



TRADITIONAL CONGREGATION

12437 Ladue Rd, St Louis MO 63141

www.traditional-congregation.org

314-576-5230 traditionalcong@gmail.com

Affiliated with the Union for Traditional Judaism

Rabbi Seth D Gordon



September 25-27, 2026

י"ד - ט"ז תשרי תשפ"ז

Candlelighting, Sept 25: 6:36 PM
Sept 26: After 7:35 PM

Sukkot - Day 1 - **Shabbat**, September 26

Leviticus 22:26-23:44 - p 1126; Stone p 680; Hertz p 518; Etz Hayim p 723

Maftir - Numbers 29:12-16 - p 1152; Stone p 894; Hertz p 697; Etz Hayim p 934

Haftarah - Zechariah 14:1-21 - p 1152; Stone p 1241; Hertz p 972; Etz Hayim p 1253

Sukkot - Day 2 - Sunday, September 27

Leviticus 22:26-23:44 - p 1126; Stone p 680; Hertz p 518; Etz Hayim p 723

Maftir - Numbers 29:12-16 - p 1152; Stone p 894; Hertz p 697; Etz Hayim p 934

Haftarah - 1 Kings 8:2-21 - p 1154; Stone p 1242; Hertz p 977; Etz Hayim p 1257

Kiddush in the *Sukkah* following services

is sponsored by the congregation

Birthday cake on **Shabbat** is provided by

Rabbi & Marian in honor of the

4th birthday of their grandson, Adin Baruch Gordon

Yom Tov ends at 7:32 PM on Sunday, Sept. 27

TRADITIONAL CONGREGATION

Rabbi Seth D Gordon - Rabbi.Gordon@yahoo.com
Marian S. Gordon, Executive Director - traditionalcong@gmail.com

WEEKDAY AND SHABBAT SERVICES

Tuesday - 6:30 PM

Shabbat - 9:30 AM

Governance Committee:

Florence Schachter, Chair

Marty Levy, Vice-Chair

Ken Bohm, Ellis Frohman, Ron Green,

Dina Rinder, Mindy Strauss

Ellis Frohman, Financial Vice President

Mark Weinstein, Ritual Vice President

Marty Levy/Mindy Strauss,

Education Co-Vice Presidents

Dina Rinder, Membership Vice President

Steven Puro, Administration Vice President

Chris Brown/Justin Zeid, Building & Grounds

Co-Vice Presidents

Ron Green, Fundraising Vice President

Barbara Levin, Treasurer

Mimi Levy, Secretary

Past Presidents:

Kenneth H. Bohm, Phil Brick

Members at Large:

Maureen Brodsky

Stanley Estrin

Bill Gold

Jack Heller

Sid Levin

Ari Levy

Carol Max

Florence Schachter

We welcome new members!

If you or someone you know would like to receive membership information,
please contact our office at 314-576-5230
or traditionalcong@gmail.com

On This Week's Torah Portion - Sukkot

The festival of Sukkot is referred to in the Torah (Exodus 34:22) as חַג הָאֲסִיף--"Chag Ha'ah'sif," the festival of the ingathering. It was, after all, during Sukkot that the ancient Hebrew farmers gathered their fruits and produce from the fields. Rashi explains further in tractate *Chagigah* 18a, that throughout the summer the crops were left to dry in the field. Just before the festival, the crops were transferred to indoor shelters to protect them from the winter rains.

The Torah also refers to Sukkot as "a festival of joy" (Leviticus 23:40, Deuteronomy 12:12) The Almighty exhorts his people: וְשִׂמְחֶתֶם, לִפְנֵי ה' אֱלֹהֵיכֶם, You shall rejoice before the L-rd, your G-d. The book of Judges (9:27 and 21:19) confirms that in ancient times during Sukkot, great joyous festivities were held where the women of Israel would come out to the vineyards to dance and celebrate during the harvest of the grapes.

