



# Shabbat Announcements

Parshat Mattot-Masei

July 18 2015 2 Av, 5775

**TORAH**  
**ARTSCROLL 900**  
**HERTZ 702**

**HAFTORAH**  
**ARTSCROLL 1193**  
**HERTZ 725**

## Rabbi Jonathan Sacks on Parshat Mattot-Masei

During the three weeks between 17 Tammuz and Tisha b'Av, as we recall the destruction of the Temples, we read three of the most searing passages in the prophetic literature, the first two from the opening of the book of Jeremiah, the third, from the first chapter of Isaiah. At perhaps no other time of the year are we so acutely aware of the enduring force of ancient Israel's great visionaries. The prophets had no power. They were not kings or members of the royal court. They were (usually) not priests or members of the religious establishment. They held no office. They were not elected. Often they were deeply unpopular, none more so than the author of this week's haftara, Jeremiah, who was arrested, flogged, abused, put on trial and only narrowly escaped with his life. Only rarely were the prophets heeded in their lifetimes: the one clear exception was Jonah, and he spoke to non-Jews, the citizens of Nineveh. Yet their words were recorded for posterity and became a

major feature of Tanakh. They were the world's first social critics and their message continues through the centuries. As Kierkegaard almost said: when a king dies, his power ends; when a prophet dies his influence begins.

What was distinctive about the prophet was not that he foretold the future. The ancient world was full of such people: soothsayers, oracles, readers of runes, shamans and other diviners, each of whom claimed inside track with the forces that govern fate and "shape our ends, rough-hew them how we will." Judaism has no time for such people. The Torah bans one "who practices divination or sorcery, interprets omens, engages in witchcraft, or casts spells, or who is a medium or spiritist or who consults the dead" (Deut. 18:10-11). It disbelieves such practices because it believes in human freedom. The future is not pre-scripted. It depends on us and the choices we make. If a prediction comes true it has succeeded; if a prophecy comes true it has failed. The prophet tells of the future that will happen if we do not heed the danger and mend our ways. He (or she - there were seven biblical prophetesses) does not predict; he warns. Nor was the prophet distinctive in blessing or cursing the

people. That was Bilaam's gift, not Isaiah's or Jeremiah's. In Judaism, blessing comes through priests not prophets.

Several things made the prophets unique. The first was his or her sense of history. The prophets were the first people to see God in history. We tend to take our sense of time for granted. Time happens. Time flows. As the saying goes, time is God's way of keeping everything from happening at once. But actually there are several ways of relating to time and different civilizations have perceived it differently. There is cyclical time: time as the slow turning of the seasons, or the cycle of birth, growth, decline and death. Cyclical time is time as it occurs in nature. Some trees have long lives; most fruit flies have short ones; but all that lives, dies. The species endures, individual members do not. Kohelet contains the most famous expression of cyclical time in Judaism: "The sun rises and the sun sets and hurries back to where it rises. The wind blows to the south and turns to the north; round and round it goes, ever returning on its course ... What has been done will be done again; there is nothing new

### Times

Candle Lighting	8:05 pm
Friday Mincha	7:00 pm
Hashkama	8:00 am
Youth Minyan	8:30 am
Main	9:00 am
Beit Medrash	9:15 am
Gemara Shiur	7:00 pm
Mincha	8:00 pm
Shabbat ends	9:13 pm
Sunday	7:30/8:30 am
Tues., Wed., Fri.	6:45/7:45 am
Mincha	8:00 pm
Latest Times for Shema/Shemoneh Esrei	
July 18	9:20/10:34 am
July 25	9:18/10:33 am
Next Shabbat Devarim - Shabat Chazon	
Candle Lighting	8:00 pm
Mincha	7:00 pm

