



Shabbat Announcements

Parshat Shmini

April 18, 2015 29 Nissan, 5775

TORAH
ARTSCROLL 588
HERTZ 443
HAFTORAH
ARTSCROLL 1207
HERTZ 948

BAR MITZVAH
JORDAN OSHRY

MEVORCHIM CHODESH IYAR
 ROSH CHODESH
 SUNDAY APR. 19
 MON. APR. 20
 MOLAD SUNDAY APR. 19
 2:27:04 AM

Rabbi Jonathan Sacks on Parshat Shmini

The shock is immense. For several weeks and many chapters – the longest prelude in the Torah – we have read of the preparations for the moment at which G-d would bring His presence to rest in the midst of the people. Five sedrot (Terumah, Tetzaveh, Ki Tissa, Vayakhel and Pekudei) describe the instructions for building the sanctuary. Two (Vayikra, Tzav) detail the sacrificial offerings to be brought there. All is now ready. For seven days the priests (Aaron and his sons) are consecrated into office. Now comes the eighth day when the service of the mishkan will begin. The entire people have played their part in constructing what will become the visible home of the Divine presence on earth. With a simple, moving verse the drama reaches its climax: "Moses and Aaron went into the Tent of Meeting and when they came out, they blessed the people. G-d's glory was then revealed to all the people." Just as we think the narrative has reached closure, a terrifying scene takes place:

added incense; and they offered unauthorized fire before G-d, which He had not instructed them to offer. Fire came forth from before G-d, and it consumed them so that they died before G-d. Moses then said to Aaron: "This is what G-d spoke of when he said: Among those who approach Me I will show myself holy; in the sight of all the people I will be honored." (10:1-3) Celebration turned to tragedy. The two eldest sons of Aaron die. The sages and commentators offer many explanations. Nadav and Avihu died because: they entered the holy of holies; they were not wearing the requisite clothes; they took fire from the kitchen, not the altar; they did not consult Moses and Aaron; nor did they consult one another. According to some they were guilty of hubris. They were impatient to assume leadership roles themselves; and they did not marry, considering themselves above such things. Yet others see their deaths as delayed punishment for an earlier sin, when, at Mount Sinai they "ate and drank" in the presence of G-d (Ex. 24: 9-11).

These interpretations represent close readings of the four places in the Torah which Nadav and Avihu's death is mentioned (Lev. 10:2, 16: 1, Num. 3: 4, 26: 61), as well as the reference to their presence on Mount Sinai. Each is a profound meditation on the dangers of over-enthusiasm in the religious life. However, the

simplest explanation is the one explicit in the Torah itself. Nadav and Avihu died because they offered unauthorized (literally "strange") fire – meaning "that which was not commanded." To understand the significance of this we must go back to first principles and remind ourselves of the meaning of kadosh, "holy", and thus of mikdash as the home of the holy.

The holy is that segment of time and space G-d has reserved for His presence. Creation involves concealment. The word olam, universe, is semantically linked to the word ne'elam, "hidden". To give mankind some of His own creative powers – the use of language to think, communicate, understand, imagine alternative futures and choose between them – G-d must do more than create homo sapiens. He must efface Himself (what the kabbalists called tzimtzum) to create space for human action. No single act more profoundly indicates the love and generosity implicit in creation. G-d as we encounter Him in the Torah is like a parent who knows He must hold back, let go, refrain from intervening, if his children are to become responsible and mature. But there is a limit. To efface Himself entirely would be equivalent to abandoning the world, deserting his own children. That, G-d may not

Aaron's sons, Nadav and Avihu, took their censers, put fire into them and

Times

Candle Lighting	7:18 pm
Friday Mincha	7:00 pm
Hashkama	8:00 am
Main Shul	9:00 am
Beit Midrash	9:15 am
Youth Minyan	8:30 am
Shiur	6:15 pm
Mincha	7:15 pm
Shabbat ends	8:27 pm
Sun., Apr. 19	7:30/8:30 am
Monday	6:30/7:45 am
Tues., Wed., Fri.	6:45/7:45 am
Thursday	6:35/7:45 am
Mincha	7:25 pm
Latest Times for Shema/Shemoneh Esrei	
April 18	9:45/10:49 am
April 25	9:28/10:37 am
Next Shabbat Tazri'a-Metzora	
Candle Lighting	7:25 pm
Mincha	7:00 pm

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 OF HER SON JORDAN

and will not do. How then does G-d leave a trace of his presence on earth?

