



# Shabbat Announcements

Parshat Tazria-Metzorah

April 29, 2017 3 Iyar, 5777

<b>TORAH</b>		<b>Rabbi Jonathan Sacks on Tazria-Metzorah</b>		
<b>ARTSCROLL 608</b>		<p>It is hard to trace with any precision the moment when a new idea makes its first appearance on the human scene, especially one as amorphous as that of love. But love has a history. There is the contrast we find in Greek, and then Christian thought between eros and agape: sexual desire and a highly abstract love for humanity in general. There is the concept of chivalry that makes its appearance in the age of the Crusades, the code of conduct that prized gallantry and feats of bravery to "win the heart of a lady". There is the romantic love that makes its appearance in the novels of Jane Austen, hedged with the proviso that the young or not-so-young man destined for the heroine must have the right income and country estate, so as to exemplify the "truth universally acknowledged, that a single man in possession of a good fortune, must be in want of a wife." And there is the moment in Fiddler on the Roof where, exposed by their children to the new ideas in pre-revolutionary Russia, Tevye turns to his wife Golde, and the following conversation ensues: Tevye: Do you love me? Golde: I'm your wife! Tevye: I know! But do you love me? Golde: Do I love him? For twenty-five years I've lived with him, fought with him, starved with him. Twenty-</p>	<p>five years, my bed is his...Tevye: Shh! Golde: If that's not love, what is? Tevye: Then you love me! Golde: I suppose I do!</p> <p>The inner history of humanity is in part the history of the idea of love. And at some stage a new idea makes its appearance in biblical Israel. We can trace it best in a highly suggestive passage in the book of one of the great prophets of the Bible, Hosea. Hosea lived in the eighth century BCE. The kingdom had been divided since the death of Solomon. The northern kingdom in particular, where Hosea lived, had lapsed after a period of peace and prosperity into lawlessness, idolatry and chaos. Between 747 and 732 BCE there were no less than five kings, the result of a series of intrigues and bloody struggles for power. The people, too, had become lax: "There is no faithfulness or kindness, and no knowledge of God in the land; there is swearing, lying, killing, stealing and committing adultery; they break all bounds and murder follows murder" (Hos. 4:1-2). Like other prophets, Hosea knew that Israel's destiny depended on its sense of mission. Faithful to God, it was able to do extraordinary things: survive in the face of empires, and generate a society unique in the ancient world, of the equal dignity of all as fellow citizens under the sovereignty of the Creator of heaven and earth. Faithless, however, it was just one more minor power in the ancient Near East, whose chances of survival against larger political predators were minimal.</p>	<p>What makes the book of Hosea remarkable is the episode with which it begins. God tells the prophet to marry a prostitute, and see what it feels like to have a love betrayed. Only then will Hosea have a glimpse into God's sense of betrayal by the people of Israel. Having liberated them from slavery and brought them into their land, God saw them forget the past, forsake the covenant, and worship strange gods. Yet He cannot abandon them despite the fact that they have abandoned Him. It is a powerful passage, conveying the astonishing assertion that more than the Jewish people love God, God loves the Jewish people. The history of Israel is a love story between the faithful God and his often faithless people. Though God is sometimes angry, He cannot but forgive. He will take them on a kind of second honeymoon, and they will renew their marriage vows: "Therefore I am now going to allure her; I will lead her into the desert and speak tenderly to her...I will betroth you to me forever; I will betroth you in righteousness and justice, in love and compassion. I will betroth you in faithfulness, and you will know the the Lord." (Hosea 2:16-22) It is this last sentence – with its explicit comparison between the covenant and a marriage – that Jewish men say when they put on the hand-tefillin, winding its strap around the finger like a wedding-ring.</p>
<b>HERTZ 460</b>				
<b>HAFTORAH</b>				
<b>ARTSCROLL 1172</b>				
<b>HERTZ 477</b>				
Times				
Candle Lighting	7:30 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	6:25 pm			
Mincha	7:25 pm			
Shabbos Ends	8:39 pm			
R' Reisman Video	10:15 pm			
Sun. April 30	7:30/8:30 am			
Mon. & Thurs.	6:35/7:45 am			
Tues., Wed. & Fri.	6:45/7:45 am			
Mincha	7:35 pm			
Latest Times for Shema/Shemoneh Esrei				
April 29	9:24/10:33 am			
May 6	9:19/10:30 am			
Next Shabbat Acharei Mot-Kedoshim				
Candle Lighting	7:37 pm			
Mincha	7:00 pm			
<b>KIDDUSH AND BIMA FLOWERS ARE SPONSORED IN HONOR OF THE 80TH BIRTHDAY OF MARTIN H. SOKOL BY HIS CHILDREN AND GRANDCHILDREN.</b>		<b>SEUDAH SHLISHIT IS SPONSORED BY ROZ WAGNER IN MEMORY OF HER LATE HUSBAND DAVID WAGNER, z"l BY OLGA &amp; MATT GARTENHAUS IN MEMORY OF HER FATHER JOSEPH EINHORN, z"l AND BY ELLEN &amp; MITCHELL SIEGEL IN MEMORY OF HER FATHER MORRIS GIVNER, z"l</b>		

