



Welcome to the DAT Minyan!

Shabbat Bechukotai

June 1, 2019 - 27 Iyar 5779

Joseph Friedman, Rabbi | Mark Raphaely, President



Candle Lighting
(earliest) 6:49p

(latest) 8:02p

Havdalah 9:10p



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

6:30 pm: Mincha / Kabbalat Shabbat / Maariv
(Shema should be recited after 9:09 pm)

SHABBAT

Parasha: Page 708 / Haftarah: Page 1179

7:50 am: Hashkama Minyan

8:20 am: Daf Yomi

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

9:00 am: Shacharit

(Shema should be recited before 9:15 am)

10:15 am: Women's Rosh Chodesh Program with Melanie Avner, "Saw You at Sinai - Not Your Typical Love Story: The Quest for a Life of Meaning and Purpose," Room 110

Kiddush is available for sponsorship

6:00 pm: SHAWL, our Shabbat women's learning program, with presenter Rachel Rabinovitch on the topic, "Yom Yerushalayim: The Most Forgotten Holiday"

6:40 pm: HS Boys' Gemara Class will meet with Nathan Rabinovitch at the Rabinovitch home

7:00 pm: Shabbat Afternoon Class with Rabbi Friedman, "Havdalah During Kiddush This Shavuot: How?"

8:00 pm: Mincha followed by Seudah Shlisheet

9:10 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 and Thursday: 6:30 am

Tuesday: 6:25 am (Rosh Chodesh Sivan)

Wednesday and Friday: 6:35 am

MINCHA/MAARIV

Sunday through Friday: 6:35 pm

Complete Shavuot schedule on Page 6

D'var Torah with Rabbi Jonathan Sacks

This week we read the *Tochecha*, the terrifying curses warning of what would happen to Israel if it betrayed its Divine mission. We read a prophecy of history gone wrong. If Israel loses its way spiritually, say the curses, it will lose physically, economically, and politically also. The nation will experience defeat and disaster. It will forfeit its freedom and its land. The people will go into exile and suffer persecution. Customarily we read this passage in the synagogue *sotto voce*, in an undertone, so fearful is it. It is hard to imagine any nation undergoing such catastrophe and living to tell the tale. Yet the passage does not end there. In an abrupt change of key, we then hear one of the great consolations in the Bible:

Yet in spite of this, when they are in the land of their enemies, I will not cast them away... I will for their sakes remember the covenant of their ancestors, whom I brought forth out of Egypt in the sight of the heathen, that I might be their God: I am the Lord. (Lev. 26:44-45)

This is a turning point in the history of the human spirit. It is the birth of hope: not hope as a dream, a wish, a desire, but as the very shape of history itself, "the arc of the moral universe," as Martin Luther King put it. God is just. He may punish. He may hide His face. But He will not break His word. He will fulfil His promise. He will redeem His children. He will bring them home.

Hope is one of the very greatest Jewish contributions to Western civilisation, so much so that I have called Judaism "the voice of hope in the conversation of humankind." In the ancient world, there were tragic cultures in which people believed that the gods were at best indifferent to our existence, at worst actively malevolent. The best humans can do is avoid their attention or appease their wrath. In the end, though, it is all in vain. We are destined to see our dreams wrecked on the rocks of reality. The great tragedians were Greek. Judaism produced no Sophocles or Aeschylus, no Oedipus or Antigone. Biblical Hebrew did not even contain a word that meant "tragedy" in the Greek sense. Modern Hebrew had to borrow the word: hence, *tragedia*.

Then there are secular cultures, like that of the contemporary West in which the very existence of the universe, of human life and consciousness, is seen as the result of a series of meaningless accidents intended by no one and with no redeeming purpose. All we know for certain is that we are born, we live, we will die, and it will be as if we had never been. Hope is not unknown in such cultures, but it is what Aristotle defined as "a waking dream," a private wish that things might be otherwise. As seen through the eyes of ancient Greece or contemporary science, there is nothing in the texture of reality or the direction of history to justify belief that the human condition could be other and better than it is.

