



Welcome to the DAT Minyan!

Shabbat Vayechi

December 22, 2018 - 14 Tevet, 5779

Joseph Friedman, Rabbi | Mark Raphaely, President



Candle Lighting 4:21 pm



Havdalah 5:24 pm

Shabbat Schedule

(All services take place in the BMH-BJ Fisher Hall, 560 S. Monaco Pkwy)

Please help make our prayer service more meaningful by refraining from talking during the service.

FRIDAY

4:20 pm: Mincha

(Shema should be recited after 5:23 pm)

SHABBAT

Parasha: Page 268 / Haftarah: Page 1145

7:50 am: Hashkama Minyan

8:20 am: Daf Yomi

Tefillah Warm-up with Elynn Hutt will not meet this Shabbat but will return next week

9:00 am: Shacharit

(Shema should be recited before 9:37 am)

Kiddush is sponsored by Dorit and Aryeh Fischer and Family in memory of Eugene Fischer, Z"l, and with gratitude to the Kehila for all the support over the past 11 months

3:20 pm: HS Boy's Gemara w/ Howie Shapiro in the Library

3:30 pm: Shabbat Afternoon Learning with Rabbi Friedman, the last installment of his series "Good and Evil in the Garden of Eden"

4:05 pm: Mincha followed by Seudah Shlisheet

Seudah Shlisheet is sponsored Dorit and Aryeh Fischer and Family in memory of Eugene Fischer, Z"l, and in honor of Aryeh's Siyum on Seder Nezikin Mishnayot.

5:24 pm: Maariv / Havdalah

6:10 pm: Mish Mosh

Weekday Schedule

(Weekday services Sunday through Friday morning take place at DAT School, 6825 E. Alameda Ave.)

SHACHARIT

Sunday: 8:00 am

Monday, Wednesday, Thursday, Friday: 6:35 am

Tuesday: 8:00 am (holiday), followed by breakfast shiur with Rabbi Friedman on the topic "SheHakol Questons: Water for Pills or Hydration, Tums and More"

MINCHA/MAARIV

Sunday through Thursday: 4:20 pm

Friday: 4:25 pm

D'var Torah with Rabbi Jonathan Sacks

The scene that brings the book of Genesis to a close is intensely significant. Joseph's brothers were terrified that, after the death of their father Jacob, Joseph would take revenge against them for selling him into slavery. Years before, he had told them that he forgave them: "Now, do not worry or feel guilty because you sold me. Look: God has sent me ahead of you to save lives" (**Gen. 45:5**). Evidently, though, they only half-believed him.

Their fear was based on the fact that, as is clear from the earlier story of Esau, sons were not allowed to take revenge against their brothers in the lifetime of their father. Esau had said, "The days of mourning for my father will be here soon. I will then be able to kill my brother Jacob" (**Gen. 27:41**). That is what the brothers now feared: that Joseph had not really forgiven them but was simply waiting until Jacob died.

That is why, after Jacob's death, the brothers sent word to Joseph saying, "Your father left these instructions before he died: 'This is what you are to say to Joseph: I ask you to forgive your brothers the sins and the wrongs they committed in treating you so badly.' Now please forgive the sins of the servants of the God of your father" (**Gen. 50:16**).

So Joseph had to tell them again that he forgave them:

"Don't be afraid," said Joseph. "Am I in place of God? You intended to harm me but God intended it for good, to accomplish what is now being done, the saving of many lives." (Gen. 50:19-20)

The episode is moving in itself, but it also resolves one of the central questions of the book of Genesis – sibling rivalry: Cain and Abel, Isaac and Ishmael, Jacob and Esau, other? This question is fundamental to the biblical drama of redemption, for if brothers cannot live together, how can nations? And if nations cannot live together, how can the human world survive?

Only now, with the reconciliation of Joseph and his brothers, can the story move on to the birth of Israel as a nation, passing from slavery to freedom.

