



# Shabbat Announcements

Parshat Eikev/Shabbat Mevarchim

August 24, 2019 23 Av, 5779

**TORAH  
ARTSCROLL 980  
HERTZ 780**

**HAFTORAH  
ARTSCROLL 1197  
HERTZ 794**

**SHABBAT MEVRACHIM  
ROSH CHODESH ELUL**

**MOLAD: FRI. AUG. 30TH  
AT 5:06:4 PM**

**ROSH CHODESH:  
SHABBAT & SUNDAY  
AUG. 31ST – SEPT. 1ST**

## Times

Mincha	7:00 pm
Candle Lighting	7:23 pm
Hashkama	8:00 am
Parsha Shiur	8:30 am
Main	9:00 am
Beit Midrash	9:15 am
Gemara Shiur	6:15 pm
Mincha	7:15 pm
Shabbat Ends	8:30 pm
Sun. Aug. 25	7:30/8:30 am
Mon. & Thurs.	6:35/7:45 am
Tues., Wed. & Fri.	6:45/7:45 am
Mincha	7:20 pm
Latest Times for Shema/Shemoneh Esrei	
Aug. 24	9:35/10:42 am
Aug. 31	9:37/10:43 am
Next Shabbat Re'eh	
Mincha	7:00 pm
Candle Lighting	7:12 pm

## Rabbi Sacks on Parshat Eikev

Some 20 or so years ago, with the help from the Ashdown Foundation, I initiated a conference at the Hebrew University, Jerusalem, on the future of Jewish peoplehood. I feared the deepening divisions between secular and ultra-orthodox in Israel, between the various denominations in the Diaspora, and between Israel and the Diaspora themselves. It was a glittering array of Jewry's brightest minds: academics from 16 different countries representing all the shadings of Jewish identity. There were professors from Harvard, Yale and Princeton as well as most of Israel's universities. It was a scintillating success, and at the same time, a total failure. Halfway through the second day, I turned to my wife Elaine and said, "The speaking is brilliant. The listening is non-existent." Eventually I could bear it no longer. "Let's leave," I said to her. I could not handle yet more skilled presentations from minds that were parti pris, lucid, coherent, but totally closed to ideas that lay outside the radius of their preconceptions. Far from being a set of solutions to the divisions within Jewry, the conference

perfectly epitomized the problem.

We decided to travel south to Arad, to meet for the first time the great (and very secular) novelist Amos Oz. I mentioned this to a friend. He winced. "What," he asked, "do you hope to achieve? Do you really want to convert him?" "No," I replied, "I want to do something much more important. I want to listen to him." And so it was. For two hours we sat in Amos's book-lined basement study at the edge of the desert and listened. Out of that meeting came, I believe, a genuine friendship. He stayed secular. I stayed religious. But something magical, transformative, happened nonetheless. We listened to one another. I cannot speak for Amos, but I can for myself. I felt the presence of a deep mind, a feeling intellect, a master of language – Amos is one of the few people I know incapable of uttering a boring sentence – and one who has wrestled in his own way with what it means to be a Jew. Since then I have had a public dialogue with him, and another with his daughter Fania Oz-Salzberger. But it began with an act of sustained, focused listening.

Shema is one of the key words of the book of Devarim, where it appears no less than 92 times. It is, in fact, one of the key words of Judaism as a whole. It is central to the two passages that form the first

two paragraphs of the prayer we call the Shema, one in last week's parsha, the other in this week's. What is more: it is untranslatable. It means many things: to hear, to listen, to pay attention, to understand, to internalize and to respond. It is the closest biblical Hebrew comes to a verb that means "to obey." In general, when you encounter a word in any language that is untranslatable into your own, you are close to the beating pulse of that culture. To understand an untranslatable word, you have to be prepared to move out of your comfort zone and enter a mindset that is significantly different from yours. At the most basic level, Shema represents that aspect of Judaism that was most radical in its day: that God cannot be seen. He can only be heard. Time and again Moses warns against making or worshipping any physical representation of the Divine. As he tells the people: It is a theme that runs through the Bible. Moses insistently reminds the people that at Mount Sinai: "The Lord spoke to you out of the fire. You heard the sound of words but saw no form; there was only a voice" (Deut. 4:12). Even when Moses mentions seeing, he is really talking about listening. A classic

