



# Shabbat Announcements

Dedicated in memory of Alice Setton

Parshat Tzav/Shabbat HaGadol

March 27, 2021 14 Nissan, 5781

## SHABBAT TORAH & HAFTORAH

ARTSCROLL 568, 1220  
HERTZ 429, 1005

## PESACH I TORAH, MAFTIR & HAFTORAH

ARTSC. 354, 892, 1221  
HERTZ 257, 695, 1009  
SIDUR 954 - 956

## PESACH II TORAH, MAFTIR & HAFOTRAH

ARTSC. 690, 892, 1222  
HERTZ 518, 695, 1012  
SIDUR 956, 955, 957

## Times

### Weekly Times

Shacharit: Sun	8:30 am
Mon. - Wed. & Fri	7:45 am
Thurs. (Taan. Bec)	6:00/7:30 am
Scholars' Kollole	9:00 am
Mincha	7:00 pm

### Shabbat Times

Candle Lighting	6:55 pm
Friday Night Mincha	7:00 pm
Hashkama Minyan	7:00 am
Main	7:30 am
Beit Midrash	7:45 am
Gemara Shiur	6:05 pm
Mincha	6:50 pm

### Pesach Schedule

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Latest Times for  
Shema/Shemoneh Esrei

Mar. 27	9:53/10:55 am
Apr. 3	9:46/10:50 am

Next Shabbat  
Pesach VII

Candle Lighting	7:03 pm
Mincha	7:05 pm

## Rabbi Sacks on Pesach

On Pesach we recall that famous story in the Gemara (in both Megillah and in Sanhedrin), where the Egyptians were drowning in the Red sea, and the angels began to sing a song and God rebuked them and said, 'My creatures, the people I made, are drowning in the sea and you're singing a song of victory?!' We care about the suffering of others, even our enemies. Some people say that's why we spill a drop of wine when we mention each of the Ten Plagues. Some people go further and they say look very carefully at the two passages in the Torah which really examine the festivals in parshat Emor and parshat Re'eh. Look carefully and do the arithmetic and you will see that simcha, rejoicing, is mentioned once in connection with Shavuot, three times in connection with Succot. But while discussing Pesach, simcha is mentioned, not once. Nowhere does it say that there is simcha on Pesach. Everyone wishes everyone else a chag kasher v'sameach on Pesach, but I've always been deeply uncomfortable about that because Pesach is not, biblically-speaking, a festival of joy. Why? Because Pesach is a festival plucked, rescued even, from the heart of suffering, whether it was the suffering of our ancestors or whether it was that of the Egyptians. We will reflect on the suffering of others as well as on our own, and in this very fact is hope.

There is a strange provision in parshat Masei, that says

that anyone who killed another person accidentally, a manslayer, should go and take shelter in the city of refuge, and stay there "ad mot haKohen Hagadol", meaning until the High Priest dies. Now, what on has the death of the High Priest to do with the cities of refuge? The Gemara offers various explanations in masechet Makot, but the Rambam in chapter 40 of Book III of The Guide for the Perplexed says something really revolutionary. He says the reason is that a manslayer had to stay in the city of refuge because the family of the victim naturally bore him animosity. They wanted to take revenge. But, says Rambam, when the High Priest dies, a communal mourning is experienced. And when you have aveilut k'lallit, meaning when you have communal mourning, individual people forget their private animosities. And therefore, all the desire for revenge goes away. In other words, shared suffering brings people together, even people who found it very hard to be together before. I suppose that's what Chazal meant when they said tza'arat rabim chetzi nechamah. When many people suffer, that is half of the consolation because suffering brings us together. That is why the Torah doesn't use the word simcha on Pesach. It is candid in focusing on the suffering because out of that suffering comes togetherness. Out of that suffering, for instance, our people was born.

Now let me take that a little further and ask the following question, which bothered me for many years. We open the Seder each year with Ha lachma anya... It means, "This is the bread of affliction that our ancestors ate in the land of Egypt. Whoever is hungry, come and eat." I used to wonder, Is this hospitality? Calling out, 'Hey, guys, are you hungry?

