



Welcome to the DAT Minyan!

Shabbat Re'eh

August 15, 2020 - 25 Av, 5780

Bara Loewenthal and Nathan Rabinovitch, Co- Presidents



Candle Lighting
(earliest) 6:30p

(latest) 7:39p

Havdalah 8:38p



We invite men and women to [sign up](#) for our in person minyanim, located at The Jewish Experience and the Polotsky residence. For those unable to make it, we encourage everyone to join us for our virtual daily davening and learning opportunities. All davening times are published on our website.

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

<https://us02web.zoom.us/j/94819261580?pwd=MXpoOExuVlRubFltZmN5ZGIFQlVaZz09>

Meeting ID: 948 1926 1580

Password: dm613

Virtual Shabbat Davening Times:

FRIDAY

Mincha: 6:55 pm

Derasha: 7:05

Kabbalat Shabbat: 7:20 pm

(Shema should be recited after 8:39 pm)

SHABBAT

Parasha (Artscroll Chumash):

Page 998 /Haftarah: Page 1199

(Shema should be recited before 9:38 am)

See shabbat minyanim times on page 3

Daily Minyan Schedule

Located on zoom and at TJE

SHACHARIT

Sunday: 8:00 am

Monday: 6:30 am

Tuesday and Wednesday: 6:35 am

Thursday: 6:20 am (Rosh Chodesh Elul)

Friday: 6:20 am

MINCHA/MAARIV

Sunday-Thursday: 7:40 pm

D'var Torah by Rabbi Sacks

Moses, having set out the prologue and preamble to the covenant and its broad guiding principles, now turns to the details, which occupy the greater part of the book of Devarim, from chapter 12 to chapter 26. But before he begins with the details, he states a proposition that is the most fundamental one in the book, and one that would be echoed endlessly by Israel's Prophets:

See, this day I set before you blessing and curse: blessing, if you obey the commandments of the Lord your God that I enjoin upon you this day; and curse, if you do not obey the commandments of the Lord your God, but turn away from the path that I enjoin upon you this day and follow other gods, whom you have not experienced. (Deut. 11:26-28)

If you behave well, things will go well. If you act badly, things will turn out badly. Behaving well means honouring our covenant with God, being faithful to Him, heeding His words and acting in accordance with His commands. That was the foundation of the nation. Uniquely it had God as its liberator and lawgiver, its sovereign, judge and defender. Other nations had their gods, but none had a covenant with any of them, let alone with the Creator of heaven and earth.

And yes, as we saw last week, there are times when God acts out of *chessed*, performing kindness to us even though we do not deserve it. But do not depend on that. There are things Israel must do in order to survive. Therefore, warned Moses, beware of any temptation to act like the nations around you, adopting their gods, worship or practices. Their way is not yours. If you behave like them, you will perish like them. To survive, let alone thrive, stay true to your faith, history and destiny, your mission, calling and task as "a Kingdom of Priests and a holy nation."

As you act, so shall you fare. As I put it in my book *Morality*, a free society is a moral achievement. The paradoxical truth is that a society is strong when it cares for the weak, rich when it cares for the poor, and invulnerable when it takes care of the vulnerable. Historically, the only ultimate guarantor of this is a belief in Someone greater than this time and place, greater than all time and place, who guides us in the path of righteousness, seeing all we do, urging us to see the world as His work, and humans as His image, and therefore to care for both. *Bein adam le-Makom* and *bein adam le-chavero* – the duties we have to God and those we owe our fellow humans – are inseparable. Without a belief in God we would pursue our own interests, and eventually those at the social margins, with little power and less wealth, would lose. That is not the kind of society Jews are supposed to build.

The good society does not just happen. Nor is it created by the market or the state. It is made from the moral choices of each of us. That is the basic

(Continued on Page 2)

DAT Minyan is a dynamic and friendly Modern Orthodox congregation 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)

message of Deuteronomy: will we choose the blessing or the curse? As Moses says at the end of the book:

This day I call the heavens and the earth as witnesses against you that I have set before you life and death, blessings and curses. Now choose life, so that you and your children may live. (30:15, 19)

The test of a society is not military, political, economic or demographic. It is moral and spiritual. That is what is revolutionary about the biblical message. But is it really so? Did not ancient Egypt have the concept of *ma'at*, order, balance, harmony with the universe, social stability, justice and truth? Did not the Greeks and Romans, Aristotle especially, give a central place to virtue? Did not the Stoics create an influential moral system, set out in the writings of Seneca and Marcus Aurelius? What is different about the way of Torah?

