



# Shabbat Announcements

Parshat Korach

June 24, 2023 5 Tamuz, 5783

**TORAH**  
**ARTSCROLL 820**  
**HERTZ 638**

**HAFTORAH**  
**ARTSCROLL 1186**  
**HERTZ 649**

**Times**  
(Friday Edition)

**Shabbat 6/24**

Hashkama	8:00am
Parsha Shiur	8:30am
Main	9:00am
Youth	9:00am
Beit Midrash	9:15am
Gemara Shiur	7:05pm
Mincha	8:05pm
Shabbat Ends	9:21pm

**Week of 6/25**

Sunday	7:30/8:30am
Mon/Thurs	6:35/7:45am
Tues/Wed/Fri	6:45/7:45am
Mincha for the week	8:15pm

Latest Times for Shema/Shemoneh Esrei

June 24	9:10/10:26am
July 1	9:12/10:28am

Next Shabbat Chukat-Balak

Mincha	7:00pm
Candle lighting	8:13pm

## Rabbi Sacks on Korach

The Korach rebellion was an unholy alliance of individuals and groups unhappy with Moses' leadership. There was Korach himself, a member of the tribe of Levi, angry (according to Rashi) that he had not been given a more prominent role. There were the Reubenites, Datan and Aviram, who resented the fact that the key leadership positions were taken by Levites rather than members of their own tribe. Reuben had been Jacob's firstborn, so some of his descendants felt that they should have been accorded seniority. Then there were the two hundred and fifty "princes of the congregation, elect men of the assembly, men of renown" who felt aggrieved (according to Ibn Ezra) that after the sin of the Golden Calf, leadership had passed from the firstborn to a single tribe, the Levites. Plus ca change, plus c'est la meme chose.

The Korach story is an all too familiar tale of frustrated ambition and

petty jealousy — what the Sages called "an argument not for the sake of heaven." What is most extraordinary about the episode, however, is Moses' reaction. For the first and only time, he invokes a miracle to prove the authenticity of his mission: Then Moses said: "This is how you will know that the Lord has sent me to do all these things and that it was not my idea. If these men die a natural death and experience only what usually happens to men, then the Lord has not sent me. But if the Lord brings about something totally new, and the earth opens its mouth and swallows them with everything that belongs to them, and they go down alive into the grave, then you will know that these men have treated the Lord with contempt."

In effect, Moses uses his power to eliminate the opposition. What a contrast this is to the generosity of spirit he showed just a few chapters earlier, when Joshua came to tell him that Eldad and Medad were prophesying in the camp, away from Moses and the

seventy elders. Joshua regarded this as a potentially dangerous threat to Moses' leadership and said, "Moses, my lord, stop them!" Moses' reply is one of the most majestic in the whole of Tanach: "Are you jealous for my sake? Would that all the Lord's people were prophets and that the Lord would put his spirit on them."

What was the difference between Eldad and Medad on the one hand, and Korach and his co-conspirators on the other? What is the difference between Moses saying, "Would that all the Lord's people were prophets," and Korach's claim that "The whole community is holy, every one of them, and the Lord is with them"? Why was the first, but not the second, a legitimate sentiment? Is Moses simply being inconsistent? Hardly. There never was a religious leader more clear-sighted. There is a distinction here which

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**SEUDAH SHLISHIT IS SPONSORED BY SIGALIT & ROBERT KATZ IN MEMORY OF HIS FATHER ERNEST KATZ, Z"L, AND BY MICHELE & HOWARD WOLF IN MEMORY OF HIS MOTHER CARRIE WOLF, Z"L**

goes to the very core of the two narratives.

The Sages, in one of their most profound methodological observations, said that "the words of the Torah may be poor in one place but rich in another." By this they meant that, if we seek to understand a perplexing passage, we may need to look elsewhere in the Torah for the clue. A similar idea is expressed in the last of Rabbi Ishmael's thirteen rules of biblical interpretation: "Where there are two passages which contradict each other, the meaning can be determined only when a third passage is found which harmonises them."

