



Service Times

Friday, May 25

7:00 pm - Mincha
7:56 pm - Candle Lighting

Saturday, May 26

9:00 am – Shacharit
(9:46 am – Latest preferable time to say the shema)
10:00 am – Shabbat Morning Youth Groups
10:30 am – Youth Tefilla Begins
6:50 pm – Weekly Parsha Shiur
7:35 pm - Mincha
9:02 pm – Havdalah

Kiddush/Lunch Sponsor:

The Avrahami Family in honor of the birthdays of Gershom and Esther

Jun 2 - Available

Jun 9 – The Avrahami Family for the Ascara/Yahrzeit of Elie's father Rabbi Shalom Brahami ben Misauoda and Yossef

Jun 16 – Janet and Ken Fox in honor of the first Yahrzeit for Janet's mother, Leah Bakst

Jun 23 – Danielle Bellack in honor of her husband, Jason's, birthday, as well as their 10th wedding anniversary

Please consider marking a special event in your life by sponsoring a Kiddush. Contact Lenny Zucker at lenbarbz@alum.mit.edu. Regular Kiddush is \$150. Shabbat Academy Kiddush/Lunch is \$275.

Weekday Services

Mincha/Maariv services Monday and Wednesday at 6:30 pm.

Regular Classes

(Classes at the Dor Tikvah House. Park in the Shul parking lot, not the house.)

Torah Study @ 7:30pm on Sundays – The Avraham Stories
Lunchtime Talmud @ noon on Thursdays (With Facebook Live access. Please contact Rabbi@dorTikvah.org with questions.)

Dor Tikvah Youth Programs

For programming updates visit www.dortikvah.org/youth

Upcoming Dor Tikvah Events

May 27: Breakfast Minyan. Speaker will be Chuck Jackson ex POW and member of KKBE. See Charles Steinert to RSVP for the breakfast.

June 1-3: Amiel BaKehila Israel Engagement Weekend –

- Special Sermon with Oren Sapir, Israel Archeologist and Tour Guide
- Kiddush Konnection with Rabbi Aaron Goldscheider and Oren Sapir
- Words of Torah from Rabbi Goldscheider on Friday Evening and at Seudah Shlishit
- Other programs with the delegation throughout the community over the weekend

Refuah Shelema

Yechil Yeshiahu ben Fradel	Miriam bat Mazal
Robert Levinson	Mordechai Yehuda Zelig ben
Hodel bat Raozel (Linda Kirshstein)	Ettel (Marvin Katzen)
Yehudit Elisheva bat Miriam Leah Claret (Kate Kalin Tobakos)	Bear Phillips
Laella bat Simcha	Tzvi Hirsch ben Pesha (Howard Hoffman)
Gershom ben Naomi	Boaz Moshe ben Golda Tamar
Talia bat Shoshana	Moshe ben Chava
Yosef Tzvi ben Chaya	Mary D. Anderson
Blooma bat Chaya Sara (Bertha Hoffman)	Sura bat Oudis
	Linda Milligan
	Shmuel Zalman ben Shoshana
	Chaya Leiba bat Nehama Beryl

Life Cycle

Birthday

- David Beckmann (5/26)
- Judy Kramer (5/30)
- Leah Chase (5/31)

Anniversary

- Janet & Ken Fox (5/29)



Thanks to your commitment to Congregation Dor Tikvah, the Harold Grinspoon Foundation has granted our congregation \$5,000 toward an endowment for reaching our year 2 goal for the Life and Legacy program. In addition, your commitment to Charleston's Jewish Community has resulted in an additional \$500 grant for Dor Tikvah. For more information about Life and Legacy and how you can make a difference in the future, see Lori Gleaton.

Parshat Nasso

Rabbi Kalman Packouz | Aish HaTorah

Did you ever ask yourself, "What good is prayer? My prayers don't get answered!" If you have asked the question, then great! It means you are asking the right questions about the purpose and meaning of life.

