



Service Times

Friday, January 11

5:00 pm – Mincha

5:15 pm – Candle Lighting

6:00 – Winter Friday Night Dinner for those with Reservations

Saturday, January 12

9:00 am – Shacharit

(9:55 am – Latest preferable time to say the shema)

10:00 am – Shabbat Morning Youth Groups

10:30 am – Youth Tefilah Groups

4:50 pm – Mincha

6:15 pm – Havdalah

7:30 – OTS Amiel BaKehila/CJF Teen Cooking Competition

Kiddush Sponsor:

In honor of Stuart Feldman in hope and prayer for his continued good health by his "Fan Club" including: David & Esther Beckman, Jeffrey & Jody Cohen, Rabbi & Ora Davies, Matt & Aviva Engel, Slade & Lori Gleaton, Jason & Samantha Goldberg, Stan Hoffman, Jimi Horne, Gerry & Sandy Katz, Marvin & Phyllis Katzen, David & Marcie Rosenberg, Peter & Arlene Rosenthal, Joe & Edie Rubin, Jen Schager, Linda Scheer, Charles & Robyne Steinert, Michael & Sharon Stricker, Jon & Sima Sigman, Barry & Ruth Warren, Greg & Marian Yarus, Jonathan & Laura Zucker, Lenny & Barbara Zucker

Anyone who would like to add their name should speak to Lenny Zucker or David Rosenberg and we will include them in next week's announcements.

Jan 19 – Available

Jan 26 - Simeon Glaubach in honor of his wife Monica's 50th birthday

Feb 2 - Available

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

Weekday Services

Mincha/Maariv on Monday at 5:15 with Rabbi Yehuda Gabay, a finalist candidate for the Head of School at AHA and Maariv only Wednesday at Dor Tikvah at 7:00 pm

Regular Classes

- Torah Study – The Avraham Stories – **Sunday at 7:30 pm**
next class **January 20th**.
- Lunchtime Talmud - **Thursdays at noon** with Facebook Live.
- Books of Ketuvim (Writings) with Kenny Abitbol - **Mondays at 7:30 pm** with Facebook Live.

Dor Tikvah Youth Programs

Information about our youth programs is available at dortikvah.org/youth

Life and Legacy

Jan 24 - 7:00 pm - Shiv'im Panim: A Celebration of the Many Faces of Jewish LIFE & LEGACY

Simons Recital Hall, [54 St. Philip Street](http://www.dortikvah.org)

Come hear your fellow community members share stories of their past, present and vision for Charleston's Jewish future through this night of celebration and performance. This event is free and open to all; the performance will be followed by a kosher reception.

Upcoming Events

Jan 20 at 10 am - Tu B'shvat Tikkun Olam - Join us for a morning of volunteering at the Lowcountry Food Bank. This event is open to adults and children ages 7+. Babysitting is available upon request at Dor Tikvah for children under 7 for \$10 per child. Space is limited so RSVP to oradavies@gmail.com by Jan 15.

Jan 21 – 7:30 pm - L&L Storytelling Workshop at Dor Tikvah for more information contact Lori Gleaton or Susan Chase

Jan 27 – Breakfast Minyan with guest speaker, Scott Morgan on the topic of Sahel area of Africa requesting help for security from Israel.

Feb 10 - Save the Date - Not Your Bubbie's Shakshuka - Early bird tickets and sponsorship opportunities are available at dortikvah.org.

Community Events

OTS Amiel BaKehila Delegation to Charleston Jan 11 – Jan 13. Delegation Members include author Rabbi Aaron Goldscheider, speaker and activist, Sagit Peretz Deri, and chef, Yahav Kriti.

Welcome Chef Kriti who has joined us for Shabbat.

Jan 27 - 7 pm - Screening of Names Not Numbers at Synagogue EmanuEl - In honor of International Holocaust Remembrance Day, our local Jewish teens invite you to participate in this exclusive screening of their documentary.

Jan 31 – 7:30 pm – Three Rabbi Panel: Jewish Views on Sexuality

Refuah Shelema

Yechil Yeshiahu ben Fradel	Valerie Armour
Robert Levinson	Aryeh Chaim Simcha ben Yael
Hodel bat Raozel (Linda Kirshstein)	Bracha (Teddy Mocle Levine)
Yehudit Elisheva bat Miriam Leah	Tovah Rivka bat Esther
Claret (Kate Kalin Tobakos)	Yisrael Haynu Ben Shimon
Laella bat Simcha	Avraham
Talia bat Shoshana	Elijah Myer ben Malkah
Blooma bat Chaya Sara (Bertha Hoffman)	Jennifer Phillips
Miriam bat Mazal	Tzvi Aryeh ben Asnas (Howard Salles)
Yisrael ben Chaya	Tinok ben Talya Chaya
Yocheved Koplowitz	Tinoket bat Talya Chaya
Zelig Aharon HaLevi ben Miriam	Netanel Ilan ben Shaina Tzippora

Life Cycle

Birthdays

- Jennifer Phillips (1/13)
- Moshe Davies (1/14)
- Shmuel Davies (1/14)
- Marcie Rosenberg (1/14)
- Joe Rubin (1/16)
- Susan Berlijn (1/17)
- Shimoni Rosenthal (1/18)

Yahrzeit

- Avram Rubin, father of Joe Rubin (1/13)
- David Funk, father of Laura Zucker (1/13)