The biblical answer is not philosophical. A philosophical answer (I am thinking here of the mainstream of Western philosophy, beginning in antiquity with Plato, in modernity with Descartes) would be one that applies universally – i.e. at all times, in all places. But there is no answer that applies to all times and places. That is why philosophy cannot and never will understand the apparent contradiction between divine creation and human freewill, or between divine presence and the empirical world in which we reflect, choose and act. Jewish thought is counter-philosophical. It insists that truths are embodied precisely in particular times and places. There are holy times (the seventh day, seventh month, seventh year, and the end of seven septennial cycles, the jubilee). There are holy people (the children of Israel as a whole; within them, the Levi'im, and within them the Cohanim). And there is holy space (eventually, Israel; within that, Jerusalem; within that the Temple; in the desert, they were the mishkan, the holy, and the holy of holies).

The holy is that point of time and space in which the presence of G-d is encountered by tzimtzum – self-renunciation – on the part of mankind. Just as G-d makes space for man by an act of self-limitation, so man makes space for G-d by an act of self-limitation. The holy is where G-d is experienced as absolute presence. Not accidentally but essentially, this can only take place through the total renunciation of human will and initiative. That is not because G-d does not value human will and initiative. To the contrary: G-d has empowered mankind to use them to become His "partners in the work of creation".

However, to be true to G-d's purposes, there must be times and places at which humanity experiences the reality of the divine. Those times and places require absolute obedience. The most fundamental mistake – the mistake of Nadav and Avihu – is to take the powers that belong to man's encounter with the world, and apply them to man's encounter with the Divine. Had Nadav and Avihu used their own initiative to fight evil and injustice

they would have been heroes. Because they used their own initiative in the arena of the holy, they erred. They asserted their own presence in the absolute presence of G-d. That is a contradiction in terms. That is why they died.

We err if we think of G-d as capricious, jealous, angry – a myth spread by early Christianity in an attempt to define itself as the religion of love, superseding the cruel/harsh/retributive G-d of the "Old Testament". When the Torah itself uses such language it "speaks in the language of humanity" – that is to say, in terms people will understand. In truth, Tenakh is a love story through and through – the passionate love of the Creator for His creatures, that survives all the disappointments and betrayals of human history. G-d needs us to encounter Him, not because He needs mankind but because we need Him. If civilization is to be guided by love, justice, and respect for the integrity of creation as such, there must be moments in which we leave the "I" behind and encounter the fullness of being in all its glory. That is the function of the holy – the point at which "I am" is silent in the overwhelming presence of "There is". That is what Nadav and Avihu forgot – that to enter holy space or time requires ontological humility, the total renunciation of human initiative and desire.

The significance of this fact cannot be over-estimated. When we confuse G-d's will with our will, we turn the holy (the source of life) into something unholy and a source of death. The classic example of this is "holy war" – investing imperialism (the desire to rule over other people) with the cloak of sanctity as if conquest and forced conversion were G-d's will. The story of Nadav and Avihu reminds us yet again of the warning first spelled out in the days of Cain and Abel. The first act of worship led to the first murder. Like nuclear fission, worship generates power, which can be benign but can also be profoundly dangerous. The episode of Nadav and Avihu is written in three kinds of fire. First there is the fire from heaven: Fire came forth from before G-d and consumed the burnt offering . . . (9: 24) This was the fire of favor, consummating the service of the sanctuary. Then came the "unauthorized fire" offered by the two sons. Aaron's sons, Nadav and Avihu took their censers, put fire in them and added incense; and they offered unauthorized fire before G-d, which He had not instructed them to offer. (10:1) Then there was the counter-fire from heaven: Fire came forth from before G-d, and it consumed them so that they died before G-d. (10:2)

The message is simple and deadly serious: Religion is not what the European Enlightenment thought it would become: mute, marginal and mild. It is fire – and like fire, it warms but it also burns. And we are the guardians of the flame.



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**
- Ari Lipsky, Rabbinic Intern**
- Dr. Hal Chadow, President**
- Harold Domnitch, Chairman of the Board**
- Dena Block, Yoetzet Halacha 516-320-9818**

1ST ANNUAL YIGAL & GNS BIKUR CHOLIM EVENT

There and Back: Perspectives on Recovery From Serious Illness

Speakers: DR. PAULA PRINCE, RABBI DANIEL GROSS, RABBI SANDY LEVINE, RABBI JONATHAN LEVINE, RABBI DAVID PERLSON, UNIVERSITY OF TORONTO

