

April 14, 2023
24 Nisan, 5783
Shabbat Sh'mini

It has been told to you, what is good, and what Adonai requires of you
Only to do justice, to love mercy, and to walk humbly with your God. (Micah 6:8)



Our sanctuary is a sanctuary. Please turn your mobile phone off.

Candles

Baruch Atah, Adonai, Eloheinu, Melech ha'olam, asher בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
kidshanu b'mitzvotav v'tzivanu l'hadlik neir shel בְּמִצְוֹתֶיךָ וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל שַׁבָּת.
Shabbat.

*We praise You, Eternal God, Sovereign of the universe.
You hallow us with Your Mitzvot and command us to kindle the light of Shabbat.*

Kiddush

Baruch Atah, Adonai, Eloheinu, Melech ha'olam, בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
borei p'ri hagafen. Baruch Atah, Adonai, Eloheinu, בּוֹרֵא פְּרֵי הַגֶּפֶן. בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
Melech ha'olam, asher kidshanu b'mitzvotav v'ratzah אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ וְרָצָה בָּנוּ, וְשַׁבָּת קִדְּשׁוּ
vanu, v'shabat kodsho b'ahavah uv'ratzon hinchilanu, בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָנוּ, וְזָכְרוֹן לְמַעֲשֵׂה בְּרָאשִׁית.
zikaron l'maaseh v'reishit. Ki hu yom t'hilah l'mikra'ei כִּי הוּא יוֹם תְּחִילָה לְמִקְרָאֵי קִדְּשׁ, זְכוֹר לִיצִיאַת
kodesh, zeicher litziat mitzrayim. Ki vanu vacharta מִצְרַיִם. כִּי-בָנוּ בְּחֶרֶת וְאוֹתָנוּ קִדְּשָׁתָּ, מִכָּל-הָעַמִּים,
v'otanu kidashta mikol ha'amim, v'shabbat kodsh'cha וְשַׁבָּת קִדְּשָׁתָּ בְּאַהֲבָה וּבְרָצוֹן הִנְחַלְתָּנוּ. בָּרוּךְ אַתָּה
b'ahavah uv'ratzon hinchaltanu. Baruch Atah, יי, מְקִדְּשׁ הַשַּׁבָּת.
Adonai, m'kadeish hashabbat.

*We praise You, Eternal God, Sovereign of the universe, Creator of the fruit of the vine.
We praise You, Eternal God, Sovereign of the universe; You call us to holiness with the Mitzvah of Shabbat – the
sign of Your love, a reminder of Your creative work, and of our liberation from Egyptian bondage, our day of days.
On Shabbat especially, we hearken to Your call to serve You as a holy people. We praise You, O God, for the
holiness of Shabbat.*

Challah

Baruch Atah, Adonai, Eloheinu, Melech ha'olam, בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
hamotzi lechem min ha'aretz. הַמוֹצִיא לֶחֶם מִן הָאָרֶץ.

We praise You, Eternal God, Sovereign of the universe, who causes bread to come from the earth.

Hashkiveinu

English text by Larry Jonas

Hashkiveinu Adonai Eloheinu l'shalom,
V'haamideinu Shomreinu, l'chaim
Ufros aleinu sukkat sh'lomecha,
ufros aleinu sukkat sh'lomecha, Amen.

הַשְּׂכִיבֵנוּ יְיָ אֱלֹהֵינוּ לְשָׁלוֹם,
וְהַעֲמִידֵנוּ שׁוֹמְרֵינוּ לְחַיִּים
וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ, אָמֵן.

Shelter us beneath your wings, O Adonai
Guard us from all harmful things, O Adonai
Keep us safe throughout the night
'til we wake with morning's light
Teach us, God, wrong from right. Amen.

This Joy

Original lyrics by Shirley Caesar

This joy that I have
The world didn't give it to me (oh, oh, oh)
This joy that I have
The world didn't give it to me (don't you know that)
This joy that I have
The world didn't give it to me
Ooh I said, the world didn't give it
The world can't take it away

All this strength that I have,
The world didn't give it to me
This strength that I have (oh yeah)
The world didn't give it to me
This strength that I have (oh yeah)
The world didn't give it to me
Ooh I said, the world didn't give it
The world can't take it away

All this peace that I have
The world didn't give it to me (the world didn't give me my peace)
This peace that I have
The world didn't give it to me
This peace that I have (oh yeah, now)
The world didn't give it to me
I said, the world didn't give it
The world can't take it away

Counting of the Omer

ספירת העומר

Baruch atah, Adonai Eloheinu, Melech haolam, asher
kidshanu b'mitzvotav v'tzivanu al s'firat haomer.

