



# Shabbat Announcements

Parshat Re'eh/Rosh Chodesh Elul

September 3, 2016 30 Av, 5776

<b>TORAH</b> <b>ARTSCROLL 998</b> <b>HERTZ 799</b>		<b>Rabbi Jonathan Sacks on Re'eh</b>		
<b>MAFTIR</b> <b>ARTSCROLL 890</b> <b>HERTZ 695</b>		<p>Biblical Israel from the time of Joshua until the destruction of the Second Temple was a predominantly agricultural society. Accordingly, it was through agriculture that the Torah pursued its religious and social program. It has three fundamental elements. The first was the alleviation of poverty. For many reasons the Torah accepts the basic principles of what we now call a market economy. But though market economics is good at creating wealth it is less good at distributing it equitably. Thus the Torah's social legislation aimed, in the words of Henry George, "to lay the foundation of a social state in which deep poverty and degrading want should be unknown." Hence the institutions that left parts of the harvest for the poor: leket, shikchah and peah, fallen ears of grain, the forgotten sheaf and the corners of the field. There was the produce of the seventh year, which belonged to no-one and everyone, and maaser ani, the tithe for the poor given in the third and sixth years of the seven year cycle. Shmittah and yovel, the seventh and fiftieth years with their release of debts, manumission of slaves and the return of ancestral property to its original owners, restored essential elements of the economy to their default position of</p>	<p>fairness. So the first principle was: no one should be desperately poor.</p> <p>The second, which included terumah and maaser rishon, the priestly portion and the first tithe, went to support, respectively, the priests and the Levites. These were a religious elite within the nation in biblical times whose role was to ensure that the service of God, especially in the Temple, continued at the heart of national life. They had other essential functions, among them education and the administration of justice, as teachers and judges. The third was more personal and spiritual. There were laws such as the bringing of first-fruits to Jerusalem, and the three pilgrimage festivals, Pesach, Shavuot and Sukkot, as they marked seasons in the agricultural year, that had to do with driving home the lessons of gratitude and humility. They taught that the land belongs to God and we are merely His tenants and guests. The rain, the sun and the earth itself yield their produce only because of His blessing. Without such regular reminders, societies slowly but inexorably become materialistic and self-satisfied. Rulers and elites forget that their role is to serve the people, and instead they expect the people to serve them. That is how nations at the height of their success begin their decline, unwittingly laying the ground for their defeat.</p> <p>All this makes one law in our parsha – the law of the Second Tithe – hard to understand. As we noted above, in the third and sixth year of the septennial cycle, this</p>	<p>was given to the poor. However, in the first, second, fourth and fifth years, it was to be taken by the farmer to Jerusalem and eaten there in a state of purity: You shall eat the tithe of your grain, new wine and olive oil, and the firstborn of your herds and flocks in the presence of the Lord your God at the place He will choose as a dwelling for His Name, so that you may learn to revere the Lord your God always. (Deut. 14:23) If the farmer lived at a great distance from Jerusalem, he was allowed an alternative: You may exchange your tithe for silver, and take the silver with you and go to the place the Lord your God will choose. Use the silver to buy whatever you like: cattle, sheep, wine or other fermented drink, or anything you wish. (ibid.,25-26)</p> <p>The problem is obvious. The second tithe did not go to poor, or to the priests and Levites, so it was not part of the first or second principle. It may have been part of the third, to remind the farmer that the land belonged to God, but this too seems unlikely. There was no declaration, as happened in the case of first-fruits, and no specific religious service, as took place on the festivals. Other than being in Jerusalem, the institution of the second tithe seemingly had no cognitive or spiritual content. What then was the logic of the second tithe? The sages,</p>
<b>HAFTORAH</b> <b>ARTSCROLL 1208</b> <b>HERTZ 944</b>				
<b>Times</b>				
Candle Lighting	7:06 pm			
Mincha	7:00 pm			
Hashkama	8:00 am			
Youth Minyan	8:30 am			
Parsha Shiur	8:30 am			
Main	9:00 am			
Beit Midrash	9:15 am			
Gemara Shiur	6:00 pm			
Mincha	7:00 pm			
Shabbat Ends	8:13 pm			
Sun. Sept. 4	7:30/8:30 am			
Mon. Sept. 5 Labor Day	7:30/8:30 am			
Tues., Wed. & Fri. Thurs.	6:45/7:45 am 6:35/7:45 am			
Mincha	6:55 pm			
Latest Times for Shema/Shemoneh Esrei				
Sept. 3	9:39/10:43 am			
Sept. 10	9:41/10:44 am			
Next Shabbat Shoftim				
Candle Lighting	6:55 pm			
Mincha	6:55 pm			
		<b>KIDDUSH</b> <b>IS SPONSORED</b> <b>BY</b> <b>GREAT NECK</b> <b>SYNAGOGUE</b>	<b>SEUDAH SHLISHIT</b> <b>IS SPONSORED BY</b> <b>LILLIAN &amp; GARY CHUBAK</b> <b>IN MEMORY OF HER FATHER</b> <b>EDMUND GRAF, Z"l.</b>	

