

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 27 (Kislev 11)

- 10:30am - Zoom Tot Shabbat *Off this week.*
- 3:00pm - Pre-Shabbat Ruach - [Zoom](#) and [Facebook](#)
- 4:11pm - Earliest Candle Lighting
- 4:50pm - Mincha/ Kabbalat Shabbat/ Maariv
[Register to attend.](#)
- 4:56pm - Late Candle Lighting

Shabbat

Saturday, November 28 (Kislev 12)

- 9:00am - Shacharit [Register to attend.](#)
- 9:35am - Latest preferable time to say Shema
- 4:45pm - Mincha [Register to attend.](#)
- Weekly Parsha Shiur - [Notes available at this link.](#)
- 5:54pm - Maariv/Havdallah
- 6:30pm - Havdallah & Schmooze - [Zoom](#) and [Facebook](#)

Classes

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

- **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, *Off this week.*

- **Ketuvim with Kenny**

New date and time to be determined.

- **Lunchtime Talmud with Rabbi Davies**

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

- **Cholent & Learn with Kenny Abitbol**

Thursday 8pm, [Facebook Live & Zoom](#)
(WhatsApp group for updates)

Announcements

> **Chanukah is just around the corner!** If you are in need of items for Chanukah such as menorahs, candles, or other supplies and would like them delivered, reach out to us at info@dortikvah.org.

Dor Tikvah Events

- * **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.
- * **Virtual Tot Shabbat: I Had a Little Dreidel** - Dec. 4th, 10:30 am
Go to Dortikvah.org/youth-tots for details. ID: 222 154 2450, Passcode: 166812
- * **Pancakes, Painting, & Pajamas!** - Dec. 6th, 10:30 am
For those registered. Go to Dortikvah.org/event/pancakes for updates.
- * **Chanukah Drive-Thru** - Dec. 12th, 6:30 pm
Join us for outdoor candle lighting, doughnuts, latkes, and other Chanukah treats! Go to Dortikvah.org/event/ChanukahDT for details and registration.

Community Events

- * **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 ilisacappell@gmail.com or 917-476-0240.

Refuah Sheleima

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

Blooma bat Chaya Sara (Bertha Hoffman)
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 Ettle
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
Moshe ben Esther

Life Cycle

Birthday

- > Alec Fox (11/29)
- > Brice Grossman (11/30)
- > Laura Zucker (11/30)

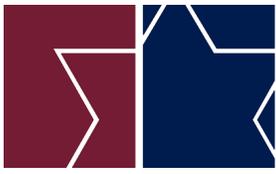
Yahrzeit

- > Catherine Fox, mother of
Kenneth Fox (11/27)

Contributions

- > In memory of Lee Bertiger's mother, Sandra Goldberg Epstein.
- Ezra & Ilisa Cappell & Family
- > In memory of Eva Lipman, sister of Anita Zucker
- Leah Chase - Linda Scheer - Esther and David Beckmann

Contributions to CDT can be made at DorTikvah.org or by check to
645 Raoul Wallenberg Blvd., Charleston, SC 29407
Donations of \$10 or more are acknowledged here.



Vayetzei

(Genesis 28:10–32:3)

Light in Dark Times



By Rabbi Lord Jonathan Sacks aish.com

To try, to fall, to fear, and yet to keep going: that is what it takes to be a leader.

What is it that made Jacob – not Abraham or Isaac or Moses – the true father of the Jewish people? We are called the “congregation of Jacob,” “the Children of Israel.” Jacob/Israel is the man whose name we bear. Yet Jacob did not begin the Jewish journey; Abraham did. Jacob faced no trial like that of Isaac at the Binding. He did not lead the people out of Egypt or bring them the Torah. To be sure, all his children stayed within the faith, unlike Abraham or Isaac. But that simply pushes the question back one level. Why did he succeed where Abraham and Isaac failed? It seems that the answer lies in parshat Vayetzei and parshat Vayishlach. Jacob was the man whose greatest visions came to him when he was alone at night, far from home, fleeing from one danger to the next. In parshat Vayetzei, escaping from Esau, he stops and rests for the night with only stones to lie on, and he has an epiphany:

He had a dream in which he saw a stairway resting on the earth, with its top reaching to heaven, and the angels of G-d were ascending and descending on it... When Jacob awoke from his sleep, he thought, “Surely the Lord is in this place, and I was not aware of it.” He was afraid and said, “How awesome is this place! This is none other than the house of G-d; this is the gate of heaven.” (Gen. 28:12–17)

In parshat Vayishlach, fleeing from Laban and terrified at the prospect of meeting Esau again, he wrestles alone at night with an unnamed stranger. Then the man said, “Your name will no longer be Jacob, but Israel, because you have struggled with G-d and with humans and have overcome.”...So Jacob called the place Peniel, saying, “It is because I saw G-d face to face, and yet my life was spared.” (Gen. 32:29–31)

These are the decisive spiritual encounters of Jacob’s life, yet they happen in liminal space (the space between, neither a starting point nor a destination), at a time when Jacob is at risk in both directions – where he comes from and where he is going to. Yet it is at these points of maximal vulnerability that he encounters G-d and finds the courage to continue despite all the hazards of the journey.

