

Rosh Hashanah Sanctuary Service
1 Tishrei 5784
September 16, 2023



*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)*

Rosh Hashanah Morning

Torah	p. 240	Naia Albert Eleanor Hauser Daniel Raviv Miles Narva
Haftarah		Evan Gerstenblith <i>Micah 6:1-8</i>
Sermon		<i>We Stand For the Books—All the Books</i> Rabbi Daniel G. Zemel
Musicians		Joshua Fishbein, piano Pepe Gonzalez, bass Adam Mason, percussion Dan Mack, guitar/mandolin
Choir		David Asher, Geoffrey Barron, Debra Boufford, Dean Brenner, Barbara Diskin, David Diskin, Lora Ferguson, Lois Fishman, Mary Mahle, Emerson Miller Gabriel, Rielle Miller Gabriel, Genie Grohman, Ed Grossman, Jennifer Gruber, Ed Lazere, Zachary Lynch, Olivia Ivey, Suzanne Saunders, David Schneider, John Sylak-Glassman, Sonia White, Judith Wiesberg
Greetings		Lauren Laitin

DANIEL G. ZEMEL, Rabbi

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

HEALY SLAKMAN, Assistant Rabbi | **BETH WERLIN**, Executive Director | **SHARON TASH**, Education Director
2829 Wisconsin Ave., NW Washington, DC 20007 | (202) 342-9175 | www.templemicah.org

Adon HaSelichot

Master of Forgivings
examiner of hearts
the revealer of depths
speaker of justice

Adon haSelichot
bochen levavot
goleh amukot
dover tzedakot

אָדוֹן הַסְּלִיחוֹת
בוֹחֵן לְבָבוֹת
גּוֹלֵה אֲמוּקוֹת
דּוֹבֵר צְדָקוֹת

We have missed the mark before
You, have mercy upon us.

Chatanu lefaneicha
rachem aleinu.

חָטְאָנוּ לְפָנֶיךָ
רַחֵם עָלֵינוּ:

Glorious in wonders
great in consolations
Rememberer of ancestral
covenant

Hadur benifla'ot
V'rav ha'aliliot
zocher b'rit avot
choker kelayot

הַדּוֹר בְּנִפְלְאוֹת
וְתִיק בְּנַחֲמוֹת
זוֹכֵר בְּרִית אֲבוֹת
חוֹקֵר כְּלָיוֹת

Investigator of inner thoughts

We have missed the mark before
You, have mercy upon us.

Chatanu lefaneicha
rachem aleinu.

חָטְאָנוּ לְפָנֶיךָ
רַחֵם עָלֵינוּ:

Good and beneficent to
creation, Knowing all hidden
things, Overcomes sins,
Clothed in righteousness...

Tov umeytiv labriyot
Yodea chol nistarot
Koveysh avonot
Lovesh tzedakot...

טוֹב וּמְטִיב לְבָרִיּוֹת
יּוֹדֵעַ כָּל-נִסְתָּרוֹת
פוֹבֵשׁ עֲוֹנוֹת
לוֹבֵשׁ צְדָקוֹת:

Sweet as Honey

Sweet as honey, sweet as honey, sweet as honey on our tongue!

Let us soak it up, let it all sink in, sweet words of Torah.

Baruch atah Adonai,
Eloheinu melech ha-olam,
asher kid'shanu, B'mitzvotav v'tzi-vanu,
la-a-sok b'divrei Torah.

בָּרוּךְ אַתָּה יְהוָה
אֱלֹהֵינוּ מֶלֶךְ-הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לְעִסֵּק בְּדַבְרֵי-תוֹרָה.

*Blessed are you, Adonai our God, Sovereign of the universe,
who hallows us with mitzvot, commanding us to engage with words of Torah.*

V'zot HaTorah

V'zot hatorah asher sam Moshe lifnei b'nei
Yisrael, al pi Adonai, b'yad Moshe.

וזאת התורה אשר שם משה לפני בני
ישראל: על פי " ביד משה.

*This is the Torah which Moses placed before the people of Israel,
God's word through the hand of Moses.*

Blessing before the Haftarah Reading

Baruch atah, Adonai
Eloheinu, Melech haolam,
asher bachar bin'vi-im tovim,
v'ratzah v'divreihem
hane-emarim be-emet.
Baruch atah, Adonai, habocheh baTorah
uv'Moshe avdo, uv'Yisrael amo,
uvin'vi-ei ha-emet vatzedek.

ברוך אתה, יי
אלהינו, מלך העולם,
אשר בחר בנביאים טובים,
ורצה בדבריהם
הנאמרים באמת.
ברוך אתה, יי, הבוחר בתורה
ובמשה עבדו, ובישראל עמו,
ובנביאי האמת וצדק.

