



Welcome to the DAT Minyan!

Shabbat Yitro

January 26, 2019 - 20 Shevat, 5779

Joseph Friedman, Rabbi | Mark Raphaely, President



Candle Lighting 4:54 pm



Havdalah 5:55 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

4:55 pm: Mincha

(Shema should be recited after 5:53 pm)

SHABBAT

Parasha: Page 394 / Haftarah: Page 1154

7:50 am: Hashkama Minyan

8:20 am: Daf Yomi

8:30 am: Tefillah Warm-up with Ellyn Hutt

9:00 am: Shacharit

(Shema should be recited before 9:42 am)

Today's kiddush is available for sponsorship

Our High School Boy's Gemara class will not meet this week.

3:50 pm: We welcome Israeli author, Daniella Levy, for a discussion on her research into the Spanish Jews of the past and present for her novel, *"By Light of Hidden Candles."* The presentation will take place in Fisher Hall.

4:50 pm: Mincha followed by Seudah Shlisheet, sponsored by Mark and Nisa Levy in honor of their children, Eitan and Daniella with a discussion by guest Rabbi Eitan Levy on the topic of Samaria and how its geography helps our understanding of the text

5:55 pm: Maariv / Havdalah

Mish Mosh will not take place this week.

Weekday Schedule

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

SHACHARIT

Sunday: 8:00 am

Monday through Friday: 6:35 am

MINCHA/MAARIV

Sunday through Thursday: 4:55 pm

Friday: 5:05 pm

D'var Torah with Rabbi Jonathan Sacks

The revelation at Mount Sinai – the central episode not only of the parsha of Yitro, but of Judaism as a whole – was unique in the religious history of mankind. Other faiths (Christianity and Islam) call themselves religions of revelation, but in both cases the revelation of which they spoke was to an individual ("the son of God," "the prophet of God"). Only in Judaism was God's self-disclosure not to an individual (a prophet) or a group (the elders) but to an entire nation, young and old, men, women and children, the righteous and not-yet-righteous alike. From the very outset, the people of Israel knew something unprecedented had happened at Sinai. Moses had no doubt that it was an event without parallel:

"Ask now about the former days, long before your time, from the day God created man on earth; ask from one end of the heavens to the other. Has anything so great as this ever happened, or has anything like it ever been heard of? Has any other people heard the voice of God speaking out of fire, as you have, and lived?" (Deut. 4:32–33).

For the great Jewish thinkers of the Middle Ages, its significance was primarily epistemological. It created certainty and removed doubt. The authenticity of a revelation experienced by one person could be questioned. One witnessed by millions could not. God disclosed His presence in public to remove any possible suspicion that the presence felt, and the voice heard, were not genuine.

Looking at the history of mankind since those days, it is clear that there was another significance also – one that had to do not with religious knowledge, but with politics. At Sinai a new kind of nation was being formed, and a new kind of society – one that would be an antithesis of Egypt, in which the few had power and the many were enslaved. It was to be, in Abraham Lincoln's words in the Gettysburg Address, "a new nation, conceived in Liberty, and dedicated to the proposition that all men are created equal." Indeed without the covenant at Mount Sinai, Lincoln's words might have been inconceivable. For nowhere else do we find anything like the politics of Mount Sinai, with its radical vision of a society held together not by power but by the free consent of its citizens to be bound, individually and collectively, by a moral code and by a covenant with God.

Standard works on the history of the politics of freedom trace it back through Marx, Rousseau and Hobbes to Plato's Republic, Aristotle's Politics, and the Greek city states (Athens in particular) of the fifth century BCE. This is a serious error. To be sure, words like "democracy" (rule by the people) are Greek in origin. The Greeks were gifted at abstract nouns and systematic thought. However, if we look at the "birth of the modern" – at figures like Milton, Hobbes and Locke in England, and the founding fathers of America – the book with which they were in dialogue was not Plato or Aristotle but the Hebrew Bible. Hobbes quotes it 657 times in *The Leviathan* alone. Long before the Greek philosophers, and far more profoundly, at Mount Sinai the concept of a free society was born.

Three things about that moment were to prove crucial. The first is that long before Israel entered the land and acquired their own system of government (first by judges, later by kings), they had entered into an overarching covenant with God. That covenant (Brit Sinai) set moral limits to the exercise of power. The code we call Torah established for the first time the primacy of right over

(Continued on Page 2)

As we enter the new year 2019 , we kindly ask that if you have any outstanding balances owed to the shul from last year, you please pay them at this time. Dues that are owed for the second half of our current fiscal year have now been posted to all applicable accounts.

