



September 4-5, 2026

כ"ג אלול תשפ"ו

Candlelighting 7:09 PM

Parashat Nitzavim-Vayelech - Deuteronomy 29:9-31:30

Stone – p 1086

Hertz – p 878

Etz Hayim – p 1165

Haftarah – Isaiah 61:10-63:9

Seventh Week of Consolation

Stone – p 1202

Hertz – p 883

Etz Hayim – p 1180

Kiddush is sponsored
by the congregation

Shabbat ends 8:07 PM

TRADITIONAL CONGREGATION

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

WEEKDAY AND SHABBAT SERVICES

Tuesday - 6:45 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 - Nitzavim-Vayelech

The moment had come. Moses was about to die. He had seen his sister Miriam and brother Aaron pre-decease him. He had prayed to God – not to live forever, not even to live longer, but simply, 'Please let me cross over and see the good land beyond the Jordan, that good hill country and the Lebanon' (Deut. 3:25). His request was simple. Please let me complete the journey. Let me reach the destination. But God said no: 'It is enough!' the Lord said... 'Never speak to Me about this again!' Deut. 3:26

God, who had acceded to almost every other prayer Moses prayed, refused him this.

What then did Moses do on these last days of his life? He told the people: 'At the end of every seventh year, the year of remission, of cancelling debts, during the Festival of Tabernacles, when all Israel comes to appear before the Lord your God at the place that He will choose, you shall read out this law in the presence of all Israel, for them to hear. Assemble the people – men, women, and children, including migrants living in your towns – so that they may listen and learn to fear the Lord your God and carefully keep all the words of this Law, and so that their children, who do not know it, may listen and learn to be in awe of the Lord your God, as long as you live in the land you are crossing the Jordan to possess.' Deut. 31:10-13

There is no specific reference to this command in the later books of Tanach, but there are accounts of very similar gatherings, covenant renewal ceremonies, in which the king or his equivalent assembled the nation, reading from the Torah or reminding the people of their history, and calling on them to reaffirm the terms of their destiny as a people in covenant with God.

That, in fact, is what Moses had been doing for the last month of his life. The entire book of Deuteronomy is a restatement of the covenant, almost forty years and one generation after the original covenant at Mount Sinai. There is a similar occurrence in Tanach, after Joshua fulfils his mandate as Moses' successor, brings the people across the Jordan, leads them in their battles, and settles the land. Another occurred many centuries later in the reign of King Josiah. His grandfather, Menasseh, who reigned for fifty-five years, was one of the worst of Judah's kings, introducing various forms of idolatry including child sacrifice. Josiah sought to return the nation to its faith, ordering (among other things) the cleansing and repair of the Temple. It was during this restoration that a copy of the Torah was discovered, sealed in a hiding place to prevent it being destroyed during the many decades in which idolatry flourished and the Torah was almost forgotten. The king, deeply affected by this discovery, convened a Hakhel-type national assembly:

'Then the king called together all the elders of Judah and Jerusalem. He went up to the Temple of the Lord with the people of Judah, the inhabitants of Jerusalem, the priests and the prophets – all the people from the least to the greatest. He read in their hearing all the words of the Book of the Covenant, which had been found in the temple of the Lord. The king stood by the pillar and renewed the covenant in the presence of the Lord – to follow the Lord and keep his commands, statutes, and decrees with all his heart and all his soul, thus confirming the words of the Covenant written in this book. Then all the people pledged themselves to the Covenant.' II Kings 23:1-3

The most famous Hakhel-type ceremony was the national gathering convened by Ezra and Nehemiah after the second wave of returnees from Babylon (Neh. 8-10). Standing on a platform by one of the gates to the Temple, Ezra read out the Torah, after positioning Levites throughout the crowd so that they could explain to the people what was being said. The ceremony that began on Rosh Hashanah culminated after Succot when the people collectively "bound themselves with a curse and an oath to follow the Law of God given through Moses the servant of God and to obey carefully all the commands, regulations and decrees of the Lord our Lord" (Neh. 10:29).

The other command from our parsha – the last Moses gave the people – was contained in the words: 'Now write down this song and teach it to the Israelites,' understood by rabbinic tradition to be the command to write, or at least take part in writing, a Sefer Torah. Why specifically these two commands, at this time?

Something profound was being transacted here. Recall that God had seemed brusque in His dismissal of Moses' request to be allowed to cross the Jordan. 'Enough!... Never speak to Me about this again.' Is this the Torah, and this its reward? Is this how God repaid the greatest of the prophets? Surely not.

