

Parshat Zachor - Vayikra

March 16, 2019 (Adar II 9, 5779)



Service Times

Friday, March 15

7:00 pm – Mincha
7:10 pm – Candle Lighting

Saturday, March 16

9:00 am – Shacharit
(9:52 am – Latest preferable time to say the shema)
10:00 am – Shabbat Morning Youth Groups
10:30 am – Youth Tefilah Begins

5:50 pm – Parsha Shiur
6:35 pm - Mincha
8:06 pm – Shabbat Ends (Havdallah)

Kiddush Sponsor:

Ben-Zion and Penny Bronshtein in honor of the birth of their grandchild, who was born December 28, 2018

Mar 23 - Marcie and David Rosenberg in honor of their children

Mar 30 – Available

Apr 6 – Available

Apr 13 – The Zucker Family in memory of Jerry Zucker, Yehoshua Mordechai ben HaRav Aryeh Tzvi, z”l. on his yahrzeit

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

Weekday Services

Mincha/Maariv on Monday at 5:50 pm. Erev Purim is Wednesday.
Mincha at 7 pm, Megillah at 8 pm.

Regular Classes

- Torah Study – The Avraham Stories – **Sunday at 7:30 pm** at the Dor Tikvah House
 - Luncheon Talmud – **is off this week for Purim**
 - **New topic: Learning Shir HaShirim** with Kenny Abitbol - **Mondays following services at approx. 6:30 pm** in the Gilston Chapel with *Facebook Live*. We will be diving into Song of Songs, which is read on Pesach.

Dor Tikvah Youth Programs

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

Purim

Wednesday, March 20

Taanit Esther - Fast begins at 6:11am and ends at 8:09pm, the fast prohibits eating and drinking only.

Thursday, March 21

Megillah reading on Purim day will be at 10am in the Gilston Chapel.

Checks can be given to the rabbi for the Mitzvah of Matanot L'Evyonim (Purim Charity) up until the morning megillah reading. Checks should be made out to Congregation Dor Tikvah and earmarked in the memo for Purim.

Upcoming Events

Mar 17 – Purim Basket Making – 3:00-4:30 pm - for kids 3 yrs. old and up at the home of Arlene & Peter Rosenthal

Mar 20 - Purim Panini Party - 7 pm - Mincha | 7:30 pm - Costume Competition | 8 pm - Megillah | 8:30 pm - Panini Dinner - \$5 per person. RSVP at dortikvah.org. Babysitting available during the Megillah reading.

Mar 24 – Breakfast Minyan & Guest Speaker in honor of our Life & Legacy Society – 8:30 am Minyan | 9:00 Breakfast and program. In addition to recognizing our Life and Legacy donors and the difference that end of life giving makes for our community, guest speaker, Nick Pavia, Financial Advisor will discuss ways we can all reach our financial goals and plan for end of life giving. RSVP to Charles Steinert or Lori Gleaton.

Community Events

Amiel BaKehila Delegation #5 - Sponsored by Ohr Torah Stone & Israel's Ministry of the Diaspora. Coordinated by CJF.

Mar 26 - 7-9 pm at Synagogue Emanu-El - From Addis Ababa to Tel Aviv: Ethiopian Jewish Thought featuring Rabbi Dr. Sharon Shalom, Ethiopian Rabbi and Scholar.

Mar 27 - 12:30 pm at BSBI - Go Go, Keep Going and Never Stop: My Life's Story also with Rabbi Dr. Shalom.

Mar 31 – Shanghai Nights: Addlestone Spring Gala – 6:00 PM at Trident Tech Conference Center. Contact Libby Fox at libby.fox@addlestone.org for tickets and more information.

Refuah Shelema

Robert Levinson
Hodel bat Raozel (Linda Kirshstein)
Yehudit Elisheva bat Miriam Leah Claret (Kate Kalin Tobakos)
Laella bat Simcha
Talia bat Shoshana
Bloom bat Chaya Sara (Bertha Hoffman)
Miriam bat Mazal
Yisrael ben Chaya
Yocheved Koplowitz
Valerie Armour
Tovah Rivka bat Esther
Elijah Myer ben Malkah

Aryeh Chaim Simcha ben Yael Bracha (Teddy Mocle Levine)
Yisrael Haynu Ben Shimon Avraham
Jennifer Phillips
Tinok ben Talya Chaya
Tinoket bat Talya Chaya
Netanel Ilan ben Shaina Tzippora
Sheva bat Hensa Freyda (Lolita Hasid)
Liba Doba Borer bat Yael Bracha (Josephina Mocle Levine)
Judy Kramer
Baruch Ben Yehudit Basha
Bear Phillips

Life Cycle

Birthday

- Jennifer Maron (3/18)
- Jonathan Gleaton (3/21)

Yahrzeit

- Alexander Yarus, grandfather of Greg Yarus (3/21)

Anniversary

- Robynne & Charles Steinert (3/21)
- Ashley & Michael Kirshtein (3/22)

Contributions

In Honor of

- Dor Tikvah by Margaret & Bill Novit

In Memory of

- Phillip Chase, by Art Schulkin

The Meaning of Sacrifice

By Rebbetzin Esther Jungreis | Aish HaTorah.com

In discussing a man's obligation to offer sacrifices, the Torah departs from its usual expression of referring to man as "ish"; and instead uses the word "Adam." The passage also begins with the singular verb, "yakriv - [he] brings," and then continues with the plural form, "takrivu - you shall bring." There is a profound reason for these word choices, for when a person brings a sacrifice to G-d, he must follow the example of the very first man, Adam, whose offerings were unblemished, free of the slightest taint of dishonesty. Since he was the only person in the world, there was no one he could have deceived or taken advantage of.

