



# Shabbat Announcements

Parshat Va'era

January 13, 2018 26 Tevet, 5778

**TORAH**  
**ARTSCROLL 318**  
**HERTZ 232**

**HAFTORAH**  
**ARTSCROLL 1149**  
**HERTZ 244**

**SHABBAT MEVARCHIM**  
**ROSH CHODESH SHEVAT**  
**WEDNESDAY JAN. 17**

**MOLAD:**  
**WEDNESDAY JAN. 17**  
**AT 2:25:2 AM**

## Rabbi Jonathan Sacks on Va'era

Why did Moses tell Pharaoh, if not a lie, then less than the full truth? Here is the conversation between him and Pharaoh after the fourth plague, arov, "swarms of insects" (some say "wild animals"): Pharaoh summoned Moses and Aaron and said, "Go, sacrifice to your God here in the land." But Moses said, "That would not be right. The sacrifices we offer the Lord our God would be detestable to the Egyptians. And if we offer sacrifices that are detestable in their eyes, will they not stone us? We must take a three-day journey into the wilderness to offer sacrifices to the Lord our God, as He commands us." (Ex. 8:21-23) Not just here but throughout, Moses makes it seem as if all he is asking is for permission for the people to undertake a three day journey, to offer sacrifices to God and (by implication) then to return. So, in their first appearance before Pharaoh, Moses and Aaron say: "This is what the Lord, the God of Israel, says: 'Let My people go, so that they

may hold a festival to Me in the wilderness.'" Pharaoh said, "Who is the Lord, that I should obey Him and let Israel go? I do not know the Lord and I will not let Israel go." Then they said, "The God of the Hebrews has met with us. Now let us take a three-day journey into the wilderness to offer sacrifices to the Lord our God, or He may strike us with plagues or with the sword." (Ex. 5:1-3)

God even specifies this before the mission has begun, saying to Moses at the burning bush: "You and the elders of Israel will then go to the king of Egypt. You must tell him, 'The Lord, God of the Hebrews, revealed Himself to us. Now we request that you allow us to take a three day journey into the desert, to sacrifice to the Lord our God'" (3:18). The impression remains to the very end. After the Israelites have left, we read: The king of Egypt received news that the people were escaping. Pharaoh and his officials changed their minds regarding the people, and said, "What have we done? How could we have released Israel from doing our work?" (14:5)

At no stage does Moses say explicitly that he is proposing

that the people should be allowed to leave permanently, never to return. He talks of a three day journey. There is an argument between him and Pharaoh as to who is to go. Only the adult males? Only the people, not the cattle? Moses consistently asks for permission to worship God, at some place that is not Egypt. But he does not speak about freedom or the promised land. Why not? Why does he create, and not correct, a false impression? Why can he not say openly what he means? The commentators offer various explanations. R. Shmuel David Luzzatto (Italy, 1800-1865) says that it was impossible for Moses to tell the truth to a tyrant like Pharaoh. R. Yaakov Mecklenburg (Germany, 1785-1865, Ha-Ktav v'eha-Kabbalah) says that technically Moses did not tell a lie. He did indeed mean that he wanted the people to be free to make a journey to worship God, and he never said explicitly that they would return.

The Abarbanel (Lisbon 1437 - Venice 1508) says that God told Moses deliberately to make a small request, to demonstrate Pharaoh's

Times	
Candle Lighting	4:30 pm
Mincha	4:30 pm
Hashkama	8:00 am
Parsha Shiur	8:30 am
Main	9:00 am
Beit Midrash	9:15 am
Gemora Shiur	3:55 pm
Mincha	4:25 pm
Shabbat Ends	5:39 pm
R' Reisman Video	7:30 pm
Sunday Jan. 14	7:30/8:30 am
Mon. & Thurs.	6:35/7:45 am
Tue. & Fri.	6:45/7:45 am
<b>Wed. R. Chodesh</b>	<b>6:30/7:45 am</b>
Mincha	4:40 pm
Latest Times for Shema/Shemoneh Esrei	
January 13	9:40/10:28 am
January 20	9:40/10:28 am
Next Shabbat Bo	
Candle Lighting	4:38 pm
Mincha	4:40 pm

