



Chanukah

Rosh Chodesh Tevet

Service Times

Friday, December 7

4:55 pm – Candle Lighting
4:55 pm – Mincha

Saturday, December 8

9:00 am – Shacharit
(9:41 am – Latest preferable time to say the shema)
10:00 am – Shabbat Morning Youth Groups
10:30 am – Youth Tefilah Begins
Youth Candy Chanukia Building

4:30 pm – Mincha
5:54 pm – Havdalah
7:30 pm – Mix It at the Chanukah Lounge

Kiddush Sponsor:

Ruth and Barry Warren “In celebration of Chanukah and to the Chanukat Ha'bayit of our new synagogue with gratitude to Jonathan and the Zucker Family” and Anita Zucker and Family in honor of her mother, Rose Goldberg’s 95th birthday.

Dec 15 - Danielle and Jason Bellack “in honor of our little ones, Amelia and Nathaniel's, 4th birthday (the 18th).”

Dec 22 – Available

Dec 29 – Nina and Virgil Mocle “in honor of our children’s visit as well as in appreciation of the warm ‘welcome to Charleston’ we received from the Dor Tikvah community.”

Jan 5 – Barbara and Lenny Zucker in memory of Lenny’s mother, Maxine Zucker, at yearzeit time.

Please consider marking a special event in your life by sponsoring a Kiddush. Contact Lenny Zucker at lenbarbz@alum.mit.edu. Regular Kiddush is \$150. Shabbat Academy Kiddush/Lunch is \$275.

Weekday Services

Maariv services at Dor Tikvah on Monday at 7:00 pm and **Wednesday** at 6:45 pm.

Regular Classes

- Torah Study – The Avraham Stories – **Sunday at 7:30 pm.**
- Lunchtime Talmud - **Thursdays at noon** with Facebook Live.
- Book of Ketuvim (Writings) with Kenny Abitbol - **Mondays at 7:30 pm** with Facebook Live.

Dor Tikvah Youth Programs

Information about our youth programs is available at www.dortikvah.org/youth

Upcoming Events

Dec 8, 7:30 pm – Mix it at the Chanukah Lounge. Compete to make the signature Dor Tikvah cocktail and participate in a fun and exciting game of Minute to Win It. \$5 per person. \$50 Sponsorships. Adults only.

Dec 9 – Chanukah in the Square

Dec 12 – Charleston Jewish Federation is holding its annual meeting at Dor Tikvah at 7:00 pm. Sammy Rosenberg will receive the Max Kirshstein Community Youth Endowment Award. As beneficiaries of the work done by CJF, all are encouraged to attend.

Dec 23 – Murder Mystery Night - The Roaring 20's are back and the Speakeasy is open for business, drinks and hors d'oeuvres and a murder at the speakeasy. \$25 per person \$45 per couple. Space is limited so rsvp at www.dortikvah.org by December 14th to reserve your space.

Refuah Shelema

Yechil Yeshiahu ben Fradel
Robert Levinson
Hodel bat Raozel (Linda Kirshstein)
Yehudit Elisheva bat Miriam Leah Claret (Kate Kalin Tobakos)
Laella bat Simcha
Talia bat Shoshana
Bloom bat Chaya Sara (Bertha Hoffman)
Miriam bat Mazal
Yisrael ben Chaya
Boaz Moshe ben Golda Tamar
Shmuel Zalman ben Shoshana

Yocheved Koplowitz
Zelig Aharon HaLevi ben Miriam Valerie Armour
Aryeh Chaim Simcha ben Yael Bracha (Teddy Mocle Levine)
Leah Gittel bat Nahama Beryl v'Moshe HaCohen (Leah Chase)
Tovah Rivka bat Esther
Yisrael Haynu Ben Shimon Avraham
Elijah Myer ben Malkah
Jennifer Phillips

Life Cycle

Birthday

- Arlene Rosenthal (12/13)
- Slade Gleaton (12/16)

Yahrzeit

- Alice Cohn Yarus, mother of Greg Yarus (12/13)
- Shaye Stricker, grandfather of Michael Stricker (12/14)

Contributions

In Honor of

- Barb and Lenny Zucker, with belated thanks for sponsoring Maftir Yonah, by Josh Shanes
- The new Abitbol baby, by Josh Shanes
- Rose Goldberg’s Birthday by Elle & Michael Mintz and Janet & Ronald Mendola

Discretionary Fund

- In Honor of Rose Goldberg's 95th Birthday, by Paul and Bama Saltzman



Jews and Economics

Why there are so many Jewish lawyers fighting injustice, doctors fighting disease, teachers fighting ignorance, and economists fighting poverty.

Rabbi Lord Jonathan Sacks | Aish HaTorah.com

We know that Jews have won a disproportionate number of Nobel Prizes: over twenty per cent of them from a group that represents 0.2 per cent of the world population, an over-representation of 100 to one. But the most striking disproportion is in the field of economics. The first Nobel Prize in economics was awarded in 1969. The last as of the time of writing was in 2016. In total there have been 78 laureates, of whom 28 were Jews; that is, over 35 per cent.

Among famous Jewish economists, one of the first was David Ricardo, inventor of the theory of comparative advantage, which Paul Samuelson called the only true and non-obvious theory in the social sciences. Then there was John von Neumann, inventor of Game Theory (creatively enlarged by Nobel Prize winner Robert Aumann). Milton Friedman developed monetary economics, Kenneth Arrow welfare economics, and Joe Stiglitz and Jeffrey Sachs, development economics. Daniel Kahneman and the late Amos Tversky created the field of behavioral economics. Garry Becker applied economic analysis to other areas of decision making, as did Richard Posner to the interplay of economics and law. To these we must add outstanding figures in economic and financial policy: Larry Summers, Alan Greenspan, Sir James Wolfensohn, Janet Yellen, Stanley Fischer and others too numerous to mention.

