



Shabbat Announcements

Parshat Vayikra-Parshat HaChodesh/Rosh Chodesh Nissan

March 21, 2015 1 Nissan, 5775

TORAH
ARTSCROLL, 544
HERTZ, 409

SHVI'I
ARTSCROLL, 890
HERTZ, 694

MAFTIR
ARTSCROLL, 348
HERTZ, 253

HAFTORAH
ARTSCROLL, 1218
HERTZ, 1001

BAT MITZVAH
SOPHIA BAUM

Rabbi Jonathan Sacks on Parshat Vayikra

Leaders make mistakes. That is inevitable. So, strikingly, our parsha implies. The real issue is how he or she responds to those mistakes. The point is made by the Torah in a very subtle way. Our parsha deals with sin offerings to be brought when people have made mistakes. The technical term for this is shegagah, meaning inadvertent wrongdoing. You did something, not knowing it was forbidden, either because you forgot or did not know the law, or because you were unaware of certain facts. You may, for instance, have carried something in a public place on Shabbat, either because you did not know it was forbidden to carry, or because you forgot it was Shabbat.

The Torah prescribes different sin offerings, depending on who made the mistake. It enumerates four categories. First is the High Priest, second is "the whole community" (understood to mean the great Sanhedrin, the Supreme Court), a third is "the leader" (nasi), and the fourth is an ordinary individual. In three of the four cases, the law is introduced by the word im, "if" - if such a person commits a sin. In the case of the leader, however, the law is prefaced by the word

asher, "when." It is possible that a High Priest, the Supreme Court or an individual may err. But in the case of a leader, it is probable or even certain. Leaders make mistakes. It is the occupational hazard of their role. Talking about the sin of a nasi, the Torah uses the word "when," not "if."

Nasi is the generic word for a leader: a ruler, king, judge, elder or prince. Usually it refers to the holder of political power. In Mishnaic times, the Nasi, the most famous of whom were leaders from the family of Hillel, had a quasi-governmental role as representative of the Jewish people to the Roman government. Rabbi Moses Sofer (Bratislava, 1762-1839) in one of his responsa examines the question of why, when positions of Torah leadership are never dynastic, passed from father to son, the role of Nasi was an exception. Often it did pass from father to son. The answer he gives, and it is historically insightful, is that with the decline of monarchy in the Second Temple period and thereafter, the Nasi took on many of the roles of a king. His role, internally and externally, was as much political and diplomatic as religious. That in general is what is meant by the word Nasi.

Why does the Torah consider this type of leadership particularly prone to error? The commentators offer three possible explanations. R. Ovadiah Sforno cites the phrase "But Yeshurun waxed fat, and kicked" (Deut. 32: 15). Those who have advantages over others, whether of wealth or power, can lose their moral sense. Rabbenu

Bachya agrees, suggesting that rulers tend to become arrogant and haughty. Implicit in these commentators - it is in fact a major theme of Tenakh as a whole - is the idea later stated by Lord Acton in the aphorism, "Power tends to corrupt, and absolute power corrupts absolutely."

R. Elie Munk, citing the Zohar, offers a second explanation. The High Priest and the Sanhedrin were in constant contact with the holy. They lived in a world of ideals. The king or political ruler, by contrast, was involved in secular affairs: war and peace, the administration of government, and international relations. He was more likely to sin because his day to day concerns were not religious but pragmatic.

R. Meir Simcha ha-Cohen of Dvinsk points out that a king was especially vulnerable to being led astray by popular sentiment. Neither a priest nor a judge in the Sanhedrin were answerable to the people. The king, however, relied on popular support. Without that he could be deposed. But this is laden with risk. Doing what the people want is not always doing what God wants. That, R. Meir Simcha argues, is what led David to order a census (2 Samuel 24), and Zedekiah to ignore the advice of Jeremiah and rebel against the king of Babylon (2 Chronicles 36). Thus, for a whole series of reasons, a political leader is more exposed to temptation and error than a

Times

Candle Lighting	6:48 pm
Friday Mincha	6:50 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	5:45 pm
Mincha	6:45 pm
Shabbat Ends	7:57 pm
Sun., March 22	7:30/8:30 am
Mon. Thurs.,	6:35/7:45 am
Tues., Wed., Fri.	6:45/7:45 am
Mincha	6:55 pm
Latest Times for Shema/Shemoneh Esrei	
March 21	10:00/11:01 am
March 28	9:54/10:56 am
Next Shabbat Tzav	
Candle Lighting	6:56 pm
Mincha	6:55 pm

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priest or judge.

