



Welcome to the DAT Minyan!

Shabbat Chanukah (Mikeitz)

December 8, 2018 - 30 Kislev, 5779

Joseph Friedman, Rabbi | Mark Raphaely, President



Candle Lighting 4:18 pm



Havdalah 5:20 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

4:15 pm: Mincha

(Shema should be recited after 5:19 pm)

SHABBAT

Parasha: Pages 222-244 & Page 890 / Maftir: Page 768 / Haftarah: Page 1210

7:50 am: Hashkama Minyan

8:25 am: Daf Yomi

Tefillah Warm-up with Ellyn Hutt is on break and will return next week

9:00 am: Family Shacharit, with pre-Musaf Derasha by Rabbi Dr. Darrell Ginsberg, Rosh Yeshiva of Yeshivat Migdal Ha Torah in Modi'in, Israel, discussing "How to Construct a Rabbinic Holiday"

(Shema should be recited before 9:29 am)

10:00 am: Women's Rosh Chodesh Program with presenter Jodi Basch in Room 264

Chanukah Kiddush is sponsored by the congregation

3:20 pm: HS Boy's Gemara w/ Howie Shapiro meets in Fisher Hall

4:05 pm: Mincha followed by Seudah Shlisheet with address by Rabbi Dr. Darrell Ginsberg, on the topic "From Ner Chanukah to Ner Shabbos"

5:20 pm: Maariv / Havdalah

6:05 pm: Mish Mosh

Weekday Schedule

(Weekday services Sunday through Friday morning normally take place at DAT School, 6825 E. Alameda Ave., but due to Shiva needs this week, services Sunday through Monday Schacharit only will take place at the Senkfor home, 185 S. Poplar St.)

SHACHARIT

Sunday: 8:00 am (Chanukah / Rosh Chodesh Tevet)

Monday: 6:30 am (Chanukah)

Tuesday - Friday: 6:35 am

MINCHA/MAARIV

Sunday - Friday: 4:20 pm

D'var Torah with Rabbi Jonathan Sacks

The story of Joseph is one of those rare narratives in Tanach in which a Jew (Israelite/Hebrew) comes to play a prominent part in a gentile society – the others are, most notably, the books of Esther and Daniel. I want here to explore one facet of that scenario. How does a Jew speak to a non-Jew about God?

What is particular, and what is universal, in the religious life? In its approach to this, Judaism is unique. On the one hand, the God of Abraham is, we believe, the God of everyone. We are all – Jew and non-Jew alike – made in God's image and likeness. On the other, the religion of Abraham is not the religion of everyone. It was born in the specific covenant God made with Abraham and his descendants. We say of God in our prayers that He "chose us from all the peoples."

How does this work out in practice? When Joseph, son of Jacob, meets Pharaoh, King of Egypt, what concepts do they share, and what remains untranslatable?

The Torah answers this question deftly and subtly. When Joseph is brought from prison to interpret Pharaoh's dreams, both men refer to God, always using the word *Elokim*. The word appears seven times in the scene, always in biblical narrative a significant number. The first five are spoken by Joseph: "God will give Pharaoh the answer He desires ... God has revealed to Pharaoh what He is about to do ... God has shown Pharaoh what He is about to do ... The matter has been firmly decided by God, and God will do it soon" (**Gen. 41:16-32**).

The last two are uttered by Pharaoh himself, after Joseph has interpreted the dreams, stated the problem (seven years of famine), provided the solution (store up grain in the years of plenty), and advised him to appoint a "wise and discerning man" (**Gen. 41:33**) to oversee the project:

The plan seemed good to Pharaoh and all his officials. So Pharaoh asked them, "Can we find anyone like this man, in whom is the spirit of God?" Then Pharaoh said to Joseph, "Since God has made all this known to you, there is no one so discerning and wise as you. You shall be in charge of my palace..." (Gen. 41:37-39)

This is surprising. The Egypt of the Pharaohs was not a monotheistic culture. It was a place of many gods and goddesses – the sun, the Nile, and so on. To be sure, there was a brief period under Ikhnoton (Amenhotep IV), when the official religion was reformed in the direction of monolatry (worship of one god without disputing the existence of others). But this was short-lived, and certainly not at the time of Joseph. The entire biblical portrayal of Egypt is predicated on their belief in many gods, against whom God "executed judgement" at the time of the plagues. Why then does Joseph take it for granted that Pharaoh will understand his reference to God – an **assumption** proved correct when Pharaoh twice uses the word himself? What is the significance of the word *Elokim*?

