



Welcome to the DAT Minyan!

Shabbat Mevarchim (Mishpatim)

February 2, 2019 - 27 Shevat, 5779

Joseph Friedman, Rabbi | Mark Raphaely, President



Candle Lighting 5:02 pm



Havdalah 6:03 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

5:05 pm: Mincha

(Shema should be recited after 6:01 pm)

SHABBAT

Parasha: Page 416 / Haftarah: Page 1156

7:50 am: Hashkama Minyan

8:20 am: Daf Yomi

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

9:00 am: Shacharit

(Shema should be recited before 9:40 am)

Today's kiddush is sponsored by Evi Makovsky, her children and grandchildren in honor of Evan's birthday and his induction into the Colorado Business Hall of Fame

10:00 am: Women's Rosh Chodesh Program, Room 110, with guest presenter Jaimie Katz discussing the topic, "Life After Loss - Carrying On In Hard Times"

3:40 pm: HS Boys' Gemara Class with Nathan Rabinovitch at the Rabinovitch home

5:00 pm: Mincha followed by Seudah Shlisheet

6:03 pm: Maariv / Havdalah

6:50 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, Thursday and Friday: 6:35 am

Tuesday and Wednesday: 6:25 am (Rosh Chodesh Adar I)

MINCHA/MAARIV

Sunday through Thursday: 5:05 pm

Friday: 5:10 pm

D'var Torah with Rabbi Jonathan Sacks

There are commands that leap off the page by their sheer moral power. So it is in the case of the social legislation in Mishpatim. Amid the complex laws relating to the treatment of slaves, personal injury and property, one command in particular stands out, by virtue of its repetition (it appears twice in our parsha), and the historical-psychological reasoning that lies behind it:

Do not ill-treat a stranger or oppress him, for you were strangers in Egypt. (Exodus 22:20)

Do not oppress a stranger; you yourselves know how it feels to be a stranger [literally, "you know the soul of a stranger"], because you were strangers in Egypt. (Ex. 23:9)

Mishpatim contains many laws of social justice – against taking advantage of a widow or orphan, for example, or charging interest on a loan to a fellow member of the covenantal community, against bribery and injustice, and so on. The first and last of these laws, however, is the repeated command against harming a ger, a "stranger." Clearly something fundamental is at stake in the Torah's vision of a just and gracious social order.

If a person was a son of proselytes, one must not taunt him by saying, "Remember the deeds of your ancestors," because it is written "Do not ill-treat a stranger or oppress him."

The Sages noted the repeated emphasis on the stranger in biblical law. According to Rabbi Eliezer, the Torah "warns against the wronging of a ger in thirty-six places; others say, in forty-six places."

Whatever the precise number, the repetition throughout the Mosaic books is remarkable. Sometimes the stranger is mentioned along with the poor; at others, with the widow and orphan. On several occasions the Torah specifies: "You shall have the same law for the stranger as for the native-born." Not only must the stranger not be wronged; he or she must be included in the positive welfare provisions of Israelite/Jewish society. But the law goes beyond this; the stranger must be loved:

When a stranger lives with you in your land, do not mistreat him. The stranger living with you must be treated as one of your native-born. Love him as yourself, for you were strangers in Egypt. I am the Lord your God. (Lev. 19:33–34)

This provision appears in the same chapter as the command, "You shall love your neighbour as yourself" (Leviticus 19:18). Later, in the book of Deuteronomy, Moses makes it clear that this is the attribute of God Himself:

"For the Lord your God is God of gods and Lord of lords, the great God, mighty and awesome, who shows no partiality and accepts no bribes. He defends the cause of the fatherless and the widow, and loves the stranger, giving him food and clothing. And you are to love those who are strangers, for you yourselves were strangers in Egypt." (Deut. 10:17–19)

What is the logic of the command? The most profound commentary is that given by Nachmanides:

(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)

The correct interpretation appears to me to be that He is saying: do not wrong a stranger or oppress him, thinking as you might that none can deliver him out of your hand; for you know that you were strangers in the land of Egypt and I saw the oppression with which the Egyptian oppressed you, and I avenged your cause on them, because I behold the tears of such who are oppressed and have no comforter... Likewise you shall not afflict the widow and the orphan for I will hear their cry, for all these people do not rely upon themselves but trust in Me.

