



Welcome to the DAT Minyan!

Shabbat Parah / Ki Tisa

March 14, 2020 - 18 Adar 5780

Joseph Friedman, Rabbi | Mark Raphaely, President



Candle Lighting
(earliest) 5:51p

(latest) 6:48p

Havdalah 7:47p

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

6:50 pm: Mincha / Kabbalat Shabbat / Maariv

(Shema should be recited after 7:46 pm)

SHABBAT

*Parasha: Page 484 / Maftir: Page 838
Haftarah: Page 1216*

7:50 am: Hashkama Minyan

Our thanks to Ba'al Koreh Avi Wittlin for leining in the Hashkama minyan this Shabbat!

8:20 am: Daf Yomi

8:30 am Tefillah Warm-up with Elyn Hutt

9:00 am: Shacharit

(Shema should be recited before 10:10 am)

Our thanks to Ba'alei Kriah Marc Gitler, David Slamowitz and Nathan Rabinovitch for leining in the 9:00 am minyan this Shabbat!

5:25 pm: HS Boys' Gemara Class with Nathan Rabinovitch will meet at the Rabinovitch home

5:45 pm: Shabbat Afternoon Learning with Rabbi Friedman, whose topic will be, "*Who Are the Tannaim - Part 4?*"

6:45 pm: Mincha followed by Seudah Shlisheet

7:47 pm: Maariv / Havdalah

Weekday Schedule

(PLEASE NOTE: *Until further notice, for the duration of the DAT School closure, weekday minyanim will be combined with BMH-BJ Congregation and take place in the BMH-BJ Chapel, 560 S. Monaco Pkwy)*

SHACHARIT

Sunday: 8:30 am

Monday and Thursday: 6:30 am

Tuesday, Wednesday and Friday: 6:45 am

MINCHA/MAARIV

Sunday through Friday: 5:40 pm

D'var Torah with Rabbi Jonathan Sacks

Kol Nidre, the prayer said at the beginning of Yom Kippur, is an enigma wrapped in a mystery, perhaps the strangest text ever to capture the religious imagination. First, it is not a prayer at all. It is not even a confession. It is a dry legal formula for the annulment of vows. It is written in Aramaic. It does not mention God. It is not part of the service. It does not require a synagogue. And it was disapproved of, or at least questioned, by generations of halachic authorities.

The first time we hear of Kol Nidre, in the eighth century, it is already being opposed by Rav Natronai Gaon, the first of many Sages throughout the centuries who found it problematic. In his view, one cannot annul the vows of an entire congregation this way. Even if one could, one should not, since it may lead people to treat vows lightly. Besides which, there has already been an annulment of vows ten days earlier, on the morning before Rosh Hashanah. This is mentioned explicitly in the Talmud (**Nedarim 23b**). There is no mention of an annulment on Yom Kippur.

Rabbeinu Tam, Rashi's grandson, was particularly insistent in arguing that the kind of annulment Kol Nidre represents cannot be retroactive. It cannot apply to vows already taken. It can only be a pre-emptive qualification of vows in the future. Accordingly he insisted on changing its wording, so that Kol Nidre refers not to vows from last year to this, but from this year to next.

However, perhaps because of this, Kol Nidre created hostility on the part of non-Jews, who said it showed that Jews did not feel bound to honour their promises since they vitiated them on the holiest night of the year. In vain it was repeatedly emphasised that Kol Nidre applies only to vows between us and God, not those between us and our fellow humans. Throughout the Middle Ages, and in some places until the eighteenth century, in lawsuits with non-Jews, Jews were forced to take a special oath, *More Judaica*, because of this concern.

So there were communal and halachic reasons not to say Kol Nidre, yet it survived all the doubts and misgivings. It remains the quintessential expression of the awe and solemnity of the day. Its undiminished power defies all obvious explanations. Somehow it seems to point to something larger than itself, whether in Jewish history or the inner heartbeat of the Jewish soul.

Several historians have argued that it acquired its pathos from the phenomenon of forced conversions, whether to Christianity or Islam, that occurred in several places in the Middle Ages, most notably Spain and Portugal in the fourteenth and fifteenth century. Jews would be offered the choice: convert or suffer persecution. Sometimes it was: convert or be expelled. At times it was even: convert or die. Some Jews did convert. They were known in Hebrew as *anusim* (people who acted under coercion). In Spanish they were known as *conversos*, or contemptuously as *marranos* (swine).

Many of them remained Jews in secret, and once a year on the night of Yom Kippur they would make their way in secret to the synagogue to seek release from the vows they had taken to adopt to another faith, on the compelling grounds that they had no other choice. For them, coming to the synagogue was like *coming home*, the root meaning of *teshuvah*.

