

### Service Times

\* Meeting at the Shul for prayer will be limited. Details at [Dortikvah.org/services.html](http://Dortikvah.org/services.html). When unable to attend, please still partake in prayer services at home.

#### **Erev Shabbat**

#### **Friday, July 3 (Tammuz 11)**

5:45pm - Pre-Shabbat Ruach via [Zoom](#)

Meeting ID: 374-672-2612, Password: 085081

6:40pm - Mincha/ Kabbalat Shabbat/ Maariv \*

[Register to attend.](#)

7:03pm - Earliest Candle Lighting

8:13pm - Late Candle Lighting

#### **Shabbat**

#### **Saturday, July 4 (Tammuz 12)**

**Independence Day**

9:00am - Shacharit \*

9:50am - Latest Preferable Time to Say Shema

6:50pm - Weekly Parsha Shiur [Click here for notes.](#)

7:35pm - Mincha \*

9:15pm - Maariv/Havdallah \*

9:30pm - Virtual Havdallah & Schmooze via [Zoom](#)

Meeting ID: 374-672-2612, Password: 085081

#### **Fast of Shiva Asar**

#### **Thursday, July 9 (Tammuz 17)**

*If you are currently suffering from COVID, you need not fast.*

4:51am - Fast Begins

9:14pm - Fast Ends

### Weekday Services

Mincha/Maariv - Monday & Wednesday 6:40pm

[Register to attend.](#)

### 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 details.

- Torah Study: "The Avraham Stories" with Rabbi Davies

Sunday 7:30pm, [Off for Summer](#)

- "Ketuvim with Kenny"

Join discussion and study of the final sections of the Jewish Bible.

Monday 7:45pm, [Facebook Live & Zoom](#)

- "Lunchtime Talmud" with Rabbi Davies

Uncover the depths of Jewish law.

Thursday 12pm, [Facebook Live & Zoom](#)

- "Cholent and Learn" with Kenny Abitbol

*New date & time to be determined.*

### Dor Tikvah Virtual Events

#### **Together Apart: Food Frenzy – July 8th, 8pm**

Hosted by Lori Gleaton, this is a non-competitive virtual cooking challenge. We suggest the ingredients and then you share what you made with them. No time to cook ahead? Join to get inspired. What can you make with Tofu, Parsnips, Curry, Nutritional Yeast? Get details and RSVP at [Dortikvah.org/event/together-apart](http://Dortikvah.org/event/together-apart).

### Local Virtual Events

#### **To Auschwitz and Back – July 9th, 6pm**

Hosted by Charleston Jewish Federation and Lowcountry Senior Center, hear from Holocaust survivor Joe Engel. This is free and open to the community. Go to [tinyurl.com/joeengel](http://tinyurl.com/joeengel) to register.

### 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)  
Yesuskah Levy ben Shosha Hannah  
Refael Aharon ben Devorah  
Gershon Ben Sarah (Jerry Polinski)  
Arlene Polinski  
Michal bat Cayla Mynda (Michele Perrick)  
Elijah Myer ben Malkah  
Kalev ben Naftali

Simcha ben Etlle  
Hodel bat Raozel  
Miriam bat Mazal  
Talia bat Shoshana  
Yehudit bat Sarah  
Isabella Beaudoin  
Esther bat Alitza  
Yisrael ben Chaya  
Chaiah Leah bat Shier  
Uri Chaim ben Hodel

### Life Cycle

#### Yahrzeit

- > Dorothy Muriel Cohen Henriques, Mother of Jennifer Phillips (7/6)
- > Virginia Rosefield, grandmother of David Rosenberg (7/8)
- > Ida Katz, Mother of Gerald Katz (7/10)
- > Margaret Shedrow, Mother of Robyne Steinert (7/10)

#### Birthday

- > Katherine Bielsky (7/8)
- > Gregory Rothschild (7/9)

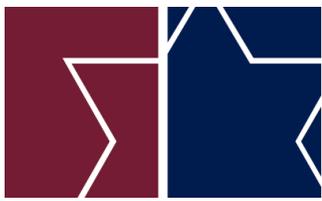
### Contributions

- > Joan Halushka in honor of Ruth and Barry Warren's 50th Anniversary

Contributions to Dor Tikvah can be made at [DorTikvah.org](http://DorTikvah.org). We appreciate all donations. *Contributions of \$10 or more are acknowledged here.*

### Announcements

- > **COVID-19 UPDATE:** We have resumed in-person weekday Minyan on Mondays, Wednesdays, and Fridays. **Pre-screening & registration** are required to attend. Sign up to attend a service at [Dortikvah.org/event/Join-Minyan](http://Dortikvah.org/event/Join-Minyan). Go to [Dortikvah.org/services.html](http://Dortikvah.org/services.html) for more information.

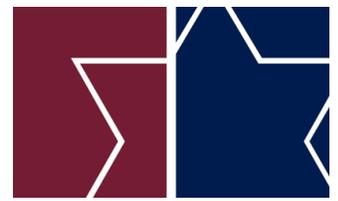


# Chukat-Balak

(Numbers 19:1-25:9)

## Of Red Cows & Golden Calves

By Rabbi Maury Grebenau [Mizrachi.org](http://Mizrachi.org)



There are many ways to divide up the 613 commandments that are the backbone of Judaism. One could break them up by positive and negative commandments. One could distinguish between the commandments that are directed toward Hashem and the commandments that are in the realm of interpersonal relationships. One particularly interesting categorization relates to this week's Torah portion. The Mitzvah (command) of the red cow, which is the lead off topic this week, is referred to as a "Chok" as opposed to a "Mishpat." A Mishpat is a law which seems intuitive to us. It isn't difficult to understand why we shouldn't kill or steal or worship other gods. A "Chok" is the exact opposite.