focusing on the phrase, "so that you may learn to revere the Lord your God" said that it was to encourage people to study. Staying for a while in Jerusalem while they consumed the tithe or the food bought with its monetary substitute, they would be influenced by the mood of the holy city, with its population engaged either in Divine service or sacred study. This would have been much as happens today for synagogue groups that arrange study tours to Israel.

Maimonides, however, gives a completely different explanation. The second tithe was commanded to be spent on food in Jerusalem: in this way the owner was compelled to give part of it away as charity. As he was not able to use it otherwise than by way of eating and drinking, he must have easily been induced to give it gradually away. This rule brought multitudes together in one place, and strengthened the bond of love and brotherhood among the children of men. For Maimonides, the second tithe served a social purpose. It strengthened civil society. It created bonds of connectedness and friendship among the people. It encouraged visitors to share the blessings of the harvest with others. Strangers would meet and become friends. There would be an atmosphere of camaraderie among the pilgrims. There would be a sense of shared citizenship, common belonging and collective identity. Indeed Maimonides says something similar about the festivals themselves: The use of keeping festivals is plain. Man derives benefit from such assemblies: the emotions produced renew the attachment to religion; they lead to friendly and social intercourse among the people. The atmosphere in Jerusalem, says Maimonides, would encourage public spiritedness. Food would always be plentiful, since the fruit of trees in their fourth year, the tithe of cattle, and the corn, wine and oil of the second tithe would all have been brought there. They could not be sold; they could not be kept for the next year; therefore much would be given away in charity, especially (as the Torah specifies) to "the Levite, the stranger, the orphan and the widow.

"Writing about America in the 1830s, Alexis de Tocqueville found that he had to coin a new word for the phenomenon he encountered there and saw as one of the dangers in a democratic society. The word was individualism. He defined it as "a mature and calm feeling which disposes each member of the community to sever himself

from the mass of his fellows and to draw apart with his family and his friends," leaving "society at large to itself." Tocqueville believed that democracy encouraged individualism. As a result, people would leave the business of the common good entirely to the government, which would become ever more powerful, eventually threatening freedom itself. It was a brilliant insight.

Two recent examples illustrate the point. The first was charted by Robert Putnam, the great Harvard sociologist, in his study of Italian towns in the 1990s. During the 1970s all Italian regions were given local government on equal terms, but over the next twenty years, some prospered, others stagnated; some had effective governance and economic growth, while others were mired in corruption and underachievement. The key difference, he found, was the extent to which the regions had an active and public-spirited citizenry.

The other is the experiment, known as the "free rider game," designed to test public spiritedness within a group. There is always a potential conflict between self interest and the common good. It is tempting to take advantage of public facilities without paying your fair share (for example, travelling on public transport without paying for a ticket: hence the term "free rider"). You then obtain the benefit without bearing a fair share of the costs. When this happens, trust is eroded and public spiritedness declines. In the game, each of the participants is given \$10 and invited to contribute to a common pot. The money in the pot is then multiplied, say, three times, and the amount is equally divided between the players. If each contributes \$10, each will receive \$30. However, if one player chooses not to contribute anything, then if there are six players, there will be \$50 in the pot and \$150 after multiplication. Each of the players will then receive \$25, but one will now have \$35: the money from the pot plus the \$10 with which he started. When played over several rounds, the other players soon notice that not everyone is contributing equally. The unfairness makes them all contribute less to the shared pot. The group suffers and no one gains. If, however, the other players are given the chance to punish the suspected cheat by paying a dollar to make him lose three dollars, they tend to do so. The free rider stops free-riding, and everyone benefits.

As I was writing this essay, the Greek economy was in a state of collapse. Years earlier, in 2008, an economist, Benedikt Herrmann, had tested people in different cities throughout the world to see whether there were geographical and cultural variations in the way people played the free rider game. He found that in places like Boston, Copenhagen, Bonn and Seoul, voluntary contributions to the common pot were high. They were much lower in Istanbul, Riyadh and Minsk, where the economy was less developed. But they were lowest of all in Athens, Greece. What is more, when players in Athens penalized the free riders, those penalized did not stop free-riding. Instead they took revenge by punishing their punishers. Where public spiritedness is low, society fails to cohere and the economy fails to grow. Hence the brilliance of Maimonides' insight that the second tithe existed to create social capital, meaning bonds of trust and reciprocal altruism among the population, which came about through sharing food with strangers in the holy precincts of Jerusalem. Loving God helps make us better citizens and more generous people, thus countering the individualism that eventually makes democracies fail.



