



Shabbat Announcements

Chol HaMoed Sukkot

September 29, 2018 20 Tishrei, 5779

TORAH
SIDDUR 961
ARTSCROLL 504
HERTZ 362

MAFTIR
SIDDUR 973
ARTSCROLL 896
HERTZ 698

HAFTORAH
SIDDUR 973
ARTSCROLL 1243
HERTZ 979

Times

Candle Lighting	6:23 pm
Mincha	6:25 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	5:15 pm
Mincha	6:15 pm
Shabbat Ends	7:30 pm
Sun. Sept. 30 Hoshana Rabbah	6:30 /8:30 am
Mon. & Tues. Shmini Atzeret & Simchat Torah	See Schedule on page 3
Wed. & Fri.	6:45/7:45 am
Thurs.	6:35/7:45 am
Mincha	6:15 pm
Latest Times for Shema/Shemoneh Esrei	
September 29	9:47/10:46 am
October 6	9:49/10:47 am
Next Shabbat Breishit	
Candle Lighting	6:12 pm
Mincha	6:15 pm

Rabbi Jonathan Sacks on V'zot HaBracha

Each year, as we near the end of the Mosaic books and Moses' life, I find myself asking: Did it really have to end that way, with Moses denied the chance to even to set foot on the land to which he led the people for forty tempestuous years? In the Heavenly Court, could Justice not have yielded to Mercy for the few days it would have taken Moses to cross the Jordan and see his task fulfilled? And for what was Moses being punished? One moment's anger when he spoke intemperately to the Israelites when they were complaining about the lack of water? Can a leader not be forgiven for one lapse in forty years? In the words of the sages: Is this the Torah and this its reward? The scene in which Moses climbs Mount Nebo to see in the distance the land he would never enter is one of the most poignant in all Tanakh. There is a vast midrashic literature that turns Moses' request "Let me cross over to see the good land beyond the Jordan" (Deut. 3:25) into

high drama, with Moses mounting argument after argument in his defense only to be met by unbending refusal from Heaven: "Enough from you; do not speak to me of this matter again". (Deut. 3:26) Why? This is the man who, eighteen times in Tanakh, is called "God's servant." No one else is so described except Joshua, twice. His own obituary in the Torah reads: "Never again did there arise in Israel a prophet like Moses" (Deut. 34:10). Why was he treated so seemingly harshly by God among whose attributes are forgiveness and compassion?

Clearly the Torah is telling us something fundamental. What, though, is it? There are many explanations, but I believe the most profound and simplest takes us back to the beginning of beginnings: "In the beginning God created Heaven and Earth." There is Heaven and there is Earth, and they are not the same. In the history of civilization, one question has proved hardest of all. In the words of Psalm 8: "What is man that you are mindful of him?" What is it to be human? We are an infinitesimal speck in an almost infinite universe of a hundred billion galaxies each with a hundred

billion stars. We know that our lives are like a bare microsecond set against the almost-eternity of the cosmos. We are terrifyingly small. Yet we are also astonishingly great. We dominate the planet. We have ever-increasing control over nature. We are the only life form thus far known capable of asking the question, 'Why?'

Hence the two temptations that have faced Homo sapiens since the beginning: to think of ourselves as smaller than we actually are, or greater than we actually are. How are we to understand the relationship between our mortality and fallibility and the almost-infinities of space and time? Civilizations have regularly blurred the line between the human and the divine. In myth, the gods behave like humans, arguing, fighting and contending for power, while some humans – the heroes – are seen as semi-divine. The Egyptians believed that pharaohs joined the gods after death; some were seen as gods even during their lifetime. The Romans declared Julius Caesar a god after his death. Other

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 WHO WORK TIRELESSLY OVER THE YOM TOV SEASON**

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 FOR A REFUAH SHELEIMAH FOR FAMILY MEMBERS
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 TO CELEBRATE THEIR SON'S, JONATHAN WINDSOR,
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 IN MEMORY OF HIS FATHER HENRY BLUMNER Z"L
 AND BY MITCHELL & ELLEN SIEGEL
 IN MEMORY OF HIS FATHER DAVID SIEGEL Z"L**

religions have believed that God has taken human form. It has proved exceptionally difficult to avoid worshipping the human founder of a faith. In the modern age, the blurring of boundaries has been democratized. Nietzsche argued that we would have to become like gods to vindicate our dethroning of God Himself. The anthropologist Edmund Leach began his Reith Lectures with the words, "Men have become like gods. Isn't it about time that we understood our divinity?" As Jews we believe that this is too high an estimate of our, or anyone's, humanity.