There are obvious problems with this hypothesis. Firstly, Kol Nidre was in existence several centuries *before* the era of forced conversions. So historian Joseph S. Bloch suggested that Kol Nidre may have originated in the much earlier Christian persecution of Jews in Visigoth Spain, when in 613 Sisebur issued a decree that all Jews should either convert or be expelled, anticipating the Spanish expulsion of 1492. Even so, it is unlikely that *conversos* would have taken the risk of being discovered practising Judaism. Had they done so during the centuries in which the Inquisition was in force they would have risked torture, trial and death. Moreover, the text of Kol Nidre makes no reference, however oblique, to conversion, return, identity, or atonement. It is simply an annulment of vows. So the theories as they stand do not satisfy.

(Continued on Page 2)

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)

However it may be that Kol Nidre has a different significance altogether, one that has its origin in a remarkable rabbinic interpretation of this week's parsha. The connection between it and Yom Kippur is this: less than six weeks after the great revelation at Mount Sinai, the Israelites committed what seemed to be the unforgivable sin of making a Golden Calf. Moses prayed repeatedly for forgiveness on their behalf and eventually secured it, descending from Mount Sinai on the Tenth of Tishrei with a new set of tablets to replace those he had smashed in anger at their sin. The tenth of Tishrei subsequently became Yom Kippur, the day of atonement, in memory of that moment when the Israelites saw Moses with the new tablets and knew they had been forgiven.

Moses' prayers, as recorded in the Torah, are daring. But the Midrash makes them more audacious still. The text introducing Moses' prayer begins with the Hebrew words, *Vayechal Moshe* (Ex. 32:11). Normally these are translated as "Moses besought, implored, entreated, pleaded, or attempted to pacify" God. However *the same verb is used in the context of annulling or breaking a vow (Num. 30:3)*. On this basis the Sages advanced a truly remarkable interpretation:

[*Vayechal Moshe* means] "Moses *absolved God of His vow*." When the Israelites made the Golden Calf, Moses sought to persuade God to forgive them, but God said, "I have already taken an oath that *Whoever sacrifices to any god other than the Lord must be punished (Ex. 22:19)*. I cannot retract what I have said." Moses replied, "Lord of the universe, You have given me the power to annul oaths, for You taught me that one who takes an oath cannot break their word but a scholar can absolve them. I hereby absolve You of Your vow" (abridged from *Exodus Rabbah 43:4*).

According to the Sages the original act of Divine forgiveness on which Yom Kippur is based came about through the annulment of a vow, when Moses annulled the vow of God. The Sages understood the verse, "Then the Lord relented from the evil He had spoken of doing to His people" (Ex. 32:14) to mean that God expressed regret for the vow He had taken – a precondition for a vow to be annulled.

Why would God regret His determination to punish the people for their sin? On this, another Midrash offers an equally radical answer. The opening word of *Psalms 61* is *la-menatzeach*. When this word appears in Psalms it usually means, "To the conductor, or choirmaster." However the Sages interpreted it to mean, "To the Victor," meaning God, and added this stunning commentary:

To the Victor who sought to be defeated, as it is said (*Isaiah 57:16*), "I will not accuse them forever, nor will I always be angry, for then they would faint away because of Me— the very people I have created." Do not read it thus, but, "I will accuse in order to be defeated." How so? Thus said the Holy One, blessed be He, "When I win, I lose, and when I lose I gain. I defeated the generation of the Flood, but did I not lose thereby, for I destroyed My own creation, as it says (*Gen. 7:23*), "Every living thing on the face of the earth was wiped out." The same happened with the generation of the Tower of Babel and the people of Sodom. But in the days of Moshe who defeated Me (by persuading Me to forgive the Israelites whom I had sworn to destroy), I gained for I did not destroy Israel.

God wants His forgiveness to override His justice, because strict justice hurts humanity, and humanity is God's creation and carries His image. That is why He regretted His vow and allowed Moses to annul it. That is why Kol Nidre has the power it has. For it recalls the Israelites' worst sin, the Golden Calf, and their forgiveness, completed when Moses descended the mountain with the new tablets on the 10th of Tishrei, the anniversary of which is Yom Kippur. The forgiveness was the result of Moses' daring prayer, understood by the Sages as an act of annulment of vows. Hence Kol Nidre, a formula for the annulment of vows.

The power of Kol Nidre has less to do with forced conversions than with a recollection of the moment, described in our parsha, when Moses stood in prayer before God and achieved forgiveness for the people: the first time the whole people was forgiven despite the gravity of their sin. During Musaf on Yom Kippur we describe in detail the second Yom Kippur: the service of the High Priest, Aharon, as described in *Vayikra 16*. But on Kol Nidre we recall the first Yom Kippur when Moses annulled the Almighty's vow, letting His compassion override His justice, the basis of all Divine forgiveness.