The **Hebrew Bible** has two primary ways of referring to God, the four-letter name we allude to as *Hashem* ("the name" par excellence) and the word *Elokim*. The sages understood the difference in terms of the distinction between God-as-justice (*Elokim*) and God-as-mercy (*Hashem*). However, the philosopher-poet of the eleventh century, Judah HaLevi, proposed a quite different distinction, based not on ethical attributes but on modes of relationship – a view revived in the twentieth century by Martin Buber in his distinction between I-It and I-Thou.

HaLevi's view was this: the ancients worshipped forces of nature, which they personified as gods. Each was known as *El*, or *Eloah*. The word "El" therefore generically means "a force, a power, of nature." The fundamental difference between those cultures and Judaism, was that Judaism believed that the forces of nature were not independent and autonomous. They represented a single totality, one creative will, the Author of being. The Torah therefore speaks of *Elokim* in the plural, meaning, "the sum of all forces, the totality of all powers." In today's language, we might say that *Elokim* is God as He is disclosed by

(Continued on Page 3)

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 12/16
- **"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

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

DAT MINYAN NEWS AND EVENTS

- ☆ Welcome to our guest presenter, **Rabbi Dr. Darrell Ginsberg**, Rosh Yeshiva of Yeshivat Migdal Ha Torah in Israel.
- ☆ Our condolences to **Stuart Senkfor and Leslie Stewart** on the loss of Stuart's father, **Maurice Senkfor**, in Cleveland. Baruch Dayan ha Emet. May his memory be for a blessing. The family is observing Shiva at the Senkfor home, 185 S. Poplar St. on Friday and Sunday from 10:00 am to noon, and Sunday evening from 4:00 pm to 8:00 pm.
- ☆ The **DAT Minyan** invites the women in our community to our first **Women's Rosh Chodesh Program** this Shabbat, Rosh Chodesh Tevet, December 8th, at 10:00 am at BMH-BJ. We welcome **Jodi Basch** to lead the program, focusing on honoring women's intuition.
- ☆ **Rabbi Friedman** is currently on vacation and will return Tuesday, 12/11.
- ☆ 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!
- ☆ Just in time for Chanukah, you can **shop and support the DAT Minyan!** Use the link <https://www.datminyan.org/shop-and-support.html> or visit the DAT Minyan website to connect with a variety of online retailers who will offer a discount to you and a payback to our congregation.

COMMUNITY ANNOUNCEMENTS

- ☆ **Bais Menachem** invites the community to **Chanukah Night** at the Children's Museum, Motzai Shabbos, December 8, from 6:45 - 9:00 pm, featuring dinner, latkes, sufganiot, Chanukah crafts, raffles, Museum activities, the Great Big Dreidel Hunt, with the Grand Menorah Lighting at 7:00 pm. Admission is \$15 per person/\$72 family rate: After Dec. 5, \$20 per person. Please visit www.chabadcolorado.com/museum or call **303-329-0213**.
- ☆ Do you have an incoming Kindergarten student in the fall of 2019.2020? Do you have friends or family who are beginning to think about Kindergarten for the coming year? Then join us or spread the word about our upcoming **Denver Academy of Torah Kindergarten Information Fair** on December 10th at 7:00 PM. Meet our teachers, learn about our Kindergarten program and have all of your questions answered. More information: acaplan@datcampus.org.
- ☆ **The Denver Academy of Torah** presents "**Off the Derech**," a conversation with noted sociologist and researcher Rabbi Mark Trencher, Director of Nishma Research, discussing "**Understanding the OTD Risk Among Our Youth**," Saturday evening, December 15th, 8:00 pm at DAT. Please see the attached flyer on Page 6 of this Newsletter.
- ☆ **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**.
- ☆ **SAVE-THE-DATE** of Wednesday, January 30th, for **Jewish Colorado's Jewish Women's Philanthropy Committee's annual CHOICES event** at the Denver Marriott Tech Center, 4900 S. Syracuse St. More details coming soon.

