



Welcome to the DAT Minyan!

Shabbat Rosh Chodesh Elul (Re'eh)

August 31, 2019 - 30 Av 5779

Joseph Friedman, Rabbi | Mark Raphaely, President



Candle Lighting
(earliest) 6:12p

(latest) 7:17p

Havdalah 8:14p



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

6:45 pm: Mincha / Kabbalat Shabbat / Maariv
(Shema should be recited after 8:16 pm)

SHABBAT

Parasha: Page 998 / Maftir: Page 890
Haftarah: Page 1208

7:50 am: Hashkama Minyan

8:20 am: Daf Yomi

8:30 am: Tefillah Warm-up with Ellynn

9:00 am: Shacharit

(Shema should be recited before 9:43 am)

Ian and Anath Gardenswartz invite the DAT
Minyan to join them at the BMH-BJ kiddush they
are sponsoring in honor of the Aufruf of their
son, Noah

5:50 pm: HS Boys' Gemara Class with Nathan
Rabinovitch meets at the Rabinovitch home

6:20 pm: Shabbat Afternoon Class with Rabbi
Friedman discussing "The Israeli Elections: What
Happened in April and What Will Happen in
September?"

7:05 pm: Mincha followed by Seudah Shlisheet

8:14 pm: Maariv / Havdalah

Weekday Schedule

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

SHACHARIT

Sunday and Monday (Labor Day): 8:00 am

Tuesday, Wednesday, Friday: 6:35 am

Thursday: 6:30 am

MINCHA/MAARIV

Monday through Thursday: 7:15 pm

Friday: 7:05 pm

D'var Torah with Rabbi Jonathan Sacks

If we were to ask what key word epitomises the society Jews were to make in the Promised Land, several concepts would come to mind: justice, compassion, reverence, respect, holiness, responsibility, dignity, loyalty. Surprisingly, though, another word figures centrally in Moses' speeches in Deuteronomy. It is a word that appears only once in each of the other books of the Torah: Genesis, Exodus, Leviticus, and Numbers. Yet it appears twelve times in Deuteronomy, seven of them in Parshat Re'eh. The word is *simcha*, joy.

It is an unexpected word. The story of the Israelites thus far has not been a joyous one. It has been marked by suffering on the one hand, rebellion and dissension on the other. Yet Moses makes it eminently clear that joy is what the life of faith in the land of promise is about. Here are the seven instances in this parsha, and their contexts:

1. The central Sanctuary, initially Shilo: "There in the presence of the Lord your God you and your families shall eat and rejoice in everything you have put your hand to, because the Lord your God has blessed you" (**Deut. 12:7**).
2. Jerusalem and the Temple: "And there you shall rejoice before the Lord your God, you, your sons and daughters, your menservants and maidservants, and the Levites from your towns" (**Deut. 12:12**).
3. Sacred food that may be eaten only in Jerusalem: "Eat them in the presence of the Lord your God at the place the Lord your God will choose – you, your sons and daughters, your menservants and maidservants, and the Levites from your towns – and you are to rejoice before the Lord your God in everything you put your hand to" (**Deut. 12:18**).
4. The second tithe: "Use the silver to buy whatever you like: cattle, sheep, wine, or other fermented drink, or anything you wish. Then you and your household shall eat there in the presence of the Lord your God and rejoice" (**Deut. 14:26**).
5. The festival of Shavuot: "And rejoice before the Lord your God at the place He will choose as a dwelling for His name – you, your sons and daughters, your menservants and maidservants, the Levites in your towns, and the strangers, the fatherless, and the widows living among you" (**Deut. 16:11**).
6. The festival of Succot: "Be joyful at your feast – you, your sons and daughters, your menservants and maidservants, and the Levites, the strangers, the fatherless, and the widows who live in your towns" (**Deut. 16:14**).
7. Succot, again. "For seven days, celebrate the feast to the Lord your God at the place the Lord your God will bless you in all your harvest and in all the work of your hands, and your joy will be complete [*vehayita ach same'ach*]" (**Deut. 16:15**).

