



Shabbat Announcements

Parshat Korach

June 16, 2018 3 Tammuz, 5778

<p>TORAH ARTSCROLL 820 HERTZ 639</p> <p>HAFTORAH ARTSCROLL 1186 HERTZ 649</p>	<p>Rabbi Jonathan Sacks on Parshat Korach</p>																																							
<p>BAR MITZVAH OF ORI OHEBSHALOM</p>	<p>The Korach rebellion was the single most dangerous challenge to Moses' leadership during the forty years that he led the people through the wilderness. The precise outline of events is difficult to follow, probably because the events themselves were tumultuous and disorderly. The narrative makes it clear, however, that the rebels came from different groups, each of whom had different reasons for resentment: Now Korach, son of Izhar, son of Kohath, son of Levi betook himself, along with Dathan and Abiram sons of Eliab, and On son of Peleth – descendants of Reuben – to rise up against Moses, together with two hundred and fifty Israelites, chieftains of the community, chosen in the assembly, men of repute. They combined against Moses and Aaron and said to them, "You have gone too far! For all the community are holy, all of them, and the Lord is</p>	<p>in their midst. Why then do you raise yourself above the Lord's congregation?" (Num. 16:1-3) Disentangling the various factions, Rashi suggests that Korach, prime mover of the uprising, was aggrieved that Moses had appointed Aaron as High Priest. Moses was the child of Amram, Kohath's eldest son. Korach was the firstborn of Kohath's second son, Yizhar, and felt that he should have been made High Priest. The fact that Moses had appointed his own brother to the role struck Korach as unacceptable favoritism. The Reubenites, suggests Ibn Ezra, felt that as descendants of Jacob's firstborn, they were entitled to leadership positions. Ibn Ezra adds that the final straw may have been Moses' appointment of Joshua as his successor. Joshua came from the tribe of Ephraim, the son of Joseph. This may have revived memories of the old conflict between the children of Leah (of whom Reuben was the firstborn) and those of Rachel, whose first child was Joseph. The 250 other rebels, Ibn Ezra conjectures, were firstborns, still unreconciled to the fact that after the sin of the golden</p>	<p>calf, the role of special service to God passed from the firstborn to the tribe of Levi. Each faction had grounds for feeling that they had been passed over in the allocation of leadership positions. The irony of their challenge is unmistakable. They pose as democrats, egalitarians: "All the community are holy, all of them...Why then do you raise yourself above the Lord's congregation?" What they say is that everyone should be a leader. What they mean is: I should be a leader.</p> <p>As for the timing of the revolt, Ramban is surely right in dating it to the period immediately following the debacle of the spies, and the ensuing decree that the people would not enter the land until the next generation. As long as the Israelites, despite their complaints, felt that they were moving toward their destination, Korach and the other malcontents had no realistic chance of rousing the people in revolt. Once they realized that they would not</p>																																					
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live to cross the Jordan, Korach knew that rebellion was possible. The people were disillusioned, and they had nothing to lose. Thus far, the story of Korach is intensely realistic. A leader is able to mobilize a people by articulating a vision. But the journey from the real to the ideal, from starting point to destination, is fraught with setbacks and disappointments. That is when leaders are in danger of being deposed or assassinated. Korach is the eternal symbol of a perennial type: the coldly calculating man of ambition who foments discontent against a leader, accusing him of being a self-seeking tyrant. He opposes him in the name of freedom, but what he really wants is to become a tyrant himself.

What is exceptionally unusual is how the story ends. Moses had initially proposed a simple test. The rebels, and Aaron, were to prepare incense the next day. God would then signal whose offering He chose. Before this could happen, however, Moses found himself unbearably provoked by the contemptuous attitude of Dathan and Abiram. Sensing that the situation might be getting out of control, he sought an immediate and dramatic resolution: Moses said, "By this you shall know that it was the Lord who sent me to do all these things; that they are not of my own devising: if these men die as all men do, if their lot be the common fate of all mankind, it was not the Lord who sent me. But if the Lord brings about something unheard of, so that the ground opens its mouth and swallows them up with all that belongs to them, and they go down alive into Sheol, you shall know that these men have spurned the Lord." (Num. 16:28-30) No sooner had he finished speaking, than the ground opened up and swallowed the rebels. The miracle Moses had counted on, happened. By any narrative convention we would expect that this would end the rebellion and vindicate

Moses. Heaven had answered his call in the most dramatic way. He had been proved right. End of revolt. End of story.