*Praise to You, Adonai our God, Sovereign of the universe, who has chosen faithful prophets to speak words of truth. Praise to You,
Adonai, for the revelation of Torah, for Your servant Moses, for Your people Israel and for prophets of truth and righteousness.*

Micah 6:1-8

מיכה ו: א-ה

(1) Hear what the Eternal is saying: arise, present a case
before the mountains, And let the hills hear your voice.

(א) שְׁמְעוּנָא אֶת אֲשֶׁר־יְהוָה אֹמֵר קוֹם
רִיב אֶת־הַהָרִים וְתִשְׁמַעְנָה הַגְּבָעוֹת קוֹלְךָ:

(2) Hear, you mountains, the case of the Eternal—
You firm foundations of the earth! For the Eternal has
a case against God's people, God has a suit against
Israel.

(ב) שְׁמְעוּ הָרִים אֶת־רִיב יְהוָה וְהֵאֲתַנְיִם
מִסְדֵי אָרֶץ כִּי רִיב לִיהוָה עִם־עַמּוֹ
וְעִם־יִשְׂרָאֵל יִתּוֹכַח:

(3) “My people! What wrong have I done you? What
hardship have I caused you? Testify against me.

(ג) עֲמִי מַה־עָשִׂיתִי לָךְ וּמַה הִלַּאתִיךָ עֲנֵה
בִּי:

(4) In fact, I brought you up from the land of Egypt, I
redeemed you from the house of bondage, and I sent
before you Moses, Aaron, and Miriam.

(ד) כִּי הֵעֲלִיתִיךָ מֵאֶרֶץ מִצְרַיִם וּמִבֵּית
עַבְדִּים פָּדִיתִיךָ וְאֶשְׁלַח לְפָנֶיךָ אֶת־מֹשֶׁה
אֶהְרֹן וּמִרְיָם:

(5) “My people, remember what Balak, king of Moab
Plotted against you, and how Balaam son of Beor
responded to him. [Recall your passage] from Shittim
to Gilgal—and you will recognize the gracious acts of
the Eternal.”

(ה) עֲמִי זְכַרְנָא מֵה־יַעֲץ בְּלֶק מֶלֶךְ מוֹאָב
וּמֵה־עֲנֵה אֹתוֹ בְּלַעַם בֶּרֶבְעֹור מֶרְהֻשִׁים
עַד־הַגִּלְגָל לְמַעַן יִדְעַת צְדָקוֹת יְהוָה:

(6) With what shall I approach the Eternal, and do homage to God on high? Shall I approach God with burnt offerings, with calves a year old?

(ו) בַּמָּה אֶקְדָּם יְהוָה אֲכַף לְאֱלֹהֵי מְרוֹם
הָאֶקְדָּמְנוּ בְּעוֹלוֹת בַּעֲגָלִים בְּגִי שָׁנָה:

(7) Would the Eternal be pleased with thousands of rams, With myriads of streams of oil? Shall I give my first-born for my transgression, the fruit of my body for my sins?

(ז) הֲיִרְצֶה יְהוָה בְּאַלְפֵי אֵילִים בְּרַבְבוֹת
נַחֲלֵי־שֶׁמֶן הֲאִתֵּן בְּכוֹרֵי פִשְׁעֵי פְרִי בִטְנִי
חֲטָאת נַפְשִׁי:

(8) "God has told you, human, what is good, And what the Eternal requires of you: only to do justice and to love loving-kindness, and to walk humbly with your God."

(ח) הֲגִיד לָךְ אָדָם מֵה־טוֹב וּמֵה־יְהוָה דוֹרֵשׁ
מִמֶּךָ כִּי אִם־עֲשׂוֹת מִשְׁפָּט וְאַהֲבַת חֵסֶד
וְהִצַּנֵּעַ לָכֶת עִם־אֱלֹהֶיךָ:

Blessing after the Haftarah Reading

Baruch atah, Adonai
Eloheinu, Melech haolam
tzur kol haolamim
tzaddik b'chol hadorot,
haEil haneeman, haomer v'oseh,
ham'dabeir um'kayeim,
shekol d'varav emet vatzedek.

בְּרוּךְ אַתָּה, יְיָ,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
צוּר כָּל הָעוֹלָמִים,
צַדִּיק בְּכָל הַדּוֹרוֹת,
הָאֵל הַנֶּאֱמָן, הָאוֹמֵר וְעוֹשֶׂה,
הַמְדַבֵּר וּמְקַיֵּם,
שֶׁכֶּל דְּבָרָיו אֱמֶת וְצֶדֶק.