Those ancient systems were essentially ways of worshipping the state, which was given cosmic significance in Pharaonic Egypt and heroic significance in Greece and Rome. In Judaism we do not serve the state; we serve God alone. The unique ethic of the covenant, whose key text is the book of Devarim, places on each of us an immense dual responsibility, both individual and collective.

I am responsible for what I do. But I am also responsible for what you do. That is one meaning of the command in *Kedoshim*: "You shall surely remonstrate with your neighbour and not bear sin because of him." As Maimonides wrote in his *Sefer ha-Mitzvot*, "It is not right for any of us to say, 'I will not sin, and if someone else sins, that is a matter between him and his God'. This is the opposite of the Torah." In other words, it is not the state, the government, the army or the police that is the primary guardian of the law, though these may be necessary (as indicated at the beginning of next week's parsha: "You shall appoint magistrates and officials for your tribes"). It is each of us and all of us together. That is what makes the ethic of the covenant unique.

We see this in a phrase that is central to American politics and does not exist at all in British politics: "We, the people." These are the opening words of the preamble to the American constitution. Britain is not ruled by "We, the people." It is ruled by Her Majesty the Queen whose loyal subjects we are. The difference is that Britain is not a covenant society whereas America is: its earliest key texts, the Mayflower Compact of 1620 and John Winthrop's address on board the Arbella in 1630, were both covenants, built on the Deuteronomy model. Covenant means we cannot delegate moral responsibility away to either the market or the state. We – each of us, separately and together – make or break society.

Stoicism is an ethic of endurance, and it has some kinship with Judaism's wisdom literature. Aristotle's ethic is about virtue, and much of what he has to say is of permanent value. Rambam had enormous respect for it. But embedded in his outlook was a hierarchical mindset. His portrait of the "great-souled man" is of a person of aristocratic bearing, independent wealth and high social status. Aristotle would not have understood Abraham Lincoln's statement about a new nation, "dedicated to the proposition that all men are created equal."

The Greeks were fascinated by structures. Virtually all the terms we use today – democracy, aristocracy, oligarchy, tyranny – are Greek in origin. The message of Sefer Devarim is, yes, create structures – courts, judges, officers, priests, kings – but what really matters is how each of you behaves. Are you faithful to our collective mission in such a way that "All the peoples on earth will see that you are called by the name of the Lord, and they will be in awe of you" (Deut. 28:10)? A free society is made less by structures than by personal responsibility for the moral-spiritual order.

This was once fully understood by the key figures associated with the emergence (in their different ways) of the free societies of England and America. In England Locke distinguished between liberty, the freedom to do what you may, and licence, the freedom to do what you want. Alexis de Tocqueville, in *Democracy in America*, wrote that "Liberty cannot be established without morality, nor morality without faith." In his *Farewell Address*, George Washington wrote, "Of all the dispositions and habits which lead to political prosperity, religion, and morality are indispensable supports."

Why so? What is the connection between morality and freedom? The answer was given by Edmund Burke:

"Men are qualified for civil liberty in exact proportion to their disposition to put moral chains upon their own appetites... Society cannot exist, unless a controlling power upon will and appetite be placed somewhere; and the less of it there is within, the more there must be without. It is ordained in the eternal constitution of things, that men of intemperate minds cannot be free. Their passions forge their fetters."

In other words, the less law enforcement depends on surveillance or the police, and the more on internalised habits of law-abidingness, the freer the society. That is why Moses, and later Ezra, and later still the rabbis, put so much emphasis on learning the law so that it became natural to keep the law.

What is sad is that this entire constellation of beliefs – the biblical foundations of a free society – has been almost completely

D'VAR TORAH (continued)

Rabbi Sacks (Continued from Page 2)

lost to the liberal democracies of the West. Today it is assumed that morality is a private affair. It has nothing to do with the fate of the nation. Even the concept of a nation has become questionable in a global age. National cultures are now multi-cultures. Elites no longer belong “somewhere”; they are at home “anywhere.” A nation’s strength is now measured by the size and growth of its economy. The West has reverted to the Hellenistic idea that freedom has to do with structures – nowadays, democratically elected governments – rather than the internalised morality of “We, the people.”

