Mincha 1:35pm  
 Regular Mincha 5:35pm

**BOYS YOUTH PRESENTS...**  
**PRE-PURIM MAGIC SHOW**  
 Sunday March 1st  
 for preschool- 2nd graders

Featuring the Kosher Clown!

Admission: \$10 for one child, \$25 for family

Braun Youth Center from 4-5:30  
 Show from 4-5:00  
 Pizza dinner from 5:00-5:30

Yeshiva University Community Weekend  
 -with-  
**Rabbi Lord Jonathan Sacks**  
 President and Senior Faculty University Professor of Jewish Thought, Hebrew University, Jerusalem and the Richard and Barbara Dickson Professor of Jewish Thought, New York University  
 Shabbat Parah - Parshat Vayakhel-Pekudei  
 March 13-14, 2015

Friday Night Communal Dinner at Great Neck Synagogue  
 Cost: \$40 per person - Special Program for Children  
 RSVP online at [www.gns.org](http://www.gns.org), or call 516.497.4100  
 Program and dinner open to all - Presented by Ladies' Committee

Mikdash Shabbat - 8:00 pm  
 Communal Dinner - 7:45 pm  
 Friday Night Lecture - 9 pm  
 Great Neck Synagogue  
**The Three Greatest Challenges Facing the Orthodox Community Today and their Solutions**

Shabbat Morning Drasha - 11 am  
 Young Israel of Great Neck  
**From Exodus to the Modern Age: Living A Passionate Judaism**

Weekend sponsorships are available and include:  
 Private seudat shishit with Rabbi Lord Jonathan Sacks  
 Book signing with pictures following Havdalah

For more information, please contact:  
 Julia Schacter, Director, Long Island Region,  
 516.972.2018 or [julie.schacter@yeshiva.org](mailto:julie.schacter@yeshiva.org)

Great Neck Synagogue  
 20 Old Mill Road,  
 Great Neck, NY 11023  
 Rabbi Josh Finkler  
 Rabbi Avi Lickler

Young Israel of Great Neck  
 236 Middle Neck Road,  
 Great Neck, NY 11021  
 Rabbi Tzvi Lerner  
 Rabbi Shmuel Eisen

Yeshiva University



# ANNOUNCEMENTS

**RABBI POLAKOFF'S SHABBOS DRASHA THROUGH 5775, IS DEDICATED IN MEMORY OF PINCHAS BEN YOSEPH FOR OTHER SUCH OPPORTUNITIES PLEASE CONTACT HOWARD WOLF [212-686-9800](tel:212-686-9800) EXT 220**

## RABBI POLAKOFF-OPEN OFFICE HOURS

Rabbi Polakoff will have open office hours each week on Tuesday from 10am - noon and on Thursday from 1:00pm - 3:30 pm. Barring any emergencies, he will be in his office during these times so please feel free drop by to shmooze, discuss issues about GNS, share personal concerns or learn some Torah. He can be reached at other times through the synagogue office ([516-487-6100](tel:516-487-6100)), through his cell phone [516-637-3674](tel:516-637-3674) (call or text) or through email at [rabbi@gns.org](mailto:rabbi@gns.org).

## HASHKAMA KIDDUSH

Kiddush is sponsored by **Gil Aronowitz** in memory of his wife **Florence** and mother **Fanny Aronowitz, z"l**.

## SUNDAY BREAKFAST

Breakfast is sponsored by **Harry Lumerman** in memory of his father **Todros ben Zvi Shamai, z"l**.

## MEN'S CLUB

**SUN. MAR 15, 10:00 AM:** Breakfast and talk by authors **Hershey Friedman** and **Linda Weiser Friedman** on their new book, **God Laughed: Sources of Jewish Humor**.

**SUN MAR 29, 9:30 AM:** The Annual Rabbinic Dialogue to be held at Temple Beth El this year.

**SUN MAR. 29, 5:00 PM:** Join us as the Islanders Hockey team play the Detroit Red Wings at the Coliseum. Tickets \$40 (for paid-up Men's Club members). Contact **Steve Blumner 639-8941**.

## GN EIRUV ASSOCIATION APPEAL

Our annual appeal for the GN Eiruv Association was sent out in January. For those of you who have already donated, we sincerely appreciate your support. For those who have not, we would greatly appreciate your support at this time. The suggested donation is \$180 per family. If you are able to give more that is a tremendous help; if you are unable to give the suggested donation, any contribution is greatly appreciated. Please mail your checks to GN Eiruv Association, P.O. Box 234243, Great Neck, NY 11023. You may also donate on line at [www.greatneckeiruv.org/donate](http://www.greatneckeiruv.org/donate). Thank you for your support!!

## SHALOM CHAVERIM!

Our new GNS Committee wants to know if you have everything you need this stormy winter. Do you need food or other essentials because you can't get out in the storm, or can't drive? do you need help with your computer, or would you just like a visit during these cold, dark days?

Pesach is not that far away, please let us know if you would like to host guests for Seder this year or if you would like to attend a Seder in the Community. In either case PLEASE let us know and give us your address so we can pair you appropriately.

