

Kol Rina
An Independent Minyan
Parashat Tzav – Shabbat HaGadol
March 27, 2021 *** 14 Nisan, 5781

Kol Rina – An Independent Minyan, is a traditional egalitarian community. We are haimish (homey/folksy), friendly, participatory, warm and welcoming. We hold weekly services in South Orange as well as holiday services and celebrations which are completely lay led. We *welcome* all to our services and programs from non-Hebrew readers to Jewish communal and education professionals.

https://www.chabad.org/parshah/article_cdo/aid/2858/jewish/Tzav-in-a-Nutshell.htm

G-d instructs Moses to command Aaron and his sons regarding their duties and rights as kohanim (“priests”) who offer the korbanot (animal and meal offerings) in the Sanctuary.

The fire on the altar must be kept burning at all times. In it are burned the wholly consumed ascending offering; veins of fat from the peace, sin and guilt offerings; and the “handful” separated from the meal offering.

The kohanim eat the meat of the sin and guilt offerings, and the remainder of the meal offering. The peace offering is eaten by the one who brought it, except for specified portions given to the kohen. The holy meat of the offerings must be eaten by ritually pure persons, in their designated holy place and within their specified time.

Aaron and his sons remain within the Sanctuary compound for seven days, during which Moses initiates them into the priesthood.

Shabbat Hagadol

https://www.chabad.org/holidays/passover/pesach_cdo/aid/1692/jewish/Shabbat-Hagadol.htm

What is Shabbat Hagadol

The Shabbat which precedes Passover is called Shabbat haGadol, the Great Sabbath, for many and varied reasons, as we shall explain below.

There are also many special customs associated with this Shabbat. It was in Egypt that Israel celebrated the very first Shabbat Ha-Gadol on the tenth of Nissan, five days before their redemption. On that day, the Children of Israel were given their first commandment which applied only to that Shabbat, but not to future generations: On the tenth day of this month [Nissan]... each man should take a lamb for the household, a lamb for each home (Exodus 12:3).

This mitzvah of preparing a lamb for the Passover offering four days before it was to be brought, applied only to that first Passover in Egypt, and the Torah does not tell us that we must continue to do so before every future Passover. Nevertheless, the people continued to do this to make sure that their lambs had no blemishes which would preclude their being sacrificed.

Many miracles were performed for the Children of Israel on this first Shabbat haGadol. The Torah commanded them to take their lambs and tie them to the bedpost. When they did so, their Egyptian neighbors saw this and asked:

"What is the lamb for?"

The Children of Israel answered: "It is to be slaughtered as a Passover sacrifice as G-d has commanded us."

The Egyptians, for whom the lamb was a deity, gnashed their teeth in anger but could not utter a sound in protest.

Many other miracles as well were performed in connection with the Passover offering, we therefore refer to this day as Shabbat haGadol.

Why We Celebrate Shabbat Hagadol instead of the 10th of Nissan

Why do we commemorate the miracle on the Shabbat before Passover rather than on the tenth of Nissan, the date on which it actually took place? We see that the Torah itself mentions only the date rather than the day of the week.

It is because the miracle is closely connected to Shabbat. The Egyptians were aware that the Children of Israel observed Shabbat and did not busy themselves tending animals on that day, so when the Egyptians saw them taking lambs and binding them to their bedposts on Shabbat, they were surprised and decided to investigate what was happening.

The Children of Israel were in great danger when they were confronted and were saved only by virtue of a miracle. We therefore commemorate this miracle on Shabbat rather than on the tenth of the month of Nissan.

Moreover, had it not been Shabbat, the Children of Israel would not have needed a miracle to save them. They would have been able to deceive the Egyptians by diverting their attention or making up some kind of explanation. On Shabbat, however, they would not do so, for, as our Sages said, "Even an ignorant man will not tell lies on Shabbat." Thus, we see that they were endangered because of their observance of Shabbat, and they needed a miracle to save them.

