



Shabbat Announcements

Parshat Mattot-Massei

July 18, 2020 26 Tammuz, 5780

The Great Neck Synagogue building is closed due the covid-19 pandemic. To contact the clergy or office staff, please do so using the following information.

Rabbi Polakoff: dpolakoff@gns.org/516.637.3674

Rabbi Lichter: lichter@gns.org/516.859.5123

Chazzan Spinner: yspinner@gns.org/732.991.6606

Mark Twersky: mtwersky@gns.org/516.527.9076

Jim Frisch: jfrisch@gns.org/516.840.5202

CLASS/EVENT SCHEDULE

Shacharit M-F 7:45 am/Sunday 8:30 am

Mincha/Maariv this week 8:05 pm

Monday - Thursday

9:15 am: Kollel Scholars' Class

Friday

7:00 pm: Mincha

8:05 pm: Candle Lighting

Shabbat

Shacharit: 9:00/9:15 am

Mincha: 8:00 pm

*Seudah Shlishit sponsored by
Isaac & Sima Kohanim and Mansour & Yafa Farhadian
in commemoration of the yahrtzeit of their father,
Shokrollah ben Avraham HaKohen z"l,
in memory of their mother Manzal bat Nissan z"l,
who passed away over three months ago
and in memory of Mansour's father Yosef ben Shokrollah z"l.*

Shabbat Ends : 9:12 pm

Havdalah w/Chazzan Yitzy Spinner on zoom: 9:30 pm

MAZAL TOVS & COMMUNITY NEWS

Mazal Tov to **Rebeka & David Simhaee** on the Bat Mitzvah of their daughter **Chana**.

Mazal Tov to **Len & Louise Kahn** on the engagement of their grandson, **Zachary Griff** to **Jill Golub**.

GNS BIKUR CHOLIM COMMITTEE

If you would like to volunteer to join the GNS Bikur Cholim Committee to do outreach to our ill/elderly shul members, or if you know someone that could benefit from this type of outreach, please contact drein@verizon.net to participate in this meaningful chesed opportunity. Thank you!

CONDOLENCES TO

Arthur (and Randi) Luxenberg on the passing of his beloved father **Irwin Luxenberg z"l**.

LAWS OF THE THREE WEEKS

The three-week period beginning with the 17th of Tammuz (Thursday, July 9th) and ending with the fast of the 9th of Av (Thursday, July 30) is a period of mourning for the destruction of Jerusalem and the two Batei Mikdash. The mourning intensifies as we move closer to Tisha B'Av.

I. Restrictions of "The Three Weeks"

1. Weddings/Engagements. Weddings are prohibited. Engagements are permitted. Engagement parties should be postponed until after the Three Weeks.

2. It is prohibited to play or listen to music. Even a student should not practice during the Three Weeks unless his/her skills will be set back considerably by the lack of practice. According to most, this prohibition includes recorded music. Although it may be permissible to listen to recordings with singing alone ("acappella"), it is preferable to refrain from the joy associated with music altogether. Singing is permitted on Shabbat.
3. Haircutting is prohibited for both men and women. In cases of need, children's hair may be cut.
4. Shaving is prohibited according to most authorities, if not needed for business purposes. Many follow Rav Soloveitchik's view that shaving until the Nine Days follows the same ruling as during the year of mourning, and is therefore permitted after a few days growth. A woman may shave her legs even during the Nine Days.
5. Home beautification may continue until Rosh Chodesh (Tuesday Night, July 21st). However, it is best not to begin painting or beautification of the home during the Three Weeks. If there are no other dates available, one may begin during this time.
6. Important purchases that require the bracha of "shehechiyanu" should be avoided - a new car, major appliances and furniture, expensive clothes and the like. If there is a major sale, or one is left without a car or important appliance, these objects may be purchased even during the Nine Days.