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under the sun.” Then there is linear time: time as an inexorable sequence of cause and effect. The French astronomer Pierre-Simon Laplace gave this idea its most famous expression in 1814 when he said that if you “know all forces that set nature in motion, and all positions of all items of which nature is composed,” together with all the laws of physics and chemistry, then “nothing would be uncertain and the future just like the past would be present” before your eyes. Karl Marx applied this idea to society and history. It is known as historical inevitability, and when transferred to the affairs of humankind it amounts to a massive denial of personal freedom. Finally there is time as a mere sequence of events with no underlying plot or theme. This leads to the kind of historical writing pioneered by the scholars of ancient Greece, Herodotus and Thucydides. Each of these has its place, the first in biology, the second in physics, the third in secular history, but none was time as the prophets understood it. The prophets saw time as the arena in which the great drama between God and humanity was played out, especially in the history of Israel. If Israel was faithful to its mission, its covenant, then it would flourish. If it was unfaithful it would fail. It would suffer defeat and exile. That is what Jeremiah never tired of telling his contemporaries.

The second prophetic insight was the unbreakable connection between monotheism and morality. Somehow the prophets sensed – it is implicit in all their words, though they do not explain it explicitly – that idolatry was not just false. It was also corrupting. It saw the universe as a multiplicity of powers that often clashed. The battle went to the strong. Might defeated right. The fit survived while the weak perished. Nietzsche believed this, as did the social Darwinists. The prophets opposed this with all their force. For them the power of God was secondary; what mattered was the righteousness of God. Precisely because God loved and had redeemed Israel, Israel owed Him loyalty as His sole ultimate sovereign, and if they were unfaithful to God

they would also be unfaithful to their fellow humans. They would lie, rob, cheat: Jeremiah doubts whether there was one honest person in the whole of Jerusalem (Jer. 5:1). They would become sexually adulterous and promiscuous: “I supplied all their needs, yet they committed adultery and thronged to the houses of prostitutes. They are well-fed, lusty stallions, each neighing for another man’s wife” (Jer. 5:7-8).

Their third great insight was the primacy of ethics over politics. The prophets have surprisingly little to say about politics. Yes, Samuel was wary of monarchy but we find almost nothing in Isaiah or Jeremiah about the way Israel/Judah should be governed. Instead we hear a constant insistence that the strength of a nation – certainly of Israel/Judah – is not military or demographic but moral and spiritual. If the people keep faith with God and one another, no force on earth can defeat them. If they do not, no force can save them. As Jeremiah says in this week’s haftara, they will discover too late that their false gods offered false comfort: They say to wood, ‘You are my father,’ and to stone, ‘You gave me birth.’ They have turned their backs to me and not their faces; yet when they are in trouble, they say, ‘Come and save us!’ Where then are the gods you made for yourselves? Let them come if they can save you when you are in trouble! For you have as many gods as you have towns, O Judah. (Jer. 2:27-28)

Jeremiah, the most passionate and tormented of all the prophets, has gone down in history as the prophet of doom. Yet this is unfair. He was also supremely a prophet of hope. He is the man who said that the people of Israel will be as eternal as the sun, moon and stars (Jer. 31). He is the man who, while the Babylonians were laying siege to Jerusalem, bought a field as a public gesture of faith that Jews would return from exile: “For this is what the Lord Almighty, the God of Israel, says: Houses, fields and vineyards will again be bought in this land” (Jer. 32). Jeremiah’s feelings of doom and hope were not in conflict: there were two sides of the same coin. The God who sentenced His people to exile would be the God who brought them back, for though His people might forsake Him, He would never forsake them. Jeremiah may have lost faith in people; he never lost faith in God. Prophecy ceased in Israel with Haggai, Zekharia and Malachi in the Second Temple era. But the prophetic truths have not ceased to be true. Only by being faithful to God do people stay faithful to one another. Only by being open to a power greater than themselves do people become greater than themselves. Only by understanding the deep forces that shape history can a people defeat the ravages of history. It took a long time for biblical Israel to learn these truths, and a very long time indeed before they returned to their land, re-entering the arena of history. We must never forget them again.



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 are strictly confidential.



