



### Service Times

#### **Friday, November 15 (Cheshvan 17)**

4:14pm – Earliest Candle Lighting  
 5:00pm – Mincha/ Kabbalat Shabbat/ Maariv  
 5:00pm – Late Candle Lighting  
 6:00pm – **Friday Night Dinner** (for those with reservations)

#### **Saturday, November 16 (Cheshvan 18)**

9:00am – Shacharit  
 9:27am – Latest Preferable Time to Say Shema  
 10:30am – Shabbat Morning Youth Groups  
 4:25pm – Mincha  
 5:58pm – Maariv/Havdalah

#### **Kiddush Sponsorships:**

*The Avrahami family*

for the Ascara/Yahrzeit in memory of Elie's mother (Esther bat Oreida ve-Shlomo) and sister (Dina bat Esther ve-Shalom), whose Ascarot fall on Gimel and Heiy Cheshvan

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.

#### **Sunday, November 17 (Cheshvan 19)**

8:30am – **Shacharit at Dor Tikvah**  
 followed by inaugural middle school Parent Child Breakfast & Program

### Weekday Services

Maariv (only)

Monday 7pm,

Wednesday 6:45pm (to allow for attendance at the Three Rabbi Panel)

### Regular Classes

- **Torah Study: “The Avraham Stories”** with Rabbi Davies  
 Sunday 7:30pm, now at **Congregation Dor Tikvah**  
 Take a deeper look at the Book of Genesis.
- **“Ketuvim with Kenny”** with Kenny Abitbol  
 Monday 7:30pm, Gilston Chapel  
 Join in-depth discussion and study of the final sections of the Jewish Bible.  
*Available through Facebook Live!*
- **“Lunchtime Talmud”** with Rabbi Davies  
 Thursday 12pm, Gilston Chapel  
 Uncover the depth of Jewish law.  
*Available through Facebook Live!*
- **“Cholent and Learn”** with Kenny Abitbol  
 Thursday 8pm, Dor Tikvah House  
 Discuss Jewish philosophy over hot Cholent.  
*Available through Facebook Live!*

**Attention:** KKBE is updating **The Blue Book**. Make sure it has your up-to-date info. You do not want to be left out as it only prints every 2 years! Contact the KKBE office at **843-723-1090** or **Shalom@kkbe.org**.

### Coming Up

#### **Middle School Parent & Child Learning – Nov. 17<sup>th</sup>, 8:30am**

Join us for services, breakfast, and Parent-Child Learning.  
 Info and registration at [Dortikvah.org/event/MSLearning](http://Dortikvah.org/event/MSLearning)

#### **Congregational Meeting – Nov. 17<sup>th</sup>, 5pm**

Go to [Dortikvah.org/calendar](http://Dortikvah.org/calendar) to stay up to date on meetings and more.

#### **Turkey Bowl – Nov. 28<sup>th</sup>, 11:00am**

Everyone is invited for two-hand touch at Addlestone Hebrew Academy Playground. [Dortikvah.org/event/TurkeyBowl19](http://Dortikvah.org/event/TurkeyBowl19)

#### **Ladies Paint Night – Dec. 7<sup>th</sup>, 7pm**

Enjoy an evening out with friends as we relax, create, and paint together.  
[Dortikvah.org/event/LadiesPaint19](http://Dortikvah.org/event/LadiesPaint19)

#### **Amiel BaKehila 8<sup>th</sup> Delegation – Dec. 13<sup>th</sup>-15<sup>th</sup>**

Programs with visiting Israeli delegates, including scholar-in-residence, Dr. Lisa Aiken. [Dortikvah.org/event/amiel-bakehila-deligates-visits](http://Dortikvah.org/event/amiel-bakehila-deligates-visits)

### Community Events

#### **Three Rabbi Panel – November 20<sup>th</sup>, 7:30pm**

“Coming of Age in Judaism” Rabbis Stephanie Alexander (KKBE), Adam Rosenbaum (Emanu-El), and Moshe Davis (BSBI) sit together in conversation with Jewish Studies Associate Director, Joshua Shanes.  
[Bit.ly/Facebook-3Rabbi-1120](https://bit.ly/Facebook-3Rabbi-1120)

### Refuah Shelema

To add or remove a name, contact [charlessteinert@gmail.com](mailto:charlessteinert@gmail.com).

Robert Levinson  
 Simcha ben Etle  
 Hodel bat Raozel  
 Miriam bat Mazal  
 Talia bat Shoshana  
 Blooma bat Chaya Sara  
 (Bertha Hoffman)  
 Refael Aharon ben Devorah  
 Reena Firetag  
 Malka Liba bat Yosefa  
 Yocheved bat Sarah  
 Isabella Beaudoine  
 Yoseph Ben Sara  
 Aharon Ben Yitta

Esther bat Alitza  
 Baruch Leib ben Chaya Freidel  
 (Burt Roslyn)  
 Yisrael ben Chaya  
 Yisrael Haynu  
 ben Shimon Avraham  
 Chaiah Leah bat Shier  
 Louis Waring  
 Elijah Myer ben Malkah  
 Jenifer Litwin Bochner  
 Rivka Bat Batya (Robyn Dudley)  
 Jack Spitz  
 Yisroel Mordechai Ben Fradel

### Life Cycle

#### Birthday

- Hirsh Pearson (11/20)
- Gerald Katz (11/21)

#### Anniversary

- Phyllis & Marvin Katzen (11/22)

#### Yahrzeit

- Connel B. Shawinsky,  
 Father of Arlene Rosenthal (11/16)
- Miriam Sobel Dulitz,  
 Mother of Fran Grossman (11/20)

