

# Stay well and Shabbat Shalom!

### **WEEK OF MAY 1-MAY 7. 2020**

## **HAPPY BIRTHDAY TO:**

Sheldon Kottle Tack Adler Sarah Allison Kenneth Pailet Jessica Arnold Joseph Rabhan **Edward Bluth** Renee Rich **Tennifer Samuels** Rachel Dangermond Melanie Fawer-Recile Leopold Sher Ruth Feinstein Louis Stern Alexandra Toshav Anastaysia Jeanmard Morris Kalka Caleb Waxman



Gus Kiefer

# **WE REMEMBER WITH LOVE:**

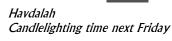
Pincus Bagalman Richard Light
Ben Benson Albert Lupin
Rudolf Berliner Herbert Luria
Betty Boskis J. Pastel
Max Brunier Sam Rosenberg
Leah Deutch Maurice Rosenthal

Ione Fellman Fanny Rubin Rebecca Schwartz Freda Finger Lazar Freiden Helen Shocket Bill Friedman Judy Siegel Gertrude Silvers Margarethe Haas Dorothy Katz John Simmons Maurice Singer Sidney Kayman Sol Kerner Sara Stern

Ida Kleiman Pauline Viener
Sarah Levin Morris Walsh
Sam Wolf

Sam Wolf





8:29 pm 7:25 pm



# Parashot Acharei Mot + K'doshim Shabbat, May 1-2, 2020 8 Iyar 5780

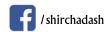
Shir Chadash Conservative Congregation is a warm, inclusive, egalitarian synagogue that honors tradition while embracing modernity. We are a sacred community where all are welcome to join in praying, learning and celebrating together. Collectively, our voices from young to old form a new song through which each member is inspired and enriched for the enhancement of our community, Greater New Orleans and the Jewish People.

<u>Rabbi</u> Deborah Silver <u>President</u> Ken Klein

<u>SCOMMUNITY Engagement</u>
Jennie Lavine

Executive Director
Ricardo Totah

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# LEARN, GROW, EXPLORE



	Leviticus 16:1 - 17:7	
1	Leviticus 16:1-6	Pages 679-680
2	Leviticus 16:7-11	Pages 680-681
3	Leviticus 16:12-17	Pages 681-682
4	Leviticus 16:18-24	Pages 682-683
5	Leviticus 16:25-30	Pages 683-684
6	Leviticus 16:31-34	Pages 684-685
7	Leviticus 17:1-7	Pages 685-686
Maftir	Leviticus 17:5-7	Page 686
Haftara	Ezekiel 22:1-19	Pages 710-712

#### We pray for healing for:

Jackson Albert Airey
Madlyn Bagneris
Euval Barrekette
Olga Barrekette
Lyle Addison Barroca
Carol Bear
Larry Bensignor
Wendy Bero
Jackie Brave
Sarah Carp
Chris Cassimus
Deborah Cobette
Natalie Cohen
Stephen Cohen
Nathan Dayan
Beth Eckstein
Titia de Lange
Maria Sancho-Fox
Ellen Freeman
Adrian Garner

Theresa Gex Howard Nagelberg Selma Goldberg Sean O'Donnell Diana Gorlin Jennifer Kuhn Palmer Annette Grauer Larry Rabin Elaine Gross Linda Ramelli **Emline Hirsch** Matthew Redmond Diane Riehlmann Gregory Johnson Natalia Kamvshbibova Roland Roger Sheila Kaufman Ian Rowland Adam Kramer Rande Suhrer **Julie Landis** Cindy Snyder Deborah Lauricella Barbara Siegelman Stephen Susman Alissa Lepisto Anne Levy Joshua Thies Steven Loeb Shaw Thompson Tatiana Urbanovich Hannah Malka Rabbi Michael Matuson Tanelle Vallen Christy Moore Earl Blake Wisecarver Helen Wolff Juliette Yager Murray Les Yoakum