This is precisely what does not happen – a powerful example of what makes the Torah so challenging, its message so unexpected. Instead of quelling the revolt, we read the following: The next day, the whole Israelites community grumbled against Moses and Aaron. "You have killed the Lord's people," they said. This time, it is God himself who intervenes. He tells Moses to take twelve staffs, one for each tribe, and deposit them overnight in the Tent of Meeting. The next morning, the staff bearing the name of Aaron and the tribe of Levi had sprouted, budded, blossomed and borne almonds. Only then did the rebellion end.

This is an astonishing denouement – and what it tells us is profound. The use of force never ends a conflict. It merely adds grievance to injury. Even the miracle of the ground opening up and swallowing his opponents did not secure for Moses the vindication he sought. What ended the conflict was something else altogether: the visible symbol that Aaron was the chosen vehicle of the God of life. The gentle miracle of the dead wood that came to life again, flowering and bearing fruit, anticipates the famous words of the book of Proverbs about the Torah: It is a tree of life to those who embrace her; Those who lay hold of her will be blessed. (Proverbs 3:18) Moses and Aaron stood accused of failing in their mission. They had brought the people out of Egypt to bring them to the land of Israel. After the debacle of the spies, that hope had died. The stick that came to life again (like Ezekiel's vision of the valley of dry bones) symbolized that hope was not dead, merely deferred. The next generation would live and reach the destination. God is a God of life. What He touches does not die.

The episode of Korach teaches us that there are two ways of resolving conflict: by force and by persuasion. The first negates your opponent. The second enlists your opponent, taking his/her challenge seriously and addressing it. Force never ends conflict – not even in the case of Moses, not even when the force is miraculous. There never was a more decisive intervention than the miracle that swallowed up Korach and his fellow rebels. Yet it did not end the conflict. It deepened it. After it had taken place, the whole Israelite community – the ones that had not been part of the rebellion – complained, "You have killed the Lord's people." What ended it was the quiet, gentle miracle that showed that Aaron was the true emissary of the God of life. Not by accident is the verse that calls Torah a "tree of life" preceded by these words: Its ways are ways of pleasantness, And all its paths are peace. (Prov. 3:17) That is conflict resolution in Judaism – not by force, but by pleasantness and peace.



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
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
Rabbi Aron Rubin, Rabbinic Intern
Harold Domnitch, Chairman of the Board
Lisa Septimus, Yoetzet Halacha 516-415-1111

CHAVERIM AT GINS

DATE:

June 13

TIME:

11:30 – 2:00

ACTIVITY

The Program that was originally scheduled for this Wednesday will be postponed until July 11th but we will still be having a wonderful program and delicious lunch this week.

NEWS

New Book Group in July will be discussing "Joshua, a Brooklyn Tale" by Andrew Kane.

Cindy, Erica, Michelle & Naeema

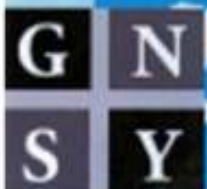
END OF THE YEAR YOUTH BASH

June 16, 2018

SCHEDULE

8:30	Youth Minyan
9:00	Pre Groups Room 112-113
10:00	Pre School groups and Mommy and Me
10:30	Regular Youth groups Groups-Boys and Girls (Reg. Classrooms) H.S. Cholent Kiddush (right side Braun YC)
12:15	BINGO All Youth 1st grade and up (Beit Midrash)
1:00	Youth Luncheon All Youth 1st grade and up (Youth Center)
2:00	Ticket Hunt
3:00	Grand Raffle
4:00	Ices and Farewell

"Please pick up prizes at the conclusion of Shabbat after 9:20"
or come to the GNS office during regular business hours
Mon-Thurs 9-5 pm



FRIENDSHIP CIRCLE

HELPING CHILDREN WITH SPECIAL NEEDS



COMMUNITY WALKATHON AND COLOR RUN

SUNDAY, JUNE 17, 2018

REGISTRATION BEGINS 12:00 PM
AT THE MASHADI JEWISH CENTER
54 Steamboat Road, Great Neck

