

Service Times

* Sign up to attend Shabbat services at Dortikvah.org/event/Join-Minyan. Please register by Fridays at 5 pm. Services are indoors and safety protocols will be in effect.

Erev Shabbat

Friday, May 7 (Iyyar 25)
40th Day Omer

10:30 am - Tot Shabbat: *Counting Up to Shavuot*
[Youth Parsha Activity](#)

6:25 pm - *Mincha/ Kabbalat Shabbat/ Maariv
6:42 pm - Earliest Candle Lighting
7:48 pm - Late Candle Lighting

Shabbat

Saturday, May 8 (Iyyar 26)
41st Day Omer

8:30-10:30 am - *Shacharit
9:51 am - Latest preferable time to say Shema

7:40 pm - *Mincha
Guest Speaker - [Shaul Goldstein](#)
8:47 pm - Maariv/Havdallah
9:15 pm - Havdallah & Schmooze
[Zoom](#) & [Facebook](#)

Classes

• **Daf Yomi with Rabbi Paul & Yoni Alon**
Sunday-Thursdays 8:30 pm, [Phone Conference](#).

• **Torah Study with Rabbi Davies**
Sunday 8:00 pm, [Join on Zoom](#)

• **Ketuvim with Kenny**
Monday 8 pm, [Join on Zoom](#)

• **Lunchtime Talmud with Rabbi Davies**
Thursdays 12 pm, [Facebook Live](#) & [Zoom](#)

• **Cholent & Learn with Kenny Abitbol**
Thursday 8 pm, [Join on Zoom](#)

Life Cycle

Yahrzeits

- > Israel Bronshtein, Father of Ben-Zion Bronshtein (5/9)
- > Jonathan Grossman, Son of Fran Grossman (5/11)
- > Leon Zucker, Grandfather of Jonathan Zucker, Father-in-Law of Anita Zucker (5/14)

Birthdays

- > Allan Rosenberg (5/7)
- > Gabriella Zucker (5/14)
- > Janet Fox (5/15)

Dor Tikvah Events & Programs

* **Zoom Tot Shabbat: Shavuot!** - May 14th, 10:30 am

Join Zahava for a musical Tot Shabbat with a different theme each week. Go to Dortikvah.org/youth-tots for more information and future sessions.

* **Congregational Meeting** - May 23rd, 5:30 pm

Save the date! Details and updates at Dortikvah.org/event/Cong-May-Meeting.

* **Davies Goodbye Celebration** - June 6th, 10:00 am

Join us for a celebration of the Davies family's time in Charleston and with our congregation, as we wish them well in the next chapter of their lives. More information coming soon.

* **Davies Memory Book**

Share messages and photos to be compiled into a special book that the Davies can take with them to remember their time in Charleston. Get details and submit at tinyurl.com/Davies-Memory.

Shavuot

Dortikvah.org/shavuot-2021

Schedule

Sunday, May 16th
Erev Shavuot - 49th Day Omer
10:00 am - [Torah Slam](#)
*7:50 pm - Mincha/Maariv
7:55 pm - Candle lighting
11:00 pm - [Late Night Learning](#)

Monday, May 17th
Shavuot I
*9:00 am - Shacharit
[Kiddush Lunch & Learning](#)
*7:50 pm - Mincha/Maariv
after 8:55 pm - Candle lighting

Tuesday, May 18th
Shavuot II
*9:00 am - Shacharit
[Champions Cheesecake Competition](#)
*7:50 pm - Mincha/Maariv
8:56 pm - Havdallah

***Sign-up for services is now open!**

Registrations, updates, and event details are available on the [Shavuot Page](#).

Refuah Shleima

Shlomo Yoel ben Miriam (Stanford Kirshtein)
Blooma bat Chaya Sara (Bertha Hoffman)
Channah Penina bat Miriam Rochel
Nechama Chana bat Tziporah Rachel
Blumah Leah bat Yitzhak Dov (Rosalind Minster)
Rahel Tzvia bat Feigel Sara
Aron David ben Yudah Yisroel
Yael Bracha bat Pnina
Nechemiah ben Chanah
Yael Bracha bat Pnina

Simcha ben Etlle
Hodel bat Raozel
Miriam bat Mazal
Talia bat Shoshana
Esther bat Alitza
Yonatan ben Chana
Moshe ben Esther
Chaim ben Pesha
Rina Bat Gisya

Announcements

- > **MAZEL TOV** to Harry Goldberg and the Goldberg family on the celebration of Harry's Bar Mitzvah!!



