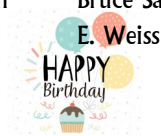


Stay well and
Shabbat Shalom!

WEEK OF JUNE 19- JUNE 25, 2020

HAPPY BIRTHDAY TO:

Diane Africk	Zachary Jacobson
Natalie Cohen	Jacob Kottle
Reuben Friedman	Jeffrey Merlin
Max Friedman	Lindsey Rabhan
Chloe Friedman	Rebecca Rubin
Allison Fuhrman	Bruce Samuels



HAPPY ANNIVERSARY TO:

Melanie & Daniel Bronfin
Gila & Samuel Lehrer
Valerie Bodet & Sivan Nasoff
Rose Sher & Jeremy Soso



WE REMEMBER WITH LOVE:

Maurice Burk	Elaine Luria
Murray Cash	Michael Meltzer
Frieda Ellis	Israel Offner
Jack Fisher	Esther Oppman
Elaine Kalka	Lee Paillet
Isaac Kalter	Dave Pesses
Louis Karnofsky	Harry Schild
Bella Katz	Sara Seelig
Otto Kleinman	Harry Slipakoff
Renee Kutcher	Lena Washastrom
Sam Laventhal	Samuel Weinberg
Sandra Lehrer	Heiman Weinstein
Ephraim Lisitzky	Yvette Winston



Havdalah
Candlelighting time next Friday

8:55 pm
7:47 pm



Parashat Shelach Lecha
Shabbat M'varchim Hachodesh
Shabbat, June 19-20, 2020
28 Sivan 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

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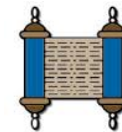
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@shirchadashnola



LEARN, GROW, EXPLORE



Numbers 13:1 - 14:7		
1	Numbers 13:1-3	Page 840
2	Numbers 13:4-16	Pages 840-841
3	Numbers 13:17-20	Pages 841-842
4	Numbers 13:21-24	Page 842
5	Numbers 13:25-30	Pages 843-844
6	Numbers 13:31-33	Page 844
7	Numbers 14:1-7	Pages 844-845
Maftir	Numbers 14:5-7	Page 845
Haftara	Joshua 2:1-24	Pages 857-859

We pray for healing for:

Jackson Albert Airey	Selma Goldberg	Sean O'Donnell
Madlyn Bagneris	Diana Gorlin	Jennifer Kuhn Palmer
Lyle Addison Barrocas	Annette Grauer	Larry Rabin
Carol Bear	Elaine Gross	Linda Ramelli
Larry Bensignor	Emline Hirsch	Matthew Redmond
Wendy Bero	Gregory Johnson	Diane Riehlmann
Jackie Brave	Natalia Kamyshebova	Roland Roger
Sarah Carp	Sheila Kaufman	Ian Rowland
Chris Cassimus	Adam Kramer	Rande Suhrer
Deborah Cobette	Julie Landis	Cindy Snyder
Natalie Cohen	Deborah Lauricella	Barbara Siegelman
Stephen Cohen	Alissa Lepisto	Stephen Susman
Nathan Dayan	Anne Levy	Joshua Thies
Beth Eckstein	Steven Loeb	Shaw Thompson
Titia de Lange	Hannah Malka	Tatiana Urbanovich
Maria Sancho-Fox	Rabbi Michael Matuson	Janelle Vallen
Ellen Freeman	Christy Moore	Earl Blake Wisecarver
Adrian Garner	Juliette Yager Murray	Helen Wolff
Theresa Gex	Howard Nagelberg	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

וְהָיָה לְכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת-כָּל-מִצְוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם וְלֹא-תִהְיוּ אֶתֶר לִבְכֶּכֶם וְאַתֶּר עֵינֵיכֶם אֲשֶׁר-אַתֶּם זֹגִים אֹתֵיהֶם:

That shall be your fringe; look at it and recall all the commandments of the LORD and observe them, so that you do not follow your heart and eyes in your lustful urge.

Bamidbar 15:39

The Rabbis teach in the Midrash to the book of *Bamidbar* that the Torah has seventy 'faces.' The underlying idea is that a single piece of Torah - a single verse, a single word, even - is capable of being understood in multiple ways. This is one of the reasons that as a people we remain entranced by Torah - we 'turn it and turn it, for everything is in it' (*Pirkei Avot* 5:26).

Yet sometimes it feels like the inverse is true, and that a whole Torah portion is framed around a single, central idea. This week's Torah portion can be read that way. The central idea is the one set out in our verse: that it matters where, and how, we place our eyes.

At the beginning of the Torah portion, Moses instructs twelve scouts to go into the land of Canaan and investigate it. After this, ten of the scouts come back terrified - they have seen the land, they say, and the inhabitants are giants to whom they must look like grasshoppers. And, they continue, now they feel like grasshoppers would feel in front of giants. The scouts' terror prompts an outbreak of panic, which is met by an equally passionate outbreak from God. The whole generation will be left to wander in the wilderness until all but a select few die off. The scouts' loss of perspective exacts the heaviest of collective penalties.

Rather than simply read this as the act of a capricious, punishing God, it can be helpful instead to realize that the Torah is forcing our attention back to the magnitude of what went wrong in the first place. We need a big word to describe the ten scouts' loss of perspective: 'vertiginous' might work. Something in what they saw triggered a sense of being tiny in relation to something immensely tall, which in turn left them feeling distraught and powerless. By contrast, Joshua and Caleb, the remaining two scouts, seem to have seen something entirely different - the beauty and richness of the land itself that they 'traversed and scouted.' But the vertical imagery used by the ten terrified scouts is what catches the people's imagination, and Joshua and Caleb's broader vision is simply denied.

The word translated as 'scout' - *latur* - appears again in our verse about the *tzitzit*. If we focus on them and direct our imaginations towards Torah, we will be less inclined to *latur* after where our eyes and our thoughts pull us. The verse underscores the message by pointing out that following our thoughts is a 'lustful' business - addictive, perhaps, in the same way as desire itself. But if we choose a point of focus for our eyes and our heart/minds, we won't fall into terror and panic.

And this idea is as helpful now as it was then to Joshua and Caleb. We, too, are navigating a kind of wilderness. We, too, are being confronted with the unknown and the unquantifiable.

It matters where we place our eyes.

Rabbi Silver

אברהם בן חודס שמואל: חיים בן פרידעל: חנה 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 זלזוע אטע: ברכה בת מלכה: יונה חיים בן שמואל זאב: יהודה אהרן בן קיילא: אטקע בת בריינדל: דבורה בת אברהם: מאיר לייב בן אסתר: ברוך צבי בן רבקה באשא: שרה לאה בת פעסע: יראובן 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: שרה עדינה בת רחל: חני שיינדל בת אטע: יהודית בת ביילא ליבא: אלונת 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 יענט: 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 פחמה: יוחנן בן דבורה: דבורה בת שרה: אדם בן שושנה: זאב בן מנחה: חיה בת מרים.