Come and share my suffering!' It seems like a very strange form of hospitality. A second question, seemingly unrelated: What is the matzah? At the beginning of the Seder, it's ha lachma anya, The bread of affliction that our ancestors ate in Egypt. But later on, when we come to the section of the Haggadah that begins, Rabban Gamliel, matzah zo...al shum ma? At this point in the Seder we make completely the opposite point. We say that the matzah represents the bread that our ancestors ate as they were leaving Egypt because they were in such a hurry [to depart Egypt for freedom] that they couldn't stop or delay, and let the bread leaven, and that's why it never rose.

So, on the one hand at the beginning of the Seder, matzah is the bread of affliction that our ancestors ate in Egypt. But by the middle of the Seder it's the bread of freedom that our ancestors ate as they were leaving Egypt. How do we reconcile that contradiction? And oddly enough, these two questions have the same answer. I discovered this answer by reading that great book by the survivor of Auschwitz, Primo Levi, his great book about Auschwitz, If This Is a Man. In this book, Levi says that the worst time of all in Auschwitz was actually the 10 days after the Germans left. They left fearing the Russian advance. They took with them any prisoner who could still walk on the Death March. And all who were left in Auschwitz were the patients in the Auschwitz hospital and people who couldn't walk. And for 10 days, they had no food, no shelter, no heat, no nothing and it was January in Poland.

It was freezing. He said those 10 days were a nightmare. But eventually, he and two friends decided to light a fire and gather together for some warmth. And then, he says, as the heat began to spread, something seemed to relax in everyone. These are his words: "And at that moment Towarowski (a Franco-Pole of twenty-three, with typhus), proposed to the others that each of them offer a slice of bread to us three who had been working [making the fire]. And so, it was agreed".

Levi continues, "Only a day before, a similar event would have been inconceivable. The law of the camp said, "Eat your own bread. And if you can, eat the bread of your neighbor," and left no room for gratitude. It really meant when he offered me some bread, that the law of the camp was dead. It was the first human gesture that occurred among us. I believe that that moment can be dated as the beginning of the change by which we who had not died slowly changed from prisoners to human beings again."

Let us really think about this. One person offered Primo Levi a small slice of his bread of affliction during this Death March, and Primo Levi knew that was the moment at which he became a human being again. When we share our affliction with others, and we share what little we have with others, we turn the bread of affliction into the bread of freedom. Affliction shared is the beginning of redemption. So I do urge you before Yom Tov comes in, to find somebody you can help and give a little, whatever food they need, or whatever else they need. But I also urge you to remember that this year, we are going to be sharing affliction with the whole world. But that is the first step to freedom. When we can share our affliction, we have begun to be free human beings.

And now, let's delve a little deeper. What actually is the lesson of this pandemic? What actually is the lesson of history in general? And let me introduce this by asking you, does anyone know the verse, the biblical verse that is quoted more than any other in the Haggadah? The answer is the verse vehigadeta levincha bayom hahu, laymor, ba'avur zeh asa Hashem li b'tzayti mimitzrayim, meaning, "And you shall tell your child on that day, "Because of this that God did for me when I left Egypt." If you look in the Haggadah you will see [in the section about the Four Children], it's first used as the answer to the Rasha, the wicked one's question, "What does all this mean to you?" And you set his teeth on edge and say, "God did this for me when He brought me out of Egypt", (but he wouldn't have done it for you).

Secondly, it's used as the answer given to the third child, the one who can't ask. You must quote this verse to teach your child how. As it says, "Teach your child that day". Number three, the passage in the Haggadah which says Yachol merosh chodesh, meaning perhaps we should read the Haggadah on Rosh Chodesh Nissan, or during daylight hours, on the morning of Pesach, but

the same verse is quoted again, "because of this that God did for me", meaning that you're pointing to something, therefore the Haggadah should be read on Seder night and that's the time when the matzah and maror are set out in front of you.