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In these last two commands, God was teaching Moses – and through him, Jews throughout the ages – what immortality is, on earth, not just in heaven. We are mortal because we are physical, and no physical organism lives forever. We grow up, we grow old, we grow frail, we die. But we are not only physical. We are also spiritual. In these last two commands, we are taught what it is to be part of a spirit that has not died in four thousand years and will not die so long as there is a sun, moon, and stars.

God showed Moses, and us, how to become part of a civilisation that never grows old. It stays young because it repeatedly renews itself. The last two commands of the Torah are about renewal: first collective, then individual.

Hakhel, the covenant renewal ceremony every seven years, ensured that the nation would regularly rededicate itself to its mission. I have often argued that there is one place in the world where this covenant renewal ceremony still takes place: the United States of America.

The concept of covenant played a decisive role in European politics in the sixteenth and seventeenth century, especially in Calvin's Geneva and in Scotland, Holland, and England. Its longest-lasting impact, though, was on America, where it was taken by the early Puritan settlers and remains part of its political culture even today. Almost every Presidential Inaugural Address – every four years since 1789 – has been explicitly or implicitly a covenant renewal ceremony, a contemporary form of *Hakhel*. In 1987, speaking at the bicentennial celebration of the American Constitution, President Ronald Reagan described the constitution as a kind of “covenant we’ve made not only with ourselves but with all of mankind... It’s a human covenant; yes, and beyond that, a covenant with the Supreme Being to whom our founding fathers did constantly appeal for assistance.” America’s duty, he said, is “to constantly renew their covenant with humanity... to complete the work begun 200 years ago, that grand noble work that is America’s particular calling – the triumph of human freedom, the triumph of human freedom under God.”

If *Hakhel* is national renewal, the command that we should each take part in the writing of a new Sefer Torah is personal renewal. It was Moses’ way of saying to all future generations: It is not enough for you to say, I received the Torah from my parents (or grandparents or great-grandparents). You have to take it and make it new in every generation.

One of the most striking features of Jewish life is that from Israel to Palo Alto, Jews are among the world’s most enthusiastic users of information technology and have contributed disproportionately to its development (Google, Facebook, Waze). But we still write the Torah exactly as it was done thousands of years ago – by hand, with a quill, on a parchment scroll. This is not a paradox; it is a profound truth. People who carry their past with them, can build the future without fear.

Renewal is one of the hardest of human undertakings. Some years ago, I sat with the man who was about to become Prime Minister of Britain. In the course of our conversation he said, “What I most pray for is that when we get there (he meant, 10 Downing Street), I never forget why I wanted to get there.” I suspect he had in mind the famous words of Harold Macmillan, British Prime Minister between 1957 and 1963, who, when asked what he most feared in politics, replied, “Events, dear boy, events.”

Things happen. We are blown by passing winds, caught up in problems not of our making, and we drift. When that happens, whether to individuals, institutions, or nations, we grow old. We forget who we are and why. Eventually we are overtaken by people (or organisations or cultures) that are younger, hungrier, or more driven than us.

The only way to stay young, hungry, and driven is through periodic renewal, reminding ourselves of where we came from, where we are going, and why. To what ideals are we committed? What journey are we called on to continue? Of what story are we a part?

How precisely timed, therefore, and how beautiful, that at the very moment when the greatest of prophets faced his own mortality, that God should give him, and us, the secret of immortality – not just in heaven but down here on earth. For when we keep to the terms of the covenant, and making it new again in our lives, we live on in those who come after us, whether through our children or our disciples or those we have helped or influenced. We “renew our days as of old” (Lamentations 5:21). Moses died, but what he taught, and what he sought, lives on.

Shabbat Shalom,
Rabbi Lord Jonathan Sacks zt”l



Greeters needed for **Rosh HaShanah & Yom HaKippurim**

Please let Marian know which shift(s) you would like:

(available shifts shown in white)

traditionalcong@gmail.com or 314-576-5230

	Greeter 1			Greeter 2
RH Day 1 - Shabbat, 9/12/2026				
8:30 - 9:30 AM (ladies only)			8:30 - 9:30 AM (ladies only)	
9:30 - 10:30 AM			9:30 - 10:30 AM	
10:30 - 11:30 AM			10:30 - 11:30 AM	
RH Day 2 - Sunday, 9/13/2026				
8:30 - 9:30 AM (ladies only)			8:30 - 9:30 AM (ladies only)	
9:30 - 10:30 AM			9:30 - 10:30 AM	
10:30 - 11:30 AM			10:30 - 11:30 AM	
Kol Nidrei - Sunday, 9/20/2026				
6:05 - 6:35 PM			6:05 - 6:35 PM	
Yom HaKippurim - Monday, 9/21/2026				
9:00 - 10:00 AM (ladies only)			9:00 - 10:00 AM (ladies only)	
10:00 - 11:00 AM			10:00 - 11:00 AM	
11:00 AM - 12:00 PM			11:00 AM - 12:00 PM	
4:55 - 5:55 PM			4:55 - 5:55 PM	



TRADITIONAL CONGREGATION HIGH HOLYDAYS - 5787

MEMBERS IN GOOD STANDING (those whose past-due accounts and 1/2 current year dues have been paid) are entitled to attend High Holyday Services at no additional charge.