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)

might. Any king who behaved contrarily to Torah was acting *ultra vires* (beyond legitimate authority), and could be challenged. This is the single most important fact about biblical politics.

Democracy on the Greek model always had one fatal weakness. Alexis de Tocqueville and John Stuart Mill called it “the tyranny of the majority.” J.L. Talmon called it “totalitarian democracy.” The rule of the majority contains no guarantee of the rights of minorities. As Lord Acton rightly noted, it was this that led to the downfall of Athens: “There was no law superior to that of the state. The lawgiver was above the law.” In Judaism, by contrast, prophets were mandated to challenge the authority of the king if he acted against the terms of the Torah. The classic example is the accusation God tells Elijah to make to King Ahab for seizing Naboth’s vineyard: “Thus says the Lord: Would you murder and take possession?” (Kings 21:19).

Individuals were empowered to disobey illegal or immoral orders. The first example was the Hebrew midwives who “feared God and did not do what the Egyptian king had commanded” (Ex. 1:17). Another key moment was when King Saul ordered his servants to kill the priests of Nob, who had given shelter to David, “But the king’s servants would not raise a hand to strike down the priests of the Lord” (Samuel 22:17). It was on this tradition that Calvin – inspiration of the seventeenth-century Puritan radicals in England and America – drew, when he said “prophets and teachers may take courage and thus boldly set themselves against kings and nations.” It was on the same tradition that Thomas Paine based his pamphlet *Common Sense* (1776), widely credited at the time as the inspiration that led to the American revolution. Historically, it was the covenant at Sinai and all that flowed from it, not the Greek political tradition, that inspired the birth of freedom in Britain and America, the first people to take that road in the modern age.

The second key element lies in the prologue to the covenant. God tells Moses:

“This is what you are to say to the house of Jacob and tell the people of Israel. ‘You yourselves have seen what I did to Egypt and how I carried you on eagles’ wings and brought you to Me. Now, if you obey Me fully and keep My covenant, you will be My treasured possession, for the whole earth is Mine. You will be for Me a kingdom of priests and a holy nation...’” (Ex. 19:3–6)

Moses tells this to the people, who reply: “We will do everything the Lord has said” (Ex. 19:8). Until the people had signified their consent, the revelation could not proceed. The principle at stake was that there is no legitimate government without the consent of the governed, even if the governor is Creator of heaven and earth. I know of few more radical ideas anywhere.

To be sure, there were sages in the Talmudic period who questioned whether the acceptance of the covenant at Sinai was completely free. There is a famous statement in the Talmud:

“And they stood under [normally translated as, “at the foot of ”] the mountain” (Ex. 19:17) – this teaches that the Holy One, blessed be He, overturned the mountain above them like a cask and said to them, “If you accept the Torah, it is well, but if not, this will be your burial place.”

What the sages are doing here is to question whether the Israelites really had a free choice at Sinai. They had not yet entered the land. They were dependent on God for their food, water and protection. Where could they go, and to whom could they turn, if they said no to God?

The Talmud itself says that “Nonetheless, they re-accepted it in the days of Ahasuerus,” that is, at the time described in the book of Esther – one of the only two books in the Bible that does not contain the name of God. In that context there could be no question of divine coercion. However, at the simplest level, this is the significance of the two covenant renewal ceremonies, one at the end of Moses’ life, as the Israelites were about to enter the land (Deut. 29–31), the other at the end of Joshua’s life, when the people had conquered the land (Joshua 24). The covenant was renewed precisely so that no one could say that it had been entered into coercively when there was no alternative.

At the heart of Judaism is the idea – way ahead of its time, and not always fully realised – that the free God desires the free worship of free human beings. God, said the rabbis, does not act tyrannically with His creatures.

The third, equally ahead of its time, was that the partners to the covenant were to be “all the people” – men, women and children. This fact is emphasised later on in the Torah in the mitzvah of Hak-hel, the septennial covenant renewal ceremony. The Torah states specifically that the entire people is to be gathered together for this ceremony, “men, women and children” (Deut. 31:10–13). A thousand years later, when Athens experimented with democracy, only a limited section of society had political rights. Women, children, slaves and foreigners were excluded. In many respects this held true until very recently. In Britain, women did not get the vote until 1918. In America, women’s suffrage was complete only in 1920, though some states had enacted it earlier.

