



October 17, 2020

כט תשרי תשפ"א

Parashat Bereishit (בראשית) Genesis 1:1-6:8

Stone – p 2 Hertz – p 2 Etz Hayim – p 3

Haffarah – I Samuel 20:18-42

Stone – p 1207 Hertz – p 948 Etz Hayim – p 1216

Shabbat ends – 7:03 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

DAILY SERVICE TIMES—until further notice

Sunday—8:30 AM

Tuesday—6:30 PM

Thursday—7:00 AM

Shabbat—9:30 AM

Board of Directors:

Elaine Farkas, President

Paul Tesser, Executive Vice President

Ellis Frohman, Financial Vice President

Marty Levy, Ritual Vice President

Florence Schachter, Education Vice President

Chris Brown, Membership Vice President

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Dina Rinder, Youth Vice President

Lori Tesser, Treasurer

Mimi Levy, Secretary

Past Presidents

Jerry Chervitz, Alan Rosenberg, Phil Brick, Boaz Roth, Cyndee Levy, Kenneth Bohm

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 – Bereshit

The Torah, in this week's reading, describes the rainbow as becoming the symbol of God's covenant with the humankind, that the world will not be destroyed by another flood. The appearance of the rainbow in the narrative of Noah and his emergence from the ark does not mean that the rainbow was created then. According to rabbinic tradition and the unchanging laws of nature, the rainbow existed from the time of original creation itself. What is significant is that the Torah points out to Noah that the rainbow now has a great significance to humanity and is not to be observed and thought of as being merely another of the great many phenomena that we call nature.

Rather, when human beings see a rainbow, they should be reminded of God's covenant with us and how we are all descended from one family that was the progenitor of humankind, as we know it today. One of the interesting things about the rainbow is that when Jews view it, they are bidden to recite a blessing. This is meant to teach us that the wonders of nature are constant reminders of our relationship to our Creator and our obligations that that entails. Because of this, Jewish tradition also teaches us that we are not to stare at length or directly at a rainbow because the rainbow represents God's presence in our world and should not be subject to prolonged stares.

This lesson is true in all areas of human life and in our relationship to nature. Pantheism promulgated the idea that nature itself is God. That is a misrepresentation of the true relationship between the Creator and what was created. Judaism teaches us that we are to see the wonders of the planet that we inhabit as part of God's scheme in creating the world and that we react to seeing those wonders through the prism of the Torah that the Lord has granted to Israel.

Viewing nature without Torah insight and background is again reverting to pantheism. That is the meaning of the Mishnah in Avot that one should not interrupt one's study of Torah in order to admire a beautiful phenomenon of nature. Nature is to be viewed through knowledge and understanding of Torah and not as something that is distinct and unrelated to Torah and its values.

Seeing nature devoid of any moral backdrop diminishes the wonders of nature and the grandeur of the world in which we live. A rainbow without the message of the Lord to Noah loses much of its beauty and a great deal of its meaning. In the Talmud we find that great and noble people were themselves compared to the rainbow, because in a noble person one can also link the nature of the Creator that fashions that person. Everything in life and in nature, as well as our judgment of human beings should always be viewed from the perspective of Torah and eternity.

Shabbat shalom
Rabbi Berel Wein

The founding Rosh Yeshiva (Dean) of Yeshiva Shaarei Torah of Monsey, which he led for 20 years, Rabbi Wein is the author of three major works on Jewish history and two books on Talmudic and Halachic issues.

Let's Schmooze !!

Tuesday 10/20/2020

7:45 - 10:00 PM

Drop-in anytime!

WWW.ZOOM.COM

MEETING ID: 869 5631 8693

PASSCODE: 415705



Pink Out at home with the J



Join Sharsheret Supports STL
for a virtual morning
of exercise, education and wellness

Sunday, October 25
9:00am – 1:00pm
Free & open to the public

Free classes throughout the morning

10:00am - 12:00pm	Zumbathon "Zoom" in with your favorite instructors
<u>Class Time</u>	<u>(10 minute break between sessions)</u>
9:00am	T'ai Chi with Craig Helps strength, flexibility and balance
9:40am	Mindfulness with Craig Relaxes body and reduces stress
10:20am	Self-Massage with Deb & Kyler The healing power of your own touch
11:00am	Healthy Eating with Jamie Healthy eating for all stages of life (live demo)
12:00pm	Yoga for Cancer with Emily What makes Yoga for Cancer unique?

Advanced registration required at jccstl.com/pinkout to receive Zoom links.
Registration will remain open through end of event.

Resource Center available with information from Sharsheret Supports STL and other partner organizations. Link will be provided prior to the event and available on our website.



VIRTUAL Sneak a Peek at Mirowitz

Learn why we're smiling under our masks.

Thursday
Nov. 12
8-9 pm

**Academic excellence,
Jewish knowledge and
social responsibility
for grades K-8**

LEARN MORE

[Register here](https://mirowitz.org/admissions/open-houses/)

<https://mirowitz.org/admissions/open-houses/>

**Join Rabbi Gordon on Zoom!
Something for everyone!**



Mondays, 9:00 - 10:00 AM
The history of the Jewish people. Newcomers are welcome to join us!
[Register here](#)

Wednesdays, 7:00 - 8:00 PM

A look at the weekly Parashah from both traditional rabbinic and midrashic points of view as well as modern historians. Although we would love you to join us for all classes, you can join the lesson for that week's reading. Recommended: the New JPS translation, but feel free to use any translation.
[Register here](#)



The 613 Mitzvot

Thursdays, 12 - 1:00 PM. Bring your lunch! More than a "good deed," mitzvah in a deeper and truer sense means, literally, command. 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 own insights. Recommended: Have a translation of the Torah with you.
[Register here](#)

**Kabbalat Shabbat on
10/16: 5:30 PM**

Fridays, 6:30 - 7:00 PM. (Time varies in fall/winter, check website for current week)

Abbreviated services (including L'cha Dodi; though not Shabbat evening services) and the singing of Zemirot. Benefits include spiritual ones as we enter Shabbat, congregational togetherness before Shabbat, and learning about what we are singing.
[Register here](#)



**VIRTUAL LEARNING
WITH
RABBI GORDON**



PRAYER

How wonderful, O Lord, are the works of Your hands!

*The heavens declare Your glory, the arch of the sky
displays Your handiwork.*

The heavens declare the glory of God.

*In Your love You have given us the power to behold the beauty of
Your world, robed in all its splendor.*

The sun and the stars, the valleys and hills,
the rivers and lakes – all disclose Your presence.

The earth reveals God's eternal presence.

The roaring breakers of the sea tell of Your awesome might;

*The beasts of the field and the birds of the air
bespeak Your wondrous will.*

Life comes forth by God's creative will.

In Your goodness You have made us able to hear the music of the world.

The raging of the winds, the whisperings of trees in the wood,
and the precious voices of loved ones reveal to us
that You are in our midst.

*A divine voice sings through all creation.
Unknown*

THOUGHT FOR THE MOMENT OF SILENCE

In prosperity our friends know us; in adversity we know our friends.

John Churton Collins