A further reason why we recall the miracle on Shabbat rather than on the tenth of the month is that, forty years later, Miriam died on that day and the well which accompanied the Children of Israel and provided them with water in the wilderness, disappeared. When the anniversary of Miriam's death falls on a weekday, some observe it as a fast for the righteous.

FOOD FOR THOUGHT

The Courage of Identity Crises (Tzav 5781) by Rabbi Jonathan Sacks z"l
<https://rabbisacks.org/tzav-5781/>

Good leaders know their own limits. They do not try to do it all themselves. They build teams. They create space for people who are strong where they are weak. They understand the importance of checks and balances and the separation of powers. They surround themselves with people who are different from them. They understand the danger of concentrating all power in a single individual. But learning your limits, knowing there are things you cannot do – even things you cannot be – can be a painful experience. Sometimes it involves an emotional crisis.

The Torah contains four fascinating accounts of such moments. What links them is not words but music. From quite early on in Jewish history, the Torah was sung, not just read. Moses at the end of his life calls the Torah a song.[1] Different traditions grew up in Israel and Babylon, and from around the tenth century onward the chant began to be systematised in the form of the musical notations known as ta'amei ha-mikra, cantillation signs, devised by the Tiberian Masoretes (guardians of Judaism's sacred texts). One very rare note, known as a shalsholet (chain), appears in the Torah four times only. Each time it is a sign of existential crisis. Three instances are in the book of Genesis. The fourth is in our parsha. As we will see, the fourth is about leadership. In a broad sense, the other three are as well.

The first instance occurs in the story of Lot. After Lot separated from his uncle Abraham he settled in Sodom. There he assimilated into the local population. His

daughters married local men. He himself sat in the city gate, a sign that he had been made a Judge. Then two visitors come to tell him to leave, for God is about to destroy the city. Yet Lot hesitates, and above the word for “hesitates” – *vayitmamah* – is a *shalsholet*. (Gen. 19:16). Lot is torn, conflicted. He senses that the visitors are right. The city is indeed about to be destroyed. But he has invested his whole future in the new identity he has been carving out for himself and his daughters. The angels then forcibly take him out of the city to safety – had they not done so, he would have delayed until it was too late.

The second *shalsholet* occurs when Abraham asks his servant – traditionally identified as Eliezer – to find a wife for Isaac his son. The commentators suggest that Eliezer felt a profound ambivalence about his mission. Were Isaac not to marry and have children, Abraham’s estate would eventually pass to Eliezer or his descendants. Abraham had already said so before Isaac was born: “Sovereign Lord, what can You give me since I remain childless and the one who will inherit my estate is Eliezer of Damascus?” (Gen. 15:2). If Eliezer succeeded in his mission, bringing back a wife for Isaac, and if the couple had children, then his chances of one day acquiring Abraham’s wealth would disappear completely. Two instincts warred within him: loyalty to Abraham and personal ambition. The verse states: “And he said: Lord, the God of my master Abraham, send me...good speed this day, and show kindness to my master Abraham” (Gen. 24:12). Eliezer’s loyalty to Abraham won, but not without a deep struggle. Hence the *shalsholet* (Gen. 24:12). The third *shalsholet* brings us to Egypt and the life of Joseph. Sold by his brothers as a slave, he is now working in the house of an eminent Egyptian, Potiphar. Left alone in the house with his master’s wife, he finds himself the object of her desire. He is handsome. She wants him to sleep with her. He refuses. To do such a thing, he says, would be to betray his master, her husband. It would be a sin against God. Yet over “he refused” is a *shalsholet*, (Genesis 39:8) indicating – as some rabbinic sources and mediaeval commentaries suggest – that he did so at the cost of considerable effort.[2] He nearly succumbed. This was more than the usual conflict between sin and temptation. It was a conflict of identity. Recall that Joseph was living in a new and strange land. His brothers had rejected him. They had made it clear that they did not want him as part of their family. Why then should he not, in Egypt, do as the Egyptians do? Why not yield to his master’s wife if that is what she wanted? The question for Joseph was not just, “Is this right?” but also, “Am I an Egyptian or a Jew?”

