



September 5-6, 2025

יג אלול תשפ"ה

Candle Lighting 7:07 PM

Parashat Ki Tetze - Deuteronomy 21:10-25:19 כי תצא
Stone – p 1046 Hertz – p 840 Etz Hayim – p 1112

Haftarah – Isaiah 54:1-10 ישעיהו
Fifth Week of Consolation
Stone – p 1201 Hertz – p 857 Etz Hayim – p 1138

Kiddush following services
is sponsored by
the congregation

Shabbat ends 8:06 PM

TRADITIONAL CONGREGATION

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

WEEKDAY AND SHABBAT SERVICES

Sunday - 8:30 AM

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

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

Stan Greenberg

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 - Ki Tetze

"Darkness cannot drive out darkness: only light can do that. Hate cannot drive out hate: only love can do that. Hate multiplies hate, violence multiplies violence, and toughness multiplies toughness . . ."

Martin Luther King

"I imagine one of the reasons people cling to their hates so stubbornly is because they sense, once hate is gone, they will be forced to deal with pain."

James Arthur Baldwin

There is a verse in *Ki Teitze* that is momentous in its implications. It is easy to miss, appearing as it does in the midst of a series of miscellaneous laws about inheritance, rebellious sons, overladen oxen, marriage violations and escaping slaves. Without any special emphasis or preamble, Moses delivers a command so counterintuitive that we must read it twice to make sure we have heard it correctly: Do not hate an Edomite, because he is your brother. Do not hate an Egyptian, *because you were a stranger in his land*. Deut. 23:8

What does this mean in its biblical context? The Egyptians of Moses' day had enslaved the Israelites, "embittered their lives", subjected them to a ruthless regime of hard labour and forced them to eat the bread of affliction. They had embarked on a programme of attempted genocide, Pharaoh commanding his people to throw "every male [Israelite] child born, into the river" (Ex. 1:22).

Now, forty years later, Moses speaks as if none of this had happened, as if the Israelites owed the Egyptians a debt of gratitude for their hospitality. Yet he and the people were where they were only because they were escaping from Egyptian persecution. Nor did he want the people to forget it. To the contrary, he told them to recite the story of the Exodus every year, as we still do on Passover, re-enacting it with bitter herbs and unleavened bread so that the memory would be passed on to all future generations. If you want to preserve freedom, he implies, never forget what it feels like to lose it. Yet here, on the banks of the Jordan, addressing the next generation, he tells the people, "Do not hate an Egyptian". What is going on in this verse?

To be free, you have to let go of hate. That is what Moses is saying. If they continued to hate their erstwhile enemies, Moses would have taken the Israelites out of Egypt, but he would not have taken Egypt out of the Israelites. Mentally, they would still be there, slaves to the past. They would still be in chains, not of metal but of the mind – and chains of the mind are the most constricting of all.

You cannot create a free society on the basis of hate. Resentment, rage, humiliation, a sense of injustice, the desire to restore honour by inflicting injury on your former persecutors – these are conditions of a profound lack of freedom. You must live with the past, implies Moses, but not in the past. Those who are held captive by anger against their former persecutors are captive still. Those who let their enemies define who they are, have not yet achieved liberty.

The Mosaic books refer time and again to the Exodus and the imperative of memory: "you shall remember that you were slaves in Egypt". Yet never is this invoked as a reason for hatred, retaliation or revenge. Always it appears as part of the logic of the just and compassionate society the Israelites are commanded to create: the alternative order, the antithesis of Egypt. The implicit message is: Limit slavery, at least as far as your own people is concerned. Don't subject them to hard labour. Give them rest and freedom every seventh day. Release them every seventh year. Recognise them as like you, not ontologically inferior. No one is born to be a slave.

Give generously to the poor. Let them eat from the leftovers of the harvest. Leave them a corner of the field. Share your blessings with others. Don't deprive people of their livelihood. The entire structure of biblical law is rooted in the experience of slavery in Egypt, as if to say: you know in your heart what it feels like to be the victim of persecution, therefore do not persecute others.

Biblical ethics is based on repeated acts of role-reversal, using memory as a moral force. In the books of Shemot and Devarim, we are commanded to use memory not to preserve hate but to conquer it by recalling what it feels like to be its victim. "Remember" – not to live in the past but to prevent a repetition of the past.

(continued next page)

Only thus can we understand an otherwise inexplicable detail in the Exodus story itself. In Moses' first encounter with God at the Burning Bush, he is charged with the mission of bringing the people out to freedom. God adds a strange rider: I will make the Egyptians favourably disposed toward this people, so that when you leave you will not go empty-handed. Every woman is to ask her neighbour and any woman living in her house for articles of silver and gold and for clothing, which you will put on your sons and daughters. Ex. 3:21-22

The point is twice repeated in later chapters (Ex. 11:2, Ex. 12:35). Yet it runs utterly against the grain of biblical narrative. From Genesis (14:23) to the book of Esther (9:10, Est. 9:15, Est. 9:16) taking booty, spoil, plunder from enemies is frowned on. In the case of idolaters, it is strictly forbidden: their property is cherem, taboo, to be destroyed, not possessed (Deut. 7:25; Deut. 13:16).

