

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 6 (Cheshvan 19)

10:30am - Zoom Tot Shabbat

[Youth Parsha Activity](#)

4:15pm - Pre-Shabbat Ruach - [Zoom](#) and [Facebook](#)

4:18pm - Earliest Candle Lighting

5:00pm - Mincha/ Kabbalat Shabbat/ Maariv

[Register to attend.](#)

5:06pm - Late Candle Lighting

Shabbat

Saturday, November 7 (Cheshvan 20)

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

9:23am - Latest preferable time to say Shema

4:55pm - Mincha [Register to attend.](#)

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

6:02pm - 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-Thursday 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

> Laura & Jonathan Zucker

- In honor of Rabbi Davies
- In honor of Jeremy's Bar Mitzvah

> Leah Chase - In memory of Philip Chase

> Virgil & Nina Mocle

- In memory of Josephine & Ben Mocle
- In memory of Leon Hasid

Dor Tikvah Events

* **Virtual Tot Shabbat: Rise & Shine for Challah!** - Nov. 6th, 10:30 am

Go to Dortikvah.org/youth-tots for details.

ID: 222 154 2450, Passcode: 166812

* **Schmooze & S'mores** - Nov. 7th, 7 pm

Dor Tikvah Youth hosts an evening of schmooze and s'mores with Yaakov.

For grades 5-8. Go to Dortikvah.org/event/schmooze-smores for details.

* **Jive with Judaism** - Nov. 10th, 7:30 pm

Chayei Sarah & First Impressions - Join Yaakov on Zoom for a schmooze on all things Jewish and a chance to chat! ID: 346 078 5835, Password: 123456

Details at Dortikvah.org/event/jive-with-judaism.

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

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

Get more information, including the agenda, at Dortikvah.org.

Community Events

* **The 5 Love Languages Seminar** - Tuesdays starting Nov. 10th, 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. To learn more, please contact Ilisa Cappell at ilisacappell@gmail.com or 917-476-0240.

* **Meet the Director of Camp Stone** - Nov. 10th & 11th

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

Refuah Sheleima

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)
Yaakov Tzvi ben Leba (Rabbi Jonathan Sacks)
Moshe ben Esther

Simcha ben Ettle
Hodel bat Raozel
Miriam bat Mazal
Talia bat Shoshana
Esther bat Alitza
Yisroel Chaim ben Pesha
Yonatan ben Chana
Michael Mendel ben Golda
Aron David ben Yudah
Kim DeWayne Orr
Marvin E Orr

Life Cycle

Birthday

- > Ben Chase (11/7)
- > Ayla Engel (11/10)
- > Jody Cohen (11/12)
- > Mitzi Kirshtein (11/12)
- > Diana Manaker (11/13)

Yahrzeit

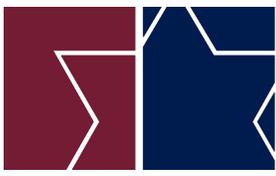
- > Miriam Sobel Dulitz, Mother of Fran Grossman (11/9)
- > Julius M. Zucker, Uncle of Lenny Zucker (11/12)

Anniversary

- > Jason & Samantha Goldberg (11/9)

Announcements

> [Mazel tov to Jeremy Zucker](#) on his recent Bar Mitzvah! Anyone who would like to see videos, contact info@dortikvah.org to get the links.



Vayera

(Genesis 18-22)

Divine Revelation vs. Others' Needs

By Shmuel Rabinowitz

jpost.com



Abraham's life was based on giving.

This week's parasha, Vayera, begins with a double story: the Divine revelation that Abraham experienced and his hospitality. The sages of the Midrash teach us that the reason Abraham sat at the entrance to his tent on that hot day was that he was looking for guests. Abraham's life was based on giving. He felt an obligation to give to others. Therefore, he sat at the entrance of the tent and looked out to the horizon, hoping that maybe someone would pass by who might be happy to stop in Abraham's tent for some refreshments and rest. While sitting at the entrance of his tent, Abraham experienced a Divine revelation. The great commentator Rashi explained that G-d came to visit Abraham, who was recovering from his brit milah, the circumcision he had undergone at an advanced age. At that same moment when Abraham experienced spiritual transcendence, he noticed three people approaching the tent. It could be there was a moment of hesitation. Did Abraham ignore those people and continue to immerse himself in the spiritual revelation, or did he stop and approach the guests?

Whether or not there was any hesitation, Abraham's decision was unequivocal: "...and he saw and he ran toward them from the entrance of the tent, and he prostrated himself to the ground. And he said, 'My lord, if I have found favor in your eyes, please do not pass away from your servant'" (Genesis 18:2-3).

Who was Abraham speaking to? The Hebrew is in the singular, so some of the commentators understood that Abraham was speaking to one of the three approaching people. But if so, why would Abraham speak to only one of them? Indeed, Rashi suggested an additional explanation, that Abraham was speaking to G-d, "and he was telling the Holy One, blessed be He, to wait for him until he would run and bring in the wayfarers." Abraham gave up on the spiritual transcendence in order to welcome the guests, feed them, and bring them something to drink. The Talmud learns the following principle from this: "Welcoming guests is greater than welcoming the presence of the Shechinah" (Shabbat 127).

To understand how profound a decision it was to give up the Divine revelation for the sake of strangers, we have to try to examine Abraham's understanding of "hessed" – acts of loving-kindness.

We saw that Abraham sat at the entrance of his tent on a hot day to search for guests. This is slightly odd. We are used to understanding the purpose of "hessed" as fulfilling the needs of others. We see someone who is lacking something, and as a result we do "hessed" and give him what he was lacking. But we are not accustomed to thinking of "hessed" as an essential need of the giver, as seems to be reflected in the story about Abraham. One of the greatest hassidic leaders from the beginning of the 20th century, the "admor" Rabbi Shmuel Bornstein of Sochatchov, Poland, wrote about this in his book *Shem Mishmuel*. He explains that when a person is exposed to another's despair and does hessed, even if it is obviously a positive act, there is something egotistical about it. It is hard to witness despair and suffering. Our desire to solve someone else's problems stems also from our own difficulties in seeing someone else suffer. But there is another form of hessed that is altruistic, when someone wants only what is best for another. That's who Abraham was. He did not do acts of loving-kindness only when he saw someone who needed them. He waited at the entrance of the tent for an opportunity to do hessed. Therefore, he even gave up a Divine revelation. Experiencing a revelation includes an aspect of spiritual delight, yet Abraham postponed this spiritual delight until he finished seeing to the needs of his guests.

How suitable are the words of Yisrael Salanter (1810-1883), the founder of the Musar movement in Lithuanian yeshivot, who said, "The material needs of others are my spiritual needs." When a person internalizes this, he is capable of giving up even a Divine revelation in order to see to the material needs of another.