All three episodes are about inner conflict, and all three are about identity. There are times when each of us has to decide, not just “What shall I do?” but “What kind of person shall I be?” That is particularly fateful in the case of a leader, which brings us to episode four, this time with Moses in the central role.

After the sin of the Golden Calf, Moses had, at God’s command instructed the Israelites to build a Sanctuary which would be, in effect, a permanent symbolic

home for God in the midst of the people. By now the work is complete and all that remains is for Moses to induct his brother Aaron and Aaron's sons into office. He robes Aaron with the special garments of the High Priest, anoints him with oil, and performs the various sacrifices appropriate to the occasion. Over the word *vayishchat*, "and he slaughtered [the sacrificial ram]" (Lev. 8:23) there is a *shalsholet*. By now we know that this means there was an internal struggle in Moses' mind. But what was it? There is not the slightest sign in the text that suggests that he was undergoing a crisis.

Yet a moment's thought makes it clear what Moses' inner turmoil was about. Until now he had led the Jewish people. Aaron had assisted him, accompanying him on his missions to Pharaoh, acting as his spokesman, aide and second-in-command. Now, however, Aaron was about to undertake a new leadership role in his own right. No longer would he be one step behind Moses. He would do what Moses himself could not. He would preside over the daily offerings in the Tabernacle. He would mediate the *avodah*, the Israelites' sacred service to God. Once a year on Yom Kippur he would perform the service that would secure atonement for the people from its sins. No longer in Moses' shadow, Aaron was about to become the one kind of leader Moses was not destined to be: a High Priest.

The Talmud adds a further dimension to the poignancy of the moment. At the Burning Bush, Moses had repeatedly resisted God's call to lead the people. Eventually God told him that Aaron would go with him, helping him speak (Ex. 4:14-16). The Talmud says that at that moment Moses lost the chance to be a Priest: "Originally [said God] I had intended that you would be the Priest and Aaron your brother would be a Levite. Now he will be the Priest and you will be a Levite."^[3] That is Moses' inner struggle, conveyed by the *shalsholet*. He is about to induct his brother into an office he himself will never hold. Things might have been otherwise – but life is not lived in the world of "might have been." He surely feels joy for his brother, but he cannot altogether avoid a sense of loss. Perhaps he already senses what he will later discover, that though he was the Prophet and liberator, Aaron will have a privilege Moses will be denied, namely, seeing his children and their descendants inherit his role. The son of a Priest is a Priest. The son of a Prophet is rarely a Prophet.

What all four stories tell us is that there comes a time for each of us when we must make an ultimate decision as to who we are. It is a moment of existential truth. Lot is a Hebrew, not a citizen of Sodom. Eliezer is Abraham's servant, not his heir. Joseph is Jacob's son, not an Egyptian of loose morals. Moses is a Prophet, not a Priest. To say 'Yes' to who we are, we have to have the courage to say 'No' to who we are not. Pain and struggle is always involved in this type of conflict. That is the meaning of the *shalsholet*. But we emerge less conflicted than we were before. This applies especially to leaders, which is why the case of Moses in our parsha is so important. There were things Moses was not destined to do. He would never

become a Priest. That task fell to Aaron. He would never lead the people across the Jordan. That was Joshua's role. Moses had to accept both facts with good grace if he was to be honest with himself. And great leaders must be honest with themselves if they are to be honest with those they lead.

A leader should never try to be all things to all people. A leader should be content to be who they are. *Leaders must have the strength to know what they cannot be if they are to have the courage to be truly their best selves.* [1] Deuteronomy 31:19.

[2] Tanhuma, Vayeshev 8; cited by Rashi in his commentary to Genesis 39:8. [3] Zevachim 102a.

