



Shabbat Announcements

Parshat Shelach

June 13, 2015 26 Sivan, 5775

TORAH
ARTSCROLL 798
HERTZ 623

HAFTORAH
ARTSCROLL 1184
HERTZ 635

MEVORCHIM CHODESH TAMMUZ
MOLAD: WED. JUNE 17,
3:55:06 AM
ROSH CHODESH WED. JUNE 17
AND THURS. JUNE 18

BAR MITZVAH
YOSEPH VILINSKY

Times

Candle Lighting	8:08 pm
Friday Mincha	7:00 pm
Hashkama	8:00 am
Youth Minyan	8:30 am
Parsha Shiur	8:30 am
Main	9:00 am
Beit Medrash	9:15 am
Gemara Shiur	7:05 pm
Mincha	8:05 pm
Shabbat ends	9:17 pm
Mon., Thur.	6:35/7:45 am
Wednesday	6:30/7:45 am
Friday	6:45/7:45 am
Mincha	8:15 pm
Latest Times for Shema/Shemoneh Esrei	
June 13	9:10/10:25 am
June 20	9:11/10:26 am
Next Shabbat Korach	
Candle Lighting	8:11 pm
Mincha	7:00 pm

Rabbi Jonathan Sacks on Parshat Shelach

It was perhaps the single greatest collective failure of leadership in the Torah. Ten of the spies whom Moses had sent to spy out the land came back with a report calculated to demoralize the nation. "We came to the land to which you sent us. It flows with milk and honey, and this is its fruit. However, the people who dwell in the land are strong, and the cities are fortified and very large ... We are not able to go up against the people, for they are stronger than we are ... The land, through which we have gone to spy it out, is a land that devours its inhabitants, and all the people that we saw in it are of great height ... We seemed to ourselves like grasshoppers, and so we seemed to them." (Num. 13: 27-33)

This was nonsense, and they should have known it. They had left Egypt, the greatest empire of the ancient world, after a series of plagues that brought that great country to its knees. They had crossed the seemingly impenetrable barrier of the Red Sea. They had fought and defeated the Amalekites, a ferocious warrior nation. They had even sung,

along with their fellow Israelites, a song at the Sea that contained the words: The peoples have heard; they tremble; pangs have seized the inhabitants of Philistia. Now are the chiefs of Edom dismayed; trembling seizes the leaders of Moab; all the inhabitants of Canaan have melted away. (Ex. 15: 14-15)

They should have known that the people of the land were afraid of them, not the other way round. And so it was, as Rahab told the spies sent by Joshua forty years later: I know that the Lord has given you the land, and that the fear of you has fallen upon us, and that all the inhabitants of the land melt away before you. For we have heard how the Lord dried up the water of the Red Sea before you when you came out of Egypt, and what you did to the two kings of the Amorites who were beyond the Jordan, to Sihon and Og, whom you devoted to destruction. And as soon as we heard it, our hearts melted, and there was no spirit left in any man because of you, for the Lord your God, he is God in the heavens above and on the earth beneath. (Joshua 2: 9-11)

Only Joshua and Caleb among the twelve showed leadership. They told the people that the conquest of the land was eminently achievable because God was with them. The people did not listen. But the two leaders received their reward. They alone of their generation lived to enter the land. More than

that: their defiant statement of faith and their refusal to be afraid shines as brightly now as it did thirty-three centuries ago. They are eternal heroes of faith. One of the fundamental tasks of any leader from president to parent is to give people a sense of confidence: in themselves, in the group of which they are a part, and in the mission itself. A leader must have faith in the people he or she leads, and inspire that faith in them. As Rosabeth Moss Kanter of the Harvard Business School writes in her book Confidence, "Leadership is not about the leader, it is about how he or she builds the confidence of everyone else." Confidence, by the way, is Latin for "having faith together."

