



October 26, 2019

כז תשרי תש"פ

Parashat Bereishit (בראשית) Genesis 1:1-6:8

Stone – p 2 Hertz – p 2 Etz Hayim – p 3

Haftarah – Isaiah (ישעיה) 42:5-43:10

Stone – p 1130 Hertz – p 21 Etz Hayim – p 36

Kiddush is sponsored by Sisterhood

Talmud Class—4:15 PM

Minchah – 5:30 PM

Seudah Sh'lishit

Shabbat Ends – 6:50 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 & 5:30 PM

Sunday—8:30 AM

Monday—Thursday—7:00 AM & 6:30 PM

Friday—7:00 AM & **5:45 PM**

Board of Directors:

Elaine Farkas, President

Paul Tesser, Executive Vice President

Ellis Frohman, Financial Vice President

Marty Levy, Ritual Vice President

Florence Schachter, Education Vice President

Chris Brown, Membership Vice President

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Past Presidents

Jerry Chervitz, Alan Rosenberg, Phil Brick, Boaz Roth, Cyndee Levy, Kenneth Bohm

Members at Large:

Steve Bell

Shelah Feldman

Bill Gold

Gary Golden

Ari Levy

Carol Max

Steven Puro

Dina Rinder

Jerry Tullman

Justin Zeid

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

Chris Brown, Membership VP, at 636-288-5356

On This Week's Torah Portion – Bereishit

One of today's most popular buzz words is Mindfulness. Psychology Today defines Mindfulness as:

A state of active, open attention on the present. When you're mindful, you carefully observe your thoughts and feelings without judging them good or bad. Instead of letting your life pass you by, mindfulness means living in the moment and awakening to your current experience, rather than dwelling on the past or anticipating the future.

Point 1:

Let's consider the Torah's first religious act, the offerings brought by Cain and Abel, an act which ended in fratricide. If Cain had been mindful, his fatal crime could have been avoided. It is understandable that Cain felt disappointed when his offering was rejected, while his brother's offering was accepted. But if he had been mindful, taking the time to process his emotions and calm down, he may have realized that this apparent setback actually presented him with a great opportunity.

After all, while God accepted Abel's offering, he did not grant him a divine audience, never uttering even a single word to him. On the other hand, God showered Cain with words of encouragement: "Why are you annoyed and why has your countenance fallen? Surely, if you improve yourself, you will be forgiven." If Cain had been mindful, he would have come to realize that God was not dismissing him, but rather doubling down by challenging him to do better. God saw the great potential in Cain and was trying to cultivate it. Unfortunately, because Cain was not mindful, he failed to realize the opportunity God was presenting to him and instead let his anger get the best of him.

But why did God simply accept Abel's offering without taking the time to utter a word to him? Abel in Hebrew is Havel, which means "nothingness." It was Cain not Abel who brought the first offering, and Abel's name suggests that there was nothing of substance to his offering. While Cain was motivated by a yearning to draw closer to God, Abel's offering was merely an act of imitation. Abel was a follower in the worst sense of the word, doing whatever was necessary to fit in.

The mindful reader of the Torah will realize the connection between the Cain and Abel story and that of Noah which follows. Noah courageously refused to be a follower, instead separating himself from the wicked world in which he lived and thereby saving humanity.

Point 2:

Through mindfulness one is able to acknowledge and process one's emotions without passing judgment. Once we process our emotions without judgment, it is much easier to act rationally.

But should we not pass judgment on our emotions? The Tenth Commandment prohibits coveting, an emotion. The Rambam explains that one only commits the sin of coveting when one acts on the emotion. It would not be sinful to be jealous of someone, but it would be sinful to let our jealousy get the best of us to the point where we lash out against that person. So, if we are mindful of becoming jealous, we give ourselves the ability to conquer the emotion without acting on it. Mindfulness allows us to reason that, though we are jealous of another (a normal human emotion), we should focus not on what another has but on what we already have.

The commandment to bless God after we eat is a way of fighting the urge to always desire more. By blessing after we eat, we train ourselves to give thanks for what we already have. As Dale Carnegie observes, most people are not unhappy because they don't have enough; they are unhappy because they don't stop to enjoy what they already have. By conquering emotions of jealousy, we actually make ourselves stronger. Pirke Avot asks "Who is strong?" and answers, "one that can control his own desires." Believe it or not, Isaac is considered the classic Gibor (strong man) in Judaism, not for conquering others (if anything he is faulted for being overly passive), but for conquering his own desires. One only needs to recall his composure on the sacrificial altar.

The concept of mindfulness is powerful because it allows us to rein in our negative emotions before they get the best of us. If we fail to rein in our negative emotions, depression will condemn us to live in the past, and anxiety will condemn us to live in the future. We are at our best when we take the lessons we have learned in the past and apply them to the present and the future. In other words, we want to live wisely, in the moment.

How do we become mindful? When you feel yourself becoming overrun with negative emotions, take a few deep breaths. This action stops your Limbic system (the emotional part of your brain) from overwhelming the rational part of your brain. Essentially you are resetting your brain to think rationally. Let's all take a deep breath as we prepare to enter the New Year.

Shabbat Shalom!

Rabbi Steven Saks

Rabbi Steven Saks is the spiritual leader of Adas Kodesch Shel Emeth Congregation in Wilmington, DE and a member of the UTJ.



WOULD YOU KNOW WHAT TO DO?