Why does Moses emphasise joy specifically in the book of Deuteronomy? Perhaps because is there, in the speeches Moses delivered in the last month of his life, that he scaled the heights of prophetic vision never reached by anyone else before or since. It is as if, standing on a mountaintop, he sees the whole course of Jewish history unfold below him, and from that dizzying altitude he brings back a message to the people gathered around him: the next generation, the children of those he led out of Egypt, the people who will cross the Jordan he will not cross and enter the land he is only able to see from afar.

What he tells them is unexpected, counter-intuitive. In effect he says this: "You know what your parents suffered. You have heard about their slavery in Egypt. You yourselves have known what it is to wander in the wilderness without a home or shelter or security. You may think those were the greatest trials, but you are wrong. You are about to face a harder trial. The real test is security and contentment."

Absurd though this sounds, it has proved true throughout Jewish history. In the many centuries of dispersion and persecution, from the destruction of the Second Temple to the nineteenth century, no one raised doubts about Jewish continuity. They did not ask, "Will we have Jewish grandchildren?" Only since Jews achieved freedom and equality in the Diaspora and independence and sovereignty in the State of Israel has that question come to be asked. When Jews had little to thank God for, they thanked Him, prayed to Him, and came to the synagogue and the house of study to hear and heed His

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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 for the first half of our new 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)

word. When they had everything to thank Him for, many turned their backs on the synagogue and the house of study.

Moses was giving prophetic expression to the great paradox of faith: It is easy to speak to God in tears. It is hard to serve God in joy. It is the warning he delivered as the people came within sight of their destination: the Promised Land. Once there, they were in danger of forgetting that the land was theirs only because of God's promise to them, and only for as long as they remembered their promise to God.

Simcha is usually translated as joy, rejoicing, gladness, happiness, pleasure, or delight. In fact, simcha has a nuance untranslatable into English. Joy, happiness, pleasure, and the like are all states of mind, emotions. They belong to the individual. We can feel them alone. Simcha, by contrast, is not a private emotion. It means happiness shared. It is a social state, a predicate of "we," not "I." There is no such thing as feeling simcha alone.

Moses repeatedly labours the point. When you rejoice, he says time and again, it must be "you, your sons and daughters, your menservants and maidservants, and the Levites, the strangers, the fatherless, and the widows in your towns." A key theme of Parshat Re'eh is the idea of a central Sanctuary "in the place the Lord your God will choose." As we know from later Jewish history, during the reign of King David, this place was Jerusalem, where David's son Solomon eventually built the Temple.

What Moses is articulating for the first time is the idea of simcha as communal, social, and national rejoicing. The nation was to be brought together not just by crisis, catastrophe, or impending war, but by collective celebration in the presence of God. The celebration itself was to be deeply moral. Not only was this a religious act of thanksgiving; it was also to be a form of social inclusion. No one was to be left out: not the stranger, or the servant, or the lonely (the orphan and widow). In a remarkable passage in the Mishneh Torah, Maimonides makes this point in the strongest possible terms:

And while one eats and drinks, it is their duty to feed the stranger, the orphan, the widow, and other poor and unfortunate people, for those who lock the doors to their courtyard, eating and drinking with their family, without giving anything to eat and drink to the poor and the bitter in soul – their meal is not a rejoicing in a Divine commandment, but a rejoicing only in their own stomach. It is of such persons that Scripture says, "Their sacrifices shall be to them as the bread of mourners, all that eat thereof shall be polluted; for their bread is a disgrace to their own appetite" (Hos. 9:4). Rejoicing of this kind is a disgrace to those who indulge in it, as Scripture says, "And I will spread dung upon your faces, even the dung of your sacrifices" (Mal. 2:3).

Moses' insight remains valid today. The West is more affluent than any previous society has ever been. Our life expectancy is longer, our standards of living higher, and our choices wider than at any time since Homo sapiens first walked on earth. Yet Western societies are not measurably happier. The most telling indices of unhappiness – drug and alcohol abuse, depressive illness, stress-related syndromes, eating disorders, and the rest – have risen by between 300 and 1,000 per cent in the space of two generations. Why so?

