



July 5-6, 2024
ל סיון תשפ"ד

Candle Lighting 8:10 PM

Parashat Korach – קרח

Numbers 16:1-18:32
Stone – p 820
Hertz – p 639
Etz Hayim – p 860

Maftir Rosh Chodesh

Numbers 28:9-15
Stone – p 890
Hertz – p 695
Etz Hayim – p 930

Haftarah – Isaiah 66:1-24

Stone – p 1208
Hertz – p 944
Etz Hayim – p 1220

Kiddush following services is sponsored
by
the congregation

Shabbat ends 9:10 PM

This Sunday, July 7:

**Dedication of a new Torah Scroll
and
A Visit with Matthew Levy!!**

10:00 AM

July Office Hours:

7/8 - 7/9 - Limited*

7/10 - 7/19 - Office closed

7/22 - 7/30 - Limited*

*Please call prior to coming over
to make sure someone will be here to help you

SERVICES

Sunday - 8:30 AM ; Tuesday - 6:45 PM
Thursday - 7:00 AM ; **Shabbat** - 9:30 AM

Board of Directors:

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We welcome new members!

*If you or 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

Moshe's first response to Korach and his followers was to propose a simple test. Let the rebels bring an offering of incense the next day and God would show whether He accepted or rejected their offering. This is a rational response. Since Korach and his fellows claimed Moshe did whatever he wanted, not what God wanted, let God decide who the true leader should be. It was a controlled experiment, an empirical test. God would let the people know, in an unambiguous way, who was right. It would establish, once and for all, the truth.

But Moshe did not stop there, as he would have done if truth were the only issue involved. As we saw in the quote above, Moshe tried to argue Korach out of his dissent, not by addressing his argument but by speaking to the resentment that lay behind it. He told him that he had been given a position of honour. He may not have been a Priest but he was a Levite, and the Levites had special sacred status not shared by the other tribes. He was telling him to be satisfied with the honour he had and not let his ambition overreach itself.

At this point, the confrontation became yet more intense. For the first and only time in his life, Moshe staked his leadership on the occurrence of a miracle. He said, "By this you shall know that it was the Lord who sent me to do all these things, that they were not of my own devising: If these men die a natural death and suffer the fate of all mankind, 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." (Bamidbar 16:28-30)

He was immediately answered. No sooner had he finished than "the ground under them split apart and the earth opened its mouth and swallowed them" (Bamidbar 16:32). The rebels "went down alive into the grave" (16:33). One cannot imagine a more dramatic vindication. God had shown, beyond possibility of doubt, that Moshe was right and the rebels wrong. Yet this did not end the argument. That is what is extraordinary. Far from being apologetic and repentant, the people returned the next morning still complaining – this time, not about who should lead whom but about the way Moshe had chosen to end the dispute: "The next day the whole Israelite community grumbled against Moshe and Aharon. 'You have killed the Lord's people,' they said" (17:6).

You may be right, they implied, and Korach may have been wrong. But is this a way to win an argument? To cause your opponents to be swallowed up alive? This time, God suggested an entirely different way of resolving the dispute. He told Moshe to have each of the tribes take a staff and write their name on it, and place them in the Tent of Meeting. On the staff of the tribe of Levi, he should write the name of Aharon. One of the staffs would sprout, and that would signal whom God had chosen. The tribes did so, and the next morning they returned to find that Aharon's staff had budded, blossomed, and produced almonds. That, finally, ended the argument (Bamidbar 17:16-24).

What resolved the dispute, in other words, was not a show of power but something altogether different. The fact that Aharon's rod produced almond blossoms seems to have had rich symbolism. In the Near East, the almond is the first tree to blossom, its white flowers signalling the end of winter and the emergence of new life. The almond flowers recalled the gold flowers on the Menorah (Shemot 25:31; 37:17), lit daily by Aharon in the Sanctuary. The Hebrew word *tzitz*, used here to mean "blossom," recalls the *tzitz*, the "frontlet" of pure gold worn as part of Aharon's headdress, on which were inscribed the words "Holy to the Lord" (Shemot 28:36). The sprouting almond branch was therefore more than a sign. It was a multifaceted symbol of life, light, holiness, and the watchful presence of God.

One could almost say that the almond branch symbolised the Priestly will to life as against the rebels' will to power. The Priest does not rule the people; he blesses them. He is the channel through which God's life-giving energies flow. He connects the nation to the Divine Presence. What makes a spiritual leader is not ambition but humility. Moshe answered Korach in Korach's terms, by a show of force. God answered in a quite different way, showing that leadership is not self-assertion but self-effacement.

Shabbat shalom,
Rabbi Lord Jonathan Sacks zt"l

Join us this
Sunday, 7/7, 10:00 AM
for a
very special program

Please RSVP to
traditionalcong@gmail.com
or 314-576-5230

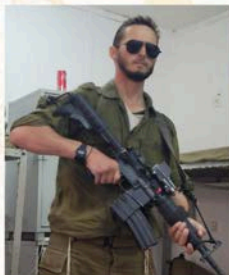
Traditional Congregation
invites you to
a Very Special Dual Program
**RENEWING OUR PAST,
PROTECTING OUR FUTURE**

**COMPLETION and
DEDICATION CEREMONY
of a NEW SEFER TORAH**

DEDICATED BY NOÉMI AND PETER NEIDORFF



PLUS



A VISIT WITH MATTHEW LEVY
currently serving in the IDF

Matthew, 21 year old son of Ari Levy & Stephanie Cogan, will bring us up to date on the situation in Israel and how he is serving the country

SUNDAY, JULY 7, 2024 10:00 AM

Traditional Congregation

12437 Ladue Road St Louis MO

Light refreshments



RSVP REQUIRED BY 7/3/24 WITH NAMES OF ALL ATTENDING:
traditionalcong@gmail.com or 314-576-5230

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