Does God Want Sacrifices – Or Not? - Parashat Tzav By Rabbi Yitz Greenberg

https://mechonhadar.s3.amazonaws.com/mh_torah_source_sheets/GreenbergParashatTzav5781.pdf?utm_campaign=Dvar%20Torah%205781&utm_medium=email&_hsmi=117378092&_hsenc=p2ANqtz--t3sp31jOMbPMYFs4iQ52JLb-EDPHd1RHREF7roMrIrMqCrRNf08XIBT8R8RSd0anZYjMnXEMWpig653KMVLy8DjEEw&utm_content=117378092&utm_source=hs_email

Parashat Tzav continues the Torah's teachings of sacrifices, gives guidelines for priests to bring them to the altar, and describes the consecration ceremony of the priests to serve in the tabernacle. The various sections are introduced with "The Lord spoke to Moses, saying" or equivalent words that make clear that God is instructing the Israelites to bring sacrifices.¹

Yet there are insistent countervoices in the biblical tradition that say that God does **not** want sacrifices. After the Second Temple was destroyed, Avot de-Rabbi Natan² tells of a panicked student who asked Rabban Yoḥanan ben Zakkai how the people will be able to gain forgiveness now that they could no longer bring a purification or reparation offering. Rabbi Yoḥanan replied: We have a more efficacious method to obtain forgiveness—the practices of loving kindness. To support his point, he cited the words of God according to the prophet Hosea: "I want covenantal love (*hesed*) and not sacrifices" (Hosea 6:6).³

There are other prophetic passages that seem to express outright divine rejection of sacrifices. Take Isaiah: "To what purpose is the multitude of your sacrifices to me? I am fed up⁴ with the burnt offerings of rams and the fat of fat cattle; I have no delight in the blood of bullocks or lambs or goats... Bring me no more vain offerings..." (Isaiah 1:11, 13). However, the rejection stems from the evil behavior of those who bring the offering—apparently in the belief that they can "buy off" God even as they sin. As Isaiah added: "...when you make many prayers, I will not hear, [because] your hands are full of blood..." (1:16).

So are sacrifices a positive service of God—or not? In this week's Haftarah, Jeremiah offers a clarification and resolution of the tension.⁵ In God's name, Jeremiah says: "[You might as well] add your burnt offerings to your peace

offerings⁶ and eat the meat. I did not speak to your fathers and I did not command them on [bringing] burnt offerings on the day that I took them out of Egypt... I commanded them, saying: Obey my voice and I shall be your God and you shall be My people..." (Jeremiah 7:21-22). In other words God did eventually instruct the Israelites to bring sacrifices, but offerings were not God's priority. On the very first day of liberation, the Lord spoke of the primary way to respond to God, that is, to listen to the word of God and "to walk in all the ways that I will command you" (7:23). Above all, what God wants from humans is partnership, walking together.

Behind this internal debate about sacrifices is a deeper issue: How should humans respond to the encounter with an Infinite Universal Force and cosmic Loving Presence? Before discovering the divine dimension of reality, people see the world out of their self-centered personal lens and act out of their body's picture of reality. The encounter is meant to pull the human being out of the mortal orbit they live in. Thus the Creation story is meant to reframe individuals' worldview and get them to look at the world from a divine perspective. Then they will recognize that the world is bigger than them, that it should be treated with respect as God's creation and that, as temporary sojourners, they should safeguard the Earth and pass it on to the next generations, improved over what they received. They should identify the three rhythms that the Creator has implanted into Creation—chaos to order; non-life to life; lesser to greater quality and capability of life—and join in to advance the cosmic plan. However, human beings are not asked to totally self-abnegate, to abandon the "trivial" pursuits of daily life and live in the eternal. They are recruited to find the balance of the eternal and temporal, the mortal and the immortal, and to walk in God's ways, alongside fellow humans, lovingly, toward a repaired and perfected world.

Some people are so blown away by the discovery of their dependence on Divinity for existence that they want to give God of their best, be it out of gratitude for what they have or out of awe. This is what the sacrifices represent. Given the dietary norms of that time, fat was the richest food and most prized; so the fat of all sacrifices was burned on the altar.