ACTIVE ATTACK RESPONSE TRAINING

Learn how to respond in the event of an active attack

**SHABBAT, NOVEMBER 2
11:00 AM FOLLOWING TORAH READING**

Scott Blondo, Community Security Director at Jewish Federation, will guide us through what to do in the event of an attack. This is Important information that you won't want to miss!

Join us for Shabbat services beginning at 9:00 AM and Scott's presentation at approximately 11:00 AM.

**Questions? Contact Security Committee Chairperson
Dr. Marty Bell, bronxwasus@charter.net**



Wednesday, November 20: Donate blood in the afternoon, schmooze and play in the evening!! Done!

BLOOD DRIVE


NOVEMBER 20, 2019



2:00 - 7:00 PM

SEE WHAT YOU CAN GIVE

**CONTACT MARIAN TO SCHEDULE YOUR DONATION APPOINTMENT:
314-576-5230 OR TRADCONG@SBCGLOBAL.NET**



Board Games

SCHMOOZE AND GAMES




Mahjong

**WED
NOV
20
7PM**

Bring your faves or use ours.
Not a player? Just come for a
nosh and schmooze with
friends! No charge!

**TRADITIONAL
CONGREGATION**
12437 Ladue Rd
St Louis MO 63141
traditional-congregation.org
314-576-5230



Bridge

Nosh



UPCOMING EVENTS

Shabbat, November 2 **Active Attack Response Training** with Scott Biondo, Jewish Federation's Community Security Director. Do you know what you need to know?? Find out at 11:00 AM following Torah reading.

Wednesday, November 13 **Mother's Day Chesed Project Planning Meeting**, 7:00 PM. All are welcome. For info contact Barbara Gaponoff Berson, 314-740-3043.

Shabbat, November 16 **Kiddush is sponsored by the Levison Family** in honor of the birthday of Barbara Mirowitz.

Wednesday, November 20 **American Red Cross Blood Drive** at TradCong, 2:00—7:00 PM. Appointments are available every 15 minutes. An email will be sent out so you can indicate which appointment you would like. We also need several volunteers to help on the day of the drive—please let Marian know if you can help, tradcong@sbcglobal.net or 314-576-5230. Thank you for helping to save lives!

Wednesday, November 20 **Schmooze & Games**, 7:00 PM. Mah jong, bridge, board games, snacks, fun with friends! No charge, contact Dina for more info: dinarinder@icloud.com

Monday, November 11 Veterans Day Celebration, 9:30—11:00 AM at the Mirowitz Center (8 Millstone Campus Drive, Creve Coeur - Covenant II Cahn Family Building). Sponsored by the Mirowitz Center in conjunction with the St. Louis Jewish War Veterans Post 644, Veterans Home Care and the Kaufman Fund. The program will include an address by Missouri Senator Jill Schupp and a panel discussion by three recent participants on their experiences on an Honor Flight. FREE and open to everyone. Please RSVP to 314-733-9813.

Sunday, December 1 17th Annual Jewish Student Union (JSU) Gala honoring Michael & Leslie Litwack and Family, Dr. Stan & Jean Margul and Dr. Jeremy Buhler & Dr. Wendy Love Anderson. 5:00 PM at the Ritz Carlton. For more information or to RSVP please contact Rabbi Mike Rovinsky @ 314-498-6279 or visit jsustl.org.

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 help offset our Kiddush costs? It's easy —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!

<https://www.traditional-congregation.org>

PRAYER

**Dedicated to the baby who was to be named at the Tree of Life Synagogue
in Pittsburgh, PA on Shabbat morning, October 27, 2018.**

Little boy, what's your name – do you have one?
Sweet baby, just eight days, what should we call you?
I have heard the sacred circumcision postponed for jaundiced yellow,
but never before for bloodshed red.

*Is your name Shalom? We long for peace in this troubled world. I hope you are Shalom.
Is your name Nachum? Oh, how we need to be comforted in our grief. I hope you are Nachum.
Is your name Raphael? Our broken hearts and bleeding souls need healing. I hope you are Raphael.*

You should have been carried high into the congregation on Shabbat morning – passed from loving hands to loving hands – on a cushioned pillow to receive your Jewish name.
Instead your elders fell and were carried out on stretchers in plastic bags. Their names on tags.

*Is your name Moshe? Our unbearable anguish and rage demands justice. I hope you are Moshe.
Is your name Ariel? We need the ferocious strength of lions to protect our people. I hope you are Ariel.
Is your name Barak? We need courageous warriors to vanquish our enemies. I hope you are Barak.*

The blood on Shabbat morning was supposed to be covenantal not sacrilegious, sacramental not sacrificial, sacred not unholy. The tears were supposed to be of boundless joy, not bottomless sorrow. The cries were supposed to be “mazel tov!” not the mourner’s kaddish.

*Is your name Simcha? We need an end to sadness by bringing joy into our world. I hope you are Simcha.
Is your name Yaron? We need an end to mourning by bringing song into our lives. I hope you are Yaron.
Is your name Matan? We need the gift of children who will bring a better tomorrow. I hope you are Matan.*

So little boy, what's your name? Take them all if you will. Take a thousand names. Be Peace and Comfort and Healing. Be Justice and Strength and Courage. Be Joy and Song and a Gift to the world. Be every good name and every good thing.

And, Sweet baby, take one more name if you will – because I hope you will be blessed with a long, blissful, beautiful and meaningful life... I hope you are Chaim.

Zev Steinberg—October 30, 2018

THOUGHT FOR THE MOMENT OF SILENCE

When you like someone, you like them in spite of their faults. When you love someone, you love them *with* their faults.

Elizabeth Cameron