

Service Times

Please continue to wear masks for all Dor Tikvah services and activities.
See the [Safe Services Update](#) for details.

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

*Youth programming is back this Shabbat!
Babysitting is available from 9am to noon.*

Erev Shabbat

Friday, August 20 (Elul 12)

6:20 pm - * Mincha / Kabbalat Shabbat / Maariv
6:37 pm - Earliest Candle Lighting
7:40 pm - Late Candle Lighting

Shabbat

Saturday, August 21 (Elul 13)

9:00 am - * Shacharit
10:05 am - Latest preferable time to say Shema

7:05 pm - * Mincha / Seudah Shlishit
8:37 pm - Maariv / Havdallah

Kiddush Sponsor: The Daf Yomi Group

In honor of the Monderers and to welcome them to the community.

Upcoming Sponsors

8/28 - Avi & Netanel Monderer 9/4 - Leah Chase

Contributions

> **Esther & David Beckmann**

- In memory of Suzanne Cooperman Gil.

> **Janet & Ken Fox**

- In honor of Bill Novit on the occasion of his 90th birthday.

> **Robyn & Charles Steinert**

- In honor of Edie Rubin's birthday and Joe & Edie's anniversary.

> **Linda & David Gilston**

- Davies Legacy

> **Lori & Slade Gleaton**

- In honor of the Rothschild family for Truere's bar mitzvah.
- In honor of the Kirshstein family for Shaina & Alec's wedding.
- In honor of Edie & Joe Rubin for their 60th anniversary.

We appreciate all donations! Contributions of \$10 or more are acknowledged here. Donations to CDT can be made at DorTikvah.org or by mail. Thank you!

Classes

- **Daf Yomi with Rabbi Paul & Yoni Alon**

Sunday-Thursday 8:30 pm, On [Zoom](#). Meeting ID: 5212585813

Contact Dovid at dovid.felzenberg@gmail.com for details.

Dor Tikvah Events & Programs

- * **Congregational Meeting - Aug. 29th, 5:30 pm**

Join us on [Zoom](#) for our Quarterly Congregational Meeting, followed by a Special Congregational Meeting.

Get details and the full agendas at

Dortikvah.org/event/Cong-Aug-Meeting.

- * **High Holy Days - Beginning Sept. 6th**

Our service schedule is now available! Join us throughout this important time of year. Go to Dortikvah.org/hhd5782 to get updates and more information.

Community Events & Programs

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

Join us as we root on the Charleston RiverDogs! Visit tinyurl.com/JHN2021 to purchase your tickets (\$8) or contact CJF for more information. Kosher food available.

Refuah Shleima

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

Yisroel Chaim ben Pesha
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
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

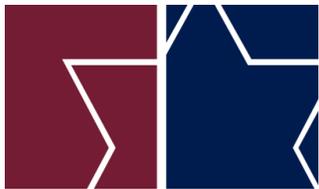
Life Cycle

Birthdays

- > Joshua Scheer (8/23)
- > Jett Kirshtein (8/27)
- > Chai Kirshtein (8/27)
- > Linda Gilston (8/28)

Yahrzeits

- > Sarah Kapner Oberman, Grandmother of Marvin Katzen (8/22)



Ki Teitzei

(Deuteronomy 21:10–25:19)

The Ben Franklin Effect



by Rabbi Dr. Mordechai Schiffman Aish.com

In his autobiography, Benjamin Franklin tells of a rival legislator with whom he was having trouble getting along. Franklin devised what may seem as a counterintuitive plan to win him over. Knowing that this rival had a rare book in his library, Franklin sent him a message requesting that the legislator lend him the book for a few days. Franklin returned the book with a thank you note a week later. Subsequently, the man who up to this point never spoke to Franklin, treated him with great civility and they kindled a friendship for the rest of their lives. The lesson from this story became known in the psychological literature as the Ben Franklin Effect. First studied in the 1960's by Jon Jecker and David Landry, the Ben Franklin effect demonstrates that a benefactor who does a favor for another person is likely to increase positive feelings towards the person he is benefiting, even if the benefactor originally did not like the other person.

The hypothesized psychological concept underlying this phenomenon is cognitive dissonance. We tend to dislike having competing conceptions of ourselves in our minds so we generally try and synthesize perceived differences. On the one hand, it doesn't make sense to help someone that I don't like, yet on the other hand, I helped this person who I thought I didn't like. Hence, subconsciously I resolve that it must be that I really do like the person. If we pay close attention to the laws Moses repeats in Deuteronomy, we will notice discrepancies between the formulation in Deuteronomy and previous presentations. In this week's Torah portion the law regarding helping a fallen animal on the road states, "If you see your fellow's donkey or ox fallen on the road, do not ignore it - you must help him raise it" (Deut 22:4). Yet in Parshat Mishpatim the law reads as follows: "When you see the donkey of your enemy lying under its burden and would refrain from raising it, you must nevertheless raise it with him" (Exodus 23:5). While there is more than one difference between the verses, the most glaring one that the commentators address is the switch from the animal belonging to one's enemy ("sona'acha") to belonging to one's fellow ("achica"). Why the switch from enemy to friend?

Rabbi Meir Simcha of Dvinsk, in his commentary, Meshech Chochma, suggests a chronological answer. Something significant happened in between the presentation in Parshat Mishpatim where it says "enemy" and Parshat Ki Teitzei where it says "fellow," namely, the sin of the golden calf. To make his point, Rabbi Meir Simcha first references the Talmud in Pesachim (113a), which is bothered by the use of the term "sona'acha" - enemy or hated one - used in in Parshat Mishpatim. Doesn't the Torah in Parshat Kedoshim (Vayikra 19:17) prohibit us from hating each other? The Talmud answers that there is an exception to the rule. One is allowed, and even perhaps obligated, to hate someone whom he sees has transgressed a commandment. In a powerful limitation of the application of this Talmud, Rabbi Meir Simcha argues that this is only true before the Children of Israel sinned with the golden calf. Afterwards, we all became spiritually flawed and limited. Only someone who is pure and virtuous would be allowed to have a righteous indignation towards those that have sinned. After the sin of the golden calf, there is nobody who could reach such a status, hence everyone should be considered brethren. Therefore the verse in Parshat Ki Teitzei switches from the term "enemy" to "fellow," because enemy is no longer a viable option.

Rabbeinu Bechaye suggests a different answer to the switch from enemy to friend. He writes that the Torah is hinting to a strategy as to how to transform someone from an enemy to a friend. If there is someone that you don't like, and you go out of your way to help him, you will come to like him. By doing him a favor, you will become his friend. In other words, the switch of the words in the verses is hinting to the Ben Franklin effect. If we would like to decrease the amount of strife and hatred in our lives, we would do well to internalize these messages. First, realize that there are limited acceptable justifications for hating someone. Second, if we do have strong negative feelings towards other people, consider doing them a favor. By acting kindly towards them, you can alter your own perceptions and enhance the relationship, transforming them from enemy to friend.