



Welcome to the DAT Minyan!

Shabbat Mevarchim HaChodesh (Vayakhel-Pekudei)

March 21, 2020 - 25 Adar 5780

Joseph Friedman, Rabbi | Mark Raphaely, President



Candle Lighting
(earliest) 5:57p

(latest) 6:55p

Havdalah 7:54p

While we are regrettably unable to convene at this time for regular Shabbat and weekday davening, we invite men and women in the community to join us for our virtual daily davening and learning opportunities.

To join us, download the **ZOOM** app to your computer or phone. The computer log in is:

<https://sundaysky.zoom.us/j/6373445618>

OR

call in at **253-215-8782** or **301-715-8592**

and use **Meeting ID: 637 344 5618**

Our davening times follow the calendar on our website, and are published below:

FRIDAY

6:20 pm: Mincha / Kabbalat Shabbat
(concluding before candle lighting with Lecha Dodi)

(Shema should be recited after 7:53 pm)

SHABBAT

*Parasha: Page 516 / Maftir: Page 348
Haftarah: Page 1218*

Rabbi Friedman's Shabbat Derasha can be read on Page 4

(Shema should be recited before 10:03 am)

Weekday Schedule

SHACHARIT

Sunday: 8:00 am

Monday: 6:30 am

Tuesday, Wednesday and Friday: 6:35 am

Thursday (Rosh Chodesh Nisan): 6:20 am

MINCHA/MAARIV

Sunday through Wednesday, and Friday: 7:00 pm

Thursday (Rosh Chodesh Nisan): 7:05 pm

D'var Torah with Rabbi Jonathan Sacks

Melanie Reid is a journalist who writes a regular column for The (London) Times. A quadriplegic with a wry lack of self-pity, she calls her weekly essay Spinal Column. On 4 January 2020, she told the story of how she, her husband, and others in their Scottish village bought an ancient inn to convert it into a pub and community centre, a shared asset for the neighbourhood.

Something extraordinary then happened. A large number of locals volunteered their services to help open and run it. "We've got well-known classical musicians cleaning the toilets and sanding down tables. Behind the bar there are sculptors, building workers, humanist ministers, Merchant Navy officers, grandmothers, HR executives and estate agents... Retired CEOs chop wood for the fires; septuagenarians ... wait at tables; surveyors eye up internal walls to be knocked down and can-doers fix blocked gutters."

It has not only become a community centre; it has dramatically energised the locality. People of all ages come there to play games, drink, eat, and attend special events. A rich variety of communal facilities and activities have grown up around it. She speaks of "the alchemy of what can be achieved in a village when everyone comes together for a common aim."

In her column describing this, Melanie was kind enough to quote me on the magic of "I" becoming "we": "When you build a home together ... you create something far greater than anything anyone could do alone or be paid to do." The book I wrote on this subject, *The Home We Build Together*, was inspired by this week's parsha and its name: Vayakhel. It is the Torah's primer on how to build community.

It does so in a subtle way. It uses a single verb, *k-h-l*, to describe two very different activities. The first appears in last week's parsha at the beginning of the story of the Golden Calf. "When the people saw that Moshe was long delayed in coming down the mountain, they gathered (vayikahel) around Aharon and said to him: get up, make us gods to go before us. This man Moshe who brought us out of Egypt – we have no idea what has become of him" (Ex. 32:1). The second is the opening verse of this week's parsha: "Moshe assembled (vayakhel) all the community of Israel and said to them: these are the things the Lord has commanded you to do" (Ex. 35:1).

These sound similar. Both verbs could be translated as "gathered" or "assembled." But there is a fundamental difference between them. The first gathering was leaderless; the second had a leader, Moshe. The first was a crowd, the second a community.

In a crowd, individuals lose their individuality. A kind of collective mentality takes over, and people find themselves doing what they would never consider doing on their own. Charles Mackay famously spoke of the madness of crowds. People, he said, "go mad in herds, while they only recover their senses slowly, one by one." Together, they act in a frenzy. Normal deliberative processes break down. Sometimes this expresses itself in violence, at other times in impulsive economic behaviour giving rise to unsustainable booms and subsequent crashes. Crowds lack the inhibitions and restraints that form our inner controls as individuals.