That is the strength Jacob bequeathed to the Jewish people. What is remarkable is not merely that this one tiny people survived tragedies that would have spelled the end of any other people: the destruction of two Temples; the Babylonian and Roman conquests; the expulsions, persecutions, and pogroms of the Middle Ages; the rise of antisemitism in nineteenth-century Europe; and the Holocaust. What is remarkable is that after each cataclysm, Judaism renewed itself, scaling new heights of achievement.

During the Babylonian exile Judaism deepened its engagement with the Torah. After the Roman destruction of Jerusalem it produced the great literary monuments of the Oral Torah: Midrash, Mishnah, and Gemara. During the Middle Ages it produced masterpieces of law and Torah commentary, poetry, and philosophy. A mere three years after the Holocaust it proclaimed the State of Israel, the Jewish return to history after the darkest night of exile.

When I first became Chief Rabbi I had to undergo a medical examination. The doctor had me walking at a very brisk pace on a treadmill. “What are you testing?” I asked him. “How fast I can go, or how long?” “Neither,” he replied. “I will be observing how long it takes for your pulse to return to normal, after you come off the treadmill.” That is when I discovered that health is measured by the power of recovery. That is true for everyone, but doubly so for leaders and for the Jewish people, a nation of leaders. (This, I believe, is what the phrase “a kingdom of Priests” [Ex. 19:6] means).

Leaders suffer crises. That is a given of leadership. When Harold Macmillan, Prime Minister of Britain between 1957 and 1963, was asked what the most difficult aspect of his time in office was, he famously replied, “Events, dear boy, events.” Bad things happen, and when they do, the leader must take the strain so that others can sleep easily in their beds.

Leadership, especially in matters of the spirit, is deeply stressful. Four figures in Tanach – Moses, Elijah, Jeremiah, and Jonah – actually prayed to die rather than continue. This was not only true in the distant past. Abraham Lincoln suffered deep bouts of depression. So did Winston Churchill, who called it his “black dog.” Mahatma Gandhi and Martin Luther King Jr. both attempted suicide in adolescence and experienced depressive illness in adult life. The same was true of many great creative artists, among them Michelangelo, Beethoven, and Van Gogh. Is it greatness that leads to moments of despair, or moments of despair that lead to greatness? Do those who lead internalise the stresses and tensions of their time? Or is it that those who are used to stress in their emotional lives find release in leading exceptional lives? There is no convincing answer to this in the literature thus far. But Jacob was a more emotionally volatile individual than either Abraham,

who was often serene even in the face of great trials, or Isaac, who was particularly withdrawn. Jacob feared; Jacob loved; Jacob spent more of his time in exile than the other patriarchs. But Jacob endured and persisted. Of all the figures in Genesis, he was the great survivor.

The ability to survive and to recover is part of what it takes to be a leader. It is the willingness to live a life of risks that makes such individuals different from others. So said Theodore Roosevelt in one of the greatest speeches ever made on the subject:

It is not the critic who counts; not the man who points out how the strong man stumbles, or where the doer of deeds could have done them better. The credit belongs to the man who is actually in the arena, whose face is marred by dust and sweat and blood; who strives valiantly; who errs, who comes short again and again, because there is no effort without error and shortcoming; but who does actually strive to do the deeds; who knows great enthusiasms, great devotions; who spends himself in a worthy cause; who at the best knows in the end the triumph of high achievement, and who at the worst, if he fails, at least fails while daring greatly, so that his place shall never be with those cold and timid souls who neither know victory nor defeat.

Jacob endured the rivalry of Esau, the resentment of Laban, the tension between his wives and children, the early death of his beloved Rachel, and the loss – for twenty-two years – of his favourite son, Joseph. He said to Pharaoh, “Few and evil have been the days of my life” (Gen. 47:9). Yet, on the way he “encountered” angels, and whether they were wrestling with him or climbing the ladder to heaven, they lit the night with the aura of transcendence.

To try, to fall, to fear, and yet to keep going: that is what it takes to be a leader. That was Jacob, the man who at the lowest ebbs of his life had his greatest visions of heaven.

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