



April 24-25, 2026

ח אייר תשפ"ו

Candle Lighting 7:28 PM

23rd Day of the **Omer**

Parashah - Acharei Mot-K'doshim

אחרי מות - קדשים
Leviticus 16:1-20:27

Stone - p 636
Hertz - p 480
Etz Hayim - p 679

Haftarah - Amos 9:7-15

Stone - p 1173
Hertz - p 509
Etz Hayim - p 706

Kiddush following services is
sponsored by
Rita & Mark Weinstein
in honor of the 1st anniversary
of Rebecca's **Bat Mitzvah**

Shabbat ends 8:29 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

Board of Directors:

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

Gary Golden z"l

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 Parashah - Acharei Mot-Kedoshim

"Resentment is an acid that damages its container."

From my perspective as a family therapist, the greatest treasure in our Torah inheritance is the instruction to free ourselves of anger and resentment, especially in dealing with close relationships. Literally hundreds of sources in Jewish writings over the ages warn us that sustained anger is forbidden, destructive and ultimately irrational. The biblical injunction is found in Leviticus 19:17-19: "You shall not hate your brother in your heart. . . . You shall not take revenge, and you shall not bear a grudge."

Suddenly the relative dies, and the man's love, long masked by a veneer of anger, erupts into awareness . . . The Talmud goes on to note that "anyone who foregoes revenge merits that G-d forgives all of his sins." It further advises that G-d loves a person "who does not get angry . . . and who does not insist on his due measure." Maimonides goes further, requiring a person to "wipe the wrong from his heart entirely, without remembering it at all." A contemporary psychologist will paraphrase this as "The challenge of relinquishing anger presents an incredible opportunity for personal growth."

Does this mean that we should be passive victims in the face of abuse? Absolutely not! The very same biblical portion cited above tells us that we must verbally confront someone who has wronged us, in order to avoid hating him in our heart. We must do so directly and emphatically, but without hatred and without destroying the relationship. Similarly, we have an obligation to protect ourselves and not put ourselves in a vulnerable position where the offense may be repeated. At the same time, we need to do so without speaking hostilely or taking an action that goes beyond self-protection, without vengeance, or withdrawing into a cold and judgmental contempt or prolonged silence.

Many counselors report a recurring tragic family scenario: Over the years, a man has maintained an angry distance from a relative (a parent, child or sibling). Suddenly the relative dies, and the man's love, long masked by a veneer of anger, erupts into awareness, and the man is racked by regret and guilt. "How could I have wasted these years, when I could have . . . ?"

Traditional Jewish philosophy in general, and Yom Kippur in particular, offer us some protection from such tragedy. Torah says: 1) Do not believe that you cannot forgive . . . it is always your task to achieve forgiveness; 2) understand that anger and resentment are sustained by irrational thoughts . . . if you deeply examine your anger, you will identify and correct these cognitive distortions; 3) there is a negative force in the world that seeks to destroy closeness . . . that force is the source of those irrational thoughts; 4) in personal relationships, underneath anger there is hurt, fear and, most importantly, a need to love and be loved.

Consider reaching out to someone in a spirit of loving forgiveness. May it be that, in the merit of your doing so, G-d chooses to reach out to us with the ultimate gift, bringing in the era of Moshiach.

***Shabbat Shalom,
Yisroel Susskind***

Dr. Yisroel Susskind is a clinical psychologist in Monsey, New York



SUNDAY, APRIL 26, 2026



KOLOT

St. Louis Jewish Women's Choir

AT TRADITIONAL CONGREGATION



Light breakfast @ 10:00 AM,
followed by KOLOT.

KOLOT performs Jewish songs in Hebrew and English,
Broadway show tunes and other popular songs.

Advance RSVP is required:

traditionalcong@gmail.com or 314-576-5230
with names of all attending

No charge, but donations are gratefully accepted.

Please stay after the performance to help assemble
gift bags for the Florence Gaponoff Mother's Day
Tzedakah Project, which will be distributed to
women's shelters in the STL metropolitan area.



Traditional Congregation
12437 Ladue Road, STL MO 63141
314-576-5230
www.traditional-congregation.org



PRAYER

It is good to give *tzedaka* before morning prayers. With lighter pockets, prayers rise higher.

It is good to give tzedaka before fasting, with another's hunger filled, ours becomes more holy.

It is good to give *tzedaka* before Shabbat. The candles will glow more warmly;
our rest will be filled with joy.

It is good to give tzedaka after Shabbat. The week will go more smoothly for us and others.

It is good to give *tzedaka* before a journey. The travel will be safer.

It is good to give tzedaka after a journey. The travel will be richer.

It is good to give *tzedaka* generously. One can enjoy one's own wealth more.

It is good to give tzedaka often. It is a blessing forever.

Let us never forget how good it is to give with an open hand, an open heart and all our might –
to repair, to be just, to be worthy of covenant.

Davi Walders

THOUGHT FOR THE MOMENT OF SILENCE

If I am not for myself, who is for me? But when I am (only) for myself, what am I? And if not now, when?

Hillel