



Shabbat Announcements

Parshat Devarim/Shabbat Chazon

July 25, 2020 4 Av, 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: ilichter@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 8:00 pm

Sunday

9:15 am: Midrash Class

Monday - Thursday

9:00 am: Kollel Scholars' Class

Tuesday

7:00 pm: Summer Series: Sandra Rapoport

Friday

7:00 pm: Mincha
 7:59 pm: Candle Lighting

Shabbat

Shacharit: 9:00/9:15 am
 Mincha: 7:50 pm

*Seudah Shlishit is sponsored by
 Jerrald, Rachael, Ari, Dov and Helen
 in commemoration of the Shloshim*

for their beloved wife, mother and sister, Judith Weinstein z"l.
 Shabbat Ends : 9:07 pm
 Havdalah w/Chazzan Yitzy Spinner on zoom: 9:20 pm

MAZAL TOVS & COMMUNITY NEWS

Mazal Tov to Kathy & Arnie Flatow on the birth of a grandson, born to their children **Galila & Elie Flatow**.

THANK YOU - BLOOD DRIVE

Thank you to everyone who generously participated in the Men's Club Blood Drive, specially organized to respond to pandemic-related shortages. Your contributions resulted in 76 greatly-needed, life-saving donations—the most successful drive at GNS in almost 20 years!

SHALOM TASK FORCE

Shalom Task Force hotline is 888-883-2323, and is available to help anyone who is feeling fearful of physical or emotional harm or abuse. It is free and completely confidential.

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

Laura Wein on the passing of her beloved sister Ellen Moskovitz z"l.

Zara (and Eli) Moradi on the passing of her beloved mother Joyce Velenski z"l.

YAHRTZEITS

Monday, 28 Tammuz

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

Tuesday, 29 Tammuz

Adam Zalta for Maurice Zalta

Wednesday, 1 Av

Marcelle Greenwald for Marvin Greenwald
 Ivan Seidle for Hymie Seidle

Thursday, 2 Av

Michael Moslin for Seymour Moslin
 Osnass Shein for Joseph Shein

Friday, 3 Av

Mansour Farhadian for Joseph Farhadian
 Susan Mandelbaum for Tillie Justin
 Phyllis Safdieh for Bella Shampian
 Michael Weiss for Ignatz Weiss
 Alex Weiss for Ignatz Weiss

Saturday, 4 Av

Elaine Schneider for Elfrieda Mayer

Sunday, 5 Av

Stephen Rabinowitz for Rose Getreu
 Mark Landa for Gersh Landa
 Carol Kaufman for Frank Morgenstern
 Edward Wydra for Helen Wydra

RABBI SACKS ON THE PARSHA

Imagine the following scenario. You are 119 years and 11 months old. The end of your life is in sight. Your hopes have received devastating blows. You have been told by God that you will not enter the land to which you have been leading your people for forty years. You have been repeatedly criticized by the people you have led. Your sister and brother, with whom you shared the burdens of leadership, have predeceased you. And you know that neither of your children, Gershom and Eliezer, will succeed you. Your life seems to be coming to a tragic end, your destination unreached, your aspirations unfulfilled. What do you do?

We can imagine a range of responses. You could sink into sadness, reflecting on the might-have-beens had the past taken a different direction. You could continue to plead with God to change His mind and let you cross the Jordan. You could retreat into memories of the good times: when the people sang a song at the Red Sea, when they gave their assent to the covenant at Sinai, when they built the Tabernacle. These would be the normal human reactions. Moses did none of these things – and what he did instead helped change the course of Jewish history. For a month Moses convened the people on the far side of the Jordan and addressed them. Those addresses form the substance of the book of Deuteronomy. They are extraordinarily wide-ranging, covering a history of the past, a set of prophecies and warnings about the future, laws, narratives, a song, and a set of blessings. Together they constitute the most comprehensive, profound vision of what it is to be a holy

RABBI JONATHAN SACKS ON THE PARSHA

people, dedicated to God, constructing a society that would stand as a role model for humanity in how to combine freedom and order, justice and compassion, individual dignity and collective responsibility.