And in another verse he added this reason: *for you know what it feels like to be a stranger, because you were strangers in the land of Egypt. That is to say, you know that every stranger feels depressed, and is always sighing and crying, and his eyes are always directed towards God, therefore He will have mercy upon him even as He showed mercy to you [and likewise He has mercy on all who are oppressed].*

According to Nachmanides the command has two dimensions. The first is the relative powerlessness of the stranger. He or she is not surrounded by family, friends, neighbours, a community of those ready to come to their defence. Therefore the Torah warns against wronging them because God has made Himself protector of those who have no one else to protect them. This is the political dimension of the command. The second reason, as we have already noted, is the psychological vulnerability of the stranger (we recall Moses' own words at the birth of his first son, while he was living among the Midianites: "I am a stranger in a strange land," Ex. 2:22). The stranger is one who lives outside the normal securities of home and belonging. He or she is, or feels, alone – and, throughout the Torah, God is especially sensitive to the sigh of the oppressed, the feelings of the rejected, the cry of the unheard. That is the emotive dimension of the command.

Rabbi Chayim ibn Attar (Ohr HaChayim) adds a further fascinating insight. It may be, he says, that the very sanctity that Israelites feel as children of the covenant may lead them to look down on those who lack a similar lineage. Therefore they are commanded not to feel superior to the ger, but instead to remember the degradation their ancestors experienced in Egypt. As such, it becomes a command of humility in the face of strangers.

Whichever way we look at it, there is something striking about this almost endlessly iterated concern for the stranger – together with the historical reminder that "you yourselves were slaves in Egypt." It is as if, in this series of laws, we are nearing the core of the mystery of Jewish existence itself. What is the Torah implying?

Concern for social justice was not unique to Israel. What we sense, however, throughout the early biblical narrative, is the lack of basic rights to which outsiders could appeal. Not by accident is the fate of Sodom and the cities of the plain sealed when they attempt to assault Lot's two visitors. Nor can we fail to feel the risk to which Abraham and Isaac believe they are exposed when they are forced to leave home and take refuge in Egypt or the land of the Philistines. In each of the three episodes (Genesis chapters 12, 20, 26) they are convinced that their lives are at stake; that they may be murdered so that their wives can be taken into the royal harem.

There are also repeated implications, in the course of the Joseph story, that in Egypt, Israelites were regarded as pariahs (the word "Hebrew," like the term hapiru found in the non-Israelite literature of the period, seems to have a strong negative connotation). One verse in particular – when the brothers visit Joseph a second time – indicates the distaste with which they were regarded:

They served him [Joseph] by himself, the brothers by themselves, and the Egyptians who ate with him by themselves, because Egyptians could not eat with Hebrews, for that is detestable to Egyptians. (Gen. 43:32)

So it was, in the ancient world. Hatred of the foreigner is the oldest of passions, going back to tribalism and the prehistory of civilisation. The Greeks called strangers "barbarians" because of their (as it seemed to them) outlandish speech that sounded like the bleating of sheep. The Romans were equally dismissive of non-Hellenistic races. The pages of history are stained with blood spilled in the name of racial or ethnic conflict. It was precisely this to which the Enlightenment, the new "age of reason," promised an end. It did not happen. In 1789, in revolutionary France, as the Rights of Man were being pronounced, riots broke out against the Jewish community in Alsace. Hatred against English and German immigrant workers persisted throughout the nineteenth century. In 1881 in Marseilles a crowd of ten thousand went on a rampage attacking Italians and their property. Dislike of the unlike is as old as mankind. This fact lies at the very heart of the Jewish experience. It is no coincidence that Judaism was born in two journeys away from the two greatest civilisations of the ancient world: Abraham's from Mesopotamia, Moses' and the Israelites' from Pharaonic Egypt. The Torah is the world's great protest against empires and imperialism. There are many dimensions to this protest. One dimension is the protest against the attempt to justify social hierarchy and the absolute power of rulers in the name of religion. Another is the subordination of the masses to the state – epitomised by the vast building projects, first of Babel, then of Egypt, and the enslavement they entailed. A third is the brutality of nations in the course of war (the subject of Amos' oracles against the nations). Undoubtedly, though, the most serious offence – for the prophets as well as the Mosaic books – was the use of power against the powerless: the widow, the orphan and, above all, the stranger.

