



May 5, 2018

כ אייר תשע"ח

Parashat Emor – Leviticus 21:1-24:23 אמור

Stone – p 672

Hertz – p 513

Etz Hayim – p 717

Haffarah – Ezekiel 44:15-31 יחזקל מד:טו-לא

Stone – p 1176

Hertz – p 528

Etz Hayim – p 735

Kiddush is sponsored by Sisterhood

Talmud Class—6:15 PM

Minchah—7:30 PM

Seudah Sh'lishit is sponsored by Steve & Sandy Bell
in memory of Steve's mother, Ruth Bell

Shabbat Ends—8:37 PM

TRADITIONAL CONGREGATION

Rabbi Seth D Gordon – Rabbi.Gordon@yahoo.com

Rabbi Ephraim Zimand z"l, Emeritus

Marian S. Gordon, Executive Director – tradcong@sbcglobal.net

DAILY SERVICE TIMES

Shabbat—9:00 AM & 7:30 PM

Sunday—8:30 AM

Monday –Friday—7:00 AM & 6:30 PM

Board of Directors:

Kenneth H. Bohm, President

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Dina Rinder

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Jerry Tullman

Jeff Weisman

Justin Zeid

Traditional Congregation welcomes new members. If someone you know would like to receive membership information, please contact Membership VP Elaine Farkas at 954-558-1159.

On This Week's Torah Portion – Emor

Time management is more than management and larger than time. It is about life itself. God gives us one thing above all: life itself. And He gives it to us all on equal terms. However rich we are, there are still only 24 hours in a day, 7 days in a week, and a span of years that, however long, is still all too short. Whoever we are, whatever we do, whatever gifts we have, the single most important fact about our life, on which all else depends, is how we spend our time.

“The span of our life is seventy years, or if we are strong, eighty years,” says Psalm 90, and despite the massive reduction of premature deaths in the past century, the average life expectancy around the world, according to the most recent United Nations figures (2010-2015) is 71.5 years. So, concludes the Psalm, “Teach us to number our days that we may get a heart of wisdom,” reminding us that time management is not simply a productivity tool. It is, in fact, a spiritual exercise.

Hence the following life-changing idea, which sounds simple, but isn't. *Do not rely exclusively on To Do lists. Use a diary.* The most successful people schedule their most important tasks in their diary. They know that if it isn't in there, it won't get done. To Do lists are useful, but not sufficient. They remind us of what we have to do but not when. They fail to distinguish between what is important and what is merely urgent. They clutter the mind with trivia and distract us when we ought to be focusing on the things that matter most in the long run. Only a diary connects *what* with *when*. And what applies to individuals applies to communities and cultures as a whole.

That is what the Jewish calendar is about. It is why chapter 23, in this week's parsha, is so fundamental to the continued vitality of the Jewish people. It sets out a weekly, monthly and yearly schedule of sacred times. This is continued and extended in Parshat Behar to seven- and fifty-year schedules. The Torah forces us to remember what contemporary culture regularly forgets: that *our lives must have dedicated times when we focus on the things that give life a meaning*. And because we are social animals, the most important times are the ones we share. The Jewish calendar is precisely that: a structure of shared time.

We all need an identity, and every identity comes with a story. So we need a time when we remind ourselves of the story of where we came from and why we are who we are. That happens on Pesach, when we re-enact the founding moment of our people as they began their long walk to freedom. We need a moral code, an internalised satellite navigation system to guide us through the wilderness of time. That is what we celebrate on Shavuot when we relive the moment when our ancestors stood at Sinai, made their covenant with God, and heard Heaven declare the Ten Commandments. We need a regular reminder of the brevity of life itself, and hence the need to use time wisely. That is what we do on Rosh Hashanah as we stand before God in judgment and pray to be written in the Book of Life. We need a time when we confront our faults, apologise for the wrong we have done, make amends, resolve to change, and ask for forgiveness. That is the work of Yom Kippur. We need to remind ourselves that we are on a journey, that we are “strangers and sojourners” on earth, and that where we live is only a temporary dwelling. That is what we experience on Succot.

And we need, from time to time, to step back from the ceaseless pressures of work and find the rest in which we can celebrate our blessings, renew our relationships, and recover the full vigour of body and mind. That is Shabbat.

