

## Service Times

\* 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.

### **Friday, May 8 (Iyyar 14)** **Pesach Sheni** **29th Day of Omer**

5:45pm - Pre-Shabbat Ruach via **Zoom**  
**Meeting ID: 374-672-2612, Password: 085081**  
6:15pm - Mincha/ Kabbalat Shabbat/ Maariv \*  
6:42pm - Earliest Candle Lighting  
7:49pm - Late Candle Lighting

### **Saturday, May 9 (Iyyar 15)** **30th Day of Omer**

9:00am - Shacharit \*  
9:54am - Latest Preferable Time to Say Shema  
  
6:30pm - Weekly Parsha Shiur  
**Notes to be sent out before Shabbat.**  
7:15pm - Mincha \*  
8:49pm - Maariv/Havdallah \*  
9:00pm - Virtual Havdallah & Schmooze via **Zoom**  
**Meeting ID: 374-672-2612, Password: 085081**

## Weekday Services

Mincha/Maariv, Monday & Wednesday **6:20pm**

In lieu of Minyan at the synagogue, Rabbi Davies will be sending learning material through the [Minyan What's App Group](#).

## Classes

- **Daf Yomi with Rabbi Paul & Yoni Alon**  
Sunday-Thursday 8:30pm, **Phone Conference**.  
Contact Rabbi Elisha Paul [elisha.paul@addlestone.org](mailto:elisha.paul@addlestone.org) for more information.
- **Torah Study: "The Avraham Stories" with Rabbi Davies**  
Sunday 7:30pm, **Available via Zoom**
  - **"Ketuvim with Kenny"**  
Monday 7:45pm, **Facebook Live & Zoom**
  - **"Lunchtime Talmud" with Rabbi Davies**  
Thursday 12pm, **Facebook Live & Zoom**
  - **"Cholent and Learn" with Kenny Abitbol**  
Thursday 8pm, **Facebook Live & Zoom**

## Contributions

➤ Yoni Grossman-Boder & Maddie Provo

We appreciate all contributions – those of \$10 or more will be acknowledged here. Contributions can be made at [DorTikvah.org](#).

## Local Virtual Events

**Dor Tikvah Congregational Meeting** – May 17th, 5:30pm  
Join through **Zoom**: Meeting ID: 890-9613-6522 Password: 18181  
Join before 5:30 for some facilitated schmooze time!

**Torah Slam: Virtually Speaking** – Deadline May 22nd  
Dor Tikvah's annual Shavuot Torah Slam is going virtual. Sign up for a portion from the Book of Exodus with [Rabbi@DorTikvah.org](mailto:Rabbi@DorTikvah.org). Then, video your presentation and send it to the rabbi by the deadline. Details at [Dortikvah.org/event/TorahSlam5780](http://Dortikvah.org/event/TorahSlam5780).

**Conversation with Anat Sultan-Dadon** – May 26th, 1pm  
(Virtually) meet the Israel Consul General to the Southeastern U.S. This event is free and open to all Charleston area residents. Registration is required: [tinyurl.com/cgisrael](http://tinyurl.com/cgisrael). Get details on the [Facebook Event Page](#).

## Public Virtual Events

**Embassy of Israel #Israel72 Celebration** – May 14th, 8pm  
Join the *Embassy of Israel* in Washington, DC for a special broadcast featuring top Israeli artists and much more. For details and sign up, go to the [Facebook event](#) and [event web page](#).

## Refuah Shelema

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

Yisrael Haynu ben Shimon Avraham  
Yisroel Mordechai ben Fradel  
Bloom bat Chaya Sara (Bertha Hoffman)  
Tova bat Sarah (Katie Bielsky)  
Yesuskah Levy ben Shosha Hannah  
Rafael Aharon ben Devorah  
Jerry Polinski (Gershon Ben Sarah)  
Arlene Polinski  
Michele Perrick (Michal bat Cayla Mynda)  
Elijah Myer ben Malkah  
Chaiah Leah bat Shier

Simcha ben Ettle  
Hodel bat Raozel  
Miriam bat Mazal  
Talia bat Shoshana  
Yehudit bat Sarah  
Yocheved bat Sarah  
Isabella Beaudoin  
Yoseph ben Sara  
David ben Malkah  
Esther bat Alitza  
Yisrael ben Chaya

## Life Cycle

### Birthday

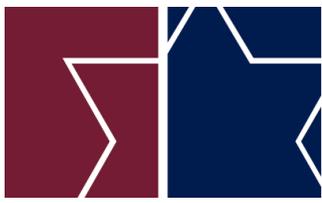
➤ Gabriella Zucker (5/14) ➤ Janet Fox (5/15)

