

## Service Times

- \* Sign up to attend Shabbat services at

[Dortikvah.org/event/Join-Minyan](http://Dortikvah.org/event/Join-Minyan)

Please register by Fridays at 5 pm.

Services are held indoors and safety protocols will be in effect.

### Erev Shabbat

**Friday, April 16 (Iyyar 4)**

**19th Day Omer**

10:30 am - Tot Shabbat: *Achool Bikur Cholim*

6:10 pm - \*Mincha/ Kabbalat Shabbat/ Maariv

6:30 pm - Earliest Candle Lighting

7:33 pm - Late Candle Lighting

### Shabbat

**Saturday, April 17 (Iyyar 5)**

**20th Day Omer**

9:00 am - \*Shacharit

10:03 am - Latest preferable time to say Shema

*Special Sermon/Drasha on the Prayer for the*

*Government in honor of Yom HaAtzmaut*

7:25 pm - \*Mincha

Weekly Shiur - Notes available at this [link](#).

8:30 pm - Maariv/Havdallah

8:45 pm - Havdallah & Schmooze

[Zoom](#) & [Facebook](#)

## Classes

- Daf Yomi with Rabbi Paul & Yoni Alon  
Sunday-Thursdays 8:30 pm, [Phone Conference](#).
- Torah Study with Rabbi Davies  
Sunday 8 pm, [Join on Zoom](#)
- Ketuvim with Kenny  
Monday 8 pm, [Join on Zoom](#)
- Lunchtime Talmud with Rabbi Davies  
Thursdays 12 pm, [Facebook Live](#) & [Zoom](#)
- Cholent & Learn with Kenny Abitbol  
Thursday 8 pm, [Join on Zoom](#)

## Announcements

> For those who are participating in the [Yom HaAtzmaut Cupcake Competition](#), remember to submit your creations to [youth@dortikvah.org](mailto:youth@dortikvah.org). You can also post them on Facebook with #DTYouth.

> See the newest [Covid Safety Update](#) from the Safe Services Committee [HERE](#).

## Dor Tikvah Events

- \* **Rabbi Candidates Virtual Visits** - *Beginning April 20th*

Get to know the candidates for our new Rabbi through a series of Zoom events. Details and full schedule at [Dortikvah.org/event/Rabbis](http://Dortikvah.org/event/Rabbis).

- \* **Zoom Tot Shabbat: Penny in the Pushka!** - *April 23rd, 10:30 am*

Join Zahava for a musical Tot Shabbat with a different theme each week. Go to [Dortikvah.org/youth-tots](http://Dortikvah.org/youth-tots) for more information and future sessions. Meeting ID: 222 154 2450, Passcode: 166812

- \* **Guest Lecture with Rabbi Dr. Zvi Grumet** - *May 2nd, 8:30 pm*

Join us and speaker Rabbi Dr. Zvi Grumet, speaking on "Me'arat Hamachpelah, Burial and Beyond: The Continuation of Abraham's Legacy." Go to [Dortikvah.org/event/Israel360](http://Dortikvah.org/event/Israel360) for more information. Zoom ID: 813 6845 8441

## Community Events

- \* **REBIRTH: South Carolina's Holocaust Families** - *April 18th, 5:30 pm*

Join the JHSS's Conversations with Judge Richard Gergel and Robert Rosen, speaking with Holocaust survivor children about their families' experiences in South Carolina. Register [HERE](#).

- \* **The Great Addlestone Cooking Show** - *May 2nd, 7:00 pm*

Addlestone Hebrew Academy invites you to this year's virtual spring fundraiser, a Shavuot cooking show with local celebrity chefs, raffle prizes, and more. To purchase your ticket and learn more, go to [addlestone.org/spring-fundraiser](http://addlestone.org/spring-fundraiser).

## Refuah Shleima

To add or remove a name, contact [charlessteinert@gmail.com](mailto:charlessteinert@gmail.com).

Blooma bat Chaya Sara  
(Bertha Hoffman)  
Blumah Leah bat Yitzhak Dov  
(Rosalind Minster)  
Rahel Tzvia bat Feigel Sara  
Shlomo Yoel ben Miriam  
(Stanford Kirshtein)  
Channah Penina bat Miriam Rochel  
Nechama Chana bat Tziporah Rachel  
Nechemiah ben Chanah

Simcha ben Etlle  
Hodel bat Raozel  
Miriam bat Mazal  
Talia bat Shoshana  
Esther bat Alitza  
Yonatan ben Chana  
Moshe ben Esther  
Aron David ben Yudah  
Yisroel Chaim ben Pesha

## Life Cycle

### Birthdays

> Nechama Alon (4/19)

## Contributions

### Gerald Katz

- In memory of his wife, Sandy Katz

Contributions to CDT can be made at [Dortikvah.org](http://Dortikvah.org) or by check to 1645 Raoul Wallenberg Blvd., Charleston, SC 29407. Donations of \$10 or more are acknowledged here.



# Tazria-Metzora

## Treasured Words

By Menachem Feldman [Chabad.org](http://Chabad.org)



Often, people like to characterize events or experiences as either positive or negative. Our brains prefer the ease and simplicity of clear distinctions. Life, however, is more complicated than that. Often, the positive and negative overlap in surprising ways; often, the greater potential for risk holds the greater potential for profit. The more potent the experience the more likely it can be either deeply traumatizing or profoundly enriching.

An interesting illustration of this principle is the Tzara'at, the mysterious discoloration, which would appear, in biblical times, on the Jewish home in the land of Israel. As the Torah describes in this week's portion:

And the L-rd spoke to Moses and to Aaron, saying, When you come to the land of Canaan, which I am giving you as a possession, and I place a lesion of Tzara'at upon a house in the land of your possession.

The Torah then proceeds to elaborate on the details of the discoloring and how, in some cases, it was necessary to remove the discolored stones (and, in some cases, the entire home would have to be destroyed).

Rashi, the classic biblical commentator, offers opposing explanations as to the purpose of Tzara'at. Rashi explains that Tzara'at would appear as a punishment for “Lashon Hara” for evil speech. Yet he also offers another interpretation:

because the Amorites had hidden away treasures of gold inside the walls of their houses during the entire forty years that the Israelites were in the desert, and through the lesion, he (the Israelite) will demolish the house and find them.

What are we to make of these opposing explanations? Is the Tzara'at an indication of negativity, a sign of impurity which must be removed, or is it a sign which appears in order for the Jew to take possession of the treasure behind the wall? Rashi teaches us that the positive and negative explanations are both true simultaneously. The same force which the pagans used for impurity, when used correctly could, in fact, be a great treasure.

Indeed, the Amori was the name of the nation that hid the treasures in the walls. The word Amori comes from the word Amor, which means to speak. The Torah is alerting us to the power of the word. Few things can be as destructive or as constructive as the spoken word.

The Tzara'at was designed in order to lead us to a treasure. Indeed, the Jewish home must be free of the impurity of destructive speech. The stones that captured the energy of pagan speech must be removed. Yet removing the negativity is always just a first step, never the ultimate goal. The Torah teaches us that the power of speech must be used to build, to comfort, to empower. Words have a way of reaching deep within ourselves, releasing the inner treasures of our soul, and allowing us to understand, empathize and connect to the people around us.