



Welcome to the DAT Minyan!

Shabbat Bamidbar

June 8, 2019 - 5 Sivan 5779

Joseph Friedman, Rabbi | Mark Raphaely, President



Candle Lighting
(earliest) 6:53p

(latest) 8:08p

Havdalah 9:15p

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

6:35 pm: Mincha / Kabbalat Shabbat / Maariv
(Shema should be recited after 9:14 pm)

SHABBAT

Parasha: Page 726 / Haftarah: Page 1180

7:50 am: Hashkama Minyan

8:20 am: Daf Yomi

*Tefillah Warm-up with Elynn Hutt will not meet
this Shabbat*

9:00 am: Shacharit

(Shema should be recited before 9:15 am)

Kiddush is available for sponsorship

*HS Boys' Gemara Class will not meet this
Shabbat*

7:00 pm: Shabbat Afternoon Class with Rabbi
Friedman, *"Is Praying For The Terminally Ill Ever
Futile?"*

8:05 pm: Mincha followed by learning with
Rabbi Friedman, *"How to Properly Honor
Seforim"*

No Seudah Shlisheet at the synagogue

9:15 pm: Maariv / Candle Lighting

**Complete Shavuot schedule through Monday
on Page 5**

Weekday Schedule

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

SHACHARIT

Tuesday, Wednesday and Friday: 6:35 am

Thursday: 6:30 am

MINCHA/MAARIV

Tuesday through Friday: 6:40 pm

D'var Torah with Rabbi Jonathan Sacks

Bamidbar begins with a census of the Israelites. That is why this book is known in English as Numbers. What is the significance of this act of counting? And why here at the beginning of the book? Besides which, there have already been two previous censuses of the people and this is the third within the space of a single year. Surely one would have been sufficient. And does counting have anything to do with leadership?

The place to begin, is to note what appears to be a contradiction. On the one hand Rashi says that the acts of counting in the Torah are gestures of love on the part of God:

Because they (the children of Israel) are dear to Him, God counts them often. He counted them when they were about to leave Egypt. He counted them after the Golden Calf to establish how many were left. And now that He was about to cause His presence to rest on them (with the inauguration of the sanctuary), He counted them again. (Rashi to Bamidbar 1:1)

So we learn that when God initiates a census of the Israelites, it is to show that He loves them.

In contradiction to this, centuries later King David counted the people, but there was Divine anger and 70,000 people died. How can this be, if counting is an expression of love?

The Torah is explicit in saying that taking a census of the nation is fraught with risk:

Then God said to Moses, "When you take a census of the Israelites to count them, each must give to God a ransom for his life at the time he is counted. Then no plague will come on them when you number them. (Ex. 30:11-12).

The answer to this apparent contradiction lies in the phrase the Torah uses to describe the act of counting: *se'u et rosh*, literally, "lift the head." This is a strange, circumlocutory expression. Biblical Hebrew contains many verbs meaning "to count": *limnot*, *lifkod*, *lispur*, *lachshov*. Why does the Torah not use these simple words, choosing instead the roundabout expression, "lift the heads" of the people?

The short answer is this: In any census, count or roll-call there is a tendency to focus on the total: the crowd, the multitude, the mass. Here is a nation of 60 million people, or a company with 100,000 employees or a sports crowd of 60,000. Any total tends to value the group or nation as a whole. The larger the total, the stronger is the army, the more popular the team, and the more successful the company.

Counting devalues the individual, and tends to make him or her replaceable. If one soldier dies in battle, another will take his place. If one person leaves the organisation, someone else can be hired to do his or her job.

Notoriously, too, crowds have the effect of tending to make the individual lose his or her independent judgment and follow what others are doing. We call this "herd behaviour," and it sometimes leads to collective madness. In 1841 Charles Mackay published his classic study, *Extraordinary Popular Delusions And The Madness Of Crowds*, which tells of the South Sea Bubble that cost thousands their money in the 1720s, and the tulip mania in Holland when fortunes were spent on single tulip bulbs. The Great Crashes of 1929 and 2008 had the same crowd psychology.

Another great work, Gustav Le Bon's *The Crowd: A Study of the*

(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)

Popular Mind (1895) showed how crowds exercise a “magnetic influence” that transmutes the behaviour of individuals into a collective “group mind.” As he put it, “An individual in a crowd is a grain of sand amid other grains of sand, which the wind stirs up at will.” People in a crowd become anonymous. Their conscience is silenced. They lose a sense of personal responsibility. Crowds are peculiarly prone to regressive behaviour, primitive reactions and instinctual behaviour. They are easily led by figures who are demagogues, playing on people’s fears and sense of victimhood. Such leaders, he said, are “especially recruited from the ranks of those morbidly nervous excitable half-deranged persons who are bordering on madness”, a remarkable anticipation of Hitler. It is no accident that Le Bon’s work was published in France at a time of rising antisemitism and the Dreyfus trial.

