



August 5, 2017

יג אב תשע"ז

שבת נחמו

Shabbat Nachamu

Parashat Va-etchanan – Deuteronomy 3:23-7:11 ואתחנן
Stone – p 958 Hertz – p 755 Etz Hayim - 1005

Haftarah – Isaiah 40:1-26 ישיעהו
First Week of Consolation
Stone – p 1196 Hertz – p 776 Etz Hayim – p 1033

*Kiddush luncheon is sponsored by
The Schwartz & Gordon Families
in honor of many s'machot*

Talmud Class—6:15 PM
Minchah – 7:30 PM
Seudah Sh'lishit
Shabbat Ends – 8:49 PM

TRADITIONAL CONGREGATION

Rabbi Seth D Gordon – Rabbi.Gordon@yahoo.com
Rabbi Ephraim Zimand, Emeritus – ravzim@yahoo.com
Marian S. Gordon, Executive Director – tradcong@sbcglobal.net

DAILY SERVICE TIMES

Shabbat—9:00 AM & 7:30 PM
Sunday—9:00 AM
Monday, Tuesday & Thursday—7:00 AM & 6:45 PM
Wednesday & Friday—7:00 AM

Board of Directors:

Kenneth H. Bohm, President
Steve Bell, Executive Vice President
Ellis Frohman, Financial Vice President
Marty Levy, Ritual Vice President
Florence Schachter, Education Vice President
Elaine Farkas, Membership Vice President
(Open) Administrative Vice President
Steve Roufa, Building & Grounds Vice President
Chris Brown, Fundraising Vice President
Lori Tesser, Treasurer
Mimi Levy, Secretary
Christy Brick, Sisterhood Representative

Members at Large:

Sid Bennett
Shelah Feldman
Bill Gold
Tobie Hupert
Ari Levy
Carol Max
Steven Puro
Dina Rinder
Iris Salsman
Jerry Tullman
Jeff Weisman
Justin Zeid

Traditional Congregation welcomes new members. If someone you know would like to receive membership information, please contact

On This Week's Torah Portion—Vaetchanan

This week's *parasha* includes a repeat of the Decalogue, which was previously read in *parashat Yitro* in the book of Exodus. However, if you compare the two versions, there are several differences that become apparent. The obvious explanation for these differences is that the Exodus version is recording the actual event of Revelation when the Decalogue was given to the Israelites. In this week's *parasha*, it is Moses' retelling of the Revelation almost 40 years later. Even though Moses is 120 years old, we can probably assume that if it was his intention to repeat the Decalogue word for word, he would have been able to do so. Since it is not repeated word for word, what might we learn from these differences?

The major difference between the two versions is regarding the commandment of *Shabbat*. In Exodus, the commandment of *Shabbat* opens with the word *Zachor*, which is usually translated as “remember.” In Deuteronomy, the commandment of *Shabbat* opens with the word *Shamor*, which is usually translated as “guard” or “observe.” *Zachor* seems to imply that we must acknowledge Shabbat, and remember not to treat it like the other days of the week. The command of *Shamor* would appear to be an instruction to be more proactive. It is not enough just to remember the Sabbath, but we must also be careful to safeguard its precepts.

The more significant difference is the reason that is given for *Shabbat*. In Exodus, the story of creation is given as the reason for *Shabbat*. G-d created the world in six days, and on the seventh day, He rested. Therefore, G-d blessed and sanctified the *Shabbat*. This reason would seem to apply to every nation, not just the Israelites. Perhaps that is why the reason given for *Shabbat* in Deuteronomy is that we should remember we were slaves in Egypt, and G-d took us out of Egypt from slavery to Freedom. This explanation of *Shabbat* would apply only to the Israelites, therefore making Shabbat specifically for the Israelites.

As the Israelites were about to enter the Promised Land, Moses wanted to ensure that the Israelites would continue to observe *Shabbat*. While the Exodus was the historical event that founded the Israelite nation, *Shabbat* would ensure that the nation would survive. As Achad Ha'am, an early Zionist thinker stated “More than the Jewish People have kept *Shabbat*, it is *Shabbat* that has kept the Jewish People.”

