



March 27-28, 2026

י ניסן תשפ"ו

Candle Lighting 7:01 PM

Shabbat Hagadol שבת הגדול

Parashat Tzav צו – Leviticus 6:1-8:36

Stone – p 568 Hertz – p 429 Etz Hayim—p 613

Haftarah – Malachi 3:4-24

Stone – p 1220 Hertz – p 1005 Etz Hayim – p 1296

Shabbat ends 8:02 PM

1st Day Pesach - Thursday, April 2

Exodus 12:21-51 – p 1123; Stone p 354; Hertz p 257; Etz Hayim p 385

Maftir: Numbers 28:16-25 – p 1124; Stone p 892; Hertz p 695; Etz Hayim p 931

Haftarah: Joshua 3:5-7, 5:2-6:1, 6:27– p 1125; Stone p 1221;

Hertz p 1009; Etz Hayim p 1300

2nd Day Pesach - Friday, April 3

Leviticus 22:26-23:44 – p 1126; Stone p 680; Hertz p 518; Etz Hayim p 723

Maftir: Numbers 28:16-25 – p 1124; Stone p 892; Hertz p 695; Etz Hayim p 931

Haftarah: II Kings 23:1-9; 21-25 – p 1128; Stone p 1222;

Hertz p 1012; Etz Hayim p 1304

Kiddush following services
is sponsored by the congregation

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
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Co-Vice Presidents
Ron Green, Fundraising Vice President
Barbara Levin, Treasurer
Mimi Levy, Secretary

Past Presidents:

Kenneth H. Bohm, Phil Brick

Members at Large:

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Stanley Estrin
Bill Gold
Gary Golden z"l
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 - Tzav

Why sacrifices? They have not been part of Judaism since the destruction of the Second Temple almost two thousand years ago. But why did God choose this as a way of serving Him? This is one of the deepest questions in Judaism. Here we will explore the answer given by Rabbi Joseph Albo.

Albo begins with two questions. First: Why, after the Flood, did God allow humans to eat meat? Originally, humans and animals were not meant to eat each other. Second: What was wrong with the first sacrifice in history, Kayin's offering? God rejected it, and this led to the first murder, when Kayin killed Hevel.

Albo suggests something surprising: killing animals for food is not ideal. It involves taking the life of another living being. Kayin believed that humans and animals were closely related. That is why he brought a plant offering. Hevel, however, believed there was a real difference between humans and animals, so he brought an animal sacrifice. When Kayin saw that Hevel's sacrifice was accepted and his was not, he made a tragic mistake. If God allows animals to be sacrificed, and if humans are no different from animals, then perhaps the highest offering would be a human being. According to this idea, Kayin saw Hevel as a human sacrifice.

This helps explain why God later allowed people to eat meat. Before the Flood, the world was "filled with violence." Human beings, it seems, have a natural tendency toward violence. If humanity was to survive, God had to limit that violence. Better that people direct it toward animals than toward other humans.

This idea appears in the Torah after the Flood. Noach offers animal sacrifices, and God then allows humans to eat meat, but adds a strict command: human life must never be taken, because humans are made "in the image of God."

According to Albo, sacrifices are a concession to human nature. They are a way of redirecting violence. Instead of harming other people, humans channel these instincts into controlled, ritual acts. Sacrifices become a substitute for violence against human beings.

A similar idea was later developed by the thinker René Girard. He argued that societies are often filled with rivalry, jealousy, and conflict. Without some outlet, this can lead to endless cycles of revenge. Sacrifice helps prevent this by redirecting anger away from other people when they need an outlet. The greatest danger is vengeance. It creates an endless cycle: one act leads to another, and violence never ends. History and literature are full of examples of families or groups trapped in these cycles of revenge.

Today, we have a better system: the rule of law. Courts and justice systems take the place of personal revenge. Instead of individuals taking matters into their own hands, society creates fair systems to deal with wrongdoing. This helps break the cycle of violence.

The prophets made this clear. Sacrifices were never the ultimate goal. They were part of a larger vision: a world built on justice and compassion. Sadly, violence has not disappeared. Even in modern times, conflicts driven by revenge continue around the world. This shows that the Torah's message is still relevant.

The laws of sacrifice teach us three important ideas. First, violence is still part of human nature, never more dangerous than when combined with an ethic of revenge. Second, we must find ways to redirect it so that it does not claim yet more human sacrifices. Third, the only ultimate alternative to sacrifices, animal or human, is the one first propounded millennia ago by the prophets of ancient Israel.

