



Service Times

Friday, September 7

7:00 pm - Mincha
6:18 pm – Earliest Candle Lighting
7:19 pm – Late Candle Lighting

Saturday, September 8

9:00 am – Shacharit
(10:08 am – Latest preferable time to say the shema)
10:00 am – Shabbat Morning Youth Groups
10:30 am – Youth Tefilla Begins

6:05 pm – Parsha Shiur
6:50 pm – Mincha
8:14 pm – Havdalah

Kiddush/Lunch Sponsor:

Available

Sep 15 – The Arbiv family in honor of the Bar Mitzvah of Yali Amos Akunis

Sep 22 – Available

Sep 24 – Sukkot Day 1 – Available

Sep 25 – Sukkot Day 2 - Available

Sep 29 – Available

Oct 1 – Shmini Atzeret – Available

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

Rosh Hashanah begins on Sunday night. Next Wednesday (Fast of Gedalia) Mincha/Maariv services will be at 6:50pm.

Regular Classes

Torah Study – The Avraham Stories – is off for the summer.

Lunchtime Talmud - Thursdays at noon (with Facebook Live access. Please contact Rabbi@DorTikvah.org with questions.)

Dor Tikvah Youth Programs

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

Abbreviated Holiday Schedule

Erev Rosh Hashanah
Sunday Sept. 9
7:10 pm – Mincha/Maariv
7:16 pm – Candle Lighting

Rosh Hashanah Day 1
Monday Sept. 10
8:00 am – Shacharit
6:10 pm – Greatest Hits of Rosh Hashanah
7:10 pm – Mincha/Maariv
8:10 pm – Candle Lighting

Rosh Hashanah Day 2
Tuesday Sept. 11
8:00 am – Shacharit
7:10 pm – Mincha/Maariv
8:09 pm – Havdalah

Other holiday events:
Sep 19 - Greatest Hits of Yom Kippur
Sep 24 – Sukkah Hop n’ Tisch
Sep 29 – Candy Sukkah Building Competition
Oct 1 – Simchat Torah Extravaganza

Dor Tikvah Announcements

To purchase high holiday honors for yourself or others email David Rosenberg, President@DorTikvah.org. A few remain.

Community Events

Hebrew Ulpan – Weekly on Mondays beginning Sep 3rd | 5:30-6:45PM at CofC by Professor Noa Weinberg. Ulpan classes aim to teach students how to speak and read Hebrew.

Refuah Shelema

Yechil Yeshiahu ben Fradel	Boaz Moshe ben Golda Tamar
Robert Levinson	Moshe ben Chava
Hodel bat Raozel (Linda Kirshstein)	Linda Milligan
Yehudit Elisheva bat Miriam Leah Claret (Kate Kalin Tobakos)	Shmuel Zalman ben Shoshana Yocheved Koplowitz
Laella bat Simcha	Zelig Aharon HaLevi ben Miriam Valerie Armour
Talia bat Shoshana	Aryeh Chaim Simcha ben Yael Bracha (Teddy Mocle Levine)
Blooma bat Chaya Sara (Bertha Hoffman)	Leah Gittel bat Nahama Beryl v'Moshe HaCohen (Leah Chase)
Miriam bat Mazal	
Bear Phillips	
Yisrael ben Chaya	

Life Cycle

Birthday

- Barbie Zucker (9/12)
- Rebecca Warren (9/12)
- David Rosenberg (9/13)
- Phyllis Katzen (9/15)

Yahrzeit

- William Cohn, grandfather of Greg Yarus (9/8)
- Alex Gross, grandfather of Rabbi Davies (9/10)

Donations

In Honor of

- Rabbi Michael & Ora Davies by, Ellen & Harold Davies, & Shirley Stark & Mark Hus
- The New Sanctuary, David Rosenberg, & Jonathan Zucker by Christine & Billy Olasov
- The Zucker Family by Linda & David Gilston

For a Speedy Recovery of

- Stuart Feldman by Barbara & Lenny Zucker

In Memory of

- My father-in-law, Marty Chase, by Leah Chase
- Joseph H. Sokol, by Leah Chase
- Madeline Schall, by Dr. Michael Schall

General Fund

- Linda and David Cohen
- High Holiday Flowers**
- Linda and David Gilston

Discretionary Fund

- Linda and David Gilston
- Dor Tikvah Youth Program**
The BackYard Camp (Rachel Rosenberg & Elayna Gleaton)

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

Nitzavim, Deuteronomy 29:9 – 30:20

Rabbi Kalman Pacouz | Aish HaTorah

On the day of Moshe's death, he assembles the whole Jewish people and creates a Covenant confirming the Jewish people as the Almighty's Chosen People for all future generations. Moshe makes clear the consequences of rejecting G-d and His Torah as well as the possibility of repentance. He reiterates that Torah is readily available to everyone. He warns us against idolatry (thinking anything other than G-d has power) and assures us that eventually the Jewish people will do teshuva (repent) and will be redeemed and brought back to the land of Israel -- and those who hate the Jewish people and pursue us will get their just recompense.