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:

Graeme Bean

Myndie Brown

Steve and Ellyn Hutt

Nathan and Rachel Rabinovitch

Harley and Sara Rotbart

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*.



LIVE ON
BUILD YOUR JEWISH LEGACY
An initiative of
ROSE COMMUNITY FOUNDATION



LIFE & LEGACY
Assuring JEWISH TOMORROWS
A program of the HAROLD GRINSPOON FOUNDATION

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DAT MINYAN MEMBER MILESTONES

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



Keira Basch, Irit Bean, Alan Bielsky, Yair Hoffman, Gus Joshua, Debby Kasztl, Yisrael Katz, Noam Narrowe, Alan Pomeranz, Molly Claire Schoenberger



Jim Glassner - Sun., 12/9/18 (1 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.

Rabbi Jonathan Sacks (Continued from Page 1)

science: the Big Bang, the various forces that give the universe its configuration, and the genetic code that shapes life from the simplest bacterium to Homo sapiens.

Hashem is a word of different kind. It is, according to HaLevi, God's proper name. Just as "the first patriarch" (a generic description) was called Abraham (a name), and "the leader who led the Israelites out of Egypt" (another description) was called Moses, so "the Author of being" (*Elokim*) has a proper name, *Hashem*.

The difference between proper names and generic descriptions is fundamental. *Things* have descriptions, but only *people* have proper names. When we call someone by name we are engaged in a fundamental existential encounter. We are relating to them in their uniqueness and ours. We are opening up ourselves to them and inviting them to open themselves up to us. We are, in Kant's famous distinction, regarding them as *ends*, not *means*, as centres of value in themselves, not potential tools to the satisfaction of our desires.

The word *Hashem* represents a revolution in the religious life of humankind. It means that we relate to the totality of being, not as does a scientist seeing it as something to be understood and controlled, but as does a poet standing before it in reverence and awe, addressing and being addressed by it.

Elokim is God as we encounter Him in nature. *Hashem* is God as we encounter Him in personal relationships, above all in speech, conversation, dialogue, words. *Elokim* is God as He is found in creation. *Hashem* is God as He is disclosed in revelation.

Hence the tension in Judaism between the universal and the particular. God as we encounter Him in creation is universal. God as we hear Him in revelation is particular. This is mirrored in the way the Genesis story develops. It begins with characters and events whose significance is that they are universal archetypes: Adam and Eve, Cain and Abel, Noah and the Flood, the builders of Babel. Their stories are about the human condition as such: obedience and rebellion, faith and fratricide, hubris and nemesis, technology and violence, the order God makes and the chaos we **create**. Not until the twelfth chapter of Genesis does the Torah turn to the particular, to one family, that of Abraham and Sarah, and the covenant God enters into with them and their descendants.

This duality is why Genesis speaks of two covenants, the first with Noah and all humanity after the Flood, the second with Abraham and his descendants, later given more detailed shape at Mount Sinai in the days of Moses. The Noahide covenant is universal, with its seven basic moral commands. These are the minimal requirements of humanity as such, the foundations of any decent society. The other is the richly detailed code of 613 commandments that form Israel's unique constitution as "a kingdom of priests and a holy nation" (**Exodus 19:6**).

So there are the universals of Judaism – creation, humanity as God's image, and the covenant with Noah. There are also its particularities – revelation, Israel as God's "firstborn child," and the covenants with Abraham and the Jewish people at Sinai. The first represents the face of God accessible to all humankind; the second, that special, intimate and personal relationship He has with the people He holds close, as disclosed in the Torah (revelation) and Jewish history (redemption). The word for the first is *Elokim*, and for the second, *Hashem*.

We can now understand that Genesis works on the assumption that one aspect of God, *Elokim*, is intelligible to all human beings, regardless of whether they belong to the family of Abraham or not. So, for example, *Elokim* comes in a vision to Avimelekh, King of Gerar, despite the fact that he is a pagan. The Hittites call Abraham "a prince of God [*Elokim*] in our midst." Jacob, in his conversations with Laban and later with Esau uses the term *Elokim*. When he returns to the land of Canaan, the Torah says that "the terror of God [*Elokim*]" fell on the surrounding towns. All these cases refer to individuals or groups who are outside the Abrahamic covenant. Yet the Torah has no hesitation in ascribing to them the language of *Elokim*.