I believe Moses was right when he taught us otherwise: that the great choice is between the blessing and the curse, between following the voice of God or the seductive call of instinct and desire. Freedom is sustained only when a nation becomes a moral community. And any moral community achieves a greatness far beyond its numbers, as we lift others and they lift us.

Shabbat Shalom,

Jonathan Sacks

TJE Minyan Shabbat Davening Times:

Masks required, [sign up here](#)

FRIDAY:

Shacharit: 6:20 am

Mincha/Kabbalat Shabbat/Maariv: 6:25 pm

SHABBAT:

Shacharit: 8:00 am

Mincha: 7:40 pm

Maariv: 8:48 pm

Outdoor Auxiliary Minyan Schedule:

Shabbat:

Shacharit: 9:30 am– 11:15 am

Location: Polotsky’s backyard deck, enter through the gate to the right of the house.

Limited to 25 people. [Sign up here](#). Pre-reservation is required.

Social distancing of six feet will be accommodated and enforced.

Masks are required for all attendees during the entire service.

Bring your own Siddur and Chumash.

KIDS NEWS

Our thanks to Mor Shapiro for creating our new weekly Kid-Friendly Parasha Newsletter, which includes a Parasha summary, questions, game and a Dvar Torah from one of our DAT Minyan kids.

If you are a DAT Minyan Kid who would like to write a Dvar Torah, please email Mor at Youth@datminyan.org.

To read this week’s edition, Click [HERE](#)



D'var Torah *by Esti Polotsky*

In Parshat Re'eh, we learn about giving a double Maaser from the double language seen in the words *עֵשֶׂר תְּעַשֵּׂר*. The first Maaser we learn about is *מעשר ראשון*, giving a tenth of our crops to a Levi. After this, we must take our remaining crop and portion it off as another tenth that is taken to Yerushalyim and eaten, which is commonly known as *מעשר שני*. We learn about giving a double Maaser from the double language seen in the words *“עֵשֶׂר תְּעַשֵּׂר”*. This Pasuk is outwardly talking about Maaser, however also has been interpreted to be mentioning Tzedakah. “Give Tzedakah so you will become wealthy,” (Taanit 9a) the Gemara quotes in connection with a pasuk in our parsha. An obvious question is asked here, is that why we do Mitzvot - to become wealthy?! Rabbi Goldsmith from my seminary, Shaalvim for Women, has some profound answers to this question.

Rav Schwab z'l asked this question in his book on Chumash, Maayan Beit Hashoeva. For his answer he quotes a story in Baba Batra (Daf Yud Alef, Amud Alef) about King Munbaz in the first century. King Munbaz and his family converted to Judaism and they were extremely wealthy. They donated plentiful amounts of money to the Beit Hamikdash and Tzedakah. The story continues with King Munbaz giving large amounts of money to poor people during a famine, and after the fact he got immense backlash from his extended family. They told him he was throwing away his money and his *ancestors'* money. They reprimanded him by saying his ancestors worked so hard to build wealth for you, and you are throwing it away to just give to random people! King Munbaz replied to them and said “No! While my ancestors acquired wealth in this world, I acquired wealth in the next world.” He added on by saying “My ancestors accumulated money, while *I accumulated souls.*” This is a profound idea about the value of wealth and money. Many people get misled to believe that money is the real sense of wealth. Wealth is much deeper than that. Wealth is what you have on the inside, not the external show to satisfy the ‘so called’ needs of society. Rav Shwav and King Munbaz taught us a powerful message about Tzedakah, “Tzedakah is infinite wealth, not ephemeral wealth.”

