



September 18-19, 2026

ח' תשרי תשפ"ז

Candlelighting : 6:47 PM

Shabbat Shuvah

שבת שובה

Parashat Ha'azinu – האזינו Deuteronomy 32:1-52

Stone - p 1100

Hertz - p 896

Etz Hayim - p 1185

Haftarah – Hosea 14:2-10 הושע

Micah 7:18-20 מיכה

Joel 2:15*-27 יואל

(*Stone adds 2:11-14)

Stone – p 1204

Hertz – p 891

Etz Hayim – 1235

Kiddush following services
is sponsored by the congregation

Shabbat ends 7:45 PM

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 - Haazinu

In the glorious song with which Moses addresses the congregation, he invites the people to think of the Torah – their covenant with God – as if it were like the rain that waters the ground so that it brings forth its produce:

Let my teaching drop as rain,
Let my words fall like dew,
Like gentle rain on tender plants,
Like showers upon the grasses. Deut. 32:2

God's word is like rain in a dry land. It brings life. It makes things grow. There is much we can do of our own accord: we can plough the earth and plant the seeds. But in the end our success depends on something beyond our control. If no rain falls, there will be no harvest, whatever preparations we make. So it is with Israel. It must never be tempted into the hubris of saying:

"My power, the strength of my own hand, has brought me this great wealth." Deut. 8:17

The Sages, however, sensed something more in the analogy. This is how Sifrei (a compendium of commentaries on Numbers and Deuteronomy dating back to the Mishnaic period) puts it:

Let my teaching drop as rain: Just as the rain is one thing, yet it falls on trees, enabling each to produce tasty fruit according to the kind of tree it is – the vine in its way, the olive tree in its way, and the date palm in its way – so the Torah is one, yet its words yield Scripture, Mishnah, laws, and lore. Like showers upon the grass: Just as showers fall upon plants and make them grow, some green, some red, some black, some white, so the words of Torah produce teachers, worthy individuals, Sages, the righteous, and the pious.

There is only one Torah, yet it has multiple effects. It gives rise to different kinds of teaching, different sorts of virtue. Torah is sometimes seen by its critics as overly prescriptive, as if it sought to make everyone the same. The Midrash argues otherwise. The Torah is compared to rain precisely to emphasise that its most important effect is to make each of us grow into what we could become. We are not all the same, nor does Torah seek uniformity. As a famous Mishnah puts it:

"When a human being makes many coins from the same mint, they are all the same. God makes everyone in the same image – His image – yet none is the same as another." Mishnah Sanhedrin 4:5

This emphasis on difference is a recurring theme in Judaism. For example, when Moses asks God to appoint his successor, he uses an unusual phrase: "May the Lord, God of the spirits of all humankind, appoint a man over the community" (Num. 27:16). On this, Rashi comments:

Why is this expression ("God of the spirits of all humankind") used? [Moses] said to Him: Lord of the universe, You know each person's character, and that no two people are alike. Therefore, appoint a leader for them who will bear with each person according to his or her disposition.

One of the fundamental requirements of a leader in Judaism is that he or she is able to respect the differences between human beings. This is a point emphasised by Maimonides in Guide for the Perplexed:

Man is, as you know, the highest form in creation, and he therefore includes the largest number of constituent elements. This is why the human race contains so great a variety of individuals that we cannot discover two persons exactly alike in any moral quality or in external appearance... This great variety and the necessity of social life are essential elements in man's

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nature. But the well-being of society demands that there should be a leader able to regulate the actions of man. He must complete every shortcoming, remove every excess, and prescribe for the conduct of all, so that the natural variety should be counterbalanced by the uniformity of legislation, so that social order may be well established.

The political problem as Maimonides sees it is how to regulate the affairs of human beings in such a way as to respect their individuality while not creating chaos. A similar point emerges from a surprising rabbinic teaching:

"Our Rabbis taught: If one sees a crowd of Israelites, one says: Blessed be He who discerns secrets – because the mind of each is different from that of another, just as the face of each is different from another." Brachot 58a

We would have expected a blessing over a crowd to emphasise its size, its mass: human beings in their collectivity. A crowd is a group large enough for the individuality of the faces to be lost. Yet the blessing stresses the opposite – that each member of a crowd is still an individual with distinctive thoughts, hopes, fears, and aspirations.

The same was true for the relationship between the Sages. A Mishnah states:

When Rabbi Meir died, the composers of fables ceased. When ben Azzai died, assiduous students ceased. When ben Zoma died, the expositors ceased... When Rabbi Akiva died, the honour of the Torah ceased. When Rabbi Chanina ben Dosa died, men of deed ceased. When Rabbi Yose Katnuta died, the pious men ceased... When Rabban Yochanan bar Zakai died, the lustre of wisdom ceased.... When Rabban Gamliel the Elder died, humility, purity, and the fear of sin ceased. Mishnah Sotah 9:15

There was no single template of the Sage. Each had his own distinctive merits, his unique contribution to the collective heritage. In this respect, the Sages were merely continuing the tradition of the Torah itself. There is no single role-model of the religious hero or heroine in Tanach. The patriarchs and matriarchs each had their own unmistakable character. Moses, Aaron, and Miriam each emerge as different personality types. Kings, priests, and prophets had different roles to play in Israelite society. Even among the prophets, "No two prophesy in the same style," said the Sages (Sanhedrin 89a). Elijah was zealous, Elisha gentle. Hosea spoke of love, Amos spoke of justice. Isaiah's visions were simpler and less opaque than those of Ezekiel.