Elias Cannetti, whose book *Crowds and Power* is a classic on the subject, writes that "The crowd is the same everywhere, in all periods and cultures; it remains essentially the same among men of the most diverse origin, education and language. Once in being, it spreads with the utmost violence. Few can resist its contagion; it always wants to go on growing and there are no inherent limits to its growth. It can arise wherever people are together, and its spontaneity and suddenness are uncanny."

The crowd that gathered around Aharon was in the grip of panic. Moshe was their one contact with God, and thus with instruction, guidance, miracle and power. Now he was no longer there and they did not know what had happened to him. Their request for "gods to go before us" was ill-considered and regressive.

(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)

Their behaviour once the Calf was made – “the people sat down to eat and drink and then stood up to engage in revelry” – was undisciplined and dissolute. When Moshe came down the mountain at God’s command, he “saw that the people were running wild for Aharon had let them run beyond control and become a laughing stock to their enemies.” What Moshe saw exemplified Carl Jung’s description: “The psychology of a large crowd inevitably sinks to the level of mob psychology.” Moshe saw a crowd.

The Vayakhel of this week’s parsha was quite different. Moshe sought to create community by getting the people to make personal contributions to a collective project, the Mishkan, the Sanctuary. In a community, individuals remain individuals. Their participation is essentially voluntary: “Let everyone whose heart moves them bring an offering.” Their differences are valued because they mean that each has something distinctive to contribute. Some gave gold, other silver, others bronze. Some brought wool or animal skins. Others gave precious stones. Yet others gave their labour and skills.

What united them was not the dynamic of the crowd in which we are caught up in a collective frenzy but rather a sense of common purpose, of helping to bring something into being that was greater than anyone could achieve alone. Communities build; they do not destroy. They bring out the best in us, not the worst. They speak not to our baser emotions such as fear but to higher aspirations like building a symbolic home for the Divine Presence in their midst.

By its subtle use of the verb *k-h-l*, the Torah focuses our attention not only on the product but also the process; not only on what the people made but on what they became through making it. This is how I put it in *The Home We Build Together*: “A nation – at least, the kind of nation the Israelites were called on to become – is created through the act of creation itself. Not all the miracles of Exodus combined, not the plagues, the division of the sea, manna from heaven or water from a rock, not even the revelation at Sinai itself, turned the Israelites into a nation. In commanding Moshe to get the people to make the Tabernacle, God was in effect saying: To turn a group of individuals into a covenantal nation, they must build something together.

“Freedom cannot be conferred by an outside force, not even by God Himself. It can be achieved only by collective, collaborative effort on the part of the people themselves. Hence the construction of the Tabernacle. A people is made by making. A nation is built by building.”

This distinction between community and crowd has become ever more significant in the 21st century. The classic example is the Arab Spring of 2011. Massive protests took place throughout much of the Arab world, in Tunisia, Algeria, Jordan, Oman, Egypt, Yemen, Sudan, Iraq, Bahrain, Libya, Kuwait, Syria and elsewhere. Yet it turned rapidly into what has been called the Arab Winter. The protests still continue in a number of these countries, yet only in Tunisia has it led to constitutional democracy. Protests, in and of themselves, are never enough to generate free societies. They belong to the logic of crowd, not community.

The same is true of social media even in free societies. They are great enhancements of existing communities, but they do not in and of themselves create communities. That takes face-to-face interaction and a willingness to make sacrifices for the sake of the group. Without this, however, as Mark Zuckerberg said in 2017, “social media can contribute to divisiveness and isolation.” Indeed, when used for virtue signalling, shaming or aggressive confrontation, they can create a new form of crowd behaviour, the electronic herd.

In his new book *A Time to Build*, Yuval Levin argues that social media have undermined our social lives. “They plainly encourage the vices most dangerous to a free society. They drive us to speak without listening, to approach others confrontationally rather than graciously, to spread conspiracies and rumours, to dismiss and ignore what we would rather not hear, to make the private public, to oversimplify a complex world, to react to one another much too quickly and curtly. They eat away at our capacity for patient toleration, our decorum, our forbearance, our restraint.” These are crowd behaviours, not community ones.

