

Service Times

In-person service attendance is limited and [registration](#) is required. When unable to attend, please still partake in prayer services at home.

Erev Shabbat

Friday, November 13 (Cheshvan 26)

10:30am - Zoom Tot Shabbat

[Youth Parsha Activity](#)

3:00pm - Pre-Shabbat Ruach - [Zoom](#) and [Facebook](#)

4:14pm - Earliest Candle Lighting

4:55pm - Mincha/ Kabbalat Shabbat/ Maariv

[Register to attend.](#)

5:01pm - Late Candle Lighting

Shabbat

Saturday, November 14 (Cheshvan 27)

9:00am - Shacharit [Register to attend.](#)

9:27am - Latest preferable time to say Shema

4:50pm - Mincha [Register to attend.](#)

Weekly Parsha Shiur - [Notes available at this link.](#)

5:58pm - Maariv/Havdallah

6:30pm - Havdallah & Schmooze - [Zoom](#) and [Facebook](#)

Classes

• Evening Study Moments

Mon. & Wed. evenings, [Minyan Chat bit.ly/DTMinyan.](#)

• Daf Yomi with Rabbi Paul & Yoni Alon

Sunday-Thursdays 8:30pm, [Phone Conference.](#)

• Torah Study with Rabbi Davies

Sunday 8pm, [Join on Zoom](#)

• Ketuvim with Kenny

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

• Lunchtime Talmud with Rabbi Davies

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

• Cholent & Learn with Kenny Abitbol

Thursday 8pm, [WhatsApp & Facebook for updates.](#)

Contributions

> **Leah Chase** - In memory of Jeffrey Kaplan

Announcements

> We extend our deepest condolences to Lee Bertiger and her family on the passing of her mother, Sandra Goldberg Epstein. May her memory be for a blessing.

Dor Tikvah Events

Check out our full week of virtual programming [HERE.](#)

* Pancakes, Painting, & Pajamas! - Nov. 15th, 10:30 am

For those registered. Go to [Dortikvah.org/event/pancakes](#) for details.

* Congregational Meeting - Nov. 15th, 5:30 pm

Meeting will be held via [Zoom](#): ID: 854 7620 7662, Passcode: 999454

Get the agenda at [Dortikvah.org/event/Nov-Cong-Meeting.](#)

* Virtual Tot Shabbat: Can We Be Friends? - Nov. 20th, 10:30 am

Go to [Dortikvah.org/youth-tots](#) for details.

ID: 222 154 2450, Passcode: 166812

* Jive with Judaism - Dec. 1st, 7:30 pm

"All About Angels" - Join Yaakov on Zoom for a schmooze on all things

Jewish and a chance to chat! ID: 346 078 5835, Passcode: 123456

Details at [Dortikvah.org/event/jive-with-judaism.](#)

Community Events

* Meet the Director of Camp Stone - Nov. 17th & 18th

Note date change! A 90-minute Zoom session to learn all there is to know about Camp Stone! Register [HERE.](#)

* E-Three Rabbi Panel: Jews and Race - Nov. 18th, 7:30 pm

Virtual event featuring Rabbis Hoberman (BSBI), Ravski (Emanu-El), and Alexander (KKBE). [Click here](#) to sign up. Add to your [Facebook](#) calendar.

* The 5 Love Languages Couples Seminar - Tuesdays, 9 pm

A 6-part online series for couples. Get more info and join at [OurJMI.org.](#)

* Volunteering at Emergency Cold Weather Shelter

We are looking for volunteers to serve in a number of roles in December. For details, contact Ilisa Cappell at iliscappell@gmail.com or 917-476-0240.

Refuah Sheleima

To add or remove a name, contact charlessteinert@gmail.com.