The same applies to even to the Revelation at Sinai itself. Each individual heard, in the same words, a different inflection: *The voice of the Lord is with power (Ps. 29:4): that is, according to the power of each individual, the young, the old, and the very small ones, each according to their power [of understanding].* God said to Israel, "Do not believe that there are many gods in heaven because you heard many voices. Know that I alone am the Lord your God."

According to Maharsha, there are 600,000 interpretations of Torah. Each individual is theoretically capable of a unique insight into its meaning. The French philosopher Emmanuel Levinas commented:

The Revelation has a particular way of producing meaning, which lies in its calling upon the unique within me. It is as if a multiplicity of persons... were the condition for the plenitude of "absolute truth," as if each person, by virtue of his own uniqueness, were able to guarantee the revelation of one unique aspect of the truth, so that some of its facets would never have been revealed if certain people had been absent from mankind. (Emmanuel Levinas, "Revelation in the Jewish Tradition," in *The Levinas Reader*, ed. Sean Hand (Oxford: Wiley-Blackwell, 2001), pp. 190-210.)

Judaism, in short, emphasises the other side of the *maxim E pluribus unum* ("Out of the many, one"). For Judaism says: "Out of the One, many."

The miracle of creation is that unity in heaven produces diversity on earth. Torah is the rain that feeds this diversity, allowing each of us to become what only we can be.

**Shabbat Shalom,
Rabbi Lord Jonathan Sacks zt"l**



TRADITIONAL CONGREGATION

HIGH HOLYDAYS SCHEDULE 2026/5787



Motzei Shabbat, September 5 at B'nai Amoona

REGISTER HERE (required)

8:15 PM Havdalah/Program with

Ret. Lt. Col. Or Horvitz

9:25 PM - Desserts & Coffee

10:00 PM - Selichot Service

ROSH HASHANAH

Friday, September 11

Minchah/Arvit 6:30 PM

Candle Lighting 6:58 PM

Shabbat, September 12: 8:30 AM - 12:45 PM

Shacharit 8:30 AM

Torah Service 9:15 AM

Rabbi's Remark's 10:00 AM

Musaf and Shofar 10:30 AM

Service concludes approx. 12:45 PM

**Please join us for kiddush following
services on each day of Rosh haShanah,
sponsored by Dina & Morty Rinder**

Motzei Shabbat, September 12

Candle Lighting After 7:57 PM

Sunday, September 13: 8:30 AM - 12:45 PM

Service schedule same as Shabbat above

Sunday, September 13

Minchah/Tashlich 6:30 PM

(Tashlich at Ladue Lake)

SHABBAT SHUVAH

Friday, September 18

Candle Lighting 6:47 PM

Shabbat, September 19

Shacharit 9:30 AM

Kiddush following musaf

Shabbat Ends 7:45 PM

Sunday, September 20:

All hands on deck to assemble our sukkah!

9:30 AM

Please help out if you are available!

Kol Nidrei Food Drive

Please fill bags with food for the Harvey Kornblum Jewish Food Pantry and bring them when you come for Kol Nidrei. Non-perishable food items only, no glass jars, nothing expired. (If you are not attending in-person services, bags may be dropped off Mon-Thurs 8:30-4:30, Fri 8:30-12:00 by Friday, September 18). NOTE: Food Pantry bags (as well as a gift bag for each family attending services) will be available to take home on Sunday, the 2nd day of Rosh HaShanah as the 1st day is on Shabbat.

YOM HAKIPPURIM

Sunday, September 20

Candle Lighting no later than 6:44 PM

(Those who wish to light candles at home before the start of Yom HaKippurim and then ride to shul may do so. Lighting candles does not cause Shabbat or Holydays to begin; it is a pre-Shabbat, pre-Holyday act.)

Kol Nidrei

6:35 PM SHARP

To maintain the sanctity of the services and not disturb our congregants, no one will be permitted to enter the Sanctuary during the chanting of KOL NIDREI.

Monday, September 21: 9:00 AM - 1:30 PM

Pesukei Dezimrah 9:00 AM

Shacharit 9:30 AM

Torah Service 11:00 AM

Rabbi's Remark's 11:30 AM

Yizkor 12:00 AM

Musaf 12:30 PM

BREAK

Yom HaKippurim afternoon and Ne'ilah

Minchah 5:05 PM

Ne'ilah 6:15 PM

Arvit 7:35 PM

Havdalah & Teki'at Shofar 7:50 PM



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



PRAYER

"A Path Forward"

A quiet place
Access deep ancient wisdom
Pray not just for ourselves, but with each other
We are not alone
A humming noise within

Small new avenues
Turn from the oppression now, **teshuvah**
Ascribe greatness to His Light
Today, a ray of holiness shines for us

Steven Puro
Yom HaKippurim 5787

THOUGHT FOR THE MOMENT OF SILENCE

History has to be rewritten in every generation, because although the past does not change, the present does; each generation asks new questions of the past, and finds new areas of sympathy as it relives different aspects of the experiences of its predecessors.

Christopher Hill