



Shabbat Announcements

Parshat Pinchas/Shabbat Mevarchim

July 7, 2018 24 Tammuz, 5778

<p>TORAH ARTSCROLL 876 HERTZ 686</p> <p>HAFTORAH ARTSCROLL 1192 HERTZ 710</p>	<p>Rabbi Jonathan Sacks on Parshat Pinchas</p>																																					
<p>SHABBAT MEVARCHIM ROSH CHODESH AV FRIDAY JULY 13TH</p> <p>MOLAD: FRI. JULY 13TH AT 6:49:8 AM</p>	<p>Knowing that he is about to die, Moses turns to God and asks him to appoint a successor: Moses said to the Lord, "May the Lord, God of the spirits of all mankind, appoint a man over this community to go out and come in before them, one who will lead them out and bring them in, so the Lord's people will not be like sheep without a shepherd." (Num. 27-15:17). It is a farsighted, selfless gesture. As Rashi comments: "This is to tell the praise of the righteous – that when they are about to leave this world, they put aside their personal needs and become preoccupied with the needs of the community." Great leaders think about the long-term future. They are concerned with succession and continuity. So it was with Moses. God tells Moses to appoint Joshua, 'a man in whom is the spirit'. He gives him precise instructions about how to arrange the succession: "Take Joshua son of Nun, a man in whom is the spirit, and lay your hand on him. Have him stand before Elazar the priest</p>	<p>and the entire assembly and commission him in their presence. Give him some of your authority so the whole Israelite community will obey him... At his command he and the entire community of the Israelites will go out, and at his command they will come in." (Num. 27:18-21).</p> <p>There are three actions involved here: [1] Moses was to lay his hand on Joshua, [2] have him stand before Elazar the priest and the entire assembly, and [3] give him "some of your authority [me-hodecha]". What is the significance of this threefold process? What does it tell us about the nature of leadership in Judaism?</p> <p>There is also a fascinating midrash about the first and third of these gestures: "And lay your hand on him – this is like lighting one candle with another. Give him some of your authority – this is like emptying one vessel into another." (Bamidbar Rabbah 21:15) Beneath these enigmatic words is a fundamental truth about leadership.</p> <p>In L'esprit Des Lois (1748), Montesquieu, one of the great political philosophers of the Enlightenment, set out his</p> <p>theory of the "separation of powers" into three branches: the legislature, the executive and the judiciary. Behind it lay a concern for the future of freedom if power were concentrated in a single source: Liberty does not flourish because men have natural rights, or because they revolt if their leaders push them too far. It flourishes because power is so distributed and so organized that whoever is tempted to abuse it finds legal restraints in his way. Montesquieu's source was not the Bible – but there is, in a verse in Isaiah, a strikingly similar idea: For the Lord is our judge; the Lord is our law-giver; the Lord is our king; he will save us. (Isaiah 33:22)</p> <p>This tripartite division can also be found in Deuteronomy 17-18 in the passage dealing with the various leadership roles in ancient Israel: the king, the priest and the prophet. The sages later spoke about "three crowns" – the crowns of Torah, priesthood and kingship. Stuart Cohen, who has written an elegant book on the subject, The Three Crowns, notes that "what emerges from the [biblical]</p>																																				
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texts is not democracy throughout the political system, but a distinct notion of power-sharing at its highest levels. Neither Scripture nor early rabbinic writings express any sympathy whatsoever for a system of government in which a single body or group possesses a monopoly of political authority." The three-fold process through which Joshua was to be inducted into office had to do with the three types of leadership. Specifically the second stage – "Have him stand before Elazar the priest and the entire assembly and commission him in their presence" – had to do with the fact that Moses was not a priest. His successor had to be formally recognized by the representative of the priesthood, Elazar the High Priest.

