



Welcome to the DAT Minyan!

Shabbat Kedoshim

May 11, 2019 - 6 Iyar 5779

Joseph Friedman, Rabbi | Mark Raphaely, President



Candle Lighting 6:33 pm to 7:45 pm



Havdalah 8:49 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

6:15 pm: Mincha / Kabbalat Shabbat / Maariv

(Shema should be recited after 8:48 pm)

SHABBAT

Parasha: Page 656 / Haftarah: Page 1174

7:50 am: Hashkama Minyan

Kiddush for the Hashkama Minyan is sponsored by David and Nancy Kaufman in honor of the 92nd birthday of David's father, Norman Kaufman

8:20 am: Daf Yomi

Tefillah Warm-up with Ellyn Hutt resumes 5/18

9:00 am: Shacharit

(Shema should be recited before 9:22 am)

In recognition of Israel Bonds Shabbat, today's kiddush is generously sponsored by Israel Bonds

6:20 pm: HS Boys' Gemara Class will meet with Nathan Rabinovitch at the Rabinovitch home

6:40 pm: Shabbat Afternoon Learning with Rabbi Friedman, "The Religious Significance of Yom Ha'Atzmaut"

7:40 pm: Mincha followed by Seudah Shlisheet

8:49 pm: Maariv / Havdalah

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 Friday: 6:20 pm

D'var Torah with Rabbi Jonathan Sacks

Something fundamental happens at the beginning of this parsha and the story is one of the greatest, if rarely acknowledged, contributions of Judaism to the world.

Until now Vayikra has been largely about sacrifices, purity, the Sanctuary, and the Priesthood. It has been, in short, about a holy place, holy offerings, and the elite and holy people – Aaron and his descendants – who minister there. Suddenly, in chapter 19, the text opens up to embrace the whole of the people and the whole of life:

The Lord said to Moses: "Speak to the entire assembly of Israel and say to them, 'Be holy because I the Lord your God am holy.'" (Lev. 19:1-2)

This is the first and only time in Leviticus that so inclusive an address is commanded. The Sages say that it means that the contents of the chapter were proclaimed by Moses to a formal gathering of the entire nation (*hak'heil*). It is the people as a whole who are commanded to "be holy," not just an elite, the Priests. It is life itself that is to be sanctified, as the chapter goes on to make clear. Holiness is to be made manifest in the way the nation makes its clothes and plants its fields, in the way justice is administered, workers are paid, and business conducted. The vulnerable – the deaf, the blind, the elderly, and the stranger – are to be afforded special protection. The whole society is to be governed by love, without resentments or revenge.

What we witness here, in other words, is the radical *democratisation of holiness*. All ancient societies had Priests. We have encountered four instances in the Torah thus far of non-Israelite Priests: Malkizedek, Abraham's contemporary, described as a Priest of God Most High; Potipher, Joseph's father-in-law; the Egyptian Priests as a whole, whose land Joseph did not nationalise; and Yitro, Moses' father-in-law, a Midianite Priest. The Priesthood was not unique to Israel, and everywhere it was an elite. Here for the first time, we find a code of holiness directed to the people as a whole. We are all called on to be holy.

In a strange way, though, this comes as no surprise. The idea, if not the details, had already been hinted at. The most explicit instance comes in the prelude to the great covenant-making ceremony at Mount Sinai when God tells Moses to say to the people, "Now if you obey Me fully and keep My covenant, then out of all nations you will be My treasured possession. Although the whole earth is Mine, you will be for Me a kingdom of Priests and a holy nation" (Ex. 19:5-6), that is, a kingdom all of whose members are to be in some sense Priests, and a nation that is in its entirety holy.

The first intimation is much earlier still, in the first chapter of Genesis, with its monumental assertion, "Let Us make mankind in Our image, in Our likeness'.... So God created mankind in His own image, in the image of God He created them; male and female He created them" (Gen. 1:26-27). What is revolutionary in this declaration is not that a human being could be in the image of God. That is precisely how kings of Mesopotamian city states and pharaohs of Egypt were regarded. They were seen as the representatives, the living images, of the gods. That is how they derived their authority. The Torah's revolution is the statement that not some, but all, humans share this dignity. Regardless of class, colour, culture, or creed, we are all in the image and likeness of God.

Thus was born the cluster of ideas that, though they took many millennia to be realised, led to the distinctive culture of the West: the non-negotiable dignity of the human person, the idea of human rights, and eventually, the political and economic expressions of these ideas: liberal democracy on the one hand, and the free market on the other.