According to the sages, when God was about to give the Torah at Sinai, He told Moses to consult first with the women and only then with the men. This is the meaning of the verse “This is what you are to say to the house of Jacob and tell the people of Israel” (Ex. 19:3). The house of Jacob, our sages tell us, refers to the women. The Torah, Israel’s “constitution of liberty,” includes everyone. It is the first moment, by thousands of years, that citizenship is conceived as being universal.

Perhaps the greatest testimony to the politics of the Hebrew Bible was given by Jean-Jacques Rousseau, in an unpublished manuscript discovered after his death:

The Jews provide us with an astonishing spectacle: the laws of Numa, Lycurgus, Solon are dead; the very much older laws of Moses are still alive. Athens, Sparta, Rome have perished and no longer have children left on earth; Zion, destroyed, has not lost its children.... What must be the strength of legislation capable of working such wonders, capable of braving conquests, dispersions, revolutions, exiles, capable of surviving the customs, laws, empire of all the nations...to last as long as the world?...any man whosoever he is, must acknowledge this as a unique marvel, the causes of which, divine or human, certainly deserve the study and admiration of the sages, in preference to all that Greece and Rome offer.

With the revelation at Sinai, something unprecedented entered the human horizon, though it would take centuries, millennia, before its full implications were understood. At Sinai, the politics of freedom was born.

Shabbat shalom

Jonathan Sacks

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DAT MINYAN NEWS, EVENTS AND MILESTONES

- ✧ Mazal Tov to **Julia Perlmutter**, daughter of **Jonathan and Lisa Perlmutter**, who is celebrating her Bat Mitzvah this Shabbat!
- ✧ Our condolences to **Moira Saltz and children Ava and Jonah Siegel** on the passing this week of husband and father, **Joseph Siegel**. Baruch Dayan haEmet. May the memory of **Joseph Siegel** always be for a blessing.
- ✧ **The DAT Minyan** welcomes our guest speakers from Israel this Shabbat, **Rabbi Eitan Levy** and his wife, author, **Daniella Levy**. Rabbi Levy will join us at Seduah Shlisheet for a presentation on the topic of Samaria and how its geography helps our understanding of the text. Daniella Levy will present to the community Shabbat afternoon at 3:50 pm in Fisher Hall, discussing the Spanish Jews of the past and present, and how she incorporated her research on this topic into her novel, "*By Light of Hidden Candles*."
- ✧ Our thanks to **Mark and Nisa Levy** for their generous sponsorship of Seudah Shlisheet this Shabbat in honor of their children, **Eitan and Daniella**.
- ✧ Our **Women's Rosh Chodesh Program** returns next **Shabbat, February 2nd**, at 10:00 am, with presenter **Jaimie Katz** discussing the topic, "*Life After Loss - Carrying on in Hard Times*."
- ✧ As we have done in previous years, the DAT Minyan has once again purchased a block of 20 spaces at a reduced rate of \$399 for the **AIPAC 2019 Policy Conference**, taking place in Washington, DC, March 24 - 26. Please visit the home page of our website, www.datminyan.org, to register as a member of our delegation or call the office, **720-941-0479**.
- ✧ When entering the **DAT School building** for minyanim, please use the south entrance. The **keypad code** is available from the shul office.
- ✧ **SAVE-THE-DATE** of Sunday evening, April 7th, for the **DAT Minyan Annual Event** honoring **Steve and Ellyn Hutt**. Stay tuned for complete event details coming soon!
- ✧ Thank-you to all of those who contribute to our Shabbat services by signing up to help with our **weekly leining**. We remain in need of continued help with this and all able-leiners are encouraged to please volunteer! In addition, with a goal of expanding our roster of Haftarah readers, we have now opened up the weekly Haftarah portions for sign-up as well. The sign-up website is www.datminyan.org/leining. Slots are open from now through mid-March. Please contact **Steve Hutt** for questions and additional information.

COMMUNITY ANNOUNCEMENTS

- ✧ **The Jewish Experience** will host their **17th Annual Wine and Cheese Gala** on Saturday night, February 2, 2019, at 8pm. The event will be at the Studios at Overland Crossing, 2205 S. Delaware St., Denver, CO 80223. This year's theme is 'Jewish Greatness - It's a snap!' - an amateur photo competition. Attendees are invited to find, photograph and share their moments of Jewish Greatness. Semi-finalists will be printed and displayed at the event and prizes will be awarded to the top three winners of the competition. For more information, and to RSVP, visit www.theje.com or call **303-316-6412**.
- ✧ **Merkaz** presents **Shovavim Classes**. Classes for Men by Rabbi Tzvi Steinberg on Thursday, February 7th, at 9:15 pm, & Rabbi Shachne Sommers on Thursday, February 21st at 9:15 pm. Classes for Women by Mrs. Rochel Goldbaum on Tuesdays, February 5th, 12th, and 19th at 7:30 pm. All classes will take place at Merkaz. Please email info@merkaztorah.org for registration information.