Doubtless, most people – at least, most reflective people – know that these things are important. But knowing is not enough. These are elements of a life that become real when we *live* them, not just when we *know* them. That is why they have to be in the diary, not just on a To Do list.

What happens when you do not have that kind of diary? Contemporary Western secular society is a case-study in the consequences. People no longer tell the story of the nation. Hence national identities, especially in Europe, are almost a thing of the past – one reason for the return of the Far Right in countries like Austria, Holland and France.

People no longer share a moral code, which is why students in universities seek to ban speakers with whose views they disagree. When there is no shared code, there can be no reasoned argument, only the use of force.

Atonement and forgiveness have been driven out of public life, to be replaced by public shaming, courtesy of the social media. As for Shabbat, almost everywhere in the West the day of rest has been replaced by the sacred day of shopping, and rest itself replaced by the relentless tyranny of smartphones.

Fifty years ago, the most widespread prediction was that by now almost everything would have been automated. The work week would be down to 20 hours and our biggest problem would be what to do with all our leisure. Instead, most people today find themselves working harder than ever with less and less time to pursue the things that make life meaningful. As Leon Kass recently put it, people “still hope to find meaning in their lives,” but they are increasingly confused about “what a worthy life might look like, and about how they might be able to live one.”

Hence the life-changing magic of the Jewish calendar. Philosophy seeks timeless truths. Judaism, by contrast, takes truths and translates them into time in the form of sacred, shared moments when we experience the great truths by living them. So: *whatever you want to achieve, write it in the diary or it will not happen. And live by the Jewish calendar if you want to experience, not just occasionally think about, the things that give life a meaning.*

**Shabbat Shalom,
Rabbi Jonathan Sacks**

**Wednesday, May 9
7:00 PM at Traditional**



Sh'ma: Listen! Speaker Series Presents Avivah Zornberg

Moses Velled and Unvelled: The Golden Calf

Tuesday, May 8, 2018 | 7:00 pm | Bals Abraham Congregation | 6910 Delmar Blvd.

The narrative of revelation at Mount Sinai is immediately followed by the catastrophic episode of the Golden Calf. We will explore Moses' role in this episode. Why does his face radiate light at the end of the narrative?

"And I am a Stranger:" Becoming Ruth

Wednesday, May 9, 2018 | 7:00 pm | Traditional Congregation | 12437 Ladue Rd.

Ruth is a stranger in more senses than one. Who is this unknown woman who is destined to become mother of royalty? What is the process by which she finds her way into a foreign and unwelcoming culture and religious tradition? How does destiny come about?

RSVP to Shirley Wise at SWise@JFedSTL.org or 314-442-3765. For additional information, contact Cyndee Levy at CLevy@JFedSTL.org or 314-442-3754.



About the Speaker

Dr. Zornberg is a Jerusalem-based educator, scholar and philosopher. Her lectures and books are a sophisticated mix of traditional Jewish exegesis, Hassidic texts, Western philosophy, psychoanalytic literature, poetry and more. She is the author of *Moses: A Human Life*, *Bewilderments: Reflections on the Book of Numbers*, *The Murmuring Deep: Reflections on the Biblical Unconscious*, *The Particulars of Rapture: Reflections on Exodus and Genesis: The Beginning of Desire*.

This program is sponsored by the Center for Jewish Learning, Bals Abraham Congregation, Torah MITzIon Kollel, Traditional Congregation, The St. Louis Women's Orthodox Torah Scholar Speakers Initiative, Young Israel of St. Louis and the Saul Brodsky Jewish Community Library.

Sh'ma: Listen! Advisory Committee Chair

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Sh'ma: Listen! Speaker Series is generously funded by the Lubin-Green Foundation, a Supporting Foundation of the Jewish Federation of St. Louis and Hank Webber and Chris Jacobs.

PLEASE JOIN US FOR
A WEST COUNTY

TIKKUN LEIL SHAVUOT



A night of study, prayer, music, community, Schmoozing and Noshing facilitated by the Clergy and Education Staff* of B'nai Amoona, Shaare Emeth, Shir Hadash, Temple Emanuel, Temple Israel, Traditional, and United Hebrew and St Louis Jewish Federation, Center for Jewish Learning.