In the opposite direction humans have been seen, in myth and more recently in science, as next-to-nothing. In King Lear, Shakespeare has Gloucester say, "As flies to wanton boys are we to the gods. They kill us for their sport." We are the easily discarded playthings of the gods, powerless in the face of forces beyond our control. As I pointed out in an earlier essay, some contemporary scientists have produced secular equivalents of this view. They say: there is nothing qualitatively to distinguish between Homo sapiens and other animals. There is no soul. There is no self. There is no freewill. Voltaire spoke of humans as "insects devouring one another on a little atom of mud." Stephen Hawking said that "the human race is just a chemical scum on a moderate size planet, orbiting round a very average star in the outer suburb of one among a billion galaxies." Philosopher John Gray wrote that "human life has no more meaning than that of slime mould." In Homo Deus, Yuval Harari states that, "Looking back, humanity will turn out to be just a ripple within the cosmic data flow."

Judaism is humanity's protest against both ideas. We are not gods. And we are not chemical scum. We are dust of the earth, but there is within us the breath of God. What is essential is never to blur the boundary between Heaven and Earth. The Torah speaks only obliquely about this. It tells us that there was a time, prior to the Flood, when "the sons of God saw that the daughters of man were lovely, and they married whomever they chose" (Gen. 6:2). It also tells us that, after the Flood, humans gathered in a plain in Shinar and said, "Come, let us build ourselves a city and a tower that reaches heaven, and make a name for ourselves" (Gen. 11:4). Regardless of what these stories mean, what they speak of is a blurring of the line between Heaven and Earth - "sons of God" behaving like humans and humans aspiring to live among the gods.

When God is God, humans can be human. First, separate, then relate. That is the Jewish way. For us as Jews, humanity at its highest is still human. We are mortal. We are creatures of flesh and blood. We are born, we grow, we learn, we mature, we make our way in the world. If we are lucky we find love. If we are blessed, we have children. But we also age. The body grows old even if the spirit stays young. We know that this gift of life does not last forever because in this physical universe, nothing lasts forever, not even planets or stars. For each of us, therefore, there is a river we will not cross, a promised land we will not enter and a destination we will not reach. Even the greatest life is an unfinished symphony. Moses' death on the far side of the Jordan is a consolation for all of us. None of us should feel guilty or frustrated or angry or defeated that there are things we hoped to achieve but did not. That is what it is to be human.

Nor should we be haunted by our mistakes. That, I believe, is why the Torah tells us that Moses sinned. Did it really have to include the episode of the water, the stick, the rock and Moses' anger? It happened, but did the Torah have to tell us it happened? It passes over thirty-eight of the forty years in the wilderness in silence. It does not report every incident, only those that have a lesson for posterity. Why not, then, pass over this too in silence, sparing Moses' good name? What other religious literature has ever been so candid about the failings of even the greatest of its heroes?

Because that is what it is to be human. Even the greatest human beings made mistakes, failed as often as they succeeded, and had moments of black despair. What made them great was not that they were perfect but that they kept going. They learned from every error, refused to give up hope, and eventually acquired the great gift that only failure can grant, namely humility. They understood that life is about falling a hundred times and getting up again. It is about never losing your ideals even when you know how hard it is to change the world. It's about getting up every morning and walking one more day toward the Promised Land even though you know you may never get there, but knowing also that you helped others get there. Maimonides writes in his law code that, "Every human being can become righteous like Moses our teacher or wicked like Jeroboam." That is an astonishing sentence. There only ever was one Moses. The Torah says so. Yet what Maimonides is saying is clear. Prophetically, there was only one Moses. But morally, the choice lies before us every time we make a decision that will affect the lives of others. That Moses was mortal, that the greatest leader who ever lived did not see his mission completed, that even he was capable of making a mistake, is the most profound gift God could give each of us.

