



Shabbat Announcements

Parshat Emor

May 13, 2017 17 Iyar, 5777

Rabbi Jonathan Sacks on Emor

TORAH
ARTSCROLL 672
HERTZ 513

HAFTORAH
ARTSCROLL 1176
HERTZ 528

Times

Candle Lighting	7:44 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
Shiur given by Ronnie Halibard	6:40 pm
Mincha	7:40 pm
Shabbos Ends	8:53 pm
R' Reisman Video	10:30 pm
Sun. May 14	7:30/8:30 am
Mon. & Thurs.	6:35/7:45 am
Tues., Wed. & Fri.	6:45/7:45 am
Mincha	7:50 pm
Latest Times for Shema/Shemoneh Esrei	
May 6	9:15/10:27 am
May 13	9:12/10:25 am
Next Shabbat Behar-Bechukotai	
Candle Lighting	7:51 pm
Mincha	7:00 pm

The parsha of Emor contains a chapter dedicated to the festivals of the Jewish year. There are five such passages in the Torah. Two, both in the book of Exodus (Ex. 23:14-17; 34:18, 22-23), are very brief. They refer only to the three pilgrimage festivals, Pesach, Shavuot and Sukkot. They do not specify their dates, merely their rough position in the agricultural year. Nor do they mention the specific commands related to the festivals. This leaves three other festival accounts, the one in our parsha, a second one in Numbers 28-29, and the third in Deuteronomy 16. What is striking is how different they are. This is not, as critics maintain, because the Torah is a composite document but rather because it comes at its subject-matter from multiple perspectives – a characteristic of the Torah mindset as a whole. The long section on the festivals in Numbers is wholly dedicated to the special additional sacrifices [the mussaf] brought on holy days including Shabbat and Rosh Chodesh. A memory of this is preserved in the Mussaf prayers for these days. These are holy times from the perspective of the Tabernacle, the Temple, and later the synagogue. The account in Deuteronomy is about society. Moses at the end of his life told the next generation where they had

come from, where they were going to, and the kind of society they were to construct. It was to be the opposite of Egypt. It would strive for justice, freedom and human dignity.

One of Deuteronomy's most important themes is its insistence that worship be centralized "in the place that God will choose," which turned out to be Jerusalem. The unity of God was to be mirrored in the unity of the nation, something that could not be achieved if every tribe had its own temple, sanctuary or shrine. That is why, when it comes to the festivals, Deuteronomy speaks only of Pesach, Shavuot and Sukkot, and not Rosh Hashanah or Yom Kippur, because only on those three was there a duty of Aliyah le-regel, pilgrimage to the Temple. Equally significant is Deuteronomy's focus – not found elsewhere – on social inclusion: "you, your sons and daughters, your male and female servants, the Levites within your gates, and the stranger, the orphan and the widow living among you." Deuteronomy is less about individual spirituality than about the kind of society that honors the presence of God by honoring our fellow humans, especially those at the margins of society. The idea that we can serve God while being indifferent to, or dismissive of, our fellow human beings is utterly alien to the vision of Deuteronomy. Which leaves Emor, the account in this week's parsha. It too is distinctive. Unlike the Exodus and Deuteronomy passages it includes Rosh Hashanah and Yom Kippur. It also tells us about the specific mitzvot of the festivals, most

notably Sukkot: it is the only place where the Torah mentions the arba minim, the "four kinds", and the command to live in a sukkah.

It has, though, various structural oddities. The most striking one is the fact that it includes Shabbat in the list of the festivals. This would not be strange in itself. After all, Shabbat is one of the holy days. What is strange is the way it speaks about Shabbat: The Lord said to Moses, "Speak to the Israelites and say to them: The appointed times [moadei] of the Lord, which you are to proclaim [tikre'u] as sacred assemblies [mikra'ei kodesh]. These are my appointed festivals [mo'adai]. Six days shall you work, but the seventh day is a sabbath of sabbaths, a day of sacred assembly [mikra kodesh]. You are not to do any work; wherever you live, it is a sabbath to the Lord." There is then a paragraph break, after which the whole passage seems to begin again: These are the Lord's appointed times [mo'adei] festivals, the sacred assemblies [mikra'ei kodesh] you are to proclaim [tikre'u] at their appointed times [be-mo'adam].