So, what's the answer? Prayer is not a form of barter where one puts in his requests and G-d is supposed to fill his list of requests. Prayer is about coming closer to the Almighty and creating a relationship with the Almighty. Whether the Almighty fulfills our requests in full or in part is determined by the Almighty as to what will help us grow in that relationship. That is why all prayers are answered -- sometimes with a "Yes," sometimes with a "No" and sometimes ... with a "Not yet."

Our purpose on earth is to grow as human beings, to develop our souls by doing the *mitzvot* (the Almighty's commandments in the Torah), to work on refining our character and perfecting the world. Prayer is a means for us to fulfill our purpose.

As mentioned, prayer is about building a relationship with the Almighty. It is about changing ourselves and recognizing that everything comes from the Almighty -- and only the Almighty. By strengthening this relationship it changes us and makes it good for the Almighty to give us our request.

A prayer has three components based on how one would make a request to an earthly king who had the power to grant your request or even put one to death: 1) Praises of G-d. (He doesn't need our praises; it focuses us on Who we are talking to.) 2) Our requests. 3) Thanks. (It is good manners to show appreciation.)

Of course, we would love for our requests to be answered in the affirmative. However, it is not always in our ultimate best interest. We can relate to this as parents. A child may beg for something that the parent knows is not in the child's best interest and may even be a danger to a child. The smart and caring parent will do the right thing, do the difficult thing and say "no."

We Jews believe that there is a G-d Who created the world, loves us, gives us ultimately what is best for us, has a covenant with us which obligates us to fulfill His commandments, deals with us with both justice and mercy. Life is complex. We are finite; G-d is infinite. We (those of us who understand that we are limited in our knowledge and understanding) do not presume to know the whole picture. We do know based upon our understanding of Torah and history that G-d has a plan for history and a track record of fulfilling His promises -- be they for reward or punishment. We understand that the Almighty acts in this world with purpose, meaning and good.

What good is prayer if our prayers aren't answered in the way we want or in the way we think we deserve? Prayer gives us hope. What is the value of hope? Prayer is a means of integrating into ourselves that life has meaning and that we are not alone. What is the value of that? Perhaps the piece below, illustrates best:

THE ANSWER TO YOUR PRAYERS

I asked for strength, and G-d gave difficulties to make me strong.

I asked for wisdom, and G-d gave me problems to solve.

I asked for prosperity, and G-d gave me brawn and brain to work.

I asked for courage, and G-d gave me dangers to overcome.

I asked for love, and G-d gave me troubled people to help.

I asked for favors, and G-d gave me opportunities.

I received nothing I wanted.

I received everything I needed.

My prayers were answered.

This week's portion includes further job instructions to the Levites, Moshe is instructed to purify the camp in preparation for the dedication of the Mishkan, the Portable Sanctuary.

Then four laws relating to the Cohanim are given: 1) restitution for stolen property where the owner is deceased and has no next of kin -- goes to the Cohanim 2) If a man suspects his wife of being unfaithful, he brings her to the Cohanim for the Sotah clarification ceremony 3) If a person chooses to withdraw from the material world and consecrate himself exclusively to the service of the Almighty by becoming a Nazir (vowing not to drink wine or eat grape products, come in contact with dead bodies or cut his hair), he must come to the Cohen at the completion of the vow 4) the Cohanim were instructed to bless the people with this blessing: "May the Lord bless you and guard over you. May the Lord make His face shine upon you and be gracious unto you. May the Lord lift up His Countenance upon you and give you peace."

The Mishkan is erected and dedicated on the first of Nissan in the second year after the Exodus. The leaders of each tribe jointly give wagons and oxen to transport the Mishkan. During each of the twelve days of dedication, successively each tribal prince gives gifts of gold and silver vessels, sacrificial animals and meal offerings. Every prince gives exactly the same gifts as every other prince.