When, in the days of Joshua, Achan took spoil from the ruins of Jericho, the whole nation was punished. Besides which, what happened to the gold? The Israelites eventually used it to make the Golden Calf. Why then was it important – commanded – that on this one occasion the Israelites should ask for gifts from the Egyptians? The Torah itself provides the answer in a later law of Deuteronomy about the release of slaves:

If a fellow Hebrew, a man or a woman, sells himself to you and serves you six years, in the seventh year you must let him go free. When you release him, do not send him away empty-handed. Supply him liberally from your flock, your threshing floor and your winepress. Give to him as the Lord your God has blessed you. Remember that you were slaves in Egypt and the Lord your God redeemed you. That is why I give you this command today. Deut. 15:12-15

Slavery needs "narrative closure". To acquire freedom, a slave must be able to leave behind feelings of antagonism to his former master. He must not depart laden with a sense of grievance or anger, humiliation or slight. Were he to do so, he would have been released but not liberated. Physically free, mentally he would still be a slave. The insistence on parting gifts represents the Bible's psychological insight into the lingering injury of servitude. There must be an act of generosity on the part of the master if the slave is to leave without ill-will. Slavery leaves a scar on the soul that must be healed.

When God told Moses to tell the Israelites to take parting gifts from the Egyptians, it is as if He were saying: Yes, the Egyptians enslaved you, but that is about to become the past. Precisely because I want you to remember the past, it is essential that you do so without hate or desire for revenge. What you are to recall is the pain of being a slave, not the anger you feel towards your slave-masters. There must be an act of symbolic closure. This cannot be justice in the fullest sense of the word: such justice is a chimera, and the desire for it insatiable and self-destructive. There is no way of restoring the dead to life, or of recovering the lost years of liberty denied. But neither can a people deny the past, deleting it from the database of memory. If they try to do so it will eventually come back – Freud's "return of the repressed" – and claim a terrible price in the form of high-minded, altruistic vengeance. Therefore the former slave-owner must give the former slave a gift, acknowledging him as a free human being who has contributed, albeit without choice, to his welfare. This is not a squaring of accounts. It is, rather, a minimal form of restitution, of what today is called "restorative justice".

Hatred and liberty cannot coexist. A free people does not hate its former enemies; if it does, it is not yet ready for freedom. To create a non-persecuting society out of people who have been persecuted, you have to break the chains of the past; rob memory of its sting; sublimate pain into constructive energy and the determination to build a different future.

Freedom involves the abandonment of hate, because hate is the abdication of freedom. It is the projection of our conflicts onto an external force whom we can then blame, but only at the cost of denying responsibility. That was Moses' message to those who were about to enter the Promised Land: that a free society can be built only by people who accept the responsibility of freedom, subjects who refuse to see themselves as objects, people who define themselves by love of God, not hatred of the other. "Do not hate an Egyptian, because you were strangers in his land," said Moses, meaning: To be free, you have to let go of hate.

Shabbat shalom,
Lord Rabbi Jonathan Sacks zt"l



ANNUAL MEETING

THURSDAY, 9/11/2025 7:00 PM

@TraditionalCongregation
in the Jewish Heritage Center

***Highlights of the past year**

***Share your thoughts**

***Get answers to your questions**

***Cast your vote for our
slate of Officers**

(One vote per family.

**Associate Members are welcome to attend,
but are not eligible to vote.)**

Please let Marian know that you plan to attend:
traditionalcong@gmail.com or 314-576-5230



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All, we're asking for your help in welcoming our members and guests on Rosh HaShanah and Yom Kippur. We need two people for each time slot; (note that the first shift each morning is for the ladies as we need men in the service so we can begin on time).

If you can help us by taking one or more shifts, please let me know which ones you are available for so that I can assign the shifts accordingly. Please contact me if you have any questions. Thank you in advance!

Marian - traditionalcong@gmail.com - 314-576-5230

RH Day 1 - Tues, 9/23

8:30 - 9:30 AM - 1 available (ladies only)

9:30 - 10:30 AM - 1 available

10:30 - 11:30 AM - 2 available

RH Day 2 - Wed, 9/24

8:30 - 9:30 AM - 1 available (ladies only)

9:30 - 10:30 AM - 2 available

10:30 - 11:30 AM - 2 available

Kol Nidrei - Wed, 10/1

5:45 - 6:15 PM - 2 available

Yom Kippur, Thurs, 10/2

9:00 - 10:00 AM - 1 available (ladies only)

10:00 - 11:00 AM - 1 available

11:00 AM - 12:00 PM - 2 available

4:30 - 5:30 PM - 2 available

5:30 - 6:30 PM - 2 available

6:30 - 7:15 PM - 2 available

SELICHOT PROGRAM & SERVICE

9/13/25, 8:15 PM @ B'nai Amoona

8:15 PM - Discussion with JNF speaker

Evelyn Eggers

9:25 PM - Desserts & Coffee

10:00 PM - Selichot Service



SELICHOT JNF SPEAKER

EVELYN EGGERS

**Midwest Regional Director for
Israel on Campus Coalition**

Evelyn Eggers, Midwest Director for the Israel on Campus Coalition, will share her experiences as a student at Indiana University during and after October 7th, and her current work supporting Midwest students navigating pro-Israel challenges on campus. She will be joined by students from Washington University, who will share their own perspectives.