And finally, the ultimate principle of the Haggadah, the section beginning, Bechol dor vador, chayav adam lirot et aztmo ke'ilu hu yatza mimitzrayim, meaning each of us must see ourselves as if we had personally left Egypt. "As it says, you shall teach your child on that day, saying, ba'avur zeh asa hashem li b'tzayti mimitzrayim. Tell your child this is what God did for me, when He brought me out of Egypt." You don't say He brought "my ancestors". You say "brought me". So, it is said four times on Seder night. It is the most repeated verse. But what on earth does it mean? It seems simple, but actually it isn't. There are two completely opposite readings of what this verse means.

The first reading is the one given by Rashbam, by Ramban and others. They interpret this verse to mean, 'The answer to question, 'Why am I eating matzah and maror?' is, because God took my ancestors out of Egypt. I am doing this because of something that happened in the past.' That's Rashbam and it makes eminent sense. However, Rashi says completely the opposite. 'Why did God take me out of Egypt? In order that I should fulfil these mitzvahs of eating matzah and maror.' In other words, I'm not doing this because of the past. The past happened so that I would do this, all these centuries later. The Ibn Ezra was a great rationalist. Unsurprisingly, he follows Rashi on this and not Rashbam. Now, on the face of it, Rashi is completely incomprehensible. We went through all that suffering in Egypt just so that we would eat matzah and maror? If so, God could have left out the whole episode of Egypt. We needn't have gone there. We need not have endured slavery. He could just have told us, 'For seven days, eat matzah and maror.' What on earth does Rashi mean? But actually, Rashi is being incredibly profound. Why were our ancestors slaves? Why did God allow it to happen? God wanted us at the beginning of history, of our history, to lose our freedom so that we would never let it be lost again. He wanted us to know what it feels like to be a slave, so that we would become the world's most consistent fighters for freedom. In fact, that is the explanation for all the difficult passages of suffering in the Torah. Abraham and Sarah had to wait all those years for a child, so that we would appreciate a child is a gift, a miracle, precious, and we would become the most child-oriented faith in the world. We walked as a people through the 'Valley of the Shadow of Death' so many times. Why? So that we would never forget the sanctity of life. What you once lose, you never take for granted. We went through slavery, so that we would never settle for less than freedom. The freedom that is today embodied in the state of Israel.

Listen to the depth of this truth and relate to it now. There are two possible things that might happen once this pandemic is over. Possibility one is the very real possibility that the world will simply go back to normal, and nothing will change. It will be as if it never happened. Maybe we'll remember it, once a year. That's all. And then, Hegel will be proved right when he said "the one thing we learn from history is that we learn nothing from history". We take exactly the opposite view. Ba'avur zeh: History exists so that we may learn from it. History exists so that we can avoid repeating it. That is what we went through all these sorrows for, so that we would be changed thereby, and that is what has to happen after this terrible pandemic.



**Great Neck Synagogue**  
26 Old Mill Road, Great Neck, NY 11023  
516-487-6100

**Rabbi Dale Polakoff, Rabbi**  
**Rabbi Ian Lichter, Assistant Rabbi**  
**Rabbi Yehoshua Lefkowitz, Intern 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**  
**Jordan Wolf, President**  
**Dov Sassoon, Chairman of the Board**

**PESACH SCHEDULE**

**Thursday, March 25th**

Shacharit: 6:00 am/7:30 am

Followed by Siyum Bechorot sponsored by Hedva & Edmund Kesler  
in memory of their parents, Ray & Mike Majus and Lillie & Israel Kessler

Registration [HERE](#)