**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**  
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**SALLY & SEYMOUR OLSHIN  
ADULT EDUCATION PROGRAM  
GNS SUMMER 2015  
LEARNING PROGRAM**

**Guest Speaker:**  
**Rabbi David Hirsch**  
**The Interplay Between Rabbinic  
Ordination & Tisha B'av**



Rabbi Hirsch is a 1980 graduate of Yeshiva College, where he majored in computer science. Upon graduation from YU, Rabbi Hirsch received the Robinson Award for Excellence in Talmud. He earned his M.S. degree in Jewish Education from Aish HaTorah School of Jewish Education and Administration in 1981. That same year, he was ordained at the Rabbinic Institute of the Theological Seminary (RSTS). After Rabbi Hirsch was granted semikhah (rabbinic ordination) from NCTTS, he was named a fellow of the Gruen-Kollet B'nai. Rabbi Hirsch has taught Talmud, Mishnah (Jewish law) and Jewish Thought in the Stone Beit Midrash Program at YU and was appointed Rosh Yeshiva on June 7 2010. A native of Peoria, Illinois, he is married to Miriam Hirsch. The couple has three children, Esther, Rachel, and Aviva.

**Sunday, July 19  
following 8:30am  
Shacharit**

**Series  
Sponsorships - \$180**

**To dedicate a  
lecture, contact the  
synagogue office**

**516.487.6100  
ntworsky@gns.org**



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**SALLY & SEYMOUR OLSHIN  
ADULT EDUCATION PROGRAM  
GNS SUMMER 2015  
LEARNING PROGRAM**

**Guest Speaker:**  
**SANDRA E. RAPOPORT**  
**"Accepting Forgiveness: Does Joseph  
Forgive His Brothers?"**



Identifying and accepting authentic forgiveness is extremely difficult to do, it is even more complex when a person has arranged or been wronged by one's obligee. Using the Torah as our teaching model, we will explore the question of whether Joseph truly forgives his brothers. We will introduce aspects of the Joseph narrative with Mikraot, we will pose an other biblical sibling relationship, and will come to some surprising conclusions. Join us for an exciting summer evening of Torah learning.

Sandra E. Rapoport teaches Torah at Orleim and at the Manhattan JCC and speaks on Torah topics in the US, Canada and London. Her first book, Mikraot Be'edukot, won a National Jewish Book Award, Foster Prize, and was a Boston Globe "Top-Ten Bestseller." Sandra taught Bible as a Resident Scholar at Harvard, and her periodic columns appear in The Jewish Week.

**Tuesday, July 14  
following 8:05pm  
Mincha**

**Sponsored by  
Tina Machnikoff  
and  
Sarita & Ben Greszes**

**Series  
Sponsorships - \$180**

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**26 Old Mill Road  
Great Neck, NY 11023**

**GREAT NECK SYNAGOGUE  
JULY CHESED COLLECTION**



Who among us does not have old and unwanted shoes, eyeglasses or cell phones sitting in a closet or a drawer at home? Although enjoyed and treasured in their day, now these items of wanting their seemingly inevitable final resting with the Great Neck volunteer department. It doesn't have to be that way. You can give these items a new lease on life and, more importantly, help those in need when doing so.

All you need to do is drop off these items this week at one of the two convenient drop-off locations listed below. Here's how your items will help:

**Shoes:** Your gently used shoes will go to Solemates, a terrific charity dedicated to fighting poverty in the U.S. and around the world. First, the shoes are sorted by size/size, including by a facility dedicated to employing workers with disabilities. When in new or nearly-new condition and not related to those in need, sometimes it is important to natural disasters, or sometimes to those suffering chronic poverty, such as in displacement in Third World countries. Most below that grade are provided to micro-entrepreneurs in Third World countries, thereby helping some of the world's most poor people to start and sustain businesses to bring their families out of poverty. Read more about it at <http://www.solemates.org/>

