

Service Times

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

Erev Shabbat Friday, June 19 (Sivan 27)

5:45pm - Pre-Shabbat Ruach via [Zoom](#)
Meeting ID: 374-672-2612, Password: 085081
6:40pm - Mincha/ Kabbalat Shabbat/ Maariv *
7:02pm - Earliest Candle Lighting
8:12pm - Late Candle Lighting

Shabbat Saturday, June 20 (Sivan 28)

9:00am - Shacharit *
9:47am - Latest Preferable Time to Say Shema

6:50pm - Weekly Parsha Shiur
[Click here for notes.](#)
7:35pm - Mincha *
9:15pm - 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 recorded learning material through the [Minyan What's App Group](#).

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**
Take a deeper look at the Book of Genesis.
Sunday 7:30pm, [Available via Zoom](#)
- **"Ketuvim with Kenny"**
Join discussion and study of the final sections of the Jewish Bible.
Monday 7:45pm, [Facebook Live & Zoom](#)
- **"Lunchtime Talmud" with Rabbi Davies**
Uncover the depths of Jewish law.
Thursday 12pm, [Facebook Live & Zoom](#)
- **"Cholent and Learn" with Kenny Abitbol**
New date & time to be determined.

Public Virtual Events

Coping With Anxiety & Uneasiness Due to Corona – June 21st, 1pm

Presented by [OU Israel](#), an evening of practical advice with Rabbi Dr. Tzvi Hersh Weinreb, Executive Vice President Emeritus, Orthodox Union and recent Scholar in Residence. Join on [Zoom](#).

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 Eittle
Hodel bat Raozel
Miriam bat Mazal
Talia bat Shoshana
Yehudit bat Sarah
Isabella Beaudoin
Esther bat Alitza
Yisrael ben Chaya
Chaiah Leah bat Shier
Kalev ben Naftali

Life Cycle

Birthday

> Ellen Mintz (6/21)

Yahrzeit

- > Richard Henriques, Brother of Jennifer Phillips (6/19)
- > Marvin Kaplan, Brother of Sandra Katz (6/20)

Contributions

- > In honor of Ruth & Barry Warren's 50th Anniversary
- Eileen and Stanley Chepenik - Ben Pittard
- > Robyn and Stephen Bagg in honor of
Rachel Rosenberg & Ben Atwood's wedding

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](#). Contributions of \$10 or more are acknowledged here.

Announcements

- > **COVID-19 UPDATE:** Resuming in-person services is postponed. See [this letter](#) for general information on our staged re-opening, and go to Dortikvah.org/services.html for details and updates coming soon.
- > **Mazel tov** to Rachel Rosenberg and Ben Atwood on their recent wedding! Since many of us could not celebrate with them in person, we invite you to leave them a message at bit.ly/mazel_tov.



Sh'lach

(Numbers 13-15)

Climbing Our Ladders

By Rabbi Yehonasan Gefen Aish.com



Bamidbar, 13:30: “Kaleb silenced the people toward Moses and said: ‘We shall surely go up and conquer it, for we can surely do it!’”

Rashi, 13:30: sv. We shall surely conquer it: “Even [if our destination would be] in the heavens, and he were to say, ‘to make ladders and go up there’, we would succeed through all his words!”

After the ten spies perpetrated their evil speech about the land of Israel, Kaleb arose to supposedly support their arguments. Instead he staunchly defended Moses, citing the numerous instances where he performed miracles for the people. He then confidently asserted that whatever Moshe, G-d’s messenger, would instruct them to do was completely possible. Accordingly, despite the powerful nations living in the land, the Jewish people could surely conquer it. Rashi elaborates on his words, saying that Kaleb argued that even if Moses would tell them to make ladders to climb to the heavens they would succeed.

Rav Moshe Feinstein asks about Rashi’s language in explaining Kaleb’s arguments. Why was it necessary for Rashi to add the analogy of climbing up ladders in order to reach the heavens; it would have been sufficient to simply write, “If he were to say, ‘go up to the heavens’”. What did the aspect of the ladders add, seeing that in reality ladders would not make it any easier to reach the heavens?! He answers that this comes to allude to an important principle: When a person tries to achieve greatness and is willing to do everything in his power to achieve his goal, then G-d will enable him to succeed. However, if he merely asks G-d that he succeed, but is not prepared to make the required effort, then he will surely fail. Accordingly, Rashi added the aspect of the ladders because they symbolize making an effort to reach the heavens even though realistically they would not help. So too, when a person tries to achieve anything, realistically his efforts would not bear fruit without *Siyata Dishmaya* (Heavenly help). Nevertheless, G-d requires that he exert himself as much as possible in his endeavor in order to prove that he genuinely desires to achieve his goal. When he does this, then G-d rewards him by enabling him to succeed against all odds.

This idea applies to all areas of mitzvah observance and general attempts to perform great accomplishments in the spiritual realm. There are many instances in Tanach of how great people recognized the need to make the effort to attain seemingly impossible goals, and were miraculously rewarded with *Siyata Dishmaya*. One of the most outstanding examples is the action of Batya, the daughter of Pharaoh, in drawing the young Moses from the Nile. It is well-known that Batya put out her arm to reach the baby who was well beyond arms distance, and her arm miraculously extended to enable her to save Moses. What is less analyzed is the fact that she made the seemingly futile attempt to grab Moses at all. How could she expect to be able to reach him when he was so far away?! The answer is based on the above principle: She recognized the need to try to save this baby and therefore she did all that was humanly possible even though *b’derech hateva* (according to the laws of nature) her actions should have been fruitless. Rav Chaim Shmuelevitz adds that only because she put all her efforts towards this Mitzvah was she rewarded with the great miracle that gave her the inestimable merit of saving the future redeemer of the Jewish nation.

All the great achievers for the Jewish people lived according to this principle. They had seemingly unrealistic dreams but were willing to exert the maximum effort necessary, realizing that they could not achieve anything without *Siyata Dishmaya*. One of the most outstanding doers in recent Jewish history was the Ponevezher Rav, Rav Yosef Shlomo Kahaneman. He came to Israel after the Holocaust having lost almost everything. In the aftermath of the destruction of the great European centers of learning, he saw a hill in Bnei Brak and envisaged setting up a great yeshiva with hundreds of students there. At the time, his vision was seen as totally unrealistic but he set out to make the utmost effort to achieve his goal, tirelessly travelling around the world raising money for the yeshiva. He surely recognized that, *b’derech hateva* his dream was unattainable but through exerting himself he merited incredible *Siyata Dishmaya* and succeeded in creating the great Ponevezh Yeshiva, one of the largest Yeshivot in the world. May he and all the other great builders of the Jewish nation inspire us to climb our own ladders and thereby reach the Heavens.