WALK STARTS AT 1:00 PM
WALK ENDS & CARNIVAL STARTS AT 1:30 PM
AT CHABAD OF GREAT NECK
400 East Shore Road, Great Neck

FOR MORE INFORMATION & TO REGISTER:
GO TO www.Walk4Friendshipgn.com
OR CALL 516.654.6000

Donation: \$10.00 Minimum Per Walker
(Includes free t-shirt, water bottle, 2 free ride coupons, & a free hot dog)



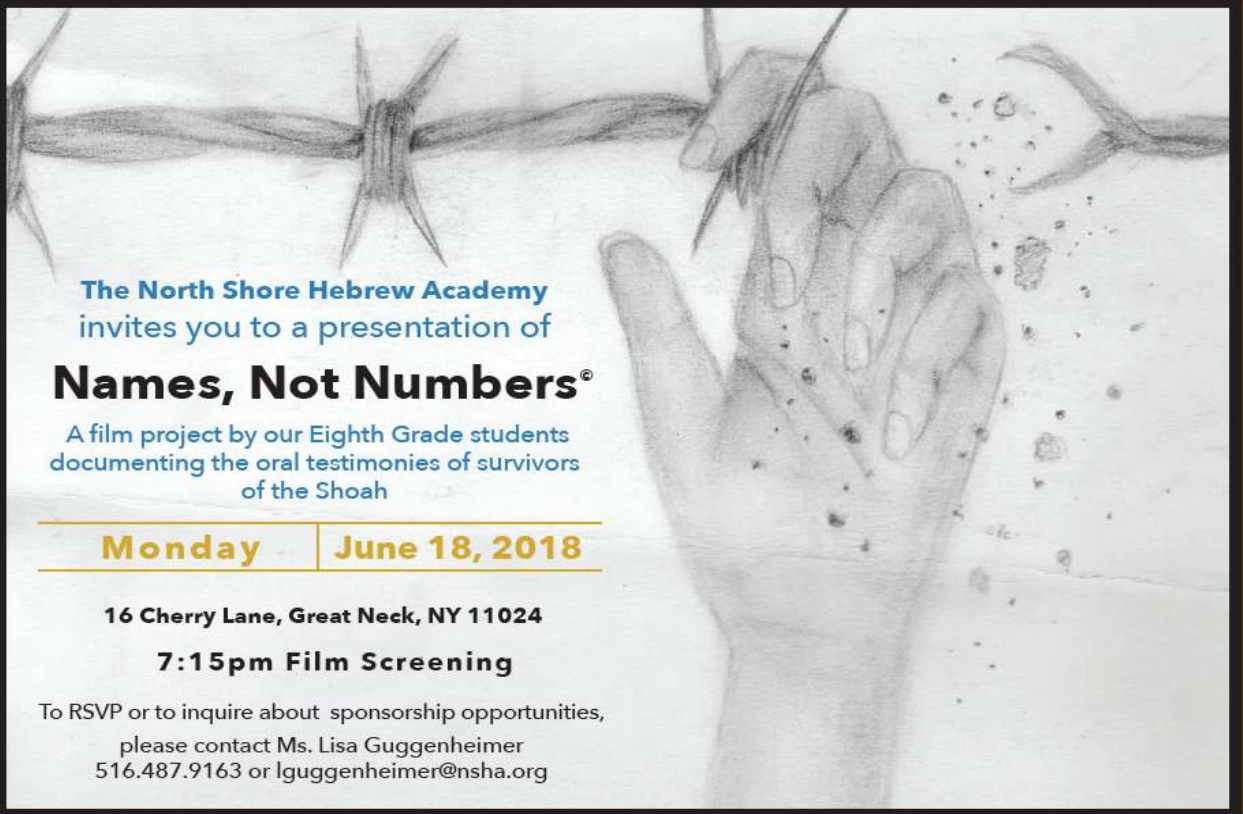
WALK 4 FRIENDSHIP
6.17.18 + GREAT NECK

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- PARTNERS -





The North Shore Hebrew Academy
invites you to a presentation of
Names, Not Numbers®
A film project by our Eighth Grade students
documenting the oral testimonies of survivors
of the Shoah