The point is not that these ideas were fully formed in the minds of human beings during the period of biblical history. Manifestly, this is not so. The concept of human rights is a product of the seventeenth century. Democracy was not fully implemented until the twentieth. But already in Genesis 1 the seed was planted. That is what Jefferson meant in his famous words, "We hold these truths to be self-evident, that all men are created equal," and what John F. Kennedy alluded to in his Inaugural Address when he spoke of the "revolutionary belief" that "the rights of man come not from the generosity of the state,

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We kindly ask you to pay any outstanding balances owed to the shul from last year. Please call the shul office or pay online after logging into your account at www.datminyan.org. Dues owed for the second half of our current fiscal year have now been posted to all applicable accounts. Thank you!

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 Sacks (Continued from Page 1)

but from the hand of God.”

The irony is that these three texts, **Genesis 1**, **Exodus 19:6**, and **Leviticus 19**, are all spoken in the Priestly voice Judaism calls *Torat Kohanim*. On the face of it, Priests were not egalitarian. They all came from a single tribe, the Levites, and from a single family, that of Aaron, within the tribe. To be sure, the Torah tells us that this was not God's original intention. Initially, it was to have been the firstborn – those who were saved from the last of the plagues – who were charged with special holiness as the ministers of God. It was only after the sin of the Golden Calf, in which the tribe of Levi did not participate, that the change was made. Even so, the Priesthood would have been an elite, a role reserved specifically for firstborn males. So deep is the concept of equality written into monotheism that it emerges precisely from the Priestly voice, from which we would least expect it.

The reason is this: religion in the ancient world was, not accidentally but essentially, a defence of hierarchy. With the development, first of agriculture, then of cities, what emerged were highly stratified societies with a ruler on top, surrounded by a royal court, beneath which was an administrative elite, and at the bottom, an illiterate mass that was conscripted from time to time either as an army or as a *corvée*, a labour force used in the construction of monumental buildings.

What kept the structure in place was an elaborate doctrine of a heavenly hierarchy whose origins were told in myth, whose most familiar natural symbol was the sun, and whose architectural representation was the pyramid or ziggurat, a massive building broad at the base and narrow at the top. The gods had fought and established an order of dominance and submission. To rebel against the earthly hierarchy was to challenge reality itself. This belief was universal in the ancient world. Aristotle thought that some were born to rule, others to be ruled. Plato constructed a myth in his *The Republic*, in which class divisions existed because the gods had made some people with gold, some with silver, and others with bronze. This was the “noble lie” that had to be told if a society was to protect itself against dissent from within.

Monotheism removes the entire mythological basis of hierarchy. There is no order among the gods because there are no gods, there is only the One God, Creator of all. Some form of hierarchy will always exist: armies need commanders, films need directors, and orchestras, conductors. But these are functional, not ontological. They are not a matter of birth. So it is all the more impressive to find the most egalitarian sentiments coming from the world of the Priest, whose religious role was a matter of birth.

The concept of equality we find in the Torah specifically and Judaism generally is not an equality of wealth: Judaism is not communism. Nor is it an equality of power: Judaism is not anarchy. It is fundamentally an equality of dignity. We are all equal citizens in the nation whose sovereign is God. Hence the elaborate political and economic structure set out in Leviticus, organised around the number seven, the sign of the holy. Every seventh day is free time. Every seventh year, the produce of the field belongs to all, Israelite slaves are to be liberated, and debts released. Every fiftieth year, ancestral land was to return to its original owners. Thus the inequalities that are the inevitable result of freedom are mitigated. The logic of all these provisions is the Priestly insight that God, creator of all, is the ultimate owner of all: “The land must not be sold permanently, because the land is Mine and you reside in My land as strangers and temporary residents” (**Lev. 25:23**). God therefore has the right, not just the power, to set limits to inequality. No one should be robbed of dignity by total poverty, endless servitude, or unrelieved indebtedness.

What is truly remarkable, however, is what happened *after* the biblical era and the destruction of the Second Temple. Faced with the loss of the entire infrastructure of the holy, the Temple, its Priests, and sacrifices, Judaism translated the entire system of *avoda*, divine service, into the everyday life of ordinary Jews. In prayer, every Jew became a Priest offering a sacrifice. In repentance, he became a High Priest, atoning for his sins and those of his people. Every synagogue, in Israel or elsewhere, became a fragment of the Temple in Jerusalem. Every table became an altar, every act of charity or hospitality, a kind of sacrifice.