Non-members of Traditional, including adult children and grandchildren of member families, are invited to join us for in-person services.

DONATIONS FOR GUEST SEATS ARE WELCOME AND APPRECIATED. <https://www.traditional-congregation.org/donate>

SEAT REQUESTS

Indicate the day(s) each person is planning to attend services.

HOLYDAY(S) ATTENDING: (use additional sheet if needed)

	9/12/26-ROSH HASHANAH-1	9/13/26-ROSH HASHANAH-2	9/21/2026-YOM HAKIPPURIM	ALL HOLYDAYS
PLEASE PROVIDE FULL NAME				
ADULTS –indicate holyday(s) for EACH person:	ONLY	ONLY	ONLY	

Name_____

Name_____

ADDRESS:_____

PHONE:_____

CHILDREN: Name/Age – indicate Holyday(s) for each child:

Name: _____ Age/School grade: _____ RH____ YK____

Name : _____ Age/School grade: _____ RH____ YK____

MAIL SEAT REQUEST FORM TO:

Traditional Congregation, 12437 Ladue Road, STL MO 63141-8100
or email pdf or photo to: traditionalcong@gmail.com Phone (314) 576-5230

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Schedule of Services is available at <https://www.traditional-congregation.org/>

Join us
for
Selichot
at
B'nai
Amoona

Advance
registration
required



Selichot Speaker

8:15 PM | SATURDAY, SEPT 5

RETIRED LT. COL. OR HORVITZ

Horvitz is a strategic leader and Middle East commentator with over 17 years of experience in Middle Eastern affairs, U.S.-Israel relations, intelligence, and national security. A former Lieutenant Colonel in Israeli Defense Intelligence, Horvitz played a central role in post-October 7 transformation efforts within Israel's intelligence community and in Israel's campaigns against Hezbollah and Iran. **REGISTRATION REQUIRED**



Selichot Schedule

SATURDAY, SEPT 5

8:15 PM: HAVDALAH AND PRE-SELICHOT DISCUSSION WITH RETIRED LT. COL. OR HORVITZ

9:25 PM: DESSERTS & COFFEE

10:00 PM: SELICHOT SERVICE



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





NEED A NEW DISH FOR YOMTOV??

Honey Garlic Chicken

YIELDS: PREP TIME: TOTAL TIME: CAL/SERV:
4 SERVINGS 5 MINS 30 MINS 285

Ingredients

- | | |
|--|---|
| ☐ 1/4 cup low-sodium soy sauce | ☐ 1 Tbsp. cornstarch |
| ☐ 3 Tbsp. honey | ☐ 1 lb. boneless skinless chicken breasts |
| ☐ 2 cloves garlic, minced | ☐ Kosher salt |
| ☐ 1 lime, juiced | ☐ Freshly ground black pepper |
| ☐ 2 Tbsp. sesame oil, divided | ☐ Sesame seeds, for garnish |
| ☐ 1 tsp. Sriracha | ☐ Sliced green onions, for garnish |

Directions

Step 1

Preheat oven to 350°. In a medium bowl, whisk together soy sauce, honey, garlic, lime juice, 1 tablespoon sesame oil, Sriracha, and cornstarch.

Step 2

Season chicken with salt and pepper. In a large oven- safe skillet over medium-high heat, heat remaining tablespoon sesame oil. Add chicken and sear until golden, 4 minutes per side. Pour over glaze and transfer to oven.

Step 3

Bake until chicken is no longer pink, 25 minutes. Heat broiler.

Step 4

Spoon glaze over chicken and broil until caramelized, 2 minutes. Garnish with green onions and sesame seeds.

Courtesy of www.delish.com

PRAYER

All that we ought to have thought,

And have not thought

And that we ought to have said,

And have not said,

All that we ought to have done,

And have not done:

All that we ought not to have thought,

And yet have thought,

All that we ought not to have done,

And yet have done,

For thoughts, words, and works,

Pray we, O God, for forgiveness.

***From an ancient
Persian Prayer***

THOUGHT FOR THE MOMENT OF SILENCE

If you don't change what you are doing today, all of your tomorrows will look like yesterday.

Jim Rohn