**with special presentations by Rabbi Or Rose, Director, Center for Global Judaism, Hebrew College, and Dr. Judith Rosenbaum, Executive Director of the Jewish Women's Archive*

SATURDAY, MAY 19

Minchah 6:00 pm

Program 7:00 pm - 12:00 am

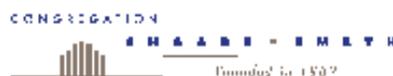
**Congregation B'nai Amoona
324 S. Mason Rd | St. Louis, MO | 63141**

Join us for all or part of the evening. Everyone is welcome.

Please bring a food or personal care item as a donation to the Harvey Kornblum Jewish Food Pantry.

RSVP at www.bnaiamoona.com

Questions? Contact Amy Maupin at 314-576-9990 x131



UPCOMING EVENTS

Sunday, May 6 **Baseball Game:** TradCong Ball Mitzvahs vs. UH Ball-a-Busters. JCC Field #1, 4:30 PM. Come out and support our team!

Sunday, May 6 Jewish National Fund Community Brunch, 10:00 AM at Nusach Hari. Guest speaker Tremayne Smith, Caravan for Democracy Mission Participant. RSVP to jnf.org/stllbrunch

Wednesday, May 9 **“And I am a Stranger:” Becoming Ruth**, with Dr. Avivah Zornberg (see flyer, page 5). A Sh'ma Listen! Speaker Series event at Traditional Congregation, 7:00 PM. RSVP to Shirley Wise at SWise@JFedSTL.org or 314-442-3765. For additional information, contact Cyndee Levy at CLevy@JFedSTL.org or 314-442-3754.

Thursday, May 10 **General Board Meeting**, 7:30 PM, all are welcome.

Celebrate Shavuot!

Shabbat, May 19—Erev Shavuot

Rabbi's Talmud Class 5:15 PM; Minchah 6:30 PM; Candlelighting 8:50 PM
West County Tikkun Leil Shavuot 7:00 PM at B'nai Amoona
Arvit 9:00 PM at B'nai Amoona

Sunday, May 20—Day 1

Shacharit: 9:00 AM; Minchah/Arvit 7:45 PM; Candlelighting 8:50 PM

Monday, May 21—Day 2

Shacharit 9:00 AM with chanting of Megillat Ruth and Yizkor
Minchah/Arvit 7:45 PM

Sunday, May 27 Jewish War Veterans Memorial Day Program, 11:00 AM at United Hebrew Congregation.

Please support our Capital Campaign!! Information has been mailed out and is also available in the May/June Newsletter. Please give generously and help us pave the way to our future!!

We're looking for...YOU—to sponsor a Kiddush! Call Marian, 314-576-5230 to reserve your date. Not ready to sponsor but would like to contribute to offset our Kiddush costs? It's easy to do—you can mail your donation to Traditional (note: Kiddush Fund in memo) or donate online at <https://www.traditional-congregation.org/donate> and select Kiddush Fund Donation. Thank you!



Visit our website www.traditional-congregation.org

PRAYER

Judaism teaches the unity of the human race.

We all have one parent, one God has created us.

Judaism commands holding other people's honor as sacred as our own.

It therefore forbids degrading them with ridicule or mortifying them.

Judaism encourages the practice of *chesed* towards all, clothing the naked, feeding the hungry, nursing the sick, comforting those that mourn.

It therefore forbids limiting our care to ourselves and our families, and withholding sympathy when our neighbors suffer.

Judaism commands respect for labor; all in their own sphere shall strive for the blessings of life by worthwhile creative activity.

It therefore demands the cultivation and development of all our powers and capabilities.

Judaism suggests walking humbly with God and in modesty among people.

It therefore forbids conceit, arrogance, or disparagement of the merits of others.

Judaism commands the promotion of the welfare of one's fellow human being.

It therefore forbids indifference to the needs of others.

Judaism requires sanctification of the name of God through living a life of justice and integrity.

It bids us exert ourselves to hasten the time in which all people shall be united in the love of God and the love of one another.

Unknown (Adapted)

THOUGHT FOR THE MOMENT OF SILENCE

Waste of time is the most extravagant of all expense.

Theophrastus