One verse in the midst of this prophecy deserves the closest scrutiny. It contains two complex metaphors that must be unraveled strand by strand: "In that day," declares the Lord, "you will call Me 'my husband' [ish]; you will no longer call Me 'my master' [baali]. (Hosea 2:18) This is a double pun. Baal, in biblical Hebrew, meant 'a husband', but in a highly specific sense - namely, 'master, owner, possessor, controller.' It signaled physical, legal and economic dominance. It was also the name of the Canaanite god - whose prophets Elijah challenged in the famous confrontation at Mount Carmel. Baal (often portrayed as a bull) was the god of the storm, who defeated Mot, the god of sterility and death. Baal was the rain that impregnated the earth and made it fertile. The religion of Baal is the worship of god-as-power.

Hosea contrasts this kind of relationship with the other Hebrew word for husband, ish. Here he is recalling the words of the first man to the first woman: "This is now bone of my bones, And flesh of my flesh; She shall be called Woman [ishah], Because she was taken from Man [ish]." (Gen. 2:23) Here the male-female relationship is predicated on something quite other than power and dominance, ownership and control. Man and woman confront one another in sameness and difference. Each is an image of the other, yet each is separate and distinct. The only relationship able to bind them together without the use of force is marriage-as-covenant - a bond of mutual loyalty and love in which each makes a pledge to the other to serve one another. Not only is this a radical way of re-conceptualizing the relationship between man and woman. It also, implies Hosea, the way we should think of the relationship between human beings and God. God reaches out to humanity not as power - the storm, the thunder, the rain - but as love, and not an abstract, philosophical love but a deep and abiding passion that survives all the disappointments and betrayals. Israel may not always behave lovingly toward God, says Hosea, but God loves Israel and will never cease to do so. How we relate to God affects how we relate to other people. That is Hosea's message - and vice versa: how we relate to other people affects the way we think of God. Israel's political chaos in the eighth century BCE was intimately connected to its religious waywardness. A society built on corruption and exploitation is one where might prevails over right. That is not Judaism but idolatry, Baal-worship.

Now we understand why the sign of the covenant is brit milah, the commandment given in the first of this week's parshiot, Tazria. For faith to be more than the worship of power, it must affect the most intimate relationship between men and women. In a society founded on covenant, male-female relationships are built on something other and gentler than male dominance, masculine power, sexual desire and the drive to own, control and possess. Baal must become ish. The alpha male must become the caring husband. Sex must be sanctified and tempered by mutual respect. The sexual drive must be circumcised and circumscribed so that it no longer seeks to possess and is instead content to love. There is thus more than an accidental connection between monotheism and monogamy. Although biblical law does not command monogamy, it nonetheless depicts it as the normative state from the start of the human story: Adam and Eve, one man, one woman. Whenever in Genesis a patriarch marries more than one woman there is tension and anguish. The commitment to one God is mirrored in the commitment to one person.