The truth is that in no small measure a law of self-fulfilling prophecy applies in the human arena. Those who say, "We cannot do it" are probably right, as are those who say, "We can." If you lack confidence you will lose. If you have it – solid, justified confidence based on preparation and past performance – you will win. Not always, but often enough to triumph over setbacks and failures. That, as mentioned in a previous Covenant and Conversation, is what the story of Moses' hands is about, during the battle against the Amalekites. When

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HIS FATHER
AMIN EBRAHIMIAN, Z"l
AND HER FATHER
ELIEZER AMINOFF, Z"l.

the Israelites look up, they win. When they look down they start to lose. That is why the negative definition of Jewish identity that has so often prevailed in modern times (Jews are the people who are hated, Israel is the nation that is isolated, to be Jewish is to refuse to grant Hitler a posthumous victory) is so misconceived, and why one-in-two Jews who have been brought up on this doctrine choose to marry out and discontinue the Jewish journey.

Harvard economic historian David Landes in his *The Wealth and Poverty of Nations* explores the question of why some countries fail to grow economically while others succeed spectacularly. After more than 500 pages of close analysis, he reaches this conclusion: In this world, the optimists have it, not because they are always right, but because they are positive. Even when wrong, they are positive, and that is the way of achievement, correction, improvement, and success. Educated, eyes-open optimism pays; pessimism can only offer the empty consolation of being right. I prefer the word "hope" to "optimism." Optimism is the belief that things will get better; hope is the belief that together we can make things better. No Jew, knowing Jewish history, can be an optimist, but no Jew worthy of the name abandons hope. The most pessimistic of the prophets, from Amos to Jeremiah, were still voices of hope. By their defeatism, the spies failed as leaders and as Jews. To be a Jew is to be an agent of hope.

The most remarkable by far of all the commentators on the episode of the spies was the Lubavitcher Rebbe, Rabbi Menachem Mendel Schneerson. He raised the obvious question. The Torah emphasizes that the spies were all leaders, princes, heads of tribes. They knew that God was with them, and that with His help there was nothing they could not do. They knew that God would not have promised them a land they could not conquer. Why then did they come back with a negative report? His answer turns the conventional understanding of the spies upside down. They were, he said, not afraid of defeat. They were afraid of victory. What they said to the people was one thing, but what led them to say it was another entirely.

What was their situation now, in the wilderness? They lived in close and continuous proximity to God. They drank water from a rock. They ate manna from heaven. They were surrounded by the Clouds of Glory. Miracles accompanied them along the way. What would be their situation in the land? They would have to fight wars, plough the land, plant seed, gather harvests, create and sustain an army, an economy and a welfare system. They would have to do what every other nation does: live in the real world of empirical space. What then would happen to their relationship with God? Yes, He would still be present in the rain that made crops grow, in the blessings of field and town, and in the Temple in Jerusalem that they would visit three times a year, but not visibly, intimately, miraculously, as He was in the desert. This is what the spies feared: not failure but success. This, said the Rebbe, was a noble sin but still a sin. God wants us to live in the real world of nations, economies and armies. God wants us, as he put it, to create "a dwelling place in the lower world." He wants us to bring the Shekhinah, the Divine presence, into everyday life. It is easy to find God in total seclusion and escape from responsibility. It is hard to find God in the office, in business, in farms and fields and factories and finance. But it is that hard challenge to which we are summoned: to create a space for God in the midst of this physical world that He created and seven times pronounced good. That is what ten of the spies failed to understand, and it was a spiritual failure that condemned an entire generation to forty years of futile wandering.

The Rebbe's words ring true today even more loudly than they did when he first spoke them. They are a profound statement of the Jewish task. They are also a fine exposition of a concept that entered psychology only relatively recently – fear of success.[3] We are all familiar with the idea of fear of failure. It is what keeps many of us from taking risks, preferring instead to stay within our comfort zone.