These words of Joseph, though, tell us something more. I have previously argued that the entire drama Joseph put the brothers through when they came to buy food in Egypt – accusing them of being spies, and so on – was to test whether they had done teshuvah. Did they realise the wrong they had done in selling Joseph and had they really changed as a result? At the height of the drama, as soon as Judah said he would stay as a slave so that his brother Benjamin could go free, Joseph revealed his true identity to them and forgave them. Judah, who had proposed selling Joseph as a slave, had completely changed. He had done teshuvah. He was now a different person.

Yet something more is revealed in this last conversation between Joseph and his brothers. It concerns the most paradoxical of all rabbinic statements about teshuvah. It was said by one of the great *baalei teshuvah*, penitents, of the Talmud: the third-century sage known as Reish

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As we approach the end of 2018, we kindly ask that if you have any outstanding balances owed to the shul you please pay them at this time.

Please also consider a year-end gift to our beloved DAT Minyan, which relies solely on your generosity to offer the myriad of services, classes and social events that we do.

DAT Minyan is a dynamic and friendly Modern Orthodox synagogue for all ages and dedicated to meaningful personal spiritual development, community growth, youth involvement, Torah education, and Religious Zionism.

DAT Minyan - 560 S. Monaco Pkwy., Denver, CO 80224 - 720-941-0479 - www.datminyan.org

D'VAR TORAH CONTINUED

Rabbi Jonathan Sacks (Continued from Page 1)

Lakish.

Originally a highway robber, he was persuaded by Rabbi Yochanan to give up his lawless ways and join him in the house of study. Reish Lakish repented and became Rabbi Yochanan's disciple and colleague (and also his brother-in-law: he married Yochanan's sister).

Perhaps speaking from his own experience, he said: Great is repentance, because *through it deliberate sins are accounted as though they were merits*, as it is said, "When the wicked man turns from his wickedness and does what is lawful and right, he shall live thereby" (**Ezekiel 33:19**). This statement is almost unintelligible. How can we change the past? How can deliberate sins be transformed into their opposite – into merits, good deeds?

The quotation from Ezekiel does not prove the point. If anything, it does the opposite. The prophet is speaking about a person who, having undergone teshuvah, now does good instead of evil – and it is because of his good deeds, not his earlier evil ones, that "he shall live." The verse says that good deeds can overcome a previous history of wrongdoing. It does not say that they can turn bad into good, deliberate sins into merits.

Reish Lakish's statement is intelligible only in the light of Joseph's words to his brothers after the death of their father: "You intended to harm me but God intended it for good." The brothers had committed a deliberate sin by selling Joseph into slavery. They had then done teshuvah. The result, says Joseph, is that – through divine providence ("God intended it") – their action is now reckoned "for good."

Not only is this the source of Reish Lakish's principle; it also enables us to understand what it means. Any act we perform has multiple consequences, some good, some bad. When we intend evil, the bad consequences are attributed to us because they are what we sought to achieve. The good consequences are not: they are mere unintended outcomes.

Thus, in the case of Joseph, many positive things happened once he had been brought to Egypt. Eventually he became second-in-command of Egypt, overseer of its economy, and the man who saved the country from ruin during the years of famine. None of these consequences could be attributed to his brothers, even though they would not have happened had the brothers not done as they did. The reason is that the brothers neither foresaw nor intended this set of outcomes. They meant to sell Joseph as a slave, and that is what they did.

However, once the brothers had undergone complete repentance, their original intent was cancelled out. It was now possible to see the good, as well as the bad, consequences of their act – and to attribute the former to them. Paraphrasing Shakespeare's Mark Antony, the good they did would live after them; the bad was interred with the past (Julius Caesar, act III, scene 2.). *That is how, through repentance, deliberate sins can be accounted as merits*, or as Joseph put it: "You intended to harm me, but God intended it for good." This is a hugely significant idea, for it means that by a change of heart we can redeem the past.