*Shabbat shalom,
Zumi Brody*

PLEASE JOIN US

Sunday, August 6, 2017

10:30-11:30am

**Chesed Shel Emeth Cemetery
7550 Olive St. Rd., University City**

**This gathering marks the restoration of headstones
which were desecrated in February 2017.**

**Please join us as we honor the memory of those buried here;
acknowledge the community support enabling the repairs to be made;
and renew our responsibility to ensure the ongoing care and safety of
this sacred space.**



Chesed Shel Emeth Society

חסד של אמת

Chesed Shel Emeth is the Hebrew term meaning “truest act of kindness”, and it is traditionally associated with the responsibility for proper caring and burial of the deceased. It is considered a true act of kindness as one cannot be thanked by the recipient of these deeds.

The not for profit organization Chesed Shel Emeth Society was founded in St. Louis over 100 years ago to help the Jewish community fulfill this obligation.

DON'T FORGET TO REMEMBER...

Last call to participate in Sisterhood's Yizkor Memorial Booklet. Please send in your listing with payment to TradCong Sisterhood ASAP.



Let us know you'd like to be included in our congregational Rosh Hashanah greeting card. Deadline is August 14.

Order your lulav and etrog!
5% discount on all paid orders received
by August 10.
Last day to order is August 31



Sold Out!

August 22, Cards vs. Padres
THANK YOU, TRADCONG!
There are still opportunities to
sponsor the game; please



send your donation to 12437 Ladue Rd, 63141. *Thank you!!*

Last but not least—
Please remember to pay your shul
financial obligations during the summer months.
We need and appreciate your generous support!!

Thank You for your Support!!

UPCOMING EVENTS

Sunday, August 6 Rededication of Chesed Shel Emeth Cemetery, 10:30 AM, 7550 Olive Street Rd, University City.

Thursday, August 10 **General Board Meeting**, 7:30 PM

Thursday, August 10—Wednesday, August 16 Office will be open from 9:15 AM-12:00 noon; closed on Friday

Shabbat, August 19 **Kiddush Luncheon sponsored by Eric & Elaine Farkas** in memory of Eric's mother, Anna Farkas.

Tuesday, August 22 **TradCong Goes to Busch Stadium**, 7:15 PM. Tickets are sold out.

Shabbat, August 26 **Bar Mitzvah of Alex Levy**, son of Ari Levy and Stephanie Cogan. Kiddush luncheon is sponsored by Ari and Stephanie, all are welcome.

Shabbat, September 9 **Open Door Shabbat**. Know someone who's looking for a shul to call home? Invite them to join us and find out what we're all about, experience our service and enjoy a delicious kiddush luncheon. No charge, all are welcome.

The Jewish Federation has once again provided a grant to congregational rabbis to be used for emergency financial needs of congregants. If you are in need of funds, please contact Rabbi Gordon in confidence at Rabbi.Gordon@yahoo.com or 314-576-5230.

*A Gift from the STL Jewish Light through the JCA Charitable Foundation: If you are 65 or older and do not have the means to receive the Jewish Light, you are eligible for a **free**, one-year subscription to the Jewish Light. Three ways to sign up: Go to www.stljewishlight.com/jcagrants, or call them at 314-743-3660, or contact Marian for registration help, 314-576-5230.*



Visit our website www.traditional-congregation.org

PRAYER

The God of Israel is also the God of all humankind.

*We see on all sides conflicts between nations,
between religions, between races.*

Nevertheless we hold to the faith that God
intends humankind to be one.

*We believe that the day will come when God's law
of justice, peace and harmony will prevail on earth*

And His unity will be manifest in the unity of humankind.

The God of humankind is the God of nature.

True, there is much in nature which endangers human life –
earthquakes, hurricanes, droughts.

*But the more we discover of nature's laws, the more we learn
how to make its powers minister to human needs.*

We therefore have faith that nothing in nature can defeat God's
purpose of enabling humankind to achieve ever fuller, freer
and more harmonious life.

To love God means to make His purposes our own.

We recognize those purposes in the laws of justice and love
to which the best in us testifies.

*Our love for God must therefore express itself in the whole-hearted
acceptance and discharge of all our duties and responsibilities
to our fellow human beings.*

Unknown (adapted)

THOUGHT FOR THE MOMENT OF SILENCE

Education is more than filling a child with facts.
It starts with posing questions.

D. T. Max