While the great happiness of the festival of Sukkot seems to be linked to the economic prosperity that was apparent at the ingathering of the crops, in truth, dual themes of both material and spiritual joy are prominent features of the Sukkot festival.

Sukkot is one of the few Torah mitzvot where scripture informs us of the reason for its observance. Leviticus 23:43, states: לְמַעַן יֵדְעוּ דִרְתֵּיכֶם, כִּי בַסֻּכּוֹת הוֹשַׁבְתִּי אֶת בְּנֵי יִשְׂרָאֵל, בְּהוֹצִיאִי אוֹתָם מִמִּצְרָיִם, "So that your generations may know that I [G-d] made the children of Israel dwell in booths [sukkot] when I brought them out of the land of Egypt." This statement begs the question: If the people of Israel dwelt in the booths after the exodus from Egypt, why isn't the Sukkot festival celebrated in the month of Nissan together with Passover? Why is it delayed seven months until the 15th of Tishrei?

The rabbis explain that, apparently, after the exodus from Egypt, despite the Divine Presence that hovered over the nation, the people expressed no sense of appreciation. When G-d saw that the people of Israel had used the wealth that they had taken from the Egyptians to build a Golden Calf, He removed His Divine cloud of protection, and the people were left to their own devices. It was only seven months later, in the month of Tishrei, when Moses returned from Mount Sinai on Yom Kippur with the gift of forgiveness, that the people began to understand the purpose and value of their material endowments. It was at that time that they began to build the Tabernacle, donating of their wherewithal to manufacture the various holy furnishings, adding a spiritual dimension to the formerly exclusive material celebrations, which subsequently became embodied in the festival of Sukkot.

The above explanation alludes to a major Talmudic dispute regarding the festival of Sukkot. In tractate *Sukkah* 11b, Rabbi Eliezer maintains that the "sukkot" of the desert really refer not to booths or huts as we know them, but, rather, to G-d's clouds that protected the people from the elements as they marched through the wilderness. Rabbi Akiva, however, maintains that these were actual booths

that the Jewish people erected themselves. The Netziv maintains in his commentary on Numbers 10:34, that both opinions are correct. According to the Netziv, when the people of Israel traveled, G-d protected them in the form of Clouds of Glory. However, when the People of Israel encamped, they built their own physical sukkot.

Perhaps the Netziv is suggesting that true success must ultimately consist of a melding of both the spiritual and material worlds. It's not enough to rely on the Al-mighty's "Clouds of Glory" to protect us. We mortals need to labor, by the sweat of our brows, to build our homes, real homes, with four walls and a roof above to protect us. But we dare not incorrectly conclude that the walls of our domicile provide us with protection, and that our wherewithal provides us with security. We must acknowledge the centrality of the spiritual aspects of life as well.

It is, after all, the spiritual life that surrounds us when we walk outside our homes, and serves as our protection. While our homes may represent the mater endowments with which we are blessed, it must also serve as a way of protecting our spirituality, just like the protection provided the People of Israel by the Al-mighty's Clouds of Glory.

It is to this end that our homes must be filled with the Divine presence that we bring into our domiciles. In fact, the sukkah itself represents this delicate balance. While there must be strong, solid physical man-made walls--the roof, the s'chach, must be natural, made of vegetation, unprocessed and unused for any other purpose.

This has been especially true over the past century, when we have cyclically witnessed the calamitous results of unbridled reliance on material wealth. We also know, that excessive reliance on spirituality has its dangers and drawbacks as well. The festival of Sukkot underscores the delicate balance that the Torah tries to assert. We must build our homes, while simultaneously making certain that all our travels are done within the shelter of the Divine clouds.

May you be blessed.

The first days of the Sukkot holiday begin this year on Friday evening, September 25, 2026, and continue on Shabbat and Sunday, September 26th and 27th. The intermediary days [Chol HaMoed] are observed through Friday, October 2nd. On Friday evening, the festival of Shemini Atzeret commences, and is observed on Shabbat, October 3rd. The final day of the festival, Simchat Torah, begins on Saturday evening of October 3rd and continues through Sunday, October 4th.