Al haTorah, v'al haavodah,
v'al han'viim,
v'al Yom HaZikaron hazeh,
shenatata lanu, Adonai Eloheinu,
l'chavod ul'tifaret.
Al hakol Adonai Eloheinu,
anachnu modim lach, um'var'chim otach.
Yitbarach shimcha b'fi kol chai tamid
l'olam vaed.
Ud'varcha emet v'kayam la'ad.
Baruch atah, Adonai, Melech al kol haaretz,
m'kadeish Yisrael v'Yom HaZikaron.

עַל הַתּוֹרָה, וְעַל הָעֲבוּדָה,
וְעַל הַנְּבִיאִים,
וְעַל יוֹם הַזִּכְרוֹן הַזֶּה,
שֶׁנִּתְּתָה לָנוּ, יְיָ אֱלֹהֵינוּ,
לְכָבוֹד וּלְתִפְאַרֶת.
עַל הַכֹּל, יְיָ אֱלֹהֵינוּ,
אֲנַחְנוּ מוֹדִים לָךְ, וּמְבָרְכִים אוֹתְךָ.
יִתְבָּרַךְ שְׁמֶךָ בְּפִי כָּל חַי תָּמִיד
לְעוֹלָם וָעֶד,
וּדְבָרְךָ אֱמֶת וְקַיִם לְעַד.
בְּרוּךְ אַתָּה, יְיָ, מֶלֶךְ עַל כָּל הָאָרֶץ,
מְקַדֵּשׁ יִשְׂרָאֵל וְיוֹם הַזִּכְרוֹן.

Blessed are You, our God Eternal, supreme Power of the universe, Rock of all ages, Source of justice in all generations, God in whom faithfulness abides, whose word is deed, whose every utterance bespeaks truth and righteousness. Our God Eternal, for these gifts we thank You and bless You: Torah, worship, the books of the prophets; and this Day of Remembrance – given to us [for holiness and rest,] for honor and dignity. Let all life bless Your name continually, to the end of time, so that Your truth will endure forever. Blessed are You, Our God Eternal, Sovereign of all the earth – You sanctify Israel and the Day of Remembrance.

SERMON TEXTS

Exodus 33

Then Moses said, “I pray You, show me Your presence!” And He said, “I will make all My goodness pass before you, and will proclaim the name of ADONAI before you;” ...But God said, “You cannot see My face, for no man can see Me and live!” Then ADONAI said, “Stand *there* on the rock...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.”

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.

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."

Ozi v'Zimrat Yah

Ozi v'Zimrat Yah, vay'hi li lishuah.

עֲזִי וְזִמְרַת יְהוָה ; וַיְהִי-לִי, לִישׁוּעָה

My Strength (balanced with) the Song of God will be my salvation. (Psalm 118:14 and Exodus 15:2)

We Remember Those Lost to Violence in Washington, DC

Brandon Gant, 23, SE DC; Ryan Morgan, 31, SW DC

Shiva

Rhoda Hyde, mother of Thomas Hyde

Shloshim

Rhoda H. Berke, Beverly Rubin Manning, Alan Thal

Yahrzeit

Sonya Bandler, Herbert Blumenthal, Marilyn Brenner,
Louis Anthony "Tony" Coloretti, Dora Evers, Eva Futrovsky, Ferdinand Gassman,
Gregory Gaymont, Frederick S. Gluck, Irving Goodman, Max Kirshstein,
Lee Knefelkamp, Karen Kushinsky, Susan Landfield, Raymond Lantos,
Helene Liebenau, Hannah Lipman, Lillian Marion, Albert Mishkin, Gladys Newman,
Jack Ominsky, Donald Pearl, Sylvia Peters, Lisa Raines, Marvin Ratner,
Michael Rifkin, Joseph Rubin, Albert Sherwat, Elsie Sherwat, Marjorie Slater-Kaplan,
Joseph Yavit, Herb Zaitz

Samachti

Samachti b'omrim li, beit Adonai neilech.
Omdot hayu ragleinu bish'arayich,
Yerushalayim! Yerushalayim hab'nuyah! K'ir
shachubrah lah yachdav!
She'sham alu shivtei Yah, eidut l'Yisrael,
l'hodot l'shem Adonai!
Sha'alu shalom Yerushalayim, yishlayu
ohavayich! Y'hi shalom b'cheilech, shalvah
b'arm'notayich. L'maan achai v'reiai adabrah
na shalom bach. L'maan beit Adonai
Eloheinu, avak'sha tov lach.