YAHRTZEITS

Monday, 21 Tammuz

Steven Blumner for Malka bat Yehiel
Steven Blumner for Lillian Blumner
Marc Gottlieb for Fanny Gottlieb
Richard Lillien for Llewellyn Lillien
Ira Rosenberg for Gloria Rosenberg
Devorah Wang for Fay Saltzman

Tuesday, 22 Tammuz

Arlette Shaya for Vita Dayan

Wednesday, 23 Tammuz

Lauren Hyman for Murray Cohen
Pauline Levy for Carrie Joseph
Lorraine Domnitch for Rosalind Mordkowsky
Karen Wolff for Ida Tessler

Thursday, 24 Tammuz

Sharon Twersky for Hannah Leff
Norman Rutta for Abraham Rutta

Friday, 25 Tammuz

Marc Gottlieb for Rachel Gottlieb
Marc Gottlieb for Shlomo Schwartzman

Saturday, 26 Tammuz

Isaac Kohanim for Shokrollah Avraham HaKohen
Janet Kashani for Avraham ben Elyahoo
Robert Mendelson for Walter Mendelson
Amy Goldberg-Reiss for Florence Reifle
Phyllis Jadidian for Hyman Shapiro

Sunday, 27 Tammuz

Eliot Heisler for Sharon Sokol Heisler
Martin Sokol for Sharon Sokol Heisler
Debbie Hollander for Sharon Sokol Heisler
Joseph Sokol for Sharon Sokol Heisler
Amanda & James Heisler for Sharon Sokol Heisler
Nathaniel Weisel for Mortimer Weisel

RABBI JONATHAN SACKS ON THE PARSHA

The Israelites were almost within sight of the Promised Land. They had successfully waged their first battles. They had just won a victory over the Midianites. There is a new tone to the narrative. We no longer hear the querulous complaints that had been the bass note of so much of the wilderness years. We know why. That undertone was the sound of the generation, born in slavery, that had left Egypt. By now, almost forty years have passed. The second generation, born in freedom and toughened by conditions in the desert, have a more purposeful feel about them. Battle-ried, they no longer doubt their ability, with God's help, to fight and win. Yet it is at just this point that a problem arises, different in kind from those that had gone before. The people as a whole now have their attention focused on the destination: the land west of the river Jordan, the place that even the spies had confirmed to be "flowing with milk and honey" (Num. 13:27).

The members of the tribes of Reuben and Gad, though, begin to have different thoughts. Seeing that the land through which they were travelling was ideal for raising cattle, they decide that they would prefer to stay there, to the east of the Jordan, and propose this to Moses. Unsurprisingly, he is angry at the suggestion: "Moses said to the Gadites and Reubenites, 'Are your brothers to go to war while you stay here? Why would you discourage the Israelites from going over into the land the Lord has given them?'" (Num. 32:6-7). He reminds them of the disastrous consequences of the earlier discouragement on the part of the spies. The whole nation will suffer. This decision would show not only that they are ambivalent about God's gift of the land but also that they have learned nothing from history.

The tribes do not argue with his claim. They accept its validity, but they point out that his concern is not incompatible with their objectives. They suggest a compromise: Then they came up to him and said, "We would like to build sheepfolds for our flocks and towns for our children. But we will then arm ourselves and go as an advance guard before the Israelites until we have established them in their home. Meanwhile our children will live in fortified cities, for protection from the inhabitants of the land. We will not return to our homes until every Israelite has received his inheritance. We will not receive any inheritance with them on the other side of the Jordan, because our inheritance has come to us on the east side of the Jordan." (Num. 32:16-19) We are willing, in other words, to join the rest of the Israelites in the battles that lie ahead. Not only this, but we are prepared to be the nation's advance guard, in the forefront of the battle. We are not afraid of combat, nor are we trying to evade our responsibilities to our people as a whole. It is simply that we wish to raise cattle, and for this, the land to the east of the Jordan is ideal. Warning them of the seriousness of their undertaking, Moses agrees. If they keep their word, they will be allowed to settle east of the Jordan. And so, indeed, it happened

That is the story on the surface. But as so often in the Torah, there are subtexts as well as texts. One in particular was noticed by the Sages, with their sensitivity to nuance and detail. Listen carefully to what the Reubenites and Gadites said: "Then they came up to him and said, 'We would like to build sheepfolds for our flocks and towns for our children.'" Moses replied: "Build towns for your children, and sheepfolds for your flocks, but do what you have promised" (Num. 32:24). The ordering of the nouns here is crucial. The men of Reuben and Gad put property before people: they spoke of their flocks first, their children second. Moses reversed the order, putting special emphasis on the children. As Rashi notes: They paid more regard to their property than to their sons and daughters, because they mentioned their cattle before the children. Moses said to them: "Not so. Make the main thing primary and the subordinate thing secondary. First build cities for your children, and only then, folds for your flocks." (Commentary to Num. 32:16)