The downsides of crowds are still with us. So too are the upsides of community, as Melanie Reid’s Scottish pub demonstrates. I believe that creating community takes hard work, and that few things in life are more worthwhile. Building something with others, I discover the joy of becoming part of something greater than I could ever achieve alone.

Shabbat Shalom



This Day in Jewish History - 21 Mar / 25 Adar

- ✧ **March 21, 1349** - Estimates of between 100 and 3,000 local Jews are massacred by the community of Erfurt, Germany, when false accusations are circulated that the Jews are somehow responsible for outbreaks of the Black Plague. Though local bishops promoted the belief that killing the Jews would prevent the spread of the Plague, Pope Clement VI and his successor, Innocent VI, were strongly opposed to “shedding the blood of the Jews.” Over 16,000 residents of Erfurt died from the Plague during a 10-week period the following year.
- ✧ **25 Adar 5394 (1634)** - English colonists led by George Calvert, the Catholic Lord Baltimore, arrive in the New Colonies and with the permission of King Charles I, establish the colony of Maryland. The Maryland colony was named for Charles’ wife, Queen Henrietta Maria, and the city of Baltimore was named for Lord Baltimore, who envisioned the colony as a place where English people would have religious freedom. Today, with a Jewish population of just over 100,000, Baltimore is one of the largest Jewish communities in the U.S.
- ✧ **25 Adar 5651 (1891)** - Motivated by American sympathy for Zionism, biblical influences and an intense anger aroused by Russian pogroms, a group of prominent Americans presents U.S. President William Harrison with a petition to aid in the reestablishment of Palestine as the sovereign Jewish state of Israel. Among the signers of the petition are inventor and businessman Cyrus McCormick, financier J.P. Morgan, 25th U.S. President William McKinley, philanthropist John D. Rockefeller, financier Russel Sage and James Cardinal Gibbons.
- ✧ **March 21, 1943** - During an inspection of captured Soviet weapons at a Berlin armory, a failed attempt is made to assassinate Adolph Hitler. Moments after Hitler enters the building, Hitler’s guide sets off two ten-minute delayed fuses on explosive devices hidden in his coat pockets, planning to throw himself around Hitler in a death embrace that will blow them both up. Hitler’s inspection ends early, and once he has left the building, the guide is able to defuse the devices at the last second, saving himself.

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

DAT MINYAN NEWS, EVENTS AND MILESTONES

- ☆ Mazal Tov to **Elissa and Kenny Harcsztrark** on the birth this week of their baby girl, and her naming as **Malka Nesya** during DAT Minyan's first virtual baby naming!
- ☆ Mazal Tov to **Lawrence and Lisa Stroll** on the wedding this week of their son **Shimon** to **Yocheved Sadek**, daughter of **David Sadek** of Fort Lee, NJ and **Etty Cymet** of Bushwick, NY!
- ☆ Our condolences to **Robyn Hill** and the entire Hill family on the loss of Robyn's brother, **Larry Newman**, last week in Connecticut. Baruch Dayan HaEmet.
- ☆ For now and in the future, if you have correspondence that you are sending to the congregation, including ACH payments from your bank, please make sure that everything is mailed to our address at **DAT Minyan, 560 S. Monaco Pkwy., Denver, Colorado 80224**. When the DAT school is closed, as it is presently, mail is not being delivered to the building, so sending to the BMH-BJ building, where mail delivery is consistent, will help assure we receive your correspondence on a timely basis. Thanks for your help with this.
- ☆ When we are finally able to return to synagogue, consider **volunteering to lein** on Shabbat! The sign-up website is www.datminyan.org/lainiq. 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.
- ☆ **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**.