To be a Jew is to be a stranger. It is hard to avoid the conclusion that this was why Abraham was commanded to leave his land, home and father's house; why, long before Joseph was born, Abraham was already told that his descendants would be strangers in a land not their own; why Moses had to suffer personal exile before assuming leadership of the people; why the Israelites underwent persecution before inheriting their own land; and why the Torah is so insistent that this experience – the retelling of the story on Passover, along with the never-forgotten taste of the bread of affliction and the bitter herbs of slavery – should become a permanent part of their collective memory.

It is terrifying in retrospect to grasp how seriously the Torah took the phenomenon of xenophobia, hatred of the stranger. It is as if the Torah were saying with the utmost clarity: reason is insufficient. Sympathy is inadequate. Only the force of history and memory is strong enough to form a counterweight to hate.

The Torah asks, why should you not hate the stranger? Because you once stood where he stands now. You know the heart of the stranger because you were once a stranger in the land of Egypt. If you are human, so is he. If he is less than human, so are you. You must fight the hatred in your heart as I once fought the greatest ruler and the strongest empire in the ancient world on your behalf. I made you into the world's archetypal strangers so that you would fight for the rights of strangers – for your own and those of others, wherever they are, whoever they are, whatever the colour of their skin or the nature of their culture, because though they are not in your image, says God, they are nonetheless in Mine. There is only one reply strong enough to answer the question: Why should I not hate the stranger? Because the stranger is me. Shabbat Shalom.

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

DAT MINYAN NEWS, EVENTS AND MILESTONES

- ✧ Mazal Tov to **Julia Perlmutter**, daughter of **Jonathan and Lisa Perlmutter**, who celebrated her Bat Mitzvah last Shabbat!
- ✧ Our condolences to **David and Joseph Friedman** on the loss of their grandmother, **Edith Hass**, last Shabbat in New York. Baruch Dayan haEmet. May her memory always be for a blessing.
- ✧ Be sure to be with us **next Shabbat**, February 8-9, as we welcome **Judge Daniel Butler** as our Scholar-in-Residence. Please see the attached flyer on Page 5 for complete details.
- ✧ 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**. Spaces are filling!
- ✧ 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. RSVP at [303-316-6412](tel:303-316-6412).
- ✧ **Merkaz** presents **Shovavim Classes**. Classes for men by Rabbi Tzvi Steinberg on Thursday, February 7th, at 9:15 pm, & Rabbi Ron Yitzchok Eisenman, Rabbi of Ahavas Israel, Passaic, NJ, on Thursday, February 21st at 8:00 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 community is invited to a **Shabbos Kallah for Lisa Greenstein** on February 9 at 3:30 pm at Dona Oliner's house, 5401 East Dakota Ave. #4
- ✧ **The Denver Academy of Torah** invites the community to a **Chanukat HaBayit** celebrating the grand opening of the new DAT High School building on the Glassman Educational Campus, Sunday, February 10th, 11:00 am. RSVP by February 5th at rsvp@datcampus.org.
- ✧ **Rocky Mountain Chevra Kaddisha** invites the community to their **Annual Zayin Adar Appreciation Dinner**, featuring guest speaker Rabbi Menachem Goldberger, Monday, February 11th, 6:30 pm at EDOS. RSVP to denverchevra@hotmail.com.

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



Rebecca Gruen-Wener, Braydon Kark, David Kaufman, Moira Saltz, Julia Senkfor, Marisa Senkfor, Jonah Siegel, Ariella Zazulia



Raymon Wener and Liss Gruen - 16 years



Sidney Kramer - Sun., 2/3/19 (28 Shevat)

**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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BUILD YOUR JEWISH LEGACY
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 8:20 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, returns soon with a new series

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 “Teen Minyan”
9:45 am in the Library*



FEBRUARY



MONTHLY SCHEDULE

- 2nd:** Teen Minyan
- 3rd:** Super Bowl Party
- 6th:** Latte N' Learning
- 10th:** Torah N' Toppings
- 12th:** Beit Midrash Night
- 13th:** Latte N' Learning
- 17th:** Torah N' Toppings
- 20th:** Latte N' Learning
- 24th:** Torah N' Toppings
- 26th:** Beit Midrash Night
- 27th:** Latte N' Learning