**KIDDUSH IS SPONSORED BY GREAT NECK SYNAGOGUE**

**BIMA FLOWERS IN THE MAIN SHUL & BEIT MIDRASH ARE SPONSORED BY THE GNS EXECUTIVE BOARD IN HONOR AND RECOGNITION OF THE 30<sup>TH</sup> ANNIVERSARY OF RABBI POLAKOFF'S FIRST SHABBAT IN GREAT NECK**

cruelty and indifference to his slaves. All they were asking was for a brief respite from their labors to offer sacrifices to God. If he refused this, he was indeed a tyrant. Rav Elhanan Samet (Iyyunim be-Parshot Ha-Shevua, Exodus, 189) cites an unnamed commentator who says simply that this was war between Pharaoh and the Jewish people, and in war it is permitted, indeed sometimes necessary, to deceive.

Actually, however, the terms of the encounter between Moses and Pharaoh are part of a wider pattern that we have already observed in the Torah. When Jacob leaves Laban we read: "Jacob decided to go behind the back of Laban the Aramean, and did not tell him that he was leaving" (Gen. 31:20). Laban protests this behavior: "How could you do this? You went behind my back and led my daughters away like prisoners of war! Why did you have to leave so secretly? You went behind my back and told me nothing!" (31:26-27). Jacob again has to tell at best a half-truth when Esau suggests that they travel together: "You know that the children are weak, and I have responsibility for the nursing sheep and cattle. If they are driven hard for even one day, all the sheep will die. Please go ahead of me, my lord" (33:13-14). This, though not strictly a lie, is a diplomatic excuse. When Jacob's sons are trying to rescue their sister Dina who has been raped and abducted by Shechem the Hivite, they "replied deceitfully" (34:13) when Shechem and his father proposed that the entire family should come and settle with them, telling them that they could only do so if all the males of the town underwent circumcision. Earlier still we find that three times Abraham and Isaac, forced to leave home because of famine, have to pretend that they are their wives' brothers not their husbands because they fear that otherwise they will be

killed so that Sarah or Rebecca could be taken into the king's harem (Gen. 12, 20, 26).

These six episodes cannot be entirely accidental or coincidental to the biblical narrative as a whole. The implication seems to be this: Outside the promised land Jews in the biblical age are in danger if they tell the truth. They are at constant risk of being killed or at best enslaved. Why? Because they are powerless in an age of power. They are a small family, at best a small nation, in an age of empires. They have to use their wits to survive. By and large they do not tell lies but they can create a false impression. This is not how things should be. But it is how they were before Jews had their own land, their one and only defensible space. It is how people in impossible situations are forced to be if they are to exist at all. No-one should be forced to live a lie. In Judaism, truth is the seal of God and the essential precondition of trust between human beings. But when your people is being enslaved, its male children murdered, you have to liberate them by whatever means are possible. Moses, who had already seen that his first encounter with Pharaoh made things worse for his people – they still had to make the same quota of bricks but now also had to gather their own straw (5:6-8) – did not want to risk making them worse still.

The Torah here is not justifying deceit. To the contrary, it is condemning a system in which telling the truth may put your life at risk, as it still does in many tyrannical or totalitarian societies today. Judaism – a religion of dissent, questioning and "arguments for the sake of heaven" – is a faith that values intellectual honesty and moral truthfulness above all things. The Psalmist says: "Who shall ascend the mountain of the Lord and who shall stand in His holy place? One who has clean hands and a pure heart, who has not taken My name in vain nor sworn deceitfully" (Ps. 24:3-4). Malachi says of one who speaks in God's name: "The law of truth was in his mouth, and unrighteousness was not found in his lips" (Mal. 2:6). Every Amidah ends with the prayer, "My God, guard my tongue from evil and my lips from deceitful speech." What the Torah is telling us in these six narratives in Genesis and the seventh in Exodus is the connection between freedom and truth. Where there is freedom there can be truth. Otherwise there cannot. A society where people are forced to be less than fully honest merely to survive and not provoke further oppression is not the kind of society God wants us to make.



