

May 12, 2023

22 Iyar, 5783

## Shabbat Behar-Bechukotai

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.*

### Ki Eshmera Shabbat

Ki eshmera Shabbat El yishm'reini,  
Ot hi l'olmei ad beino uveini.

כִּי אֶשְׁמְרָה שַׁבָּת אֵל יִשְׁמְרֵנִי,  
אוֹת הִיא לְעוֹלָמֵי עַד בֵּינוּ וּבֵינֵינוּ.

*Because I guard the Sabbath, God guards me. It is a sign for eternity between God and me.*

### Eternity Utters a Day

Text: Abraham Joshua Heschel; Music by Dan Nichols

A thought has blown the marketplace away. There is a song on the wind, and joy in the trees.  
Shabbat has arrived in the world. Scattering a song, in the silence of the night.  
And eternity utters a day.

### Candles

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

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

*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,  
hamotzi lechem min ha'aretz.

ברוך אתה יי, אלהינו מלך העולם,  
המוציא לחם מן הארץ.

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

## Shiru L'Adonai – Psalm 96

Shiru l'Adonai, kol ha'aretz,  
Shiru l'Adonai shir chadash.

שירו ליי כל הארץ  
שירו ליי שיר חדש.

Sing unto God, all the earth, a new song.  
I will sing unto God a new song.  
Sing unto God, and we'll all sing along,  
All the earth, a new song unto God...

## 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.

השכיבנו יי אלהינו לשלום,  
והעמידנו שומרינו לחיים  
ופרש עלינו סכת שלומך, אמן.

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.

## Counting of the Omer

## ספירת העמר

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 העמר.

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

Hayom **shiva ush'loshim** yom,  
she'heim chamisha shavuot ushnay yamim  
la'omer.

היום שבועה ושלשים יום  
שהם חמשה שבועות ושני ימים לעמר.

Today is **thirty-seven** days, which is five weeks and two days of the Omer.

### ***Refuah Shleimah***

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Ronni Behar, Ira Berlin, Howard Berman, Chayim ben Miriam, Judith Chisholm, David Diskin, Don Elisburg, Netanel Felber, Phil Feld, Rabbi Stanley Funston, Pat Goldman, Ken Goldstein, Barbara Green, Sean Grogan, Skylar Haas, David Hahn, Robin Kaplan, Lum Laurri, Mark Laurri, Stu Levine, Dan Lutenegeger, 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, Paulette Shulman, Elsa Smith, Alan Thal, Susan Turnbull, Betty Ustun, Bobbie Wendel, Mimi Wolf

### ***We Remember Those Lost to Violence in Washington, DC***

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Marcus Carey, 47, SE DC; Carlos Latney, 18, Accokeek, MD; Kaijah McCoy, 23, NE DC

### ***Shloshim***

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Sheila Bamberger, Bob Booth, Elizabeth Eby, Ruth Eder, Thelma Freedman, Timothy O. Lipman

### ***Yahrzeit***

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Jeanette Altman, Violet Anenberg, Ben Appel, Shlomo Haim Bardin, Rose "Rishie" Kislin Baroff, Ruth Miriam Braun Berger, Milton Blechman, Sarah Blumenfeld, Albert Karl Bodem, Belle Chernak, Jeanne Dillon, John Ferreira, Eleanor Golden, Sidney Goldman, Bezalel Herschkovitz, Fred Jacob, Jorgen Kristensen, Sylvia Lang, Anna Lit, Lewis Lit, Hyman Mazur, Henry S. "Hank" Moss, Irving Richter, Sidney A. Simon, Steven Mark Stein, Priscilla R. Stern, Lillian Strauss, Maria Maija Swornik, Kenneth Townsend, Gertrude Triber, Samuel Vale, Martha Webster, Joseph Weisman, James Wheatley

## 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 בְרָא כְרַעוּתֵיהּ וְיִמְלִיךְ מַלְכוּתֵיהּ בְּחַיֵּיכוֹן  
וּבְיָמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעֵגְלָא וּבְזִמְן  
קָרִיב, וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמֵי עֲלַמְיָא.  
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא  
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְקַדְשָׁא.  
בְּרִיךְ הוּא.

לְעֵלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא  
דְאָמְרִין בְּעֵלְמָא. וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עֲלֵינוּ וְעַל כָּל  
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עֲלֵינוּ 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.*

## Exodus 33:12-23

Now therefore, I pray You, if I have found favor in Your sight, let me know Your ways that I may know You, so that I may find favor in Your sight. Consider too, that this nation is Your people.” And He said, “My presence shall go *with you*, and I will give you rest.” Then he said to Him, “If Your presence does not go *with us*, do not lead us up from here. “For how then can it be known that I have found favor in Your sight, I and Your people? Is it not by Your going with us, so that we, I and Your people, may be distinguished from all the *other* people who are upon the face of the earth?” The ADONAI said to Moses, “I will also do this thing of which you have spoken; for you have found favor in My sight and I have known you by name.”

**Then Moses said, “I pray You, show me Your glory!” And He said, “I Myself will make all My goodness pass before you, and will proclaim the name of the ADONAI before you; and I will be gracious to whom I will be gracious, and will show compassion on whom I will show compassion.” But He said, “You cannot see My face, for no man can see Me and live!” Then ADONAI said, “Behold, there is a place by Me, and you shall stand *there* on the rock; and it will come about, while My glory is passing by, that I will put you in the cleft of the rock and cover you with My hand until I have passed by. “Then I will take My hand away and you shall see My back, but My face shall not be seen.”**

Commentary 1.

Arnold Ehrlich, *Mikra Ki-Feshuto*, commentary to Exodus 33:23

**“You shall see My back but My face shall not be seen.”** If there is an esoteric meaning to this phrase, I am not privy to it, because I am not part of the divine inner circle. What I see in it reflects the words of a German sage (Gotthold Lessing) who wrote the following: “Were I to have stood in the presence of God, whose right hand was holding Truth, and whose left hand was holding The Search for Truth, and were I to have been given the choice of one or the other, I would choose The Search for Truth.” A similar thing was said in Mishnah Avot (4:22): “A single hour of repentance and good deeds in this world is more delightful than an entire lifetime in the World to Come.” They said this because one who arrives at Truth, and thus to the life of the World to Come, is now at rest from all striving, having arrived at the desired destination; and when one works toward something of supreme value, the striving itself is a greater good than the reward yielded. It is just the same with the matter of

knowing God and God's ways: were a person to be able to ascend to the highest rung bar none, what would that person do subsequently? Therefore, a human cannot see the face of God; only God's back is shown to the God fearing, so that they will study, search out, and infer things about God's face from that back. Thus they will strive all their days to know God with a full and clear knowledge, and that striving is their reward.

Commentary 2.

Michael Gelven, *Truth and Existence: A Philosophical Inquiry*

The story is deeply paradoxical. For if Lessing genuinely desires the truth, then is he not disingenuous in turning down the offer of truth itself? If I desire gold and someone offers me gold or a stake in a gold claim, I would take the gold. By denying God's offer of truth Lessing seems to be denying any meaningful sense of a search for truth. Why search for truth if, when offered it, one turns it down?

Yet this fable of Lessing's suggests a deeper insight than mere frustration with someone who does not know what he wants. **There is the suggestion in this little story that only an infinite being can possess truth**, and that to accept the right-handed offer is to forfeit one's humanity.

*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