No less real, though, is fear of success. We want to succeed: so we tell ourselves and others. But often unconsciously we fear what success may bring: new responsibilities, expectations on the part of others that we may find hard to fulfill, and so on. So we fail to become what we might have become had someone given us faith in ourselves. The antidote to fear, both of failure and success, lies in the passage with which the parsha ends: the command of tzitzit (Num. 15: 38-41). We are commanded to place fringes on our garments, with among them a thread of blue. Blue is the color of the sky and of heaven. Blue is the color we see when we look up (at least in Israel; in Britain, more often than not we see clouds). When we learn to look up, we overcome our fears. Leaders give people confidence by teaching them to look up. We are not grasshoppers unless we think we are.



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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Sally & Seymour Olshin
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Sandra Rapaport

Tuesday, July 14 at
8:30 pm



Dr. Elana Stein Hain

Tuesday, August 11 at
8:15 pm



Dr. Edward Reichman

Tuesday, July 21 at
8:30 pm



Lisa Septimus

Tuesday, August 18 at
8:15 pm

Sponsors welcome! Please see Rabbi Lichter

JUNE
GNS CHESED COLLECTION

**Mens, Womens
and Children's Clothing**
Please drop off all
gently used clothing from
Sunday to Friday
until Sunday, June 28th
at Ada and Dov Berkowitz's house,
108 Beach Road, Great Neck
Please leave all bags
at their garage door.
If it's raining please leave at front door.

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

IF YOU KNOW OF SOMEONE WHO IS MOVING INTO THE GREAT NECK AREA PLEASE LET THE OFFICE KNOW.

HASHKAMA KIDDUSH

Kiddush is sponsored by **Pamela & Peter Shrock** in memory of his father **Rabbi Abe Tobie Shrock, z"l**.

MEN'S CLUB

SUN., JUNE 28: Men's Club with ZOA. "Fighting for ISRAEL on the INTERNET".

MONTHLY CHESED

June Chesed Collection - Drop off Spring/Summer men's, women's & children's clothing at **Ada & Dov Berkowitz's** home, 108 Beach Road until June 28th. Please leave all bags at garage door or front door if raining.

May Chesed Collection: Sports Equipment for **Camp Kaylie** continues with drop-offs at the **Brody** home, 7 Hickory Drive.

THE SECURITY CODE

The code has been changed. Call the office or email mtwersky@gns.org or jfrisch@gns.org for the new code. **FOR EVERYONE'S SAFETY, KEEP THE CODE TO YOURSELF WHEN ENTERING THE BUILDING, AND DO NOT SHARE THE CODE WITH NON-MEMBERS.**

GRADUATION KIDDUSH

Join us in celebrating your graduates and other smachot on June 20th. See page three for details. Commemorate yearzeits, births anniversaries

ROSH HASHANAH SCOPE MAGAZINE DEADLINE

Please submit all SCOPE magazine articles, recipes, photos, ads, sponsorships and any other material by Monday, July 6th to Diane Rein at drein@verizon.net. Thank you!

ATTENTION

We have received numerous complaints from officials and local residents concerning the danger of walking in the streets on Shabbat. We request that you adhere to the following: 1) always use the sidewalk where available; 2) when walking in the street walk facing traffic, as close as possible to the side of the road, and in single file wherever possible; 3) at night wear something reflective to help drivers spot you. By following these guidelines not only will we help to prevent a tragic accident, but we will also be avoiding a possible chilul HaShem.

PLEASE VISIT OUR WEBSITE

Have you visited the GNS website with its new features (www.gns.org)? In addition to davening /candle lighting times and a listing of upcoming events (including the Great Neck calendar), you can make any donations or reservations there. Check out the weekly Parsha, and you can even find an Aliya-by-Aliya explanation of the Shabbat morning laining. There are also answers to the parsha picture puzzle sheets that challenge you every Shabbat.