That is why Joseph is able to assume that Egyptians will understand the idea of *Elokim*, even though they are wholly unfamiliar with the idea of *Hashem*. This is made clear in two pointed contrasts. The first occurs in **Genesis 39**, Joseph's experience in the house of Potiphar. The chapter consistently and repeatedly uses the word *Hashem* in relation to Joseph ("Hashem was with Joseph... Hashem gave him success in everything he did" [**Gen. 39:2, 5**]), but when Joseph speaks to Potiphar's wife, who is attempting to seduce him, he says, "How then could I do such a wicked thing and sin against *Elokim*" (**Gen. 39:9**).

The second is in the contrast between the Pharaoh who speaks to Joseph and twice uses the word *Elokim*, and the Pharaoh of Moses' day, who says, "Who is *Hashem* that I should obey Him and let Israel go? I do not know *Hashem* and I will not let Israel go" (**Exodus 5:2**). An Egyptian can understand *Elokim*, the God of nature. He cannot understand *Hashem*, the God of personal relationship.

Judaism was and remains unique in its combination of universalism and particularism. We believe that God is the God of all humanity. He created all. He is accessible to all. He cares for all. He has made a covenant with all.

Yet there is also a relationship with God that is unique to the Jewish people. It alone has placed its national life under His direct sovereignty. It alone has risked its very existence on a divine covenant. It testifies in its history to the presence within it of a Presence beyond history.

As we search in the twenty-first century for a way to avoid a "clash of civilisations," humanity can learn much from this ancient and still compelling way of understanding the human condition. We are all "the image and likeness" of God. There are universal principles of human dignity. They are expressed in the Noahide covenant, in human wisdom (*hokhma*), and in that aspect of the One God we call *Elokim*. There is a global covenant of human solidarity.

But each civilisation is also unique. We do not presume to judge them, except insofar as they succeed or fail in honouring the basic, universal principles of human dignity and justice. We as Jews rest secure in our relationship with God, the God who has revealed Himself to us in the intimacy and particularity of love, whom we call *Hashem*.

The challenge of an era of conflicting civilisations is best met by following the example of Abraham, Sarah and their children, as exemplified in Joseph's contribution to the economy and politics of Egypt, saving it and the region from famine. *To be a Jew is to be true to our faith while being a blessing to others regardless of their faith.* That is a formula for peace and graciousness in an age badly in need of both.

Jonathan Sacks

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

YOUTH ANNOUNCEMENTS

All teens are invited to join us for our monthly

Teen Minyan

Shabbat morning at 9:45 am in the Library



Join us this Shabbat morning at 9:00 am in Fisher Hall for our **Family Shacharit Service**



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.

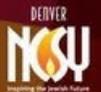
DECEMBER



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 Yisrael Katz at ykatz@ncsy.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>.

Avram ben Golda Simma	Eliyahu Dovid ben Ita Sheiva	Mayer Benya ben Nechama	Shifra Hadassah bat Chaya Leah
Bella bat Malka	Ephraim ben Henna	Mendel Ila ben Frida Miriam	Shoshanna Miriam bat Chanah
Carmel ben Tirtza	Esti bat Sara	Michel ben Leah	Tirtza bat Sarah
Chaim Shmuel ben Miriam	Faige bat Sarah	Michoel Zisel ben Barbara	Tomas ben Galit
Chaim Tuvia ben Dina	Gavriel Yehoram ben Leah Cecil	Mikimia bat Pasha Baila	Tova bat Nechama
Chana Yetta bat Bryna	Geula bat Chana	Miriam Tova Chaya bat Chanah	Yasmine bat Miriam
Channa bat Henny Rus	Guy Chaim ben Rita	Nachson Meir ben Temina Chaya Sarah Shlomit	Yehuda Mordechai Shrage ben Roiza Feige
Chaya Chanah Elisheva Rivka bat Sarah	Hadassah bat Fruma Rahel	Nataniel ben Elisheva	Yisroel Yaakov Moshe ben Sarah
Chaya Elana bat Elisheva	Ilana Dintza bat Ita Mirrel	Pinchas ben Beula Batya	Yochanan ben Sarah
Chaya Miriam bat Shoshana	Ita Sheiva bas Udyah	Rivka bat Penina	Yona Malka bat Pola
Chaya Orach bat Sarah	Itzchak ben Tova Leah	Roshka bat Bryna	Yonatan Zeev ben Netaa
Devorah Leah bat Chanah	Kalia bat Miriam	Ruth bat Yisraela	Yosef ben Bruria Katrina
Doniel ben Chana	Leah Devora Kivitiya bat Chaya	Sara Chana bat Shaina	Yosef ben Malka Machla
Eliezer ben Sarah	Levick Yitzchak ben Bracha	Sarah Shoshanna bat Sarah	Yosef Elimelech ben Yehudit
Eliezer Shmuel ben Chana Yetta	Leya bat Sara	Shabtai ben Sarah	Yosef Shabtai ben Amalia
Elisheva bat Sarah	Liora Shifra bas Bina	Shashi bat Batya Baila	
Eliyahu Chaim ha Cohen ben Sara Rifka	Malka bat Sarah	Shemuel ben Miriam	
	Mascha bat Rus		