Power and influence are often thought of as being the same kind of thing: those who have power have influence and vice versa. In fact, though, they are quite different. If I have total power and then decide to share it with nine others, I now have only one-tenth of the power I had before. If I have a certain measure of influence and then share it with nine others, I do not have less. I have more. Instead of one person radiating this influence, there are now ten. Power works by division, influence by multiplication. Moses occupied two roles. He was the functional equivalent of a king. He made the key decisions relating to the people: how they should be organized, the route they were to take on their journey, when and with whom they should engage in war. But he was also the greatest of the prophets. He spoke the word of God.

A king had power. He ruled. He made military, economic and political decisions. Those who disobeyed him faced the possible penalty of death. A prophet had no power whatsoever. He commanded no battalions. He had no way

of enforcing his views. But he had massive influence. Today we barely remember the names of most of Israel's and Judah's kings. But the words of the prophets continue to inspire by the sheer force of their vision and ideals. As Kierkegaard once said: When a king dies, his power ends; when a prophet dies, his influence begins. Moses was to confer both roles on Joshua as his successor. "Lay your hand on him" means, give him your role as a prophet, the intermediary through whom God's word is conveyed to the people. To this day we use the same word, semicha (laying on of hands), to describe the process whereby a rabbi ordains his disciples. "Give him some of your authority [me-hodecha]" refers to the second role. It means, invest him with the power you hold as a king.

We now understand the midrash. Influence is like lighting one candle with another. Sharing your influence with someone else does not mean you have less; you have more. When we use the flame of a candle to light another candle, the first is not diminished. There is now, simply, more light. Transferring power, though, is like emptying one vessel into another. The more power you give away, the less you have. Moses' power ended with his death. His influence, though, remains to this day.

Judaism has an ambivalent attitude towards power. It is necessary. Without it, in the words of Rabbi Hanina, deputy High Priest, "people would eat one another alive" (Avot 3:2). But Judaism long ago recognized that (to quote Lord Acton), power tends to corrupt and absolute power corrupts absolutely. Influence – the relation of prophet to people, teacher to disciple – is altogether different. It is a non-zero-sum game. Through it, both teacher and disciple grow. Both are enhanced. Moses gave Joshua his power and his influence. The first was essential to the political and military tasks ahead. But it was the second that made Joshua one of the great figures of our tradition. Influence is simply more enduring than power.



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.



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

LAWS OF THREE WEEKS & GNS JULY CHESSED

Laws of Three Weeks

Beginning with the 17th of Tammuz and continuing through the 9th of Av is the period in the Jewish calendar known as "The Three Weeks". These weeks correspond to the time when the walls of the city of Jerusalem were first breached until the burning and final destruction of the Temple. Accordingly, we relive this historical experience by adopting certain symbolic behavior commonplace to a state of mourning. As we approach that final destruction our symbolic mourning grows more pronounced. It is most intense on the day of Tisha B'av itself.

Jewish Law and tradition have established a pattern of behavior for this period of the year. This pattern of behavior clearly parallels behavior during the period of mourning following the loss of a family member. The motivating idea behind this is that our emotions are often controlled by the things that we do and ultimately bring about a sense of mourning and loss. The extent to which we are able to follow these patterns of behavior will determine the extent to which we will experience the destruction of our Temple.

Because of the historical implications of this time of year **marriages** are forbidden during the Three Week period. It seems that the prohibition stems not from the change in personal status, but rather from the celebration which is an intrinsic part of the marriage. Therefore **celebratory parties** would also be inappropriate during the three weeks. There are several different customs concerning listening to **music** during the three weeks. Although there is no prohibition to be found in the Shulchan Aruch, this is because music in general was frowned upon after the destruction of the Beit HaMikdash. Its prohibition during the three weeks might be seen as either an intrinsic part of our mourning for the Beit HaMikdash, or as an extension of the prohibition of celebratory events. Many permit music for a functional purpose, such as exercise or staying awake while driving. **Wearing of new garments** which would require the blessing of *shehecheyanu* is avoided during the three weeks (buying them is permitted). This is because that blessing allowed us to reach this time, a blessing inappropriate for this time of national calamity. **New fruits** and the like whose eating would also require the blessing of *shehecheyanu*, are not eaten until Shabbat when a *shehecheyanu* may be recited. New clothing purchased during the week may also be worn on Shabbat. In keeping with the customs of mourning, **hair cutting** is avoided during the three weeks, and there are many who refrain from **shaving** as well.

