

tinyurl.com/Shabbat2-13-21

Service Times

We are resuming in-person services this week.

Register to attend at

Dortikvah.org/event/Join-Minyan.

Services will be held indoors and the safety protocols will be in effect.

Erev Shabbat

Friday, February 12 (Shevat 30)

10:30 am - Zoom Tot Shabbat *Off this week.*
[Youth Parsha Activity](#)

4:55 pm - Earliest Candle Lighting

5:40 pm - Mincha/ Kabbalat Shabbat/ Maariv

5:45 pm - Late Candle Lighting

Shabbat

Saturday, February 13 (Adar 1)

9:00 am - Shacharit

9:49 am - Latest preferable time to say Shema

5:35 pm - Mincha

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

6:42 pm - Maariv/Havdallah

7:00 pm - Havdallah & Schmooze

[Zoom](#) and [Facebook](#)

Classes

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

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

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

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

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

Contributions

Anita Zucker

- In memory of Rose Goldberg

Contributions to CDT can be made at DorTikvah.org.

Announcements

➤ **A very warm welcome to our new members**
Keath Blatt & Elisia Abrams, and their children, Solomon and Asher!

Dor Tikvah Events

✳ **Jive with Judaism: Want to Build a Mishkan?** - Feb. 16th, 7:30 pm
Join Yaakov on Zoom for a schmooze on all things Jewish, and a chance to chat. Details at Dortikvah.org. Add to your [Facebook](#) calendar.

✳ **Annual Congregational Meeting** - Feb. 21st, 5:30 pm, Schmooze at 5:15 pm
Details are now available at Dortikvah.org/event/Feb-Cong-Meeting.
Zoom Meeting ID: 869 8396 5406, Passcode: 353445

✳ **Mystery Mishloach Manot** - Purim Day, Register by Feb. 21st
Join in this fun effort to unite our community. Go to Dortikvah.org/event/Mystery-MM for details.

Community Events

✳ **Three Rabbi Panel** - Mar. 10th, 7:30 pm

Save the date. Rabbis Davies, Kanter, and Ravski sit for a conversation about the different responses Jews have had to the Covid-19 outbreak.

Purim!

More information to come! Get details and updates at Dortikvah.org/purim-5781.

Thursday, February 25th

Erev Purim - Fast of Esther

Fast Begins - 5:39 am

Shacharit - 6:30 am (BSBI)

Mincha - 5:45 pm (DT indoor)

Maariv - 6:30 pm (DT indoor)

Fast Ends - 6:52 pm

First Megillah - 6:45 pm (indoor)

Second Megillah - 7:30 pm (indoor)

Third Megillah - 8:15 pm (outdoor)

Friday, February 26th

Purim Day

Shacharit w/ Megillah - 6:30 am (BSBI)

Megillah Reading - 11 am (DT indoor)

Megillah Reading - 11:30 am (DT outdoor)

Purim Drive Through - 12:15pm-1:15pm

(All Megillah readings are subject to change/adjustment based on registration.)

Register at Dortikvah.org/purim-5781

Refuah Sheleima

Bloomah bat Chaya Sara (Bertha Hoffman)
Blumah Leah bat Yitzhak Dov (Rosalind Minster)
Rahel Tzvia bat Feigel Sara
Shlomo Yoel ben Miriam (Stanford Kirshtein)
Ephraim Yehuda Ben Shana Ite (Fred Rosenblum)
Channah Penina bat Miriam Rochel
Yisroel Chaim ben Pasha
Moshe ben Esther

Simcha ben Etlle
Hodel bat Raozel
Miriam bat Mazal
Talia bat Shoshana
Esther bat Alitza
Yonatan ben Chana
Aron David ben Yudah
Alan Shuster

Life Cycle

Birthdays

- > Jacob Gleaton (2/14)
- > Gideon Rosenthal (2/15)
- > Simeon Glaubach (2/16)
- > Moshe Bielsky (2/18)