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example occurs in the opening verses of next week's parsha: See [re'eh], I am setting before you today a blessing and a curse – the blessing if you listen [tishme'u] to the commands of the Lord your God that I am giving you today; the curse if you do not listen [lo tishme'u] to the commands of the Lord your God. (Deut. 11:26-28)

This affects our most basic metaphors of knowing. To this day, in English, virtually all our words for understanding or intellect are governed by the metaphor of sight. We speak of insight, hindsight, foresight, vision and imagination. We speak of people being perceptive, of making an observation, of adopting a perspective. We say, "it appears that." When we understand something, we say, "I see." This entire linguistic constellation is the legacy of the philosophers of ancient Greece, the supreme example in all history of a visual culture. Judaism, by contrast, is a culture of the ear more than the eye. As Rabbi David Cohen, the disciple of Rav Kook known as 'the Nazirite', pointed out in his book, *Kol ha-Nevuah*, the Babylonian Talmud consistently uses the metaphor of hearing. So, when a proof is brought, it says *Ta shma*, 'Come and hear.' When it speaks of inference it says, *Shema mina*, 'Hear from this.' When someone disagrees with an argument, it says *Lo shemiyah leih*, 'he could not hear it.' When it draws a conclusion it says, *Mashma*, 'from this it can be heard.' Maimonides calls the oral tradition, *Mipi hashemua*, 'from the mouth of that which was heard.' In Western culture understanding is a form of seeing. In Judaism it is a form of listening.

What Moses is telling us throughout Devarim is that God does not seek blind obedience. The fact that there is no word for 'obedience' in biblical Hebrew, in a religion of 613 commands, is stunning in itself (modern Hebrew had to borrow a verb, *letzayet*, from Aramaic). He wants us to listen, not just with our ears but with the deepest resources of our minds. If God had simply sought obedience, he would have created robots, not human beings with a will of their own. Indeed, if He had simply sought obedience, He would have been content with the company of angels, who

constantly sing God's praises and always do His will. God, in making human beings "in His image," was creating otherness. And the bridge between self and other is conversation: speaking and listening. When we speak, we tell others who and what we are. But when we listen, we allow others to tell us who they are. This is the supremely revelatory moment. And if we can't listen to other people, then we certainly can't listen to God, whose otherness is not relative but absolute. Hence the urgency behind Moses' double emphasis in this week's parsha, the opening line of the second paragraph of the Shema: "If you indeed heed [shamo'a tishme'u] my commands with which I charge you today, to love the Lord your God and worship Him with all your heart and with all your soul" (Deut. 11:13). A more forceful translation might be: "If you listen – and I mean really listen." One can almost imagine the Israelites saying to Moses, "OK. Enough already. We hear you," and Moses replying, "No you don't. You simply don't understand what is happening here. The Creator of the entire universe is taking a personal interest in your welfare and destiny: you, the smallest of all nations and by no means the most righteous. Have you any idea of what that means?" Perhaps we still don't.

Listening to another human being, let alone God, is an act of opening ourselves up to a mind radically other than our own. This takes courage. To listen is to make myself vulnerable. My deepest certainties may be shaken by entering into the mind of one who thinks quite differently about the world. But it is essential to our humanity. It is the antidote to narcissism: the belief that we are the center of the universe. It is also the antidote to the fundamentalist mindset characterized by the late Professor Bernard Lewis as, "I'm right; you're wrong; go to hell."

Listening is a profoundly spiritual act. It can also be painful. It is comfortable not to have to listen, not to be challenged, not to be moved outside our comfort zone. Nowadays, courtesy of Google filters, Facebook friends, and the precise targeting of individuals made possible by the social media, it is easy to live in an echo-chamber in which we only get to hear the voices of those who share our views. But, as I said in a TED lecture last year, "It's the people not like us who make us grow." Hence the life-changing idea: Listening is the greatest gift we can give to another human being. To be listened to, to be heard, is to know that someone else takes me seriously. That is a redemptive act. Twenty years ago, I sat in a lecture hall in a university in Jerusalem and listened to a series of great minds not listening to one another. I concluded that the divisions in the Jewish world were not about to heal and would never heal until we understood the deep spiritual truth in Moses' challenge: "If you listen – and I mean, really listen."



