

Service Times

* It is preferable to partake in prayer services as a community, even apart. Therefore, times will remain listed.

Erev Shabbat **Friday, June 12 (Sivan 20)**

5:45pm - Pre-Shabbat Ruach via [Zoom](#)
Meeting ID: 374-672-2612, Password: 085081
6:35pm - Mincha/ Kabbalat Shabbat/ Maariv *
7:00pm - Earliest Candle Lighting
8:10pm - Late Candle Lighting

Shabbat **Saturday, June 13 (Sivan 21)**

9:00am - Shacharit *
9:45am - Latest Preferable Time to Say Shema

6:50pm - Weekly Parsha Shiur
Notes to be sent out before Shabbat.

7:35pm - Mincha *
9:13pm - Maariv/Havdallah *
9:30pm - Virtual Havdallah & Schmooze via [Zoom](#)
Meeting ID: 374-672-2612, Password: 085081

Weekday Services

Mincha/Maariv, Monday & Wednesday 6:40pm

Rabbi Davies will be sending learning material through the [Minyan What's App Group](#). **In-person services have been postponed.**
Go to Dortikvah.org/services.html for updates coming soon.

Classes

- Daf Yomi with Rabbi Paul & Yoni Alon
Sunday-Thursdays 8:30pm, **Phone Conference**.
Contact Rabbi Elisha Paul elisha.paul@addlestone.org for details.
- Torah Study: "The Avraham Stories" with Rabbi Davies
Sunday 7:30pm, **Off this week.**
 - "Ketuvim with Kenny"
Monday 7:45pm, **Facebook Live & Zoom**
- "Lunchtime Talmud" with Rabbi Davies
Thursday 12pm, **Facebook Live & Zoom**
- "Cholent and Learn" with Kenny Abitbol
New date & time to be determined.

Contributions

> Esther and David Beckmann in honor of Rabbi & Rebitzin Davies

Consider honoring a special occasion or important person in your life by making a donation to Congregation Dor Tikvah. Contributions can be made at DorTikvah.org.
We appreciate all contributions – those of \$10 or more are acknowledged here.

Public Virtual Events

JELF's 'NoGo' Event – June 17th, 7:15pm

Hear from best selling author Angela Duckworth, the world's leading expert on "Grit: The Power of Passion and Perseverance."
More information and registration at jelf.org/nogo2020.

Refuah Shelema

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

Yisrael Haynu ben Shimon Avraham
Yisroel Mordechai ben Fradel
Bloom bat Chaya Sara (Bertha Hoffman)
Tova bat Sarah (Katie Bielsky)
Yesuskah Levy ben Shosha Hannah
Refael Aharon ben Devorah
Gershon Ben Sarah (Jerry Polinski)
Arlene Polinski
Michal bat Cayla Mynda (Michele Perrick)
Elijah Myer ben Malkah

Simcha ben Etlle
Hodel bat Raozel
Miriam bat Mazal
Talia bat Shoshana
Yehudit bat Sarah
Isabella Beaudoin
Esther bat Alitza
Yisrael ben Chaya
Chaiah Leah bat Shier

Life Cycle

Birthdays

> Colby Grossman (6/14)
> Linda Cohen (6/14)
> Selie Maron (6/18)

Anniversary

> Barry & Ruth Warren (6/14)

Yahrzeit

> David Katz, Father of Gerald Katz (6/12)
> Bessie Rosenberg, Grandmother of David Rosenberg (6/14)
> Herbert A. Rosefield, Grandfather of David Rosenberg (6/18)
> Sarah Sonya Bronshtein, Mother of Ben-Zion Bronshtein (6/18)
> Richard Henriques, Brother of Jennifer Phillips (6/19)

Announcements

- > **COVID-19 UPDATE: Resuming of in-person services has been postponed.** For general information on our staged re-opening, see [this letter](#) from the *Dor Tikvah Committee for Safe Congregational Services*. Go to Dortikvah.org/services.html for details and updates coming soon.
- > **We extend our deepest condolences** to Jennifer (and Fred) Phillips on the passing of Jennifer's twin sister, Yocheved Kopolowitz on Thursday, June 11th in Atlanta, Ga.
- > **Mazel tov** to Anita Zucker & David Popowski, Jonathan & Laura Zucker, Jeremy, Gabriella, and the entire Zucker family on the birth of a baby boy to Jeffrey and Jessica Zucker, born the morning of Friday, June 12th!
- > **Mazel tov** to Rachel Rosenberg and Ben Atwood on the occasion of their upcoming wedding! Since many of us will not be able to celebrate with them in person, we invite everyone to leave them a message at bit.ly/mazel_tov.