**Great Neck Yoetzet Halacha Lisa Septimus**  
 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: 516.415.1111  
 Email: [greatneckyoetzet@gmail.com](mailto:greatneckyoetzet@gmail.com).  
 All conversations and emails are kept 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**  
**Zehava & Dr. Michael Atlas, Youth Directors**  
**Mark Twersky, Executive Director**  
**Dr. James Frisch, Assistant Director**  
**Dov Sassoon, President**  
**Harold Domnitch, Chairman of the Board**  
**Lisa Septimus, Yoetzet Halacha 516-415-1111**

**Just as Hashem nourishes the entire world,  
 so the soul nourishes the entire body...  
 Talmud Brachos 10a**

# **GNS Youth Carnival!!!**

## **Kickoff Event**

**THURSDAY SEPTEMBER 1**  
**PRESCHOOL-8<sup>TH</sup> GRADE**  
**GNS PARKING LOT**  
**4:00-6:00PM**



**PREPARE TO GET WET!!**

**WATER SLIDES, FACE PAINTING AND MORE!**

*\*Be mindful this is a shul event, please dress accordingly*

**\$25 per family (members)**

**\$36 per family (non members)**

**BBQ Dinner options available for purchase**



**BRING THE SWEETNESS OF ROSH HASHANA TO THOSE IN NEED!**

Parent/Pre-teen Bake A Thon for GNS Pass It Forward Program

At the home of Marla Lemonik

**SUNDAY SEPTEMBER 11th**, open from 10am - 3pm.

Bring your **pre-teen (age 9 and up)**,

flour, sugar, honey, large eggs and your enthusiasm.

Contact Marla at [marla.lemonik@gmail.com](mailto:marla.lemonik@gmail.com) or call her 646-220-8105.

**MAKE THIS ROSH HASHANA MORE MEANINGFUL  
BY BAKING FOR THOSE IN NEED!**

Join other adults at the GNS Bake A Thon

At the home of Marla Lemonik

**WEDNESDAY SEPTEMBER 7th**, open from 10am - 3pm.

Bring yourself, your friends, flour, sugar, honey, large eggs  
and your joy in helping others.

Contact Marla at [marla.lemonik@gmail.com](mailto:marla.lemonik@gmail.com) or call her 646-220-8105.

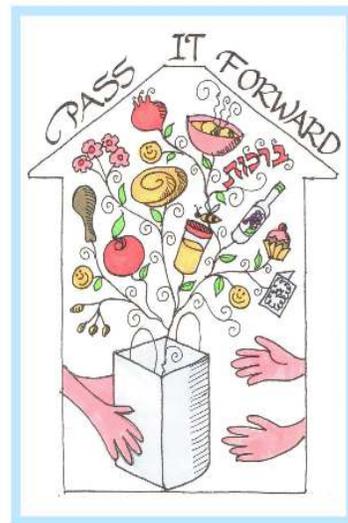
**Rabbi Polakoff's Class Schedule:**

Thursday Mornings Beginning **September 8th**  
Women's Chumash @ 9:15 am.

Thursday Evenings Beginning **September 8th**  
Power Chumash @ 8:00 pm.

Please note the class will not meet on September 29th.

Monday Evenings Beginning **September 19th**  
Talmud Aggadata @ 9:00 pm.



*Do a Mitzvah and Cook for Yomtov in Style  
In a full length high quality canvas*

***Pass it Forward Apron***

*\$36 Quantities are limited.*

*Inquire in the GNS Office*

**ALL WELCOME**



# RABBI ON RIKERS

**SUNDAY SEPTEMBER 25th @ 10AM**

**JEWS BEHIND BARS**

**THESE ARE THEIR STORIES**



**A CONVERSATION WITH  
RABBI KWALBRUN  
ABOUT INCARCERATED  
JEWS IN JAIL**

Rabbi Kwalbrun is a CNS member, holds a MSW from YU-Wurzweiler, smicha from REITS-YU, taught psychology at Iona and QCC, a congregational rabbi for over 50 yrs. and currently is the Jewish Chaplain at Riker's Island Prison