Tuesday April 21, 2015 8:00 PM at Great Neck Synagogue

Guest Presenter: John Bolton

Sunday Evening, May 3

Sponsored by The GNS Book Club

The Long Island Chapter of BAA

REMEMBER

YOM HASHOAH COMMEMORATION

70 YEARS AFTER AUSCHWITZ-WHY WE STILL REMEMBER

COME HEAR THE CHILLING TALE OF

MARTIN GREENFIELD

FROM AUSCHWITZ SURVIVOR TO PRESIDENTS' TAILOR

**WEDNESDAY APRIL 15, 2015
7:45 PM**

MARTIN GREENFIELD

Martin Greenfield – born Maximilian Grunfeld on August 9, 1928 – grew up in Pavlovo, a quaint Czechoslovakian village near the Hungarian border, overlooking the Carpathian Mountains. The threat of Nazis loomed for years and Greenfield had to start wearing a Jewish star on his chest when he was 10. The Nazis surrounded Pavlovo on the second day of Passover in 1944 and gave the Jews an hour to pack their belongings before they were stuffed into cattle cars and shipped to a ghetto in the Ukrainian town of Mukacevo. From there, Greenfield's whole family was sent to Auschwitz, where he lost his parents, grandparents, brother, and two sisters when Dr. Josef Mengele selected him to go right (life) with his father and his relatives to go left (death). Greenfield will never forget when his father separated from him and told him that he would have better odds at survival on his own. His father's last words were "I want you to remember us by living, not by crying."

It was in Auschwitz that Greenfield first learned how to sew. He worked in the concentration camp's laundry room where he scrubbed an SS soldier's shirt so hard he ripped off the collar. After being severely beaten another prisoner help him sew and mend the shirt. Suffering unbearable physical, psychological and emotional abuse at Auschwitz he was transferred to Buna, a sub-camp of Auschwitz. When the camp was bombed by the Americans in December 1944 he was forced with 10,000 other prisoners on a 50 mile death march in the snow to Gleiwitz concentration camp. He was then transported to Buchenwald where he was liberated in April 1945. He spent the next 2 years in Europe looking for remaining family members, to no avail.

In 1947, at the age of 19, Greenfield immigrated to New York City and started sweeping the floor of GGG Clothing, a premier menswear manufacturer in Brooklyn. Three decades later, he bought the factory from his employer and renamed the company Martin Greenfield Clothiers, which he runs with his two sons, Jay and Tod. He and his wife Arlene live on Long Island.

Martin Greenfield has created hand-tailored custom suits for Presidents Dwight Eisenhower, Gerald Ford, Bill Clinton, Barack Obama and countless celebrities including: Paul Newman, Denzel Washington, Jimmy Fallon, Leonardo DiCaprio, Shaquille O'Neal, LeBron James, Frank Sinatra, Michael Jackson, Al Pacino, and stars of Martin Scorsese's films. Martin Greenfield Clothiers produces suit lines for Donna Karan, Brooks Brothers, Rag & Bone, Band of Outsiders, and Neiman Marcus, as well as the wardrobes for critically acclaimed films and television shows like *The Great Gatsby*, *Wolf of Wall Street*, *Argo* and *Boardwalk Empire*.

Martin Greenfield will forever be grateful to America - the country that allowed him to turn his hell into heaven. Upon entering the port of New York aboard the boat named The Ernie Pyle he felt his life was born again.



A WEEK OF YOM HAATZMAUT EVENTS AT GNS

Screening of the critically acclaimed
BENEATH THE HELMET
SATURDAY NIGHT
APRIL 18 - 9:00PM



An inside look at how 5 Israeli youth transform from high school students to soldiers. Complimentary admission. Refreshments will be served.

Yom HaZikaron & Yom Ha'atzmaut Services
WEDNESDAY NIGHT
APRIL 22 - 7:45PM



Guest Speaker:
MR. STEPHEN FLATOW
+ Noted speaker on terrorism and victim's rights
+ Founder, Alisa Flatow Memorial Fund

Children's Israeli Carnival
THURSDAY
APRIL 23RD - 5:00-7:00PM

Community Yom Ha'atzmaut Shabbat Luncheon
APRIL 25 - 12:30PM



Guest speaker:
RABBI DOV LIPMAN
Member of the 19th Knesset (Yesh Atid) "Religion and State in Israel: Where are we heading?"



Reservations Required for Shabbat Luncheon
RSVP at www.gns.org, or contact the synagogue office.
Sponsorships available - and welcome!

Community Yom Ha'atzmaut Shabbat Luncheon
APRIL 25 - 12:30PM



Guest Speaker:
RABBI DOV LIPMAN
Member of the 19th Knesset (Yesh Atid) "Religion and State in Israel: Where are we heading?"

RESERVATIONS REQUIRED

Name _____

#Adults _____

#Teens _____

#Children under 12 _____

Price \$36 per adult \$25 per teen \$15 child
\$125 Family Max

Check enclosed _____

Seating request _____

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 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 rabbi@gns.org.

MEN'S CLUB

TUES MAY 12 & MAY 13, The Men's Club annual **Defensive Driving** Course will be presented by AAA. Take the course every 3 years to save on your car insurance, premiums and reduce any points you may have. The cost is \$30.00. Please make checks payable to GNS Men's Club. Please contact Jerry Siegelman 516-712-7538. jerrysiegelman@hotmail.com.

