



Parashat Bo

January 28, 2023 ~ 6 Shevat 5783

YOUNG ISRAEL DENVER

Rabbi Shmuel Halpern, Rabbi ~ Dr. Jonathan Fishman, President

440 S. Monaco Pkwy., Denver, CO 80224 ~ www.yidenver.org ~ office@yidenver.org

Candle Lighting 4:55 pm

Havdallah 5:57 pm

Masks are optional at our minyanim. We encourage anyone who wishes or needs to wear a mask to continue to do so. If you have any symptoms or not feeling well, please stay home.

We look forward to you joining us this Shabbat!

Friday

Mincha/ Kabbalat Shabbat/ Maariv: 4:55 pm

Shema should be recited after 5:56 pm

This Shabbat: S-I-R Rabbi Aharon Wilen

See page 5 for full schedule.

Shabbat

Mishna Berura Class- not meeting

Shacharit: 9:00 am (with childcare)

Latest time for Shema is 9:42 am

Sponsored Kiddush following services

Mincha: 4:35 pm

Maariv: 5:57 pm

D'var Torah by Rabbi Jonathan Sacks, z"l

The American writer Bruce Feiler recently published a best-selling book entitled *The Secrets of Happy Families*.^[1] It's an engaging work that uses research largely drawn from fields like team-building, problem-solving and conflict resolution, showing how management techniques can be used at home also to help make families cohesive units that make space for personal growth.

At the end, however, he makes a very striking and unexpected point: "The single most important thing you can do for your family may be the simplest of all: develop a strong family narrative." He quotes a study from Emory University that the more children know about their family's story, "the stronger their sense of control over their lives, the higher their self-esteem, the more successfully they believe their family functions."^[2]

A family narrative connects children to something larger than themselves. It helps them make sense of how they fit into the world that existed before they were born. gives

them the starting-point of an identity. That in turn becomes the basis of confidence. It enables children to say: This is who I am. This is the story of which I am a part. These are the people who came before me and whose descendant I am. These are the roots of which I am the stem reaching upward toward the sun.

Nowhere was this point made more dramatically than by Moses in this week's parsha. The tenth plague is about to strike. Moses knows that this will be the last. Pharaoh will not merely let the people go. He will urge them to leave. So, on God's command, he prepares the people for freedom. But he does so in a way that is unique. He does not talk about liberty. He does not speak about breaking the chains of bondage. He does not even mention the arduous journey that lies ahead. Nor does he enlist their enthusiasm by giving them a glimpse of the destination, the Promised Land that God swore to Abraham, Isaac, and Jacob, the land of milk and honey.

Continued on next page

Davening Times for the Upcoming Week:

Shacharit

Sun: 8:00 am

Mon, Thurs: 6:30 am

Tues, Wed, Fri: 6:35 am

Mincha

Sun-Thurs: 5:00 pm

Fri: 5:05 pm

All times are listed at yidenver.org/calendar

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D'var Torah (cont.)

He talks about children. Three times in the course of the parsha he turns to the theme:

And when your children say to you, 'What does this ceremony mean to you?' you shall say... (Exodus 12:26)

On that day you must tell your child, 'This is because of what the Lord did for me when I left Egypt.' (Exodus 13:8)

And in the future, when your child asks, 'What what is this?' you shall answer... (Exodus 13:14)

This is wonderfully counterintuitive. He doesn't speak about tomorrow but about the distant future. He does not celebrate the moment of liberation. Instead he wants to ensure that it will form part of the people's memory until the end of time. He wants each generation to pass on the story to the next. He wants Jewish parents to become educators, and Jewish children to be guardians of the past for the sake of the future. Inspired by God, Moses taught the Israelites the lesson arrived at via a different route by the Chinese: *If you plan for a year, plant rice. If you plan for a decade, plant a tree. If you plan for a century, educate a child.*

Jews became famous throughout the ages for putting education first. Where others built castles and palaces, Jews built schools and houses of study. From this flowed all the familiar achievements in which we take collective pride: the fact that Jews knew their texts even in ages of mass illiteracy; the record of Jewish scholarship and intellect; the astonishing over-representation of Jews among the shapers of the modern mind; the Jewish reputation, sometimes admired, sometimes feared, sometimes caricatured, for mental agility, argument, debate, and the ability to see all sides of a disagreement.