There are further reasons. One is that politics is an arena of conflict. It deals in matters – specifically wealth and power – that are in the short term zero-sum games. The more I have, the less you have. Seeking to maximize the benefits to myself or my group, I come into conflict with others who seek to maximize benefits to themselves or their group. The politics of free societies is always conflict-ridden. The only societies where there is no conflict are tyrannical or totalitarian ones in which dissenting voices are suppressed – and Judaism is a standing protest against tyranny. So in a free society, whatever course a politician takes, it will please some and anger others. From this, there is no escape.

Politics involves difficult judgments. A leader must balance competing claims, and will sometimes get it wrong. One example – one of the most fateful in Jewish history – occurred after the death of King Solomon. People came to his son and successor, Rehoboam, complaining that Solomon had imposed unsustainable burdens on the population, particularly during the building of the Temple. Led by Jeroboam, they asked the new king to reduce the burden. Rehoboam asked his father’s counselors for advice. They told him to concede to the people’s demand. Serve them, they said, and they will serve you. Rehoboam however turned to his own friends, who told him the opposite. Reject the request. Show the people you are a strong leader who cannot be intimidated.

It was disastrous advice, and the result was tragic. The kingdom split in two, the ten northern tribes following Jeroboam, leaving only the southern tribes, generically known as “Judah,” loyal to the king. For Israel as a people in its own land, it was the beginning of the end. Always a small people surrounded by large and powerful empires, it needed unity, high morale and a strong sense of destiny to survive. Divided, it was only a matter of time before both nations, Israel in the north, Judah in the south, fell to other powers.

The reason leaders – as opposed to judges and priests – cannot avoid making mistakes is that there is no textbook that infallibly teaches you how to lead. Priests and judges follow laws. For leadership there are no laws because every situation is unique. As Isaiah Berlin put it in his essay, ‘Political Judgment,’ in the realm of political action, there are few laws and what is needed instead is skill in reading a situation. Successful statesmen ‘do not think in

general terms.’ Instead ‘they grasp the unique combination of characteristics that constitute this particular situation – this and no other.’ Berlin compares this to the gift possessed by great novelists like Tolstoy and Proust. Applying inflexible rules to a constantly shifting political landscape destroys societies. Communism was like that. In free societies, people change, culture changes, the world beyond a nation’s borders does not stand still. So a politician will find that what worked a decade or a century ago does not work now. In politics it is easy to get it wrong, hard to get it right.

There is one more reason why leadership is so challenging. It is alluded to by the mishnaic sage, R. Nehemiah, commenting on the verse, “My son, if you have put up security for your neighbor, if you have struck your hand in pledge for another” (Proverbs 6:1): So long as a man is an associate [i.e. concerned only with personal piety], he need not be concerned with the community and is not punished on account of it. But once a man has been placed at the head and has donned the cloak of office, he may not say: I have to look after my welfare, I am not concerned with the community. Instead, the whole burden of communal affairs rests on him. If he sees a man doing violence to his fellow, or committing a transgression, and does not seek to prevent him, he is punished on account of him, and the holy spirit cries out: “My son, if you have put up security for your neighbor” – meaning, you are responsible for him . . . You have entered the gladiatorial arena, and he who enters the arena is either conquered or conquers.

A private individual is responsible only for his own sins. A leader is held responsible for the sins of the people he leads: at least those he might have prevented. With power comes responsibility: the greater the power, the greater the responsibility.

There are no universal rules, there is no failsafe textbook, for leadership. Every situation is different and each age brings its own challenges. A ruler, in the best interests of his or her people, may sometimes have to take decisions that a conscientious individual would shrink from doing in private life. He may have to decide to wage a war, knowing that some will die. He may have to levy taxes, knowing that this will leave some impoverished. Only after the event will the leader know whether the decision was justified, and it may depend on factors beyond his control.

The Jewish approach to leadership is thus an unusual combination of realism and idealism – realism in its acknowledgement that leaders inevitably make mistakes, idealism in its constant subordination of politics to ethics, power to responsibility, pragmatism to the demands of conscience. What matters is not that leaders never get it wrong – that is inevitable, given the nature of leadership – but that they are always exposed to prophetic critique and that they constantly study Torah to remind themselves of transcendent standards and ultimate aims. The most important thing from a Torah perspective is that a leader is sufficiently honest to admit his mistakes. Hence the significance of the sin offering.

Rabban Yochanan ben Zakkai summed it up with a brilliant double-entendre on the word asher, “When a leader sins.” He relates it to the word ashrei, “happy,” and says: Happy is the generation whose leader is willing to bring a sin offering for his mistakes. Leadership demands two kinds of courage: the strength to take a risk, and the humility to admit when a risk fails.



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



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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
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Rabbi Avraham Bronstein, Program Director
Ari Lipsky, Rabbinic Intern
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PASSOVER

SHMURAH MATZAH

GREAT NECK SYNAGOGUE

is again pleased to serve its membership with
the sale of Hand Baked SHMURAH MATZAH

Pick-up for Matzah will be on

Monday, March 30, 2015
Between 6:30 pm & 8:30 pm

All orders must be prepaid

Please make checks payable to
GREAT NECK SYNAGOGUE

All orders must be received before March 25, 2015,
while supplies last. Please order early.