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



Benjamin Gardner, Andy Kark, Matanya Loewenthal, Rachel Lubchansky, Miriam Mezer, Alana Perlmutter, Sophie Pomeranz, Nurit Rotbart, Stuart Senkfor



Marc and Claudia Braunstein

**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



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

RABBI FRIEDMAN'S SHABBAT DERASHA

If you would rather hear the Derasha, Rabbi Friedman will be delivering this "live" at 6:00 pm on Friday via ZOOM at <https://sundaysky.zoom.us/j/6373445618> or by calling in at either 253-215-8782 or 301 -715-8592, using meeting ID: 637 344 5618.

PARASHAT VAYAKHEL-PIKUDEI – 5780

The Torah's juxtaposition of the laws of Shabbat and the construction of the Mishkan the Tabernacle, is the basis of what we call the 39 Melachot, the 39 categories of prohibited work. The labors needed to build and operate the Mishkan are precisely those labors Biblically forbidden on Shabbat. Rav Samson Raphael Hirsch, whose commentary on the Parasha we learn every day between Mincha and Maariv, explains the 39 Melachot as work which represents Mankind's mastery over the physical world. By resting on Shabbat, we declare there is a greater Master over this physical world than ourselves. That is why we are taught keeping Shabbat is tantamount to us giving testimony that we believe G-d created the world. By the way, this is why we stand when we say "VaYechulu" after the Amidah during Friday night Maariv; witnesses must stand when they testify before a Jewish court. It is also why it should always be said by two people, for testimony in a Jewish court requires two witnesses.

In any event, this explanation is great... for 38 of the Melachot. But, as the famous Sesame Street song goes, "One of these things is not like the other, one of these things just doesn't belong"! The one Melacha which does not seem to fit Rav Hirsch's philosophical framework is Hotza'ah - the prohibition of carrying from a private domain to a public domain, or vice versa. How does carrying an apple from my house to the street show mastery over anything? The apple hasn't changed physically, just geographically! Is "Carrying" the exception to the rule?

It would even seem Yirmiyahu HaNavi, the prophet Jeremiah agrees. In Chapter 17, while bemoaning the lack of Shabbat observance in Yerushalayim, he clearly distinguishes between the two, when he says, "Neither shall you take a burden out of your houses on the Sabbath day nor shall you perform any labor...". There seems to be "labor," and "taking a burden out of your house," and they are not the same thing.

So, if the philosophical implication of the 38 Melachot is Mankind's mastery over the world, what is the philosophical implication of the 39th Melacha, "Carrying"?

Rav Hirsch explains that "Carrying" is a metaphor for all social interaction; the interchange between one's private domain into the community and from the community into one's private domain. In the philosophical sense, it doesn't have to be an object, nor does a domain mean something physical. Social interaction of human beings can involve sharing an apple from home – the private domain – to the market – the public domain. And it can involve sharing an idea - a private domain – with the world – the public domain.

The sum total of all human social interactions has a word: "history." By not "Carrying" on Shabbat, one makes a statement. Not only is G-d the Master over the physical world – that is learned from 38 of the Melachot – but also that G-d is Master over history.

Accordingly, Rav Hirsch explains this is why, in the Shabbat Kiddush, we reference both "Zecher L'Yetziat Mitzrayim - in commemoration of the Exodus from Egypt" as well as "Zecher L'Ma'asei Beraishit - in commemoration of the Act of Creation." Thirty-eight of the Melachot acknowledge Ma'aseh Beraishit, G-d's creation of the physical world. One Melacha – Hotza'a – acknowledges Yetziat Mitzrayim – the Exodus from Egypt, the first time Hashem revealed His Hand to humanity by openly impacting history.

We are living in historic times. There is no little irony in the fact Rav Hirsch sees going from the private domain to the public domain as a metaphor for human history, when the history we are experiencing demands precisely the opposite – we are sequestered, we are quarantined, we are limited severely in our human interactions. But, as I said earlier, human interaction – history – does not require a tangible geographic transfer. It can include reaching out from our private domain to empower someone else. It can include reaching out from our private domain to pay a Shiva call by phone. It can include reaching out from our private domain to strengthen both our own prayers and those with whom we are sharing our Virtual Minyan. We even made history there, holding perhaps the first "Virtual Baby Naming" of the Harscztark baby on Thursday.

