

Service Times

We have resumed in-person services.

Register to attend at Dortikvah.org/event/Join-Minyan.

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

Erev Shabbat

Friday, March 5 (Adar 21)

10:30 am - Tot Shabbat: Everybody Makes Mistakes

[Youth Parsha Activity](#)

5:08 pm - Earliest Candle Lighting

6:00 pm - Mincha/ Kabbalat Shabbat/ Maariv

6:02 pm - Late Candle Lighting

Shabbat

Saturday, March 6 (Adar 22)

9:00 am - Shacharit

9:36 am - Latest preferable time to say Shema

5:55 pm - Mincha

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

6:58 pm - Maariv/Havdallah

Off this week - Havdallah & Schmooze

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

Classes

• **Daf Yomi with Rabbi Paul & Yoni Alon**
Sunday-Thursday 8:30 pm, **Phone Conference**.

• **Torah Study with Rabbi Davies**
Sunday 8 pm, **Off March 7th & 14th**.

• **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

Debbie & Greg Rothschild

- In honor of David Rosenberg

Contributions to CDT can be made at DorTikvah.org or by check to 1645 Raoul Wallenberg Blvd., Charleston, SC 29407.

Donations of \$10 or more are acknowledged here.

Dor Tikvah Events

✳ **Zoom Tot Shabbat: Plagues, Plagues, Plagues!** - March 12th, TBA

Join Zahava for a musical Tot Shabbat with a different theme each week.

Dortikvah.org/youth-tots for more information and future sessions.

Community Events

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

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

bit.ly/ThreeRabbiPanelSpring2021.

Refuah Sheleima

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

Blooma 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 Itel (Fred Rosenblum)
Channah Penina bat Miriam Rochel
Avraham Moshe ben Tzora
Yisroel Chaim ben Pesha
Nechama Chana bat Tziporah Rachel

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

Life Cycle

Anniversaries

> Gregory & Debbie
Rothschild (3/8)

> Rose Stricker, Grandmother of Michael Stricker (3/9)
> Philip Harold Chase, Husband of Leah Chase (3/11)
> Bud Lisker, Brother of Barbie Zucker (3/12)

Yahrzeits

Passover

Dortikvah.org/pesach5781

Save the Dates

Thursday, March 25th

Taanit Bechorot

Fast of the First Born

Saturday, March 27th

Erev Pesach

Sunday, March 28th

Pesach I

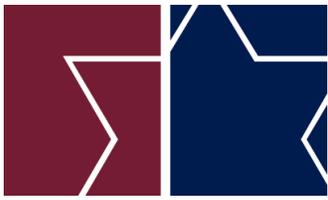
Monday, March 29th

Pesach II

> Make sure to get your Matzah order in with us soon. *The deadline is Friday, March 12th.* Order at Dortikvah.org/form/matzah-5781.

> **The OU 5781 Passover Guide is here!** Grab one at Shabbat services, or contact info@dortikvah.org to have one brought to you. You can also request a digital copy at oukosher.org.

> Don't forget to sell your Chametz before Passover begins. Please fill out the [FORM](#), then submit it to Rabbi Davies in whatever format works best.

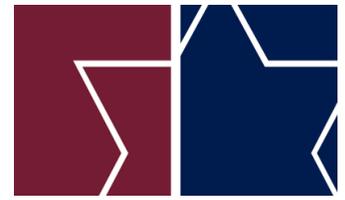


Ki Tisa

(Exodus 30:11–34:35)

The Dangers of Rigidity

By Rabbi Dr. Mordechai Schiffman Aish.com



At the risk of sounding too rigid, a strong argument can be made that inflexibility is at the core of many mental health struggles. Cognitive rigidity, or the inability to adapt thinking to new demands or situations, is connected to anxiety, depression, phobias, and obsessive-compulsive disorder. Even absent a diagnosable disorder, being rigid, stubborn, and inflexible can lead to various negative personal and social outcomes. Learning how to appropriately and flexibly adapt to new situations without getting stuck in old and unhelpful paradigms of thinking and acting lies at the core of several therapeutic approaches such as Rational Emotive Behavior Therapy (REBT), Dialectical Behavior Therapy (DBT), and Acceptance and Commitment Therapy (ACT).

It is rather remarkable, Rabbi Simcha Zissel Ziv points out, that after the grave sin of creating and worshipping a graven image, G-d's main criticism of Bnei Yisrael is that they are a stiff-necked people – an “*am keshei oref*” (Shemot 32:9), and are therefore worthy of destruction. The depravity and blasphemousness of the idol worship takes a back seat to flawed character. Rashi, explaining the language of being stiff-necked, writes that they stick the back of their necks out to those rebuking them, refusing to offer a receptive ear. This trait impedes any ability to admit mistakes, to listen to criticism, or to repent. G-d can forgive an egregious sin, but only after acknowledgment and contrition; both of which are unfeasible for those who are stiff-necked.

Rashi's conceptualization of being stiff-necked incorporates an element of self-assuredness within the stubbornness. In a slightly different interpretation, Rabbi Avraham ben HaRambam understands being stiff-necked as a metaphor for being set in one's ways. It is not about being arrogant, but about being stuck in habit. Bnei Yisrael were steeped in a culture of idol worship and they couldn't adapt to a new paradigm of thinking and being. This point is particularly compelling when considered in its psychological context. They thought Moshe was taking too long, and in that moment of nervousness, they reverted back to old habits. Stiff-necked people are creatures of habit, and those habits become especially rigid during times of stress.

Abarbanel offers a third understanding of the symbolism of being stiff-necked. He writes that G-d purposefully created us with the ability to flexibly turn our necks from side to side, allowing us to see any danger that may be coming from behind us. Stiff-necked people cannot turn back to see what is heading towards them. This, Abarbanel argues, is a metaphor for not being able to anticipate the consequences of one's actions. Bnei Yisrael were acting without thinking about the ramifications of what they were doing. Being flexible means being able to foresee what may happen in the future and modify one's behavior accordingly.

Each of these approaches provides us with important lessons for our own lives.

Being stiff-necked, whether that means being closed off to criticism, getting stuck in habit, or not foreseeing the consequences of our actions, is detrimental to our well-being. Being functionally flexible and adaptable are essential characteristics that will help us thrive socially, emotionally, and spiritually.