A Midrash makes the same point by way of an ingenious interpretation of a verse in Ecclesiastes: "The heart of the wise inclines to the right, but the heart of the fool to the left" (Eccl. 10:2). The Midrash identifies "right" with Torah and life: "He brought the fire of a religion to them from his right hand" (Deut. 33:2). "Left," by contrast, refers to worldly goods: Long life is in her right hand; In her left hand are riches and honor. (Prov. 3:16) Hence, infers the Midrash, the men of Reuben and Gad put "riches and honor" before faith and posterity. Moses hints to them that their priorities are wrong. The Midrash continues: "The Holy One, Blessed Be He, said to them: 'Seeing that you have shown greater love for your cattle than for human souls, by your life, there will be no blessing in it.'"

This turned out to be not a minor incident in the wilderness long ago, but rather, a consistent pattern throughout much of Jewish history. The fate of Jewish communities, for the most part, was determined by a single factor: their decision, or lack of decision, to put children and their education first. Already in the first century, Josephus was able to write: "The result of our thorough education in our laws, from the very dawn of intelligence, is that they are, as it were, engraved on our souls." The Rabbis ruled that "any town that lacks children at school is to be excommunicated" (Shabbat 119b). Already in the first century, the Jewish community in Israel had established a network of schools at which attendance was compulsory (Bava Batra 21a) – the first such system in history.

The pattern persisted throughout the Middle Ages. In twelfth-century France a Christian scholar noted: "A Jew, however poor, if he has ten sons, will put them all to letters, not for gain as the Christians do, but for the understanding of God's law – and not only his sons, but his daughters too." In 1432, at the height of Christian persecution of Jews in Spain, a synod was convened at Valladolid to institute a system of taxation to fund Jewish education for all. In 1648, at the end of the Thirty Years' War, the first thing Jewish communities in Europe did to re-establish Jewish life was to re-organize the educational system. In their classic study of the shtetl, the small townships of Eastern Europe, Zborowski and Herzog write this about the typical Jewish family: The most important item in the family budget is the tuition fee that must be paid each term to the teacher of the younger boys' school. Parents will bend the sky to educate their son. The mother, who has charge of household accounts, will cut the family food costs to the limit if necessary, in order to pay for her son's schooling. If the worst comes to the worst, she will pawn her cherished pearls in order to pay for the school term. The boy must study, the boy must become a good Jew – for her the two are synonymous.

In 1849, when Samson Raphael Hirsch became Rabbi in Frankfurt, he insisted that the community create a school before building a synagogue. After the Holocaust, the few surviving yeshiva heads and chassidic leaders concentrated on encouraging their followers to have children and build schools.

It is hard to think of any other religion or civilization that has so predicated its very existence on putting children and their education first. There have been Jewish communities in the past that were affluent and built magnificent synagogues – Alexandria in the first centuries of the Common Era is an example. Yet because they did not put children first, they contributed little to the Jewish story. They flourished briefly, then disappeared. Moses' implied rebuke to the tribes of Reuben and Gad is not a minor historical detail but a fundamental statement of Jewish priorities. Property is secondary, children primary. Civilizations that value the young stay young. Those that invest in the future have a future. It is not what we own that gives us a share in eternity, but those to whom we give birth and the effort we make to ensure that they carry our faith and way of life into the next generation.

Great Neck Synagogue Magazine

SCOPE



Rosh Hashana SCOPE Deadline - Monday, July 13

Please submit all SCOPE articles, recipes, photos, ads, sponsorships, and any other material. We thank our SCOPE sponsors for their strong support this past year by sponsoring 3 issues for a total of \$100 for the year. If you would like to continue sponsoring SCOPE, there is no need to contact the shul. If you'd like to remove your sponsorship, please contact Mark Twersky.

You can become a sponsor and dedicate the sponsorship in honor of or in memory of a loved one.

We would like to highlight any of our members who are medical professionals, first responders or essential workers who have been instrumental in the Covid-19 pandemic. We ask you to submit a photo and short article about these individuals that the shul can recognize.