We have been groomed to think that true success comes from the digits in our bank account and the plethora of materials we showcase to brag to our surroundings. The true sadness from our ways comes from the fact that we should be doing the exact opposite. Instead of using our extras for ourselves, we should learn from King Munbaz and give Tzedakah in any way possible. Because if you really ask yourself what's valuable to you, the answer would be internal wealth and the capabilities of your generous actions. Obtaining and spending unnecessary money is just the instant gratification our brains let us believe is how we truly become happy. The sad truth is that many people get clouded by the feeling of momentary happiness and never delve deep to find the true fulfillment of helping those in need. You know the feeling you get when you work at something from start to finish and complete your goal through all the sweats, tears and sometimes anguish? That is a true achievement. You are content with your perseverance and hard work because you gained something so unlike instantaneous ‘happiness.’ You defeated all odds and pushed through to reach your goal and that's how you can truly feel happiness. A step further than that is taking all your efforts and helping others with it. Could you imagine the feeling of accomplishment that would overcome you when you used so much time and energy and it gets channelled to helping those who need it most? That's the power of Tzedakah. By accumulating and distributing wealth in this world, you acquire wealth in the next world. Remind yourself every day, everything you have is different from *how much you are worth.*

Community Announcements

- ✧ Mazal Tov to members **Roz Duman** and **Joel Odonkor** on the marriage of Roz's granddaughter, Lexie Last to Simcha Sarett this coming Sunday!
- ✧ **SHAWL:** Terry Samuel will teach some Torah from Nechama Leibowitz at 6pm at the Brooks home, 7055 E Bayaud Ave. Please wear a mask.
- ✧ **New Zoom series by Howie Shapiro!** Are you looking for ways to enhance your davening at home? Are you finding it difficult to concentrate on davening or even have given up davening all together? Join us for a **free Zoom class series on Jewish meditation** with a focus on tefilah enhancement, led by **Howie Shapiro**. There will be three classes starting after **Rosh Chodesh Elul** to get us ready for the High Holidays. Details to follow. If you're interested, please send an email to office@datminyan.org to register.
- ✧ **New Classes for Women!** See our [calendar](#) and [Facebook page](#) for new weekly shiurim by Ellyn Hutt and Liora Wittlin.
- ✧ Daily and Shabbat Minyan will continue to take place at The Jewish Experience. The sign up sheet can be found [Here](#). An additional Minyan will be taking place in the Polotsky's backyard. See page 3 for more details.

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

 Carmielle Bean, Talya Feldman, Maisie Moskowitz, Ellie Perlmutter, Ella Pomeranz

 Doug Thorner & Rachel Boim-Thorner— 9 yrs	Michael Freiheiter & Ellice Goldberg— 13 yrs
Joshua Fine & Julie Geller— 21 yrs	Glenn & Corina Zazulia— 23 yrs
Steven & Lori Weiser— 18 yrs	Larry & Erica Grey— 36 yrs

 Miryan Bat Yisroel- August 14 (24 Av)	Kalman ben Meir- August 14 (24 Av)
Batya bat Avraham- August 17 (27 Av)	Kalman Baer ben Yaakov Meir- August 19 (29 Av)

**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
Stuart Senkfor and Leslie Stewart
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: *Sarah Raphaely and 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.

MORE DAT MINYAN NEWS AND EVENTS

This Day in Jewish History - August 15/ 25 Av

- ☆ 1796: In what may have been the first attempt by a governmental entity to protect Kashrut in the United States, the Common Council suppressed the butcher license of Nicholas Smart, a non-Jew, for affixing Jewish seals to non-kosher meats.
- ☆ 1815: Rabbi Joseph Isaac Horowitz, known as The Chozeh of Seer of Lublin and author of Divrei Emet, passed away.
- ☆ 1918: Birthdate of Sanford Daniel Garelik, the first Jewish chief inspector of the New York Police Department. Garelik graduated from the Police Academy in 1940 along with Gertrude Schimmel, who became the first female and the first Jewish female deputy chief of police.
- ☆ 1939: "The Wizard of Oz", the classical musical produced by Mervyn LeRoy with music by Harold Arlen and lyrics by Yip Harburg (all Jewish), had its Hollywood Premiere at Grauman's Chinese Theater.
- ☆ 1945: Bess Myerson, an American politician, model and television actress, won the Miss New York beauty pageant, and went on to become the first and only Jewish Miss America. While Myerson was on her year-long tour as Miss America, she encountered "No Jews" signs posted in places such as hotels and country clubs. Such experiences led her to cut short her Miss America tour and she instead became a vocal opponent of antisemitism and racism.
- ☆ 1969: The Woodstock Music and Art Fair had its first event in Bethel, NY, at the farm of Jewish dairyman Max B. Yagur.