The Hebrew word emunah, often translated as "faith," in fact means faithfulness, fidelity, precisely the commitment one undertakes in making a marriage. Conversely, for the prophets there is a connection between idolatry and adultery. That is how God describes Israel to Hosea. God married the Israelites but they, in serving idols, acted the part of a promiscuous woman (Hos. 1-2). The love of husband and wife - a love at once personal and moral, passionate and responsible - is as close as we come to understanding God's love for us and our ideal love for Him. When Hosea says, "You will know the Lord," he does not mean knowledge in an abstract sense. He means the knowledge of intimacy and relationship, the touch of two selves across the metaphysical abyss that separates one consciousness from another. That is the theme of The Song of Songs, that deeply human yet deeply mystical expression of eros, the love between humanity and God. It is also the meaning of one of the definitive sentences in Judaism: "You shall love the Lord your God with all your heart and with all your soul and with all your strength" (Deut. 6:5).

Judaism from the beginning made a connection between sexuality and violence on the one hand, marital faithfulness and social order on the other. Not by chance is marriage called kiddushin, "sanctification." Like covenant itself, marriage is a pledge of loyalty between two parties, each recognizing the other's integrity, honoring their differences even as they come together to bring new life into being. Marriage is to society what covenant is to religious faith: a decision to make love - not power, wealth or force majeure - the generative principle of life. Just as spirituality is the most intimate relationship between us and God, so sex is the most intimate relationship between us and another person. Circumcision is the eternal sign of Jewish faith because it unites the life of the soul with the passions of the body, reminding us that both must be governed by humility, self-restraint and love. Brit milah helps transform the male from Baal to Ish, from dominant partner to loving husband, just as God tells Hosea that this is what He seeks in His relationship with the people of the covenant. Circumcision turns biology into spirituality. The instinctive male urge to reproduce becomes instead a covenantal act of partnership and mutual affirmation. It was thus as decisive a turn in human civilization as Abrahamic monotheism itself. Both are about abandoning power as the basis of relationship, and instead aligning ourselves with what Dante called "the love that moves the sun and other stars." Circumcision is the physical expression of the faith that lives in love.



**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**  
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**Rabbi Jesse Shore, Rabbinic Intern**  
**Harold Domnitch, Chairman of the Board**  
**Lisa Septimus, Yoetzet Halacha 516-415-1111**

**YIZKOR BOOKS & CHAVERIM CENTER**

**GNS Book of Remembrance 2017-2018**

Dear Friends,

Yizkor is a time of Remembrance. Those who have lost dear ones mark the memories of the deceased through memorial plaques on their Synagogue walls, kindling Yartzheit Lights on the anniversary and by reciting Yizkor four times during the year. Appropriately, we distribute a special booklet at each Yizkor service with the names to be memorialized clearly listed along with the appropriate prayers.

We will republish the "Book of Remembrance" before Shavuot. If you wish to perpetuate the name of your beloved deceased in this year's edition, please fill out the form below and return to the Synagogue as soon as possible.

It has been suggested that a minimum contribution of "Chai" (\$18.00) per name would be appropriate.

**Please return this form by Thursday, May 11, 2017 to be included in this booklet.**

Yours very truly,

Mark S. Twersky

Rabbi Dale Polakoff

Please list the full English names of deceased relatives.

NAME	RELATIONSHIP	DATE OF DEATH
_____	_____	_____
_____	_____	_____
_____	_____	_____

( ) Please include the same names that were printed in last year's Book.

Enclosed is a check for \$\_\_\_\_\_made payable to the Great Neck Synagogue.

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

EMAIL \_\_\_\_\_

**CHAVERIM AT GNS**

**DATE:** April 26th **11:30 - 2:00**

**ACTIVITY** Showing of the "GNS Purim Video" featuring Chaverim Center

**LUNCH** RSVP by calling the shul office or emailing Michelle

**LAST EVENT'S SPONSORS** Thank you to Cindy Hodkin & Roz Korman for sponsoring lunch in memory of Bernard Korman and Mahnaz Moalemi & Nassereh Youseffnia for sponsoring lunch in honor of Anna Kaplan

Cindy, Erica, Michelle & Naeema

Donations and Sponsorships are always welcome.