It began with Joseph who, in this week's parsha, became the world's first economist. Interpreting Pharaoh's dreams, he develops a theory of trade cycles - seven fat years followed by seven lean years - a cycle that still seems approximately to hold. Joseph also intuited that when a head of state dreams about cows and ears of corn, he is probably unconsciously thinking about macro-economics. The disturbing nature of the dreams suggested that G-d was sending an advance warning of a "black swan," a rare phenomenon for which conventional economics is unprepared.

So, having diagnosed the problem, he immediately proceeds to a solution: use the good years to build up resources for the lean times, a sound instance of long-term economic planning:

Let Pharaoh appoint commissioners over the land to take a fifth of the harvest of Egypt during the seven years of abundance. They should collect all the food of these good years that are coming and store up the grain under the authority of Pharaoh, to be kept in the cities for food. This food should be held in reserve for the country, to be used during the seven years of famine that will come upon Egypt, so that the country may not be ruined by the famine." (Gen. 41:34-36).

This turned out to be life-saving advice. His later economic policies, narrated in Vayigash (Gen. 47:11-26), are more questionable. When the people ran out of money during the lean years, Joseph told them to trade their livestock. When this too ran out, he arranged for them to sell their land to Pharaoh with the sole exception of the land belonging to the priests. The Egyptians were now, in essence, Pharaoh's serfs, paying him a tax of 20 per cent of their produce each year.

This nationalization of livestock, labor and land meant that power was now concentrated in the hands of Pharaoh, and the people themselves reduced to serfdom. Both of these developments would eventually be used against Joseph's own people, when a new Pharaoh arose and enslaved the Israelites. It cannot be by accident that the Torah twice uses about the Egyptians the same phrase it will later use about the Israelites: *avadim le-Pharo*: they have become "Pharaoh's slaves" (Gen. 47:19, 25). There is already here a hint that too much economic power in the hands of the state leads to what Friedrich Hayek called "the road to serfdom" and the eclipse of liberty.

So, a reasonable case could be made that Joseph was the first economist. But why the predominance of Jews in economics in the modern age? I do not want to argue that Jews created capitalism. They didn't. Max Weber famously argued that it was the Protestant (primarily Calvinist) ethic that shaped "the spirit of capitalism." [3] Rodney Stark argued that it was the Catholic Church that did so, prior to the Reformation. The author of the first great text of market economics, Adam Smith's *The Wealth of Nations* (1776), was a leading member of the Scottish Enlightenment whose religious views hovered between conventional Christianity and Deism. Those who have claimed a special kinship between Jews and capitalism - most notably Karl Marx and Werner Sombart - tended to like neither Jews nor capitalism.

Clearly, though, there is a strong affinity between the market economy and what is broadly known as the Judeo-Christian ethic, because it was only in such cultures that it emerged. China, for example, led the West in almost every aspect of technology until the seventeenth century, yet it failed to generate science, a free economy or an industrial revolution, and fell far behind until recent times. What was it about biblical values that proved so fruitful for economic thought, institutions and growth?

The Harvard historian and economist David Landes offered insight in his magisterial work *The Wealth and Poverty of Nations*. First is the biblical insistence on property rights. He quotes Moses' words during the Korach revolt: "I have not taken one ass from them, nor have I wronged any one of them" (Num. 16:15). Likewise, the prophet Samuel rhetorically asks the people who have come asking for a king: "Whose ox have I taken, or whose ass have I taken?" (1 Sam. 12:3). Landes says that these remarks set the Israelites apart from any other culture of the time. Elsewhere, the king's right to appropriate other people's property was taken for granted. John Locke saw that private property rights are an essential element of a free society.

A second feature was Judaism's respect for the dignity of labor. G-d saved Noah from the flood, but Noah had to build the ark. Third was the Judaic sense of linear time: time not as a series of cycles in which everything eventually returns to the way it was, but rather as an arena of change, development and progress. We are so familiar with these ideas - they form the bedrock of Western culture - that we are not always aware that they are not human universals. Jonathan Haidt calls them WEIRD: that is, they belong to societies that are Western, Educated, Industrialized, Rich and Democratic.

To my mind, the most decisive single factor - the great break of Judaism from the ancient world of magic, mystery and myth - was the de-consecration of nature that followed from the fact that G-d created nature by an act of will, and by making us in His image, gave us, too, the creative power of will. That meant that for Jews, holiness lies not in the way the world is but in the way it ought to be. Poverty, disease, famine, injustice, and the exploitation of the powerless by the powerful are not the will of G-d. They may be part of human nature, but we have the power to rise above nature. G-d wants us not to accept but to heal, to cure, to prevent. So Jews have tended to become, out of all proportion to their numbers, lawyers fighting injustice, doctors fighting disease, teachers fighting ignorance, economists fighting poverty and (especially in modern Israel) agricultural technologists finding new ways to grow food in environments where it has never grown before.

All of this is brilliantly portrayed in this week's parsha. First Joseph diagnoses the problem. There will be a famine lasting seven years. It is what he does next that is world-changing. He sees this not as a fate to be endured but as a problem to be solved. Then, without fuss, he solves it, saving a whole region from death by starvation.

What can be changed need not be endured. Human suffering is not a fate to be borne, but a challenge to be overcome. This is Joseph's life-changing idea. What can be healed is not holy. G-d does not want us to accept poverty and pain but to cure them.