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
Avram ben Golda Simma
Bella bat Malka
Eliyahu Chaim ha Cohen ben Sara Rifka
Eliyahu Dovid ben Ita Sheiva
Gershon ben Galina
Guy Chaim ben Rita
Leah bat Simcha
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
Chaya Sarah Rivka bat Leah
Yossef ben Dinah
Asher Menachem ben Y'shayah
Dovid Mordechai Ben Bayla Rifka
Borukh ben Eydya

The Rabbis in our community have created a registry for those that are ill with COVID-19. The Denver Cholim Registry can be accessed at www.denvercholimregistry.weebly.com. Should you or someone you know need to be added to this registry, please contact Rabbi Gitler.

WHERE ARE WE NOW?

Moving forward in the spirit of transparency and communication, we will be sending a recap of our monthly board of directors meetings. Our most recent meeting took place on August 4th, and the summary is below. As always, feel free to reach out to our co-presidents or any member of our board with any questions or concerns:

- **Space for High Holidays Services.** The board is exploring multiple options for HH services and working toward hosting two services - one in an indoor venue and one in an outdoor tent. We are also looking into multiple Minyanim in smaller settings. We are also working with other shuls in the area to plan multiple shofar blowing's outdoors for Rosh Hashanah, across the different neighborhoods in our area.

- **Auxiliary Minyan on Shabbat Morning.** Starting last Shabbat, we will be hosting a second outdoor DAT Minyan. Services will be led by Rabbi Rockoff and we have hired a leiner, Aaron Brooks, who will be reading the Torah portion each week. See our [signup sheet](#) for additional details.

- **Eruv Donation.** Because our membership utilities the Eruv, a proposal was approved to donate \$3000 to the Eruv this year from DAT Minyan.

- **Building Committee Update.** The building committee met on July 22nd to discuss the hiring of an 'Owner's Rep' firm who will assist us in determining the cost of a new building on the DAT campus and will serve as a project manager of sorts throughout the process. The committee looked at bids from 3 companies and asked them for some clarification and references. The next meeting is on August 12th, at which point a decision is likely to be made. The committee is also exploring other temporary locations.

Rabbinical Search Committee Update : The search process is now in full swing. We have posted our job announcement and have begun to receive and review applications. We expect to hear from more applicants over the coming weeks and months. As a reminder, while we continue to conduct our search for our permanent Rabbi ([job description here](#)), we want our members to know that we have arranged for full coverage of rabbinic responsibilities during the period of time that we are without a full-time Rabbi.

- 1. Rabbi Marc Gitler:** Pastoral Care and Smachot Rabbi Gitler is well known, and greatly respected in our community. He is a wonderful teacher and speaker with a caring and compassionate nature. In addition to giving one Shabbat drasha a month when we return to regularly scheduled services, Rabbi Gitler will preside over lifecycle events and provide pastoral care to the community.

- 2. Rabbi Dani Rockoff:** Rabbinic Authority We are truly blessed to have Rabbi Rockoff as part of the DAT Minyan community. In the short time he has been in Denver he has had an incredible impact on

WHERE ARE WE NOW?

the Denver Academy of Torah, where he serves as the K-12 Judaic Studies Principal and School Rabbi. Rabbi Rockoff will serve as the halachic authority for DAT Minyan in matters where we need to speak with one voice. He will also be available to answer shylas (halachic questions), and we will publish the times when he is best contacted in the coming weeks.

3. Daily Minyan: At our daily Minyan on Monday, Tuesday, Thursday, and Friday a well respected Rav within our community has offered to provide a rabbinic presence and offer Divrei Torah between Mincha and Maariv.

4. Rabbi Hillel Goldberg: Rosh Hashanah and Yom Kippur Many of us know Rabbi Goldberg as the editor and publisher of the IJN. His incredible wealth of knowledge is drawn from earning Semicha in Jerusalem, a Doctorate in Jewish intellectual history at Brandeis, and his years teaching at The Hebrew University and Emory. Rabbi Goldberg will serve as our Rabbi for Rosh Hashana, Yom Kippur, and possibly Sukkot and Simchat Torah as well. We are excited to be inspired by him during this auspicious time.

The Board welcomes any questions and suggestions, please feel free to reach out to our co-presidents or other members of the Board.