If you wish to join our Committee or communicate with us, please contact: **Cindy Hodkin** [koshercookinggn@gmail.com](mailto:koshercookinggn@gmail.com), [516.482.7771](tel:516.482.7771) or **Ellen Polakoff** [espp40@gmail.com](mailto:espp40@gmail.com) or **Katie Lichter** at [Katielichter@gmail.com](mailto:Katielichter@gmail.com)

## SECURITY

In an effort to improve security in accessing our building, the code to enter the building has been changed effective 1/13/15. To obtain the new code, please email [jfrisch@gns.org](mailto:jfrisch@gns.org), or [mtwersky@gns.org](mailto:mtwersky@gns.org). There are a limited number of key fobs available (no need to enter a code if you have a key fob). The cost is \$25 to obtain a key fob: Contact **Jim Frisch** in the office.

## AIPAC CONVENTION

The AIPAC Policy Conference will take place March 1-3 in Wash. DC. Rabbi Polakoff will be leading our delegation. Visit [aipac.org/pc](http://aipac.org/pc) to register and take part in this historic event.

## DIARIES

This year we will not be mailing the **Jack Herskowitz Emergency Fund Diaries** as in the past. We have them available in the office for pick-up where you can drop off your donation and get it at the same time.

## WITHIN OUR FAMILY

**Mazal Tov to Erica Zucker Heisler & Eliot Heisler** on the Bar Mitzvah of their son **Jason. Mazal Tov** to siblings, **Amanda, James & Chloe**, great-grandmother **Margie Berger**, grandparents **Donald & Deena Heisler, Jonathan and Doris Konovitch**, and **Martin and Shoshana Sokol**.

**Mazal Tov to Shulamit & Moosa Soleimani** on the birth of a grandson born to their children **Talia & Leron David**.

**Mazal Tov to Ronit & Efi Basal** on their son **Joseph's** Bar Mitzvah laing at the **Kotel** this week.

## MATAN BAT MITZVAH PROGRAM

If you are interested in participating, please contact Rabbi Lichter at [ilichter@gns.org](mailto:ilichter@gns.org). In order for the program to take place, there needs to be interest of a minimum of ten girls.

## KASHRUT ALERT

**Lamed Vav Restaurant** has hired the Vaad Rabbonim of Queens to supervise kashrut at the restaurant again. Due to the respect the community has for the Vaad of Queens, the restaurant is happy to welcome the Vaad back .

## COMMUNITY NEWS

### NSHA DIAMOND JUBILEE JOURNAL DINNER , MARCH 24TH

Celebrating 60 years, honoring, **Daniel and Marcy Aharon & Jonathan and Stefanie Hazghyan**. There will be a memorial tribute to its Honorary Dean and First Principal, **Rabbi Dr. Ephraim & Rebbetzin Elaine Wolf**, its long time former Principal, **Rabbi Nathan Horowitz** and its long time former Dean Of Students, **Rabbi Aron Sternberg, z"l**. Those wishing to help, please contact **Glenn Zuckerman** or **Laura Cohen**. They are asking for any old photos of Rabbi & Rebbetzin Wolf, Rabbi Horowitz or Rabbi Sternberg from their yearbooks, old journals or personal photos that will help in the video tribute chaired by **Sharon Goldwyn, Judy Blatter and Debbie Hollander**. For further info, to place an ad and/or to make a reservation, please contact **Arnie Flatow** at [aflatow@nsha.org](mailto:aflatow@nsha.org) or call the Business office at **487-8687 x2**.

## Y A H R Z E I T

### Saturday, 9 Adar

Kenneth S. Magida for Frieda Magida  
Milton Mitzner for Morris Mitzner  
Rabbi Dale Polakoff for Herbert Rosen

### Sunday, 10 Adar

Martin Brownstein for Florence Brownstein  
Ruth Shalit-Apelbaum for Simcha Shevii

### Monday, 11 Adar

Carol Buckmann for Mayer Siegel  
Morris Nasser for Ezra Nasser

### Tuesday, 12 Adar

Janet Greenhut for Adolph Emil Greenhut  
Philip Hanfling for Nathan Hanfling  
Deena Heisler for Ada Wachsberg  
Ethan Heisler for Irving Heisler  
Dina Sharifian for Yagoub Misaghi  
Dennis Wolf for Joyce Wolf

### Wednesday, 13 Adar

Gilbert Aronowitz for Florence Aronowitz  
Joan Braun for Harry Schwartz  
Elliot Diamond for Louis Diamond  
Harvey Kaylie for Tess Kaylie  
David Lax for Sara Leah Lax  
Roselin Wagner for Yehuda Leib Prebluda

### Thursday, 14 Adar

Mansour Farhadian for Ayub Farhadian  
Sam Yehaskel for Moise Algava

### Friday, 15 Adar

Ronald Braun for Muriel Braun  
Alan Praver for Pinchas Praver  
Israel Slochowsky for Morris Slochowsky