Order Form

Name _____

Address _____

Telephone (Home) _____ (Bus.) _____

Email _____

_____ lb. Shmurah Matzah @ \$29.00 per lb. _____

Total Cost _____

Check must be included with order.

WEDNESDAY EVENING, APRIL 22

YOM HAZIKARON

YOM HAATZMAUT

An Inspiring Guest Speaker:

STEPHEN FLATOW



TWO WAYS TO GET A MITZVAH THIS PASSOVER

GNS -Passover Food Chesed Collection 2015 :

Got Matzah??

Please drop off Passover canned & boxed food items
to donate to Needy Families!!

Drop off at the
Lunzer Home, 91 Bayview Ave
Sun.- Fri.: until March 30th

Please Leave on porch on the side of the house
You can also drop matzah off at the shul.

Please Do Not bring items in Glass containers.

Chometz Chesed Collection 2015 :

Don't throw out your Chometz!
Please donate your Chometz now!!!

Please drop off your Chometz
at Sharon Noy's home
at 5 Byron Lane
Until March 30th

Thank you for being a part of this special Mitzvah!

HISTORY, HALACHA & HASHKAFH SERIES:

**Ongoing series following Kiddush
on Shabbat mornings
in the
Beit Medrash at 12:15 pm**

Parshat Vayikra, March 21st

**Rabbi Polakoff on
New Developments, Pesach 5775
12:15-12:35**

**Rabbi Lichter on
Insights into the Haggadah
12:35 - 12:55**

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 EXT 220

RABBI POLAKOFF-OPEN OFFICE HOURS

Rabbi Polakoff will have open office hours each week on Tues. 10am - noon and on Thur. 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 rabbip@qns.org.

HASHKAMA MINYAN

Kiddush is sponsored by **Robin & Jeroen Bours** in memory of their brothers, **Harold David Spiegel** and **Eric Bours, z"l**.

SUNDAY BREAKFAST

Breakfast is sponsored by **Alina & Lev Dynkin** in memory of her father **Reuvan Chernyavsky, z"l**.

MEN'S CLUB

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 \$45 (\$40 for paid-up Men's Club members). Contact **Steve Blummer 639-8941**.

SAVE THE DATE

Ambassador **John Bolton**, nationally known TV foreign affairs analyst and author, will speak at GNS **Sun. evening May 3rd**. The event is sponsored by Zionist Organization Of America (ZOA) Long Island Chapter and Men's Club of Great Neck Synagogue. There is no charge for admission.

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, [516.482.7771](tel:516.482.7771) or **Ellen Polakoff** espp40@gmail.com or **Katie Lichter**. at Katielichter@gmail.com

CHAMETZ BURNING

On **Fri., Apr., 3rd**, at Kings Point Park on Steamboat Road, there will be a community burning of chametz (8am to 11am). Volunteers are needed for 1 or 2 hours to help direct people to parking and to the burning. Please e-mail drsiegel32@aol.com or call 487-6278 if you can help. We are also collecting donations for the volunteers of the Alert Fire Company who give of their time to monitor the fire. Thank you.

WINE SALE

The Sisterhood is again offering our annual Pesach Wine Sale. You can fill out the order form at the shul office and leave it with your payment prior to Monday March 30th for delivery to Great Neck.

FLORENCE SHAFER MEMORIAL FUND

Please to contact Cindy Hodkin at koshercookinggn@gmail.com if you know of a deserving student who could use help via our Florence Shafer Memorial Fund for her studies. Applications are being accepted now for next year.

BELLA'S HATS PRE-HOLIDAY SALE - Come check out Bella's new collection of trendy and affordable hats, fascinators and other accessories on Mon., Mar., 23rd, 10:00am-12:00pm and 7:30pm-9:00pm, hosted by **Katie Lichter**, 76 Berkshire Rd. Portions of proceeds donated to GNS Sisterhood.

The Ester Chapter of Hadassah cordially invites you, your family and friends to join THEM as we celebrate the **Festival of Purim and the Persian New Year** honoring the three ladies who brought the Shabbat Project to GN: Mrs. Rebecca Sassouni, Mrs. Farangiss Sedaghatpour & Mrs. Sarah Rabizadeh with Keynote Speaker, Mrs. Ornah Simkhah, Owner/Designer of Shema-Or Jewellery, **Wed., Mar. 25th at 11am at Temple Israel of Great Neck**.

NORTH SHORE MIKVAH ASSOCIATION ANNUAL FUNDRAISER

Please save the date - **Tues, May 5th at 7:30 PM** - NSHA Cherry Lane Auditorium A "Health and Halacha Evening" featuring an informative panel discussion for women on the topic of "self-awareness". Details to follow.