SUN JUNE 7, 9:00AM Annual Fishing Trip, \$50 adults, \$40 children 6-11 (no children under 6). Breakfast and Lunch included. Details to follow. **Mark Friedman 448-4890, Hilly Milun 482-1062.**

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.

NORTH SHORE MIKVAH ASSOC. ANNUAL FUNDRAISER

Please join the North Shore Mikveh Association for its Annual Fundraising Event In Memory of **Bella Goldwyn, Z"L**, co-sponsored by Great Neck Synagogue and Young Israel of Great Neck - A Health and Halacha Evening: Introspection For Women By Women. An informative panel discussion: Enhancing our physical, emotional, and spiritual wellbeing through self-awareness with panelists: Heather Appelbaum, MD FACOG, Dena Block, M.A., GNS Yoetzet Halacha & Rachel Hercman, LCSW at North Shore Hebrew Academy, 16 Cherry Lane on **Tuesday, May 5th at 7:30 PM.**

UPCOMING EVENTS AT GREAT NECK SYNAGOGUE

April 15: Yom Hashoa: Martin Greenfield guest
 April 21: Bikur Cholim Event
 April 22: Yom Hazikaron/Yom Haatzmaut: Stephen Flatow guest
 April 26: Blood Drive
 April 29: Men's Club & Great Neck Historical Society: History of GNS.
 May 3: Ambassador John Bolton guest
 May 5: Health & Halacha Evening at NSHA Cherry lane
 May 9: Mother & Daughter Shabbaton
 May 12 & 13: Men's Club Defensive Driving Course
 May 14: GNS Annual Congregation Meeting
 May 17: Men's Club presents: "In Quest of Immortality" by Paul Marcus
 May 27: Israel Bonds: Malcolm Hoenlein guest
 May 30: Sokol Heisler Lunch: Yoram Hazoni guest
 May 30: Annual Youth End Of Year Bash
 June 7: Men's Club Fishing Trip
 June 9: Mets Vs Giants: CitiField
 June 20: Graduation Kiddush

WITHIN OUR FAMILY

Mazal Tov to Miriam Oshry on the Bar Mitzvah of her son **Jordan**. **Mazal Tov to grandparents Larry & Estee Bernstein.**

Mazal Tov to Harriet & Seymour Cooper on the birth of a granddaughter born to their children **Julie & Elliot Kalker**. **Mazal Tov** also to siblings **Zachary, Jordan and Eden.**

SISTERHOOD ZUMBA GOLD CLASS

Wednesday/ May 6 / 8:00 pm at **ConfidanZe and Fitness studio**. Zumba Gold is for any age! Class size will be limited. Call **Judy** at 487 6845 for more information on how to pay and reserve your spot.

PESACH UNUSED CAN/BOX FOOD DONATION

Please donate your unopened Passover boxes and cans of food to needy families. Items can be dropped off at the Great Neck Synagogue.

SOLICITING NOMINEES

We are currently soliciting nominees to be considered for the **David and Ellie Werber Chesed Award**. This is an award presented to a child/teenager from our community who performs chesed in a notable way. Please email Mark Twersky (mtwersky@gns.org) with the name of your nominee and a brief description of why you think he or she is deserving of this award. All nominees will be considered by the committee, and are confidential.

**Y
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Saturday, 29 Nissan

Madeline Belonsky for Solly Wine

Sunday, 20 Nissan

Alan Levy for Charlotte Levy
 David Smooha for Eliahu Smooha

Monday, 1 Iyar

Trudy Friedman for Julia Lederer
 Jacob Toledano for Moshe Toledano
 Gloria Miller for Samuel Wang
 Devoroah Wang for Samuel Wang

Tuesday, 2 Iyar

Ira Lubin for Helen Mannes
 Jacqueline Hott for Ida Rose

Wednesday, 3 Iyar

Ellen Siegel for Morris Givner
 Gerry Gut for Janine Leonie Gut
 Marcia Toledano for Isidore Karten
 Herman Kotler for Esther Kotler
 Renee Krieger for Esther Kotler
 Rona Mittleman for Philip Kramer
 Francine Mermelstein for Gitla Zimmerman

Thursday, 4 Iyar

Roslyn Dicker for Max Gottlieb

Friday, 5 Iyar

Ronald Braun for Robert Braun
 Peter Epstein for Isidore Epstein
 Ebrahim Gabbazadeh for David Gabbazadeh
 Michael Nevens for Sally Nevens
 Roselin Wagner for Reci Prebluda
 Aaron Seligson for Abraham Seligson