

Service Times

In-person service attendance is limited and [registration](#) is required. When unable to attend, please still partake in prayer services at home.

Erev Shabbat

Friday, October 16 (Tishrei 28)

10:30am - Zoom Tot Shabbat

5:30pm - Pre-Shabbat Ruach

[Zoom](#) and [Facebook Live](#)

6:25pm - Mincha/ Kabbalat Shabbat/ Maariv

[Register to attend.](#)

5:35pm - Earliest Candle Lighting

6:27pm - Late Candle Lighting

Shabbat

Saturday, October 17 (Tishrei 29)

9:00am - Shacharit [Register to attend.](#)

10:15am - Latest preferable time to say Shema

Weekly Parsha Shiur

[Notes available at this link.](#)

6:15pm - Mincha [Register to attend.](#)

7:21pm - Maariv/Havdallah

7:45pm - Havdallah & Schmooze

[Zoom](#) and [Facebook Live](#)

Weekday Services

Due to lack of sufficient attendance, regular weekday in-person services will not be held until further notice.

Evening Study Moments -

Monday & Wednesday evenings,

Minyan WhatsApp group bit.ly/DTMinyan.

Classes

• Daf Yomi with Rabbi Paul & Yoni Alon
Sunday-Thursdays 8:30pm, [Phone Conference](#).

• Ketuvim with Kenny

Monday 7:45pm, [Facebook Live](#) & [Zoom](#)

• Lunchtime Talmud with Rabbi Davies

Thursday 12pm, [Facebook Live](#) & [Zoom](#)

• Cholent & Learn with Kenny Abitbol

Thursday 8pm, [WhatsApp](#) & [Facebook](#) for updates.

Dor Tikvah Events

Virtual Tot Shabbat: Two By Two

Oct. 23rd, 10:30am

Bring your own challah and grape juice and join Zahava for a musical Tot Shabbat with a different theme every week, Friday mornings at 10:30. Go to Dortikvah.org/youth-elul-tots for details and future sessions.

Meeting ID: 222 154 2450 Passcode: 166812

Public Events

World Mizrahi's Global Summit - Oct. 18rd, 9am

This coming Sunday is World Mizrahi's Global Summit which takes place once every five years in Jerusalem. This year, it will be hosted virtually and everyone can join. See [flyer](#) for details.

Refuah Sheleima

To add or remove a name, contact charlessteinert@gmail.com.

Blooma bat Chaya Sara
(Bertha Hoffman)

Chava bat Roza (Eva Lipman)

Rut Chayah Moriah bat Shoshana Miriam

Blumah Leah bat Yitzhak Dov

(Rosalind Minster)

Rahel Tzvia bat Feigel Sara

Kim DeWayne Orr

Marvin E Orr

Moshe ben Esther

Simcha ben Etle

Hodel bat Raozel

Miriam bat Mazal

Talia bat Shoshana

Esther bat Alitza

Yisroel Chaim ben Pesha

Yonatan ben Chana

Michoel Mendel ben Golda

Aron David ben Yudah

Life Cycle

Birthday

> Eve Maron (10/21)

Yahrzeit

> Leila Stricker, Mother of
Michael Stricker (10/18)

Contributions

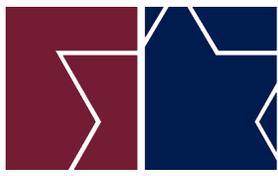
> Gerald and Sandy Katz

- To the Youth Programming in appreciation for Yom Tov Machzorim, notes for davening at home, and honey.
- In memory of our parents David and Ida Katz; Harry and Betty Cooper; and Meriam Chernov and Cheryl Dakss

Donations to Congregation Dor Tikvah of \$10 or more are recognized here. Contributions can be made at DorTikvah.org or sent to 1645 Raoul Wallenberg Blvd., Charleston, SC 29407. Kol Nidre donations can also be made online.

Announcements

> Mazel Tov to Charles Sebban & Natalie Kaufman on their wedding yesterday!



Bereshit

Man - In Whose Image?

By Rabbanit Rachelle Fraenkel World Mizrachi



After Elul and the High Holidays, Parashat Bereishit comes along with its renewal: A new cycle of Torah reading, A new world emerges out of chaos, and man is about to be created. Endless potential, full of awe and wonder.

“And G-d said: Let us make man in our image, after our likeness...”

The world of Midrash is tumultuous in the face of these words. To whom does G-d turn? What is the meaning of the call ‘let’s create’ in the plural? We grew up on the notion that G-d is turning to the angels, His Heavenly entourage, a Divine court where the virtues and considerations that make up the world, are voiced through spiritual beings who represent them:

“When G-d was about to create humans, the angels formed themselves into parties, some of them saying, ‘Let him be created,’ while others urged, ‘let him not be created.’ Chessed said, ‘Let him be created, he will dispense acts of lovingkindness.’ Truth said, ‘Don’t create him, he is full of lies!’ Justice said, ‘Let him be created, he will seek justice.’ Peace said, ‘Don’t create him, he is full of strife.’”

Imagine if you were brought as an expert witness or a juror to this Heavenly debate. The prosecutor would show you in fast motion, a digest of human history. The depths of evil it has reached, the abysses of malevolence – you too would sigh and say, ‘better he not be created.’ The defense would then bring contrary evidence: moments of extreme sacrifice and kindness, everyday ongoing grace and care, peaks of creativity, of cooperation, advances in medicine, technology, legislation...It would probably not be enough to erase the impression of the horrors you had just seen. But G-d did not serve in these proceedings as an objective judge. G-d acted as an interested party. He takes a deep interest in this problematic creature, for his struggles, failures, and achievements. G-d wants him. This year I walk with a new understanding:

G-d says, *“Let us make man”* and addresses us, mankind. He calls on us to turn this flesh and blood, endowed with life, into a human being.

Imagine Michelangelo's statue “The Slave”. It’s a sculpture, partially carved, in which a human figure is seen, half sculpted, trying to get out of the marble it's carved of, to break free and discover itself. Part man, part clod. Think of that image as you read the following description, based on Rabbi Shlomo Wilk’s introduction to Rabbi Kook’s Orot HaTeshuva: The Jewish people have historically stood as a sculpturer holding a scalpel trying to carve in stone the man hiding within it. The person hiding in the stone does not always know he is being looked for, sometimes he prefers to stay in stone rather than be discovered. He is often convinced that he has already discovered himself, and no more burdensome stone remains. This process of carving shapes every aspect of the living and inanimate world. Secretly, without our knowing, G-d also stands and carves, continues to create a world out of stone – a world we call names and give meaning to. Through Teshuva – that preceded creation itself – man returns to his nature and returns to G-d. Through this project that seeks man who will seek G-d.

The Jewish description of creation is an endless process, continuous and renewing, in which G-d turns to man, offering him a partnership in creation, in processes of completion and repairing. G-d invites man to take part, to bear responsibility, to participate with Him in creation. Discovering, developing, and protecting his world, his society, himself.