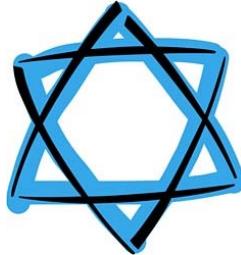


WEEK OF MAY 22 - MAY 28, 2020



Stay well and  
Shabbat Shalom!

## HAPPY BIRTHDAY TO:

Andrew Adelman	Sherie Mirpuri
Brenda Katz	Richard Neff
Laura Kulick	Isaac Pinhas
Abraham Levine	Rochelle Sackett
Henry Miller	Ann Streiffer
	Dana Wallen



## HAPPY ANNIVERSARY TO:

Wesley & Norman Galen  
Jennifer & Will Samuels



## WE REMEMBER WITH LOVE:

George Allison	Sadie Kleinfeldt Lubritz
Louis Buderman	Jan Pastor
Mary Cohen	Benjamin Pushker
Raisel Fiel	Howard Rosen
Dotsy Fisher	Herman Rosenberg
Joy Gaethe	Michael Shabason
Wolfe Gerber	Ida Sternstein
Bella Gerber	Leonard Ungar
Jules Goldberg	Leah Weinberg
Nathan Kohlman	Joseph Weinstein



Havdalah  
Candlelighting time next Friday

8:42 pm  
7:38 pm



*Shabbat Machar Chodesh*  
*Parashat B'midbar*  
Shabbat, May 22 - 23, 2020  
29 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.

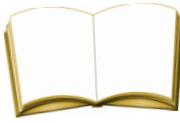
**Rabbi**  
Deborah Silver

**President**  
Ken Klein

**Director of Youth Education & Community Engagement**  
Jennie Lavine

**Executive Director**  
Ricardo Totah

3737 W. Esplanade Avenue  
Metairie, LA 70002  
504-889-1144  
Email: [shirchadash@shirchadash.org](mailto:shirchadash@shirchadash.org)  
[www.shirchadash.org](http://www.shirchadash.org)



# LEARN, GROW, EXPLORE

Numbers 1:1-54		
1	Numbers 1:1-4	Pages 769-770
2	Numbers 1:5-16	Pages 770-771
3	Numbers 1:17-19	Page 771
4	Numbers 1:20-27	Pages 771-772
5	Numbers 1:28-35	Page 772
6	Numbers 1:36-43	Pages 772-773
7	Numbers 1:44-54	Pages 773-774
Maftir	Numbers 1:52-54	Page 774
Haftara	1 Samuel 20:18-42	Pages 1216-1218

### We pray for healing for:

Jackson Albert Airey	Theresa Gex	Howard Nagelberg
Madlyn Bagneris	Selma Goldberg	Sean O'Donnell
Eval Barrekette	Diana Gorlin	Jennifer Kuhn Palme
Olga Barrekette	Annette Grauer	Larry Rabin
Lyle Addison Barrocas	Elaine Gross	Linda Ramelli
Carol Bear	Emiline Hirsch	Matthew Redmond
Larry Bensignor	Gregory Johnson	Diane Riehlmann
Wendy Bero	Natalia Kamyshebbova	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

*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*

וַיֹּאמֶר יְהוָה בְּמִקְרָב סִינַי בְּאַחֲלָמָן מִזְרָחָם לְאַמְרָם לֵאמֹר  
On the first day of the second month, in the second year following the exodus from the  
land of Egypt, the LORD spoke to Moses in the wilderness of Sinai, in the Tent of  
Meeting, saying:  
*Bamidbar 1:1*

With this week's verse, the ritual language of the book of Leviticus comes to an end and the people's journey from the base of Mount Sinai is initiated. For the next 39 years or so, they will be in the *midbar*, the desert - or, more accurately, the wilderness.

Once more we see how the unfolding of Torah parallels our own lives. Like our ancestors at Sinai, we, too, have been living in a static, localized reality set about with strict rules. But soon we must begin to negotiate the gray area represented by our growing recognition that coronavirus is not something to live *through*, but something to live *with* - at least for the time being. We must enter the *midbar* and encounter all its challenges.

What can we learn from this chaotic book of Torah? There are three principles we can carry with us on our own journeys.

The first is the principle of community. The Children of Israel encounter the *midbar* together. Its ambiguity is punctuated with their encampments. And while Rashi points out that the people's tents were private spaces, with nobody's front entrance looking in on another's, the people retained the sense of being a collective. These days our own collective has been replaced with rectangular icons on a screen. But like our ancestors, we can draw strength from each other even though we are not in a shared space.

The second principle has to do with agility. Navigating the *midbar* requires accepting that circumstances can change, and change quickly. We will be called upon to be flexible and inventive in our behavior, both daily and ritual. Our familiar landmarks might shift in this new landscape and we will need to be resourceful and adaptable.

And the third principle has to do with nourishment. Our Rabbis teach that the Children of Israel were followed through the wilderness by Miriam's well. Whenever they needed, there was water, so their challenges were not compounded by the desperation of thirst. We, too, need both physical and spiritual nourishment for this stage of the journey. Rashi teaches that Miriam's well was hidden inside a very ordinary-looking rock. It may be that we discover it in places we have not previously thought to be significant. People who have never baked before are baking (and taking) *challah*; people who never marked the end of Shabbat are joining online to make *havdalah*; many of us are finding deep comfort in a natural world we were too busy previously to notice. Miriam's well may be hidden, but it is still there for us.

And finally, as we approach Shavuot, let's not forget that Torah was given in the *midbar*. A Midrash teaches that this is because the *midbar* is an ownerless place - a place that is empty. We, too, have to empty ourselves of our preconceptions. And if we can manage to do that, perhaps we will find that these times, even though they are so challenging, still hold Torah for us.

Rabbi Silver