ברוך אתה יי, אלהינו מלך העולם, אשר
קדשנו במצותיו וצונו על ספירת העומר.

*Our praise to You, Adonai, Sovereign of all, who hallows us with mitzvot,
commanding us to count the omer.*

Hayom **tisha** yamim, she'heim shavuah echad
ushnay yamim la'omer.

היום תשעה ימים,
שהם שבוע אחד ושני ימים לעומר.

Today is **nine** days, which is one week and two days of the Omer.

Refuah Shleimah

Ronni Behar, Ira Berlin, Howard Berman, Bob Booth, Chayim ben Miriam, Judith Chisholm, Elizabeth Eby, Don Elisburg, Netanel Felber, Phil Feld, Rabbi Stanley Funston, Pat Goldman, Ken Goldstein, Barbara Green, Sean Grogan, Skylar Haas, David Hahn, Robin Kaplan, Zev Shmuel Kesselman, Lum Laurri, Mark Laurri, Stu Levine, Dan Lutenegeger, Chris Mahle, Micah ben Nechama Evi, Mildred Marin, Stephanie Mendez, Sophie Meyers, Bryant Monroe, Bill Page, Jack Paul, Rachel bat Chava, David Reynolds, Lois Rosen, Eric Rosenberg, Sarah Golde bat Shifrah, David Scheever, Jo Schonewolf, Charles Schussheim, Diana Seasonwein, Cynthia Seymour, Elsa Smith, Alan Thal, Susan Turnbull, Betty Ustun, Bobbie Wendel, Mimi Wolf

We Remember Those Lost to Violence in Washington, DC

Wendell Davis, 65, no fixed address

Shloshim

Ruth Henoch, Mark Jacob, Ford Livengood, Pearl Lutzker

Yahrzeit

Fred Arkin, Ellen Balash, Gwen Berreth, Morton J. Brown, Beatrice Cantor Posner, Edward deGrazia, Evelyn Elisburg, Kurt Enfield, Irving Fine, Mark Futterman, Helen Gaymont, Sophie Glukenhous, Abraham Golub, Benjamin Grossman, Regina Grossman, Gustave Hollander, Sylvia Jacobson, Irving Karp, Amy Keller, Fannie Kinstein, Bruce Landfield, Minni Levi, Harold Lipstein, Beatrice Lynn, Samuel Meerbaum, Ruth Neubauer, Robert Salzberg, May Shulman Savage, David Schooler, Carol Schwartz, Gail Shandler, William Michael Shewchuk, Marlyn Socolar, Seymour Stern, Rabbi Rabbi Jack Stern, Marie Teixeira, Marcia Wagman, Donna Walker

Kaddish Yatom

Yitgadal v'yitkadash sh'mei raba.

B'alma di v'ra chirutei, v'yamlich malchuteih,
b'chayeichon uv'yomeichon uv'chayei d'chol beit
Yisrael, ba'agala uvizman kariv. V'imru: Amen.

Y'hei sh'mei raba m'varach l'alam ul'almei almaya.
Yitbarach v'yishtabach v'yitpaar v'yitromam v'yitnasei,
v'yit'hadar v'yit'aleh v'yit'halal sh'mei d'kud'sha,
b'rich Hu.

L'eila min kol birchata v'shirata, tushb'chata
v'nechemata, daamiran b'alma. V'imru: Amen.

Y'hei sh'lama raba min sh'maya, v'chayim aleinu v'al kol
Yisrael. V'imru: Amen.

Oseh shalom bimromav, Hu yaaseh shalom aleinu, v'al
kol Yisrael, v'al kol yoshvei tevel. V'imru: Amen.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.
בְּעֵלְמָא דִּי בְּרָא כְרַעוּתֵהּ וְיִמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּינוּ
וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעֵגְלָא וּבְזִמְנָן
קָרִיב, וְאָמְרוּ אָמֵן.
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמִים וּלְעָלְמֵי עָלְמַיָּא.
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְקַדְשָׁא.
בְּרִיךְ הוּא.
לְעֵלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנִחַמְתָּא
דְאָמְרִין בְּעֵלְמָא. וְאָמְרוּ אָמֵן.
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן.
עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל
כָּל יִשְׂרָאֵל וְעַל כָּל יוֹשְׁבֵי תֵבֵל. וְאָמְרוּ אָמֵן.