Blooma bat Chaya Sara (Bertha Hoffman)

Chava bat Roza (Eva Lipman)

Blumah Leah bat Yitzhak Dov

(Rosalind Minster)

Rahel Tzvia bat Feigel Sara

Shlomo Yoel ben Miriam

(Stanford Kirshtein)

Ephraim Yehuda Ben Shana Itel

(Fred Rosenblum)

Sara Leah bat Batia (Sandy Katz)

Simcha bat Sura Miriam

Channah Penina bat Miriam Rochel

Simcha ben Etle

Hodel bat Raozel

Miriam bat Mazal

Talia bat Shoshana

Esther bat Alitza

Yisroel Chaim ben Pesha

Yonatan ben Chana

Michoel Mendel ben Golda

Aron David ben Yudah

Kim DeWayne Orr

Marvin E Orr

Moshe ben Esther

Life Cycle

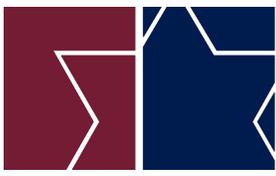
Birthday

> Diana Manaker (11/13)

> Hirsh Pearson (11/20)

Yahrzeit

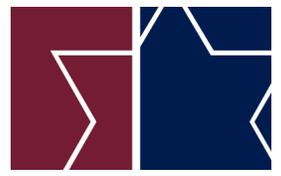
> Joseph Zucker, Grandfather
of Lenny Zucker (11/13)



Chayei Sara

(Genesis 23:1–25:18)

Beginning the Journey



By Rabbi Lord Jonathan Sacks

Aish.com Published Nov 8, 2020

G-d promises, but we have to act.

A while back, a British newspaper, The Times, interviewed a prominent member of the Jewish community and a member of the House of Lords – let's call him Lord X – on his 92nd birthday. The interviewer said, "Most people, when they reach their 92nd birthday, start thinking about slowing down. You seem to be speeding up. Why is that?"

Lord X's reply was this: "When you get to 92, you start seeing the door begin to close, and I have so much to do before the door closes that the older I get, the harder I have to work."

We get a similar impression of Abraham in this week's parsha. Sarah, his constant companion throughout their journeys, has died. He is 137 years old. We see him mourn Sarah's death, and then he moves into action. He engages in an elaborate negotiation to buy a plot of land in which to bury her. As the narrative makes clear, this is not a simple task. He confesses to the local people, Hittites, that he is "an immigrant and a resident among you" (Gen. 23:4), meaning that he knows he has no right to buy land. It will take a special concession on their part for him to do so. The Hittites politely but firmly try to discourage him. He has no need to buy a burial plot: "No one among us will deny you his burial site to bury your dead." (Gen. 23:6) He can bury Sarah in someone else's graveyard. Equally politely but no less insistently, Abraham makes it clear that he is determined to buy land. In the end, he pays a highly inflated price (400 silver shekels) to do so. The purchase of the Cave of Machpelah is evidently a highly significant event, because it is recorded in great detail and highly legal terminology, not just here, but three times subsequently in Genesis (here in 23:17 and subsequently in 25:9; 49:30; and 50:13), each time with the same formality. Here, for instance, is Jacob on his deathbed, speaking to his sons:

"Bury me with my fathers in the cave in the field of Ephron the Hittite, the cave in the field of Machpelah, near Mamre in Canaan, which Abraham bought along with the field as a burial place from Ephron the Hittite. There Abraham and his wife Sarah were buried, there Isaac and his wife Rebecca were buried, and there I buried Leah. The field and the cave in it were bought from the Hittites." (Gen. 49:29-32)

Something significant is being hinted at here, otherwise why specify, each time, exactly where the field is and who Abraham bought it from?