Hence the three great life changing ideas with which the Torah ends. We are mortal; therefore make every day count. We are fallible; therefore learn to grow from each mistake. We will not complete the journey; therefore inspire others to continue what we began.



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
Yitzy Spinner, 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
Erran Kagan, President
Harold Domnitch, Chairman of the Board
Lisa Septimus, Yoetzet Halacha 516-415-1111

Rabbi & Ellen Polakoff's Open Sukkah
this Shabbat from 4:30 - 6:00 pm.
Sukkah Hop this Shabbat for grades 1-5.
Meet at GNS at 4:15 pm and pick up at
R' Jensen's Sukkah (7 Brook Lane)
at 5:30 pm.

SUKKOT SCHEDULE & YOUTH ACTIVITIES

Sunday Sept. 30th - Hoshana Rabbah

Shacharit: 6:30/8:30 am
Candle Lighting: 6:20 pm
Mincha: 6:20 pm

Mon. Oct. 1 - Shmini Atzeret

Shacharit: 8:00/9:00/9:15 am
Yizkor is said today
Mincha: 6:20 pm
Maariv followed by Hakafot: 7:17 pm
Candle Lighting after: 7:17 pm

Tues. Oct. 2 - Simchat Torah

Shacharit: 8:00/9:00 am
Women's Tefila: 8:45 am
Atah Haraeita (*Main Sanctuary*): 10:05 pm
Hakafot: 10:45 am
Laining (*all in ballroom*) & Kiddush: 10:45 am
Kol Ha Na'arim: 11:30 am
Chatanim Aliyot: 11:40 am
Musaf (*Main & Beit Midrash*): 12:30 pm
Kiddush (*in tent*): 1:00 pm
Mincha: 6:20 pm
Yom Tov Ends: 7:25 pm

GNS YOUTH SUKKOT EVENTS

2nd Days of Sukkot

Saturday Night September 29

Leil Hoshana Raba Sukkah Sleepover
Join us for Food, Friends, and Fun!!
Breakfast & Davening
Grades 5 & Up
9:00pm-8:00am



Sunday September 30

Dave & Busters
Grades 1-5
10:15-2:00
Members \$40 per child
Non Members \$50 per child
Includes Pizza (1:30) & transportation
Eat before you come as lunch is at 1:30

Sunday September 30

Shemini Atzeret High School Oneg

Please join us at the Sukkah of our
Rabbi and Ellen Polakoff!!
8:45 pm
25 Wooleys Lane
Walking groups available.

Monday afternoon October 1

Preschool Hakafot Program
Celebrate early with your little ones!
With Morah Zehava 4:45-5:30pm
Braun Youth Center



Monday evening October 1

YOUTH SIMCHAT TORAH!!

Preschool (Left side youth center)
Grades 1 & Up (Beit midrash)

FLAGS-CANDY, Join main Shul for Hakafot



Tuesday morning October 2

****Extended times****
Simchat Torah Day Groups!!!!
10:00-2:00 preschool-4
Kiddush lunch grades 1-4 in groups

ALL YOUTH IN MAIN SANCTUARY FOR DAVENING AND HAKAFOT





Great Neck Synagogue Hoshana Rabbah Lecture



**Bringing Out the
Best in Yourself**

**Light Dairy
Melava Malka Dinner Served**

Free Admission
Open to the
Community

Rabbi Peysach Krohn

Leil Hoshana Rabbah

Motzai Shabbat September 29th

9:30 pm Braun Youth Center

GNS SCHEDULE OF CLASSES

MONDAYS

Rabbi Ian Lichter - Tanach 8:00 – 9:00 pm (Beit Midrash)

This class will take a look at each Haftara, analyzing its significance and practicality.

START DATE: OCTOBER 15th

Rabbi Dale Polakoff - Talmud 9:00 – 10:00 pm (Bilfeld home)

Join us in discovering the deeper teachings of the Talmud Rosh Hashana.

