



TRADITIONAL CONGREGATION

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Affiliated with the Union for Traditional Judaism

Rabbi Seth D Gordon

Rabbi Ephraim I Zimand z"l, Emeritus

June 12, 2021

ב תמוז סיון תשפ"א

Friday, June 11, 2021

Kabbalat Shabbat: 6:30 PM

Candle lighting: 8:08 PM

Parashat Korach – Numbers 16:1-18:32 קרח

Stone – p 820 Hertz – p 639 Etz Hayim – p 860

Haftarah – I Samuel 11:14-12:22

Stone – p 1186 Hertz – p 649 Etz Hayim – p 877

Lobby *Kiddush* is sponsored by Sisterhood

Shabbat ends 9:08 PM

TRADITIONAL CONGREGATION

Rabbi Seth D Gordon – Rabbi.Gordon@yahoo.com

Rabbi Ephraim Zimand z”l, Emeritus

Marian S. Gordon, Executive Director – tradcong@sbcglobal.net

IN-PERSON SERVICES—until further notice

Sunday—8:30 AM

Tuesday—6:45 PM

Thursday—7:00 AM

Shabbat—9:30 AM

Board of Directors:

Kenneth H. Bohm, President

Ellis Frohman, Financial Vice President

Marty Levy, Ritual Vice President

Florence Schachter, Education Vice President

Chris Brown, Membership Vice President

Steven Puro, Administration Vice President

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Past Presidents:

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Cyndee Levy, Elaine Farkas

Members at Large:

Steve Bell

Stanley Estrin

Shelah Feldman

Bill Gold

Gary Golden

Ari Levy

Carol Max

Justin Zeid

Traditional Congregation welcomes new members. If someone you know would like to receive membership information, please contact Chris Brown, Membership VP, at 636-288-5356

On This Week's Torah Portion - Korach

Believe it or not, a large number of Israelites did not get what Moses and Aaron's leadership was all about. It is hard to imagine hitting a lower point than last *parashah's* spy mission disaster, the decree that the Exodus generation will die in the desert, and followed by a trouncing by local tribes in the abortive invasion of Canaan. Yet for Moshe Rabbeinu, Moses our Teacher, this *parashah's* Korah rebellion hits a personal low, precisely because the rebels degrade and trivialize what Moses has been doing. Our *parashah* tells the story that dramatizes Moses and Aaron versus Korah and his company as a core conflict about the nature of divine service.

Korah claims that it is all about the power and prestige of standing before God in the tabernacle. Everyone is holy and addressed by God so anyone could be serving in the tabernacle (Numbers 16:3). All Moses is doing is taking the glory for himself. Anyone can offer incense before God; therefore, in handing this task over to Aaron, Moses is just exercising nepotism, keeping the official standing and the income from priestly emoluments in the family. Not to put too fine a point on it, Dathan and Abiram, Korah's allies, say that Moses swindled the people, falsely promising to take them to a land of milk and honey (16:12-14). The whole system that he set up is corrupt. Moses' indignant denial that he ever took anything from people—not even the use of a donkey—is dismissed by them (16:15). They insist that he is a leader on the take.

Moses tries to persuade Korah that prophetic and priestly service is not about public display or social standing, nor is the incense offering a show gesture carrying social prestige and status (16:9). The leadership role is about connecting to God, while protecting the people lest the divine energy overflow and hurt or even kill them. The incense offering too is a shield which makes encounter with the presence of the invisible God possible. Thus, the increase in life, which makes the tabernacle a zone of holiness, is upheld.

Korah and his allies mock this explanation, and insist that all 250 of them can do the incense offering just as well as Aaron and the priests. So a "competition" is set up for the morning (16:6-7). The 250 and Korah will set up their incense firepans, alongside Aaron and the priests. The outcome will show that anyone can offer incense—or not. Korah and his allies gather a huge crowd around them and corner Moses and Aaron (16:19). The crowd insists that it is all a matter of power. Moses and Aaron should give up the monopoly and the power should be shared equally by everyone. God appears threatening to wipe out the whole crowd (16:21). Moses pleads to God to spare them (16:22). The crowd is just following Korah and his allies out of despair and inability to adjust to the decree of doom. They have lost sight of their having undertaken the covenantal mission and forgotten Moses' role as Rabbeinu—as teacher, as moral educator, as protector. Deal with Korah and his allies and the clarity of the mission and the vision of acquiring a homeland will be restored. When Korah and his allies are rebuffed, the crowd will realize that it is not a matter of substituting one group of grifters for another.

Then Moses tells the people to step back (16:26). It is time to reclaim the broader vision and purpose that drives them. When Korah and his allies are rejected, they will realize that Moses is on a mission from God. They will regain the clarity of purpose that they are all struggling to live up to a higher cause, and that they still have a generational task before them, even if it is no longer to conquer the homeland.