I believe we must always strive to fulfil our promises. If we fail to keep our word, eventually we lose our freedom. But given the choice between justice and forgiveness, choose forgiveness. When we forgive and are worthy of being forgiven, we are liberated from a past we regret, to build a better future. Shabbat Shalom.

Jonathan Sacks

This Day in Jewish History - 14 Mar / 18 Adar

- ✧ **18 Adar 5561 (1801)** - President of the Georgia Senate, David Emanuel, is sworn in as Governor of Georgia when the current Governor, James Jackson, resigns to become a US senator. This marked the first time a Jewish person ever served as a governor of a US state. Emanuel served the remaining eight months of Jackson's term but did not seek re-election and, instead, opted out politics. Emanuel County in central Georgia is named for David Emanuel.
- ✧ **March 14, 1879** - In the German town of Ulm, salesman and engineer Hermann Einstein and his wife Pauline Koch give birth to famous theoretical physicist Albert Einstein. Forced to flee Germany during the Nazi era, Einstein continued his career at Princeton where he died in 1955. Einstein was not a religious Jew, but he was Jewish enough to be offered the Presidency of the infant State of Israel, a position he declined
- ✧ **March 14, 1945** - In a letter to Laura Wingate, British Prime Minister Winston Churchill tells her of plans to build a memorial to her late husband on the grounds of Hebrew University. Wingate, a pro-Zionist British officer, helped train Jewish fighters during the 1930's, organizing night patrols to repel the Arabs and introducing the concept of deep penetration missions. At a time when the British officer corps ranged from pro-Arab to anti-Semitic, Wingate stood out as a friend to the Jewish people in the truest sense of the term. He was killed in a military plane crash in India in 1944. Many places in Israel have been named in his memory.
- ✧ **March 14, 2011** - At a ceremony held at New York's Waldorf Astoria Hotel, 69-year-old Jewish singer and songwriter Neil Diamond is inducted into the Rock and Roll Hall of Fame. Born in Brooklyn and descended from Russian and Polish Jewish immigrants, Diamond has sold more than 100 million records worldwide with ten Number One singles on the Hot 100 and Adult Contemporary Charts. Diamond is also a Kennedy Center Honoree and in 2018 received the Grammy Lifetime Achievement Award.

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DAT MINYAN NEWS, EVENTS AND MILESTONES

- ☆ Mazal Tov to **Rabbi Joseph** and **Rebbetzin Melissa Friedman** and **Seth** and **Chaya Parkoff** on the engagement of their children, **Zevi Friedman** and **Zavi Parkoff**!
- ☆ As a safety and security reminder, **at no time should children be wandering through the BMH-BJ building alone**. Children **must be** with parents or in a children's program at all times, **including during kiddush**. Thank you for your cooperation.
- ☆ Consider **volunteering to lein** on Shabbat! The sign-up website is www.datminyan.org/laining. Slots are open from now through Pesach and beyond. Please contact **Steve Hutt** for questions and additional information.

COMMUNITY ANNOUNCEMENTS

- ☆ At this time, out of an abundance of caution and care for our Jewish community and the community at large, **JEWISH Colorado** programs and events that were scheduled for the next 30 days will not take place.
- ☆ The **Denver Community Kollel** will hold its **22nd Anniversary Celebration, 2020 Vision**, on Tuesday, March 24th, 6:30 pm at Aish of the Rockies. **Kerry and Mindy Berman** will be honored with the Aish Tamid Award for their steady and unswerving dedication to Torah and the Denver Jewish community. Ad deadline: March 12. For ads and reservations, visit www.denverkollel.org, email journal@denverkollel.org, or call **303-820-2855**.
- ☆ **Jewish Family Service** is seeking volunteers to help in their food pantry and to assist with other JFS programs. For more information about JFS volunteer opportunities, email volunteer@jewishfamilyservice.org or contact **Hannah Katz** at **720-248-4635**.
- ☆ Looking for inspiration for the new decade? Join **Ellyn Hutt** for a unique **women's spiritual journey to Israel** from April 26-May 5th. The theme this year is 2020 Vision: The Strength and Resilience of Jewish Women. Contact Ellyn for more information at **720-232-3121** or ellynahutt@gmail.com.