# STUDY. LEARN. GROW.

*GNS Women's Learning Series*

Great Neck Yoetzet Halacha Lisa Septimus



B'Sha'a Tova: The Infertility of Our Imahot

Thursday Evening, April 27th  
8:00 pm

Hosted by Jessica Shusterman  
2 Chestnut Drive in Great Neck

The Shiur is sponsored l'ilui nishmat  
Jessica's father, Mr. Harry Laufer zt"l.



RSVP  
REQUIRED

DIETARY  
LAWS  
OBSERVED

NO COST  
TO  
ATTEND

JNF and the Great Neck Synagogue Men's Club Invite You to the

# GREAT NECK BREAKFAST FOR ISRAEL

Sunday, April 30, 2017

9:30 am Registration

10:00 am Program

**Topic of Discussion: US/Israel Relations**

## Great Neck Synagogue

26 Old Mill Road, Great Neck, NY 11023

RSVP by April 25, 2017 at [jnf.org/libbreakfast](http://jnf.org/libbreakfast)

Featuring Guest Speaker

### REBECCA SHIMONI-STOIL



Rebecca Shimoni-Stoil is the Washington Correspondent for *The Times of Israel* and a PhD candidate at Johns Hopkins University. She was previously *The Jerusalem Post's* acting Washington, D.C. Bureau Chief and has served as both the Knesset and Internal Security Correspondent for *The Jerusalem Post*. After making

aliyah, Rebecca talked her way into the IDF and became the deputy commander of combat medics in the "Eshet Battalion" of the Armoured Corps.

More Information  
Howard Ingram,  
Executive Director,  
Long Island,  
[hingram@jnf.org](mailto:hingram@jnf.org),  
516.678.6800 x110.

EVENT COMMITTEE Great Neck Synagogue Men's Club



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**YOM HA'ATZMAUT & DEFENSIVE DRIVING**



GREAT NECK SYNAGOGUE  
YOM HA'ATZMAUT  
CELEBRATION

MONDAY EVENING MAY 1ST



7:35 PM: MINCHA

7:50 PM: YOM HAZIKARON  
COMMEMORATION

8:00 PM: FESTIVE MA'ARIV

8:30 PM: SPECIAL  
YOM HA'ATZMAUT  
ADDRESS DELIVERED BY  
RABBI STEVEN WEIL

THE 50TH ANNIVERSARY  
OF THE EVENT THAT CHANGED  
JEWISH DESTINY:  
AN ANALYSIS OF THE SIX-DAY WAR

LIGHT DINNER SERVED

# GNS MEN'S CLUB DEFENSIVE DRIVING COURSE

Presented by AAA  
\$30 per person  
checks made out to GNS Men's Club

**TUESDAY - WEDNESDAY MAY 9TH - 10TH 7:00 PM**  
**CALL THE SYNAGOGUE OFFICE TO SIGN UP**



GNS 5th Annual  
Women's Shabbaton with  
Mrs. Jackie Bitton  
Shabbat May 5-6

Friday Night Dinner & Oneg for Young Women:  
HS Seniors, College & Graduate Students

Dinner @ GNS 8:00 pm  
Oneg @ Atlas Home 9:30 pm  
RSVP to [zehavaatlas18@gmail.com](mailto:zehavaatlas18@gmail.com)

Mother-Daughter Seudat Shlishit  
Afternoon Shiur @ 6:00 pm  
Braun Youth Center

Living with an  
Attitude of Gratitude

Sponsorships Available  
by calling the GNS office

# ANNOUNCEMENTS

RABBI POLAKOFF'S SHABBOS DRASHA THROUGH 5777 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.**

## OFFICE HOURS FOR RABBI POLAKOFF

**Wednesdays 10 am - 12 pm**

**Thursdays 1 pm - 3 pm**

He is available at other times by appointment and can always be reached by email at [dpolakoff@gns.org](mailto:dpolakoff@gns.org), or on his cell at 516-637-3674.

## CHAVERIM CENTER

Chaverim will next meet this **Wednesday, April 26th.**

## YOETZET HALACHA SHIUR

Lisa Septimus will be giving a shiur entitled "B'Sha'a Tova: Infertility of the Imahot" at the home of **Jessica Shusterman, 2 Chestnut Dr. on Thursday evening, April 27th at 8:00 pm.** The Shiur will be in memory of Jessica's father, Harry Laufer z"l.