Over and above what Moses said in the last month of his life, though, is what Moses did. He changed careers. He shifted his relationship with the people. No longer Moses the liberator, the lawgiver, the worker of miracles, the intermediary between the Israelites and God, he became the figure known to Jewish memory: Moshe Rabbeinu, "Moses, our teacher." That is how Deuteronomy begins – "Moses began to expound this Law" (Deut. 1:5) – using a verb, *be'er*, that we have not encountered in this sense in the Torah and which appears only one more time towards the end of the book: "And you shall write very clearly [*ba'er hetev*] all the words of this law on these stones" (27:8). He wanted to explain, expound, make clear. He wanted the people to understand that Judaism is not a religion of mysteries intelligible only to the few. It is – as he would say in his very last speech – an "inheritance of the [entire] congregation of Jacob" (33:4).

Moses became, in the last month of his life, the master educator. In these addresses, he does more than tell the people what the law is. He explains to them why the law is. There is nothing arbitrary about it. The law is as it is because of the people's experience of slavery and persecution in Egypt, which was their tutorial in why we need freedom and law-governed liberty. Time and again he says: You shall do this because you were once slaves in Egypt. They must remember and never forget – two verbs that appear repeatedly in the book – where they came from and what it felt like to be exiled, persecuted, and powerless. In Lin-Manuel Miranda's musical *Hamilton*, George Washington tells the young, hot-headed Alexander Hamilton: "Dying is easy, young man; living is harder." In Deuteronomy, Moses keeps telling the Israelites, in effect: Slavery is easy; freedom is harder. Throughout Deuteronomy, Moses reaches a new level of authority and wisdom. For the first time we hear him speak extensively in his own voice, rather than merely as the transmitter of God's words to him. His grasp of vision and detail is faultless. He wants the people to understand that the laws God has commanded them are for their good, not just God's.

All ancient peoples had gods. All ancient peoples had laws. But their laws were not from a god; they were from the king, pharaoh, or ruler – as in the famous law code of Hammurabi. The gods of the ancient world were seen as a source of power, not justice. Laws were man-made rules for the maintenance of social order. The Israelites were different. Their laws were not made by their kings – monarchy in ancient Israel was unique in endowing the king with no legislative powers. Their laws came directly from God Himself, creator of the universe and liberator of His people. Hence Moses' ringing declaration: "Observe [these laws] carefully, for this will show your wisdom and understanding to the nations, who will hear about all these decrees and say, 'Surely this great nation is a wise and understanding people'" (Deut. 4:6).

At this defining moment of his life, Moses understood that, though he would not be physically with the people when they entered the Promised Land, he could still be with them

intellectually and emotionally if he gave them the teachings to take with them into the future. Moses became the pioneer of perhaps the single greatest contribution of Judaism to the concept of leadership: the idea of the teacher as hero. Heroes are people who demonstrate courage in the field of battle. What Moses knew was that the most important battles are not military. They are spiritual, moral, cultural. A military victory shifts the pieces on the chessboard of history. A spiritual victory changes lives. A military victory is almost always short-lived. Either the enemy attacks again or a new and more dangerous opponent appears. But spiritual victories can – if their lesson is not forgotten – last forever. Even quite ordinary people, Yiftah, for example (Book of Judges, Chapters 11–12), or Samson (Chapters 13–16), can be military heroes. But those who teach people to see, feel, and act differently, who enlarge the moral horizons of humankind, are rare indeed. Of these, Moses was the greatest.

Not only does he become the teacher in Deuteronomy. In words engraved on Jewish hearts ever since, he tells the entire people that they must become a nation of educators: Make known to your children and your children's children, how you once stood before the Lord your God at Horeb. (Deut. 4:9–10) In the future, when your child asks you, "What is the meaning of the testimonies, decrees, and laws that the Lord our God has commanded you?" tell them, "We were slaves to Pharaoh in Egypt, but the Lord brought us out of Egypt with a mighty hand..." (Deut. 6:20–21) Teach [these words] to your children, speaking of them when you sit at home and when you travel on the way, when you lie down and when you rise. (Deut. 11:19) Indeed, the last two commands Moses ever gave the Israelites were explicitly educational in nature: to gather the entire people together in the seventh year to hear the Torah being read, to remind them of their covenant with God (Deut. 31:12–13), and, "Write down for yourselves this song and teach it to the people of Israel" (31:19), understood as the command that each person must write for himself a scroll of the law.