Mincha: 7:00 pm

Bedikat Chametz after 7:54 pm

**Friday, March 26th**

Burn Chametz by: 11:57 am

Candle Lighting: 6:55 pm

Mincha: 7:00 pm

**Shabbat, March 27th - Shabbat Hagadol/Erev Pesach**

Shacharit: Hashkama: 7:00 am

Main Sanctuary: 7:30 am

Beit Midrash: 7:45 am

*Chametz should not be eaten after:*

*Magen Avraham: 10:28 am*

*Vilna Gaon: 10:55 am*

*Chametz needs to be disposed of by:*

*Magen Avraham: 11:44 am*

*Vilna Gaon: 11:55 am*

Gemara Shiur: 6:05 pm

Mincha: 6:50 pm

Maariv: 7:35 pm

Candle Lighting & Preparations for 1st Seder: 7:56 pm

**Sunday, March 28th - Pesach I**

Shacharit: 8:00/9:00/9:15 /9:30am

Mincha: 7:00 pm

Candle Lighting & Preparations for 2nd Seder: 7:57 pm

**Monday, March 29th - Pesach II**

Shacharit: 8:00/9:00/9:15/9:30 am

Mincha: 6:55 pm

Yom Tov Ends: 7:58 pm

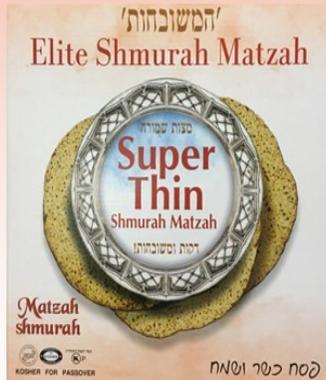
**Tuesday, March 30th - Friday, April 2nd - Chol HaMoed**

Shacharit: 7:30 am

Mincha: 7:05 pm

# PASSOVER SHMURAH MATZAH

Great Neck Synagogue is again pleased to serve its membership  
with the sale of Hand Baked Shmurah Matzah



Elite Shmurah Matzah Super Thin  
(same as last year)

Pick-up for Matzah will be on Tuesday, March 23, 2021

The matzah will be available in the lobby all day 9:00 am - 5:00 pm

Order & Pay Online [HERE](#)

All orders must be prepaid

Limited supply. Please order early.

## Order Form

Name \_\_\_\_\_

Address \_\_\_\_\_

Telephone \_\_\_\_\_

Email \_\_\_\_\_

\_\_\_\_\_ lb. Shmurah Matzah @ **\$30.00** per lb. \_\_\_\_\_

We have a limited amount of whole wheat matzah at \$27 per lb.

Total Cost \_\_\_\_\_ Check must be included with order payable to Great Neck Synagogue

# GNS Youth Pesach Groups



## Second Days of Yom Tov

Youth Minyan Grades 5 & Up: 9:45 am Braun Youth Center

Grades 1-4: 10:15-11:15 NSHA Lunch Room

Tefillah Together Mommy & Me: 10:45-11:15 Beit Midrash

\*There are no groups or youth minyan the first days of Yom Tov.

**Congratulations to**  
**Aiden Mayer**  
**Winner of the Madness Raffle**  
**and a free trip to Israel!!**

# ANNOUNCEMENTS

RABBI POLAKOFF'S SHABBOS DRASHA THROUGH 5781 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.**

## PESACH REGISTRATION

If you are locked out of registration and would like to attend GNS over Pesach, please email [mtwsky@gns.org](mailto:mtwsky@gns.org) so that we can look to accommodate you.

## KASHER IN

If you would like the rabbis to kasher utensils for Pesach, please pick up your designated box in the GNS lobby on **Monday, March 22nd**. In order to reserve a designated box, you must make a reservation online at [gns.org](http://gns.org). There is a **12:00 pm deadline tomorrow** to make reservations which are only available for GNS members. Please note that there is an \$18 suggested donation for each box (limit two boxes per family). Kashering will be done Monday night and you will be able to pick up your sealed box in the GNS lobby on **Tuesday, March 23rd**.

## NOMINATING COMMITTEE

The nominating committee for the GNS Board of Trustees has been formed. If you have any suggestions for whom you would like to see nominated please contact any of the following: Erran Kagan, Chair, Seth Silberstein, Rona Mittleman, Danielle Danoff, Harvey Ishofsky, Dina Hamerman and Jonathan Mael.

## MEN'S CLUB BLOOD DRIVE THANKS YOU

Thank you to everyone who generously participated in the GNS Men's Club Blood Drive this past Sunday, collectively donating 50 units of blood to those in medical need.

