

* Though we will not be meeting at the Shul for prayer, it is preferable to partake in prayer services as a community, even apart. Therefore, times will remain listed.

Service Times

Friday, March 20 (Adar 25)

5:30pm – Pre-Shabbat programming @ zoom.us/j/3746722612

6:20pm – Earliest Candle Lighting

7:15pm – Mincha/ Kabbalat Shabbat/ Maariv *

7:18pm – Late Candle Lighting

Saturday, March 21 (Adar 26)

9:00am – Shacharit *

10:18am – Latest Preferable Time to Say Shema

6:00pm – Weekly Parsha Shiur

Notes to be sent out before Shabbat.

6:45pm – Mincha *

8:15pm – Maariv/Havdalah *

8:30pm – Post-Shabbat programming @ zoom.us/j/3746722612

Weekday Services

Mincha/Maariv, Monday & Wednesday 7:15pm

In lieu of Minyan at the synagogue, Rabbi Davies will be sending learning material through the Minyan What's App Group for a dose of Torah (and a reminder to pray). bit.ly/DTMinyan

Classes

- **Daf Yomi class** with Rabbi Paul & Yoni Alon *Sunday-Thursday 8:30pm, Through phone conference.* Contact Rabbi Paul at elisha.paul@addestone.org for more info.
- **Torah Study: “The Avraham Stories”** with Rabbi Davies *Sunday 7:30pm, Through Zoom, bit.ly/Torah-Study.*
- **“Ketuvim with Kenny”** with Kenny Abitbol *Monday 7:45pm, Through Facebook Live & Zoom, iu.zoom.us/j/2911268337.*
- **“Lunchtime Talmud”** with Rabbi Davies *Thursday 12pm, Through Facebook Live.*
- **“Cholent and Learn”** with Kenny Abitbol *Thursday 8pm, Through Facebook Live & Zoom, iu.zoom.us/j/2911268337.*

Contributions

- Rachel Friedman & Billy Splitzer in memory of Rose Goldberg
- Esther and David Beckmann in honor of Rabbi & Rebbetzin Davies

We appreciate all contributions – those of \$10 or more will be acknowledged here. Contributions can be made at DorTikvah.org or by check to Congregation Dor Tikvah, 1645 Raoul Wallenberg Blvd., Charleston, SC 29407.

Coming Up

Passover – Apr. 8th-16th

See in-depth details on Passover guidelines from Rabbi Davies at bit.ly/Pesach-Letter.

- Sell your Chametz before Pesach by filling out the form at bit.ly/chametz-form. Print, photograph, and email it to Rabbi Davies at rabbi@dortikvah.org by Apr. 8th.
- We are collecting funds for *Maot Chittim* (Passover Charity). Please donate at Dortikvah.org and note that your donation is for this purpose.
- If you would like a copy of the *OU Passover Guide* brought to your home, please contact info@dortikvah.org, or you can view the Guide virtually at oukosher.org/passover/passover-guide.

Refuah Shelema

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

Esther bat Alitza	Simcha ben Etlle
Baruch Leib ben Chaya Freidel (Burt Roslyn)	Hodel bat Raozel
Yisrael ben Chaya	Miriam bat Mazal
Yisrael Haynu ben Shimon Avraham	Talia bat Shoshana
Chaiah Leah bat Shier	Blooma bat Chaya Sara (Bertha Hoffman)
Louis Waring	Rafael Aharon ben Devorah
Elijah Myer ben Malkah	Reena Firetag
Rivka Bat Batya (Robyn Dudley)	Yocheved bat Sarah
Jack Spitz	Isabella Beaudoin
Yisroel Mordechai Ben Fradel	Yoseph Ben Sara
Shannon Plyler	Aharon Ben Yitta
Yocheved Chava bat Leah Rivka (Janet Fox)	Zachary Yarus
Yehudit bat Sarah	David ben Malkah
Tova bat Sarah (Katie Bielsky)	Noach Yoseph ben Shira Shaina
Eliezer Yitzchak ben Shifra	Yonatan Reuven ben Hulda
Yesuskah Levy Ben Shosha Hannah	

Life Cycle

Anniversary

- Slade & Lori Gleaton (3/29)

Birthday

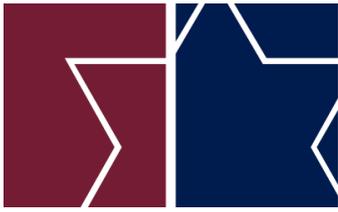
- Abigail Leibowitz (3/27)
- Jeffrey Cohen (3/29)
- Malka Bielsky (3/29)
- Simcha Bielsky (3/29)
- Ruth Warren (3/30)
- Linda Kirshstein (4/3)

Yahrzeit

- Steve Steinert, Brother of Charles Steinert (3/27)
- Ruth Gilston, Mother of David Gilston, Grandmother of Phyllis Katzen (3/28)
- Jerry Zucker, Husband of Anita Zucker, Father of Jonathan Zucker (4/1)
- Helen Kramer, Mother of Edward Kramer (4/3)
- Clara Rogovoy Yarus, Grandmother of Gregory Yarus (4/3)

Announcements

- Go to Dortikvah.org/covid19 for details and updates on how we are handling concerns over the **Coronavirus** pandemic and how they will affect Passover.
- To **volunteer** to assist those who need help with grocery pickup and other errands, contact Ora at oradavies@gmail.com.
- **Our facilities are currently closed.** You can contact the Administrative Assistant at info@dortikvah.org, Mon.-Fri. 10am-3pm.
- **Siddurim & chumashim** will be available for loan at the Shul Fridays, 10am-3pm. Please contact Rebecca at info@dortikvah.org beforehand. Sanitary precautions will be taken.
- See **Youth Parsha Activities** for Vayikra at bit.ly/Vayikra-YouthActivities_pdf.



