

August 4, 2023

18 Av, 5783

Shabbat Eikev

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.

Od Yavo Shalom

Od yavo shalom aleinu v'al kulam.

Salaam, aleinu v'al kol ha'olam.

עוד יבוא שלום עלינו ועל כולם.

סלאם, עלינו ועל כל העולם.

Peace will come upon us, and on everyone. Salaam on us and on everyone.

Candles

Baruch Atah, Adonai, Eloheinu, Melech ha'olam, asher
kidshanu b'mitzvotav v'tzivanu l'hadlik neir shel
Shabbat.

ברוך אתה יי, אלהינו מלך העולם, אשר קדשנו

במצותיו וצונו להדליק נר של שבת.

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.

ברוך אתה יי, אלהינו מלך העולם,

בורא פרי הגפן. ברוך אתה יי, אלהינו מלך העולם,

אשר קדשנו במצותיו ורצה בנו, ושבת קדשו באהבה

וברצון הנחילנו, זכרון למעשה בראשית. כי הוא יום

תחילה למקראי קדש, זכר ליציאת מצרים. כי-בנו

בחרת ואותנו קדשת, מכל-העמים, ושבת קדשך

באהבה וברצון הנסלתנו. ברוך אתה יי, מקדש השבת.

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.

The New Role of Art

Introduction

Our **stories** fully encompass and define our lives. They situate us in reality itself, by elaborating the contours of fundamental moral order, comprising sacred and profane, in **narrative form, and placing us too as actors within the larger drama**. Our individual and collective lives come to have meaning and purpose insofar as they join the larger **cast** of characters **enacting, reenacting,** and perpetuating the larger narrative. It is by finding ourselves placed within a particular **drama** that we come to know our role, our part, our lines in life – how we are to act, why, and what meaning that has in a larger scheme of reality. Seeing the connections between **narrative, the sacred, culture, and identity** helps to make clear why and how human animals mark time together. Humans are not content simply to let the earth revolve around the sun from season to season and to carry out their instrumentally functional tasks within seasons. Instead, humans always and everywhere use time to invest time and their lives with meaning **through stories**. Moral, believing animals recurrently mark time by designating particular dates and seasons that recall what for them is hallowed by invoking and retelling their particular narratives. This is crucial in sustaining the collective identities within which individual identities can be known and lived. (p78) *Moral, Believing Animals: Human Personhood and Culture* by Christian Smith

Sacred, Narrative, Drama—We live inside of **social constructs** of reality. They are, in a sense artistic creations. (Fictions)

I. a...the invocation of **meaning** also comes from our awareness of how much the search involves **articulation**. **We find the sense of life through articulating it**. And moderns have become acutely aware of how much ... depends on our own powers of expression.

b... there has grown up the last two centuries a distinction based on vision and expressive power. There is a set of ideas and intuitions, still inadequately understood, which **make us admire the artist and the creator** more than any other civilization ever has; which convinces us that **a life spent in artistic creation or performance is eminently worthwhile**... It depends on that modern sense, invoked in the previous section, that what meaning there is for us depends in part on our power of expression... (*A Secular Age*, Charles Taylor)

II. The paramount relation between ..., between modern man and modern art, is simply this: that in an age in which disbelief is so profoundly prevalent or, if not disbelief, indifference to questions

of belief, **poetry and painting, and the arts in general, are, in their measure, a compensation for what has been lost. Men feel that the imagination is the next greatest power to faith: the reigning prince.** Consequently, their interest in the imagination and its work is to be regarded not as a phase of humanism but as a vital self-assertion **in a world in which nothing but the self remains...The extension of the mind beyond the range of the mind, the projection of reality beyond reality,** the determination not to be confined, the recapture of excitement and intensity of interest, the enlargement of the spirit...these are the unities, the relations, to be summarized as paramount now. (Wallace Stevens, *Collected Poems and Prose*, 1997 p748)

In the absence of a belief in God, the mind turns to its own creations and examines them, not alone from the aesthetic point of view, but for what they reveal, for what they validate and invalidate, for the support that they give. **God and the imagination are one.** (Wallace Stevens, (p845)