Monday | June 18, 2018

16 Cherry Lane, Great Neck, NY 11024
7:15pm Film Screening

To RSVP or to inquire about sponsorship opportunities,
please contact Ms. Lisa Guggenheimer
516.487.9163 or lguggenheimer@nsha.org

Aron Bell

Interviewed By
Sarah Brisman, Shira Cohen, Jasmin Edalati,
Jennifer Katz

Doris Seeman

Interviewed By
Natalie Basal, Shira Cohen, Samuel Kroll,
Leah Reichlin, Noah Sonnenklar, Hannah Swartz

Lillian Berliner

Interviewed By
Lily Atighetchi, Sarah Brisman,
Emma Hematian, Leanna Hakakian, Shoshana Ort

Leon Sherman

Interviewed By
Elisheba Azaraharian, Jasmin Edalati,
Evie Hakimian, Jaiden Hakimian,
Michal Yaghoubi, Ethan Zuckerman

Henry Katz

Interviewed By
Daniella Azar, Raquel Blatter, Ashley Hakakian,
Kayla Hakakian, Jennifer Katz

Evelyn Rubin

Interviewed By
Kayla Ashourzadeh, Maya Glasman, Daniela Kashi,
Ashley Kohan, Leah Mayeri, Ella Shusterman

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The Names, Not Numbers Program
is a Legacy Heritage project.
Names, Not Numbers is an interactive
multi-media Holocaust oral history film
project, created by educator
Tova Fish-Rosenberg

**Invitation artwork by Shoshana Ort*



**SALLY & SEYMOUR OLSHIN
ADULT EDUCATION PROGRAM
GNS SUMMER 2018
LEARNING PROGRAM**

Guest Speaker:

Rabbi Baruch Simon

Questions in Kashrut



Rabbi Simon, the Colonel Jehiel R. Elyachar Professor of Talmud at the Yeshiva Program/Mazer School of Talmudic Studies, received his semikha (rabbinic ordination) from Yeshiva University's affiliated Rabbi Isaac Elchanan Theological Seminary (RIETS) in 1988. A graduate of Yeshiva University's High School, Rabbi Simon earned his B.A., magna cum laude, in Judaic Studies from Yeshiva College. Rabbi Simon was a fellow of the prestigious Caroline and Joseph Gruss Kollel Elyon and a fellow of the Katz Kollel. Before teaching in the Yeshiva Program, Rabbi Simon was a member of the Halakha faculty at the Isaac Breuer College of Hebraic Studies at Yeshiva University.

**Sunday, June 24th
9:15 am following
Shacharit 8:30 pm**

**Series
Sponsorships - \$180**

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

**516.487.6100
mtwersky@gns.org**



26 Old Mill Road
Great Neck, NY 11023

ANNOUNCEMENTS

RABBI POLAKOFF'S SHABBOS DRASHA THROUGH 5778 IS DEDICATED IN MEMORY OF **PINCHAS BEN YOSEPH** 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: 10-12; Thursdays: 1-3. He can always be reached via 516.637.3674 or dpolakoff@gns.org.

CHAVERIM CENTER

Join us this **Wednesday, June 13th** from 11:30-2:00 for Chaverim. The program that was initially scheduled for this Wednesday will be postponed to July 11th but we still will be having a wonderful program and delicious lunch this week. Book Group meeting in July - "Joshua, a Brooklyn Tale" by Andrew Kane.

SEYMOUR & SALLY OLSHIN ADULT ED PROGRAM

As the summer approaches, please take note of our special Summer Series Lectures:

- Sun. June 24th @ 9:15 am - Rabbi Baruch Simon**
- Sun. July 8th @ 9:15 am - Rabbi Moshe Weinberger**
- Tues. July 24th @ 7:00 pm - Sandra Rapoport**
- Sun. July 29th @ 9:15 am - Rabbi Dovid Hirsch**
- Tues. August 14th @ 8:15 pm - Dr. Ed Reichman**

Sponsorships are available by calling the shul office or emailing Rabbi Lichter at ilichter@gns.org.