Nitzavim concludes with perhaps the clearest and most powerful statement in the Torah about the purpose of life and the existence of freewill: "I have set before you this day life and good, death and evil ... the blessing and the curse. Therefore, choose life that you may live, you and your descendants." (Now that's a real Quote of the Week!)

WHAT IS THE ESSENCE OF ROSH HASHANAH AND HOW DO WE OBSERVE IT?

Rosh Hashanah is the Jewish New Year. Unlike the secular New Year which is celebrated in many parts of the "civilized" world by partying, drinking to excess and watching a little ball descend a tower in Time Square, the Jewish New Year is celebrated by reflecting upon the past, correcting one's mistakes, planning for the future, praying for a healthy and sweet year and celebrating with holiday meals.

Rabbi Nachum Braverman writes, "On Rosh Hashanah we make an accounting of our year and we pray repeatedly for life. How do we justify another year of life? What did we do with the last year? Has it been a time of growth, of insight and of caring for others? Did we make use of our time, or did we squander it? Has it truly been a year of life, or merely one of mindless activity? This is the time for evaluation and rededication. The Jewish process is called "teshuva," coming home -- recognizing our mistakes between ourselves and G-d as well as between ourselves and our fellow man and then correcting them."

On Rosh Hashanah we pray that we are inscribed in the Book of Life for life, for health, for sustenance. It is the Day of Judgment. Yet, we celebrate with festive meals with family and friends. How can we celebrate when our very lives hang in balance? Ultimately, we trust in the kindness and mercy of the Almighty ... that He knows our heart and our intentions and with love and knowledge of what is best for us, will accordingly grant us a good decree for the new year.

It would seem to make more sense to have the Day of Atonement (Yom Kippur) before the Day of Judgment (Rosh Hashanah). However, until we recognize our Creator and internalize the magnitude and consequences of our actions, we cannot truly seek to change ourselves or to seek atonement. That is why the three essential themes of Rosh Hashanah are: Malchuyot (Kingship), Zichronot (Providence) and Shofrot (Revelation). The musaf (additional) prayer service is structured around these three themes.

The Book of Our Heritage clarifies:

In the Kingship section we acknowledge G-d's creation of all existence, His active supervision of the entire universe, and our acceptance of His eternal rule. It is our job on Rosh Hashanah to make G-d our King.

In the Providence section we proclaim our understanding that: 1) the Creator has a one on one relationship with every human being 2) G-d cares about what we do with our lives and sees and remembers everything 3) there are Divine consequences for our actions.

In the Revelation section we accept the Torah as if it were given once again with thunder and lightning and mighty shofar blasts. We also await the final redemption which is to be heralded by the "shofar of the mashiach (messiah)."

At the festive meal both nights of Rosh Hashanah it is customary to dip the challah (special round bread for Rosh Hashanah) as well as an apple, into honey symbolizing our hopes for a sweet year. There is a custom to eat various Symbolic Foods -- primarily fruits and vegetables -- each one preceded by a request. For instance, before eating a pomegranate, "May it be Your will ... that our merits increase like (the seeds of) a pomegranate." Many of the requests are based on "plays on words" between the name of the food and the request. The "plays on words" are lost on many who don't know Hebrew, but there is a deep, kabbalistic power in these requests.

Another custom is Tashlich, a symbolic casting off of transgressions. It is done after the Mincha, the afternoon prayers, on the first day of Rosh Hashanah -- and on the second day when the first day of Rosh Hashanah falls out on Shabbat. Remember -- these symbolic acts help you relate to what you need to do in life, to awaken your emotions and passions; they are not an end in themselves. It is worthwhile to get a copy of the Rosh Hashanah Yom Kippur Survival Kit to get a better understanding of the holiday, the prayers, the prayer services and the opportunity that is afforded to you to grow in spirituality, to come closer to the Almighty, to perfect yourself and to perfect the world! It is available at your local Jewish bookstore, at JudaicaEnterprises.com or by calling toll-free 877-758-3242. For more insights -- aish.com/holidays.