Hence the significance of one remarkable feature of Judaism: its principled insistence – like no other civilisation before – on the dignity and integrity of the individual. We believe that every human being is in the image and likeness of God. The Sages said that every life is like an entire universe. Maimonides says that each of us should see ourselves as if our next act could change the fate of the world. Every dissenting view is carefully recorded in the Mishnah, even if the law is otherwise. Every verse of the Torah is capable, said the Sages, of seventy interpretations. No voice, no view, is silenced. Judaism never allows us to lose our individuality in the mass.

There is a wonderful blessing mentioned in the Talmud to be said on seeing 600,000 Israelites together in one place. It is: “Blessed are You, Lord ... who discerns secrets.” The Talmud explains that every person is different. We each have different attributes. We all think our own thoughts. Only God can enter the minds of each of us and know what we are thinking, and this is what the blessing refers to. In other words, even in a massive crowd where, to human eyes, faces blur into a mass, God still relates to us as individuals, not as members of a crowd.

That is the meaning of the phrase, “lift the head,” used in the context of a census. God tells Moses that there is a danger, when counting a nation, that each individual will feel insignificant. “What am I? What difference can I make? I am only one of millions, a mere wave in the ocean, a grain of sand on the sea-shore, dust on the surface of infinity.”

Against that, God tells Moses to lift people’s heads by showing that they each count; they matter as individuals. Indeed in Jewish law a *davar she-be-minyan*, something that is counted, sold individually rather than by weight, is never nullified even in a mixture of a thousand or a million others. In Judaism taking a census must always be done in such a way as to signal that we are valued as individuals. We each have unique gifts. There is a contribution only I can bring. To lift someone’s head means to show them favour, to recognise them. It is a gesture of love. There is, however, all the difference in the world between individuality and individualism. Individuality means that I am a unique and valued member of a team. Individualism means that I am not a team player at all. I am interested in myself alone, not the group. Harvard sociologist Robert Putnam gave this a famous name, noting that more people than ever in the United States are going ten-pin bowling but fewer than ever are joining teams. He called it “Bowling alone.” MIT professor Sherry Turkle calls our age of Twitter, Facebook, and online (rather than face-to-face) friendships, “Alone together.” Judaism values individuality, not individualism. As Hillel said, “If I am only for myself, what am I?”

All this has implications for Jewish leadership. We are not in the business of counting numbers. The Jewish people always was small and yet achieved great things. Judaism has a profound mistrust of demagogic leaders who manipulate the emotions of crowds. Moses at the burning bush spoke of his inability to be eloquent. “I am not a man of words.” He thought this was a failing in a leader. In fact it was the opposite. Moses did not sway people by his oratory. Rather, he lifted them by his teaching.

A Jewish leader has to respect individuals. He or she must “lift their heads.” However large the group you lead, you must always communicate the value you place on everyone. You must never attempt to sway a crowd by appealing to the primitive emotions of fear or hate. You must never ride roughshod over the opinions of others. It is hard to lead a nation of individuals, but this is the most challenging, empowering, inspiring leadership of all. Shabbat Shalom.

This Day in Jewish History - 8 June / 5 Sivan

- ✧ **June 8, 65 CE** - Marking the outbreak of the Jewish revolt against the Roman Empire in Judea, Jewish forces capture the Roman fortress of Antonia in Jerusalem. The Fortress was a military barracks built by Herod the Great to protect the Second Temple, and was named for Herod's patron Mark Antony. It was built over the site of the Hasmonean Baris at the eastern end of the great wall of the city (the second wall), on the northeastern side of the city, near the Temple Mount and the Pool of Bethesda. The Antonia Fortress was the last stronghold of the Jews in the Siege of Jerusalem and was destroyed when the Second Temple was destroyed in 70 CE.
- ✧ **June 8, 1943** - A transport of 880 deported Jews arrives in Auschwitz today and after a selection process, 572 of the Jews are murdered in the gas chambers. Among those not selected for extermination that day was Greek physician, Dr. Albert Menasche, who, in later testimonials about the Holocaust, would explain that he survived Auschwitz by “joining” the men’s orchestra, which would play as new arrivals entered the camp. The orchestra came to public notice after the war in the film “Playing for Time.” Dr. Menasche was the only one of more than 30 members of his family to survive.
- ✧ **5 Sivan 5708 (1948)** - Anti-Jewish rioters in Tripoli kill 12 Jews and leave 280 families homeless as riots engulf the Jewish community of Tripoli. There were some 40,000 Jews living in Libya at the time and 44 synagogues in Tripoli alone with one-quarter of that city’s population Jewish, but once emigration became legal in 1949, over 30,000 of these Jews moved to Israel.