**Eyeglasses and Sunglasses:** Your glasses or sunglasses will go to New Eyes, an outstanding charity based in New Jersey dedicated to providing free prescription glasses for those in need. Your donations will be sorted by volunteers, who will measure the prescription or strength of the lenses, and who will also remove any small amounts of precious metals that can be combined and sold to pay for glasses for the needy here in the U.S. After sorting, the glasses will then be shipped to medical missions and other distribution networks across the Third World. The needy recipients will sometimes travel and walk in line for hours for what can be a life-changing rehabilitation of vision. Read more at <http://www.neweyes.org/>

**Cell phones:** Your used cell phone can help provide cost-free communications to the brave members of our military. Cell phones for Soldiers was founded in 2004 by a 12 and 13-year old brother and sister from Massachusetts and has since provided almost 200 million minutes of talk time allowing troops to have precious conversations with their loved ones back home. Your old cell phone will be sold to a recycling company and the money raised is then used to pay for calling cards or other devices for members of the military. You can donate your old cell phones even if you don't have the charger, battery or other accessories. You can read more about the program at <http://www.cellphonesforsoldiers.com/>

We hope that you will take a few moments in your day to go through your closets and drawers to find and donate these items. This is also a wonderful opportunity to teach your children the life-changing value of small acts of chesed. **Bring your items off site from Sunday through Friday, through August 27.**

**1. 88 5th Street (near 14th St.)** (Please leave by the garage.) Contact, if needed: **Steve Blumstein - (212) 620-6841**

**2. 11 William Street** (Please leave by the garage.) Contact, if needed: **Jenny Ankole - (347) 971-8136**

**SALLY & SEYMOUR OLSHIN  
ADULT EDUCATION PROGRAM  
GNS SUMMER 2015  
LEARNING PROGRAM**

**Guest Speaker:**  
**Dr. Edward Reichman**  
**Medical Halakhah Update 5775:  
From Gene Editing to Brain  
Transplants**



Edward Reichman is an Associate Professor of Emergency Medicine and Associate Professor of Philosophy and History of Medicine at the Albert Einstein College of Medicine (AECOM) of Yeshiva University, where he teaches Jewish medical ethics. He received his rabbinic ordination from the Rabbinic Institute, Eshratay, Theological Seminary of Yeshiva University and writes and lectures widely in the field of Jewish medical ethics. He is the recipient of a Kornfeld Foundation Fellowship and the Rubenstein Prize in Medical Ethics. He is a past member of the advisory board of the Institute for Genetics and Public Policy. His research is devoted to the interface of medical history and Jewish law.

**Tuesday, July 21  
following 8:05pm  
Mincha**

**Sponsored by  
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Moslin**

**Series  
Sponsorships - \$180**

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**26 Old Mill Road  
Great Neck, NY 11023**

# ANNOUNCEMENTS

## COMMUNITY NEWS

**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.**

### SUNDAY MORNING SHIUR

**Sunday morning, July 19th** after davening during the Medrash/Breakfast time slot, 9:15-10:00am, **YU Rosh Yeshiva, Rabbi Dovid Hirsch** will give a shiur entitled "The Interplay of Rabbinic Ordination & Tisha B'av".

### GNS JULY CHESED COLLECTION

Please donate shoes, eyeglasses, sunglasses and cell phones to the Blumner home, 88 Old Pond Rd, or the Ambalo home, 11 William Penn, now through Aug. 2nd. For more information, please see the flyer on pg. 3.

**Special Thanks To Ada & Dov Berkowitz** for coordinating the June Clothing Chesed Collection. We appreciate all their efforts to make this collection possible. We thank all of you who donated - more than 50 bags of clothing were distributed to many needy families throughout the Metropolitan area.

### THE GNS WEBSITE

Have you visited the updated GNS Website([www.gns.org](http://www.gns.org))? It has davening/candle lighting times, weekly Parsha, Shabbos Announcements, upcoming events (including the Great Neck & NSHA calendars), Mazal Tovs, Sponsorships and photo galleries. You can even make donations and reservations. Check out the Aliya-by-Aliya explanation of the Shabbat morning laining. You'll also find the answers to the Parsha Picture Puzzle sheets we challenge you with every Shabbat.