In 1968 I met the Lubavitcher Rebbe, Rabbi Menachem Mendel Schneerson, of blessed memory, for the first time. While I was there, the Chassidim told me the following story. A man had written to the Rebbe in roughly these terms: "I am depressed. I am lonely. I feel that life is meaningless. I try to pray, but the words do not come. I keep mitzvot but find no peace of mind. I need the Rebbe's help." The Rebbe sent a brilliant reply without using a single word. He simply circled the first word of every sentence and sent the letter back. The word in each case was "I."

Our contemporary consumer is constructed in the first-person singular: I want, I need, I must have. There are many things we can achieve in the first-person singular but one we cannot, namely, simcha – because simcha is the joy we share, the joy we have only because we share. That, said Moses before the Israelites entered their land, would be their greatest challenge. Suffering, persecution, a common enemy, unite a people and turn it into a nation. But freedom, affluence, and security turn a nation into a collection of individuals, each pursuing his or her own happiness, often indifferent to the fate of those who have less, the lonely, the marginal, and the excluded. When that happens, societies start to disintegrate. At the height of their good fortune, the long slow process of decline begins.

The only way to avoid it, said Moses, is to share your happiness with others, and, in the midst of that collective, national celebration, serve God. Blessings are not measured by how much we own or earn or spend or possess but by how much we share. Simcha is the mark of a sacred society. It is a place of collective joy.

Shabbat Shalom



This Day in Jewish History - 31 Aug / 30 Av

- ☆ **30 Av 2449 (1312 B.C.E.)** - Moses ascends Har Sinai for the final time, taking with him the stone tablets he had carved. Moses remains on the mountain for 40 days until the 10th of Tishrei (Yom Kippur), during which time he obtains Hashem's forgiveness and reconciliation with the people of Israel. Since then, the month of Elul is considered a time of rachamim and forgiveness.
- ☆ **August 31, 1879** - At New York's Essex Market Police Court, Justice Smith rules that Irish 12-year-old Henry O'Brien was completely justified in hitting Jewish youngster Harris Goldstein in the face with a shovel and breaking his nose after O'Brien tricked Goldstein into eating a piece of pork. When O'Brien tried to escape by hiding out in his apartment, Goldstein broke in and found him, prompting O'Brien to hit him with the shovel. The Judge ruled that Goldstein was deserving of the whack in the face for losing his temper, and both boys were sent on their way with no charges.
- ☆ **August 31, 1959** - Jewish baseball legend Sandy Koufax sets a new National League record for the most strikeouts in one game (18). Koufax (whose original last name was Braun) began his pitching career with the Brooklyn Dodgers, and remained with the team when they moved to Los Angeles in 1958.
- ☆ **August 31, 1983** - Just before midnight, 23-year-old Alice Ephraïmson-Abt, a recently graduated Jewish student from Ohio's Wittenberg University, boards Korean Airlines Flight 007 at Kennedy Airport, enroute to her first teaching position in Beijing. Hours later, the plane is shot down near down near Siberia after it accidentally strays into Soviet air space, and all 269 people on board are killed. As a result of the accident, Alice's father, Hans, devoted the remainder of his life toward working with international government officials in establishing a unified worldwide movement to aid the families of air-crash victims, which included passage of the U.S. Aviation Disaster Family Assistance Act in 1996.

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DAT MINYAN NEWS, EVENTS AND MILESTONES