Contributions

In Honor of

- Rose Goldberg's birthday by Gloria Adelson
- Lenny Zucker by Gloria Adelson
- The tireless work the Davies do for the Charleston Jewish Community, by Erica & Michael Rabhan

We appreciate all contributions - those of \$10 or more will be acknowledged here. Contributions in support of CDT, can be made at DorTikvah.org or by check to **Congregation Dor Tikvah | PO Box 80301 | Charleston, SC 29416**

Exodus: Elevating Yourself and Others

Rebbetzin Esther Jungreis | Aish HaTorah.com

At the beginning of the parashah, we are told that one of G-d's goals for the Exodus from Egypt was to insure that we tell that story to our progeny: "... and so that you may relate in the ears of your son and your son's son that I made a mockery of Egypt, and My signs that I placed among them - that you may know that I am Hashem."

After reading this passage, an obvious question comes to mind: If we are commanded to teach our children, then it is they who will know, but the text reads "that you," the teller of the story, may know. Furthermore, the order appears to be reversed: Should not one have knowledge before teaching? The Torah is revealing a profound truth regarding human nature.

The best way to acquire understanding is by accepting responsibility and instructing others, for that experience compels us to study and seek insights. Thus, it is not unusual for men or women who never gave too much thought to their Judaism to undergo a total transformation once they become parents. They realize that if they are to convey something of lasting value, and if they are to tell "the story" to their children, they must first and foremost possess that knowledge. This logic holds true, not only vis-à-vis raising children; every time we are challenged to explain ourselves as Jews, we are prompted to explore our roots.

THE LEGACY OF PARENTS AND GRANDPARENTS

The text also shows us how we might best impart this lesson: "Relate in the ears of your son" - the teaching must be personalized and intimate. The study of Torah cannot be simply a cerebral experience, but it must be an emotional and spiritual one as well. It must be transmitted from heart to heart with love and passion. It is this that enabled Joseph to retain his faith as a lone Jew in Egypt. Despite his suffering, he never faltered, for engraved upon his heart and mind was the image of his father's teaching.

From this passage our Sages also conclude that if three generations (fathers, sons, and sons' sons) in one family are committed to the study of Torah, we may be assured that the Torah and the mitzvos will never depart from that family. The litmus test of Jewish continuity is whether Judaism continues into the third generation. In our contemporary society, in which demographics demonstrate that so many of our people are assimilating and intermarrying, this question weighs heavily upon us. Every Jew must ask himself, Am I doing enough to ensure that my grandchildren will remain Jews?

Tragically, ours is a generation that has become spiritually orphaned, and most of us do not have zeides who can tell the story. Therefore, we must seek out our rabbis and Torah teachers and ask them to "relate the story in [our] ears." We have survived the centuries because this commandment to tell the story to our children and our children's children is at the heart of our faith. No matter where destiny may have taken us, we continued to relate that tale and shall continue to do so until the end of time.

THE GIFT OF TIME

This month shall be for you the beginning of months...." With this proclamation, Hashem endowed us with the greatest of all gifts: time.

During our bondage in Egypt, our time did not belong to us. Our days meshed one into the other. Every day was painfully and monotonously the same. In the life of a slave there is no hope, there is no creativity, there is no future. But free men have choices to make, and the most important choice is to use time wisely and not fritter it away.

This teaching is especially pertinent to us in the 21st century. While technology and modern scientific inventions have freed us from much drudgery and hard labor, and we have more time at our disposal than our forefathers ever dreamt possible, we have also, unfortunately, come to abuse that time and squander it on pointless, meaningless pursuits.

Our technology has actually created inane programs that serve only to kill time. However, when G-d spoke to us and entrusted us with that great gift of time, He demanded more from us than just using time expeditiously. He charged us with the command of sanctifying time and making it holy. The court would do this through sanctifying the New Moon.

In contrast to the solar calendar used by much of the Western world, ours is a lunar calendar; in that, too, there is a profound teaching to be found. Unlike the sun, the moon does not generate its own light, but reflects the sun's rays. Similarly, we, the Jewish people, do not put forth our own light, but reflect the light of G-d; it is not our own will or desire that is the focus of our lives, but rather, the fulfillment of the will of G-d. Even as the moon illuminates the night, our task is to illuminate the darkness of the world with the Word of G-d: the Torah.

Another reason why we have a lunar calendar is that the moon waxes and wanes every month; even as the moon renews and regenerates itself, so, too, we have a mandate to rejuvenate and revitalize ourselves through teshuvah. This mitzvah of establishing the calendar and thus sanctifying the new month was chosen by G-d to be among the first of our 613 commandments. Freedom from Egyptian bondage did not mean that we became free from responsibility. It did not mean that we could do what we chose with our time. On the contrary, when G-d charged us with the mitzvah of sanctifying time, He entrusted us with the greatest of all responsibilities: to utilize every moment of our lives for His Holy Name's sake.

As Jews, we must be ever cognizant that our lives here are temporary and that we must make the most of every moment, for the time will come when G-d will ask us to give an accounting for every day of our existence. So let us sanctify our time here on earth through our holidays, through our Sabbaths, through our Torah studies, through our prayers, and through our mitzvos, and let us be ever mindful that there is only one thing that, if lost, can never be retrieved: not money nor precious gems, but the time that G-d has granted us on this earth.