



Scholar in Residence weekend with Rabbi Yitzchak Blau, in partnership with RZA and World Mizrahi.

Friday, April 13

6:10 pm - Mincha
 6:28 pm - Earliest Candle Lighting
 (7:30 pm - Late Candle Lighting)
 7:00 pm - Dinner for those with reservations
 8:30 pm – Scholar in Residence Lecture: **Confronting Fear, Anger, and Arrogance: Rav Kook's Intellectual Approach to Character Growth**

Saturday, April 14

9:00 am – Shacharit
 (10:06 am – Latest preferable time to say the shema)
 10:00 am – Shabbat Morning Youth Groups
 10:30 am – Youth Tefilla Begins
 11:30 am - Special Shabbat Morning Drasha/Sermon with Rabbi Blau
 11:45 am - Meat Kiddush/Luncheon (see below)
 12:45 pm – Scholar in Residence Lecture: **Rabbinic Attitudes Towards Secular and Religious Zionism**. Sponsored in part by the Ida Fisher Memorial Fund for Israel Education and Action. Babysitting is available.

6:30 pm - Mincha
 7:00 pm - Seudah Shlishit & Scholar in Residence Lecture:
Why Does My Ancestor's Covenant Obligate Me?
 Sponsorship in Part Anonymously
 8:28 pm - Maariv and Havdalah

Kiddush Sponsor:

In honor of Linda and David Gilston in recognition of Dor Tikvah's new chapel donated in memory of Janet Gilston. Kiddush/lunch given with love by Phyllis and Marvin Katzen, Sherry and Tim Bryson, and Michelle and Sam Gilston.

Apr 21 – Available

Apr 28 – Kiddush/lunch - Available

May 5 – Available

May 12 – Available

Weekday Services

Mincha/Maariv services Monday and Wednesday at 6:05 pm.

Regular Classes

(Classes at the Dor Tikvah House. Park in the Shul parking lot, not the house.)

Torah Study @ 7:30pm on Sundays – The Avraham Stories

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

Dor Tikvah Youth Programs

For programming updates visit www.dortikvah.org/youth

Upcoming Dor Tikvah Events

Apr 22, 8:30 am: Breakfast minyan. Speaker will be Russell Binder telling of his life long journey to Orthodox Judaism.

Apr 27-28: Special Shabbat with Yeshiva University Student Leaders.

Apr 29 3-6 pm: Dor Tikvah Band of Brothers: Bowling, Beer and Boeries at Charleston Rifle Club for men 21+. Details to come.

Community Events

Apr 15: – Community-wide Yom Hashoah Program
 2:30 pm - Reading of the Names and Keynote Speaker, Gaillard Ballroom, 95 Calhoun St.
 4:20 pm - Silent March to Holocaust Memorial, Marion Square
 4:30 pm - Remembrance Ceremony

Apr 19, 5:30-7:30 pm – Community Wide Yom HaAztmaut Program at AHA

Refuah Shelema

Yechil Yeshiahu ben Fradel	Miriam bat Mazal
Robert Levinson	Mordechai Yehuda Zelig ben
Hodel bat Raozel (Linda Kirshstein)	Ettel (Marvin Katzen)
Yehudit Elisheva bat Miriam	Bear Phillips
Leah Claret (Kate Kalin Tobakos)	Tzvi Hirsch ben Pesha (Howard Hoffman)
Laella bat Simcha	Boaz Moshe ben Golda Tamar
Gershon ben Naomi	Moshe ben Chava
Talia bat Shoshana	Mary D. Anderson
Yosef Tzvi ben Chaya	Sura bat Oudis
Blooma bat Chaya Sara (Bertha Hoffman)	Linda Milligan
	Shmuel Zalman ben Shoshana

Life Cycle

Birthday

- Dina Schager (4/15)
- Nechama Alon (4/19)
- Tamar Makhianian (4/20)



Shabbat Shalom Weekly

Shmini | Acts of Human Kindness | Rabbi Shraga Simmons | Aish HaTorah

This week's Parsha enumerates all the non-Kosher birds – e.g. raven, vulture, magpie. I guess keeping kosher is pretty easy! But wait – the Torah also says you can't eat falcons. Oh ... no more of my favorite Falcon Burgers! Another of the non-kosher birds listed is the *chasida* bird (Leviticus 11:19). The Talmud says it's called "*chasida*" because it does *chesed*, which in Hebrew means performing acts of kindness.

In Hebrew, the name of something reveals its essential characteristic. The Midrash (Genesis Rabba 17:4) tells us that the first man, Adam, looked into the essence of every animal and named it accordingly. The donkey, for example, is characterized by carrying heavy, physical burdens. In Hebrew, the donkey is named *chamor* - from the same root as *chomer*, which means physicality. Which means to say, the donkey (*chamor*) typifies physicality (*chomer*). (Compare this to English, where the word "donkey" doesn't reveal much about the essence of a donkey!)