This structure, with its two beginnings, puzzled the commentators. Even more was the fact that the Torah here seems to be calling Shabbat a mo'ed, an appointed time, and a mikra kodesh, a sacred assembly, which it does nowhere else. As Rashi puts it:

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"What has Shabbat to do with the festivals?" The festivals are annual occurrences, Shabbat is a weekly one. The festivals depend on the calendar fixed by the Bet Din. That is the meaning of the phrase, "the sacred assemblies you are to proclaim at their appointed times." Shabbat, however, does not depend on any act by the Bet Din and is independent of both the solar and lunar calendar. Its holiness comes directly from God and from the dawn of creation. Bringing the two together under a single heading seems to make no sense. Shabbat is one thing, moadim and mikra'ei kodesh are something else. So what connects the two? Rashi tells us it is to emphasize the holiness of the festivals. "Whoever desecrates the festivals, it is as if he had desecrated the Sabbath, and whoever observes the festivals it is as if he had observed the Sabbath." The point Rashi is making is that we can imagine someone saying that he respects the Sabbath because it is God-given, but the festivals are of an altogether lesser sanctity, first because we are permitted certain kinds of work, such as cooking and carrying, and second because they depend on a human act of fixing the calendar. The inclusion of Shabbat among the festivals is to negate this kind of reasoning.

Ramban offers a very different explanation. Shabbat is stated before the festivals just as it is stated before Moses' instructions to the people to begin work on the construction of the Sanctuary, to tell us that just as the command to build the Sanctuary does not override Shabbat, so the command to celebrate the festivals does not override Shabbat. So, although we may cook and carry on festivals we may not do so if a festival falls on Shabbat. By far the most radical explanation was given by the Vilna Gaon. According to him, the words "Six days shall you work, but the seventh day is a sabbath of sabbaths," do not apply to the days of the week but to the days of the year. There are seven holy days specified in our parsha: the first and seventh day of Pesach, one day of Shavuot, Rosh Hashanah, Yom Kippur, the first day of Sukkot and Shmini Atseret. On six of them, we are allowed to do some work, such as cooking and carrying, but on the seventh, Yom Kippur, we are not, because it is a "Sabbath of Sabbaths" (see verse 32). The Torah uses two different expressions for the prohibition of work on festivals in general and on the "seventh day." On the festivals what is forbidden is melekheth avodah ("burdensome or servile work"), whereas on the seventh day what is forbidden is melakhah,

"any work" even if not burdensome. So Yom Kippur is to the year what Shabbat is to the week. The Vilna Gaon's reading allows us to see something else: that holy time is patterned on what I have called (in the Introduction to the Siddur) fractals: the same pattern at different levels of magnitude. So the structure of the week – six days of work followed by a seventh that is holy – is mirrored in the structure of the year – six days of lesser holiness plus a seventh, Yom Kippur, of supreme holiness. As we will see in two chapters' time (Lev. 25), the same pattern appears on an even larger scale: six ordinary years followed by the year of Shemittah, "release." Wherever the Torah wishes to emphasize the dimension of holiness (the word kodesh appears no less than twelve times in Lev. 23), it makes systematic use of the number and concept of seven. So there are not only seven holy days in the annual calendar. There are also seven paragraphs in the chapter. The word "seven" or "seventh" occurs repeatedly (eighteen times) as does the word for the seventh day, Shabbat in one or other of its forms (fifteen times). The word "harvest" appears seven times.