In this case, the answer is to be found later in the book of Bamidbar, when Moses asks God to choose the next leader of the Israelites. God tells him to take Joshua and appoint him as his successor: So the Lord said to Moses, "Take Joshua, son of Nun, a man of spirit, and lay your hand on him. Make him stand before Elazar the Priest and the entire assembly and commission him in their presence. Give him some of your splendour so that the whole Israelite community will obey him."

Moses is commanded to perform two acts over and above presenting Joshua to the Priest and people. First he is to "lay his hand" on Joshua. Then he is to give Joshua "some of [his] splendour." What is the significance of these two gestures? How did they differ from one another? Which of them constituted induction into office? The Sages, in Midrash Rabbah, added a commentary which at first sight only deepens the mystery: "Lay your hand on him" – this is like lighting one light from another. "Give him some of your splendour" – this is like pouring from one vessel to another. It is this statement that will enable us to decode the mystery.

There are two forms or dimensions of leadership. One is power, the other, influence. Often we confuse the two. After all, those who have power often have influence, and those who have influence have a certain kind of power. In fact, however, the two are quite different,

even opposites.

We can see this by a simple thought-experiment. Imagine you have total power, and then you decide to share it with nine others. You now have one-tenth of the power with which you began. Imagine, by contrast, that you have a certain measure of influence, and now you share it with nine others. How much do you have left? Not less. In fact, more. Initially there was only one of you; now there are ten. Your influence has spread. Power operates by division, influence by multiplication. With power, the more we share, the less we have. With influence, the more we share, the more we have.

So deep is the difference that the Torah allocates them to two distinct leadership roles: king and prophet. Kings had power. They could levy taxes, conscript people to serve in the army, and decide when and against whom to wage war. They could impose non-judicial punishments to preserve social order. Hobbes famously called kingship a "Leviathan" and defined it in terms of power. The very nature of the social contract, he argued, was the transfer of power from individuals to a central authority. Without this, there could be no government, no defence of a country and no safeguard against lawlessness and anarchy.

Prophets, by contrast, had no power at all. They commanded no armies. They levied no taxes. They spoke God's word, but had no means of enforcing it. All they had was influence – but what influence! To this day, Elijah's fight against corruption, Amos' call to social justice, Isaiah's vision of the end of days, are still capable of moving us by the sheer force of their inspiration.

Who, today, is swayed by the lives of Ahab or Jehoshaphat or Jehu? When a King or Queen dies, their power ends. When a Prophet dies, their influence begins. Returning to Moses: he occupied two leadership roles, not one. On the one hand, though monarchy was not yet in existence, he had the power and was the functional equivalent of a king. He led the Israelites out of Egypt, commanded them in battle, appointed leaders, Judges and Elders, and directed the conduct of the people. He had power.



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**Rabbi Dale Polakoff, Rabbi**

**Rabbi Eli Slomnicki, Interim Associate Rabbi**

**Yitzy Spinner, Cantor**

**Rabbi Dr. Michael & Zehava Atlas, Youth Rabbi & Director**

**Mark Twersky, Executive Director**

**Dr. James Frisch, Assistant Director**

**Daniel Aharon, President**

**Dr. Hal Chadow, Chairman of the Board**

## GNS Book of Remembrance 2023-2024

Dear Friends,

Yizkor is a time of Remembrance. Those who have lost dear ones mark the memories of the deceased through memorial plaques on their Synagogue walls, kindling Yartzheit Lights on the anniversary and by reciting Yizkor four times during the year. Appropriately, we distribute a special booklet at each Yizkor service with the names to be memorialized clearly listed along with the appropriate prayers.

We will republish the "Book of Remembrance" before Yom Kippur. If you wish to perpetuate the name (s) of your beloved deceased in this year's edition, please fill out the form below and return to the Synagogue as soon as possible. It has been suggested that a minimum contribution of "Chai" (\$18.00) per name would be appropriate. **Please return this form by Tuesday, August 15, 2023 to be included in this booklet.**

Yours very truly,

Rabbi Dale Polakoff   Mark Twersky   James Frisch

**( ) Please repeat last years listing. (No need to fill names again)**

Please list the full English names of deceased relatives **for first time listing** in the book.

NAME	RELATIONSHIP	DATE OF DEATH
_____	_____	_____
_____	_____	_____
_____	_____	_____

Enclosed is a check for \$\_\_\_\_\_ made payable to the Great Neck Synagogue.