Beha'alotcha

(Numbers 8:1–12:16)

The Missing Complaint

Based on the teachings of Rabbi Menachem Mendel Schneerson; adapted by Yanki Tauber Chabad.org



G-d spoke to Moses in the Sinai desert, in the first month of the second year following their Exodus from the land of Egypt, saying: "The children of Israel shall prepare the Passover [offering] at its appointed time. On the fourteenth of this month, in the afternoon ... in accordance with all its decrees and laws...."

There were, however, certain individuals who had become ritually impure... and could not prepare the Passover offering on that day. They approached Moses and Aaron ... and they said: "...Why should we be deprived and not be able to present G-d's offering in its time, amongst the children of Israel?" – Numbers 9:1–7

The Torah goes on to describe how G-d responded to their plea by establishing a "Second Passover" on the 14th of Iyar (exactly one month after the original Passover), to serve as a second opportunity for all who were "ritually impure, or on a distant road" and were therefore unable to bring the Passover offering "in its proper time."

The Talmud points out that the above verses appear in the Torah out of chronological context. The events leading to the establishment of the Second Passover took place in the month of Nissan in the year 2449 from creation (1312 BCE); chronologically, this would place them in the very first chapter of the book of Numbers. Instead, Numbers begins with an account of the census taken of the Jewish people a month later, in Iyar of that year. From this the Talmud derives the rule that "There is no earlier and later in Torah."

Why did the Jewish people reconcile themselves to the divine decree? Why, indeed, aren't these events transcribed in the order in which they occurred? Our sages explain that the Torah does not wish to begin the book of Numbers with something that is "a disgrace for Israel. For in the forty years that the people of Israel were in the desert, this was the only Passover offering they brought." But why should this be regarded as a "disgrace"? The reason that our ancestors brought no other Passover offering until they entered the Land of Israel was that G-d did not allow them to. G-d had instructed that the annual Passover offering should be observed only "When you come into the land that G-d shall give to you"; the first two Passovers—the one observed in Egypt, and the one held in the desert on the following year—were exceptions to this rule, specifically commanded by G-d. So of what deficiency in Israel's behavior are our sages speaking?

The answer lies in the story of the "Second Passover" itself. A group of Jews had found themselves in a state which, by divine decree, absolved them from the duty to bring the Passover offering. Yet they refused to reconcile themselves to this. They refused to accept that this avenue of relationship with G-d should be closed to them. And their impassioned plea and demand, "Why should we be deprived?", swayed G-d to establish a new institution, the "Second Passover," to enable them, and all who will find themselves in a similar situation in future generations, to "present G-d's offering in its time, amongst the children of Israel." Therein lies the "disgrace" in those thirty-eight Passoverless years in the Sinai Desert. Why did the Jewish people reconcile themselves to the divine decree? Why did they accept this void in their relationship with G-d? Why did they not clamor for the opportunity to serve Him in the full and optimum manner that the mitzvot of the Torah describe?

The Lesson

For more than nineteen hundred years now, our Passovers have been incomplete. We eat the matzah and the bitter herbs, we drink the four cups of wine, ask and answer the four questions, but a central component of the festival observances—the Passover offering—is absent from our seder table. For G-d has hidden His face from us, has removed the Holy Temple, the seat of His manifest presence on physical earth, from our midst.

The lesson of the "displaced" 9th chapter of Numbers is clear: G-d desires and expects of us that we refuse to reconcile ourselves to the decree of galut and its diminution of His manifest involvement in our lives. He desires and expects of us that we storm the gates of heaven with the plea and demand: "Why shall we be deprived?!"