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



**Guest Chazzan Shulem Lemmer - Shabbat Parshat Va'era Jan. 13**

Shulem Lemmer is slowly taking the Jewish music world by storm with his captivating cantorial voice, flawless pitch and versatility in all genres of music. Growing up in the heart of Boro Park, Brooklyn, Shulem's musical tastes were tempered by a father and brother who adored cantorial chazzunes music, and a natural born appreciation of mainstream Jewish music. Shulem attended the Belz Cheder in Boro Park and would go on to become a featured child soloist on multiple albums.

He later joined the highly acclaimed Shira Choir, and would eventually go on to become the lead soloist. During that time, Shulem gained a global fanbase through his cover of Max Janowski's [Avinu Malkeinu](#) and Moishe Oysher's [Chad Gadya](#) which gained rapid attention on YouTube and Facebook. Providing a perfect blend of chazzunes and singing, his stirring performances and fluid tenor vocals transcends standard expectations. His powerful onstage presence and technical execution make his distinct renditions unforgettable. He currently serves as the cantor of Sons of Israel in Allentown, Pennsylvania.

**Mini Shabbaton**

**Painting Party**

Professional Artists from Dip 'N Paint

Pizza and more...

January 13th  
Girls grades 1-2  
6:45-8:45 pm  
Members: \$20  
Non-members \$25

**MINI SHABBATON**

**Activity-thon**

**SATURDAY NIGHT JANUARY 13**

<b>BOYS GRADES 1-4</b>	<b>6:45-8:45pm</b>
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**Friends ★ Sports ★ Games ★ Pizza**

**DON'T. MISS. THIS.**

# CHAVERIM AIT GINS

**DATE:**

January 10th

**TIME:**

11:30 - 2:00

## ACTIVITY

Nechama Liss-Levinson will be speaking about  
"Turning Birthdays into Mitzvah Days"

## LUNCH LAST EVENT'S SPONSORS

Thank you to Deena Heisler and Ellen Polakoff  
for sponsoring lunch  
in memory of their respective fathers

Upcoming Dates:

Jan. 24 - Great Neck Historical Society

Cindy, Erica, Michelle & Naeema

Donations and Sponsorships are always welcome.

# Great Neck Synagogue

★★★★★ Men's Club Presents ★★★★★

Sunday, January 14th at 10:00 am



GNS MEMBER

## Daniel Winter

### What is Bitcoin?

### Is it important?

**Cryptography, Cryptoassets & Cryptocurrencies  
and the Likely Impacts of Technology on the Future**

Toward the end of the 1990's a protocol for digital money known as "Bit Gold" was designed by Nick Szabo. By the early 21st century internet use had become nearly ubiquitous in the US and a generation brought up with on-line gaming options had emerged. Users were spending real currency for in-game play and bank accounts were hackable. On-line discussions came to include potential methods to monetize this lucrative sector. Bitcoin is essentially a lab experiment that is out in the world.

Daniel has been active in the space throughout this period.