Wishing you a wonderfully joyous holiday.

Shabbat Shalom,
Rabbi Ephraim Z. Buchwald



TRADITIONAL CONGREGATION

SUKKOT/SIMCHAT TORAH SCHEDULE 2026/5787



First Days

Friday, September 25 - Sukkot

Candle Lighting 6:36 PM

Shabbat, September 26 - Day 1

Shacharit 9:30 AM

Candle Lighting After 7:35 PM

Sunday, September 27 - Day 2

Shacharit 9:30 AM

Yom Tov ends 7:25 PM

Kiddush in the Sukkah - join us!



Closing Days

Friday, October 2

Candle Lighting 6:25 PM

Shabbat, October 3 - Shemini Atzeret

Shacharit 9:30 AM
with reading of Ecclesiastes

YIZKOR

Minchah 6:30 PM
Arvit/Hakafot 6:55 PM
Candle Lighting After 7:15 PM

Sunday, October 4 - Simchat Torah

Shacharit 9:30 AM
Yom Tov ends 7:11 PM





**IT TAKES A VILLAGE...
and a congregation of volunteers!
Thank you to our volunteers
who made our High Holydays happen:**

- **Sh'lichai Tzibor** - Mark Weinstein, Gary Lerner
- Coordinator of all things High Holydays - Marty Levy
- **Torah** Readers - Jay Englander, Marty Levy, Mark Weinstein
- **Haftarah** Chanters - Daniel Rinder, Sid Levin, Jeff Melnick, Chris Brown
- **Shofar** Blower - Ari Levy; Note Caller - Ellis Frohman
- **Rosh HaShanah** Greeting Card Design - Judy Becker
- **Rosh HaShanah** Gift Bag Packing - Mindy Strauss
- **Bima** Plants - Nikki & Paul Goldstein
- **Kiddushim** on **Rosh HaShanah** - Dina & Morty Rinder
- High Holyday Greeters - Joyce Becker, Ken Bohm, Maureen Brodsky, Chris Brown, Zeta Chervitz, Nikki Goldstein, Ron Green, Stan Greenberg, Annette Heller, Alan Levi, Barbara Levin, Mimi Levy, Ophira Melnick, Neal Neuman, Steve Roufa, Mindy Strauss, Rita Weinstein, Traude Wilson
- Break the Fast Nosh - Barbara Levin
- Office Volunteers - Mindy Strauss, Christy Brick
- **Sukkah** Builders - Chris Brown, Ron Green, Sid Levin, Alan Levi, Marty Levy, Michael Roth, Joseph Schachter, Justin Zeid



- **Kiddushim** on **Sukkot/Simchat Torah** (and many more throughout the year) - Barbara Levin, Mimi Levy, Florence Schachter
- Our Governance Committee and all of our Board Members (see full list on page 2)
- Our Donors, who make it possible for us to do what we do all year long

If I have inadvertently left out someone, please accept my apologies and let me know so that I can include in a future Bulletin.

MSG

PRAYER

We thank you for this place in which we dwell.

For the love that unites us; for the peace accorded us this day.

For the hope with which we expect the morrow;
For the health, the work, the food and the
Bright skies that make our lives delightful.

*For our friends in all parts of the earth,
And for our friendly helpers in this foreign isle.*

Give us courage and gaiety and the quiet mind.

Spare to us our friends, soften to us our enemies.

Bless us, if it may be, in all our innocent endeavors.

*If it may not, give us the strength to encounter that
Which is to come, that we be brave in peril, constant in
Tribulation, temperate in wrath, and in all changes of fortune,
And down to the gates of death, loyal and loving to one another.*

Robert Louis Stevenson
(adapted)

THOUGHT FOR THE MOMENT OF SILENCE

The most important thing in communication is to hear what
isn't said.

Peter Drucker