Exalted and hallowed be God's great name. In the world which God created, according to plan. May God's majesty be revealed in the days of our lifetime. And the life of all Israel – speedily, imminently, to which we say Amen. Blessed be God's great name to all eternity. Blessed, praised, honored, exalted, extolled, glorified, adored, and lauded be the name of the Holy Blessed One, beyond all earthly words and songs of blessing, praise, and comfort, to which we say Amen. May there be abundant peace from heaven, and life, for us and all Israel, to which we say Amen. May the One who creates harmony on high, bring peace to us and to all Israel, and to all who dwell on earth. To which we say Amen.

Pirke Avot Study

What is a “Self?” Co-Creating Jewish Life

What does “community” offer?

Why is a community’s “culture” so important?

“If I am not for myself who will be for me?” Avot 1:14a

A person must *work in this world to acquire his own merits (mitzvot, deeds, actions)* for no one else can do this on his behalf. Bar Tenura

1. We helped him to learn to sleep through the night, to use a fork, to read, to ride a bike, to say goodbye to us. But there is no more significant lesson than the one that is never learned but always studied, the noblest collective project of all, borrowed from one generation to the next; how to seek oneself.

Jonathan Safran Foer, *Why a New Haggadah?* NY Times, April 1, 2012

2A. A set of questions have made sense to us which turn around the meaning of life and which would not have been fully understandable in earlier epochs....(In traditional societies)...**some framework stands unquestioned** which helps define the demands by which they judge their lives and measure, as it were, their fullness or emptiness.... It is now commonplace about the modern world that it has made these frameworks problematic. (Taylor’s “framework” is the “merits” in the Mishna commentary)

2B. Charles Taylor's term--"malaises of modernity."

The first source of worry is individualism....Modern freedom was won by our breaking loose from older moral horizons. People used to see themselves as part of a larger order....these orders gave meaning to the world and to the activities of social life... I want to look..at...the consequences for human life and meaning...

Some have written of this as the loss of a heroic dimension of life. People no longer have a sense of higher purpose, of something worth dying for. Alexis de Tocqueville sometimes talked like this...referring to the "petty, vulgar pleasures" that people tend to seek in the democratic age...."

The loss of purpose was linked to a narrowing. People lost the broader vision because they focused on individual lives...

The sense that lives have been flattened and narrowed, and that is connected to...self absorption... ((Charles Taylor, *The Ethics of Authenticity*)

3.“What does the contemporary self want? The camera has created a culture of celebrity; the computer ...a culture of connectivity. As the two technologies converge... the two cultures betray a common impulse. Celebrity and connectivity are both ways of becoming known. This is what the contemporary self wants. It wants to be recognized...connected: ... visible-- if not to the millions... then to the hundreds...on twitter or Facebook This is the quality that validates us; this is how we become real to ourselves — by being seen by others. The great contemporary terror is anonymity. If Lionel Trilling was right, if the property that grounded the self, in Romanticism, was sincerity, and in modernism was authenticity, then in postmodernism it is visibility.” (William Deresiewicz, *The Chronicle of Higher Education*)

(Sincerity--The Romantics argued that at the core of being there is a self that is pure. For Trilling, in modernity, sincerity gave way to something darker—“authenticity”, being “true to oneself is what grounds the moral life.)

“and if I am for myself alone, what am I” Avot 1:14b

“While I was researching this book, I read an illuminating work by the anthropologist Christopher Boehm called *Moral Origins*. On page 219, he cites another anthropologist, Eleanor Leacock, who had spent a lot of time with the Cree Indians of northern Canada. Leacock relates a story about how she went on a hunting trip with a Cree named Thomas. Deep in the bush they encountered two men, strangers, who had run out of food and were extremely hungry. Thomas gave them all his flour and lard, despite the fact that he would have to cut his own trip short as a result. Leacock probed Thomas as to why he did this, and finally he lost patience with her.

“Suppose, now, not to give them flour, lard.” he explained. “Just dead inside.”

There, finally, was my answer for why the homeless guy outside Gillette gave me his lunch thirty years ago: *just dead inside*. It was the one thing that, poor as he was, he absolutely refused to be. “

(From *Tribe: On Homecoming and Belonging*, by Sebastian Junger)

Temple Micah acknowledges our synagogue stands on the traditional territory of the Piscataway and Nacotchtank (Anacostan) peoples. We pay respect to their elders past and present and recognize their stewardship of this land and the vital contribution of indigenous peoples to this nation we share.

DANIEL G. ZEMEL, Rabbi

JOSHUA BERAHA, Associate Rabbi | **STEPHANIE CRAWLEY**, Associate Rabbi

SAMANTHA FRANK, Rabbinic Fellow | **RACHEL SCHMELKIN**, Rabbinic Fellow

BETH WERLIN, Executive Director | **DEBRA WINTER**, Director of Spiritual Arts | **SHARON TASH**, Education Director