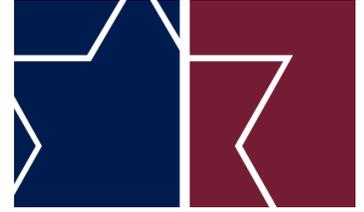
Vayikra

(Leviticus 1-5)

Animal Offerings

By Rabbi Shraga Simmons

Aish.com



This week's Parsha presents a lengthy, detailed description of animal offerings in the Holy Temple – burning of limbs, sprinkling of blood, flaying of flesh. Modern man may at first find this notion pagan and primitive. It sure sounds quite different from the warm spirituality we imagine our ancestors practicing! The question becomes increasingly difficult as one considers Judaism's position on care and concern toward animals. Besides the general Biblical prohibition against causing pain to animals ("Tzar Baalei Chaim"), there is also a whole list of separate mitzvot designed for the protection of animals, including: to unload a donkey whose load is too heavy, to give your animal a day off of work on Shabbat, not to muzzle an animal when working in the field (i.e. don't prevent it from eating what it sees), and many, many others.

So why animal offerings? Let's address some basic misconceptions.

Misconception #1: Isn't it cruel to kill an animal?

Why should this bother us? We eat hamburgers and wear leather shoes. We throw footballs and eat Kentucky Fried Chicken (you can even get it kosher in Jerusalem). So if using animals is justified for physical benefit, then all the more so for spiritual benefit! (For the record, all offerings had a practical, physical benefit as well. The vast majority were eaten by human beings – e.g. the Passover offering was roasted and eaten at every Seder table! Even with the "all burned offering," the animal's leather was used by the Kohanim.)

Misconception #2: These offerings are a "sacrifice."

The Hebrew word *korbon*, which the Torah uses to describe animal offerings, is not a sacrifice (as in, giving something up), and it is not an offering (as in, bringing a gift to the gods). Rather, *korbon* means "to come near." These help a person get closer to G-d. In the Temple, we take the animal parts and elevate them onto the altar of G-d. This is a personal declaration of intent to elevate our material resources to a higher level – to direct it toward the service of G-d.

For Whose Benefit?

Which leads us to:

Misconception #3: We think, "What kind of G-d needs offerings from us? Is this some kind of bribe so he won't be angry with us?"

We have to differentiate between Greek mythology and Judaism. The pagan sacrifices were to appease finite gods who had control over a limited aspect of existence. Every god needed something else and the humans could avoid the wrath of the gods by giving them what they needed. Jewish offerings are not for G-d. He doesn't need them. G-d is All Powerful and has everything already. Rather, the offerings are for us. They teach us to take the physical – the body – and sanctify it. One of the 613 mitzvot is that the Kohen Gadol must keep the Ephod (breastplate) constantly attached. Rabbi Shimshon Rafael Hirsch points out that in idolatry, the ceremonial breastplate was typically tied onto the idol. The philosophy was to control the idol and "get it on your side." But in Judaism, the Kohen Gadol ties the breastplate to himself – because it is ourselves that we want to control.

Every human being is comprised of two components – the physical body and the spiritual soul. Each part wants to be nourished and sustained, yet each achieves this in very different ways. The body seeks comfort and immediate gratification: food, sleep, power, wealth. The soul seeks longer-lasting, eternal pleasures: meaning, love, good deeds, connection to G-d. The mitzvot of the Torah are designed to guide us toward "soul pleasures." However, when the body exerts dominance, the consequence is a transgression of these mitzvot. The way to repair that mistake is to bring an offering. The transgressor steps forward and declares: "I have made a mistake and regret the damage it caused my soul. My animal side got the best of me. I don't want to repeat that mistake again. I hereby pledge to slaughter animalism as the dominant force in my life."

Why the Blood and Guts?

When a person sees the animal slaughtered before his eyes, he thinks, "Really I deserve this, but G-d is merciful and sparing." That's a powerful spiritual experience. Blood is real. It shakes a person. You see the heaviness of life. Kirk Douglas, the legendary film star, was involved in a serious helicopter crash in 1991. The pilot and co-pilot were killed, but Kirk got out alive. The event shook him as much spiritually as it did physically. Lying in the hospital bed, he asked himself over and over again: Why was I the one who survived? Kirk eventually answered his question thusly: I survived because there is something important I have yet to accomplish in this world, a crucial contribution to make. Up until now I have been playing games. Now I see that life is more serious. Kirk embarked on a program of regular Torah study and began to re-institute the Jewish traditions he'd remembered from his youth. And he began a search for ways to utilize his material wealth to impact the world. It was a transformation back to himself – despite the peer pressure of secular Hollywood fighting against him. Today, he's more committed than ever. He recently took on the responsibility of building a multi-media theater across from the Western Wall – in order to give tourists an authentic, inspiring Jewish experience. Kirk is driven to make up for lost time.

Just as in the Temple ... the scene of blood, the proximity to death ... thinking "this could have been me." It changes one's life forever. Will the Parsha inspire us to change, too?