In Deuteronomy, a new word enters the biblical vocabulary: the verb *l-m-d*, meaning to learn or teach. The verb does not appear even once in Genesis, Exodus, Leviticus, or Numbers. In Deuteronomy it appears seventeen times. There was nothing like this concern for universal education elsewhere in the ancient world. Jews became the people whose heroes were teachers, whose citadels were schools, and whose passion was study and the life of the mind. Moses' end-of-life transformation is one of the most inspiring in all of religious history. In that one act, he liberated his career from tragedy. He became a leader not for his time only but for all time. His body did not accompany his people as they entered the land, but his teachings did. His sons did not succeed him, but his disciples did. He may have felt that he had not changed his people in his lifetime, but in the full perspective of history, he changed them more than any leader has ever changed any people, turning them into the people of the book and the nation who built not ziggurats or pyramids but schools and houses of study. The poet Shelley famously said, "Poets are the unacknowledged legislators of the world." In truth, though, it is not poets but teachers who shape society, handing on the legacy of the past to those who build the future. That insight sustained Judaism for longer than any other civilization, and it began with Moses in the last month of his life.

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**

**Sponsored by the Heisler,
Hollander and Sokol
families in memory of
Judy Sokol-Heisler's z"l
16th yahrtzeit**

**516.487.6100
mtwersky@gns.org**

All are welcome

Join on Zoom [HERE](#)



**26 Old Mill Road
Great Neck, NY 11023**

LAWS OF THE NINE DAYS & TISHA B'AV

Beginning with sunset before Rosh Chodesh Av, (Tuesday evening, July 21) the Nine-Day period commences.

HALACHOT OF NINE DAYS

MEAT & WINE

Except for Shabbos, one may not eat meat or poultry, or consume any food containing meat or poultry. Food cooked in a clean meat pot may be eaten, even if the pot had been used for meat within the last 24 hours. At a Siyum Mesechta, all participants who would normally be invited to such a Siyum would be permitted to eat meat. A Siyum may be made throughout the Nine Day period until Erev Tisha B'Av. Wine or grape juice may not be consumed during this period except for Shabbos or at a Seudat Mitzvah.

BATHING

During the Nine Days a person may not shower or bathe for pleasure, even in cold water. Swimming or using a sauna is likewise forbidden. If, however, a person is perspired or dirty, he may shower or bathe in lukewarm water and even use soap or shampoo if he or she will not become clean otherwise. Under any circumstance, washing one's hands, face and feet in cold water is permitted.

LAUNDRY, CLOTHING & CLEANING

One is permitted to polish silver or wash one's car during this period; however, shampooing rugs would be prohibited. It is forbidden to wash or dry clean one's clothing & linen during the Nine Days, even if it is done by a non-Jew. Ironing clothing is also prohibited. Even giving garments to a dry cleaner during the Nine Days to be picked up after the Nine Days is not allowed. However, one may give clothing to the cleaners before Rosh Chodesh if he picks them up after Tisha B'Av. Small children's clothing may be washed during the Nine Days. One may not wear new or freshly laundered clothing or linen during the Nine Days except for undergarments. It is preferable to wear all shirts briefly before the Nine Days commence. Purchasing new clothing is forbidden during the Nine Days, even if they will be worn after the Nine Days. This prohibition includes all types of clothing, even those upon which a She'hecheyanu is not recited. However, Tisha B'Av sneakers may be bought if one was unable to buy them previously. It is permissible to go window shopping during the Nine Days, even if you derive pleasure from this activity. It is permissible to purchase clothing, furniture, appliances, etc. during the Nine Days if they are on sale or you'll suffer a substantial loss if you will delay the purchase. Included in this category would be an individual who finds himself in a particular locale during the Nine Days where these items can be found but are not readily available in their neighborhood. Exchanges during the Nine Days of items that were purchased prior to Rosh Chodesh may be done even though you are receiving a new item in return. It is permissible to sew a tear or to sew on a button. Although knitting and crocheting are forbidden, needlepoint is permissible.