### Contributions

- Arlene & Peter Rosenthal in honor of Marcie & David Rosenberg
- Saul Adelman to the Discretionary Fund
- Newt Klements to the Ida Fisher Fund in honor of Michael Stricker

We appreciate all contributions - those of \$10 or more will be acknowledged here.  
 Contributions in support of CDT can be made at [DorTikvah.org](http://DorTikvah.org), or by check to Congregation Dor Tikvah 1645 Raoul Wallenberg Blvd., Charleston, SC 29407



# Vayera

## (Genesis 18:1–22:24)

### Accepting Rebuke

By Rabbi Yehoshua Berman [aish.com](http://aish.com)



The people of Sodom were wicked to the core. One of the many expressions of their evil lifestyle was the way they treated "guests" of their city. Basically, they would torture them and make it clear that they were not welcome visitors. As such, they were not exactly thrilled to find out that Lot, the nephew of the world's champion of kindness, had brought guests into his home and was showering the kindness of hospitality upon them. They unanimously decided that they must put an immediate stop to this heinous breach of their city's long-standing custom. So, they all gathered together and surrounded the house of Lot, demanding "Where are the men that came to you tonight? Bring them out to us and we shall know them (Gen. 19:5)."

Of course, Lot's guests were in fact malachim (angels) who were sent by Hashem to destroy the city of Sodom and save Lot. When the people of Sodom surrounded Lot's house and tried to force their way in, the malachim smote them all with blindness. Despite this blow, however, (and probably because of it) the Torah states "...and they tried to find the opening [to Lot's house] in vain (Gen. 19:11)."

The Sforno (one of the great, medieval commentators on the Torah) comments, "Even though they were smitten by blindness, they toiled to find the opening in order to break the door. This is in accordance with the saying of the Sages that even when the wicked are standing at the opening of Gehinom (Hell) they do not repent." The evil nature of Sodom was so ingrained in their being that nothing would keep them from attempting to achieve their wicked desires.

This point may serve as a clarification for the following difficulty. In last week's parsha, we find a seemingly peculiar discrepancy of conduct on the part of Avraham Avinu: on the one hand he accepts gifts from Pharaoh (which greatly add to his wealth), yet he adamantly refuses to accept any of the bounty of the king of Sodom. Furthermore, in the case of Pharaoh the gifts were given as a result of Pharaoh needing to pacify Avraham and Sarah, whereas in the case of Sodom, Avraham had a right to take the spoils because he was the victor in war.

In addition, neither Egypt nor Sodom were exactly the pinnacle of perfection. The Torah explicitly states that the reason Avraham posed his wife Sarah (when they entered Egypt) as his sister is out of fear that "... they will say 'this is his wife' and they will kill me and they will keep you alive (Gen. 12:12)." Clearly, ancient Egyptian society was not exactly a bastion of morality. As such, the question must be asked: what made Sodom so much worse that "Avraham said to the king of Sodom, 'I have lifted my hand (in oath) to Hashem the Supreme Power, the Creator of heaven and earth. If from thread and until shoelace and if I will take from all that is yours and you shall not say 'I made Avram wealthy' (Gen. 14:22-23)"? Another obvious difference between these two societies is their outcome: Sodom was utterly destroyed, whereas Egypt was not. Why?

The most basic approach to answer this question is very simply that the degree of wickedness that Sodom had reached obviously far surpassed any other society. Another component of the equation is that Sodom was located in what was destined to become Eretz Yisrael, which is the Land in which Hashem chose to rest His Divine Presence. As such, any wrongdoing there is considered far more severe. Yet another point to include is that our Sages describe to us (as cited by Rashi 18:21) the horrifically intense degree of evil that Sodom demonstrated in regard to their fellow human beings; and when one sins in a manner that also involves causing damage to other people it compounds the wickedness that much more.

All of these points certainly help us to understand that Sodom's evil was more severe than that of Egypt's.

However, based on the above description of Sodom's reaction to being smitten with blindness and the Sforno's comment thereupon, we can perhaps suggest another, more fundamental difference between Sodom and Egypt.

When Hashem smote Pharaoh and his household in response to abducting Sarah, Pharaoh's response was, "...and now here is your wife - take [her] and go (12:19)." Although not exactly the height of altruism, this response is a clear expression of Pharaoh's recognition that he cannot, under any circumstances, continue along this path of conduct. To a certain degree, he had a positive response to the potch that was sent to him from Heaven.

The people of Sodom, on the other hand, responded in a manner that was in stark contrast; they pressed on in their attempt to achieve their evil plans. They paid not the slightest bit of attention to the Heavenly wrath that they were experiencing; to them, it was as if nothing happened! This is an expression of evil to the core. The whole nature of Sodom was evil; without a trace of goodness left in them. Evil had permeated their being through and through. Therefore, Avraham could not allow himself to benefit from them even one iota, and that is why that society had to be utterly destroyed.

Our Sages teach us that one of the virtues by which one can acquire Torah is by loving rebuke. Throughout life, we often put in our best effort to do things right (whether regarding health, livelihood, family, etc.) only to be faced with difficulties, frustrations, hardships, etc. It is imperative that we realize that all such setbacks and difficulties that we experience in life are sent to us from Above in order to send us a message that we need to try to examine and improve our ways. By approaching life with this outlook we will be doing a great deal to achieve the purpose for which we were created. And, at the same time we will feel a much deeper and more profound sense of purpose in our lives as we recognize that even the annoyances and hardships of life have been sent to us for a specific purpose - that being to awaken us to improve and constantly climb the ladder towards achieving good.

*Based on the insight of Reb Avraham Hoschander*