GREAT NECK SYNAGOGUE

JULY CHESSED COLLECTION



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

1. Shoes - Your gently used shoes will go to Souls4Soles, a terrific charity dedicated to fighting poverty in the U.S. and around the world. Read more about it at <http://soles4souls.org/>

2. Women's Dress Shoes for local gemach for Yom Tov

3. 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. Read more at <http://www.new-eyes.org>

4. Cell phones - Your used cell phone can help provide cost-free communications to the brave members of our military. You can read more about the program at <http://www.cellphonesforsoldiers.com/>

Please drop your items off any time Sunday through Friday during the month of July.

88 Old Pond Road (Please leave by the garage.) Contact, if needed: Steve Blumner – 516-639-8941

**SALLY & SEYMOUR OLSHIN
ADULT EDUCATION PROGRAM
GNS SUMMER 2018
LEARNING PROGRAM**

**Guest Speaker:
Rabbi Moshe Tzvi Weinberg**

**Was Hashem Destroyed with the
Beit HaMikdash?
Reconnecting with God During the
Three Weeks**



Rabbi Moshe Tzvi Weinberg currently teaches in Yeshiva University's Irving I. Stone Beit Midrash Program, where he also serves as the Mashgiach Ruchani. A graduate of Yeshiva University, Rabbi Weinberg received his semicha from Rabbi Zalman Nechemia Goldberg of Jerusalem and has also been certified by the Center for Integrated Teacher Education. He has served as a guest speaker and scholar in residence in Jewish communities and college campuses across the country. Additionally, Rabbi Weinberg offers a variety of weekly inspirational shiurim in Teaneck and Bergenfield area of New Jersey, where he lives with his family. Recently, he joined the rabbinic staff at Congregation Beth Abraham in Bergenfield, serving as *Mashpia*, spiritual mentor. More than 900 of his recorded shiurim appear on yu.torah.org.

**Sunday, July 8th
9:15 am**

**Series
Sponsorships - \$180**

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

**516.487.6100
mtwersky@gns.org**



26 Old Mill Road
Great Neck, NY 11023

CHAVERIM AT GUNIS

DATE:

July 11th

TIME:

11:30 - 2:00

ACTIVITY

Peter Gordon will be speaking on
"Aging in Place"

SPONSORS & NEWS

Thank you to Tina Machnikoff for sponsoring lunch in memory of her parents Mr. & Mrs. Murray Steinberg

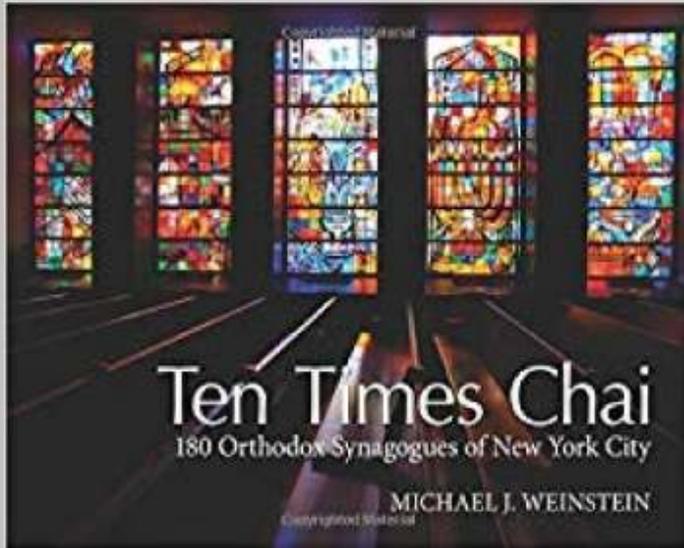
July 25th - Book Discussion on Andrew Kane's "Joshua, a Brooklyn Tale" and Charles Fishman

Cindy, Erica, Michelle & Naeema

Great Neck Synagogue

★★★★★ Men's Club Presents ★★★★★

Sunday, July 15th at 10:00 am



Book Presentation
and Signing with

Michael J. Weinstein

Author of
"Ten Times Chai"

Inspired by his own heritage and dedicated to the Holocaust Survivors he met on his journeys, Michael J. Weinstein gives readers a tour of 180 Orthodox synagogues throughout the 5 boroughs of NYC.