START DATE: OCTOBER 8th

TUESDAYS

Rabbi Ian Lichter - Parsha 7:00 – 7:30 pm (Chalfin Room)

1st-5th graders learn the Parsha with an opportunity to share a dvar Torah at the Shabbat table. **START DATE: OCTOBER 9th**

Rabbi Yossi Singer - Talmud 8:30 - 9:30 pm (Weinstein Room)

Join a class that has been going strong for over 30 years. Learning Masechet Yoma.

HAS ALREADY BEGUN

WEDNESDAYS

Rabbi Ian Lichter - Halacha 9:00 – 10:30 pm (homes)

Join this growing shiur focused on exploring the world of halacha and hashkafa.

START DATE: OCTOBER 24th

THURSDAYS

Rabbi Dale Polakoff - Chumash 9:15 – 10:30 am (Chalfin Room)

This Women's Chumash Class takes an in-depth look at Sefer Bamidbar and relates the mitzvot and narratives of the Torah to our daily lives.

START DATE: OCTOBER 4th

Rabbi Ian Lichter - Hashkafa 6:30 - 7:15 pm (Weinstein Technology Rm.)

A class for High School teenagers with pizza and schmoozing.

START DATE: OCTOBER 4th

Rabbi Dale Polakoff - Chumash 8:00 – 9:00 pm (Chalfin Room)

This Power Chumash class utilizes the breadth of Torah commentaries in dissecting passages in the Torah to provide a broad picture into isolated mitzvot: Sefer Shemot.

START DATE: OCTOBER 4th

CANASTA LESSONS

GNS

SISTERHOOD

-JUST-
\$36 FOR GNS MEMBERS

\$50 FOR NON-GNS MEMBERS

➤ Instructor: Ellen Domnitch

➤ Evening Classes in October: 9th, 23rd & 30th

➤ Open to men & women
Possible daytime classes if sufficient enrollment

Contact Farla at farlafrumkin@gmail.com



GNS MEN'S CLUB PRESENTS

NY JETS FOOTBALL

SUN. OCT. 14TH
AT MET LIFE STADIUM, NJ

1:00 PM GAMETIME
NY JETS VS. INDIANAPOLIS COLTS

EVENT IS SOLD OUT!

LIMITED NUMBER OF GREAT SEATS IN SECTION 204

\$50

PER TICKET FOR MEN'S CLUB MEMBERS

\$70

PER TICKET FOR NON MEN'S CLUB MEMBERS

CAR POOLING WILL BE ARRANGED

TALKING PARTY IS BEING PLANNED

CALL JACK LIPSKY AT 516.384.1482 OR GNS OFFICE AT 516.487.6100

Education
Saves Lives

EDUCATION & AWARENESS

Join us for a free community-wide event

EMPATHY: STANDING IN SOMEONE ELSE'S SHOES

featuring Shera Dubitsky MEd, MA, Sharsheret Senior Advisor



Wednesday, October 24, 2018

8:00 PM



**Great Neck Synagogue - Youth Lounge
26 Old Mill Road, Great Neck, NY**

Light Dessert Reception

RSVP at sharsheret.org/empathy

For questions contact Melissa Pelcovitz: mpelcs@gmail.com

or Heidi Zuckerman: heidizuckerman@optonline.net

The Event Committee:

Talia Goldwyn, Debbie Hollander, Jill Katz

Melissa Pelcovitz, Ellen Polakoff and Heidi Zuckerman



SHARSHERET
Your Jewish Community Facing Breast Cancer

ANNOUNCEMENTS

RABBI POLAKOFF'S SHABBOS DRASHA THROUGH 5779 IS DEDICATED IN MEMORY OF **DOVID BEN NISSAN v'LEAH** FOR OTHER SUCH OPPORTUNITIES PLEASE CONTACT HOWARD WOLF 516-643-3344

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

OFFICE HOURS FOR RABBI POLAKOFF

Wednesdays 10:00-12:00; Thursdays 1:00-3:00.

He can always be reached on his cell 516.637.3674 or at dpolakoff@gns.org.

THIS SHABBAT

Rabbi & Ellen Polakoff's **Open Sukkah** this Shabbat from 4:30 - 6:00 pm.

Sukkah Hop for grades 1-5. Meet at GNS at 4:15 pm and pick up at R' Jensen's Sukkah (7 Brook Lane) at 5:30 pm.