Judaism is not without an expression of this mood. We find it in the opening chapters of the book of Ecclesiastes. For its author, time is cyclical. What has been, will be. History is a set of eternal recurrences. Nothing ever really changes:

What has been will be again,

What has been done will be done again;

There is nothing new under the sun. (Eccl. 1:9)

Ecclesiastes, though, is a rare voice within Tanach. For the most part, the Hebrew Bible expresses a quite different view: that there can be change in the affairs of humankind. We are summoned to the long journey at whose end is redemption and the Messianic Age. *Judaism is the principled rejection of tragedy in the name of hope.*

The sociologist Peter Berger calls hope a "signal of transcendence," a point at which something *beyond* penetrates into the human situation. There is nothing inevitable or even rational about hope. It cannot be inferred from any facts about the past or present. Those with a tragic sense of life hold that hope is an illusion, a childish fantasy, and that a mature response to our place in the universe is to accept its fundamental meaninglessness and cultivate the stoic virtue of acceptance. Judaism insists otherwise: that the reality that underlies the universe is not deaf to our prayers, blind to our aspirations, indifferent to

(Continued on Page 2)

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 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)

our existence. We are not wrong to strive to perfect the world, refusing to accept the inevitability of suffering and injustice.

We hear this note at key points in the Torah. It occurs twice at the end of Genesis when first Jacob then Joseph assure the other members of the covenantal family that their stay in Egypt will not be endless. God will honour His promise and bring them back to the Promised Land. We hear it again, magnificently, as Moses tells the people that even after the worst suffering that can befall a nation, Israel will not be lost or rejected:

Then the Lord your God will restore your fortunes and have compassion on you and gather you again from all the nations where He scattered you. Even if you have been banished to the most distant land under the heavens, from there the Lord your God will gather you and bring you back. **(Deut. 30:3-4)**

But the key text is here at the end of the curses of Leviticus. This is where God promises that even if Israel sins, it may suffer, but it will never die, and it will never have reason to truly despair. It may experience exile, but eventually it will return. Israel may betray the covenant but God never will. This is one of the most fateful of all biblical assertions. It tells us that no fate is so bleak as to murder hope itself. No defeat is final, no exile endless, no tragedy the story's last word.

Subsequent to Moses, all the prophets delivered this message, each in his own way. Hosea told the people that though they may act like a faithless wife, God remains a loving husband. Amos assured them that God would rebuild even the most devastated ruins. Jeremiah bought a field in Anatot to assure the people that they would return from Babylon. Isaiah became the poet laureate of hope in visions of a world at peace that have never been surpassed.

Of all the prophecies of hope inspired by **Leviticus 26**, none is as haunting as the vision in which Ezekiel saw the people of the covenant as a valley of dry bones, but heard God promise to bring us "back to the land of Israel." **(Ezek. 37:11-14)**

No text in all of literature is so evocative of the fate of the Jewish people after the Holocaust, before the rebirth in 1948 of the State of Israel. Almost prophetically, Naftali Herz Imber alluded to this text in his words for the song that eventually became Israel's national anthem. He wrote: *od lo avda tikvatenu*, "our hope is not yet lost." Not by accident is Israel's anthem called *HaTikva*, "The Hope."

Where does hope come from? Berger sees it as a constitutive part of our humanity:

Human existence is always oriented towards the future. Man exists by constantly extending his being into the future, both in his consciousness and in his activity... An essential dimension of this "futurity" of man is hope. It is through hope that men overcome the difficulties of any given here and now. And it is through hope that men find meaning in the face of extreme suffering.

Only hope empowers us to take risks, engage in long-term projects, marry and have children, and refuse to capitulate in the face of despair:

There seems to be a death-refusing hope at the very core of our *humanitas*. While empirical reason indicates that this hope is an illusion, there is something in us that, however shamefacedly in an age of triumphant rationality, goes on saying "no!" and even says "no!" to the ever so plausible explanations of empirical reason. In a world where man is surrounded by death on all sides, he continues to be a being who says "no!" to death – and through this "no!" is brought to faith in another world, the reality of which would validate his hope as something other than illusion.

I am less sure than Berger that hope is universal. It emerged as part of the spiritual landscape of Western civilisation through a quite specific set of beliefs: that God exists, that He cares about us, that He has made a covenant with humanity and a further covenant with the people. He chose to be a living example of faith. That covenant transforms our understanding of history. God has given His word, and He will never break it, however much we may break our side of the promise. Without these beliefs, we would have no reason to hope at all.

History as conceived in this parsha is not utopian. Faith does not blind us to the apparent randomness of circumstance, the cruelty of fortune, or the seeming injustices of fate. No one reading **Leviticus 26** can be an optimist. Yet no one sensitive to its message can abandon hope. Without this, Jews and Judaism would not have survived. Without belief in the covenant and its insistence, "Yet in spite of this," there might have been no Jewish people after the destruction of one or other of the Temples, or the Holocaust itself. It is not too much to say that Jews kept hope alive, and hope kept the Jewish people alive.

