

In today's parashah we begin a new book, the book of Leviticus. The transition from Exodus to Leviticus, the Torah shifts from describing the construction of the Mishkan to describing its operations. At the end of the book of Exodus, Moshe was in charge of the Mishkan, transmitting God's architectural instructions and ensuring that the structure was built "in accordance with all that God commanded Moshe." Now, with the start of Leviticus, the Mishkan becomes the domain of Aaron and the priests, who are responsible for the system of sacrificial worship. No wonder, then, that the rabbis imagine Moshe standing off to the side at the start of our parashah, unsure of his role and reluctant to resume center stage until summoned by God. God's call to Moshe at the start of our parashah is read by the rabbis as a lesson in the value of humility, which is surprisingly more about self-assurance than about self-effacement.

The rabbis (Leviticus Rabbah 1:5) pick up on an apparent redundancy in the opening verse of our parashah: "The Lord called to Moshe and spoke to him from the Tent of Meeting" (Vayikra 1:1). If the Torah tells us that the Lord "called" to Moshe, why does it also have to state that the Lord "spoke" to him? Aren't these verbs essentially synonymous? The midrash explains that Moshe was standing off to the side and thus God had to first call him over before speaking to him, saying, "For how long will you keep yourself low? The time waits but for you!" The rabbis contend that this is the same posture Moshe adopted at the burning bush, when he hid his face from God; as per the midrash, it is also the posture he adopted at the Red Sea, when God said, "If you do not split the sea, no one else will," and then again [...]

The construction of the Mishkan is frequently analogized to the creation of the world, with the Mishkan imagined as a Garden of Eden (see, for instance, Tanchuma Pekudei 2). If so, then we might read God's first call to Moshe in our parashah as analogous to God's first call to Adam in the garden: "Where are you?" An omniscient God has no need to ask Adam about his whereabouts; rather, God is asking Adam to take responsibility for his actions. God does not want Adam to hide away shamefully, just as God does not want Moshe to stand off to the side with lowered head. Adam, instilled with the knowledge of good and evil, is being called to repent for his wrongdoing. And Moshe, instilled with divine powers of speech, is being called to continue to be a conduit for God's word. Both must come forth and own up to what is expected of them.

Leviticus is the shortest book in the Torah but contains great content. Let's begin this journey in this new book together.



Stanley Debber 03/15/2022 Tuesday



Sy & Sarah Klein 03/13/2022 Sunday  
Susan Hersch 03/18/2022 Friday

**Purim is March 16th - 17th**

**Join us for the Megillah Reading at 6:30pm on the 16th. Dress in costumes and enjoy the fun! Morning of the 17th service Megillah Reading will be at 9:30am.**

**Hamantaschen to enjoy following both readings!**



**WELCOME ברוכים הבאים**



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**Rabbi Jeffery Lipschultz**  
**Saturday Morning Services**  
**Services 9:30 a.m.**

Parashat Vayikra / ויקרא פרשת

**Read on 12 March 2022 / 9 Adar II 5782.**

- 1: 4:27 - 31 · P 419
- 2: 4:32 - 35 · P 419 - 420
- 3: 5: 1 - 10 · P 420 - 421
- 4: 5:11 - 13 · P 421
- 5: 5:14 - 16 · P 421 - 422
- 6: 5:17 - 19 · P 422
- 7: 5:20 - 26 · P 422 - 423

**Maf: Deuteronomy 25:17-19 · P 856 – 857**

**Haftarah: Isaiah 43:21-44:23 \* P424**

***Mi Shebeirach, by Debbie Friedman***

***Mi she-bei-rach a-vo-tei-nu  
M'kor ha'bra-cha l'i-mo-tei-nu  
May the source of strength  
Who blessed the ones before us,  
Help us find the courage  
To make our lives a blessing,  
And let us say, Amen***

***Mi she-bei-rach i-mo-tei-nu  
M'kor ha-brach-cha l'a-votei-nu  
Bless those in need of healing  
With R'fu-a sh'lei-ma  
The renewal of body,  
The renewal of spirit  
And let us say,  
Amen***

The following Yahrzeits will be observed during this week.

03/17/2022	Adar II 14	Anna Libman	Grandmother	Marilyn Newberg/ Rhoda Lessner

Prayer for healing

We pray for a speedy recovery of body and spirit for the following loved ones and members of our community.

Evelyn Schultz, Richard Wasserman, James Clapp, Herb Leibowitz, Rhoda Lessner, Gloria Greenberg, Shlomo Ben Channah, Joan Karlin, Charlie Tarnor, Marty Hamer, Shelly Roberts, Sheldon Koven, Lorraine Silverman, Lorre Wyatt, Cheryl Bookman, Robert Summer, Bert and Lola Atlansky, Elaine Schwartz, Harry and Barbara Newman, Irving Schweizer, Maxine Popolow, Phillip Kanter, Ellen Bogolub, Edward Schwartz, Baruch Ben Chanah Rachel, Jamie Joseph, and Mindel Bayla bat Leah, Neil Johnson, Mark Friedman, Charile Grossman and Sally Hall.

May their memory be a blessing.

יהי זכרם ברוך.