- ✧ The **Hashkama Minyan** invites all early morning daveners to join them for an **ice cream and cookie kiddush** following services this Shabbat in the Library, sponsored by **Chaya and Seth Parkoff** in honor of their son **Zvi** who is leaving for yeshiva high school in Israel. Our thanks to the **East Side Kosher Deli** for making last week's Hashkama Minyan extra special with a cholent sponsorship.
- ✧ Mazal Tov to **Lawrence and Lisa Stroll** on the wedding this past week of their son **Yitzzy** to **Chayala Rosenberg** in Brooklyn!
- ✧ Mazal Tov to **Ian and Anath Gardenswartz** on the upcoming wedding of their son **Noah** to **Ester Steinberg**!
- ✧ Reservations for **High Holiday tickets** are now being taken. PLEASE NOTE that although our Family, Single and Young Professional membership levels include a limited number of free High Holiday tickets, YOU MUST still make ticket reservations. To reserve tickets online, go to www.datminyan.org/form/high-holidays-2019 . We are also taking orders for **lulavim and etrogim** at www.datminyan.org/form/lulav-and-etrog-2019 .
- ✧ **SAVE-THE-DATE** of Saturday evening, September 14th, for our **"Fire, Spice and Ice"** Family Havdalah event on the lawn at the DAT School. More details coming soon!
- ✧ **SAVE-THE-DATE** of Shabbat, September 28th for our next **Women's Rosh Chodesh event**, featuring presenter **Rachel Lubchansky** who will discuss **"The Power of Forgiveness."**
- ✧ 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 until Rosh Hashanah. Please contact **Steve Hutt** for questions and additional information.

COMMUNITY ANNOUNCEMENTS

- ✧ **Keshet of the Rockies** invites you to their **16th Annual Fundraiser Dinner**, on Sunday, September 8, 2019, at 6 pm, at BMH-BJ Synagogue (560 S. Monaco Pkwy). Honorees: Max and Yael Miller. Keynote Speaker: Justice Richard Bernstein. Students of the Year: Rachel Bulow (Denver Academy of Torah), Drew Kaplan and Lavi Trujillo (Denver Jewish Day School), and Atara Lustig (Hillel Academy). More information and reservations: Lola Zussman at [303.961.4186](tel:303.961.4186) or lolashe@aol.com.
- ✧ **Aish Denver** invites the community to a powerful and transformative four-session seminar designed to bring excitement and creativity to your relationships, observance and personal world, **"You & I, The Source of Everything,"** Sunday, September 8th through Tuesday, September 10th, lead by Rabbi Ilan Feldman and Larry Grayson. Register at www.youandi.world/register , [323-704-8063](tel:323-704-8063) .
- ✧ **The CELL** invites the community to a national security event, **"Tensions on the Rise,"** Wednesday, September 11th, 7:00 pm at the Ellie Caulkins Opera House at the Denver Performing Arts Complex. The event features **General Stanley McChrystal**, former Commander of the US and International Forces in Afghanistan, The **Honorable Ed Royce**, former US Congressman and Chair of the House Foreign Affairs Committee, **Ambassador Christopher Hill**, former US Ambassador to Iraq and the Republic of Korea, and **Tom Sanderson**, co-founder of the Transnational Threats Project at CSIS. The program also features a special 9/11 tribute hosted by **Governor Jared Polis** and **Mayor Michael B. Hancock**. For **complimentary tickets**: tinyurl.com/CELLcommemorate19 (**Use Promo Code Remember18**)

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

 Susie Fishman, Yana Levandovsky, Eileen Lowey, Zev Narrowe, Elie Shapiro, Beth Ann Wagy

 Craig and Karen Schottenstein - 42 years

**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

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
- **“Short & Sweet Talmud Class” (30 min-never longer):** Wed, 9:20 am, DAT Minyan offices at BMH-BJ (men only)



Our Junior Congregation program is on summer break, but will return in the fall. 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.

Our “Morning Motivation” Program for teens returns Shabbat, September 7th, 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
Chaim Zev ben Sarah
Chaya Sarah Rivka bat Leah
Eliyahu Chaim ha Cohen ben Sara Rifka
Eliyahu Dovid ben Ita Sheiva
Guy Chaim ben Rita
Leibel ben Harriet
Levick Yitzchak ben Bracha
Leya bat Sara
Mascha bat Rus
Mayer Benya ben Nechama

Mendel Ila ben Frida Miriam
Michel ben Leah
Michoel Zisel ben Barbara
Miriam Adina bat Sara
Mordechai ben Chaya Chana
Raphael Lior ben Miriam
Roshka bat Bryna
Shimshon Rafael ben Eliyaa
Shoshanah bat Miriam
Yonatan Zeev ben Netaa

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