There is a swift stunning denouement. A vast sinkhole opens and swallows up Korah and company (16:31-33). Then, a fire flashes back from the tabernacle and burns up all the incense fire makers (16:35). Tragically, heartbreakingly, Moses and Aaron are validated but at a cost of many lives.

The Israelites do finally grasp that Moses and Aaron are on the line not for pride or pomp, but to protect them and to channel the divine energy toward life. This is evidenced by Aaron's actions during the subsequent plague. He carries the burning incense and stands between the dying and the living and thus check the plague (17:12-13). The very incense burning which Korah saw as a demonstration of status actually stops the death-dealing plague in its tracks. The message is that religious leadership is not about rituals honoring God or about personal standing, but about protecting life. The incense fire pans used illegitimately are fused into a cover for the altar to serve as a permanent reminder of the special use of incense for enhancing life rituals and not for pomp (17:2-3).

One more demonstration is set up. All tribal chieftains are asked to give over their rods, placed in the tabernacle alongside Aaron's rod (17:17-20). The next day Aaron's rod blossoms, giving forth flowers and yielding almonds (17:23). This is the signal that he is chosen for divine services. The message again is that the holy is not some reified divinity or awe; the holy is the growth factor, the proliferations of life, the movement toward filling the world with life. The Israelites now understand that Aaron and the Levites are role models who are representing the people and protecting their lives. Holy ones do not lord it over anyone but work to honor the God of life and uplift the life of all people.

Now they all—Moses, Aaron and the people—can turn to the unfinished task of raising a generation capable of conquering a homeland, creating a covenantal society dedicated to life, realizing the dignities of all in a just and peaceful society.

**Shabbat Shalom,
Rabbi Yitz Greenberg**



PERIOD SUPPLY DRIVE

JUNE 1 - 21, 2021



Period Supply Drive

This year NCJW will provide period kits to the agencies to ensure that young girls have access to period products. Government assistance does not cover women's sanitary products, which directly impacts a young girl's ability to attend school during her period.

We are asking for volunteers to donate the following supplies between **June 1 and June 21st:**

Different sized feminine pads (preferred brand is U by Kotex)

(no tampons, please)

Pantliners Regular pads

Super pads Overnight pads

Small accessory bags

Ziploc Contain the Clutter Essential Stuff

Ziploc Contain the Clutter Skinny Stuff

All items need to be individually wrapped -

No unwrapped supplies can be accepted.

You can also shop for the Period Supply Drive by visiting our

[Amazon Wish List.](#)

Period supplies can be dropped off during business hours, in the vestibule at the entrance of the NCJWSTL office,

295 N Lindbergh Blvd

Monday - Thursday | 10 AM - 4 PM CT & Friday | 10 AM - 2 PM CT

weekly ZOOM planner

Learn with Rabbi Gordon



MONDAYS
9:00 - 10:00 AM

Class is on hiatus. A new class will begin after Pesach - watch for details!



WEDNESDAYS
7:00 - 8:00 PM

Topic:
Parashat HaShavua

Activity:
A look at the weekly Parashah from both the traditional rabbinic and midrashic points of view as well as from modern historians. Recommended: the New JPS translation, but feel free to use any translation.

[Register Here](#)



THURSDAYS
12:00 - 1:00 PM

Topic:
Mitzvah 613

Activity:
More than a 'good deed,' mitzvah means 'commandment.' Teachings from Sefer ha-Chinuch will be provided. This work numbers the mitzvot as they appear in the Torah, adding rabbinic teachings and the author's insights. Recommended: Have a translation of the Torah with you.

[Register Here](#)

The 613
Mitzvot
as listed
by the Rambam

FRIDAYS
TIME VARIES

Topic:
Kabbalat Shabbat

Activity:
Usher in Shabbat with abbreviated services (including L'cha Dodi; though not Shabbat evening services) and Zemirot. Benefits include spiritual ones as we enter Shabbat, congregational togetherness, and learning about what we will sing.

[Register Here](#)



Traditional members are playing softball this summer at the JCC - we would love for everyone to come out and visit and show support. The team members have been missing their fans!

Game times are as follows:

June 13 - 9:45 am
June 20 - 10:15 am
July 11 - 9:45 am
July 25 - 9:45 am



ANNUAL CONGREGATIONAL MEETING

THURSDAY

JULY 8

7:30 PM

Zoom link will be sent out soon



PRAYER

Rabbi Eleazer on concluding his worship
used to say the following:

*May it be Your will, Almighty God,
to cause to dwell on our lot love and
harmony, peace and friendship.*

May You make our borders rich
in disciples and prosper in our latter
end with good prospect and hope,
and set our portion in Paradise.

*Confirm us with a good companion and
a good impulse in Your world.*

May we rise early and obtain the yearning
of our heart to revere Your name.

*And may You be pleased to grant
The satisfaction of our desires!*

Talmud

THOUGHT FOR THE MOMENT OF SILENCE

We find comfort among those who agree with us – growth among those who don't.

Frank A. Clark