This coffee table style book's 613 color photos represent each of the 613 mitzvot, or commandments, of Judaism in the Torah. Michael will share stories about each of these unique synagogues.

SALLY & SEYMOUR OLSHIN ADULT EDUCATION GNS SUMMER 2018 LEARNING PROGRAM



JULY 24th 2018
7:00 pm promptly
Mincha 8:05 pm

Light Refreshments
Free of Charge
Everyone is Welcome

SANDRA E. RAPOPORT

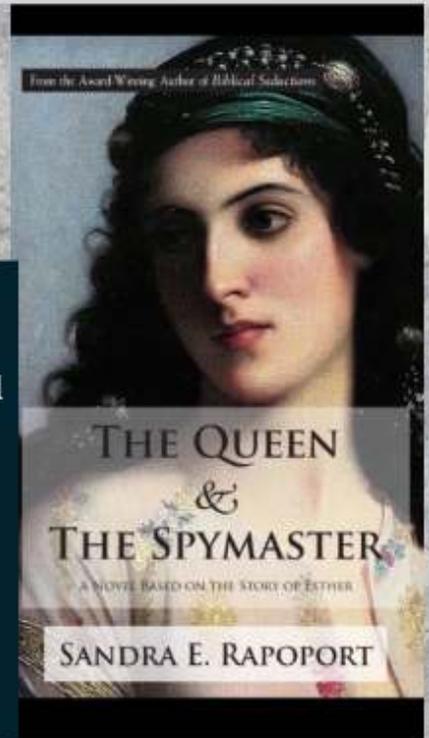
To dedicate a lecture
please contact the
synagogue office
at 516.487.6100 or
mtwersky@gns.org

Sponsorships:
\$180
\$360
\$500
\$750

The Queen & The Spymaster
A Novel Based on the Story of Esther
by Sandra E. Rapoport

"She was queen of all Persia, beautiful and mysterious. In a royal court rife with intrigue, she was also the ultimate coup for a spymaster: she was perfectly placed to influence the most powerful king in the ancient Near East. Only when her people faced certain genocide was the Bible's highest-placed sleeper agent activated.

In the Queen & The Spymaster, a novel based on the story of Esther, award-winning author and scholar, Sandra E. Rapoport, inspired by midrash, hews to the ancient text while imagining the suspenseful, gripping and ultimately triumphant backstory of the unlikely heroes of Xerxes' Persia."



Sandra E. Rapoport is an attorney, award-winning author, Resident Scholar at Harvard, and an inspiring speaker on Biblical topics. Her third book, Biblical Seductions, won the National Jewish Book Awards Finalist Prize, and was a Boston Globe Top-Ten Bestseller. You can read Sandra's columns on the weekly Torah portion in New York's The Jewish Week.

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

COMMUNITY NEWS

BIKUR CHOLIM THANK YOU

If you know anyone that can benefit from Bikur Cholim, please email Diane Rein at drein@verizon.net. Thank you very much to our amazing team of approximately 25 volunteers who have dedicated their time and effort making weekly phone calls and visits over the past year to those in need in our shul. Their tremendous chesed is an inspiration to all of us.

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

RABBI POLAKOFF

Office Hours are cancelled for the summer and will resume in the fall. He can be reached on his cell 516.637.3674.

HASHKAMA MINYAN KIDDUSH

Hashkama Minyan Kiddush is sponsored by **Robert Mendelson and Richard Lillien** in honor of the Yahrzeits of their fathers, Walter Mendelson and Llewellyn Lillien.