ROSH HASHANAH SCOPE DEADLINE & NEW FEATURE

Please submit all SCOPE magazine articles, recipes, photos, ads, sponsorships and any other material by June 25th 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 70!) for their strong support this past year by sponsoring 3 issues (Rosh Hashanah, Chanukah and Pesach) for a total cost of \$100 for the year. If you would like to continue to be a SCOPE sponsor, then it is not necessary to contact the shul. If you no longer would like to be a SCOPE sponsor please contact Mark Twersky by Monday, June 25th to remove your name from the list. We hope others who are not currently SCOPE sponsors will request to have their names added. You can dedicate the sponsorship in honor or in memory of a loved one. Thank you so much!

NATIONAL YIDDISH THEATRE-FOLKSBIENE

The National Yiddish Theatre Folksbiene will present a historic Yiddish production (with English subtitles) of Fiddler on the Roof, with direction by academy award winner Joel Grey. The show will run this summer and beyond. Opening night will feature a red carpet performance honoring **Jeffrey Wiesenfeld**, now serving his 20th year as Chairman. The opening night, **Monday, July 16th** will feature a VIP dinner at 5 pm, followed by the performance at 7 pm, all at the Museum of Jewish Heritage. For opening night or general tickets, call 212.213.2120.

UPCOMING EVENTS AT GREAT NECK SYNAGOGUE

June 13: Chaverim Center
June 16: Youth Bash

MAZAL TOVS & COMMUNITY NEWS

Mazal Tov to **Limor & Edmund Ohebshalom** on the Bar Mitzvah of their son **Ori**.

Mazal Tov to **Viviane & Arnold Breitbart** on the engagement of their daughter **Marcelle** to **Ben Sandel**, son of **Linda & Tom Sandel** of Riverdale.

Mazal Tov to **Abe & Renee Krieger** on the birth of a grandson **Nathan**, born to their children **Jonathan & Julia Krieger**.

Mazal Tov to **Daniella & Jeffrey Kirshner** on the birth of a daughter. **Mazal Tov** as well to grandparents **Susan & Bruce Decter** and great grandparents **Anita & Hal Beretz**.

BIKUR CHOLIM THANK YOU

If you know anyone that can benefit from Bikur Cholim, please email Diane Rein at drein@verizon.net. Thank you very much to our amazing team of approximately 25 volunteers who have dedicated their time and effort making weekly phone calls and visits over the past year to those in need in our shul. Their tremendous chesed is an inspiration to all of us.

Y A H R Z E I T

Saturday, 3 Tammuz

Henry Katz for Fred Katz
Jack Lipsky for Jacob Lipsky
Sharon Janovic for Valerie Meltz
Edmond Ohebshalom for Joseph Ohebshalom
Fred Shaw for Bernard Shaw
Mitchell Siegel for Isadore Siegel
Jill Haft for Manny Strulovic
Rabbi Shimon Wolf for Hinda Wolf

Sunday, 4 Tammuz

James Frisch for Laszlo Frisch
Amy Goldberg-Reiss for Jack Goldberg
Ellie Werber for Michael Preis
Debbie Hollander for David Warren
Joey Sokol for David Warren

Monday, 5 Tammuz

Helen Ishofsky for Ethel Herkovits
Edward Parver for Sylvia Parver
Yafa Gabbazadeh for Eliazer Sadigh

Tuesday, 6 Tammuz

Rona Mittleman for Ida Haber
Moossa Soleimani for Kockab Kahen
Naeema Pomerantz for Kockab Kahen
Leslie Kahn for Benny Kahn
Lili Sedaghatpour for Monavar Mirakhor
Joe Rosenthal for Blanche Rosenthal

Wednesday, 7 Tammuz

Zinat Yacobi for Elisha Yacobi

Thursday, 8 Tammuz

Rebeka Simhaee for Avinam ben Chaim
Charlene Milun for Suzanne Berchowitz
Stewart Kaplan for Helen Kaplan
Robert Katz for Ernest Katz
Gary Knobel for Esther Knobel
Howard Wolf for Carrie Wolf

Friday, 9 Tammuz

David Birnbaum for Rhoda Birnbaum
James Frisch for Rozsa Frisch
Rita Gordonson for Leon Gershkowitz
Laura Cohen for Marvin Lieberman