



July 10-11, 2026

כו תמוז תשפ"ו

Candle Lighting 8:09 PM

Parashat Matot-Masei –

Numbers 30:2-36:13

Stone – p 900

Hertz – p 702

Etz Hayim - p 941

חזק חזק ונתחזק!

Chazak chazak v-nit'cha'zek!

May we be strong and strengthen each other

Second of The Three Weeks

Haftarah – Jeremiah 2:4-28, 3:4

Stone – p 1193

Hertz – p 725

Etz Hayim – p 973

Kiddush following services is sponsored by the congregation

Shabbat ends 9:09 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:

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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 - Matot-Massei

The book of Bamidbar comes to a close that is very strange indeed. Earlier, in Pinchas, we read of how the five daughters of Tzelophechad came to Moshe with a claim based on justice and human rights. Their father had died without sons. Inheritance – in this case, of a share in the land – passes through the male line, but here there was no male line. Surely their father was entitled to his share, and they were his only heirs. By rights that share should come to them.

Moshe asked God directly, and He ruled in favour of the women. And now, right at the end of Bamidbar, the Torah reports on an event that arose directly from this case. Leaders of Tzelophechad's tribe, Menashe, son of Yosef, came and made the following complaint. If the land were to pass to Tzelophechad's daughters and they married men from another tribe, the land would eventually pass to their husbands, and thus to their husband's tribes. Thus land that had initially been granted to the tribe of Menashe might be lost to it in perpetuity.

Again, Moshe took the case to God, who offered a simple solution. The daughters of Tzelophchad were entitled to the land, but so too was the tribe. Therefore, if they wish to take possession of the land, they must marry men from within their own tribe. That way both claims could be honoured.

Why are these two episodes separated in the text? Why does Bamidbar end on this seemingly anticlimactic note? And does it have any relevance today?

Bamidbar is a book is about individuals. It begins with a census, less to tell us the actual number of Israelites but rather to convey the idea that when God orders a census He is telling the people that they each count. The book also focuses on the psychology of individuals. We read of Moshe's despair, of Aharon and Miriam's criticism of him, of the spies who lacked the courage to come back with a positive report, and Korach who challenged Moshe's leadership. We read of Yehoshua and Calev, Eldad and Medad, Datan and Aviram, Zimri and Pinchas, Balak and Bilam, and others.

That is the context of the claim of Tzelophchad's daughters. They were claiming their rights as individuals. Justly so. But society is not built on individuals alone. Hence the insistence throughout Bamidbar on the central role of the tribes as the organising principle of Jewish life. The Israelites were numbered tribe by tribe. The Torah sets out their precise encampment around the Mishkan and the order in which they were to journey. In Naso, the Torah repeats the gifts of each tribe at the inauguration of the Mishkan, despite the fact that they each gave exactly the same.

The existence of something like tribes is fundamental to a free society. We each have a series of identities, based partly on family background, partly on occupation, partly on locality and community. These "mediating structures," larger than the individual but smaller than the state, are where we develop our complex, vivid, face-to-face interactions and identities. They are the domain of family, friends, neighbours, and colleagues, and they make up what is collectively known as civil society. A strong civil society is essential to freedom. That is why, alongside individual rights, a society must make space for group identities. Despite its enormous emphasis on the value of the individual, Judaism also insists on the value of the systems that preserve and protect our identities as members of groups that make them up. We have rights as individuals but identities only as members of tribes. Honouring both is delicate, difficult, and necessary. Bamidbar ends by showing us how.

Shabbat Shalom,
Rabbi Lord Jonathan Sacks zt"l

TRADITIONAL CONGREGATION



**BOOK OF REMEMBRANCE
5787**

THE GIFT OF MEMORY

"It has been taught -- 'All people must die, and death must come to all.' Happy, then, that person who departs this world with a good name."

Ruth Rabbah 11:7

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Orders must be received by August 10, 2026

Questions? Contact Marian - 314-576-5230 or traditionalcong@gmail.com

THANK YOU FOR YOUR GENEROUS SUPPORT!!

PRAYER

The Jewish people were the first to whom
there was revealed the truth that
there is only One God in the world,

That He is the God of all nations and all peoples,

And that He is interested in the welfare and happiness
of all of them.

Israelites and Moabites may be enemies
of one another just as fire and water appear to be

But One God created both of them,

And one does not have more privileges in the world
than the other.

What is it that Israelites and Moabites have in common?

They are both children of the One God,
and He is their parent.

Simon Greenberg

THOUGHT FOR THE MOMENT OF SILENCE

An ego trip is something that never gets you anywhere.

Suzan L. Wiener