שְׂמַחְתִּי בְּאִמְרֵי לִי : בֵּית יְיָ גִלְדָּה .
עֹמְדוֹת הָיוּ רַגְלֵינוּ בְּשַׁעְרֶיךָ ,
יְרוּשָׁלַיִם !
יְרוּשָׁלַיִם הַבְּנוּיָה ! כְּעִיר שְׂחַבְרָה לָהּ
לְיָחִיד !
שָׁשָׂם עָלוּ שְׂבִיטֵי-יְהוָה , עֵדוֹת לְיִשְׂרָאֵל :
לְהַדוֹת לְשֵׁם יְהוָה .
שְׁאַלוּ שְׁלוֹם יְרוּשָׁלַיִם : יִשְׁלְחוּ
אֶהְבִּידָה !
יְהִי שְׁלוֹם בְּחִילְךָ , שְׁלוֹה בְּאַרְמְנוֹתֶיךָ .
לְמַעַן אַחֵי וְרַעֵי אֲדַבְּרָה נְאֻם שְׁלוֹם בְּדָד .
לְמַעַן בֵּית יְיָ אֶלְהֵינוּ , אֲבַקֶּשֶׁה טוֹב
לָךְ

*I rejoice when they said to me: Let us go up to the House of God. Now we stand within your gates, O Jerusalem!
Jerusalem, built to be a city where people come together as one; a city to which God's tribes make pilgrimage to praise
God's name! Pray for the peace of Jerusalem: May those who love you prosper! For the sake of my people, my friends,
I pray you find peace. For the sake of the house of Adonai our God, I will seek your good.*

The Turning of the World/Adon Olam

Let us sing this song for the turning of the world, that we may turn as one;
With every voice, with every song, we will move this world along,
And our lives will feel the echo of our turning.
With every voice, with every song, we will move this world along;
And our lives will feel the echo of our turning.

Adon olam asher malach,
b'terem kol y'tzir nivra.
L'eit naasah v'cheftzo kol,
azai Melech sh'mo nikra.

עוֹלָם אֲשֶׁר מָלַךְ ,
בְּטֶרֶם כֹּל יִצְרֵר נִבְרָא .
לְעֵת נַעֲשֶׂה בְּחִפְזוֹ כֹּל ,
אֲזַי מָלַךְ שְׁמוֹ נִקְרָא .

*God who reigned before anything was yet was created:
At the time when all things were made by God's desire, then was the Eternal proclaimed ruler.*

Announcements

Schedule of Rosh Hashanah Services at NUMC

Young Children's Service – 9:00 am (no livestream available)

Sanctuary Service inside NUMC - 10:30 am (**livestream available**)

Family-Friendly Service - 10:30 am (no livestream available)

5784 Underwear Drive

The 6th Grade class is conducting our annual underwear drive to support those in need through the Community Council for the Homeless/Friendship Place. Pick up a shopping bag at the church and return these bags full of new underwear on Yom Kippur morning at NUMC! Please note that after Yom Kippur, all donations of underwear must be made via the QR code and wishlist on our website.

All Community Tashlich

Sunday, September 17, 10:00 am

Held at Picnic Grove #1 at Rock Creek Park (just south of Peirce Mill), the Tashlich ceremony offers us a chance to symbolically cast our sins of the previous year into the water and begin the New Year with a fresh start. Machon Micah students and their families are especially welcome to attend!

Schedule of Yom Kippur Services at NUMC

Kol Nidre / September 24

8:00 pm in the Sanctuary at NUMC (**livestream available**)

Yom Kippur / September 25

Young Children's Service – 9:00 am (no livestream available)

Sanctuary Service at NUMC – 10:30 am (**livestream available**)

Family-Friendly Service – 10:30 am (no livestream available)

1:15 – Ask the Rabbis

2:15 – Break

3:00 – Guest Speaker Eric Ward

4:00 – Afternoon Services

Eric Ward: “Somebody Must Be Blamed:” Antisemitism, the Equal Opportunity Ideology

National United Methodist Church sanctuary, 3:00 pm

Eric Ward is a nationally recognized expert on authoritarian movements and hate violence who has spent more than 30 years promoting the promise of inclusive democracy in America. He currently serves as executive vice president of Race Forward: The Center for Racial Justice Innovation. His 2017 article published in *The Public Eye*, “Skin in the Game: How Antisemitism Animates White Nationalism,” has been widely read and provides a deep insight into the challenge we face today.

Erev Sukkot in the Sukkah/Shabbat Morning Sukkot Service

September 29, 30

Join us to welcome Shabbat in our sukkah at 6:30 pm Friday, September 29. (Please note: no livestream is available in the sukkah.) The following morning, we will celebrate Sukkot in the sanctuary at our 10:15 am Shabbat morning service.

Save the Date: Author Rachel Beanland

Sunday, October 29 – afternoon

Temple Micah welcomes Rachel Beanland, author of *Florence Adler Swims Forever*. Rachel will read from her new book, *The House Is on Fire*, and take part in a question and answer session with Rabbi Zemel. More details coming soon!

לְשָׁנָה טוֹבָה תִּכְתְּבוּ!

L'shanah tovah tikateivu!
May you be inscribed for a good year!

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.