MISCELLANEOUS

Any form of home decorating should not be done during the Nine Days including planting trees or flowers in the garden. It is, however, permissible to water, mow the lawn or prune trees during this period of time.

HALACHOT OF TISHA B'AV

EATING & DRINKING

All eating and drinking is forbidden. This includes rinsing the mouth and brushing teeth.

BATHING & WASHING

All bathing for pleasure is prohibited even in cold water including the hands, face and feet. Ritual washing upon waking and after using the bathroom after touching covered parts of the body or before praying is permitted, but only up to the knuckles. One may wash dirty or sullied portions of the body (including cleaning the eyes of glutinous material). Washing for cooking or for medical reasons is permitted.

ANOINTING

Anointing for pleasure is prohibited including oil, soap, alcohol, cream, ointment, perfume, etc. Anointing for medical reasons is permitted, as well as using deodorant to remove bad odor.

MARITAL RELATIONS

Since cohabitation is prohibited, a husband and wife should not come in contact during the night of Tisha B'Av.

WEARING LEATHER SHOES

Even shoes made partially of leather are prohibited. Shoes made of cloth, rubber or plastic are permitted. Wearing leather shoes is permitted for medical reasons.

LEARNING TORAH

Since the heart rejoices in the study of Torah, it is prohibited to learn topics other than those relevant to Tisha B'Av or mourning. One may learn: Lamentations with its midrash and commentaries, portions of the Prophets that deal with tragedy or destruction, the third chapter of Moed Katan (which deals with mourning), the story of the destruction (in Gittin 56b-58a, Sanhedrin 104, and in Josephus), and the halachot of Tisha B'Av and mourning.

ADDITIONAL RESTRICTIONS

One should deprive himself of some comfort in sleep. Some reduce the number of pillows, some sleep on the floor. Pregnant women, the elderly and the ill are exempt. Sitting on a normal chair is forbidden until midday. One may sit on a low bench or chair, or on a cushion on the floor. Greeting someone with "good morning" and the like is prohibited. One who is greeted should answer softly and, if possible, inform the person of the prohibition. One should not give a gift except to the needy. The custom is to refrain until midday from any time-consuming work that diverts one from mourning.

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

Guest Speaker:
Rabbi Moshe Tzvi Weinberg

**Redemptive Hope and Disappointment:
Are We Closer or Further
from Mashiach than Ever Before?**



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 26th
9:30 am following
8:30 am Shacharit**

**Series
Sponsorships - \$180**

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

**516.487.6100
mtwersky@gns.org**

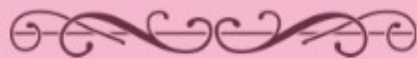
[Join on Zoom HERE](#)



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.

Great Neck Synagogue

★★★★★ Men's Club Presents ★★★★★

Wednesday, August 19th, 2020 at 8:00 pm



RABBI EVAN HOFFMAN

THE ORIGINS AND
HISTORICAL
DEVELOPMENT
OF THE
HIGH HOLIDAY SEASON

JOIN ON ZOOM [CLICK HERE](#)
ID: 807 751 748 PW: 5780

Rabbi Evan Hoffman is the Spiritual Leader of Congregation of Anshei Sholom in New Rochelle, NY. He previously served as Assistant Rabbi of Park East Synagogue in Manhattan. A graduate of Yeshiva College (summa cum laude), he received Semikhah from RIETS, earned an M.A. in Modern Jewish History from the Bernard Revel Graduate School and did advanced graduate research in American Jewish History. For many years, he has taught adult Jewish education courses in Jewish Theology and Jewish History in synagogues around the metro area.

Rabbi Hoffman is the author of a widely disseminated weekly essay series titled "Thoughts on the Parashah."

Rabbi Hoffman was raised in Great Neck, NY and is an avid fan of the New York Mets. Rabbi Hoffman and his wife, Sari, are the proud parents of Eliyahu and Elana.