There are many ways in which we attempt to rationalize deception and dishonesty. When we allow arrogance to take hold of us and we feel superior to others, we also convince ourselves that our needs are greater than theirs and, therefore, we are entitled to that which belongs to them. That is yet another reason why, when the Torah instructs us regarding sacrifices, it refers to the individual as "Adam," evoking the memory of the first man, who, by virtue of the fact that he was the first and only one, could not have been guilty of such rationalizations. Even as Adam understood that everything that he possessed came from G-d, so we, too, must be aware of that fact and approach Him with clean hands. As the psalmist wrote: "Who may ascend the mountain of G-d ...? One with clean hands and a pure heart"

The word for sacrifices is "korbanos," derived from the word "karov - to come near," teaching us that if we wish to renew our relationship with our Heavenly Father, we must be prepared to sacrifice for His sake, and if we do so, we will discover that the more we give of ourselves, the closer to G-d we will feel.

MAKE HIS WILL YOUR WILL

In today's self-focused culture, we have been led to believe that our priority must be to ensure our own happiness. Sacrifice - renunciation of self - has become an alien concept. Many people live for themselves and focus on their own needs. All too often, such parents do not sacrifice for their children and such children do not sacrifice for their parents. And this holds true for all their relationships, including those between husband and wife.

It is most blatantly evident, however, in their relationship with G-d. People make demands upon Him but are not prepared to give back. "Why, why?" they ask when things do not turn out as they had anticipated ... and it never occurs to them that G-d may also be asking Why? "Indeed, why have you failed to fulfill My commandments? Why have you abandoned My Torah?" But they never hear the "Why" of G-d and hear only their own cry.

So, let us search our hearts and ask, how does G-d see me? How do I measure up? How much have I sacrificed for His sake? Have I made His will my own? And if you do not feel as close to Him as you would like, if you do not feel faith motivating your life, ask yourself, Have I offered Him my heart? Have I sacrificed?

WE CAN ALL MAKE A DIFFERENCE

The question still remains: Why is there a change from the singular to the plural when the Torah discusses bringing this offering? Here, too, is an instructive lesson for all generations. The passage starts out in the singular because, when a man sins, he believes that his transgressions impact only upon him. But the Torah teaches that that which we do as individuals impacts on everyone and everything around us. Therefore, our Sages compare our predicament as a nation to passengers on a ship. If one should bore a hole under his seat, in vain does he protest, "This is my business; the hole is under my seat!" His "personal" hole will cause the entire ship, with all its passengers, to sink. The reverse is also true. Repentance and mitzvos not only elevate us as individuals, but they also enrich our community, our nation.

Thus, the passage starts with the singular and ends with the plural, reminding us that our families and our communities are only as strong as the individuals who form them. This is a lesson that can help us in our search for meaning and can validate our lives. We all have a need to make a difference, but we often feel futile in our anonymity and wonder what possible impact we can have. Parashas Vayikra reminds us that through our every word, our every deed, we have the power to either elevate or diminish the world. If we bear that in mind, we will find it easier to meet life's challenges with honor and dignity.

IN HUMILITY WE FIND TRUE GREATNESS

The parashah opens with the words, "VAYIKRa el Moshe - "And He [G-d] called to Moses" In a Torah Scroll, the letter aleph in the word vayikra is written in a smaller size than the rest of the Torah, teaching us that Moses was keenly aware of his unworthiness in being summoned by G-d. The word vayikra, without the aleph, means that G-d chanced to speak to Moses, not that G-d called him lovingly. Because of his humility, Moses wrote the aleph small, to imply that he was less than worthy.

Moses was the humblest of all men, but, paradoxically, he was also the greatest. True humility does not imply lack of confidence or unawareness of our G-d-given talents; rather, it is an affirmation of those Divine gifts. The realization that everything that we possess was given to us by the Almighty and therefore must be wisely used and returned to Him unblemished is most humbling.

A great Sage once illustrated this concept by comparing a person to an impoverished woman who borrows a magnificent gown to wear to a wedding. She cannot be arrogant about the dress, lovely as it is, for she knows that it is not hers and she will soon have to return it in perfect condition. Similarly, the gifts with which G-d endows us were given to us on loan, and that realization is a very humbling experience. Moses never lost sight of that awareness and it is that which rendered him the humblest of all men. We must bear in mind that the gifts with which we were endowed were not bequeathed to us for our own self-aggrandizement, but for the benefit of mankind. If we realize that unfortunately we have misused or abused those gifts, we will also realize how misplaced and foolish are all feelings of arrogance.

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Shansha Nestle
2019 Adlestone Hebrew Academy's Spring Gala

silent and live auctions Asian fare open bar entertainment

Six PM Sunday **March 31** Twenty Nineteen

cocktail attire

Trident Tech Conference Center - 7000 Rivers Avenue, North Charleston, SC 29406
Tickets \$100.00 per person Starts Auction begins at 6:30pm

For more information, please contact Libby Fox at libby@adlestone.org or 843-571-1105. See reverse for sponsorship opportunities.