Immediately after the story of land purchase, we read, "Abraham was old, well advanced in years, and G-d had blessed Abraham with everything." (Gen. 24:1) Again this sounds like the end of a life, not a preface to a new course of action, and again our expectation is confounded. Abraham launches into a new initiative, this time to find a suitable wife for his son Isaac, who by now is at least 37 years old. Abraham instructs his most trusted servant to go "to my native land, to my birthplace" (Gen. 24:2), to find the appropriate woman. He wants Isaac to have a wife who will share his faith and way of life. Abraham does not stipulate that she should come from his own family, but this seems to be an assumption hovering in the background. As with the purchase of the field, this course of events is described in more detail than almost anywhere else in the Torah. Every conversational exchange is recorded. The contrast with the story of the Binding of Isaac could not be greater. There, almost everything – Abraham's thoughts, Isaac's feelings – is left unsaid. Here, everything is said. Again, the literary style calls our attention to the significance of what is happening, without telling us precisely what it is.

The explanation is simple and unexpected. Throughout the story of Abraham and Sarah, G-d promises them two things: children and a land. The promise of the land ("Rise, walk in the land throughout its length and breadth, for I will give it to you," Gen. 13:17) is repeated no less than seven times. The promise of children occurs four times. Abraham's descendants will be "a great nation" (Gen. 12:22), as many as "the dust of the earth" (Gen. 13:16), and "the stars in the sky" (Gen. 15:5); he will be the father not of one nation but of many (Gen. 17:5).

Despite this, when Sarah dies, Abraham has not a single inch of land that he can call his own, and he has only one child who will continue the covenant, Isaac, who is currently unmarried. Neither promise has been fulfilled. Hence the extraordinary detail of the two main stories in Chayei Sarah: the purchase of land and the finding of a wife for Isaac. There is a moral here, and the Torah slows down the speed of the narrative as it speeds up the action, so that we will not miss the point.

G-d promises, but we have to act. G-d promised Abraham the land, but he had to buy the first field. G-d promised Abraham many descendants, but Abraham had to ensure that his son was married, and to a woman who would share the life of the covenant, so that Abraham would have, as we say today, “Jewish grandchildren.” Despite all the promises, G-d does not and will not do it alone. By the very act of self-limitation (tzimtzum) through which He creates the space for human freedom, G-d gives us responsibility, and only by exercising it do we reach our full stature as human beings. G-d saved Noah from the Flood, but Noah had to make the Ark. He gave the land of Israel to the people of Israel, but they had to fight the battles. G-d gives us the strength to act, but we have to do the deed. What changes the world, what fulfills our destiny, is not what G-d does for us but what we do for G-d. That is what leaders understand, and it is what made Abraham the first Jewish leader. Leaders take responsibility for creating the conditions through which G-d’s purposes can be fulfilled. They are not passive but active – even in old age, like Abraham in this week’s parsha. Indeed in the chapter immediately following the story of finding a wife for Isaac, to our surprise, we read that Abraham remarries and has eight more children. Whatever else this tells us – and there are many interpretations (the most likely being that it explains how Abraham became “the father of many nations”) – it certainly conveys the point that Abraham stayed young the way Moses stayed young, “His eyes were undimmed and his natural energy unabated” (Deut. 34:7). Though action takes energy, it gives us energy. The contrast between Noah in old age and Abraham in old age could not be greater.

Perhaps, though, the most important point of this parsha is that large promises – a land, countless children – become real through small beginnings. Leaders begin with an envisioned future, but they also know that there is a long journey between here and there; we can only reach it one act at a time, one day at a time. There is no miraculous shortcut – and if there were, it would not help. The use of a shortcut would culminate in an achievement like Jonah’s gourd, which grew overnight, then died overnight. Abraham acquired only a single field and had just one son who would continue the covenant. Yet he did not complain, and he died serene and satisfied. Because he had begun. Because he had left future generations something on which to build. All great change is the work of more than one generation, and none of us will live to see the full fruit of our endeavours.

Leaders see the destination, begin the journey, and leave behind them those who will continue it. That is enough to endow a life with immortality.

Shabbat Shalom

Rabbi Lord Jonathan Sacks passed away Nov. 7, 2020.

“Rabbi Sacks was a guiding light for so many the world over. He will be terribly missed, but his legacy will last well beyond his years. May his memory always be for a blessing.”

– Rabbi Michael Davies