### MODEST DRESS

Please be cognizant that despite the warmer weather and summer schedule, we ask that when you come to Great Neck Synagogue, that you are dressed in modest attire. This affords all of us the opportunity to honor the sanctity of the synagogue. Thank you.

### WOMEN'S TEFILA

Women's Tefila currently sends our announcements out by email. If you would like to be on our email list, please contact either Nechama Liss-Levinson at [lisslev@verizon.net](mailto:lisslev@verizon.net) or Mark Twersky at [mtwersky@gns.org](mailto:mtwersky@gns.org). Announcements also will appear in Shabbat Announcements and on the Great Neck Synagogue website.

## UPCOMING EVENTS AT GREAT NECK SYNAGOGUE

July 14: Summer Series: Sandra Rapoport  
 July 19: Summer Series: Rabbi Dovid Hirsch  
 July 21: Summer Series: Dr. Edward Reichman  
 August 11: Summer Series: Dr. Elana Stein Hain  
 August 18: Summer Series: Lisa Septimus  
 September 8: Teshuva Lecture: Rabbi Baruch Simon

### CHALLAH BAKE

**Rosh Chodesh Av Challah Bake** at the home of Dahlia Abraham-Klein on **Thursday July 16th at 6pm**. Come and learn the connection we can make between the two days we are marking this month: Tisha B'Av and Tu B'Av, Please RSVP to [silkroadvegetarian@gmail.com](mailto:silkroadvegetarian@gmail.com).

### RALLY FOR PEACE THROUGH STRENGTH

Join the **Stop Iran Now** Rally on Wednesday, **July 22nd** at Times Square from 5:30-7:30 pm. For more info., please see **Dr. Paul Brody or Jeff Wiesenfeld**.

### SIYUM DURING NINE DAYS

The **Scholar's Kollof of Great Neck** will be holding its 6th annual siyum during the nine days on Wednesday, **July 22nd** at Chattanooga Restaurant, 37 Cutter Mill Rd. in Great Neck. The program will begin at 7:15 pm. The cost is \$35 per person. Reservations can be made with **Steve Zuckerman**, [zkster@aol.com](mailto:zkster@aol.com).

*Naeema Pomerantz and Moossa Soleimani would like to thank Rabbis Polakoff, Lichter, Cantor Kron and the entire GNS Community for their outpouring support and sympathy following the loss of their beloved mother Koukab Kahen z"l.*

## Y A H R Z E I T

### Saturday, 2 Av

Sheilia Ebrahimian for Devorah Aminoff  
 Michael Moslin for Seymour Moslin  
 Gladys Moslin for Zalman Aharon ben Shalom  
 Osnass Shein for Joseph Shein  
 Ruvan Shein for Joseph Shein  
 Lauren Abehsera for Evelyn Stricker

### Sunday, 3 Av

Mansour Farhadian for Joseph Farhadian  
 Zoltan Justin for Herman Juskovic  
 Susan Mendelbaum for Tillie Justin  
 Gloria Miller for Frank Saltzman  
 Phyllis Safdieh for Bella Shampman  
 Alex Weiss for Ignatz Weiss  
 Michael Weiss for Ignatz Weiss  
 Madeline Belonsky for Monty Wine

### Monday, 4 Av

Elaine Schneider for Elfrieda Rosa Mayer

### Tuesday, 5 Av

Anne Gold for Harry Feinstein  
 Marion Rabinowitz for Rose Getreu  
 Brian Smith for Louis Smith  
 Edward Wydra for Helen Wydra

### Wednesday, 6 Av

Michelle Rutta for Leon Birnbaum

### Thursday, 7 Av

Stanley Fischer for Harry Fischer  
 Alan Levy for William Levy  
 Dassie Barth for Roslyn Orenstein

### Friday, 8 Av

Paul Brody for Bea Brody  
 Sheila Bachman for Max Gur  
 Israel Rosenzweig for Evelyn Rosenzweig