## MEN'S CLUB EVENTS

**Sun., April 30th at 10:00 am** - JNF Breakfast, featuring Rebecca Shimoni-Stoil.

**Tue. & Wed., May 9-10 at 7:00 pm** - Defensive Driving Course. Sign up by calling the synagogue office.

## YOM HA'ATZAMUT

On **Monday evening, May 1st**, please join us as we commemorate **Yom HaZikaron** and celebrate **Yom Ha'atzmaut** with a festive Ma'ariv and hear from renowned speaker Rabbi Steven Weil. Mincha is at 7:35pm with program to follow.

## NOMINATING COMMITTEE

The nominating committee is: Seth Silberstein (Chair), Mikey Rosenberg, Yifat Mittleman, Lisa Kagan, Hal Chadow, Donny Aharon & Erica Heisler.

## PASSOVER LEFTOVERS

Please drop off any unopened Passover Boxed or canned items at the Lichter's garage at 76 Berkshire Rd.

A special thank you to all GNS families who contributed to our Passover and Chometz food drives. We thank the Lunzer family for chairing the Pesach food drive for needy families and the Atlas family for chairing the chometz food collection.

## UPCOMING EVENTS AT GREAT NECK SYNAGOGUE

Apr. 26: Chaverim Center  
Apr. 30: Men's Club & JNF Breakfast  
May 1: Yom Ha'atzmaut Program w/ Rabbi Weil  
May 2: Yom Ha'atzmaut Kids Program  
May 6: Women's Shabbaton: Jackie Bitton  
May 9-10: Defensive Driving Course  
May 13: Guest Speaker: Ronnie Halibard  
May 13: Young Couples Luncheon

## MAZAL TOVS & COMMUNITY NEWS

**Mazal Tov to Sydelle & Robert Knepper and to Michelle & Neville Basman** on the birth of a granddaughter, born to their children, **Stephanie & Craig Basman.**

**Mazal Tov to Michele & Howard Wolf** on the engagement of their daughter **Jamie to Justin Greenberger**, son of **Evelyn & Milton Greenberger** of Milwaukee.

## NORTH SHORE MIKVAH ASSOCIATION

Annual Fundraiser for the North Shore Mikvah Association will be **Tuesday, May 16th at 7:30PM**, featuring Elie Salomon, founding board member of Yesh Tikvah. "Pitfalls, Perseverance and Ultimately Parenthood: One woman's story of persistence and how you can help others." Boutique: Threads Linen

## BEREAVEMENT & GRIEF GROUP COUNSELING

If you would be interested in participating in a grief counseling group led by rabbis and certified therapists, please call the synagogue's office giving your name and phone number where you can be reached. We hope that by sharing our grief in a small group it will provide a healing process.

## MEALS FOR RABBINIC INTERN

Contact Rabbi Jesse & Lauren Shore at 610.329.2953 or [nehoyvin@gmail.com](mailto:nehoyvin@gmail.com) to invite them for meals on the following Shabbatot: May 6th & 13th, June 3rd, 10th & 24th.

# Y A H R Z E I T

## Saturday, 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  
Jennifer Mrejen for Albert Zafrani  
Francine Mermelstein for Gitla Zimmerman

## Sunday, 4 Iyar

Roslyn Dicker for Max Gottlieb  
Meryl Friedman for Anita Karten

## Monday, 5 Iyar

Ronald Braun for Robert Braun  
Peter Epstein for Isidore Epstein  
Ebrahim Gabbazadeh for David Gabbazadeh  
Abraham Glasman for Miriam Glasman  
Roselin Wagner for Reci Prebluda  
Aaron Seligson for Abraham Seligson  
Maurice Setton for Maurice Setton

## Tuesday, 6 Iyar

Halina Greenwald for Pola Salpeter  
Sam Yehaskel for Lucy Yehaskel

## Thursday, 8 Iyar

Helene Bayme for Steven Asher  
Nathaniel Weisel for Andrea Braswell

## Friday, 9 Iyar

Tammy Jampel for Amnon Abramov  
Mali Meisel for Stella Ronca  
Annie Meisel for Stella Ronca