BOOK DISCUSSION

Thursday, Mar. 19, at 6:30 pm Dahlia Abraham Klein will be at The Dolphin Bookshop in Port Washington discussing her book "Spiritual Kneading Through the Jewish Months"

WITHIN OUR FAMILY

Mazal Tov to Emma & Bart Baum on the Bat Mitzvah of their daughter **Sophia**.

Mazal Tov to Yaffa & Ebrahim Gabbazadeh on the upcoming marriage of their granddaughter **Tammy**, daughter of **Tova & David Gabbazadeh to Andrew Hendler**.

Mazal Tov to Drs. Laura & Scott Danoff on the wedding this Sunday of their daughter **Stephanie** to **Jon Furer** of Teaneck.

Mazal Tov to Lauren & Joe Hyman on the birth of a granddaughter **Elisheva Esther** born to their children **Abigail & Daniel Elsant** and to grandparents **Dr. Martin & Gail Elsant**.

Mazal Tov to Rabbi Dale & Ellen Polakoff on the birth of a granddaughter, born to their children, **Eitan and Jessica Hoffman**.

Mazal Tov to Ira Steinberg & Maxine Wiesenfeld on competing the 10K Jerusalem Marathon and raising money for Shalva.

Mazal Tov to Paul Marcus on his new book "Creating Heaven on Earth. The Psychology of Experiencing Immortality in Everyday Life (Karnac Publishers)".

Mazal Tov to Marcy and Daniel Aharon on being honored at the NSHA Annual Dinner.

Mazal Tov to Rachel Kashan on her acceptance to the PHD program in Clinical Psychology at the Yeshiva University.

NSHA DIAMOND JUBILEE JOURNAL DINNER

TUESDAY, MARCH 24TH -celebrating its 60 year tradition of excellence in education, honoring **Daniel and Marcy Aharon & Jonathan and Stefanie Hazghyian**. There will be a memorial tribute to Honorary Dean and First Principal, **Rabbi Dr. Ephraim & Rebbetzin Elaine Wolf**, former Principal, Rabbi Nathan Horowitz and former Dean Of Students, Rabbi Aron Sternberg, z"l. NSHA alumni and former parents are encouraged to join its Mishna learning project IMO **Rabbi Ephraim and Rebbetzin Elaine Wolf, Rabbi Nathan Horowitz and Rabbi Aron Sternberg z'l**. Go to www.shloshim.org, search for Rabbi Ephraim Wolf and select a mishna to learn. There will be a Siyum at the dinner. For more info, please contact Arnie Flatow at afiatow@nsha.org or call the office at 487-8687x2. If you are an alumni parent, pls email Arnie Flatow your name & year of graduation to be included in our scroll of honor.

Y A H R Z E I T

Saturday, 1 Nissan

Carol Adamsky for Gloria Adamsky Berger
Steven Blummer for Chaya bat Chaim
Edwin Frederick for Charles Frederick
Henry Katz for Erna Katz
Myles Mittleman for Annie Tischler
Edwin J. Rosman for Flora Rosman

Sunday, 2 Nissan

Jacqueline Hott for Louis Hott
Al Leiderman for Anna Leiderman
Payman Rabiei for Junjan bat Mashala

Monday, 3 Nissan

Steven Blummer for Feige Tova bat Chaim
Sharon Goldwyn for Franness Kessler
Kenneth S. Magida for Rachel Bilsky
Mali Meisel for Pauline Rosenthal
Charlene Milun for Israel Israelite
Carl Mosesson for Norman Mosesson

Tuesday, 4 Nissan

Joseph Farajian for Mrs. Farajian
Ebrahim Gabbazadeh for Sarah Gabbazadeh
Ebrahim Gabbazadeh for Yehuda gabbazadeh
Pia Shlomo for David Spilky

Wednesday, 5 Nissan

Lorraine Domnitch for Sidney Spiesel
Jaques Fouladi for Azam Fouladi
Mark Gersten for Richard B. Gersten
Mindy Hercman for Bernard M. Grosser
Jeffrey Kaufman for Martin Kaufman
Yonni Mrejen for Jacob Mrejen
Roselin Wagner for Miriam Seider
Howard Wolf for Julius Wolf
Michele Wolf for Ruth Berman

Thursday, 6 Nissan

Alina Dynkin for Reuvan Chernyavsky
Pearl Ginsburg for David Ginsburg
Donald Heisler for Rae Heisler
Gedale Horowitz for Florence Horowitz
Samuel Levitt for Benjamin Levitt
Amir Mardkha for Nassrollah Mardkha

Friday, 7 Nissan

Joyce Swartz for Seymour Zeff