This still sounds paradoxical. Surely time is asymmetrical. We can change the future but not the past. We can choose what is yet to be, but, in the words of the sages, "What has been, has been," and we cannot alter it.

We now see, through Joseph's and Reish Lakish's words, a revolutionary idea. There are two concepts of the past. The first is what happened. That is something we cannot change. The second is the *significance*, the *meaning*, of what happened. That is something we *can* change.

The great truth about the role of time in our lives is that we live life forwards, but we understand it only looking back. Consider an autobiography. Reading the story of a life, we see how a deprived childhood led to the woman of iron ambition, or how the early loss of a parent drove the man who spent his later years pursuing fame in search of the love he had lost.

It might have been otherwise. The deprived childhood or the loss of a parent might have led to a life dominated by a sense of defeat and inadequacy. What we become depends on our choices, and we are often free to choose this way or that. But what we become shapes the story of our life, and only in hindsight, looking back, do we see the past in context, as part of a tale whose end we now know. *If life is like a narrative, then later events change the significance of earlier ones*. That is what the story of Joseph and his brothers is telling us, according to Reish Lakish.

Joseph was saying to his brothers: by your repentance, you have written a new chapter in the story of which you are a part. The harm you intended to do me ultimately led to good. So long as you stayed the people prepared to sell a brother into slavery, none of that good could be attributed to you, but now you have transformed yourself through teshuvah, you have transformed the story of your life as well. By your change of heart you have earned the right to be included in a narrative whose ultimate outcome was benign. *We cannot change the past, but we can change the story people tell about the past*. But that only happens when we ourselves change.

We can only change the world if we can change ourselves. That is why the book of Genesis ends with the story of Joseph and his brothers. It tells on an individual level the story that the book of Exodus tells on a national level. Israel is charged with the task of transforming the moral vision of mankind, but it can only do so if individual Jews, of whom the forerunners were Jacob's children, are capable of changing themselves.

Teshuvah is the ultimate assertion of freedom. Time then becomes an arena of change in which the future redeems the past and a new concept is born – the idea we call hope.

Jonathan Sacks

DAT MINYAN NEWS, EVENTS AND MILESTONES

- ☆ Our thanks to **Dorit and Aryeh Fisher and family** for their sponsorship of today's kiddush and Seudah Shlisheet in memory of Aryeh's father Eugene Fischer, and in gratitude to the Kehila for their support over the last 11 months. We will also celebrate Aryeh's completion of Seder Nezikin Mishnayot with a Siyum at Seudah Shlisheet.
- ☆ Please note the **time change** for the **Hashkama Minyan** to a **7:50 am** start. This change is on a trial basis so please note that there may be additional changes. We are hoping to strengthen our Hashkama Minyan attendance by both men and women, so if you are able participate with us, you would be most welcome!
- ☆ We extend condolences to **Rob Allen** on the passing this week of his first cousin, **Rabbi Daniel Allen** in New Jersey. Rabbi Allen had a profound impact on Jewish community in very many ways. You can read more about his remarkable life here: <https://www.timesofisrael.com/rabbi-daniel-allen-philanthropy-executive-and-zionist-activist-dies-at-69/>
- ☆ Our **annual memorial tribute kiddush honoring the memory of Rabbi Israel Rosenfeld** takes place Shabbat, January 12th. To participate as a co-sponsor, please visit our online donation page, www.datminyan.org/form/rosenfeld-yahrzeit-kiddush-2019.