All ideas have a spread of meaning. For some people the awe at God spilled over to fear, particularly as a deity was understood in that culture as a demanding—even tyrannical—one who would punish people strictly for any misbehavior or shortfall in worship. Among such people, the offerings often became a bribe. The search for giving God the best turned into: give God the most precious or most dear to you. This led some to actually sacrifice their children. Such a ghastly sacrifice was seen as heroic and an extraordinary proof of total dedication by the surrounding culture. In Jeremiah's time, Israelites sacrificed their children to Molekh in the Valley of

Gehinnom, thinking that this was an ultimate level sacrifice to God. The horrified prophet, Jeremiah, cried out in God's name: "I never commanded this; it never came into my heart" (7:31)—meaning: that God could not even conceive that such an abominable deed could be considered an act of worship and dedication.

Of course, there can be more constructive applications of this sacrifice idea. In certain Greek Orthodox churches, the concept of total dedication to God was interpreted as priests giving up family and the life of the flesh. They spent the rest of their lives in singing God's praises and reciting liturgies in God's honor in a monastery or chapel. These monks are honored as giving the highest expression of religious devotion.

The Jewish tradition chose a more balanced way of responding to God's presence. It called for individual shifting to constant effort to improve and elevate **everyday life**, while continuing to be rooted in human activity. The Torah called for extraordinary efforts to love neighbors as one's self, and to meet God in ongoing human activities, such as family, feasting, constructive work such as healing, and practicing honesty in business and commerce, as well as sharing with humans in need. One Rabbinic aphorism captures the balancing act. Asked how to spend the time of holy days and how to divide it between divine service and human enjoyment, the Rabbis answered: [Spend time, pray, eat with family, learn Torah, enjoy] "Half to God and half to you."⁷ Celibacy for clergy, or life as praying monks, did not make much inroads in Jewish practice.

Pirkei Avot flirts with the idea that a Torah scholar should only "eat bread with salt, drink measured amounts of water, sleep on the ground, live a life of hardship but keep on laboring in Torah" (Mishnah Avot 6:4). Yet the broader community and Rabbinic culture sidelined asceticism, arguing that God does not begrudge humans. God created a beautiful world with many delights and wants God's creatures to enjoy them and meet God that way. In fact, the Nazirite who temporarily took on extra forms of pleasure denial (such as drinking of wine) was judged to be both living a more holy existence and a "sinner" for shutting out legitimate pleasures.⁸

The main point, then, was that people should not be so overawed as to see God as a demanding authoritarian ruler who rated subjects higher if they "sacrificed" quality of life or gave up measures of pleasure in order to please or impress God. The primary divine goal was to enter into relationship with humans, to be listened to and imitated. God wants to be followed by humans who are creating and embracing life and upholding their fellow human beings—just as God does.

If humans (following their cultural context) want to bring sacrifices and give of their best to the Temple and the priests, then God was fine with that—as long as they kept their priorities straight. Above all, they must treat fellow human beings and God’s creation with love and respect. However, if they turned sacrifices into mechanisms to (attempt to) manipulate God, the offerings were not acceptable. If they turned sacrifices into “bribes” to get God to overlook their exploitation or abuse of fellow human beings, then God was outraged and rejected the offerings and the Temple in which they were offered.

Giving to God is best shown in giving to fellow human beings and in embracing God’s creation. An act of enjoyment and shared pleasure can be just as worthy as an act of self-denial or discipline. Sometimes, to uphold a principle, to defend a value, to protect the world, one must act sacrificially—literally, bring a sacrifice. Such a sacrifice is appreciated and honored. The same held true liturgically in biblical times. If people wanted to bring an offering out of gratitude or to purge a sin or to honor the divine, that was accepted. But the offering had to grow out of a life well lived. A sacrifice—no matter how costly—had no value as a substitute or alternative to a good life. Living for and with God rather than dying or damaging one’s self for God was—and is—the divine priority.

Perhaps the prophet Micah put it best. “With what shall I come before the Lord? ...with burnt offerings or with calves of a year old? ...will the Lord be pleased with thousands of rams... rivers of oil (libations)? ...shall I give my first born for my transgression? ...God, has told you, man, what is good and what does God [really] ask of you? Only to do justly, offer covenantal love, and walk humbly with your God” (Micah 6:6-8).