But Moses' point wasn't simply this. God never commanded us: Thou shall win a Nobel Prize. What He wanted us to teach our children was a story. He wanted us to help our children understand who they are, where they came from, what happened to their ancestors to make them the distinctive people they became and what moments in their history shaped their lives and dreams. He wanted us to give our children an identity by turning history into memory, and memory itself into a sense of responsibility. Jews were not summoned to be a nation of intellectuals. They were called on to be actors in a drama of redemption, a people invited by God to bring blessings into the world by the way they lived and sanctified life.

For some time now, along with many others in the West, we have sometimes neglected this deeply spiritual element of education. That is what makes Lisa Miller's recent book *The Spiritual Child*,^[3] an important reminder of a forgotten truth. Professor Miller teaches psychology and education at Columbia University and co-edits the journal *Spirituality in Clinical Practice*. Her book is not about Judaism or even religion as such, but specifically about the importance of parents encouraging the spirituality of the child.

Children are naturally spiritual. They are fascinated by the vastness of the universe and our place in it. They have the same sense of wonder that we find in some of the greatest of the psalms. They love stories, songs and rituals. They like the shape and structure they give to time, and relationships, and the moral life. To be sure, skeptics and atheists have often derided religion as a child's view of reality, but that only serves to strengthen the corollary, that a child's view of reality is instinctively, intuitively religious. Deprive a child of that by ridiculing faith, abandoning ritual, and focusing instead on academic achievement and other forms of success, and you starve him or her of some of the most important elements of emotional and psychological well-being.

As Professor Miller shows, the research evidence is compelling. Children who grow up in homes where spirituality is part of the atmosphere at home are less likely to succumb to depression, substance abuse, aggression and high-risk behaviours including physical risk-taking and "a sexuality devoid of emotional intimacy". Spirituality plays a part in a

D'var Torah (cont.)

child's resilience, physical and mental health and healing. It is a key dimension of adolescence and its intense search for identity and purpose. The teenage years often take the form of a spiritual quest. And when there is a cross-generational bond through which children and parents come to share a sense of connection to something larger, an enormous inner strength is born. Indeed the parent-child relationship, especially in Judaism, mirrors the relationship between God and us.

That is why Moses so often emphasizes the role of the question in the process of education: "When your child asks you, saying..." – a feature ritualized at the Seder table in the form of the *Mah nishtanah*. Judaism is a questioning and argumentative faith, in which even the greatest ask questions of God, and in which the rabbis of the Mishnah and Midrash constantly disagree. Rigid doctrinal faith that discourages questions, calling instead for blind obedience and submission, is psychologically damaging and fails to prepare a child for the complexity of real life. What is more, the Torah is careful, in the first paragraph of the Shema, to say, "You shall love the Lord your God ..." before saying, "You shall teach these things diligently to your children." Parenthood works when your children see that you love what you want them to learn.

The long walk to freedom, suggests this week's parsha, is not just a matter of history and politics, let alone miracles. It has to do with the relationship between parents and children. It is about telling the story and passing it on across the generations. It is about a sense of God's presence in our lives. It is about making space for transcendence, wonder, gratitude, humility, empathy, love, forgiveness and compassion, ornamented by ritual, song and prayer. These help to give a child confidence, trust and hope, along with a sense of identity, belonging and at-home-ness in the universe.

You cannot build a healthy society out of emotionally unhealthy families and angry and conflicted children. Faith begins in families. Hope is born in the home.

[1] Bruce Feiler, *The Secrets of Happy Families*, New York, William Morrow, 2013.