## KIDDUSH SPONSORSHIPS

We encourage our members to think about sponsoring the safe and socially distant Kiddush at the conclusion of davening or the Kiddush Bags to go. Please email [mtwsky@gns.org](mailto:mtwsky@gns.org) for more details.

## GNS CONNECTIONS

GNS Connections is a new initiative to reach out to members of our synagogue – many who usually attend services but are not able to during this COVID pandemic for health and safety reasons. If you are interested in volunteering to make phone calls 1-2x month to keep in touch with these members, please email the Chair of GNS Connections, Rachel Brecher at [rachelbrecher@icloud.com](mailto:rachelbrecher@icloud.com).

## PASS IT FORWARD

Pass it forward is preparing for its Pesach program and is facing the largest communal need it has seen in its 14 years. In light of the Pandemic, we are unable to accept food donations, which makes it more important for you to donate money this year. We have been helping families on a weekly basis, and the communal need is growing. Many young families are living week to week. It is absolutely heartbreaking. Please consider making a donation to support Pass it Forward. The work we do is critical to our Community. Please make your donation through the Shul and note that it is for Pass it Forward. Cindy, Nechama, Michelle and Marla

## MAZAL TOVS & COMMUNITY NEWS

**Mazal Tov** to **Ellen & Alex Lyakhov** on the Bar Mitzvah of their sons **Michael & Gregory**.

**Mazal Tov** to **Hal & Debbie Chadow** on the birth of a grandson, born to his children **David & Joelle Chadow**.

**Mazal Tov** to **Erica Leifer** on the birth of a grandson, born to her children, **Miriam & Menashe Rosen** in Israel.

**Mazal Tov** to **Randa & Jeffrey Pittell** on the engagement of their son **Harlan** to **Hannah Ayelet Brockhaus** of Cincinnati, Ohio. **Mazal Tov** as well to grandparents **Vilma & Baroukh Maher**.

## SEFORIM AND SHAIMOT

Seforim/Shaimos will be picked up at your home in Great Neck. All proceeds going to Tomchei Shabbos. Contact Rabbi Steve Moskowitz at [Smoskowitz@saracademy.org](mailto:Smoskowitz@saracademy.org)

## GREAT NECK COMMUNITY CALENDAR

As you may know, we are fortunate to have a Great Neck Community Calendar where one can post their upcoming simcha or special event. It is suggested that when planning a simcha or event that you post it on the calendar in order to avoid unnecessary conflicts. To post your simcha, send your request to [greatneckcalendar@gmail.com](mailto:greatneckcalendar@gmail.com). If you post on the Community Calendar, do not assume that you are booked on the GNS calendar as well. You must reserve your date on the GNS calendar independently.

# YAHARZEITS

### Monday, 9 Nissan

Randi Luxenberg for Bernard Beeber  
Elie Cohen for Michael Cohen

### Tuesday, 10 Nissan

Iraj Kashani for Yousef Kashani  
Shelia Bachman for Mildred Lewit  
Sharon Goldwyn for Nathan Skolnick  
Rita Gordonson for Linda Werb

### Wednesday, 11 Nissan

Paul Brody for Harvey Brody  
Sharon Goldwyn for Belle Goldwyn  
Laura Danoff for Ernest Herman  
Phyllis Jadidian for Diana Shapiro  
Lev Dynkin for Meishe Ber Shifman  
Semyon Dynkin for Meishe Ber Shifman  
Steven Zuckerman for Evelyn Zuckerman

### Thursday, 12 Nissan

Isaac Kohannim for Manzal Samouha  
Yafa Farhadian for Manzal Samouha  
Mitchell Siegel for Edith Turner

### Friday, 13 Nissan

Josh Windsor for Adela Obstfeld

### Saturday, 14 Nissan

Robert Herman for Frank Herman  
Rhonda Lipsky for Marlene Oik

### Sunday, 15 Nissan

Leonard Kahn for Rachel Kahn  
Nathaniel Weisel for Harold Sechster  
Joan Braun for Phyllis Shapiro

### Monday, 16 Nissan

Marc Gottlieb for Sarah Schwartzman