However, it seems to me that Leviticus 23 is telling another story as well – a deeply spiritual one. Recall our argument (made by Judah Halevi and Ibn Ezra) that almost the entire forty chapters between Exodus 24 and Leviticus 25 are a digression, brought about because Moses argued that the people needed God to be close. They wanted to encounter Him not only at the top of the mountain but also in the midst of the camp; not only as a terrifying power overturning empires and dividing the sea but also as a constant presence in their lives. That was why God gave the Israelites the Sanctuary (Exodus 25-40) and its service (i.e. the book of Leviticus as a whole). That is why the list of the festivals in Leviticus emphasizes not the social dimension we find in Deuteronomy, or the sacrificial dimension we find in Numbers, but rather the spiritual dimension of encounter, closeness, the meeting of the human and the divine. This explains why we find in this chapter, more than in any other, two key words. One is mo'ed, the other is mikra kodesh, and both are deeper than they seem. The word mo'ed does not just mean "appointed time". We find the same word in the phrase ohel mo'ed meaning "tent of meeting". If the ohel mo'ed was the place where man and God met, then the mo'adim in our chapter are the times when we and God meet. This idea is given beautiful expression in the last line of the mystical song we sing on Shabbat, Yedid nefesh, "Hurry, beloved, for the appointed time [mo'ed] has come." Mo'ed here means a tryst – an appointment made between lovers to meet at a certain time and place. As for the phrase mikra kodesh, it comes from the same root as the word that gives the entire book its name: Vayikra, meaning "to be summoned in love." A mikra kodesh is not just a holy day. It is a meeting to which we have been called in affection by One who holds us close.

Much of the book of Vayikra is about the holiness of place, the Sanctuary. Some of it is about the holiness of people, the Cohanim, the priests, and Israel as a whole, as "a kingdom of priests." In chapter 23, the Torah turns to the holiness of time and the times of holiness. We are spiritual beings but we are also physical beings. We cannot be spiritual, close to God, all the time. That is why there is secular time as well as holy time. But one day in seven, we stop working and enter the presence of the God of creation. On certain days of the year, the festivals, we celebrate the God of history. The holiness of Shabbat is determined by God alone because He alone created the universe. The holiness of the festivals is partially determined by us, because history is a partnership between us and God. But in two respects they are the same. They are both times of meeting (mo'ed), and they are both times when we feel ourselves called, summoned, invited as God's guests (mikra kodesh). We can't always be spiritual. God has given us a material world with which to engage. But on the seventh day of the week, and (originally) seven days in the year, God gives us dedicated time in which we feel the closeness of the Shekhinah and are bathed in the radiance of God's 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.
 All conversations and emails are kept confidential.



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 516-487-6100

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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 _____
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DEFENSIVE DRIVING COURSE

Presented by AAA
 \$30 per person
 checks made out to
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TUESDAY - WEDNESDAY
MAY 9TH - 10TH
7:00 -10:00 PM

CALL THE SYNAGOGUE OFFICE TO SIGN UP

GREAT NECK SYNAGOGUE
 GRADUATION & CONGREGATIONAL KIDDUSH

SATURDAY, JUNE 24, 2017

CELEBRATE ALL OF YOUR SMACHOT WITH US

BIRTHS
 BAR & BAT MITZVAH
 GRADUATIONS
 WEDDINGS
 ANNIVERSARIES
 BIRTHDAYS

OR COMMEMORATE
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TO PARTICIPATE PLEASE CALL THE
 SYNAGOGUE OFFICE OR SEND YOUR
 INFORMATION TO MTWERSKY@GNS.ORG

COST IS \$100 PER FAMILY

CHAVERIM AT GNS

DATE:

May 10th

11:30 - 2:00

ACTIVITY

Rick Shields speaking on
Nutrition & Memory

LUNCH

RSVP by calling the shul office
or emailing Michelle

**LAST EVENT'S
SPONSORS**

Thank you to our lunch sponsors:
Henry & Joan Katz
in memory of her mother Anne Rezak z"l and
Deena, Eliot & Erica Heisler
in memory of Donald Heisler z"l.

Upcoming Events: May 24th
Book Club - The Sweetness of Forgetting
by Kristin Harmel
Cindy, Erica, Michelle & Naeema

Donations and Sponsorships are always welcome.



Great Neck Synagogue Guest Speaker Series

Ronnie Halibard

Shabbat May 13, 2017

Shabbat Morning Drasha
11:30 am

"Lag Ba'Omer's
Historical Setting
and Its Significance Today"

Shabbat Afternoon Shiur
6:40 pm

"Crowning Rabbi Akiva
as the Most Influential
Person in Jewish History"

Seudah Shlishit
8:15 pm

"The Man Who Blasphemed
in Parshat Emor:
When Exactly Did It Happen
& What Can We Learn
From Its Timing?"

