



TRADITIONAL CONGREGATION

12437 Ladue Rd, St Louis MO 63141

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Affiliated with the Union for Traditional Judaism

Rabbi Seth D Gordon

December 19-20, 2025

ל כסלו תשפ"ו

Candle Lighting 4:24 PM

Parashat Miketz מקץ

Genesis 41:1—44:17

Stone – p 222 Hertz – p 155

Etz Hayim – p 250

7th Aliyah (Rosh Chodesh)

Numbers 28:9-15

Stone – p 890 Hertz – p 695

Etz Hayim – p 930

Special Maftir (Chanukah)

Numbers 7:42-47

Stone – p 768 Hertz – p 599

Etz Hayim – p 808

Haftarah Zechariah זכריה 2:14-4:7

Stone – p 1210 Hertz – p 987

Etz Hayim – p 1270

Kiddush following services
is sponsored by the congregation

Shabbat ends 5:25 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

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 - Miketz

Something extraordinary happens between last week's parsha and this one, almost as if the week's break is itself part of the story. In Vayeshev, we saw Yosef in prison. Previously he had been a passive figure, but finally he decided to take action. Knowing that the Chief Butler was about to return to the palace, he asked him to plead his case to the Pharaoh. But the end of the parsha delivers a devastating blow: "The Chief Butler did not remember Yosef, and forgot him" (Bereishit 40:23). The point is made twice within this sentence, emphasising the disappointment of Yosef. We sense him waiting day after day for news. None comes. His last, best hope has gone. He will never go free.

Or so it seems.

Miketz picks up two years later. The pause before our parsha begins is, in a way, like the delay Yosef experienced in prison. But now things begin to happen. Pharaoh has two dreams that no one in the court can interpret, and the Chief Butler suddenly remembers the man he had met in prison who could interpret dreams. Yosef is brought to Pharaoh, and within hours is transformed from zero to hero: from prisoner-without-hope to Viceroy of the greatest empire of the ancient world.

Why this extraordinary chain of events? It is telling us something important, but what? Surely it is this: God answers our prayers, but often not when we thought or how we thought. Yosef sought to get out of prison, and he did get out of prison. But not immediately, and not because the butler kept his promise.

This story teaches us something fundamental about the relationship between our dreams and our achievements. Yosef was the great dreamer of the Torah, and his dreams came true. But not in a way he or anyone else could have anticipated. At the end of last week's parsha – with Yosef still in prison – it seemed as if those dreams had ended in embarrassing failure. We have to wait for a week, as he had to wait for two years, before discovering that it was not so.

There is no achievement without effort. Even when God assures us that something will happen, it will not happen without our effort. A Divine promise is not a substitute for human responsibility. To the contrary, it is a call to responsibility.

But effort alone is not enough. We need *siyata diShemaya*, "the help of Heaven." We need the humility to acknowledge that we are dependent on forces not under our control. No one in the book of Bereishit refers to God more often than Yosef. He thanked God for each of his successes. He recognised that without God he could not have done what he did. Out of that humility came patience.

Those who have achieved great things have often had this unusual combination of characteristics. On the one hand, they work very hard. They toil, they practise, they strive. On the other, they know that it will not be their hand alone that writes the script. It is not our efforts alone that decide the outcome. So we pray. And God answers our prayers – but it does not always happen when or how we expected.

The week-long delay between Yosef's failed attempt to get out of prison and his eventual success is there to teach us this delicate balance. If we work hard enough, God grants us success – but not when we want. It happens only when the time is right.

Shabbat shalom,
Rabbi Lord Jonathan Sacks zt"l

PRAYER

Eternal G-d help us to take some of the power of the Chanukah lights into our lives,
and enable us to find ways to bring hope to others.

Teach us to use the strength of the flames of Chanukah as we would use the strength
of our own hands to create and not destroy, to love and not to hate.

When we gaze at the Chanukah lights, may we recommit ourselves to fulfilling our role
as G-d's partner in the act of creation, in the process of piercing the darkness
with the light of our lives.

As we conclude this Festival of Lights, let us look into each other's faces and see
G-d's light reflected in each other's eyes.

Debbie Perlman

THOUGHT FOR THE MOMENT OF SILENCE

It's much easier to point out the problem than it is to say just how it should be solved.

John Kenneth Galbraith



A shiur by
Rabbi David Novak



Sunday, December 21, 2025

ב' בטבת תשפ"ו

7:00 PM Eastern

Via Zoom

Register at

www.utj.org/events/chanukahproblem

Sunday, 12/21 6:00 PM CST

Register to join:

www.utj.org/events/chanukahproblem