

Service Times

Masks are no longer required indoors for those fully vaccinated, and we are providing seating choices for different comfort levels. Please see the NEW [Safe Services Update](#) for details.

- * Sign up for Shabbat services at Dortikvah.org/event/Join-Minyan. Please register by Fridays at 5 pm.

Erev Shabbat

Friday, July 30 (Av 21)

- 6:35 pm - * Mincha/ Kabbalat Shabbat/ Maariv
- 6:54 pm - Earliest Candle Lighting
- 8:01 pm - Late Candle Lighting

Shabbat

Saturday, July 31 (Av 22)

- 9:00 am - * Shacharit
- 9:59 am - Latest preferable time to say Shema
- 7:30 pm - * Mincha
Seudah Shlishit
- 9:00 pm - Maariv/Havdallah

Kiddush Sponsor: *The Barger Family*

In appreciation for the entire Dor Tikvah community.

Upcoming Sponsors

- 8/7 - Ari & Linda Lieberman and Family
- 8/21 - *Available*

Classes

- Daf Yomi with Rabbi Paul & Yoni Alon
Sunday-Thursday 8:30 pm, On Zoom.

Contributions

- > Nina & Virgil Mocle
- In support of Dor Tikvah

Thank you to everyone below for contributing to our new Youth Directors' home and helping us welcome them to our Dor Tikvah family!

- > Anita Zucker
- > Linda & David Gilston
- > Ari Lieberman
- > Ilisa Cappell
- > Linda Scheer
- > Robin & Eli Poliakoff
- > Marcie Rosenberg

We appreciate all donations! Contributions of \$10 or more are acknowledged here. Donations to CDT can be made at DorTikvah.org or mailed to 1645 Raoul Wallenberg Blvd., Charleston, SC 29407.

Dor Tikvah Events & Programs

* **Rabbinic Candidate Visit: Rabbi Mimran**

August 5th - 8th

In-person opportunities to meet one of our Rabbi candidate finalists, Rabbi Sholom Mimran, and his family. Please join us for this important Shabbat! Get details and schedule at Dortikvah.org/event/Meet-Mimrans.

Community Events & Programs

* **Jewish Heritage Night at the Joe - Aug. 22, 5:05 pm**

Charleston Riverdogs vs. Columbia Fireflies
Go to tinyurl.com/JHN2021 to purchase your tickets (\$8) or contact CJF for more information.

Refuah Shleima

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

Yisroel Chaim ben Pasha
Aron David ben Yudah
Yael Bracha bat Pnina
Channah Penina bat Miriam Rochel
Avraham Moshe Ben Tzora
Nechama Chana bat Tziporah Rachel
Blumah Leah bat Yitzhak Dov
(Rosalind Minster)
Shlomo Yoel ben Miriam
(Stanford Kirshtein)
Rahel Tzvia bat Feigel Sara
Josef Yitzhak ben Alita
Aaron ben Miriam Shonah

Nechemiah ben Chanah
Esther bat Alitza
Elijah Myer ben Chaya
Moshe ben Esther
Simcha ben Ettie
Hodel bat Raozel
Talia bat Shoshana
Reuven ben Chaya
Rina Bat Gisya
Gana bat Gisya
Hank Legare
Shoshona bat Chana
Areilla bat Shoshona

Life Cycle

Birthdays

- > Nathan Feldman (7/31)
- > Eleanor Schager (8/2)

Yahrzeits

- > Stephen Nathaniel Abrams, Father of Elisia Abrams (7/30)
 - > Rachel Zucker, Grandmother of Lenny Zucker (7/31)
- > Sarah Kirshstein, Grandmother of Nathan Kirshstein (8/2)

Announcements

- > We are excited to welcome our **new Youth Directors, Avi & Netanel Monderer!** If you'd like to donate household items to help welcome them to their new home, please arrange with Rebecca. info@dortikvah.org or 843- 410-5970.



Eikev

(Deuteronomy 7:12-11:25)

Grateful Thinking

by Rabbi Dr. Mordechai Schiffman

Aish.com



Jul 25, 2021

Dr. Jeffrey Froh, a psychologist at Hofstra University, is one of the leading gratitude researchers in the country. As part of his quest to increase levels of gratitude in students, he designed a curriculum that helps develop the thought processes people have in relation to gratitude. He delineates three “grateful thinking” strategies that can enhance the experience of gratitude. The first is to consider the intent of the benefactor. The second is to take into account the cost incurred by the benefactor. The third is that the recipient contemplates the extent of the benefits that he or she accrued. Middle school students in his research study that were taught this curriculum and practiced thinking about these three components, had increased gratitude, increased well-being, and exhibited more gratitude behaviors than students in a control group. Over the course of his farewell address to the Children of Israel, Moses was intent on making them aware of two potential dangers lurking once they entered the land of Israel. The first was external. The Children of Israel should beware of the other cultures and nations around them. Those nations’ debasement, primarily framed in terms of idol worship, could leak out and impact the Children of Israel to the point where they could potentially reject G-d.

The second was internal. Material success could lead to arrogance, and arrogance to the forgetting of G-d. “Your heart will become haughty and you will forget (*veshachachta*) the Lord, your G-d, who took you out of Egypt” (Devarim 8:14). The verses continue the list of things besides the Exodus the Children of Israel will forget: that G-d guided and protected them in the desert, and that he conducted miracles to provide them food and water. The remedy for external dangers is to reject the foreign cultures. Is the antidote to arrogance to discourage material wealth? This solution hardly seems likely from the context. The promise of the land of Israel has always been framed within the context of material wealth – after all, it is the land that flows with milk and honey. What then is the corrective course of action to prevent the arrogance that seems to flow from economic success?

Perhaps the answer is embedded in a reinterpretation of the verse above. The Hebrew letter “vov” of *veshachachta* can mean either **and** or **because**. Instead of reading it that “Your heart will become haughty **and** you will forget the Lord,” we can read it, “Your heart will become haughty **because** you will forget the Lord.”

Forgetting and ingratitude serve as the intervening variables that stand in between material success and arrogance. Success is not the cause of arrogance and lack of success is not the salve. Rather, arrogance is rooted in forgetting, and forgetting in ingratitude. Ibn Ezra colors in the forgotten emotional experience behind these historical events. They will forget how lowly of spirit they were when they were slaves, before G-d saved them. They will forget the pain and suffering they experienced in the desert, before G-d provided the miracles. Rabbi Mordechai Gifter (Pirkei Emunah, p. 74) expands on Ibn Ezra’s comments and finds an essential lesson to help deepen our experience of gratitude: When G-d or another person does something that benefits us, it is insufficient to just say thank you. True gratitude requires “grateful thinking” as well. We must contemplate the essence of the good that was bestowed upon us. Consequently, we are required to reflect on the situation that we were in before we received the benefit. This is the only way to fully appreciate the depths of the gratitude owed. Moshe was cautioning the Children of Israel not to forget the good G-d has and will perform, which requires them to meditate on the pain and suffering that they encountered before being saved. To protect against the arrogance that material success can bring, we need to be grateful. Yet, we cannot fulfill our obligation of gratitude with a quick and trite thank you. If we want to truly experience gratitude we need to step back and analyze using “grateful thinking” strategies. To fully appreciate what we have, we must vividly recall the lack we experienced before we received that benefit. By working on this cognitive exercise, we can deepen our thankfulness to G-d for all He provides and enhance our gratefulness to those around us who enrich our lives.