Shabbat shalom

Jonathan Sacks

This Day in Jewish History - 1 June / 27 Iyar

- ☆ **June 1, 1792** - Admitted to the Union on this date, the state of Kentucky has several important Jewish historical connections. The state's Jewish population centered around the city of Louisville, with American Revolution veteran Benjamin Gratz as one of its earliest Jewish settlers. Louisville was also home to Kentucky's first synagogue, Adath Israel, which was incorporated in 1842. And, a Jewish delegate from Kentucky, Louis Naphtali Dembitz, was one of the three people who placed Abraham Lincoln's name in nomination at the 1860 Republican Convention. Dembitz was the uncle of Kentucky's most famous Jew, Supreme Court Justice Louis Dembitz Brandeis. Coincidentally, Brandeis' confirmation to the Court happened on this same day in 1916.
- ☆ **June 1, 1938** - Legendary comic book action hero Superman makes his first appearance in DC Comics' Action Comics Series Issue #1. Created by Jewish American writer Jerry Siegel and Jewish Canadian artist Joe Shuster, the first Superman comic book sold for 10 cents (about \$2.00 by today's standards). But, in a price that moved "faster than a speeding bullet and more powerfully than a locomotive," that very comic book has now become the most valuable comic book in history, with a copy of it recently selling on eBay for over three-million dollars!
- ☆ **27 Iyar 5727 (1967)** - On Day Two of the Six-Day War, after just 36 hours of battle, Israel Defense Forces make their way deep into the Sinai, liberating Gaza and taking control of the Jordanian-held cities of Latrun, Kalkilya and Jenin in the Samarian Hills. Most notably, the IDF had encircled Jerusalem and opened the Scopus Road. It would take just one more day for the full reunification of Jerusalem, and access to the Old City would be restored for the first time in 19 years.

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

DAT MINYAN NEWS, EVENTS AND MILESTONES

- ☆ Join us on **Sunday, June 2nd, at 5:00 pm** for our **Yom Yerushalayim celebration** at **Great Lawn Park**, 101 Yosemite St., across from Big Bear Skating. Bring your own grill for a barbecue picnic, along with your favorite picnic-in-the-park equipment (Frisbees, softballs, volleyballs, etc.) for an evening of fun and celebration of the Miracle of Jerusalem!
- ☆ 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 July. Please contact **Steve Hutt** for questions and additional information.

COMMUNITY ANNOUNCEMENTS

- ☆ **Merkaz Torah V'Chesed** cordially invites the community to attend our Siyum upon completing our 5th Masechta, Kiddushin. The Siyum will take place Sunday, June 2nd at 6:00 PM at The JE Center, 399 S. Monaco. Buffet Reception and Bounce House Entertainment for children. We will be joined by **R' Mordechai Twerski**. Siyum is free of charge, RSVP Required. Please email info@merkaztorah.org to reserve.
- ☆ **The Denver Community Kollel** will hold its **4th annual Learn-A-Thon** on Sunday, June 2nd, 3:30-5:30 pm at the Ethel A. Beren Auditorium, 1261 Zenobia. Join the communal completion of a tractate of Talmud in the course of one hour of Torah study! Men, sign up and study a preassigned section of Tractate Sukkah with a chavrusah. Women, sign up and attend a special study session or study a special curriculum with a chavrusah. There is no charge for the Learn-A-Thon, but sponsorship opportunities are available. To sign up or sponsor, visit denverkollel.org, email info@denverkollel.org or call **303-820-2855**.
- ☆ A **pre-Shavuot learning program** will be held Wednesday evening, June 5th, at EDOS, 198 S. Holly. Following Mincha at 7:45 pm, the program will feature an hour of learning in 15-minute presentations by **Rabbi Rapp, Rabbi Engel, Rabbi Friedman and Rabbi Jacobs**. The program concludes with Maariv at 9:00 pm.

MIKVAH UPDATE

The Mikvah of East Denver (MOED) is excited to announce the acquisition of land, at 290 South Leyden and 280 South Leyden, for the construction of the new community mikvah. Construction on the new mikvah, which will replace the mikvah facility built almost two decades ago by the dedicated east side community, is slated to begin late fall 2019. Completion is expected summer 2020.

This opportunity was made possible through a generous gift from the Shana Glassman Foundation. The foundation has been involved for several years in the due diligence and negotiations with land owner Rabbi Sirota of the Western Center for Russian

Jewry. The Shana Glassman Foundation, in its understanding of both the fulfillment of Jewish laws and the opportunity that immersion brings for deeper spirituality, supported the positive move in purchasing the land for the new mikvah, with the knowledge that the previous mikvah was built on leased land.

The acquisition process was previously stalled when the City of Denver revoked the property's proposed boundary lines, due to their oversight of rules involving parking. As a result, the parking lot's boundary lines were reconfigured, and the land behind and to the North of the new building will have ample parking with the new layout.