**ISRAEL on
CAMPUS COALITION**



**Congregation
B'NAI AMOONA**



**JEWISH
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Your Voice in Israel



TRADITIONAL CONGREGATION HIGH HOLYDAYS SCHEDULE 2025/5786



Selichot Program/Services:

Motzei Shabbat September 13 at B'nai Amoona

8:15 PM - Discussion with JNF speaker

9:25 PM - Desserts & Coffee

10:00 PM - Selichot Service

ROSH HASHANAH

Monday, September 22

Minchah/Arvit 6:30 PM

Candle Lighting 6:40 PM

Tuesday, September 23 and

Wednesday, September 24: 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 12:45 PM

Please join us for *kiddush* following services each day, sponsored by Dina & Morty Rinder.

Tuesday, September 23

Minchah/Tashlich 6:30 PM

(Tashlich at Ladue Lake)

Candle Lighting After 7:39 PM

SHABBAT SHUVAH

Friday, September 26

Candle Lighting 6:34 PM

Shabbat, September 27

Shacharit 9:30 AM

Kiddush following *musaf*

Shabbat Ends 7:32 PM

Sun, September 28:

All hands on deck to assemble our sukkah!
9:30 AM following Shacharit.

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 Tuesday, September 30).

YOM HAKIPPURIM

Wednesday, October 1

Candle Lighting no later than 6:26 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

6:20 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*.

Thursday, October 2: 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 4:50 PM

Ne'ilah 6:00 PM

Arvit 7:16 PM

Havdalah & Teki'at Shofar 7:35 PM



TRADITIONAL CONGREGATION

SUKKOT/SIMCHAT TORAH SCHEDULE 2025/5786



First Days

Monday, October 6 - Sukkot

Candle Lighting 6:18 PM

Tuesday, October 7 - Day 1

Shacharit 9:30 AM

Candle Lighting After 7:17 PM

Wednesday, October 8 - Day 2

Shacharit 9:30 AM

Yom Tov ends 7:15 PM

Shabbat, October 10-11

Candle Lighting 6:12 PM

Shacharit 9:30 AM

with reading of *Kohelet*

Shabbat ends 7:11 PM

Sunday, October 12

Lunch & Program in the *Sukkah* - stay tuned for details!



Closing Days

Monday, October 13 - Hoshanah Rabbah

Candle Lighting 6:08 PM

Tuesday, October 14 - Shemini Atzeret

Shacharit 9:30 AM

YIZKOR

Minchah 6:05 PM

Arvit/Hakafot 6:58 PM

Candle Lighting After 7:06 PM

Wednesday, October 15 - Simchat Torah

Shacharit 9:30 AM

Yom Tov ends 7:05 PM

Shabbat, October 17-18 - Parashat Bereshit

Candle Lighting 6:02 PM

Shacharit 9:30 AM

Shabbat ends 7:01 PM



ANNUAL CONGREGATION MEETING
THURSDAY 9/11/25 7:00 PM

SELICHOT PROGRAM & SERVICE
9/13/25, 8:15 PM @B'NAI AMOONA

LUNCH & MUSIC IN THE SUKKAH
SUNDAY, 10/12/25

STL Jewish Light Unsung Heroes Program
with Honoree Marty Levy
Sunday, 10/26 at the JCC

Shabbat, 11/8/25
Jewish War Veterans Shabbat

"Actually, it IS Brain Surgery! (but not rocket science)"
Sunday, 11/9/25
Brunch and program with Dr. Ari Levy,
Board-certified Neurosurgeon

"Organizing & Downsizing"
with Jodi Granok, Certified Professional Organizer
Brunch & program, Sunday, 11/23/25

PRAYER

Sometimes I feel lonely, and from the depths
I cry out to You,

*And within me, Your voice answers me,
And I know that You, Eternal Guide are near me.*

Sometimes the sense of failure seizes me,
And I am disheartened.

*I raise my eyes to You,
And the light of my Heavenly Parent shines upon me,
And bids me to persevere.*

Sometimes my daily life oppresses me.

*I lift up my soul to You,
And I realize that by doing my duty energetically
And cheerfully I am serving You, Divine Sovereign,
And my task is revealed to me as something good and sacred*

Sometimes I am sad and sick at heart,

*But when I think of You, Spirit of perfect justice and love,
A wonderful joy comes to me,
For I know that You are guiding me.
God of eternity and infinity, surely you will comfort me always.*

***From the Fratres Book of Prayers
(adapted)***

THOUGHT FOR THE MOMENT OF SILENCE

Enemies should be chosen as carefully as friends.

Unknown