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



Ethyn Feldman, Aria Fine, Ilan Fine, Sarah Geiger, Michael Joshua, Evan Makovsky, Lisa Perlmutter

**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
Steve and Lori Weiser

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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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 8:20 am on Shabbat
- **Mishnayot:** Daily, between Mincha and Maariv
- **Halacha Chaburah:** Sun, 10:00 am—11:00 am, returning soon
- **“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:** 7:00 pm at DAT

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 this Shabbat
for “MORNING MOTIVATION”
10:30 am in the Library*



JANUARY

MONTHLY SCHEDULE

- 2nd:** Latte N' Learning
- 5th:** Teen Minyan
- 6th:** Torah N' Toppings
- 9th:** Latte N' Learning
- 13th:** Torah N' Toppings
- 15th:** Beit Midrash Night
- 16th:** Latte N' Learning
- 19th:** Limo Rally
- 20th:** Torah N' Toppings
- 23rd:** Latte N' Learning
- 27th:** Torah N' Toppings
- 29th:** Beit Midrash Night
- 30th:** Latte N' Learning

Any questions please contact
Rabbi Yisrael Katz at ykatz@ncsu.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	Esti bat Sara	Miriam Tova Chaya bat Chanah	Shirley bat Hasia Devorah
Aviva bat Sara	Eunice bat Sarah	Moshe Efrayim Dovid ben Chaya Zelda	Shoshanna bat Liora
Avram ben Golda Simma	Faige bat Sarah	Nachshon Meir ben Temina Chaya Sarah Shlomit	Shoshanna bat Smadar
Bella bat Malka	Feigie bat Sarah	Natanel ben Shyna Zipporah	Shoshanna Miriam bat Chanah
Borukh ben Eydy	Geula bat Chana	Nataniel ben Elisheva	Shulamit Leah bat Chava
Carmel ben Tirtza	Hadassah bat Fruma Rahel	Noach ben Minna Batsheva	Tirtza bat Sarah
Chaim Tuvia ben Dina	Hillel Yerachmiel ben Ariella	Pinchas ben Beula Batya	Tomas ben Galit
Chana Yetta bat Bryna	Ilana Dintza bat Ita Mirrel	Rachael bat Devorah	Tova bat Nechama
Channa bat Henny Rus	Kalia bat Miriam	Raphael Lior ben Miriam	Tzvi Gershon ben Shaindel Shaina Raizel
Chaya bat Shirley	Leah bat Sarah	Rivka bat Ester	Yasmine bat Miriam
Chaya Chanah Elisheva Rivka bat Sarah	Leah Devora Kivitiya bat Chaya	Roshka bat Bryna	Yehuda Leib ben Bayla
Chaya Elana bat Elisheva	Levick Yitzchak ben Bracha	Rut bat Yisraela	Yehuda Mordechai Shrage ben Roiza Feige
Chaya Orah bat Sarah	Leya bat Sara	Sara Chana bat Shaina	Yisroel Yaakov Moshe ben Sarah
Davida bas Raizel	Liora Shifra bas Bina	Sara Yaffa bat Shoshanah Leah	Yochanan ben Sarah
Devorah Leah bat Chanah	Malka bat Sarah	Sarah Shoshanna bat Sarah	Yona Malka bat Pola
Eliezer ben Sarah	Mascha bat Rus	Shabtai ben Sarah	Yonina Tova Tziriel bat Alta Chaya
Eliezer Shmuel ben Chana Yetta	Mayer Benya ben Nechama	Shashi bat Batya Baila	Yosef ben Bruria Katrina
Elisheva bat Sarah	Meira bas Malka	Shemuel ben Miriam	Yosef ben Malka Machla
Eliyahu Chaim ha Cohen ben Sara Rifka	Mendel Ila ben Frida Miriam	Shifra Hadassah bat Chaya Leah	Yosef Elimelech ben Yehudit
Eliyahu Dovid ben Ita Sheiva	Michel ben Leah	Shira Chana bat Sara	Yosef Shabtai ben Amalia
Ephraim ben Henna	Michoel Zisel ben Barbara	Shira Yael bat Liora Sara	Yosef Shalom Chai haLevi ben Chana
	Mikimia bat Pesha Baila		

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