The entire section of the Torah which describes the process of the red cow's ashes being a source of purification is very difficult to understand. Aside from the fact that the entire concept of purity and impurity is not an inherently logical idea the details of this section are confounding as well. King Solomon said about this Mitzvah that he sought to understand the Torah but it was far from him (Koheles 7:23 with commentaries). The idea he was expressing is that regardless of the extent of one's intellect there are certain commandments which are quite opaque in terms of their rationale. The Mitzvah of the red cow is the paradigm of a "Chok". It is a command which is not inherently logical.

Our sages teach us that the command of the red cow is connected directly to the sin of the golden calf. "Let the mother come and clean up for the child." The cow rectifies the sins of the calf (see Rashi's comments to Bamidbar 19:22). While we understand the imagery of a mother animal cleaning up the mess left in the wake of her errant child, what exactly is the connection between the sin of the golden calf and the laws of the red cow?

One possible connection is the very idea of "Chok". These non-logical Mitzvot are essentially a subjugation of our own intellect in the face of G-d's will. We don't really understand the reason behind the red cow and it may even seem antiquated or archaic to us. Since we are unable to assess the reason for the command, we may conclude that no explanation exists. Instead, we are expected to exhibit a level of trust in G-d and the divinity of the commandments. We follow the commandments, even those which are classified as "Chok" because we trust that Hashem asks of us only that which is beneficial and relevant. It is a much clearer act of faith to follow the "Chok" than the "Mishpatim" which we have an easier time following since they seem "correct" in our own life view.

The worship of the golden calf was a departure in our service of G-d. It was the very antithesis of following the word of G-d simply because it is the word of G-d. We strayed from the proper path and so we rectify our mistake with the "Chok" which emphasizes our faith in G-d and highlights our allegiance to His word regardless of our own estimations. The Sforno (a Medieval Torah commentator) points out that the reality is that the "Mishpatim", while understandable, are not followed because of their lucidity to the human mind. He comments that the verse groups both of them together to teach us that the very same reason we follow the laws of the red cow is the same reason we don't kill. When we refrain from murder it is not because that is proper for society or that we as individuals feel that it is morally repulsive. The reason we don't kill is because G-d said so. Morality can only be objective if it is divine. The Torah is our objective moral code; it is the word of G-d and as such demands that we follow it. This is the lesson of the red cow which the generation of the golden calf needed to inculcate. May we have the focus to follow G-d's command even without fully understanding it and may G-d grant us the wisdom to see the depths of His Torah.

## Fast of Shiva Asar

Laws and Customs of the Three Weeks  
From Rabbi Michael Davies

The 17th of Tammuz, commemorating the fall of Jerusalem prior to the destruction of the Temple, marks the beginning of a 3-week national period of mourning culminating with the 9th of Av. Our rabbis referred to the time period between the 17th of Tammuz and the 9th of Av as 'Bein Hamitzarim,' between the straits, based on the verse: "All her oppressors have overtaken her within the straits (Lamentations 1:3)". On Shabbat during the Three Weeks, the Haftarat focus upon the Temple's destruction and the exile of the Jewish people.

The five events which we mourn on the 17th of Tammuz are:

1. Moshe broke the tablets at Mount Sinai - in response to the sin of the Golden Calf.
2. The daily offerings in the First Temple were suspended during the siege of Jerusalem, after the priests could no longer obtain animals.
3. Jerusalem's walls were breached, prior to the destruction of the Second Temple in 70 CE.
4. Prior to the Great Revolt, the Roman general Apostamos burned a Torah scroll - setting a precedent for the burning of Jewish books throughout the centuries.
5. An idolatrous image was placed in the Sanctuary of the Temple.

### ASPECTS OF MOURNING DURING THE THREE WEEKS

1. It is customary to refrain from getting married.
  - One may get engaged, but not hold an engagement party.
2. It is customary to avoid public celebrations, especially involving singing, dancing and musical accompaniment.
3. It is customary to abstain from listening to live music.
  - If you make your living as a musician or teacher, or if you are a student practicing, but not performing, this does not apply.
  - If music is used to assist in dealing with depression, this does not apply.
4. It is customary to refrain from actions that would require the recital of the blessing *Shehechyanu*, i.e. on new food or clothes, except on Shabbat.
5. It is customary to hold off on getting haircuts or shaving.
  - A person who usually shaves daily and would suffer business or financial loss by not shaving, may continue to do so.

### The Broken Tablets' Eternal Message Rabbi Aaron Goldscheider

"...the holy Ark is a symbol of the human heart. People experience brokenness in many ways. One way that many of us experience despair and crushing pain is through the death of a loved one, especially when life is cut short. Those of us who have passed through the 'valley of death,' those of us who have lost loved ones, know that we forever carry 'broken tablets.' Loss forever remains a part of us. We carry the aching loss, and for some of us, we carry pain in our hearts and minds forever. The image of the broken tablets, unfortunately, offers an accurate representation of our lives and the life of the world around us.

We carry our broken tablets with us always." (www.ou.org)