**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).



**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**  
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# GNS CHESED DRIVE FOR AUGUST

WE ARE COLLECTING NEW SCHOOL SUPPLIES



ITEMS WILL BE DONATED TO  
**ONEG SHABBOS**

THE SUPPLIES WILL BE USED BY FAMILIES WITH CHILDREN FROM KINDERGARTEN - HIGH SCHOOL  
CRAYONS, MARKERS, LOOSE LEAFS, GLUE, SCISSORS, PAPER, RULERS, KNAPSACKS ETC.

PLEASE DROP OFF AT EITHER HOME:

1. ILANA & AARON WALLENSTEIN – 3 RIDGE DRIVE EAST
2. MICHELLE & PHILIP BERMAN – 11 MARGARET COURT

PLEASE PLACE BAGS WITH SCHOOL SUPPLIES IN BOX AT FRONT DOOR OF THESE HOMES.

# CHAVERIM AT GNS

**DATE:**

**August 21st**

**TIME:**

**11:30 – 2:00**

## ACTIVITY

Daniel Aryeh, a physical therapist, will be returning with Dr. Maryam Aghalar, a physiatrist.

Lunch was sponsored by Frances Birnbaum in memory of her husband Leon Birnbaum z"l on his 7th yahrtzeit.

Upcoming Dates:

9/4: Making Soup for Pass It Forward

9/18: Robert Spitalnick

**Cindy, Erica, Michelle & Naeema**

Donations and Sponsorships are always welcome.

**GNS MEN'S CLUB PRESENTS**  
**NY JETS FOOTBALL**  
**SUN. SEPT. 8TH**  
AT MET LIFE STADIUM, NJ  
1:00 PM GAMETIME  
NY JETS VS. BUFFALO BILLS

**\$90** PER TICKET FOR MEN'S CLUB MEMBERS

**\$110** PER TICKET FOR NON MEN'S CLUB MEMBERS

LAP POOLING WILL BE ARRANGED

CALL GNS OFFICE AT 516.487.6100

**GNS MEN'S CLUB FISHING TRIP**

NEW BOAT. NEW LOCATION  
ANGLER IV

*Get Hooked*  
**SUNDAY**  
**SEPT. 22**  
**9:30 AM**

- Men's Club Members \$65
- Adults \$80 Kids (under 12) \$60
- Location: Inspiration Wharf  
405 Main Street, Port Washington, NY 10050
- Brunch & All Equipment included

Contact: Mark Friedman 516.384.5491  
or GNS office: 516.487.6100

# 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

## MAZAL TOVS & COMMUNITY NEWS

**Mazal Tov** to **Donna & Joseph Hecht** on the engagement of their son **Joshua** to **Rebeca Finkelstein**, daughter of **Shana & David Finkelstein** of West Hempstead.  
**Mazal Tov** to **Leslie Kahn** on the marriage of his grandson, **Aaron Kahn**, son of **Lara & Steven Kahn**, to **Gabrielle Abrams**.  
**Mazal Tov** to **Carol & Jeffrey Kaufman** on the engagement of their son **Michael** to **Ariana Wiener**, daughter of **Paulette and Arthur Wiener** of Manhattan Beach, New York.

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

### GNS AUGUST CHESSED COLLECTION

School Supplies, including crayons, markers, loose leafs, glue, scissors, paper, rulers, knapsacks etc. are being collected to be donated to Oneg Shabbos. Please drop off at either the Wallenstein home, 3 Ridge Drive East, or the Berman home, 11 Margaret Court. Please place bags with supplies in box at front door of these homes.

### CHAVERIM CENTER

Join us for Chaverim this **Wednesday, Aug. 21st** from 11:30-2:00. Daniel Aryeh and Dr. Maryam Aghalar will be presenting.

### SISTERHOOD MEETING AND ROSH HASHANAH CARDS FOR SALE

Please join us on **Wednesday, September 4<sup>th</sup> at 8:00pm** for our Sisterhood monthly planning meeting. It will be held at the home of Judy Lillien, 35 Margaret Court. Everyone is welcome and encouraged to attend!