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



Lena Fishman, Don Jacobson, Yonatan Manor, Sari Penn, Alex Polotsky, Karen Rubin, Shimon Stroll, Shimon Zalesch



Mark Brooks and Terry Samuel

Mervyn and Ann Lifschitz - 48 years



Chaya Fuksbrumer - Wed., 6/5/19 (2 Sivan)

**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



LIVE ON
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
- **“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.

Special Shavuot Kids Program
Monday, June 10th during Groups
Games ✦ Ice Cream ✦ Friends ✦ Fun

*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.

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

Guy Chaim ben Rita

Mendel Ila ben Frida Miriam

Benyamin ben Hinda Sarah

Leibel ben Harriet

Michel ben Leah

Devorah bat Leah

Levick Yitzchak ben Bracha

Michoel Zisel ben Barbara

Eliyahu Chaim ha Cohen ben

Leya bat Sara

Raphael Lior ben Miriam

Sara Rifka

Mascha bat Rus

Roshka bat Bryna

Eliyahu Dovid ben Ita Sheiva

Mayer Benya ben Nechama

Yonatan Zeev ben Netaa

Gitel Sarah bat Ita Golda

Meir Leib ben Sarah

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YOM YERUSHALAYIM CELEBRATION

Sunday, June 2—Iyar 28

**Start the day with a
Tefilla Chagigit at 8:00 am...**

**Then join us for a BYOB (bring your
own barbeque) picnic at**

**Great Lawn Park, 101 Yosemite St.
(across from Big Bear Skating)**

@ 5:00 pm

**Bring a grill, Frisbees, softballs,
volleyball...**

Come Celebrate the Miracle!

SHAVUOT SCHEDULE—5778/2018

FRI, JUNE 7—EREV SHABBAT

6:35 pm: Early Mincha
7:51 pm: Candle Lighting
After 9:14 pm - Repeat Shema and Sefirat Ha'omer

SHABBAT, JUNE 8—EREV SHAVUOT

7:50 am: Hashkama Minyan
8:20 am: Daf Yomi
9:00 am: Regular Minyan
7:00 pm:
Is Praying For The Terminally Ill Ever Futile?
(Rabbi Friedman)
8:05 pm: Mincha and Seudah Shlishit
9:15 pm: Maariv & Candle Lighting
Please do not light candles for Shavuot until after 9:15

🕎 Tikkun Leil Shavuot 🕎

☆ 11:45 pm-12:45 am (AT DAT):
“Can a Reasonable Person Believe G-d Spoke at Mt. Sinai?”
(Rabbi Friedman)
☆ 12:45-5:00 am: The MPR will be open for those interested in learning all night.

SUN, JUNE 9—1ST DAY SHAVUOT

5:00 am 1st Shacharit [Neitz: 5:31am] led by NCSY AT DAT
8:20 am Daf Yomi
9:00 am Shacharit AT FISCHER HALL
Following Musaf, the entire congregation will have the opportunity to learn together for 45 minutes before Kiddush. You will have the choice of small classes, or source sheets for Chavrusa-style learning:
☆ **Netivot Shalom** (Dr. Aryeh Fischer)
☆ **Megilat Rut** (Dr. Julie Lieber)
☆ **Kuzari** (Mr. Howie Shapiro)
☆ **Who (or What) Made Revelation Possible?** (Prof. Sam Roscoff)

🕎 Shavuot Afternoon Learning 🕎

☆ 6:00-7:00 pm:
Rachav: The Rabbis' Convert
(Ms. Chaviva Gordon-Bennet)
☆ 7:00-7:45 pm:
Is Perfection a Prerequisite for Leadership: The Torah of Prof. Smadar Rozensweig on King David
(Rabbi Friedman)
8:10 pm Mincha
After Mincha—Intro to the Aruch HaShulchan—Part I
(Rabbi Friedman)
9:15 pm Maariv
Please do not light candles for Shavuot until after 9:15

MON, JUNE 10—2ND DAY SHAVUOT

7:50 am Hashkama Minyan
8:20 am: Daf Yomi
9:00 am Shacharit
9:00 am Groups (*Special Shavuot kids' program*)

🕎 Shavuot Afternoon Learning 🕎

☆ 6:00-7:00 pm: "A Deeper Look at Inspiration"
(Rabbi YD Schwartz)
☆ 7:00-7:45 pm: **The Night at the Threshing Floor: Uncovering the Motives of Naomi, Rut and Boaz**
(Rabbi Friedman)
8:10 pm Mincha
After Mincha—Intro to the Aruch HaShulchan—Part II
(Rabbi Friedman)
9:16 pm Maariv/Havdalah