Highest-Level Kindness

But if the bird is called *chasida* because it does *chesed*, then why does the Torah list it as a NON-kosher bird?! It's understandable (as Maimonides writes) that the raven and vulture should be classified as non-kosher: They're vicious birds of prey and it is spiritually unhealthy to internalize these traits. But since the *chasida* bird seems to embody the desirable trait of *chesed*, why isn't it kosher?!

The Talmud explains that this bird does *chesed* "by giving food to its friends." The Chidushei HaRim explains: The *chasida's* generosity is limited to its own circle of friends, to the exclusion of others. Such partisan kindness is not what the Torah wishes us to practice. Hence, the *chasida* bird is non-kosher.

Consider the following illustration:

About 100 years ago, a group of neighbors in Jerusalem wanted to form a Chesed Society amongst themselves. Proposed activities included: inviting each other over for Shabbat meals, collecting clothes for families who couldn't afford it, and providing interest-free loans for someone wishing to start a business. So the group went to the great sage, Rabbi Yehoshua Leib Diskin, to get his blessing for their new Chesed Society. The rabbi asked them, "What if someone outside your neighborhood needs help?" To which they replied, "We would have to politely refuse, because we've limited our activities to just amongst our own group of neighbors."

The rabbi replied: "It's very nice that you want to help your friends and family. In fact, the Talmud states that our obligation is to help those closest to us first – our family, our community – and only then the rest of the world." The rabbi continued: "But real *chesed* is about caring for others – and since all the kindness you're proposing comes back to you, you're essentially only caring for yourselves!"

Applying the Principle

Chesed cannot be predicated on an expectation of return. Did you ever have a relationship where the other person was always keeping score? ("You drive this time because I drove last time!") That's not friendship at all! A real friend sometimes gives and sometimes takes, but never keeps score.

How can we apply this principle to our relationships? Let's say a colleague at the office (we'll call him Bill) comes to me and says, "I'm taking care of some personal things on Wednesday, and I need someone to handle my calls. Can you cover for me?" So I'm thinking, Bill sits at the desk right next to me, I see him every day, and at some point I may need him to cover for me, so... "Of course, Bill, sure, I'll be happy to help you out!"

But then imagine someone comes to me and says, "We've never actually met, and I work in a different department, and in fact this is my last week with the company. I'm taking care of some personal things on Wednesday, and I need someone to handle my calls. Can you do that?" So I'm thinking, I'm never gonna see this guy again!

Judaism says when someone requests a favor, I need to consider: Is my response based solely on whether or not I perceive this as worth my own while? If so, then I'm serving no one but myself. The Torah describes one particular act as "*chesed shel emet*," the true ultimate *chesed*: Taking care of funeral arrangements for someone who's died. This is true *chesed* because in this act we have absolutely no expectation of return.

Rights & Responsibilities

Years ago before I was getting married, I went to one of the biggest sages in Jerusalem and asked, "What's the key to a successful, happy marriage?" He told me that the secret is to be a giver. Because if you come into marriage asking, "What will she do for me?" then you're pulling in the opposite direction, away from your spouse. But if you come in asking, "What can I do to provide and contribute?" that builds a connection. And if both partners approach marriage with this same attitude, the relationship flows beautifully in both directions.

Do Now, Feel Later

But, you say, sometimes I just don't "feel" like helping anyone! As any baby will attest, we're born selfish. Yet the process of maturing involves developing our sense of caring for others. This is crucial for our spiritual health. The Talmud likens someone who doesn't give to others as the "walking dead." A non-giving soul is malnourished and withered.

And it is a mistake to wait until we're emotionally "inspired" to help others. Rather, it is through the act of giving that I transform myself into a "giver." Eventually, my emotions will catch up with my actions. And in the meantime, a lot of good will have been done.

A World Built on Kindness

The story is told of a *tzaddik* at home one day when he hears a knock at the door. The *tzaddik* opens the door and finds a homeless man standing there. "Can I have a dollar for some food?" he asks. So he does what any good *tzaddik* would do: Rushes to give the beggar the dollar, and quickly sends him on his way. The homeless man is halfway down the street when he hears the *tzaddik* yelling, "Wait, wait!" waving another dollar that he hands the beggar.

The *tzaddik's* wife is standing in the doorway astonished. "I'll explain," he says. "When I first opened the door and saw a smelly, raggedy, grimy man in front of me, I felt uncomfortable. I ran to get the dollar because I wanted to get rid of him as soon as possible. But after he'd left, I realized that I didn't give him the dollar for *him*, I gave him the dollar for *me* – because I felt uncomfortable. So I wanted to give a second dollar – this time for *him*!"

Chesed means reaching out altruistically, with love and generosity to all. The Talmud says it was baseless hatred amongst Jews which brought about the destruction of the Temple in Jerusalem. Thus it is only through unconditional love that our idyllic future will be built.

For in the words of King David (Psalms 89:3): *Olam chesed yi-baneh* – "the world is built on kindness."