



April 8, 2017

יב ניסן תשע"ז

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

Pre-Pesach Kiddush following services

Talmud Class—5:45 PM

Minchah – 7:00 PM

Seudah Sh'lishit

Shabbat Ends – 8:12 PM

1st Day Pesach

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

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

Haftarah: Joshua 5:2-6:1; 6:27 – p 1125; Stone p 1221; Hertz p 1009; Etz Hayim p 1300

2nd Day Pesach

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

Maffir: 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

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—8/8-8/14

Shabbat & Sunday—9:00 AM

Monday—**6:45 AM** & 7:00 PM

Tuesday & Wednesday—9:00 AM & 7:10 PM

Thursday—7:00 AM & 6:30 PM

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

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Mimi Levy, Secretary

Christy Brick, Sisterhood Representative

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Ari Levy

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Steven Puro

Dina Rinder

Iris Salsman

Jerry Tullman

Mark Weinstein

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—Tzav

Moshe took from the oil of anointment and some of the blood that was on the altar, and he sprinkled it upon Aharon and upon his vestments (8:30)

Moses was commanded to sprinkle them with the anointing oil, representing chesed, and the sacrificial blood, representing din. The two were mixed together, tempering the din with chesed, and then sprinkled upon Aharon and his sons. ...

Why was the sprinkling [of the blood] the final step of the procedure investing them as Kohanim? The essence of the Kohanim is their being rooted in chesed, as the Mishnah states that Aharon haKohen "was a lover of peace and a pursuer of peace" (Avot 1:12). Chesed is not complete until the final stage when it has incorporated din, which will become sweetened and tempered and subservient to chesed. (Ramchal)

The previous *parashah* dealt with the offerings; our *parashah* focuses more on the *Kohanim* who perform the service of the offerings. Just as we need to create a balance of *chesed* and *din* by way of the offerings, so a balance must be created in the person of the one making those offerings. Ramchal describes the need for balance between *chesed* and *din* by analogy with rainfall: too much *din* = drought, too much *chesed* = flooding. In either case, the result is destruction and disintegration.

Ramchal points out another example of the need to balance *chesed* and *din*, and the necessity for *din* to be subservient to *chesed*. This is the *Akeidah*, where Avraham (the paradigm of *chesed*) binds his son, Yitzchak (the paradigm of *din*), and is prepared to slaughter him at Gd's command. The fact that Yitzchak allowed himself to be bound represents the subservience of *din* to *chesed*. I think what we mean by this subservience is that *din*, which is the boundaries of life, are required to channel the flow of *chesed* in a constructive manner. Thus Gd does not allow Avraham to slaughter Yitzchak, because boundaries are absolutely necessary for life to be *lived*. If there are no boundaries, no distinctions, there can be no flow of *chesed*, because the very concept of "flow" implies that there is a here and a there, a now and a future and a past. If there is no flow of *chesed*, there is no creation.

On the other hand, if the boundaries are not subservient to the *chesed*, they can choke off the flow of *chesed*, as in the case with the drought. In this case it is sometimes necessary to break down some of the boundaries so that a properly channeled flow can be restored. Alternatively, one can bring oneself into contact with the transcendental source of all *chesed*, which will enhance the flow directly, and in so doing, clear out any boundaries that are impeding proper flow, much as the water company periodically flushes the water mains to remove accumulated debris.

I recently came across another example of the tension between *chesed* and *din*. In the early development of the Oral Law there were two major schools / schools of thought. They were associated with the last of the "pairs" in *Pirke Avot* (Chapter 1) – Hillel and Shammai. The difference between them is neatly encapsulated in the famous Talmudic story of the non-Jew who came and said, "Teach me all of Torah while I'm standing on one foot." Shammai drove him away with a builder's measure, while Hillel said, "That which is hateful to you, do not do to your fellow. This is the whole of Torah, the rest is commentary. Now go and study."

In their *halachic* disputes, Hillel's school (*Beit Hillel*) is almost always on the lenient side, where Shammai's (*Beit Shammai*) is on the side of strictness – this should not be surprising given the above story. Therefore, *Beit Hillel* is associated with the Attribute of *chesed*, while *Beit Shammai* is associated with *din*. Yet the Talmud (*Eruvin* 13b) testifies that *eilu v'eilu divrei Elokim chayim* – both viewpoints are the words of the Living Gd. In other words, there is room for both viewpoints, even though they sometimes are diametrically opposed. In terms of the paradigm that we are discussing here, we might go so far as to say that both viewpoints are *necessary*, not merely tolerated, as both *chesed* and *din* are necessary components for creation and evolution to function correctly. In other words, a correct understanding of Torah is not possible without the consideration of both positions, even if practically, in the way *halachah* directs us to act, only one can be followed.

The Talmud continues, *v'hahalachah k'Veit Hillel* – and the *halachah* is according to *Beit Hillel*. That is, in all but a handful of cases, the actual *halachah* is in accord with the opinion of *Beit Hillel*. In other words, *chesed* is to predominate, as we have been saying, while *din* plays a subordinate role. However, there is a Midrash that when Mashiach comes, the *halachah* will switch to being according to the more stringent view of *Beit Shammai*. It is often explained that this is because in the Messianic Era we will no longer be tempted to do wrong (almost as if we lose our free will) and Gd will be able to run the world according to strict justice, as He apparently originally planned. But, based on our discussion, we could perhaps argue that a preponderance of *chesed* is no longer needed for us to survive – instead we can handle life with a stricter set of rules, boundaries, that will actually enhance the flow of *chesed* into the universe. In other words, now the boundaries can do their job without needing to be extra flexible to make up for human weakness.