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

EMAIL \_\_\_\_\_

**This form may also be completed on the GNS website.**

# ANNOUNCEMENTS

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

## HASHKAMA KIDDUSH

Kiddush is sponsored by Carol & Jeff Kaufman in honor of the birth of their grandson, born to their children Amalia (Molly) and Zach Mandel.

## SUMMER MODE FOR WEEKDAY MINYANIM

This week we transition into summer mode for weekday mincha/maariv. Mincha will be at the scheduled time and maariv will begin right after shkiah (sunset). The times for shkiah are posted on the Shulchan in the Beit Midrash. If mincha is finished before the time that maariv can start, then either one or two (time permitting) chapters of Tehillim should be said responsibly - chapters 121 (page 534) and 130 (page 540).

## FIRE MARSHALS

We need to identify members who served as fire marshals. These volunteers helped GNS by alerting people, ushering them out by the correct exits, as well as helping those who require aid during an emergency. If you were good enough to serve in the past and want to volunteer again, or if you would like to volunteer for the first time, please contact the office or email jfrisch@gns.org. Thank you.

## ROSH HASHANAH SCOPE DEADLINE & SPONSORSHIP

Please submit all SCOPE magazine articles, recipes, photos, ads, sponsorships and any other material by Monday, June 26th to Diane Rein at [drein@verizon.net](mailto:drein@verizon.net). Thank you very much to our SCOPE sponsors (we have about 100) for their strong support by sponsoring 3 issues (Rosh Hashanah, Chanukah and Pesach) for a total cost of \$100 for the year. If you are currently a SCOPE sponsor, then your sponsorship will continue unless you contact the synagogue office to discontinue it. We strongly encourage others who are not currently SCOPE sponsors to have their names added. You can dedicate the sponsorship in honor or in memory of a loved one. Thank you so much!

## MAZAL TOVS & COMMUNITY NEWS

**Mazal Tov to Carol & Chuck Berlin** on the upcoming marriage of their daughter **Nicole** to **Jacob Mann**.

## GREAT NECK COMMUNITY CALENDAR

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**. 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.

## SHULCLOUD

Members can update their family information, yahrzeits, phones, email, pay your bills and make donations on line.

If you have not signed in you can contact the office and a link to your account will be provided.

## Y A H R Z E I T S

### Saturday, 5 Tammuz

Rabbi Dale Polakoff for Lottie Polakoff  
Helen Ishofsky for Ethel Herskovits  
Edward Parver for Sylvia Parver

### Sunday, 6 Tammuz

Robert Spitalnick for Irving Spitalnick  
Leslie Kahn for Benny Kahn  
Lili Sedaghatpour for Monavan Mirakhor  
Naeema Pomerantz for Kovkab Kahan  
Rona Mittleman for Ida Haber  
Joe Rosenthal for Blanche Rosenthal

### Monday, 7 Tammuz

Zinat Yacobi for Elisha Yacobi  
Yehoshua Gilad for Matilda Greenberger

### Tuesday, 8 Tammuz

Howard Wolf for Carrie Wolf  
Robert Katz for Ernest Katz  
Gary Knobel for Esther Knobel  
Stewart Kaplan for Helen Kaplan  
Zehavit Terrani for Yosef Avital

### Wednesday, 9 Tammuz

James Frisch for Rozsa Frisch  
David Birnbaum for Rhoda Birnbaum  
Laura Cohen for Marvin Lieberman

### Thursday, 10 Tammuz

Jerrald Weinstein for Leonard Greenberg  
Joel Crane for Sylvia Crane  
Charles Berlin for Harold Berlin

### Friday, 11 Tammuz

Mansour Farhadian for Avramy Sohayegh  
Frederick Shaw for Lillian Shaw

## CHAVERIM CENTER AT GNS



Save The date  
June 28, 11:30-1:30

**Guest Speaker:**  
**Mazi Melesa Pilip**

**Antisemitism in Nassau County**

For reservations,  
call the shul office or please email  
[gnschaverim@gmail.com](mailto:gnschaverim@gmail.com)

CINDY, ERICA, MICHELLE & NAEEMA