Questions: Contact Rabbi Katz at ykatz@gncsy.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	Eunice bat Sarah	Miriam Tova Chaya bat Chanah	Shoshanna bat Liora
Aviva bat Sara	Faige bat Sarah	Moshe Efrayim Dovid ben Chaya Zelda	Shoshanna bat Smadar
Avram ben Golda Simma	Feigie bat Sarah	Nachshon Meir ben Temina Chaya Sarah Shlomit	Shoshanna Miriam bat Chanah
Bella bat Malka	Geula bat Chana	Natanel ben Shyna Zipporah	Shulamit Leah bat Chava
Borukh ben Eydyia	Guy Chaim ben Rita	Nataniel ben Elisheva	Tirtza bat Sarah
Carmel ben Tirtza	Hadassah bat Fruma Rahel	Noach ben Minna Batsheva	Tomas ben Galit
Chaim Tuvia ben Dina	Hillel Yerachmiel ben Ariella	Pinchas ben Beula Batya	Tova bat Nechama
Chana Yetta bat Bryna	Ilana Dintza bat Ita Mirrel	Rachael bat Devorah	Tzvi Gershon ben Shaindel Shaina Raizel
Channa bat Henny Rus	Kalia bat Miriam	Raphael Lior ben Miriam	Yasmine bat Miriam
Chaya bat Shirley	Leah bat Sarah	Rivka bat Ester	Yehuda Leib ben Bayla
Chaya Chanah Elisheva Rivka bat Sarah	Leah Devora Kivitiya bat Chaya	Roshka bat Bryna	Yehuda Mordechai Shrage ben Roiza Feige
Chaya Elana bat Elisheva	Leyvick Yitzchak ben Bracha	Rut bat Yisraela	Yisroel Yaakov Moshe ben Sarah
Chaya Orach bat Sarah	Leya bat Sara	Sara Chana bat Shaina	Yochanan ben Sarah
Davida bas Raizel	Liora Shifra bas Bina	Sara Yaffa bat Shoshanah Leah	Yona Malka bat Pola
Devorah Leah bat Chanah	Malka bat Sarah	Sarah Shoshanna bat Sarah	Yonatan Zeev ben Netaa
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
Esti bat Sara	Mikimia bat Pesha Baila	Shirley bat Hasia Devorah	

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Scholar In Residence



The DAT Minyan is excited to welcome
Judge Danny Butler
as our Scholar in Residence
Shabbat, February 8-9, 2019

Audiences all over North America have been bowled over by Judge Danny Butler's personal and professional perspectives, his whirlwind delivery, gentle humor, and remarkable insights into the human condition. He draws on his experiences as a father, a syndicated weekly columnist, a securities salesman, a college professor, a retail store manager and a regional director for NCSY.

He has been a judicial law clerk, a prosecutor, a family court hearing officer and a family court mediator, successfully settling over 1,100 custody cases. Dan Butler serves as a judge of the Municipal Court of Pittsburgh, as well as on Pittsburgh's specialized, Domestic Violence Court.

He has lectured around the country from Radio City Music Hall to the Vermont legislature, and over a thousand times for the United Way. He has spoken about legal issues and on Jewish ethics at hundreds of Jewish events around the country. He is an active Board Member of many charitable organizations, and is an Executive Board member of the Orthodox Union.

Shabbat Oneg, Friday, Feb 8

At the home of Arinn and Noah Makovsky
112 S. Olive St

8:15 PM: *"Your son has a half hour to live, and your car is being towed away... A simple Jew making the most of a bad day."*

Shabbat Morning, Feb 9

Derasha: *"Finding Sparks of Holiness in a Wi-Fi World."*

Shabbat Afternoon, Feb 9

4:00 PM: *"The 10 Commandments of Happy Relationships: A Somewhat Serious Jewish perspective on Decades in Family Court."*

Seudah Shlishit, Feb 9

5:30 PM: *"Holocaust Memories from Before I Was Born."*

THE DEPARTMENT OF SYNAGOGUE & COMMUNITY
SERVICES OF THE ORTHODOX UNION PRESENTS

OU COMMUNITY PANEL

FEBRUARY

9

SATURDAY NIGHT
8 PM

>> THE JEWISH EXPERIENCE CENTER

399 S Monaco Pkwy
Denver, CO 80224

“Building Communities and Families in the Modern World”

Featuring:

Mr. Moishe Bane

President, Orthodox Union

Rabbi Tzvi Hersh Weinreb

Executive Vice President, Emeritus,
Orthodox Union

Hon. Judge Danny Butler

Executive Board Member, Orthodox Union

Moderated by:

Rabbi Abraham Cooper,

Associate Dean, Director,
Global Social Action Agenda of the
Simon Wiesenthal Center



PARTICIPATING SYNAGOGUES:

EDOS

DAT Minyan

Aish Denver