Ronnie Halibard is a dynamic English-born educator with many years of experience teaching students of all ages and administrating at Jewish schools. He holds a Bachelor's degree in Jewish studies from the University of London, a Master's in Education from Johns Hopkins University, and is a licensed school teacher in Israel, where he has lived for over a decade. Over the past six years, Ronnie has created 'Jewish History in a Flash' - a series of fast-paced and exciting interactive multimedia presentations summarizing Jewish history, each with a different subject focus. He has traveled extensively, enlightening communities in the USA, Israel, England, Scotland, Ireland, Holland, Belgium, Switzerland, Gibraltar, South Africa, Panama, Australia and New Zealand.

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**IN MEMORY OF
BELLE GOLDWYN Z"l**



**Tuesday May 16
7:30 pm**

**Pitfalls, Persistence
& Ultimately Parenthood:
One Woman's Story of Persistence
and How You Can Help Others**

**At the Home of
Dina Ohebshalom
121 Beach Rd.**

**Mikvah Board:
Sarah Akhavan, Katie Lichter,
Tovah Marmer, Diane Rein and
Roya Samuels**

Donate at northshoremikvah.org

**Featured Speaker
Elie Salomon**

**founder of
Yesh Tikvah
an organization which
raises awareness of
infertility within the
Jewish community**

**Featured Boutique:
Threads Linen**



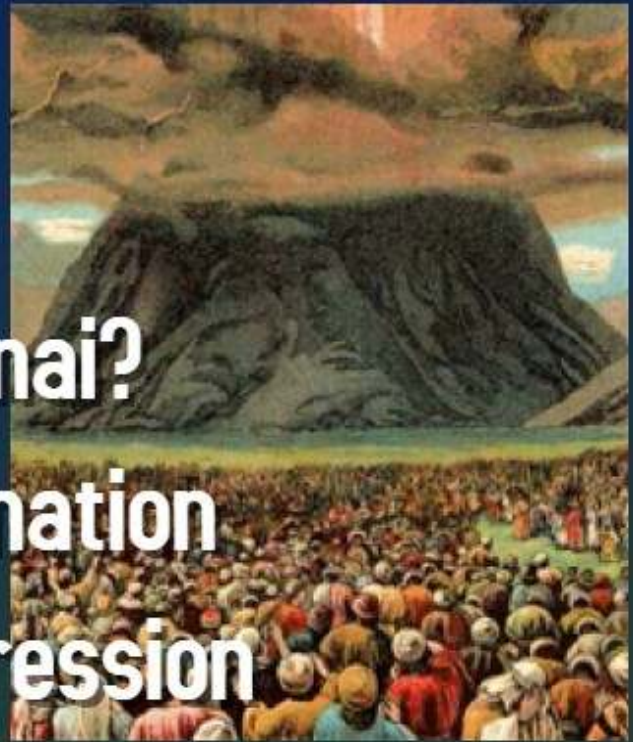


Great Neck Synagogue

ALL INVITED

COMPLIMENTARY BREAKFAST

Did I See You at Sinai? Judaism, Reincarnation and Past Life Regression



SUNDAY MAY 21st @ 10am

Does Past Life Regression help us heal from
trauma carried over from a previous life?



Rabbi Dr. Stuart Grant has lectured throughout the U.S. and Israel, and has been practicing psychotherapy, hypnotherapy and Past Life Regression for over 35 years.

ANNOUNCEMENTS

RABBI POLAKOFF'S SHABBOS DRASHA THROUGH 5777 IS DEDICATED IN MEMORY OF **PINCHAS BEN YOSEPH** FOR OTHER SUCH OPPORTUNITIES PLEASE CONTACT HOWARD WOLF 516-643-3344

MAZAL TOVS & COMMUNITY NEWS

Mazal Tov to **Sheila Bachman** on the Bat Mitzvah of her granddaughter **Ava**, daughter of Carrie & Marc Bachman.

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

NORTH SHORE MIKVAH ASSOCIATION

Annual Fundraiser for the North Shore Mikvah Association will be **Tuesday, May 16th at 7:30PM**, at the home of Dina Ohebshalom, 121 Beach Rd. Elie Salomon, founding board member of Yesh Tikvah, will speak on "Pitfalls, Perseverance and Ultimately Parenthood: One woman's story of persistence and how you can help others." Boutique: Threads Linen

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, or on his cell at 516-637-3674.