III. **Meaning in a civilized society is learned.** It is absorbed through tradition and environment, reinforced through realized dreams and human crises, clarified with the passage of time. **It is embedded in the “essence” of human experience.** What is this “essence?” **Art offers some clues.** Aaron Copland speaks specifically: “The art of music... (is) a haven wherein one makes contact with the essence of human experience.” Copland uses his own process as an example: “What, after all, do I put down when I put down notes? I put down a reflection of emotional states: feelings, perceptions, imaginings, intuitions. An emotional state, as I use the term, is compounded of everything we are: our background, our environment, our convictions. **Art particularizes and makes actual these fluent emotional states. Because it particularizes and because it makes actual, it gives meaning to the human condition.**” (*Art and Worship: A Vital Connection*, Janet Walton)

IV. The better the poem, the harder it is to talk about...I have always been viscerally resistant to hitch up poetry to the wagon of utility...**It can be said the relationship of poems to what we intuit but can never fully say makes them like prayer, that unending effort to bring something closer to the divine, without pretending the divine could ever be fully known or understood.... Poetry is a constructed conversation on the frontier of being.**” (*Why Poetry*, Matthew Zapruder)

Refuah Shleimah

Mohammad Amiri, Ronni Behar, Ira Berlin, Howard Berman, Chayim ben Miriam, Judith Chisholm, Don Elisburg, Phil Feld, Rabbi Stanley Funston, Ellie Goldberg, Hannah Goldberg, Sean Grogan, David Hahn, Robin Kaplan, Joyce Kitcho, Stu Levine, Dan Lutenegger, Dan Mack, Micah ben Nechama Evi, Sophie Meyers, Bryant Monroe, Bill Page, Rachel bat Chava, David Reynolds, Lois Rosen, Eric Rosenberg, Sarah Golde bat Shifrah, Jo Schonewolf, Charles Schussheim, Diana Seasonwein, Sarah Sherman, Paulette Shulman, Elsa Smith, Ellen Sommer, Alan Thal, Susan Turnbull, Betty Ustun, Bobbie Wendel, Mimi Wolf

We Remember Those Lost to Violence in Washington, DC

Terence Akindon, 24, Upper Marlboro, MD; Donald B. Childs, 46, NW DC;

Tyjuan Clayton, 20, SE DC; Arnold Humberto Solis, 30, NW DC; Charles Luster Jr., 56, SE DC

Shiva

Robert Falb, husband of Carolyn Falb; Pat Goldman, wife of Stephen Kurzman

Shloshim

Ken Goldstein, father of Anne Goldstein Gerson

Yahrzeit

Rabbi Jay Kaufman, Philip Blum, Joan Feld, Audrey Gerstenhaber, Mitzi Goldman, Jerome Hahn, Thomas Hartley Hall IV, Norman Jacob Harris, Philip Hyde, Alan Kaplan, Benjamin Lazar, Frank M. Lefor, Evelyn Mason Newberry, Gretchen White Oberman, Rose Pollack, Marjorie Rappoport, Seymour Richman, David Rosand, Harry Saferstein, Eugene Schwartz, Kurt Shaffert, June Solomon

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 כְרֵעוּתָהּ וְנִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּיכוֹן
וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעָגְלָא וּבְזִמְן
קָרִיב, וְאָמְרוּ אָמֵן.

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי עֲלְמַיָּא.
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקַדְוִשָׁא.

בְּרִיךְ הוּא.

לְעֵלְמָא מִן כָּל בְּרִכְתָּא וְשִׁירְתָּא וְשִׁבְחָתָא וְנַחֲמָתָא
דְאָמִירָן בְּעֵלְמָא. וְאָמְרוּ אָמֵן.

יְהִי שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל וְעַל כָּל יוֹשְׁבֵי תֵבֶל. 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.

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

HEALY SLAKMAN, Assistant Rabbi | **SAMANTHA FRANK**, Rabbinic Fellow | **BETH WERLIN**, Executive Director

SHARON TASH, Education Director | **DAN LEE**, Worship Musician