



Stay well and
Shabbat Shalom!

WEEK OF MAY 1-MAY 7, 2020

HAPPY BIRTHDAY TO:

Jack Adler	Sheldon Kottle
Sarah Allison	Kenneth Paillet
Jessica Arnold	Joseph Rabhan
Edward Bluth	Renee Rich
Rachel Dangermond	Jennifer Samuels
Melanie Fawer-Recile	Leopold Sher
Ruth Feinstein	Louis Stern
Anastasyia Jeanmard	Alexandra Toshav
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
Freda Finger	Rebecca Schwartz
Lazar Freiden	Helen Shocket
Bill Friedman	Judy Siegel
Margarethe Haas	Gertrude Silvers
Dorothy Katz	John Simmons
Sidney Kayman	Maurice Singer
Sol Kerner	Sara Stern
Ida Kleiman	Pauline Viener
Sarah Levin	Morris Walsh
	Sam Wolf



Havdalah
Candlelighting time next Friday

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.

Rabbi
Deborah Silver

President
Ken Klein

Director of Youth Education
& Community Engagement
Jennie Lavine

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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	Theresa Gex	Howard Nagelberg
Madlyn Bagneris	Selma Goldberg	Sean O'Donnell
Euval Barrekette	Diana Gorlin	Jennifer Kuhn Palmer
Olga Barrekette	Annette Grauer	Larry Rabin
Lyle Addison Barrocas	Elaine Gross	Linda Ramelli
Carol Bear	Emline Hirsch	Matthew Redmond
Larry Bensignor	Gregory Johnson	Diane Riehlmann
Wendy Bero	Natalia Kamysheibova	Roland Roger
Jackie Brave	Sheila Kaufman	Ian Rowland
Sarah Carp	Adam Kramer	Rande Suhrer
Chris Cassimus	Julie Landis	Cindy Snyder
Deborah Cobette	Deborah Lauricella	Barbara Siegelman
Natalie Cohen	Alissa Lepisto	Stephen Susman
Stephen Cohen	Anne Levy	Joshua Thies
Nathan Dayan	Steven Loeb	Shaw Thompson
Beth Eckstein	Hannah Malka	Tatiana Urbanovich
Titia de Lange	Rabbi Michael Matuson	Janelle Vallen
Maria Sancho-Fox	Christy Moore	Earl Blake Wisecarver
Ellen Freeman	Juliette Yager Murray	Helen Wolff
Adrian Garner		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 זלושע אטע: ברכה בת מלכה: יונה חיים בן שמואל זאב: יהודה אהרון בן קיילא: אטעק בת בריינדל: דבורה בת אברהם:מאיר לייב בן אסתר: ברוך צבי בן רבקה באשא:שרה לאה בת פעסע: 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 בן 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 גילת בת פלורנ:גילה בת דבורה: אלישבע חיה בת שרה: נחמה בת טובה פרומה:יעטע רחל בת צירל לאה:דוב רפאל בן חנה:שמואל בן סלי:אלישבע רות בת שרה; אטע 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

דַבֵּר אֶל-כָּל-עֵדֻת בְּנֵי-יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם קְדוֹשִׁים תִּהְיוּ כִּי קְדוֹשׁ אֲנִי יי 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