MEMBERS ONLINE PHOTO DIRECTORY

We have designed an online membership photo directory where members can access a picture, address and contact numbers in a secure manner. You can access the directory at gns.org under the members tab. You can call the office or email mtwersky@gns.org for any questions.

GUEST SPEAKER THIS SHABBAT

We are hosting Ronnie Halibard, the creator of "Jewish History in a Flash". He will speaking in the Main Sanctuary following davening, 1 hour before mincha and again at Seudah Shlishit.

SARA'S SHOES - GEMACH

Sara's Shoes is collecting shoes in advance of Shavuot. We are in need of women's shoes in NEW or NEARLY NEW condition. We are also collecting new, unused makeup and makeup bags to enhance our clients' chag. Shoes and makeup can be dropped off at the Lunzers at 91 Bayview Ave. Please email Sarasshoegemach@gmail.com, text [516-241-1086](tel:516-241-1086) or [516-316-8690](tel:516-316-8690) before dropping off or for more information.

YOUNG FAMILY KIDDUSH LUNCHEON

This Shabbat May 13th, there will be a Young Family Kiddush Luncheon with kids programming. Please RSVP at <https://www.gns.org/events/young-family-kiddush-luncheon/>

MEALS FOR RABBINIC INTERN

Contact Rabbi Jesse & Lauren Shore at 610.329.2953 or nehoyvin@gmail.com to invite them for meals on the following Shabbatot: June 3rd, 10th & 24th.

CHAVERIM CENTER

Wed. May 10th from 11:30-2:00 pm. Rick Shields will speak on "Nutrition and Memory".

NISHMAT DINNER

Nishmat's 27th Anniversary Gala Dinner will be on Sunday, June 4th, at espace in Manhattan, chaired by Sarita & Ben Greszes. To join the celebration: dinner@afnishmat.org.

MEN'S CLUB EVENTS

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

Sun. May 21 at 10:00 am - Rabbi Dr. Stuart Grant on "Did I See You at Sinai: Judaism, Reincarnation & Past Life Regression. All invited; Complimentary Breakfast.

Sun. June 11 at 10:00 am - Judge Gary Nobel

Mon. June 12 at 7:10 pm - Mets Game vs. Cubs. Tickets: \$55/Men's Club Members and \$70/non-members. Sign up by calling the synagogue office.

CONGREGATIONAL KIDDUSH

Great Neck Synagogue Graduation & Congregational Kiddush will be **Shabbat, June 24**. Celebrate all of your smachot with us or commemorate a loved ones yahrtzeit. To participate, please call the office or send your information to mtwersky@gns.org. Cost is \$100 per family.

HALLEL ARIEL Z"l EDUCATIONAL CENTER

If you wish to contribute to the educational center being built in memory of Hallel Ariel z"l, please send a check to the GNS office made out to the Emergency Fund with Kerem Hallel in the memo line. Thank you very much!

UPCOMING EVENTS AT GREAT NECK SYNAGOGUE

May 9-10: Defensive Driving Course
 May 10: Chaverim Center
 May 13: Guest Speaker: Ronnie Halibard
 May 13: Young Families Kiddush Luncheon
 May 21: Men's Club Event: Rabbi Dr. Stuart Grant
 May 24: Annual Meeting & Yom Yerushalayim Event

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Saturday, 17 Iyar
 Murray Frank for Pearl Gold
Sunday, 18 Iyar
 Emile Kattan for Edward Kattan
Monday, 19 Iyar
 Louisa Praver for Ruben Fuchs
 Carl Rosenberg for Blanche Rosenberg
 Edward Weiss for Bertha Weiss
 Peter Weiss for Bertha Weiss
Tuesday, 20 Iyar
 Ellen Siegel for Avraham Givner
Wednesday, 21 Iyar
 Helene Bayme for Maurice Asher
Thursday, 22 Iyar
 Ira Lubin for Esther Alberts
 Ebrahim Gabbazadeh for Yoseph Gabbazadeh
 Esther Noy for Abraham Nir
Friday, 23 Iyar
 Jacqueline Fischer for Manfred Salomon
 Ebrahim Gabbazadeh for Auma bat Elazar Gabbazadeh
 Anida Rosman for Marvin Rossman
 Paul Wein for Melvin Wein