### Yahrzeit

➤ Moshe Toledano, Father of Penny Bronshtein (5/9)  
➤ Esther Sutker, Aunt of Nathan Kirshstein (5/12)  
➤ J. Wesley Schneyer, Grandfather of Matthew Engel (5/12)

## Announcements

- Get this week's **Youth Parsha Activities** for **Emor**.
- Go to [Dortikvah.org/covid19](http://Dortikvah.org/covid19) for details and updates on how we are handling concerns over the **Coronavirus** pandemic.
- To **volunteer** to assist those who need help with grocery pickup and other errands, contact [oradavies@gmail.com](mailto:oradavies@gmail.com).
- **Our facilities are currently closed**. You can still contact the Administrative Assistant at [info@dortikvah.org](mailto:info@dortikvah.org).

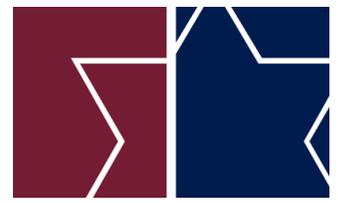


# Emor

(Leviticus 21-24)

## Righteousness vs. Self-Righteousness

By Rabbi Benji Levy [aish.com](http://aish.com)



In its description of the priests, the Torah discusses their unique status, one that differentiates them from ordinary people. In order to sanctify their particular role, limitations are placed on their appearance and on their participation in certain aspects of the Jewish life cycle such as marriage and burial. Only two chapters before this, the entire Jewish nation is also ennobled with the task of being holy, in this case without any limitations: 'Be holy, for I, the Lord your G-d, am holy' (Lev. 19:2). Here, the Jewish people are clearly instructed to be holy, and to emulate the holiness of G-d, which is by definition limitless.

It is therefore strange that just two chapters later the Torah presents the priests with a subtly different message: 'They shall be holy to their G-d and they shall not desecrate the name of their G-d; for the fire offerings of G-d, the food of their G-d they offer, so they must remain holy' (Lev. 21:6). This unique command to the priests alone contains the additional requirement of directing their holiness 'to G-d' and predicates the command on their Temple service. What is different about this command and the one that the entire nation received?

Every individual deserves to be treated with dignity. As it says in Tractate Avot, 'Who is considered to be respectful? He who respects all the creations' (Mishna, Tractate Avot 4:1). Beyond this elementary level of respect, however, individuals in certain roles are treated with additional levels of deference. One can be worthy of respect, for example, if born into a position of nobility or royalty, or one can earn esteem through noteworthy achievements.

While the Jewish people are inherently holy and are commanded to behave in a manner that reflects being created in the image of G-d, the priests hold an elevated status, which is suggested by the restrictions placed upon their behaviour. They play the unique role of the ambassadors of G-d to the Jewish people, and the ambassadors of the Jewish people to G-d. Therefore, they are not only afforded a higher level of respect and commanded to behave accordingly, but the manner in which they receive this command is distinct from the previous generic command of holiness communicated to the nation as a whole.

However, since this command and its details are designed to make the Jewish people view the priests as distinct and special, the Torah is wary that the priests will begin to think too highly of themselves. According to the Netziv, the stipulation 'to G-d' is added to remind the priests that their greatness derives from G-d and exists in a specific context, and therefore they should not let it make them arrogant (Ha'Emek Davar and Harchev Davar on Leviticus 21:6). Their greatness is a responsibility, not a privilege. It is a duty that comes with their position and should not cause them to think of themselves as better than the rest of the people, but rather should simply be expressed through their different role.

Many of us, at some point in our lives, find ourselves in some type of position of authority that legitimately commands extra respect, whether it is as a youth counsellor, a manager in the professional context, a parent or a communal leader. The manner in which the obligation of holiness is communicated to the priests is a constant reminder to us that when placed in a position of authority, one should utilize this role to better the situations of those around us, to support them and promote them, rather than to feed one's own ego. We should constantly endeavour to balance the source and purpose of the respect that we receive, and to carry authority with humility.

As the 'chosen people' (Deut. 14:2), Jews are sometimes accused of thinking that they are superior to others. Like the priests, who need to be aware that their holiness is specifically directed towards G-d and the Temple service, we too must realise that we are a 'nation of priest-teachers – a holy nation' (Ibid.; Ex. 19:6). Charged by the source of holiness, G-d Himself, our task is to redeem the fractured world that we live in by being a 'light unto the nations' (Isaiah 49:6) through living and breathing moral righteousness without ever letting ourselves fall into the trap of self-righteousness.