COMMUNITY ANNOUNCEMENTS

- ☆ **Sandy's Closet** would like to thank the community for their donations and support. We are seeking new or nearly new men's women's and children's clothes. We especially would like to get some designer dresses, handbags and vintage clothing. Most importantly Sandy's Closet could use some volunteers to do pick ups and sort merchandise. For further information, please contact Lola at **303-961-4186**.
- ☆ Join the **Kollel** and **JOI** for family fun December 25th at the annual **Jewish Children's Extravaganza**, from 11 a.m. to 3 p.m. The event will be held at South Suburban Family Sports Center, 6901 S. Peoria. Cost: \$15 per child, \$7.50 per adult - includes entire facility. Walk-ins welcome! To reserve, visit www.denverkollel.org or www.joidenver.com, email info@denverkollel.org, or call **303-820-2855**.
- ☆ A **Commemorative Service** celebrating the life of former Denver resident **Cookie (Roberta) Rosenbaum**, will be held on Wednesday December 26 at The Jewish Experience, 399 S. Monaco Pkwy., from 7:00 – 8:30 pm. Cookie passed away at her home in Beer Sheva on Nov. 25th. She will be remembered as one of the first DAT teachers, a community Torah educator, and chef who taught many cooking classes in Denver. She is survived by her husband Rabbi Donny Rosenbaum, daughter Chani Tumbel, sister Mimi Mark (R. Meir Mark), and brother Dr. Ezra Galler.
- ☆ **The Women's Division of the Denver Community Kollel** will be holding its 6th annual Winter Gardens Women's Night Out this Tuesday, January 8th, 6:30 pm at Cableland, 4150 Shangri-La Drive. The event will feature Mrs. Leah Rubashkin, who will share her personal story of faith, endurance and resilience during 8 years of trials and tribulations. It will also feature delightful and a delicious buffet dinner from the Kollel Women's Trademark Gourmet. Discover, Taste, & Learn! For more info or to reserve, visit www.denverkollel.org, contact info@denverkollel.org or call **303-820-2855**.

The DAT Minyan wishes to acknowledge the following milestones* of our members in the coming week:

 Benjamin Avner, Melanie Avner, Gitty Bulow, Michael Freiheiter, Dani Garfinkel, Kevin Lampert, Ariella Segall

 Helen Stern - Tue., 12/25/18 (17 Tevet) Martin Hutt - Wed., 12/26/18 (18 Tevet)
Faith Saltz - Wed., Wed., 12/26/18 (18 Tevet)

*These details were obtained from the DAT Minyan database, which contains information provided by the members when they joined. We apologize for any omissions or errors. For changes, please log on to your account and update the information as needed, or contact the synagogue office at 720-941-0479.

THANK YOU FOR INSPIRING FUTURE GENERATIONS WITH YOUR GENEROSITY

We would like to thank our Legacy Society donors for investing in our future by naming the DAT Minyan with a *gift in their will, trust, retirement account or life insurance policy*. Our Legacy Society includes:

Rob Allen
Graeme Bean
Myndie Brown
Steve and Ellyn Hutt
Nathan and Rachel Rabinovitch
Mark and Sarah Raphaely
Harley and Sara Rotbart
Michael Stutzer

You can add your name to this list with a legacy gift to the DAT Minyan. To arrange for your gift or for more information about our Legacy Society program, please contact any of the following Committee Members: *Rob Allen, Myndie Brown, Sarah Raphaely or Steve Weiser*.



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An initiative of
ROSE COMMUNITY FOUNDATION



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EDUCATIONAL AND YOUTH ANNOUNCEMENTS

Learning Opportunities @ the DAT Minyan

- **Kitzur Shulchan Aruch:** Daily, after Shacharit
- **Daf Yomi Shiur (30 min):** after Shacharit on Sun through Fri, and 8:25 am on Shabbat
- **Mishnayot:** Daily, between Mincha and Maariv
- **Halacha Chaburah:** Sun, 10:00 am—11:00 am, resumes after the first of the year
- **“Short & Sweet Talmud Class” (30 min-never longer):** Wed, 9:20 am, DAT Minyan offices at BMH-BJ (men only)
- **Rabbi Friedman Wed. Night Class:** 7:30 pm, resumes after the first of the year

We welcome all children through 6th grade to join our Junior Congregation Program. ALL youth groups meet at 9:00 am.



