

Service Times

Masks are no longer required indoors for those fully vaccinated, and we are providing new seating choices for different personal comfort levels. Please see the [Safe Services Update](#) for details.

* Sign up to attend Shabbat services at Dortikvah.org/event/Join-Minyan.
Please register by Fridays at 5 pm.

Erev Shabbat

Friday, June 25 (Tammuz 15)

6:45 pm - *Mincha/ Kabbalat Shabbat/ Maariv
7:03 pm - Earliest Candle Lighting
8:12 pm - Late Candle Lighting

Shabbat

Saturday, June 26 (Tammuz 16)

9:00 am - *Shacharit
9:47 am - Latest preferable time to say Shema

7:00 pm - Weekly Parsha Shiur
7:45 pm - *Mincha
Seudah Shlishit with D'var Torah by Rabbi Davies
9:15 pm - Maariv/Havdallah
9:25 pm - [Zoom](#) Havdallah - Meeting ID: 374-672-2612

Kiddush Sponsor: The entire Congregation Dor Tikvah in honor of the Davies family.

Upcoming Sponsors

7/3 - Available 7/10 - Available

Fast of Shiva Asar B'Tammuz

Sunday, June 27 (Tammuz 17)

Prohibited from eating and drinking only.
4:44 am - Fast Begins
9:16 pm - Fast Ends

[CLICK HERE](#) for more information on the Fast of Shiva Asar B'Tammuz.

Classes

• Daf Yomi with Rabbi Paul & Yoni Alon
Sunday-Thursday 8:30 pm, **Phone Conference.**

• Torah Study with Rabbi Davies
Sunday 8:00 pm, Join on [Zoom](#) **Final class.**

• Lunchtime Talmud with Rabbi Davies

Off for the Summer, contact info@dortikvah.org for more details.

Dor Tikvah Events

* **Zoom Havdallah** - June 26th, following Havdallah

We will be streaming Havdallah at the conclusion of Shabbat services. Join on [Zoom](#). Meeting ID: 374-672-2612

Refuah Shleima

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

Simcha ben Etle	Hodel bat Raozel
Yael Bracha bat Pnina	Miriam bat Mazal
Nechemiah ben Chanah	Esther bat Alitza
Yael Bracha bat Pnina	Moshe ben Esther
Rahel Tzvia bat Feigel Sara	Chaim ben Pesha
Aron David ben Yudah Yisroel	Rina bat Gisya
Channah Penina bat Miriam Rochel	Gana bat Gisya
Nechama Chana bat Tziporah Rachel	Hank Legare
Shlomo Yoel ben Miriam (Stanford Kirshtein)	Talia bat Shoshana
Blumah Leah bat Yitzhak Dov (Rosalind Minster)	

Life Cycle

Birthdays

- > Penny Bronshtein (6/27) > Natalie Kaufman (6/29)
- > David Popwoski (6/28) > Truere Rothschild (6/29)

Yahrzeits

- > Virginia Rosefield, Grandmother of David Rosenberg (6/26)
- > Margaret Shedrow, Mother of Robyne Steinert (6/28)

Contributions

We appreciate all donations! Contributions of \$10 or more are acknowledged here.
Donations to CDT can be made at DorTikvah.org or sent to
1645 Raoul Wallenberg Blvd. Charleston, SC 29407.

> Linda Scheer

- Mazel Tov to Malka Bielsky Benedek & Yonah Benedek on the birth of their baby girl!

Davies Legacy

- Wade & Diana Manaker
- Peter & Arlene Rosenthal
- Jennifer Schager

Announcements

> **Masks are no longer required** for services or indoor activities for those vaccinated. Those not fully vaccinated must continue to wear masks when indoors. [CLICK HERE](#) for our full zoning and mask protocols update, or see the Safe Services Update at Dortikvah.org/services.html.

> **2022 Blue Book:** If you need to update your address or contact information for the new Blue Book, please email shalom@kkbe.org.



Balak

(Numbers 22:2–25:9)

Peaceful Coexistence

By Chaya Shuchat Chabad.org



E pluribus unum, “Out of many, one,” the Seal of the United States proclaims, but as any politician can tell you, that’s easier said than done. Unity between people of diverse cultures and backgrounds is hard to achieve. As idealistic as we may be, we all have unique needs and desires which can be difficult to forgo for the sake of the common good. So, how do we reach true unity? This week’s Torah portion sheds some light on this issue. In Parshat Balak, Bilaam, a gentile prophet, conveys a vision of the future Redemption: “A star will go forth from Jacob, and a staff will arise from Israel, which will crush the princes of Moab and uproot all the sons of Seth.” That sounds kind of extreme. Why would Moshiach, the leader of a peaceful and utopian era, start uprooting and destroying nations? A world that is peaceful only for the chosen few hardly seems like an ideal worth striving for. And how are we to understand this prophecy in the context of other prophecies of redemption that describe the nations of the world serving G-d together? In the book of Zephaniah, for example, it is written, “For then I will convert the peoples to a pure language, that all of them will call in the name of the L-rd, to worship Him of one accord.” Furthermore, Bilaam’s prophecy states that Moshiach will “uproot all the sons of Seth.” Seth was the third son of Adam and Eve. Their first son, Abel, was murdered, and all of Cain’s descendants were wiped out in the Great Flood. Thus, all of mankind descends from Seth. This verse cannot possibly be interpreted literally, because if Moshiach would eliminate all the sons of Seth, nobody would be left.

The Lubavitcher Rebbe offers this interpretation: When Moshiach comes, there will be an unprecedented revelation of G-dliness, leaving no room for evil or impurity. All people in the world will readily accept G-d’s rule upon themselves because His presence will be so obvious. And this is the “uprooting” that the verse refers to—the uprooting of our selfish tendencies, our egotistical desires and motivations. Yet there are two ways in which this uprooting can take place. It is possible to imagine the rise of a leader so powerful, with a vision so compelling, that the entire world becomes subservient to him. In such a world, everyone behaves in an exemplary fashion—there is no killing, no theft, no discrimination, no selfishness. But these tendencies have not really been uprooted; they’ve merely been suppressed. As long as these beliefs and values do not become integrated into our own psyche, our own worldview, the redemption is incomplete.

The leadership of Moshiach will be different. It will not be an imposition from outside, but the culmination of a process of refinement that has been going on since the beginning of exile. Over the centuries of exile, the Jewish people have not just been wandering from place to place. We have also been painstakingly laying the seeds for the future Redemption—by infusing holiness wherever we went, through our observance of Torah and mitzvahs. When the world and all that is in it will perceive G-d of its own accord, when everyone will call out to G-d in their own voice, then there will be true Redemption. This is the key to true unity—when our individual experiences and talents all contribute to a common goal. On a personal level, I sometimes encounter people whose views are so offensive, whose behavior is so frustrating, that I wish they would just disappear. But individuals who are truly beyond redemption are extremely rare. I could focus on our areas of disagreement and try to convince them to move toward my viewpoint, or worse, condemn them for their wrongness. But all this does is add to the general discord. A more effective approach would be to focus on our common ground and cultivate the good that is within others. In 1991, in the aftermath of the Crown Heights riots, New York City mayor David Dinkins visited the Rebbe and requested a blessing for the people of “all our communities.” The Rebbe responded, “. . . Forget that it is ‘both sides.’ It is one side, one people . . .”

Unity among nations is within our reach. It may take effort, but by looking beyond superficial differences, we can see the many ways that we are one. Redemption is not a far-off dream, but a fast-approaching reality.