Yahrzeits

- > Hyman Gilston, Father of David Gilston, Grandfather of Phyllis Katzen (2/12)
- > Morris Feinberg, Father of Leah Chase (2/12)
 - > Janet Gilston, Wife of David Gilston, Mother of Phyllis Katzen (2/14)
- > Bruce Saltman, Father of Jennifer Schager (2/14)
 - > Rose Goldberg, Mother of Anita Zucker, Grandmother of Jonathan Zucker (2/18)
- > Albert Lisker, Father of Barbie Zucker (2/18)

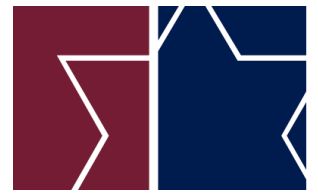


Mishpatim

(Exodus 21-24)

The Dangers of Groupthink

by Rabbi Dr. Mordechai Schiffman Aish.com



Pearl Harbor, the Bay of Pigs Invasion, the Vietnam War, the Watergate Scandal, NASA's Challenger and Columbia shuttle disasters, and the invasion of Iraq in 2003. Psychologists have linked all of these tragic events to the concept of groupthink. As Dr. Irving Janis originally described in 1972 in his pioneering book, *Victims of Groupthink*, groupthink occurs when likeminded people gather to make a decision, and due to social conformity, they all gravitate towards the same conclusion, without fully analyzing all sides of the issue. There are a number of factors that make groupthink more likely, including high group cohesiveness, high stress situations, a closed leadership style by the leader of the group (i.e., a style by which the leader states his or her decision first, and suppresses dissenting views).

In a fascinating paper entitled "Groupthink and the Sanhedrin: An Analysis of the Ancient Court of Israel Through the Lens of Modern Social Psychology," Rabbi Dr. Eliezer Schnall and Dr. Michael Greenberg argue through various examples from the Talmud that the laws regulating the Sanhedrin serve to counteract groupthink. The Sanhedrin tended to be a group of like-minded individuals who were in charge of making very important decisions in high stress situations, many of which had life or death consequences. Without proper checks in place, they were in danger of groupthink.

The plethora of Talmudic proofs that they cite to bolster their argument find their conceptual roots within *Parshat Mishpatim*. In a sharp formulation, the verse states "You should not follow a multitude to do evil" (Exodus 23:2). While some understand this as a general exhortation to everyone not to associate with groups of people who are not behaving appropriately (Rabbeinu Bechaye), most commentators argue that the verse is speaking directly to judges (see, e.g., Rashi).

Despite the fact that all the other judges may decide that someone is either guilty or innocent, if one judge is convinced based on his own well-thought-out process that the others are incorrect, he is obligated to state his dissenting opinion. Even though there may be great group and social pressure to suppress his opinion and let the decision be unanimous, he must state his argument.

The verse concludes "and do not respond to a disagreement by yielding to the majority to prefer [the law]," which also lends itself to a number of possible interpretations by the commentators but seems to reiterate the importance of not perverting justice just to conform to the majority (see HaEmek Davar). Rashi, quoting the Sages, points out that the word *riv* (disagreement), which should be spelled *Reish-Yud-Vet*, is spelled in the verse without the middle *Yud* (just *Reish-Vet*). This allows for a non-literal reading of the word as *Rav*, meaning teacher. According to this interpretation, the message is that one should not disagree with one's teacher when deciding a legal ruling. Yet, because following this idea would suppress a judge's honest opinion, the rule in the Sanhedrin is that the less experienced judges must give their opinions first, before listening to their teachers or the experts' decisions. This open leadership style is essential for avoiding groupthink.

Despite the fact that none of us sit on the Sanhedrin, the lessons gleaned are generalizable to other situations. Broadly speaking, standing firm behind what is right and just even though most others disagree, is an important trait to inculcate. Additionally, to whatever extent we make decisions as a group, we should do our best to counteract the threat of groupthink by modeling open leadership styles and encouraging dissenting opinions.