Sisterhood is selling beautiful Rosh Hashanah cards designed by Celia Lemonik – they cost \$18 for 10 cards or \$2.50 each. For more information, contact Judy Lillien at (516) 487-6845.

### MEN'S CLUB EVENTS

**Sunday, September 8th at 1:00 pm: NY Jets vs Buffalo Bills:** Tickets are \$110 per seat and \$90 for MC members.

**Sunday, September 22nd at 9:30 am:** Fishing Trip at Inspiration Wharf in Port Washington. Cost is \$65 for MC members which includes brunch and equipment. \$80 for non MC members and \$60 for children under age of 12.

### NEW HIGH HOLIDAY PAROCHET - MENDER AUDITORIUM

A new Parochet is needed for the Aron Kodesh in the Mender Auditorium. If you are interested in dedicating the Parochet, please contact Howard Wolf at either 516.643.3344 or 516.487.6100.

### THANK YOU

Special thanks to Steve Blumner and Jonathan Ambalo for co-chairing the GNS July Chesed Collection for shoes, eyeglasses, and cell phones. The final numbers are in and we congratulate all Shul members who participated in this Chesed collection to help us collect for all those in need. This year we collected: 170 pairs of shoes, 62 eye & sunglasses and 11 cell phones. Thanks so much for all your help!

### BIKUR CHOLIM

If you would like to volunteer to call, visit and/or deliver homemade or store bought challah/dessert on behalf of Bikur Cholim, please contact [drein@verizon.net](mailto:drein@verizon.net). This is also a great opportunity for bar and bat mitzvah chesed projects.

### PASS IT FORWARD FOR ROSH HASHANAH

If you would like to organize or host a cooking/baking event such as a bake-a-thon, kugel-a-thon, brisket olympics, matzah ball party, etc., please contact Marla Lemonik at [marla.lemonik@gmail.com](mailto:marla.lemonik@gmail.com). The food you cook/bake will be donated to GNS Pass It Forward for needy families to uplift their spirits for the holiday. Great fun for adults, and potential chesed project for bar/bat mitzvahs.

If you know local individuals/families in need, GNS Pass It Forward will deliver Rosh Hashanah food to them to enhance their holiday. All referrals will be kept strictly confidential. Contact Cindy Hodkin at [koshercookinggn@gmail.com](mailto:koshercookinggn@gmail.com).

### FREEZER SPACE NEEDED

Freezer space is needed to store food for needy families for Rosh Hashanah for GNS Pass It Forward. Please contact Cindy Hodkin at [koshercookinggn@gmail.com](mailto:koshercookinggn@gmail.com). Thank you!

### SHABBAT FOOD

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

## Y A H R Z E I

### Saturday, 23 Av

Eva Bachrach for Gertrud Grunfarb  
 Morris Nasser for Victoria Hercz  
 Robert Knepper for Maxwell Knepper  
 Carl Rosenberg for Julia Muller

### Sunday, 24 Av

Andrew Adler for Bernard Adler  
 Mahin Aryeh for Yahya Aryeh  
 Jason Mayer for Max Mayer  
 Henry Schwartz for Ruth Schwartz

### Monday, 25 Av

Cindy Ludwig for Mary Gelber

### Tuesday, 26 Av

Sharon Goldwyn for Irene Cohen  
 Meryl Friedman for Lloyd Karten  
 Jerrald Weinstein for Lewis Sachs  
 Rivka Rosenberg for Jacob Zaharon

### Wednesday, 27 Av

Vicki Maher for Pola Brzezinski  
 Lev Dynkin for David Dynkin  
 Semyon Dynkin for David Dynkin  
 Magda Yehaskel for Edith Wohl

### Thursday, 28 Av

Joseph Farajian for Mr. Farajian  
 Mel Fox for Bernard Fox  
 Sylvia Fisher for Saul Hirsh  
 Ben Jampel for Jeffrey Jampel  
 Michal Rosenzweig for Haim Soffer  
 Jerrald Weinstein for Isaac Jacob Weinstein

### Friday, 29 Av

Judith Weinstein for Bernhard Kloogman