**Complementary Breakfast**



TEMPLE  
BETH-EL  
OF GREAT NECK



GREAT NECK SYNAGOGUE



TEMPLE ISRAEL OF GREAT NECK

presents



**Early Bird Prices until October 13**

Members of Sponsoring Congregations Only: \$18

Non-Members: \$24

\*Preferred Choice Seating: \$30

**Preferred Choice  
Seating Open to All  
(choice of first four rows)**

**\*Entitles Post Performance Reception  
Refreshments to be Served**

**Prices after October 13**

Members of Sponsoring Congregations Only: \$25

Non-Members: \$35

\*Preferred Choice Seating: \$40

**To Purchase Tickets**

Temple Beth-El contact - Debbie Elkashash at [delkashash@tbegreatneck.org](mailto:delkashash@tbegreatneck.org) or 516-487-0900

Great Neck Synagogue contact - Hillel Milun at [gnsclub@gmail.com](mailto:gnsclub@gmail.com) or 516-487-6100

Temple Israel of Great Neck contact - Jodi Engel at [jengel@tign.org](mailto:jengel@tign.org) or 516-482-7800

Non-Members can contact Jodi Engel at 516-482-7800

[www.threeshuls.org](http://www.threeshuls.org)

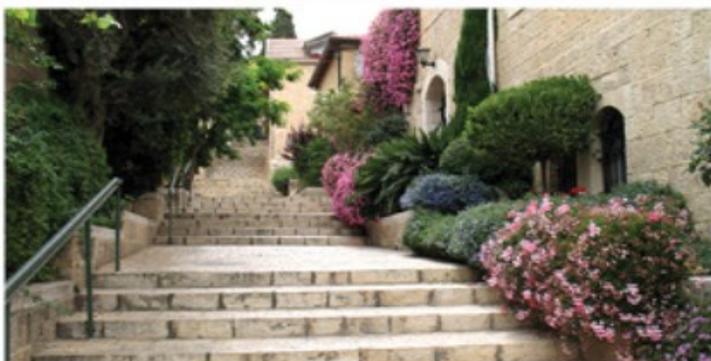


# MOTHER/DAUGHTER BAT MITZVAH MISSION

*Led by Rebbetzin Lisa Septimus*

**NOVEMBER 21-28, 2016**

**Inbal/Jerusalem & Dan Accadia/Herzeliya**



## MISSION PRICE INCLUDES:

- Roundtrip Air with EL-AL & transfers in Israel with group flights
- 3 Nights Inbal hotel in Jerusalem  
*Includes: daily breakfast*
- 1 Night Dan Accadia Herzeliya  
*Includes: daily breakfast*
- Shabbat at Emunah's Bet Elazraki Children's Home
- Amazing Chesed program
- Touring & Gratuities

## AIR/LAND PACKAGE\*

\$ 2575 per person double occupancy  
\$ 2120 child under 18 as 3rd in room  
\$ 550 single supplement  
\*Includes fuel charge and airport tax

**Land only-deduct \$900 p/p**

## EL-AL GROUP FLIGHTS\*: (SPACE IS LIMITED)

Depart: Monday, Nov. 21 JFK/TLV LY008  
@ 11:50PM - 5:20PM

Return: Monday, Nov. 28 TLV/JFK LY001  
@ 12:45AM - 6:00AM

**HIGHLIGHTS:** Jerusalem Old City, Ir David, Pantry Packers, Zumba with Shalva, Gush Eztion, Migdal Oz, Pina Chama, Yad Lakashish, Hike with One Family Fund. Shabbat @ Bet Elazraki. Music at Migdal Ohr, Blind Museum, shiurim and so much more....

**FOR MORE INFORMATION PLEASE CALL THE EMUNAH MISSIONS DEPARTMENT**  
212-564-9045 debbie x321 debbie@emunah.org or rebbetzin lisa - septimuslisa@gmail.com

# ANNOUNCEMENTS

**RABBI POLAKOFF'S SHABBOS DRASHA THROUGH 5776, IS DEDICATED IN MEMORY OF PINCHAS BEN YOSEPH FOR OTHER SUCH OPPORTUNITIES PLEASE CONTACT HOWARD WOLF 212-843-4668**

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

## KIDDUSH CLASS

Join us this **Shabbat, Sept. 3** for a class following kiddush in the Beit Midrash at 12:15 pm on "Insights into the Month of Elul". Class given by Rabbi Lichter.

## SUNDAY BREAKFAST

Sunday Breakfast is sponsored by Sandra & Michael Stern in honor of the marriage of their daughter Zoe Yarden to Sean Hack.

