

Service Times

* Meeting at the Shul for prayer will be limited. Details at Dortikvah.org/services.html. When unable to attend, please still partake in prayer services at home.

Erev Shabbat Friday, August 14 (Av 24)

5:30pm - Pre-Shabbat Ruach via [Zoom](#) & Facebook Live

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

6:25pm - Mincha/ Kabbalat Shabbat/ Maariv *

[Register to attend.](#)

6:42pm - Earliest Candle Lighting

7:47pm - Late Candle Lighting

Shabbat Saturday, August 15 (Av 25)

9:00am - Shacharit *

10:03am - Latest Preferable Time to Say Shema

6:25pm - Weekly Parsha Shiur [Click here for notes.](#)

7:10pm - Mincha *

8:44pm - Maariv/Havdallah *

9:00pm - Havdallah & Schmooze via [Zoom](#) & Facebook Live

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

Weekday Services

Mincha/Maariv - Monday & Wednesday 6:15pm

[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 for details.

- **“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**

[WhatsApp group and Facebook for updates.](#)

Contributions

Consider honoring a special occasion or important person in your life by making a donation to Congregation Dor Tikvah. *Contributions of \$10 or more are acknowledged here.* Donations can be made at

DorTikvah.org or by check to

1645 Raoul Wallenberg Blvd., Charleston, SC 29407.

Thank you for your support!

Dor Tikvah Virtual Events

Together Apart: Women's Rosh Chodesh – Aug. 19th, 8pm

Class hosted by Ora Davies. More information and future sessions at Dortikvah.org/event/together-apart. Add to your [Facebook](#) calendar.

Congregational Meeting – Aug. 23rd, 5:30pm

Login and Schmooze at 5:15. Meeting begins at 5:30.

Get updated on the state of our congregation and re-opening plans for the High Holidays. Join on [Zoom](#). Go to

Dortikvah.org/event/Aug-Cong-Meeting for more information.

Local Virtual Events

PJ Our Way Kid's Book Club – Aug. 23rd, 10am

Virtual book club for kids 9-12, discussing [The Journey That Saved Curious George](#) by Louise Borden. Register at tiny.cc/PJOWBookClub.

KKBE Virtual Challah Bake – Aug. 30th, 11am

KKBE Sisterhood is joined on Zoom by Marcie Rosenberg, the chef and owner of Dining In Inc. kosher catering. Go to [Facebook](#) for details.

Refuah Shlema

To add or remove a name, contact 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 August ben Malkah
Kalev ben Naftali
Yakov ben Peretz (Jay Rundbaken)

Simcha ben Ettle
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

> Ethel Steinert, Grandmother of Charles Steinert (8/20)
> Irma Schneyer, Grandmother of Matthew Engel (8/20)
> Isabel Shawinsky, Mother of Arlene Rosenthal (8/20)

Birthday

> Eran Maron (8/14)
> Michael Mintz (8/14)

Announcements

> **High Holy Days Update: [High Holy Days Update Letter](#)**

We are working on different options and possible formats for High Holy Day services and we want to hear from you. Please fill out our [High Holy Days survey](#) to help us create a meaningful Rosh HaShanah and Yom Kippur for everyone in our community. Go to Dortikvah.org/hhd-5781 for more information and updates.



Re'eh

(Deuteronomy 11:26–16:17)

Why the Soul Loves the Body

By Menachem Feldman Chabad.org



Body and soul are opposites. The soul wants nothing more than to escape heavenward, to leave its existence in this world and reunite with its Infinite Source. The body, on the other hand, seeks to experience an earthly life full of earthly pleasures. The body is not interested in abstract spiritual concepts. The body craves instant, tangible gratification. How then do the body and soul unite so smoothly to become the human being? Why is the soul not at war with the body's gravitational pull? Why does the soul not escape the confines of the body?

The Kabbalists teach that the Divine energy that creates the world—the “soul” of the world—is comprised of two parts: light and vessels. The light is the undefined energy, and the vessels express the energy in a limited and defined way. Just like the human body and soul, the vessels and light are opposites. The light seeks to escape upward and reunite with its Infinite Source, while the vessels are happy to maintain their own distinct personality. Why then does the light bond with the vessels? Why does the light not retreat to its source?

Let us understand this by way of a parable:

A brilliant professor taught in graduate school, where he had many gifted students who understood the depth of his teaching and appreciated his profound insights. One day, the professor invited his students to join him on a visit to a first-grade classroom, where he would explain his latest discoveries to the children. Understandably, the graduate students declined to join him. They preferred to experience their great professor's brilliance in graduate school, not in grade school. They had no desire to limit their learning to the intellectual capacity of a first-grader. One student, however, decided to go along with his professor. The student understood that for a theory to be projected to the distant world of a first-grader, the professor would need to reach far deeper within himself. In order to communicate with people so intellectually far from himself, he would search for and discover the essence of the idea. The student understood that the first-grade classroom was the place where the professor's true brilliance would be expressed. The ability to communicate with a distant reality comes from the deepest resources of one's intellect. And so, as the first-graders were listening to the older gentleman talk, they were oblivious to the greatness of his wisdom. They would have preferred to play with the toys piled up in the back of the classroom. Yet the graduate student marveled at every word that emerged from his teacher's mouth. Never before had he experienced this element of the professor's awesome intellectual power. Never had he heard such deep ideas expressed in such simple words. Interestingly, the first-graders, the cause of this revelation, were not mature enough to appreciate it. It was the graduate student alone who appreciated the lofty nature of what was transpiring in the first-grade classroom.

Similar to the graduate student appreciating the lecture given to the first grade, the soul appreciates the greatness of the body. The body, like the first-graders, does not understand that the body is a deeper expression of G-d's greatness than is the soul. In order to create a body, in order for G-d to express His energy in a spiritually distant place, G-d must express an even deeper part of Himself. And yet, it takes a soul to understand the great spiritual source of a body. And so it is with the Divine light. It, too, feels that the vessels, specifically because they are limited and defined, are rooted in a higher place within the Divine. The undefined abstract light senses that the creation of vessels is G-d projecting a deeper part of Himself. This, then, illuminates Judaism's attitude toward all things physical. Physicality, left to its own devices, is empty of spiritual light and is a distraction from one's purpose in life. Yet when the soul engages with the physical, the soul reveals the truth, that physicality is a greater expression of the awesome power of G-d. For when an infinite G-d expresses Himself in a finite realm, that is the true indication of His infiniteness.

In Parshat Re'eh, the Torah describes the Jew's ultimate spiritual experience during the thrice-yearly pilgrimage to Jerusalem:

And you shall eat before the L-rd, your G-d, in the place He chooses to establish His Name therein, the tithes of your grain, your wine and your oil, and the firstborn of your cattle and of your sheep, so that you may learn to fear the L-rd, your G-d, all the days.

How does the Jew reach the epitome of spiritual heights? By eating his grain, wine, oil, cattle and sheep! For light feels the superiority of the vessels. The soul feels the superiority of the body. And the Jew senses that if while engaging in delicious meat and wine he can simultaneously experience a spiritual joy, he has reached the essence of G-dliness.