Shabbat Shalom.

¹ See for example, Leviticus 1:1-2; 2:1; 4:1; 5:20; 6:1; 6:12; 6:17; 7:28; 8:1 and so on.

² Version A, chapter 4. The student is Rabbi Yehoshua ben Hananyah. ³ See also the prophet Samuel’s words, “...to obey [God’s voice] is better than sacrifice” (I Samuel 15:22). ⁴ Literally, “my appetite [for such offerings] is totally satisfied [and I want no more of them].” ⁵ The Haftarah is always selected to confirm or illuminate or critique the Torah portion. ⁶ Burned offerings are totally consumed on the altar whereas the sacrifice owners eat most of the peace offering. Since God does not want their burned offerings, they might as well eat that meat also. ⁷ See Rabbi Yehoshua’s opinion cited in Babylonian Talmud Pesahim 68b. ⁸ See Numbers 6:8, and compare to the Rabbinic treatment of v. 11 there in Babylonian Talmud Nedarim 10a.

[A Holiday of Contradictory Emotions: Pesach Shabbat Hagadol by Shuly Rubin Schwartz](https://www.jtsa.edu/a-holiday-of-contradictory-emotions)
<https://www.jtsa.edu/a-holiday-of-contradictory-emotions>

Preparing to celebrate our second Pesach under the grip of a global pandemic, our hearts are filled with both sadness and hope. No one has been untouched by

COVID-19. We're grieving a loved one, friend, or neighbor whose life was cut short. We're experiencing its social and economic toll—overtaxed first responders, teachers, and food providers; overwhelming social isolation; devastating financial insecurity—all exacerbated by underlying inequities. Thankfully, millions have received the vaccine, though many have yet to receive it, and new variants temper our expectations.

As we approach Pesah 2021, these contradictory emotions leave us teetering on a precipice, not sure whether to grieve or celebrate, fear or hope. Such contradictions are central to our celebration of the holiday itself. On the same seder plate, even in the same bite, we juxtapose the bitter and the sweet, the *maror* and the *haroset*. The four different names of Pesah highlight these complicated feelings. **Hag Hapesah** and **Hag Hamatzot** both connect to the Israelites' life in Egypt. **Hag Hapesah** reminds us of the miracle of the tenth plague, when God passed over the houses of the Israelites who had marked their doorposts with the blood of the Paschal sacrifice. This name vividly depicts how precariously the Israelites found themselves, poised between destruction and liberation—only a blood smear standing between death and deliverance.

Hag Hamatzot focuses on the matzah, described in the Haggadah as "*lehem oni*," the bread of affliction. Matzah captures the burdens of slavery since on the night of their deliverance—but surely every other day before that—Israelites subsisted on matzah, for they were deprived of the time needed to wait for dough to rise. **Hag Hapesah** and **Hag Hamatzot** evoke terror and deprivation but within each concept, the final plague and the simple bread that nourished the Israelites, is the promise of liberation.

The other two names of the holiday **Hag He'aviv** (the Festival of Spring) and **Zeman Herutenu** (the Time of Our Liberation) leave the bitter, harsh conditions behind, instead focusing on hope and salvation.

As the Midrash emphasizes, the springtime Exodus was a deliberate choice on God's part.

Rabbi Akiva said: [God] only took [the Israelites] out [of Egypt] in a month fit for going out. Not in Tammuz because of the heat. And not in Tevet because of the cold. Rather, in Nissan for it is fit to go out on the road in it: there's no heavy heat, nor heavy cold. And if you say Tishrei—behold there are seasons of rain in it. [Numbers Rabbah (3:6)]

A logical choice to be sure; the Israelites would have been hampered by heavy rains, mud, or undue heat had God liberated them in any other season. But the symbolism of springtime is unmistakable. We feel the shackles loosening as we begin to see signs all around us—new buds on the trees, warmer weather, longer days. Renewal and rebirth are in the air. Rav Avraham Yitzhak HaKohen Kook captures this well by noting that "Israel's exodus from Egypt will forever remain the spring of the entire world" [*Meged Yerahim*, Nissan 5674 (1914)].

