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Shabbat Times

Scholar in Residence Weekend with Rabbi Ari Sytnar.

Friday June 23

6:45 pm - *Mincha*

7:30 pm - Friday night dinner w/Rabbi Sytnar
8:13pm - Candle Lighting

Saturday June 24

9:00 am - *Shacharit*

(9:47 am - *Latest preferable time to say the shema*)
10:00 am - Shabbat Morning Youth Groups
10:30 am - Youth Tefilla Begins
7:45 pm - *Mincha*
9:14 pm - *Havdalah*

Kiddush Sponsor:

The Avrahami Family in memory of the ascara
of Eli's father, Rabbi Shalom Brahami.
and

Samantha and Jason Goldberg in honor of Rabbi Sytnar and all of
the wonderful work that he has done and continues to do.

Upcoming Kiddush Sponsors:

July 1: Greg Yarus in honor of Marian's retirement as an administrator in the Berkeley County School System and Edie and Joe Rubin in honor of their grandchildren, Tali Sulcas and Rachael Jaffe on their upcoming competition in the 2017 Maccabiah. Tali is representing South Africa in junior women's tennis. Rachael is the goalie on the U.S. water polo team and has been selected for the 2020 Canada Olympic team.

July 8: Available

July 15: Available

*To schedule a Kiddush, contact [Lenny Zucker](#).

Weekday Services

Next Monday & Wednesday *Mincha/Maariv* services at 6:40 pm.

Dor Tikvah Classes

(All classes at the Dor Tikvah House. Please park in the Shul parking lot, not at the house.)

1. Lunchtime Talmud - Thursdays - 12:00 pm will pick up again on June 29 and will be ongoing during the summer .
2. Chaburah-Thursdays -8:00 pm on hold until further notice.
3. Torah Study-Sundays -7:30 pm will be off this Sunday, picking up again on July 2 for the final class.

Refuah Shlema

Shimon ben Shoshana (Sy Stricker) Yechil Yeshiahu ben Fradel Hakohen Esta Rochel bat Chana Penina Haiki bat Maria Howard Snyder Beryl Yaacov ben Sarah Robert Levinson Heidi Woody Aliza Sharona bat Miriam Claret	Ruthie Kaplan (Rivka bas Yehudit) Mary Butler Hodel bas Raozel (Linda Kirshstein) Chaim ben Naomi Malka Dovid Efrayim ben Yenta Liba Hillel ben Chaya Breena) Joyce Williams Rosanne Stanford (Shoshana bat Miriam) Talia bat Shoshana Miriam Claret bat Hania Mevorach
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Contact Charles Steinert at charlessteinert@gmail.com for additions, etc.

Dor Tikvah Events

June 23-25 - Scholar in Residence Weekend with Rabbi Ari Sytnar -
Email CharlesSteinert@gmail.com to sign up for the Sunday morning breakfast with Rabbi Sytnar.

Tuesday Nights, June-August at 7:30 pm-Dor Tikvah House - Yavneh: A Story of Jewish Innovation - A Special Summer series given by Josh Pernick.

- **June 27:** Making Ourselves into a *Mishkan*
- **July 18:** The Monk and the Monarch
- **July 25:** The Rope and the Cistern: Two Models of Communal Engagement
- **August 8:** Not In Heaven

Dor Tikvah Youth Programs

Always stay updated about Congregation Dor Tikvah's youth programming with our youth page on the Dor Tikvah website <https://www.dortikvah.org/youth>.

Life Cycles

- **Birthdays:** Margalit Goldkin (June 18); Truere Rothschild (June 29)
- **Anniversaries:** Susan and Paul Garfinkel (June 16)
- **Yahrzeits:**
 - Richard Henriques, Brother of Jennifer Phillips (June 21)
 - Marvin Kaplan, Brother-in-law of Gerald Katz (June 22)

Supporters of Congregation Dor Tikvah

We acknowledge contributions given:

Grants: Trident United Way

Ida Fisher Memorial Fund for Israel Education & Action:

In Memory of Rose Davies, by Sharon and Michael Stricker

We appreciate all contributions - those of \$10 or more will be acknowledged here. To support Congregation Dor Tikvah, please make contributions on our website, www.DorTikvah.org or send checks payable to Congregation Dor Tikvah | PO Box 80301 | Charleston, SC 29416

Whose Fault Is It?

Rabbi Yaakov Haber

This week's parsha tells an earth-shattering tale (lol). It is a favorite with rabbis for their droshas, since it describes the dire consequences of rebelling against the rabbinical authority.

I would just like to make a little contribution to our understanding of this story. In the secular culture, and among other religions, there are a number of maxims or cliches related to the concept of hypocrisy—for example, "People in glass houses should not throw stones."

In the Gemara itself there is such a slogan, which seems to have made it, via one route or another, into the popular culture: "Do you condemn the speck in my eye [or: tooth]? What about the beam in your own eye?"

I want to talk about a slightly different sentiment, also found in the Gemara "The blemish which you have do not project on to someone else." The idea here is NOT simply: "How dare you condemn me for such-and-such? You are just as bad, if not worse!" It is rather that the REASON for finding fault with the other person was because of the speaker's own defect in that area.

And, I suggest, it is here that we should look for an explanation of Korach's behavior. Korach was looking for things to criticize about Moses and Aaron. Now most of us are quite skilled in finding fault with people.

Suppose you wanted to criticize Moses in public. What defects would you try to bring up? That he was not a good speaker, perhaps. Or that he used to be a shepherd in Midian, so that he didn't have the right social or educational background for the job of leader. Or that he hadn't really wanted the job in the first place.

But one thing you could hardly condemn him for was pride, or haughtiness, or love of honor. The Torah says, explicitly: "The man Moses was very humble, more than any man on the face of the earth" (Num.12:3), and gives many examples of this.

And yet haughtiness is just what Korach condemned him and Aaron for! "You take too much upon yourselves! (Korach says to them) For the whole congregation is holy, and the L-rd is among them. Why then do you lift yourselves up, above the assembly of the L-rd?" (Num. 16:3) How can we understand this?

The point is that Korach was the most arrogant person around, and he tried to pin his own defect on to Moses! Rashi quotes an even stronger statement in the Gemara: "He who condemns others, condemns with his own blemish!" This seems to mean that that is the ONLY factor used in condemning someone.

What could be the reason for this? I am not a professional psychologist, but I would like to suggest the following: When we have a defect, and realize that someone else does not, we feel uncomfortable in his presence.

The only way we feel we can come to terms with this is by accusing the other person of having the same defect, even more strongly than we do. So it was with Korach, and his arrogance. He could only feel good about himself by accusing Moses and Aaron (and indeed all the Kohanim) of arrogance with their special privileges, which was nonsense. What can we learn from this?

When we find ourselves attacking someone, and finding fault, it behooves us to step back for a moment and search ourselves. For apart from the sin of lashon hara, which is serious enough, perhaps we are merely holding a mirror up to our own weaknesses.