UPCOMING EVENTS AT GREAT NECK SYNAGOGUE

June 20: Graduation Kiddush
 June 20: Perek in the Park
 June 28: Men's Club with ZOA:
 " Fighting for ISRAEL on the INTERNET"
 July 14: Summer Series: Sandra Rapoport
 July 21: Summer Series: Dr. Edward Reichman
 August 11: Summer Series: Dr. Elana Stein Hain
 August 18: Summer Series: Lisa Septimus

WITHIN OUR FAMILY

Mazal Tov to Stephanie & Ruvane Vilinsky on the Bar Mitzvah of their son **Yoseph** and **Mazal Tov** to grandparents **Clarisse Vilinsky and Simone and Annicq Bywalski**.

Mazal Tov to Sonia & Sidney Mauthner on the engagement of their son **Herbert** to **Dianne Zayat Gindi**.

Mazal Tov to Bonnie & Eliot Diamond on the Bat Mitzvah of their granddaughter **Toby**, daughter of **Janet & Louis Diamond**.

Mazal Tov to Jeffrey & Keren Chubak on the birth of a baby girl, and to the grandparents **Lillian & Gary Chubak** and **Sara & Walter Rosenbaum**.

Mazal Tov to Raylene & Andrew Adler on the birth of a grandson born to their children **Erica & Randall Katz** in Atlanta, GA.

Mazal Tov to Thelma & Emile Kattan on the engagement of their son **Elan** to **Shosana Cohen**, daughter of **Zehava Cohen** of Riverdale.

KASHRUT ALERT: Turquoise restaurant at 76 Middle Neck Road, in Great Neck is no longer under the Vaad Harabonim of Queens. and is not recommended.

SAVE THE DATE: NSHA 12th ANNUAL GOLF, TENNIS, MAHJONG & SPA CLASSIC- Honoring **Larry Horn -Mon., July 13th** at Fresh Meadows County Club for a wonderful day of great golf, an all day BBQ, ladies tennis and lunch, a spa/pool day, card games/mahjong lessons, men's tennis and a sunset cocktail party followed by a buffet dinner, with entertainment, prizes raffles and auctions. For additional information re: sponsorships/participation, please contact **Glenn Zucker-**
man, Jonathan Muller, Andrew Feldschreiber or **Ryan Ostrow** or email **Arnie Flatow** at aflatow@nsha.org or call 487-8687 extention 133.

Y A H R Z E I T

Saturday, 26 Sivan

Steven Blumner for Chaya Sara bat Yehuda
 Steven Blumner for Chaim ben Simcha Dovid
 Steven Blumner for Chune ben Simcha Dovid
 Steven Blumner for Dov ben Simcha Dovid
 Steven Blumner for Tzvi ben Simcha Dovid
 Steven Blumner for Simcha David ben Yitzhak
 Barry Maher for Javaher Maher-Afarin

Sunday, 27 Sivan

Moosa Ebrahimian for Amin Ebrahimian
 Mahin Mardkha for Amin Ebrahimian
 Mali Meisel for Annie Maultasch
 Mindy Leventhal for Charlotte Scheinnkman
 Gerald Traub for Mollie Traub

Monday, 28 Sivan

Richard Lillien for Sol Engelhard
 Joseph Gil for Esther Gil
 Benjamin Lunzer for Shoshana Lunzer
 Herschel Flax for Jashua Pasvolsky
 Mary Flax for Jashua Pasvolsky

Tuesday, 29 Sivan

Myles Mittleman for Philip Mittleman
Wednesday, 30 Sivan
 Albert Benak for Jacob Benak
 Marion Rabinowitz for Abraham Getreu
 Zehava Slonim for Mordechai Kukulkah
 Kitty Justin forolan Nagel
 Gerald Nathel for Daniel Nathel
 Richard Reiser for Freida Reiser

Thursday, 1 Tammuz

Adina Abraham for David ben Nissan Prioiv
 George Zobel for Alex Zobel

Friday, 2 Tammuz

Jacques Aboaf for Albert J. Aboaf
 Lev Dynkin for Zalman Dynkin
 Halina Greenwald for Psachje Salpeter
 Ebrahim Gabbazadeh for Jack Shaw
 Peter Shrock for Rabbi Abe Tobie Shrock