THE AMERICAN ISRAEL PUBLIC AFFAIRS COMMITTEE



AIPAC and Great Neck Synagogue invite you to a Shabbaton

**Shabbat Parshat Yitro**  
Saturday, February 3, 2018

*featuring*

**AIPAC's Jonathan Kessler**

*Shabbat morning at the end of services*

**Challenges and Opportunities  
Facing the Pro-Israel Movement  
Over the Next Decade**

*followed by lunch*

**BRING YOUR STUDENTS!  
No Time to Waste: Empowering  
Tomorrow's Leaders Today for  
Battles on and Beyond Campus**

*and*

Seudah Shlishit: Ask AIPAC Anything  
with Jonathan Kessler and Julie Blinbaum

**Jonathan Kessler**



Jonathan Kessler currently serves as AIPAC's Director of Strategic Initiatives responsible for identifying future organizational challenges and opportunities and developing recommendations for dealing with them. Jonathan has spent the last 14 years serving as AIPAC Leadership Development

Director, responsible for the strategic development and oversight of AIPAC's highly acclaimed campus efforts and their positioning within the larger pro-Israel political movement. Jonathan has served as a member of AIPAC's Senior Staff since 2002.

**Advance Lunch Reservations Required**

Please register online at [www.gns.org](http://www.gns.org) or call the synagogue at (516) 487-6100. Lunch is \$36/adult and \$25/teen, \$15/child and \$125/family maximum.

**Great Neck Synagogue | 26 Old Mill Rd**



GNS SISTERHOOD & MEN'S CLUB  
PRESENTS



A Fabulous Talk By  
Pam Binfeld

## Efficient Sleep

Hint: It's Not What You Think!

February 6th, 2018

Great Neck Synagogue

26 Old Mill Road, Great Neck

7:30 pm

Cutting Edge tips for a more restful and regenerative sleep  
at night and more strength and vitality during the day

## ANNUAL GREAT NECK SYNAGOGUE

# CHOLENT COOK-OFF

**CALLING  
ALL COOKS!  
CONTESTANTS  
NEEDED!**

SHABBAT PARSHAT TERUMAH  
FEBRUARY 17TH

PRIZES FOR:

**JUDGES (PANEL) CHOLENT  
MEMBERS (KIDDUSH) CHOLENT**

CONTACT  
[ILICHTER@GNS.ORG](mailto:ILICHTER@GNS.ORG)  
TO ENTER AS CHEF  
& HEAR ABOUT  
NEW REVISED RULES

# ANNOUNCEMENTS

RABBI POLAKOFF'S SHABBOS DRASHA THROUGH 5778 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 **Sonia Movsas** on the engagement of her granddaughter **Rebecca Newhouse** to **Mark Grundman**.

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

### SAVE THE DATE

The North Shore Hebrew Academy's Annual Dinner celebrating 63 years of excellence in education, will take place on **Sunday, March 11** at **Old Westbury Hebrew Congregation**. The honorees are all our members - Gail & Maurice Setton, as Guests of Honor, Karen & Robert Spitalnick, as Grandparents of the Year and Susan Frisch, receiving the Distinguished Faculty Award. Those wishing to serve on the Dinner Committee, please contact Arnie Flatow at [aflatow@nsha.org](mailto:aflatow@nsha.org) or call the Business office at 487-8687 ext 2.

### OFFICE HOURS FOR RABBI POLAKOFF

**Wednesdays: 10-12; Thursdays: 1-3.** He can always be reached via 516.637.3674 or [dpolakoff@gns.org](mailto:dpolakoff@gns.org).

### CHAVERIM

Join us this **Wednesday, Jan. 10 from 11:30-2:00** to hear Nechama Liss-Levinson on "Turning Birthdays into Mitzvah Days".

### MEN'S CLUB EVENTS

**Sun. January 14th, 2018 @ 10:00 am:** Daniel Winter on "Bitcoin: Is it Important?"

**Saturday night, Feb. 10th @ 8:00 pm:** Corks & Canvas A night of painting and fun. \$45/person \$36/MC Member

*Sharon Mazur would like to thank Rabbis Polakoff & Lichter and the entire community for their outpouring of support following the passing of her dear father, Herbert Wald tz"l.*

### AIPAC SHABBATON LUNCHEON

Join us for a communal luncheon on **Shabbat Feb. 3rd** to hear Jonathan Kessler of AIPAC. RSVP at [gns.org](http://gns.org). \$36/adult \$25/teen \$15/child \$125/family maximum

### SISTERHOOD EVENT & UPDATE

**Tues. Feb. 6th @ 7:30 pm:** Pam Bilfeld on Efficient Sleep

We are now happily getting ready for Purim. If anyone would like to be a sponsor for our Purim Packages for College Students and Beyond, or purchase Purim cards, contact Judy Lillien 516.487.6845 or [syny98@gmail.com](mailto:syny98@gmail.com).