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



Marla Jacobson, David Khalepari, Naava Rubin, Miriam Schottenstein, Shmuel Zalkin



Chaim and Bara Loewenthal - 24 years

Howie and Mor Shapiro - 19 years



Walter Brooks, Wed., 3/18/20 (22 Adar)

June Goldstein, Thu., 3/19/20 (23 Adar)

**These details were obtained from the DAT Minyan database, which contains information provided by our 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
anonymous
Marc and Melanie Avner
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, Sarah Raphaely or Steve Weiser**.



LIVE ON
BUILD YOUR JEWISH LEGACY
An initiative of
ROSE COMMUNITY FOUNDATION



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MORE DAT MINYAN NEWS AND EVENTS

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)

ALERT REGARDING ISRAELI BELL PEPPERS FROM KING SOOPERS

Bell peppers from Israel are being sold at King Soopers stores in Denver. They CANNOT be used unless proper tithing (hafroschas terumos uma'asros) has been performed.

It is generally prudent to be cognizant of “country of origin” information on fresh and canned produce, due to these concerns.



JOIN OUR MINYAN ATTENDANCE CAMPAIGN

One of the foundations of the DAT Minyan has always been our daily morning and afternoon minyanim. In recent times, we often find ourselves struggling to maintain the 10-men quorum we need for our daily services. Our commitment to our members and to the community is to provide daily minyanim with the opportunity for anyone who needs to fulfill the obligation of saying Kaddish. To accomplish this, we need commitments from our male members as to when they can attend a daily minyan. If you have not already received a call from someone on our Ritual Committee asking you to make a minyan attendance commitment, you will. Please participate as vigorously as you can. Committing to even one service a week can make a huge difference! You can also sign up to participate online at www.datminyan.org/makeaminyan.

VAAD KASHRUT ALERT



Effective immediately, Krispy Kreme locations in Colorado are no longer under rabbinic kosher supervision.

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 and High Holiday programs and events unless accompanied by an adult. Thank you for your cooperation in this matter.

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 Mordechai ben Chaya Leah

Bella bat Malka

Chaya Devorah bas Bracha

Gershon ben Galina

Eliyahu Chaim ha Cohen ben Sara Rifka

Eliyahu Dovid ben Ita Sheiva

Guy Chaim ben Rita

Leah bat Simcha

Leibel ben Harriet

Levick Yitzchak ben Bracha

Leya bat Sara

Malka bat Mazel Tov

Mascha bat Rus

Mayer Benya ben Nechama

Mendel Ila ben Frida Miriam

Michael ben Kay

Michel ben Leah

Michoel Zisel ben Barbara

Miriam Adina bat Sara

Mordechai ben Chaya Hannah

Raphael Lior ben Miriam

Roshka bat Bryna

Shmuel Aharon ben Jenny

Yonatan Leib Volf HaLevi ben Altahenya Shulamit

Yonatan Zeev ben Netaa

YOUTH ANNOUNCEMENTS

ATTENTION:

COLLEGE STUDENT PARENTS

Do you have collegiates/yeshiva/seminary kids coming home for Pesach? Would they be interested in giving a shiur over the Chag? If so, please contact Rabbi Friedman as soon as possible - Pesach will be here before you know it!



Our NCSY Morning Motivation program is cancelled until further notice. Other NCSY programming in the community will continue as possible on a virtual basis. Please contact Yisrael Katz for additional information or questions.



OUR APPRECIATION FOR RECENT DONATIONS MADE TO THE DAT MINYAN

In Honor:

by Steve and Ellyn Hutt - In honor of Nathan Rabinovitch

by David Kornbluth - In honor of Aliyah

by Keith Pritchard and Laura Abramson Pritchard - In honor of David Kaufman

by William Silvers - In honor of the engagement of Zevi Friedman and Zavi Parkoff

In Memory:

by Marc and Claudia Braunstein - In memory of Bud Sunshine

by Tibor Engel - In memory of Bud Sunshine

by Jack Greenwald - In memory of Barbara Greenwald

by Steve and Ellyn Hutt - In memory of Barbara Greenwald

by Mark Huttner - In memory of Leland Huttner

by Jonathan and Lisa Perlmutter - In memory of Bud Sunshine

Additional Donations:

by Marvin and Vera Kark - General donation

by Andrew and Marla Tiktin - General donation

by Nikolay Kalendarev - General donation

by Mark Zalkin to the Susan Zalkin Education Fund -

In memory of Rachamim Ben Ami, Paula Berger, sister of Jay Breese, Dr. Steve Engel, Marvin Feinsmith, Eugene Fischer, Marilyn Hirsch, Trude Kutner, Ardie Wandel, Morris Zelinger

In honor of refuah shlema for Paula Breese, engagement of Luzzie Fleischmann, refuah shlema for Dan Woodrow

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