You may also nominate someone for this feature as well.

Please submit all SCOPE material to Diane Rein - drein@verizon.net
Please submit all sponsorships to Mark Twersky - mtwersky@gns.org

Thank you so much!

GNS Men's Club Blood Drive

Tuesday, July 14 from 3:30 p.m. to 8:00 p.m.

Mender Auditorium (Gym) at Great Neck Synagogue

(Not the usual Braun Youth Center location)

Enter only through the Old Mill Road entrance closest to the Mender Auditorium.

The COVID-19 pandemic caused unprecedented challenges to U.S. & local blood supply. Donor centers are experiencing a dramatic reduction in donations due to social distancing & blood drives cancellations.

Maintaining adequate blood supply is vital. Blood donors help patients of all ages – accident & burn victims, heart surgery & organ transplant patients, those battling cancer & other life-threatening conditions. Every two seconds, someone in the U.S. needs blood. Please do what you can to help.

Quick & easy donation handled by NY Blood Center skilled technicians who are trained to implement safety measures, including social distancing & hygiene.

**Masks must be worn at all times
Temperature & other medical checks will be taken upon arrival**

You should not attend if you are experiencing any symptoms of COVID-19, have been exposed to any person experiencing symptoms, or have traveled in the last 14 days to any of the 16 states designated by New York as requiring quarantine upon arrival. We can only take blood donations (not donations of COVID-19 convalescent plasma).

Reserving appointments is strongly preferred, but we will accommodate walk-ins.
Please bring a valid ID (such as a driver's license) & your donor card if you have one.

Ages 17+ can donate (or 16 with completion of the parental consent form)

Eligibility requirements and full COVID-19 safety protocols are available at nybc.org

To book an appointment, please visit: nybc.org

Click "Donate Blood" then "Schedule Appointment" then look up Great Neck Synagogue by ZIP "11023"

Or you may book by email at reind@sullcrom.com

SALLY & SEYMOUR OLSHIN ADULT EDUCATION PROGRAM GNS SUMMER 2020 LEARNING PROGRAM

Guest Speaker:

SANDRA E. RAPOPORT

*"Warrior-Women of the Book of Judges:
Devorah & Yael"*



This year's lecture, which will be held via Zoom, is an exciting textual and midrashic analysis of the two heroines of the Book of Judges. One woman is a public figure, a prophet and judge in Israel, a military strategist, a general, and a poet. The other woman is a private figure, an unknown, lone woman, a non-Israelite. Both women's lives intersect at one strategic moment to save Israel. Join us for an exploration of their thrilling story by noted author and teacher, Sandra E. Rapoport.

Sandra E. Rapoport is an attorney, award winning author of four books, Resident Scholar at Harvard, and an inspiring speaker on Biblical topics. Her book "Biblical Seductions" won the National Jewish Book Awards Finalist Prize and her latest book, "The Queen and the Spymaster", is a historical novel based on the story of Esther. Inspired by midrash, it hews to the ancient text while imagining the suspenseful, gripping, and ultimately triumphant backstory of the unlikely heroes of ancient Persia. You can read Sandra's columns on the weekly Torah portion in New York's *The Jewish Week*.

Tuesday evening,
July 21 at 7:00pm

Sponsorships available at
\$180, \$360 & \$500

516.487.6100
mtwersky@gns.org

All are welcome

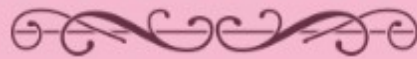
Join on Zoom
ID: 950 351 459 36
PW: 4876100



26 Old Mill Road
Great Neck, NY 11023

GNS YOUTH PRESENTS

Mother-Daughter Baking with Morah Zehava!



Thursday nights @ 7:00
Grades 1-5

*Ingredients needed
will be posted on GNS Parent
whatsapp chat on Mondays.

GNS YOUTH PRESENTS

GeNS Connect

Help connect generations "GeNS" of our community!

Have your family join and get set up with an older individual or couple from our shul. Some ideas of how to connect are: write a letter, play a musical instrument, call them on Erev Shabbos.

Get the whole family involved!!

To find out more and to sign up please email GNSYOUTHDEPT@gmail.com