[2] *Ibid.*, 274. Feiler does not cite the source, but see: Bohanek, Jennifer G., Kelly A. Marin, Robyn Fivush, and Marshall P. Duke. "Family Narrative Interaction and Children's Sense of Self." *Family Process* 45.1 (2006): 39-54.

[3] Miller, Lisa. *The Spiritual Child: The New Science on Parenting for Health and Lifelong Thriving*, New York, St Martin's Press, 2015.

Come Learn With Us

- **Mishna Berura Shiur will not be meeting this Shabbat**
- **Masechet Megillah Chabura** Mondays at 7:30 pm at the home of Michal Elias-Bachrach and Yoni Eckmann, 375 S Krameria St. For men and women, all comfort levels welcome, join any time! For info contact Michal at ebmichal@gmail.com or 610-348-8508.
- **Torah from the Land of Israel** Led by Ellyn Hutt & The Jewish Experience. Wednesdays, 11am - 12pm MT. Explore the weekly parsha with a focus on both the spiritual insights of our Torah text as well as the spiritual insights that reveal themselves in the day-to-day life in our holy homeland. Jan. 18-March 31. <https://us06web.zoom.us/j/86742802886>
- [Click here](#) to view this week's edition of **Mizrachi's Parshat Hashavua package** mizrachi.org/hamizrachiweekly

DAT Minyan Announcements

- **Welcome to Scholar in Residence Rabbi Aharon Wilen.** See page 5 for schedule.
- **Kiddush** this week is honoring the yahrzeits of Rabbi Israel Rosenfeld, z"l (6 Shevat); Mrs. Tova Rosenfeld, z"l (11 Shevat); and David Rosenfeld, z"l (21 Shevat). Thank you to all our kiddush sponsors. See page 6 for list of sponsors.
- **Rabbi Halpern's Mishan Berurah class** will not be meeting this Shabbat morning.
- **View Rabbi Halpern's weekly one-minute video Dvar Torah** at yidenver.org/video-dvar
- **Joint Learning Program** with hot food and many learning options. Beginning in February. More info to follow.
- **Save the Date: Feb 10-11** S-I-R Rabbi Chaim Eisen will be speaking at Young Israel of Denver.
- **Winter Clothes Drive** Ongoing throughout the winter - we are collecting warm outerwear and clothes for kids and adults - all sizes. Drop off at 375 S. Krameria Street.

Members' Milestones



Gideon Rotbart, Jonah Margolis, Michael Joshua



Rabbi Israel Rosenfeld (6 Shevat) הרב ישראל בן דוד

Matthew Orin Seamans (6 Shevat) מתיתיהו ראובן בן רפאל

Refuah Shlemah

Please include the following names in your tefilla. May each be granted a Refuah Shlemah.

Aliza bat Batsheva

Alonit bat Yael

Bella bas Malka

Chaya Sarah Miriam bat Esther

Hannah bat Naomi Miriam

HaRav Benyomin Daniel Ben Chaya

Masha bas Rivka

Michael ben Sara

Mika Ester Bat Adi

Miriam Adina bat Sara

Mordechai ben Chaya Hannah

Naama

Nechama bat Chana

Penina Devorah bas Shulamit Itka

Ruchel Malkah bat Leah

Ruchel Michele bas Sara

Saige bat Hannah

Sarah Rivka bat Rachel Leah

Shalom Shimon ben Rachel

Shmuel Aharon ben Jenny

Shoshanah bat Miriam

Yaakov ben Golda Simma

Yonatan Zeev ben Netaa

Yosef ben Sarah Imenu

Yosef Yitzchok ben Sima Chasya

Yossef ben Dinah

Ze'ev Shmuel ben Helena

Names are kept on the list until Shabbat Mevarchim. Help us keep the list accurate by updating the [Cholim Document](#) or by emailing office@yidenver.org