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DAT MINYAN SPECIAL EVENTS



DAT Minyan proudly welcomes ...

*Sponsorship
opportunities
available!*



Sociologist and Researcher

Rabbi Mark Trencher

Dec. 14-15, 2018

Shabbat Parshat Vayigash • 7 Tevet 5779

EREV SHABBAT, FRIDAY, DEC. 14

7:45 PM—ONEG AT LISA AND LAWRENCE STROLL, 7305 E. CEDAR

“TEN SURPRISING FINDINGS ABOUT MODERN ORTHODOXY”

A range of findings from the large-scale survey of the American Orthodox Jewish community, including beliefs and practices, views on the importance of Orthodoxy as a part of life, shul life, Jewish study, women's roles, children's education, and sexuality.

SHABBAT DAY, DEC. 15

TALK DURING KIDDUSH IN THE BMH-BJ LIBRARY:

“THE REVOLVING DOOR:

WHY SOME COME TO ORTHODOXY WHILE OTHERS LEAVE”

Why people go “Off the Derech,” as well as factors that attract people to Orthodoxy and those that people in the community most cherish. Whether we—and our children—are moving to the left or the right.

AFTER MINCHA—SEUDAH SHELISHT:

“WHAT WE HEAR BACK FROM THE COMMUNITY: REACTIONS TO RESEARCH AND TO THE FINDINGS”

**DON'T MISS A SPECIAL LECTURE SATURDAY NIGHT, 8:00 PM AT DAT SCHOOL:
“OFF THE DERECH: UNDERSTANDING THE OTD RISK AMONG OUR YOUTH”**

Rabbi Mark Trencher had a 43-year executive business career, while being involved in the Jewish community in various lay leadership roles. Among many lay positions, he was president and chairman of Sigel Hebrew Academy. Mark established Nishma Research in 2015 as a resource specifically for the Jewish community. Nishma's mission includes conducting and often funding studies to promote better listening among the diverse strands of Judaism. Nishma also conducts groundbreaking research in the Jewish community. Nishma conducted the first quantitative survey of people who have left Orthodoxy (2018) and the first broad survey of the American Modern Orthodox community (2017). This presentation will draw upon Nishma's research and other sources.

Mark headed research, marketing and strategic planning functions at Aetna, Cigna and Conning. He is experienced in all aspects of quantitative and qualitative research, is the developer of marketing research software, and has taught business statistics and operations research at the graduate and undergraduate levels at Rutgers University and the University of Hartford.

Mark has spoken at numerous conferences, has been interviewed on CBS, and has been published in the Wall Street Journal, the New York Times, the SIR Research Review, the Proceedings of the American Statistical Association, the Conning Strategic Study Series and many other publications.

Schedule subject to change. For latest updates, check DATMinyan.org or [Facebook.com/DATMinyan](https://www.facebook.com/DATMinyan). Except where noted, all events at DAT Minyan at BMH-BJ. DAT Minyan—720-941-0479. Rabbi Joseph Friedman; President Mark Raphaely