If you or someone you know (college age and above) is interested in working in the Youth Groups Program, please contact **Mor** at youth@datminyan.org.

All teens are invited to join us for our weekly program,

“Morning Motivation,”

10:30 am in the Library, each Shabbat other than

Shabbat Mevarchim, when we will have our monthly

Teen Minyan



DECEMBER



MONTHLY SCHEDULE

- 1st:** Teen Minyan
- 2nd:** Chanukah Party
- 4th:** Beit Midrash Night
- 5th:** Latte N' Learning
- 9th:** Torah N' Toppings
- 12th:** Latte N' Learning
- 16th:** Torah N' Toppings
- 18th:** Beit Midrash Night
- 19th:** Latte N' Learning
- 23rd:** Torah N' Toppings
- 26th-31st:** National Yarchai Kallah

Any questions please contact
Rabbi Yisroel Katz at ykatz@ncjy.org



Refuah Shelayma

Please include the following names in your prayers. May each be granted a Refuah Shelayma. Names are kept on the list until the next Rosh Chodesh. Help us keep the list accurate by verifying the necessary details each month on the Cholim Document at <https://goo.gl/aeYJG2>.

Avraham ben Leah	Eliyahu Dovid ben Ita Sheiva	Mikimia bat Pesha Baila	Shirley bat Hasia Devorah
Aviva bat Sara	Ephraim ben Henna	Miriam Tova Chaya bat Chanah	Shoshanna bat Liora
Avram ben Golda Simma	Esti bat Sara	Nachson Meir ben Temina Chaya Sarah Shlomit	Shoshanna bat Smadar
Bella bat Malka	Faige bat Sarah	Natanel ben Shyna Zipporah	Shoshanna Miriam bat Chanah
Carmel ben Tirtza	Feige bat Sara	Nataniel ben Elisheva	Shulamit Leah bat Chava
Chaim Tuvia ben Dina	Geula bat Chana	Pinchas ben Beula Batya	Tirtza bat Sarah
Chana Yetta bat Bryna	Hadassah bat Fruma Rahel	Raphael Lior ben Miriam	Tomas ben Galit
Channa bat Henny Rus	Hillel Yerachmiel ben Ariella	Roshka bat Bryna	Tova bat Nechama
Chaya Chanah Elisheva Rivka bat Sarah	Kalia bat Miriam	Ruth bat Yisraela	Tzvi Gershon ben Shaindel Shaina Raizel
Chaya Elana bat Elisheva	Leah Devora Kivitiya bat Chaya	Sara Yaffa bat Shoshanah Leah	Yasmine bat Miriam
Chaya Miriam bat Shoshana	Levick Yitzchak ben Bracha	Sarah Shoshanna bat Sarah	Yehuda Mordechai Shrage ben Roiza Feige
Chaya Orah bat Sarah	Leya bat Sara	Sender ben Helen	Yisroel Yaakov Moshe ben Sarah
Davida bas Raizel	Liora Shifra bas Bina	Shabtai ben Sarah	Yochanan ben Sarah
Devorah Leah bat Chanah	Malka bat Sarah	Shashi bat Batya Baila	Yona Malka bat Pola
Eliezer ben Sarah	Mascha bat Rus	Shemuel ben Miriam	Yosef ben Bruria Katrina
Eliezer Shmuel ben Chana Yetta	Mayer Benya ben Nechama	Shifra Hadassah bat Chaya Leah	Yosef ben Malka Machla
Elisheva bat Sarah	Mendel Ila ben Frida Miriam	Shira Chana bat Sara	Yosef Elimelech ben Yehudit
Eliyahu Chaim ha Cohen ben Sara Rifka	Michel ben Leah	Shira Yael bat Liora Sara	Yosef Shabtai ben Amalia
	Michoel Zisel ben Barbara		

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