Community Happenings

- Denver Academy of Torah is now accepting applications for 2023/2024 school year. For more information contact Director of Admissions Nurit Rotbart at nrotbart@datcampus.org or visit datcampus.org
- Denver NCSY is hosting the Southwest NCSY Intercity Winter Summit 2/3-2/5. Join teens from across TX for an incredible weekend of fun, friends and inspiration. For teens in 9-12 grade. Cost is \$175. Scholarships are available. Limited spots so please register asap! Register at www.southwest.ncsy.org/events/452622/intercity-winter-summit-shabbaton. Contact Rabbi Fry at miretzkye@ncsy.org or 847-868-4096 with any questions.
- EDOS Annual Event 2/4-2/5. A Musical Experience, marks EDOS' 61st year. Featuring renowned singer Ohad Moskowitz, and a tribute to Jack Greenwald, a"h. RSVP at www.edosdenver.org/Events/2023-AnnualEvent
- East Side Eruv. Visit www.denvereruv.org to sign up for weekly status messages, Eruv maps, and to make donations.
- The Mikvah of East Denver (MOED) is now open for Women's immersion, Men's immersion and Keilim immersion. Visit www.mikvahofeastdenver.org for membership registration and to make an appointment.

YID Adult Education

Presents

Scholar-in-Residence Rabbi Aharon Wilen

Scholar, Denver Kollel



Shabbat, January 27-28

Parashat Bo

Friday Night

Mincha begins at 4:55 pm

Dvar following Kabbalat Shabbat

Shabbat Morning

Shacharit begins at 9:00 am

Drasha after Mussaf

Shabbat Afternoon

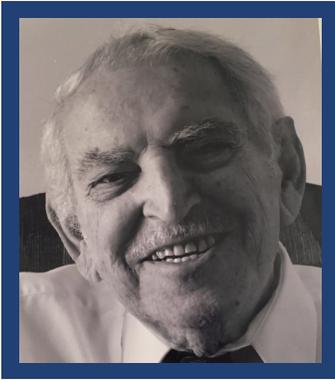
Mincha begins at 4:35 pm

Shiur during Seudat Shelishit *"Alternative Medicine in Halacha."*



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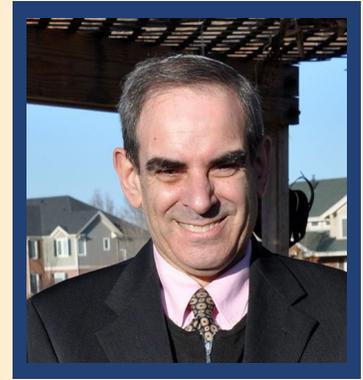
Rosenfeld Memorial Kiddush



Rabbi Israel Rosenfeld, z"l (6 Shevat)



Tova Rosenfeld, z"l (11 Shevat)



David Rosenfeld, z"l (21 Shevat)

Thank you to our Kiddush sponsors

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This Week in Jewish History

18 Shevat 5399 (January 23, 1639)

The largest Auto-de-fe (Act of Faith) in recorded history occurred in Lima, Peru. Autos-de-fe were acts of public punishment of "heretics" during the Spanish and Portuguese Inquisitions. 12 Jews were burned at the stake. They had converted to Catholicism earlier but were still punished for the crime of "Judaizing." (1)

9 Shevat 5414 (January 26, 1654)

The Portuguese colony of Brazil announces an edict expelling all Jews from the territory. According to sources, the colony had a population of 1000-5000 Jews, who came to Brazil during the Dutch occupation from 1630-1654. (2)

13 Shevat 5705 (January 27, 1945)

Soviet Allied forces liberated the Auschwitz, Birkenau, and Monowitz concentration camps. Approximately 7,000 prisoners are liberated. (3)

1 "ExecutedToday.Com » 1639: The Auto de Fe of Lima, Peru," accessed January 26, 2023, <http://www.executedtoday.com/2017/01/23/1639-the-auto-de-fe-of-lima-peru/>.

2. "Today in Jewish History," accessed January 25, 2023, <https://www.jewishvirtuallibrary.org/jsource/febhistory.html>.

3. "Today in Jewish History."