



April 11-12, 2025

יד ניסן תשפ"ה

Candle Lighting 7:16 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

**Kiddush** following services is sponsored by  
the congregation

First **seder** after 8:06 PM

Sunday, April 13, **Pesach** Day 1:

**Shacharit** 9:30 AM followed by **kiddush**

Second **sede** after 8:07 PM

Monday, April 14, **Pesach** Day 2:

**Shacharit** 9:30 AM followed by **kiddush**

## **TRADITIONAL CONGREGATION**

Rabbi Seth D Gordon - Rabbi.Gordon@yahoo.com  
Marian S. Gordon, Executive Director - traditionalcong@gmail.com

### **WEEKDAY AND SHABBAT SERVICES**

Sunday - 8:30 AM

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

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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Ron Green, Fundraising Vice President

Barbara Levin, Treasurer

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Past Presidents: Kenneth H. Bohm, Phil Brick

Members at Large:

Maureen Brodsky

Stanley Estrin

Bill Gold

Gary Golden

Stan Greenberg

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 Torah Portion - Tzav

The idea of reading the haftarah – connecting a passage from the prophetic literature to read alongside the Torah portion of the week – is an ancient one, dating back at least 2000 years. Scholars are not sure when, where, and why it was instituted. Some say that it began when Antiochus IV's attempt to eliminate Jewish practice in the 2<sup>nd</sup> century BCE sparked the revolt we celebrate on Chanukah. At that time, so the tradition goes, public reading from the Torah was forbidden. So the Sages ruled that we should read a prophetic passage whose theme would remind people of the subject of the weekly Torah portion.

Another view is that it began in protest of the Samaritans, and later the Sadducees, who denied the authority of all the prophetic books except the book of Joshua.

Often the connection between the parsha and the haftarah is straightforward and obvious. Sometimes, though, the choice of prophetic passage is instructive, teaching us something deeper about what the Sages understood as the key message of the parsha.

But there are some haftarot that are so strange that they deserve to be called paradoxical, since their message seems to challenge rather than reinforce that of the parsha. Our parsha is a good example of this. Tzav is focused on the various kinds of sacrifices. Then comes the haftarah, with Yirmiyahu's almost incomprehensible remark:

"For when I brought your ancestors out of Egypt and spoke to them, I did not give them commands about burnt offerings and sacrifices, but I gave them this command: Obey Me, and I will be your God and you will be My people. Walk in obedience to all I command you, that it may go well with you." Yirmiyahu 7:22-23

This seems to suggest that sacrifices were not part of God's original intention for the Israelites. In fact, it seems to minimise the importance of the very substance of the parsha. What does it mean?

The simplest interpretation is that it means "I did not only give them commands about burnt offerings and sacrifices." Perhaps God is saying, yes I commanded these, but they were not the whole of the law, nor were they even its primary purpose.

A second interpretation is the famously controversial view of Rambam that the sacrifices were not what God would have wanted in an ideal world. What He wanted was avodah: He wanted the Israelites to worship Him through tefillah. But they, accustomed to religious practices in the ancient world, could not yet conceive of avodah shebalev, the "service of the heart," namely prayer. They were accustomed to the way things were done in Egypt (and virtually everywhere else at that time), where worship meant sacrifice. On this reading, Yirmiyahu meant that from a Divine perspective sacrifices were bedi'avad not lechatchilah, meaning, an after-the-fact concession, second-best, not ideal or something desired at the outset.

A third interpretation is that the entire sequence of events from Shemot 25 to Vayikra 25 was a response to the episode of the Golden Calf. This mistake, I believe, represented a passionate need on the part of the people to have God close not distant, in the camp not at the top of the mountain, accessible to everyone not just Moses, and on a daily basis not just at rare moments of miracle.

This is what the Mishkan, with all its service and its sacrifices, represented. It was the home of the Shechinah, the Divine Presence, from the same root as sh-ch-n, "neighbour." Every sacrifice – in Hebrew korban, meaning "that which is brought near" – was an act of coming close. So in the Mishkan, God came close to the people, and in bringing sacrifices, the people came close to God.

The Torah contains the details of how to do this, but only the haftarah tells us why – to help us stay connected to God and remind us to walk in His way.

**Shabbat shalom,  
Rabbi Lord Jonathan Sacks zt"l**

# PESACH SAMEACH!

## CELEBRATE PESACH WITH TRADITIONAL CONGREGATION

### **Fast of the First-Born**

Thursday, April 10, 7:30 AM on Zoom

Link to join: [bit.ly/4iILQ2w](https://bit.ly/4iILQ2w)

Meeting ID: 875 6490 9491

Passcode: 936880

### **Opening Days:**

**Shabbat, April 12**  
*Shacharit* 9:30 AM  
*Kiddush* following  
services

*Motzei Shabbat*  
Candles 8:06 PM  
*First Seder*

**Sunday, April 13 - Day 1**  
*Shacharit* 9:30 AM  
*Kiddush* following services

Candles 8:07 PM  
*Second seder*

**Monday, April 14 - Day 2**  
*Shacharit* 9:30 AM  
*Kiddush* following services

### **Concluding Days:**

**Shabbat, April 19 - Day 7**  
*Shacharit* 9:30 AM  
Chanting of *Shir ha-Shirim*  
*Kiddush* following services

Candles 8:23 PM

**Sunday, April 20 - Day 8**  
*Shacharit* 9:30 AM  
*Yizkor* Memorial Service  
*Kiddush* following services

*Chametz* may be eaten after 8:20 PM



## Assembly Day is Sunday, April 27!



2025

### Florence Gaponoff Mother's Day Gift Bag Project

The greatest need is monetary donations  
to purchase items.

- To donate, send check to Traditional Congregation  
or go to:

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

- Donate travel-size shampoo, conditioner, lotion,  
soap/body wash, deodorant,  
toothpaste, toothbrush, dental floss.
  - Women's necklaces and bracelets in good, wearable  
condition. *NO earrings, rings, watches, tarnished or  
broken jewelry, please.*
  - To donate the above items, bring to Traditional and  
place in the wicker bin near the office door.
- **Assembly day is Sunday, April 27!**

- THANK YOU!



## Team St. Louis for the Children of October 7th



**DEBORAH BEN-ADERET**

Hear her family's  
experience living  
near the Gaza  
border, surviving  
October 7 and  
coming to the US as  
a displaced refugee.

**MONDAY, APRIL 28**

**7:00-8:30PM**

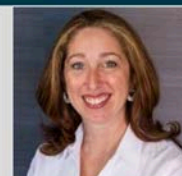
**LIVE IN PERSON**

JEWISH FEDERATION OF ST. LOUIS  
12 MILLSTONE CAMPUS DRIVE

OR

**LIVE ON ZOOM**

FREE ADMISSION  
REGISTRATION REQUIRED  
Register Now:



**ARIELLE TUROVER COHEN**  
CHILDREN'S AUTHOR/ADVOCATE

Learn how her book  
will support the  
displaced children of  
the kibbutzim and  
how we can help!

➔ <https://www.baisabe.com/event/KibbutzZikimSupport>

Due to the nature of this talk, it is not appropriate for those under 15.

### Presenting Sponsors





*Bat  
Mitzvah*

רבקה חנה מכאלה  
Rebecca Hanna Michelle  
daughter of Rita & Mark Weinstein

**אייר יב תשפ"ה**

**May 10th 2025 at 9:30 AM**  
Traditional Congregation  
12437 Ladue Rd, St Louis MO

Please RSVP by 4.28.25 to:  
[traditionalcong@gmail.com](mailto:traditionalcong@gmail.com)  
with names of all attending

## **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 to 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**