We are living in historic times. Many people are afraid. Many people feel alone. Many people are worried about the jobs and finances. This Shabbat, particularly when we will most likely not even have the opportunity to carry out from our private domain to the public domain, let us remember that Hashem is Master of History; that He has a plan for all of us, even in this chaos.

May He reveal that plan swiftly and soon; may those who have been struck down by this virus have a Refuah Sheleimah; and may we make history yet again, as we march triumphantly through the gates of Jerusalem Rebuilt – and reopened! – Hashta, BaAgalah, U'Vizman Kariv, V'Nomar: Amen.

Shabbat Shalom!

Shabbat Without Shul: A Guide for Shabbat Prayers When AT Home

One should make an effort to daven Mincha on Friday before Plag HaMincha (this week: 5:57pm).

It is not necessary to recite the full Kabbalat Shabbat as recited in shul; reciting Lecha Dodi, Mizmor Shir L'Yom haShabbat, Hashem Malach Ge'ut Lavesh, and Bameh Madlikin is sufficient. One should recite Lecha Dodi and Mizmor Shir L'Yom haShabbat before sunset (this week: 7:12pm).

Although ordinarily one should daven Maariv after nightfall when praying without a minyan, on Friday evening one may daven after Plag (preferably one should wait ~20 minutes after Plag). The Shema must be repeated after nightfall (Tzeit HaKochavim, this Friday: 7:52pm).

One may make Kiddush and begin the meal immediately after davening Maariv. If one has not yet begun the meal by Tzeit HaKochavim, one must repeat the Shema before eating.

Those who arise early are strongly encouraged to daven KeVatikin—timing one's Shacharit to begin the Amidah at sunrise (this week: 7:02am).

If one is pressed for time (e.g., in order to daven at sunrise, or because one needs to help out in the home), one can skip the extra Psalms added during Psukei D'Zimra on Shabbat, with the exception of Mizmor Shir L'Yom HaShabbat and Hashem Malach Ge'ut Lavesh.

Men should take care to daven Shacharit before the latest time for the Shema (this week: 10:04am).

After the Amidah of Shacharit, one recites the first paragraph of Yekum Purkan, Ashrei (No Av HaRachamim this week – Shabbat Mevorchim) and then the Amidah of Musaf, followed by Ein K'Elokeinu, Aleinu, and the Shir Shel Yom.

It is extremely advisable to read or study the weekly Parashah at some point over Shabbat. I do it between Shacharit and Musaf, but that is not required.

This week is Shabbat Mevarchim. One should remind oneself and one's household about the upcoming Rosh Chodesh (Rosh Chodesh Nisan is Thursday March 26). However, one **does not** recite the formal prayer for the upcoming month which is recited in shul.

One should wash for the Shabbat morning meal before midday (this week: 1:07pm).

One should daven Mincha before eating Se'udah Shlishit.

Se'udah Shlishit should begin before sunset (this week: 7:13pm), and may extend as long as one likes. After benching, or after 10 minutes post-sunset (whichever is later), one may not eat or drink anything except water until after Havdalah.

One should not daven Maariv on Saturday night until after Shabbat is over (this week: 7:54pm); preferably, one should not do any Melacha before davening Maariv (adding Atah Chonantanu) or making Havdalah.

Vihi No'am and V'Attah Kadosh are recited, except on the Saturday night preceding Pesach (and Shavuot, but hopefully we will be back in shul well before then!).

JOIN RABBI FRIEDMAN FOR A NEW VIRTUAL SERIES ON PESACH!

As so many people may be making Pesach for the first time in LONG time (or, ever!),

Rabbi Friedman has begun a new series on Pesach. Classes take place online

Wednesday evenings at 7:45 pm:

Wed, 3/25: Running the Seder

Wed, 4/1: Thoughts to share at the Seder/Q&A

To attend, use this link: <https://zoom.us/j/592249744>.

Be sure to download **ZOOM** to your computer or phone.

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

Mordechai Yitzchak ben Sarah

Raphael Lior ben Miriam

Roshka bat Bryna

Shmuel Aharon ben Jenny

Yonatan Leib Volf HaLevi ben Altahenya Shulamit

Yonatan Zeev ben Netaa