אברהם בן הודס שמואלה: חיים בן פריידעל: רונה דבורה בת רחל: הערשעל בן גיטל:אפרים אברהם בן אטע רחל: שולמית יהודית בת חנה: חנה רייזלה בת רבקה: מאיר קלמן בן שפרה: הינדא יורה בת לאה: שלום בן שמואל: הדסה בת שרה: דוד יעקב בן אליעזר : רבקה לאה בת רחל: דבורה יענטל בת צפורה: גבריאל אליעזר בן אסתר: אסתר מלכה בת זלוטע איטע: ברכה בת מלכה: יונה חיים בן שמואל זאב: יהודה אהרון בן קיילא: אטקע בת בריינדל: דבורה בת אברהם:מאיר לייב בן אסתר: ברוך צבי בן רבקה באשא:שרה לאה בת פעסיע :ראובן בן פרץ:מיכל ושתי יעל בת שרה:שושנה בת רחל::דבורה מרים בת נעמי:רבקה גיטל בת פסעה מלכה:חנה בת דבורה:טובה בת מרים:מרים יעל בת שושנה:שמואל בן חיים:חיה ליאל בת טלי:דוד בן יעקב:גבריאלה בת חנה אסתר:תמרה בת אידס:שושנה בת רחל:שמואל בן יוסף:אליעזר בו שמואל:שושנה בת רחל:שרה עדינה בת רחל:חני שיינדל בת אטע:יהודית בת ביילא ליבא:יאלונית בת בתשבע ליבא גיטא:גילה בת דבורה:אסתר בת חיה:דינה באשא בת משה:שרה בת שושנה:אורה מרים בת חנה רייזל:ברוך שרגא פייבעל בן יענטע:רבקה גלית בת פלורנז:גילה בת דבורה: אלישבע חיה בת שרה: נחמה בת טובה פרומה:יעטע רחל בת צירל לאה:דוב רפאל בו חנה:שמואל בו סלי:אלישבע רות בת שרה; איטע בת פרומה; יוחנן בן דבורה; דבורה בת שרה.

At Shir Chadash, we believe study and learning are fundamental to the establishment of a strong and engaged Jewish community. We strive to provide an extraordinary number of learning opportunities for seekers of all ages, and look forward to learning with you!

# **VERSES TO LIVE BY**

Encountering Torah one verse at a time

בּבֵּר אֶל־כָּל־עֲדָת בָּנִי־יִשְׂרָאֵל וְאָמַרְתָּ אֲלֹהֶם קּדֹשְׁים תַּהְיָו כִּי קַדֹּשׁ אָנִי יִי אֱלֹהֵיכֶם: Speak to the whole Israelite community and say to them: You shall be holy, for I, the LORD your God, am holy. Vayikra 19:2

The Hebrew word *kadosh* which gives its name to half this week's double parashah is hard to translate. The word *kadosh* means something like 'special,' or 'exclusive,' or even 'extraordinary.'

So today's verse is a puzzle. If what we call God is *kadosh,* and we know that God is not the same as humanity, then how can a human being be *kadosh?* 

Our commentators often resolve this paradox by invoking the idea that our behaviors have the power, somehow, to change or elevate our essence. So if we commit to the *mitzvot* in this parashah then something of us will begin to become *kadosh* and garner something of the quality that is Godself.

But might the verse also be saying that from the outset, there is something about a human being that is inherently special?

One of the many consequences of the times we are living through is that we have been deprived of each other's presence in community. The interactions we took for granted - the grocery store, the office, Shabbat services, minyan, lifecycle celebrations - all of those have been forced out of the real world and online. Being able to connect through technology is a blessing - but it isn't the same as real life.

A friend of mine, a psychologist, helped me to understand why. Those Zoom windows are misleading. We cannot see each other fully. We are not all lit the same way. Everyone's eye level is at a slightly different place in each window, making eye contact confusing. The sound of our voices is processed and even though we can recognize who is speaking, they sound slightly different. And of course, as we discover every time we hold a service, the algorithm makes it impossible to sing in unison.

So while we want and need to believe that we are together, we're not really. This is why many rabbis - myself included - have opted for a form of Zoom liturgy that acknowledges (with the exception of Mourners' Kaddish) that we are a group of individuals praying together rather than a constituted *minyan*.

I think of the teaching that we are made *b'tzelem elohim* - in the image of God. One understanding of this idea is that our bodies reflect the four-letter Name that we pronounce *Adonai*. Our head is the *yud*, our shoulder girdle the first *heh*, our torso the *vav* and our pelvic girdle and legs the second *heh*. Right now, in community, we cannot read the fullness of the Name. And this makes us feel mysteriously 'off.' We sense that our *kedushah* is being compromised even though we might not be able to express our discomfort.

But many of us are still sharing our space with actual human beings. And along with being human also come the gifts of memory and imagination. Perhaps this is a time for reminding ourselves that we are still *kedoshim* as individuals - in our behaviors, in our aspirations, in the ways that we give of ourselves. And perhaps, when we come back together again, we will bring some additional *kedushah* to share with each other.

Rabbi Silver