Torah study, once the speciality of the Priesthood, became the right and obligation of everyone. Not everyone could wear the crown of Priesthood, but everyone could wear the crown of Torah. A *mamzer talmid chacham*, a Torah scholar of illegitimate birth, say the Sages, is greater than an *am ha'aretz Kohen Gadol*, an ignorant High Priest. Out of the devastating tragedy of the loss of the Temple, the Sages created a religious and social order that came closer to the ideal of the people as “a kingdom of Priests and a holy nation” than had ever previously been realised. The seed had been planted long before, in the opening of **Leviticus 19**: “Speak to the *entire assembly of Israel* and say to them, ‘Be holy because I the Lord your God am holy.’”

Holiness belongs to all of us when we turn our lives into the service of God, and society into a home for the Divine Presence.

Shabbat shalom

Jonathan Sacks

This Day in Jewish History - 11 May / 6 Iyar

- ✧ **6 Iyar 5641 (1881)** - Widespread pogroms break out in Kiev, Russia, as the result of rumors that Jews were behind the assassination a month earlier of Russian Czar Alexander II. The riots and pogroms spread throughout the Russian empire and last four years, during which time thousands of Jewish homes and synagogues are destroyed. Oppressive laws, known as the “May Laws,” are enacted during these years that restrict the freedoms of Jews in Russia, resulting in more than two-million Jews fleeing Russia, many of them settling in the U.S.
- ✧ **6 Iyar 5680 (1920)** - At a post-World War I international meeting of the Prime Ministers of Great Britain, France and Italy, held in San Remo, Italy, a mandate is enacted that turns over control of the southern half of the old Ottoman province of Syria (Palestine) to Great Britain. Recognizing the “historical connection of the Jewish people with Palestine,” Great Britain is charged with the responsibility to facilitate the establishment of a Jewish national homeland there. On this very same date, 28 years later, one day after the State of Israel was proclaimed, Great Britain ended its mandate.
- ✧ **May 11, 1927** - Film industry mogul, Louis B. Mayer, head of Metro-Goldwyn-Mayer (MGM), forms the Academy of Motion Picture Arts & Sciences in Beverly Hills, California. In founding the Academy, Mayer said he wanted to create an organization that would mediate labor disputes without unions and improve the image of the movie industry. Mayer (Lazar Meir) was born to Jewish parents in Russia in 1884, and spent his childhood in St. John, New Brunswick, Canada. After many years of success as a film producer and studio executive, he died of leukemia at the age of 73.
- ✧ **May 11, 1965** - President Lyndon B. Johnson issues a proclamation placing Ellis Island under the jurisdiction of the National Park Service as part of the Statue of Liberty National Monument. From 1892 to 1954, Ellis Island was America's largest and most active immigration station, where over 12 million immigrants were processed. On average, the inspection process took approximately 3-7 hours. It officially closed for immigration processing in 1954, but it is estimated that nearly 40 percent of all current U.S. citizens, particularly those of us with European roots, can trace at least one of our ancestors to Ellis Island.

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

DAT MINYAN NEWS, EVENTS AND MILESTONES

- ✧ In honor of **Israel Bonds Shabbat**, we welcome **Sarah Prostack**, Assistant Director of Israel Bonds Denver office, who will address the congregation at the conclusion of services. Our thanks to Israel Bonds for their generous sponsorship of today's kiddush.
- ✧ Our annual **Graduation Kiddush** will take place Shabbat, May 25th. Sponsorships and graduation tributes can be registered online at www.datminyan.org/form/graduation-kiddush-2019.
- ✧ We are delighted to welcome **Rebetzen Rivka Alter** as our **Scholar-in-Residence** the weekend of May 24th - 25th. Please see the flyer on Page 5 for additional information.
- ✧ 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 May. Please contact **Steve Hutt** for questions and additional information.

COMMUNITY ANNOUNCEMENTS

- ✧ The **Coalition Against Global Genocide** presents its **8th Annual Breakfast** program, "**When Will the Sun Rise on a World Without Genocide**," Friday, May 10th, 8:00 am to 9:30 am at the Mile High United Way CoBank Leadership Center, 711 Park Avenue West. Guest speaker is Professor Ved Nanda, Founder and Director of the Ved Nanda Center for International and Comparative Law. RSVP to **Roz Duman**, [303-856-7334](tel:303-856-7334), rozduman@aol.com.
- ✧ **Kol Nashim**, the women's choir of the **Colorado Hebrew Chorale**, presents **Woman to Woman 2019**, a concert for women only benefitting the Jerusalem Shelter for Battered Women, Thursday, May 23rd, 7:00 pm at Temple Sinai, 3509 S. Glencoe St. To purchase tickets: www.coloradohebrewchorale.org.
- ✧ Please join **Merkaz Torah V'Chesed & Kehilas Bais Yisroel** in welcoming **Rabbi Motty and Rebbetzin Twerski** to Denver for a community-wide **Shabbos-shel-Chizuk**, hosted by local shuls and organizations. Shabbos Parshas B'Chukosei, May 31st – June 1st. The Shabbos will include communal davening, meals, and Divrei Torah from Rabbi and Rebbetzin Twerski. For more information: emailinfo@merkaztorah.org or [720-881-2741](tel:720-881-2741).
- ✧ **Avanim Adventures** is offering a **4-day Women's Wilderness Trip** to the Sangre de Cristo Mountains with Israeli author, Gila Manolson. Dates are June 17-20. The trip includes hiking, mountain climbing and a rafting trip on the Arkansas River. Sign up is on the website. www.avanimadventures.com.