As Amos said on behalf of God: "Even though you bring Me burnt offerings and offerings of grain, I will not accept them... But let justice roll down like a river, And righteousness like a never-failing stream."

Amos 5:23-24

Shabbat shalom,
Rabbi Lord Jonathan Sacks zt"l

FAST OF THE FIRST-BORN ס'יום בְּכוֹרִים -- *Siyyum B'chorim*

In commemoration of God's sparing the Israelite first-born, first-born males fast on the day before Pesach. However, a widespread minhag developed to annul the fast through a *siyyum*, completing a *sefer* of Mishnah or *massechet* of Talmud and celebrating with a modest party. Therefore, many first-born males, fathers and sons, listen to a summary and the conclusion of the study session, and enjoy celebratory refreshments. This year's *siyyum b'chorim* will take place on ZOOM on **Wednesday, April 1 at 7:30 AM CDT.**

Here is the link to join: <https://bit.ly/47E6pcN>

Meeting ID: 840 4908 6894

Passcode: 179220

CHAG PESACH SAMEACH!

Wednesday, April 1, 2026

Latest time to eat chametz: 10:58 AM

Burn chametz: 12:02 PM

Candle lighting: 7:06 PM

First Seder



Thursday, April 2, 2026 - Pesach Day 1

Pesach Services, 9:30 AM

Candle lighting: 8:07 PM

Second Seder

Friday, April 3, 2026 - Pesach Day 2

Pesach Services, 9:30 AM

Candle Lighting: 7:08 PM

Shabbat, April 4, Pesach Day 3 Services, 9:30 AM

Tuesday, April 7 - Candle lighting 7:12 PM

Wednesday, April 8, 2026 - Pesach Day 7

Pesach Services, 9:30 AM

Candle lighting 8:13 PM

Thursday, April 9, 2026 - Pesach Day 8

Services, 9:30 AM including Yizkor Memorial Service

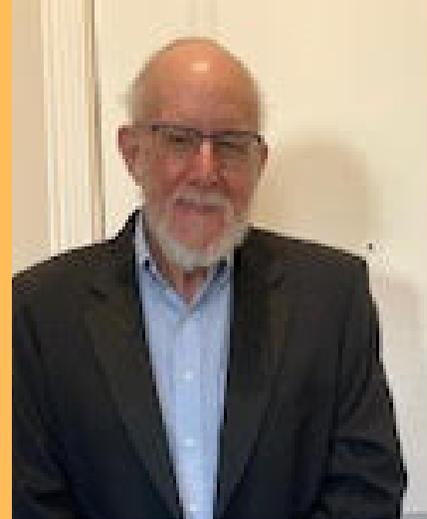
Chametz may be eaten after 9:10 PM

Save the Date!!

Rededication Shabbat

honoring

Steven Puro, Ph.D.



Shabbat, April 18, 2026

Services begin at 9:30 AM
Festive kiddush luncheon
to follow in Steve's honor

Please join us to honor Steve
for the many years of
devoted service he has given
to our congregation.

RSVP with names of all attending to:
traditionalcong@gmail.com



SUNDAY, APRIL 26, 2026



KOLOT

St. Louis Jewish Women's Choir

AT TRADITIONAL CONGREGATION



Light breakfast @ 10:00 AM,
followed by KOLOT.

KOLOT performs Jewish songs in Hebrew and English,
Broadway show tunes and other popular songs.

Advance RSVP is required:

traditionalcong@gmail.com or 314-576-5230
with names of all attending

No charge, but donations are gratefully accepted.

Please stay after the performance to help assemble
gift bags for the Florence Gaponoff Mother's Day
Tzedakah Project, which will be distributed to
women's shelters in the STL metropolitan area.

Traditional Congregation
12437 Ladue Road, STL MO 63141
314-576-5230
www.traditional-congregation.org



PRAYER

Not yet, O Lord
The time is not right
To play a pure harmonizing melody.

*Still the nights
The rests are syncopated
With the ugly groans of guns
And dissonant explosions*

While still the enemies around us
Kill our children in the buses
And the elderly at home,
We must adulterate our song
With flares and flames
Of deafening defensive shells.

*As in the days of Nehemiah,
We will struggle with an ambidextrous tune:
The trumpet and the drum on the right,
The cannon and the rifle on the left.*

Until that day
When we shall share the fig tree and the vine
With our Arab neighbors,
We shall make this disconcerting music.

*Help us, O Lord
For our violins are eager,
And our cellos wait for peace.*

Danny Siegel

THOUGHT FOR THE MOMENT OF SILENCE

The answers you get depend upon the questions you ask.

Thomas Kuhn