DAT MINYAN NEWS, EVENTS AND MILESTONES

- ☆ Mazal Tov to Rabbi Friedman and Rebbetzin Melissa Friedman on the birth last Shabbat of a new grandson to son Tzvi and daughter-in-law Brittney in Las Vegas!
- ☆ Mazal Tov also to Erica and Larry Gray on the birth this past Monday of a new grandson to son Adam and daughter-in-law Beth in Roseville, California!
- ☆ 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

- ☆ **Yeshiva Toras Chaim** invites the community to its **Commencement Exercises**, on Wednesday evening, June 19th at 7:30 pm, at Yeshiva Toras Chaim, MB Glassman Foundation Community Social Hall. A Dessert Reception in honor of the graduates, will follow the ceremony.
- ☆ The **DenTalks Special Features Series** presents "Escape from Iran," a special presentation by Dr. Robert Salehrabi, Thursday, June 20th, 7:00 pm at The Den, 7084 E. Ohio Drive, Denver, CO 80224. Dr. Salehrabi will share his incredible personal journey of escape from Iran and how he established a new life here in our community.
- ☆ **Yeshiva Toras Chaim** invites the community to a **Gala Siyum** of close to 30 talmidim on Maseches Bava Basra on Thursday evening, June 20th. The Siyum and Dessert Reception will begin at 6:30 pm and take place at Yeshiva Toras Chaim, MB Glassman Foundation Community Social Hall. Guest speaker, Rabbi Mordechai Stern, Rav of Bais Medrash Heichal Dovid, Lawrence, NY will share Divrei Torah at 7:00 pm, followed by singing and dancing.

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



Aryeh Basch, Zev Basch, Kobi Benel, Daniel Earlix, Mahayon Freedman, Phillip Freedman, Leila Friedman, Ami Gitler, Judah Mezer, Yael Mezer, Natan Shafran, Tovit Shafran



Carl Jacobs - Mon., 6/10/19 (7 Sivan)
Daniel Bulow - Thu., 6/13/19 (10 Sivan)

Joseph Mabo - Mon., 6/10/19 (7 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



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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
- **“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.

Thank you to our anonymous donor for sponsoring our 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 or attend BMH-BJ Shabbat programs and events unless accompanied by an adult.

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

Gitel Sarah bat Ita Golda

Mendel Ila ben Frida Miriam

Benyamin ben Hinda Sarah

Guy Chaim ben Rita

Michel ben Leah

Devorah bat Leah

Leibel ben Harriet

Michoel Zisel ben Barbara

Eliyahu Chaim ha Cohen ben Sara Rifka

Levick Yitzchak ben Bracha

Raphael Lior ben Miriam

Eliyahu Dovid ben Ita Sheiva

Leya bat Sara

Roshka bat Bryna

Esther Gittel bat Miriam Rachel

Mascha bat Rus

Yonatan Zeev ben Netaa

Esther Liba Henya Bat Yehudis Malka

Mayer Benya ben Nechama

Meir Leib ben Sarah

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SHAVUOT SCHEDULE—5778/2018

FRI, JUNE 7—EREV SHABBAT

6:35 pm: Early Mincha

8:08 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 (**NO Seudah Shlishit**)

How to Properly Honor Seforim

(Rabbi Friedman)

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):

Is Perfection a Prerequisite for Leadership: The

Torah of Prof. Smadar Rozensweig on King

David *(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 FISHER 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)

☆ 7:00-8:00 pm:

Learning & Lounging: An Rx for Greatness

(Rabbi Fleischmann)

8:10 pm Mincha

After Mincha—Intro to the Aruch

HaShulchan—Part I

(Rabbi Friedman)

9:15 pm Maariv

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MON, JUNE 10—2ND DAY SHAVUOT

7:50 am Hashkama Minyan

8:20 am: Daf Yomi

9:00 am Shacharit

🕎 Shavuot Afternoon Learning 🕎

☆ 6:00-7:00 pm:

"A Deeper Look at Inspiration"

(Rabbi YD Schwartz)

☆ 7:00-8:00 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