DAT Minyan acknowledges the following milestones* of our members this Shabbat and in the coming week:

 Ian Boyd, Sam Dauber, Yoni Gorlin, Dina Kornbluth, Benny Levy, Lena Pomeranz, Max Raphaely, Noah Schottenstein, Michael Schwartz, Yehuda Shapiro, Michael Sunshine, Josh Thorner



Faye Rubinson - Sat., 5/11/19 (6 Iyar)

Ivan Goldstein - Wed., 5/15/19 (10 Iyar)

**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 and Irit 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



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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:** returning soon

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



Important Security Reminder

For the safety and security of everyone attending the DAT Minyan, we ask that all children either be in **attendance at one of our childrens’ programs or with a parent AT ALL TIMES** when in the building. Children may not be left unescorted to roam hallways.



MONTHLY SCHEDULE

MAY

- 1st: Belleview Latte N' Learning
- 4th: Teen Minyan
- 5th: Leetsdale Latte N' Learning
- 7th: Beit Midrash Night
- 8th: Belleview Latte N' Learning
- 12th: Leetsdale Latte N' Learning
- 15th: Belleview Latte N' Learning
- 19th: Leetsdale Latte N' Learning
- 21st: Beit Midrash Night
- 22nd: Belleview Latte N' Learning
- 26th: Leetsdale Latte N' Learning
- 29th: Belleview Latte N' Learning

Questions: Contact Rabbi 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>.

Bella bat Malka

Leibel ben Harriet

Michel ben Leah

Benyamin ben Hinda Sarah

Levick Yitzchak ben Bracha

Michoel Zisel ben Barbara

Eliyahu Chaim ha Cohen ben

Leya bat Sara

Noach ben Minna Batsheva

Sara Rifka

Mascha bat Rus

Raphael Lior ben Miriam

Eliyahu Dovid ben Ita Sheiva

Mayer Benya ben Nechama

Roshka bat Bryna

Gitel Sarah bat Ita Golda

Meir Leib ben Sarah

Yonatan Zeev ben Netaa

Guy Chaim ben Rita

Mendel Ila ben Frida Miriam

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OU Women's Initiative with DAT Minyan
Presents

COUNTING TOWARD SINAI SCHOLARS PROGRAM 2019



with

MRS. RIVKA ALTER

PARASIAT BEHAR, MAY 24-25, 2019

We are privileged to have Mrs. Rivka Alter in our community as part of the OU Women's Initiative's Counting Toward Sinai Program. The program involves female Scholars-in-Residence joining 26 communities across the United States to teach Torah in the weeks leading up to Shavuot.

The Women's Initiative creates programs for women of all ages and stages of life. Some of the programs include The Leadership Summit for female lay leadership training, Virtual Rosh Chodesh Lunch N'Learn each month, Sense and Sensitivity Professional Development Seminar for Mikvah Administrators and Attendants, and Alit Summer Learning Program for College and Post-College women. Rabbi Friedman and the Board of Directors are so thankful to the Women's Initiative for providing our shul with the opportunity to be involved in this program and to gain Torah insights from Mrs. Alter.

For those who are not familiar with her, Mrs. Rivka Alter is a Tanakh teacher from Bergenfield, New Jersey. She taught middle and high school students for fifteen years at the Denver Academy of Torah where she developed the high school Tanakh curriculum. She is a Yoetzet Halacha at Riverdale Jewish Center and is currently completing her dissertation at the Yeshiva University's Azrieli Graduate School of Education in the area of problem-based learning and Tanakh. She has been involved in adult education in a variety of forums and formats. Her husband, Rabbi Daniel Alter, is head of school at the Moriah School in Englewood, New Jersey. They are parents to seven children, ranging in age from 19 to 4.

More details regarding the schedule for the Shabbat will be forthcoming.

**FOR MORE INFORMATION, PLEASE VISIT
OU.ORG/WOMEN/SHAVUOT**



THE
Women's
INITIATIVE