CHAVERIM CENTER

Chaverim will next meet on **October 10th**.

MEN'S CLUB

Sun. October 14th: Jets Game @ Met Life Stadium. We have sold all of our available tickets!

SISTERHOOD NEWS

Canasta lessons are being offered for \$36 for three evenings in October: **9th, 23rd, & 30th**. Given by Ellen Domnitch. Sign up be emailing farlafrumkin@gmail.com.

Anyone interested in receiving Sisterhood updates should email farlafrumkin@gmail.com or to be included in the Sisterhood WhatsApp, please text her at 516.641.5153.

CHANUKAH SCOPE DEADLINE, NEW FEATURE & SPONSORSHIP

Please submit all SCOPE magazine articles, recipes, photos, ads, sponsorships and any other material by **October 15th** to Diane Rein at drein@verizon.net. We would also like to include a new feature in SCOPE magazine - Letters to the Editor (maximum 150 words per letter) - to express short responses and/or corrections to previously published articles. Thank you very much to our SCOPE sponsors (we have about 80!) for their strong support by sponsoring 3 issues (Rosh Hashanah, Chanukah and Pesach) for a total cost of \$100 for the year. We strongly encourage others who are not currently SCOPE sponsors to have their names added. You can dedicate the sponsorship in honor or in memory of a loved one. Thank you so much!

SHARSHERET LECTURE

Please join on us **Wednesday, Oct. 24th** at 8:00 pm at Great Neck Synagogue for a Sharsheret lecture given by Shera Dubitsky entitled "Empathy: Standing on Someone Else's Shoes."

UPCOMING EVENTS AT GREAT NECK SYNAGOGUE

Sept. 29: Youth Sukkah Sleepover
 Sept. 29: Hoshana Rabbah Lecture: R' Peysach Krohn
 Sept. 30: Youth Trip: Dave & Buster's
 Sept. 30: High School Oneg

MAZAL TOVS & COMMUNITY NEWS

Mazal Tov to Rabbi Dale & Ellen Polakoff on the birth and brit milah of their grandson, **Aryeh Simcha**, born to their children, **Shoshana & Yosef Polakoff**.

OLD BIMA

We are looking for an appropriate home or use for our old Bima. Please speak to Mark Twersky or Jim Frisch if you have any leads.

GNS CHESED - SCHOOL SUPPLIES COLLECTION

We thank Talia & Sol Goldwyn and Louise & Lenny Kahn for volunteering their homes for this special Chesed project. Oneg Shabbos was so glad to receive all the school supply donations from our members and said, "The supplies collected in the school drive are amazing! So many children will benefit from the chesed of the Great Neck Synagogue community."

YOM KIPPUR MACHZOR MISSING

A member's YK machzor with a brown cover, gold leaf pages and a name engraved in gold letters is missing. If you have any information, please email mtwersky@gns.org.

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.

Y A H R Z E I T

Saturday, 20 Tishrei

Jeff Freedman for George Freedman
 Mitchell Siegel for David Siegel
 Gail Setton for Morton Sorokin

Sunday, 21 Tishrei

Jack Lipsky for Bill Lipsky
 Elaine Schneider for Otto Mayer

Monday, 22 Tishrei

Henry Katz for Maurice Fischer
 Henry Katz for Rebecca Fischer
 Paul Brody for Nathan Weiner

Tuesday, 23 Tishrei

Irene Dicker for Norman Dicker
 Sharon Goldwyn for Morris Goldwyn
 Florence Spira for Sydney Samson
 Robin Bours for Bernard Siegel

Jerry Siegelman for Morris Siegelman
 Robert Sperber for Abraham Sperber
 Drora Brody for Nissim Yeffet

Wednesday, 24 Tishrei

Howrad Lorber for Benjamin Lorber
 Michael Maller for Rose Maller
 Ivor Schneider for Joseph Schneider
 Drora Brody for Zecharia Yeffet

Thursday, 25 Tishrei

Barbara Shaw for Hyman Schwartz
 Leon Schwechter for Rachelle Schwechter

Friday, 26 Tishrei

Karen Ben-Sorek for Clarisse Perez bat Aharon