SEYMOUR & SALLY OLSHIN ADULT ED PROGRAM

As the summer approaches, please take note of our special Summer Series Lectures:

Sun. July 8th @ 9:15 am - Rabbi Moshe Weinberg

"Was Hashem Destroyed with the Beit HaMikdash: Connecting with God during the Three Weeks."

Tues. July 24th @ 7:00 pm - Sandra Rapoport

"The Queen & The Spymaster: A novel based on the story of Esther."

Sun. July 29th @ 9:15 am - Rabbi Dovid Hirsch

Tues. August 14th @ 8:15 pm - Dr. Ed Reichman

Sponsorships are available by calling the shul office or emailing Rabbi Lichter at ilichter@gns.org.

CHAVERIM CENTER

Join us on **July 11th from 11:30-2:00** to hear **Peter Gordon** on "Aging in Place".

July 25th - Book Discussion of Andrew Kane's "Joshua, a Brooklyn Tale".

MEN'S CLUB EVENT

July 15th @ 10:00 am: Book Presentation & signing with Michael J. Weinstein, author of "Ten Times Chai", a book that chronicles synagogues in NYC. All are welcome and there will be a complimentary breakfast served.

CHESSED VOLUNTEERS

GNS Volunteers needed to chair: GNS August Chessed - School Supply collection please email or contact mtwersky@gns.org or Sharon Goldwyn sgdesignermom@aol.com or 917-287-7334

Chessed for July is dropping off shoes, eyeglasses, sunglasses and cell phones at the Blumner home, 88 Old Pond Rd., throughout month of July.

UPCOMING EVENTS AT GREAT NECK SYNAGOGUE

July 8: Summer Lecture: Rabbi Moshe Weinberger
 July 11: Chaverim Center
 July 15: Men's Club Event with Michael J. Weinstein
 July 24: Summer Lecture: Sandra Rapoport
 July 25: Chaverim Center
 July 29: Summer Lecture: Rabbi Hirsch

CHAVERWEB

Chaverweb is the most convenient place to view your account status, pay your bills and manage your online profile. Accessible at gns.org with your account password.

SHABBAT FOOD

Friday drop-offs are continuing at 91 Baker Hill Rd before 1:30 pm. Please have food neatly wrapped and placed in coolers on front porch.

Ilene Schuman, Paul Weinberg and family would like to thank Rabbis Polakoff and Lichter as well as Diane Rein, Sharon Goldwyn and Karen Spitalnick and the entire community for their outpouring of support following the passing of their mother and wife, Phyllis Weinberg.

Y A H R Z E I T

Saturday, 24 Tammuz

Sharon Twersky for Hannah Leff
 Norman Rutta for Abraham Rutta

Sunday, 25 Tammuz

Marc Gottlieb for Rachel Gottlieb
 Marc Gottlieb for Shlomo Schwartzman

Monday, 26 Tammuz

Janet Kashani for Abraham ben Elyahoo
 Robert Mendelson for Walter Mendelson
 Amy Goldberg-Reiss for Florence Reifle
 Phyllis Jadidian for Hyman Shapiro

Tuesday, 27 Tammuz

Yaffa Farhadian for Shokrollah ben Avraham HaCohen
 Isaac Kohannim for Shokrollah ben Avraham HaCohen

Eliot Heisler for Sharon Heisler
 Debbie Hollander for Sharon Heisler
 Martin Sokol for Sharon Heisler
 Joseph Sokol for Sharon Heisler

Nathaniel Weisel for Mortimer Weisel

Leo Mindick for Joseph Mindick

Leo Mindick for Shimshon Mindick

Wednesday, 28 Tammuz

Ada Berkowitz for Israel Hass
 Alisa Hoenig for Augusta Olen
 Mansour Farhadian for Morad Sohayegh

Thursday, 29 Tammuz

Rabbi Moshe Kwalbrun for Avraham Shlomo ben Yisrael Aharon

Friday, 1 Av

Marcelle Greenwald for Marvin Greenwald