## CHAVERIM CENTER

Our next Chaverim Center is **Wednesday, September 7** from 11:30-2:00. We will focus on preparing for Rosh Hashana with a soup project "Ladles of Love" and New

## HIGH HOLIDAYS

Please send in your seating requests for the Holidays and pay all your past due obligations so you can obtain seats. The Yom Kippur Appeal committee will be contacting you soon so please help the GNS by donating generously.

## MEN'S CLUB EVENTS

**September 29:** *Rabbi on Rikers:* 10:00 am Conversation with Rabbi Kwalbrun on Incarcerated Jews in Jail. Complimentary Breakfast.

**November 6:** Der Yiddisher Mikado, Yiddish Opera in conjunction with Temple Beth-El and Temple Israel.

## HUNGER INITIATIVE

Time for introspection and increasing good deeds. Here's a plan:

- 1) When you are cooking for Shabbat, PLEASE COOK AN EXTRA CHICKEN OR TWO.
- 2) When the chicken is cooled, FREEZE it in a foil pan or a plastic bag in YOUR freezer.
- 3) Email the Hunger Initiative [yomtovchicken@gmail.com](mailto:yomtovchicken@gmail.com) to let us know EVERY time you've cooked an extra chicken.
- 4) DELIVER chicken to GNS in September when we are delivering food for Pass It Forward. We deliver food to those in need. Be part of the solution...

**ROSH HASHANA CARDS**-Designed by Celia Lemonik Sisterhood is selling beautiful Rosh Hashana cards. 10 cards for \$25.00, \$3.00 per card. Call Judy Lillian 516-487-6845 or pick up cards in the office.

## UPCOMING EVENTS AT GREAT NECK SYNAGOGUE

- Sept. 1: Youth Carnival
- Sept. 7: Chaverim Center
- Sept. 10: New Members Kiddush
- Sept. 21: Chaverim Center
- Sept. 24: Leil Slichot with Rabbi Dovid M. Cohen
- Sept. 25: Men's Club: Rabbi Kwalbrun

## MAZAL TOVS & COMMUNITY NEWS

**Mazal Tov** to **Cindy & Dr. Jeffrey Liebmann** on the engagement of their son **Zachary** to **Alanna Newman**, daughter of **Drs. Gayle & David Newman** of Livingston, New Jersey.

**Mazal Tov** to **Vera Bernstein** on the Bar Mitzvah in Israel, of her grandson **Jack Bernstein** son of **Rob & Rachel**. **Mazal Tov** also to siblings **Zoe & Eli**.

**Mazal Tov** to **Elana & Herschel Flax** on the birth of a granddaughter born to their children **Rachel & Dan Anziska**. **Mazal Tov** also to siblings **Julia, Thomas & Eve**.

*Billy Liss-Levinson and his family would like to express abundant thanks to Rabbis Polakoff and Lichter, the GNS staff, the Shiva Chesed Committee, and the entire caring GNS community on their loving kindness following the recent death of Billy's mother, Sylvia Levinson. As she wrote in a haiku:*

*Good things surround us  
If we make the time to look  
To see and enjoy*

# Y A H R Z E I T

## Saturday, 30 Av

Miriam Oshry for Arye Bernstein  
Ruth Seif for Zelig Dolinsky  
Lillian Chubak for Edmund Graf  
Myra Sutin for Annie Joffe  
Vera Bernstein for Caroline Lilly Lefkowitz  
Tina Machnikoff for Sophie Machnikoff  
Carl Rosenberg for Henry Rosenberg  
Joyce Dacher for Jacob Wolfman

## Sunday, 1 Elul

Viviane Breitbart for Chaoul Dabbah  
Morris Nasser for Jack Nasser

## Monday, 2 Elul

Ellen Siegel for Mel Crair  
Marlene Rutkin for Ann Fishman  
Nechama Liss-Levinson for Gertrude Liss  
Frederick Lukash for Leslie Lukash  
Pauline Levy for Lucille Parker

## Tuesday, 3 Elul

Adeline Markowitz for Marcia Perlman  
Sue Talansky for Ruth Stromer

## Wednesday, 4 Elul

Gisele Katz for Fay Gastwirth  
Elana Flax for Morris Matzkin  
Cheryl Sneag for Morris Matzkin  
Anita Beretz for Erna Levi Reichenberg

## Thursday, 5 Elul

Sandra Gold for Nita Barak  
Harriet Cooper for Jacob Rothstein

## Friday, 6 Elul

Marlene Rutkin for Morris Fishman  
Chava Shalmon for Esther Grinszpan  
William Helmreich for Leo Helmreich  
Grace Oster for Michael Horowitz