Bechukotai

Responsibility for a Fellow's Religious Obligations

By Aryeh Citron Chabad.org



In the Book of Leviticus we read: "Each man will stumble over his brother." Our sages learn from this verse that every Jew is responsible for the actions of his fellow Jew. The verse is to be understood as if saying: "Each man will stumble over the sin of his brother." This responsibility is referred to as *arvut* (guarantorship). The Torah proclaims: "The revealed are to us and our children forever, that we must observe all the words of this Torah; the hidden things belong to the L-rd, our G-d." According to the Talmud this is a reference to the concept of *arvut*. When an individual's sins are "revealed," it becomes communal responsibility—if it is within their means to prevent it. If the sin is secret, then G-d alone pledges to mete justice upon the sinner. As explained in the mystical texts, all Jewish souls constitute one entity. Our nation is likened to a large body, each soul emanating from one of its 248 limbs. From this stems our mutual responsibility for one another—because we truly are one. In fact, the word *arvut* also means "a mixture," alluding to the fact that all our souls are actually part of one big "blend." As a result of this responsibility, under certain circumstances, one may say a blessing, though he himself is not obligated to recite it, for the benefit of another—to ensure that the other also fulfills his personal obligation. Though ordinarily it is forbidden to recite a blessing unless personally required to do so – as it constitutes taking G-d's name in vain – the responsibility of another Jew is actually considered one's own obligation.

The following are some of the practical applications of this concept:

(But first a necessary preface: There is a halachic concept called *shome'a k'oneh*—"the listener is as the reciter." Practically this means that if two [or more] individuals are equally obligated to perform a mitzvah, e.g. don a tallit, one can recite the blessing and the other can listen, answer "Amen," and it is considered as if he, too, said the blessing.)

- The concept of *arvut* allows even one who is currently not obligated to recite the blessing on a mitzvah (e.g. he has already donned his own tallit and recited the appropriate blessing) to do so for the benefit of another who does not know how to recite the blessing.
- One may not recite a blessing over a food for another's benefit if the reciter of the blessing is not actually eating. The fact that another wants to eat is not considered a "shared responsibility."
- An exception to this rule is when consuming the food or beverage is a mitzvah—such as Kiddush or the blessing on matzah at the Seder; in such an instance one may say the blessing for another (who is incapable of doing so) though the reciter already performed the mitzvah.
- *Arvut* also applies to one who has not yet done a mitzvah and wishes to do so on behalf of someone else—but not for themselves. Example: If one visits a hospital patient late on Friday afternoon, he may say the Kiddush for the patient, though he has in mind that he does not yet want to fulfill the mitzvah of Kiddush himself (as then he would not be permitted to drive home).
- Regarding the Shabbat daytime Kiddush, one may repeat the Kiddush for another who has not yet heard Kiddush, regardless of the listener's ability to say Kiddush. This is because this Kiddush does not include any extra blessing other than the blessing on the wine—which the one reciting the Kiddush consumes anyway.
- All the above applies uniformly to men and women, regardless of who is reciting the blessing and who is listening—in those areas where they have equal obligation to perform a mitzvah. However, women harbor no responsibility towards men in those mitzvot that they themselves are not obliged to do. This means that a woman may not say a blessing on shofar, lulav, or any other mitzvah that she is not obligated to fulfill (though she may if she wishes) for the benefit of a man—even if the man is unable to recite the blessing himself.
- Because of the mitzvah of *chinuch* (educating children), it is permissible for an adult to recite blessings – any blessing, even over foods – for children (even if they are not his own). The adult may say the blessing, even though he is not eating, and the child can say "Amen" and partake of the food.

Arvut is also the basis for the mitzvah of rebuking a fellow who is sinning. Practically, this means that if one knows that another Jew is sinning, it is his responsibility to attempt to influence him not to sin. If one is unsuccessful in this endeavor, one should try again. Obviously, this rebuke should be expressed in a way that will be accepted by the offender, not in a way that will further estrange him. Hence, if it is apparent that the rebuke will have no effect, it is better not to rebuke at all.