### PESACH SCOPE MAGAZINE DEADLINE & SPONSOR

Please submit all SCOPE magazine articles, recipes, photos, ads, sponsorships and any other material by Monday, January 22<sup>nd</sup> to Diane Rein at [drein@verizon.net](mailto:drein@verizon.net).

Thank you to our SCOPE sponsors (we have about 70!) for their strong support. The cost is \$100 for the year to sponsor three issues (Rosh Hashanah, Chanukah and Pesach). We encourage those who are not currently SCOPE sponsors to join and have their names added. The Pesach SCOPE edition is right around the corner! You can dedicate the sponsorship in honor or in memory of a loved one. Please email [drein@verizon.net](mailto:drein@verizon.net) to sign up - Thank you!

### KEILIM MIKVAH

Due to the icing over of the Keilim Mikvah, the North Shore Mikvah will have hours for tevilat keilim on Sundays from 10:00-2:00 beginning this Sunday January 14th.

### SHAARE ZEDEK

Please join Team Shaare Zedek in the NYC Half Marathon - the NYC Full Marathon or NYC Triathlon in support of Shaare Zedek Medical Center's new Cancer Radiotherapy Center.

**NYC Half Marathon - Sunday, March 18, 2018**

**NYC Triathlon - Sunday, July 1, 2018**

**NYC Marathon - Sunday November 4, 2018**

For further information, please contact Sharon Goldwyn at [sgoldwyn@acsz.org](mailto:sgoldwyn@acsz.org).

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### Saturday, 26 Tevet

Seymour Cooper for Miriam Cooper  
Akiva Fishman for Rabbi Eli Fishman  
Ruth Shalit Apelbaum for Meir Shevili

### Sunday, 27 Tevet

Tina Machnikoff for William Machnikoff  
Sydelle Knepper for Michael Marin  
Harriet Nathel for Gerald Nathel  
Ira Rosenberg for Abraham Rosenberg

### Monday, 28 Tevet

Thelma Kattan for Naim ben Harun  
Mel Fox for Sally Fox  
Bruce Fox for Sally Fox  
Amy Griffel for Sally Fox  
Susan Mandelbaum for Irvin Justin  
Mindy Leventhal for Edward Scheinkman

### Tuesday, 29 Tevet

Anne Gold for Murray Gold  
Gedale Horowitz for Barbara Horowitz  
Seth Horowitz for Barbara Horowitz  
Michal Rosenzweig for Heskell Khazzam  
Jill Swartz for Enid Lee

Osnass Shein for Bessie Miller  
Sandy Nissenbaum for Saul Nissenbaum  
Lisa Adler for Robert Swartz  
Ronald Swartz for Robert Swartz  
Steven Swartz for Robert Swartz  
George Zobel for Hillel Zobel

### Wednesday, 1 Shevat

Jonathan Brisman for Joan Brisman  
Michael Brisman for Joan Brisman  
Ebrahim Gabbazadeh for Shmuel Gabbazadeh  
Eli Moradi for Jahan Ghadamian-Moradi  
Mark Landa for Golda Landa  
Myles Mittleman for Jack Mittleman  
Anne Sandler for Harry Usher  
Howard Wolf for Emma Wolf

### Thursday, 2 Shevat

Chava Shalmon for Sh'maye Grinszpan  
Linda Horowitz for Linda Kagan  
Ehsan Reyhanian for Aharon Reyhanian  
Liza Novogrudsky for Helen Young

### Friday, 3 Shevat

Rhonda Lipsky for Nathan Olk