Aharon, of course, was inaugurated after the sin of the golden calf. At that point, the need for *chesed* to overpower *din* was especially pressing. It has remained so to this day. May Gd bring us liberation soon!

Chag Pesach Same'ach! Shabbat Shalom! Rafi Rabinoff

*"Letters to Frieda:
Reading Between the Lines of the Holocaust"*

A Knosh & Knowledge Program

Sunday, April 30, 2017



Michele Willner Levy is the keeper of her family's history. As an adult, she discovered a series of letters written to her mother from her grandparents, that brought the atrocities of the Nazis and their aftermath into crystal-clear focus. Initially one of the Holocaust's youngest survivors, Levy is now among its last. Her story is also a cautionary tale of what humankind is capable of doing during its darkest hours. It's a timeless message that still resonates today.

Michele is the mother of our board member, Ari Levy; she will share her documentary video, "Letters to Frieda," and take audience questions.

Brunch begins at 9:45 AM followed by the program at 10:45. Suggested donation is \$6; please RSVP to tradcong@sbcglobal.net or 314-576-5230.



FLORENCE GAPONOFF

MOTHER'S DAY

MITZVAH PROJECT

May 7, 2017

10:00 AM—1:00 PM

For more than 25 years, Traditional Congregation has assembled Mother's Day gift bags for women in shelters. This year, we are aiming to complete **350 gift bags** filled with toiletries, personal care items, cosmetics, etc. Women, men and children are invited to join us in our Social Hall from **10:00 AM - 1:00 PM** to help together put the bags.

If you have items to donate, they can be brought in right up to May 7
(although earlier is preferred so the items can be sorted).

On behalf of all the women who will be nurtured by these gifts—

Thank you!

UPCOMING EVENTS

PESACH—April 10—18

Schedule of Services, Candle Lighting and Important Times

- Sun. 4/9: Search for chametz at dusk
- Mon. 4/10: **Shacharit/Siyyum b'chorim 6:45 AM**
Last chance to sell chametz through Rabbi Gordon 7:00 AM
Latest time to eat chametz 10:52 AM
Latest time to annul chametz 11:57 AM
Minchah/Arvit 7:00 PM; Candles 7:15 PM
- Tues. 4/11: *Shacharit* 9:00 AM; *Minchah/Arvit* 7:10 PM; Candles 8:14 PM
- Wed 4/12: *Shacharit* 9:00 AM; *Minchah/Arvit* 7:10 PM
- Fri. 4/14: Candles 7:18 PM
- Shabbat*, 4/15: *Shacharit* 9:00 AM with chanting of *Shir HaShirim*; *Minchah/Arvit* 7:00 PM
- Sun. 4/16: *Minchah/Arvit* 7:15 PM; Candles: 7:20 PM
- Mon. 4/17: *Shacharit* 9:00 AM; *Minchah/Arvit* 7:15 PM; Candles 8:20 PM
- Tues. 4/18: *Shacharit* 9:00 AM; *Yizkor*; *Minchah/Arvit* 7:15 PM
- Chametz* may be eaten after 8:22 PM, Tuesday night, April 18



Thursday, 4/13 **General Board Meeting**, 7:30 PM, all are welcome to attend

Postponed **Schmooze & Games.** To be rescheduled, visit www.traditional-congregation.org for up-to-date information.

Sunday, April 23 St. Louis Community Yom Hashoah Commemoration. 4:00 PM at B'nai Amoona

Sunday, April 30 **Knosh & Knowledge Program:** "Letters to Frieda: Reading Between the Lines of the Holocaust" Michele Willner Levy is the keeper of her family's history. As an adult, she discovered a series of letters written to her mother from her grandparents; letters that brought the atrocities of the Nazis and their aftermath into crystal-clear focus. Initially one of the Holocaust's youngest survivors, Levy is now among its last. She is a vital, living link to that period in time. Her story is also a cautionary tale of what humankind is capable of doing during its darkest hours. It's a timeless message that still resonates today. Michele is the mother of our board member, Ari Levy, and we are delighted that is bringing her story to us. Brunch begins at 9:45 AM, followed by the program at 10:45. Suggested donation is \$6, please RSVP to tradcong@sbcglobal.net or 314-576-5230.

Visit our **NEW** website www.traditional-congregation.org



Kiddush Sponsors Needed! To sponsor a kiddush for any occasion, contact Marian at tradcong@sbcglobal.net or 314-576-5230 and reserve your date. The following upcoming dates are available: **April 15, 22, 29**

PRAYER

Each day is a lifetime in miniature.
To awaken each morning is to be born again,
to fall asleep at night is to die for the day.

In between waking and sleeping are the golden hours of the day.

What we cannot do for a lifetime we can do for a daytime.

*"Anyone," wrote Robert Louis Stevenson, "can live sweetly,
patiently, lovingly, purely, till the sun goes down."*

Anyone can hold his/her temper for a day and guard the words s/he speaks.

Anyone can carry his/her burden heroically for one day.

Anyone can strive to be happy for a day and to spread happiness around.

Anyone can radiate love for a day.

Anyone can rise above fear for a day and meet each situation with courage.

Anyone can be kind and thoughtful and considerate for a day.

Anyone can endeavor to learn something new each day
and mark some growth.

*When we fail and fall short, let us forgive ourselves and
consider the words of Emerson:*

*"Finish every day and be done with it. Tomorrow is a new day;
you will begin it well and serenely and with too high a spirit
to be cumbered by your old nonsense."*

Let us live a day at a time and remember that tomorrow is another day.

Wilfred A. Peterson

THOUGHT FOR THE MOMENT OF SILENCE

There are no menial jobs; anything that
needs to be done is important.

Cheryl Jinx Haas