The final name of the holiday, **Zeman Herutenu**, captures the holiday's essence—and the founding story of our people, birthed through the experience of liberation from bondage. It is this focus that has provided hope and inspiration not only for Jews but for oppressed peoples everywhere over the centuries.

The contradictions evoked by these four discrete names of Pesah are essential to our understanding of Pesah and of Jewish life. The sweetness of our liberation is tied to the bitterness of our slavery. As we learn in the Talmud, Moshe broke the first set of tablets in fury upon witnessing the Golden Calf that the Israelites had built, but according to the Rabbis the Israelites later carried *both* the new set of tablets and the broken ones with them in the portable tabernacle (BT Berakhot 8a–b).

So, as we prepare to recite the Pesah story at the seder, let's hold tight to the dual messages of the holiday. **We retell the story not only to viscerally relive the experience of slavery and liberation annually, but also because we are different each year and can thus draw new insight and meaning each and every time.** Some years, affliction and despair might feel remote to many reciting the Haggadah. This year—though the impact is uneven—we've all been broken. But we've also learned so much that can help us heal, improve, and adapt—both personally and as a society.

As the world begins to slowly acclimate to whatever our new normal will be, let's always carry these hard-learned lessons with us. May it instill in us renewed gratitude for all we have, and may it remind us of how much more needs to be done and the role we might play in bringing us closer to redemption. (Shuly Rubin Schwartz is Chancellor and Irving Lehrman Research Professor of American Jewish History at JTS)

Passover resources:

Here is a link for Rabbi Jonathan Sacks' Seder Night Companion:

<https://rabbisacks.org/wp-content/uploads/2021/03/CandC-Pesach-FINAL.pdf>

A HIAS Haggadah and other Passover downloads :

<https://www.hias.org/passover?>

[utm_source=forward&utm_medium=dedicated&utm_campaign=passover2021&utm_content=3.18](https://www.hias.org/passover?utm_source=forward&utm_medium=dedicated&utm_campaign=passover2021&utm_content=3.18)

Masorti Foundation Haggadah Supplement:

<https://www.flipsnack.com/masorti/a-passover-haggadah-supplement/full-view.html?bblinkid=249582484&bbemailid=30072621&bbejrid=1904491991>

Kol Rina Announcements

Pesach Services, two Sunday mornings: March 28 and April 4

Kol Rina is planning Zoom services for the mornings of the first day (Sunday, March 28) and the eighth day (Sunday, April 4), both of which will begin at 10:00 am. Yizkor will be on April 4. We hope you will join us for these festive services!

Use the following Zoom link to attend:

<https://zoom.us/j/533517572?pwd=dVFHR2NGZFBCYWp1Yzd6ald0bzFRdz09>

Meeting ID: 533 517 572

Password: 003293

Monday evening minyan: Note time adjustment

As Monday, March 29 is a yom tov day until the evening, our regular weekday evening minyan will begin at **8:15 pm** rather than our usual 8:00. Your presence allows mourners and those observing yahrzeits to say Kaddish. Please support your Kol Rina friends by attending.

Use the following Zoom link to attend:

<https://zoom.us/j/97663987468?pwd=NjFhaVZUZkpSZ3pxQWJjOU5UWFR4QT09>

Meeting ID: 976 6398 7468

Password: 080691

Yahrtzeits

Mattye Gandel remembers her father H. Jay Messeloff (Chaim Yehuda ben Moshe Meshel) on Saturday March 27th (Nisan 14).

Amy Cooper remembers her husband David Cooper on Monday March 29th (Nisan 16).

Rebecca Cooper remembers her father David Cooper on Monday March 29th (Nisan 16).

Bart Klein remembers his mother Judith Z. Klein on Tuesday March 30th (Nisan 17).

Russett Feldman and Nikki Pusan remember their adoptive mother Frieda Mowshowitz on Thursday April 1st (Nisan 19).