

## WE REMEMBER WITH LOVE:

Sophie Blitz Isaac Meyer Lubel  
Jake Buring Aaron Lubritz  
Michael Cohen Hannah Offner  
Max Feldman Samuel Portnoy  
Jacob Levy Fischman Janice Ross  
Sara Friedman Carol Shear  
Irvin Goldman Henry Sieff  
Ruby Harrison Margaret Sisson  
Bryde Haspel Seymour Some  
Samuel Klemes Laura Stone  
Nathan Kottle Cadish Waldman  
Nathan Kulpe Reba Watsky  
Dina Lew John Wulliger



## DONATIONS

Thank you to all our generous donors.  
We are deeply grateful for your support.

### Yahrzeit Fund

In memory of David Handley  
From: Linda Appel

In memory of Dina Lew  
From: Elliott Lew & Sandy Lassen

In memory of Dina Lew  
From: Nathan & Robin Lew

In memory of Rosalie Mishlove  
From: Sol & Lois Heiman

In memory of Gus Singerman  
From: Mark & Bryna Singerman

In memory of Sara Seelig  
From: Ralph & Shirley Seelig

WEEK OF JUNE 5 - JUNE 11, 2020

## HAPPY BIRTHDAY TO:

Tana Coman Lawrence Lehmann  
Rebecca Friedman Nathan Lew  
Maple Goldberg Esther Light  
Linda Greenbaum Cecelia Price  
George Haas William Samuels  
Rachelle Hirsch Rebecca Waxman  
Mona Juran Judy Yaillen

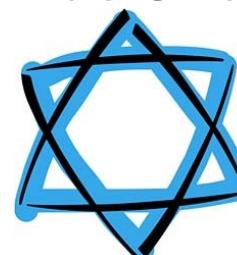


## HAPPY ANNIVERSARY TO:

Maxine & Albert Barrocas  
Jeanne & Jonathan Cohen  
Elaine & George Haas  
Harriet & Samuel Hillson  
Karen & Leopold Sher  
Ann & Richard Streiffer  
Lynne & Michael Wasserman  
Diane & Michael Wilensky



# Stay well and Shabbat Shalom!



Havdalah  
Candlelighting time next Friday

8:50 pm  
7:44 pm



*Parashat Naso*  
Shabbat, June 5-6, 2020  
14 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

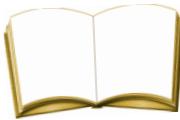
Director of Youth Education  
& Community Engagement

Jennie Lavine

### Executive Director

Ricardo Totah

3737 W. Esplanade Avenue  
Metairie, LA 70002  
504-889-1144  
Email: shirchadash@shirchadash.org  
www.shirchadash.org



# LEARN, GROW, EXPLORE

Numbers 4:21 - 5:10		
1	Numbers 4:21-24	Page 791
2	Numbers 4:25-28	Pages 791-792
3	Numbers 4:29-33	Page 792
4	Numbers 4:34-37	Page 792
5	Numbers 4:38-49	Pages 792-793
6	Numbers 5:1-4	Pages 793-794
7	Numbers 5:5-10	Pages 794-795
Maftir	Numbers 5:8-10	Page 795
Haftara	Judges 13:2-25	Pages 813-815

### **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 Palme
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 Kamyshibova	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 מֶלֶךְ נְשֵׂה אֶחָד לַיּוֹם יִקְרָב בָּבָרָךְ אֶת־קָרְבָּנוֹת לְחַנְכַּת הַמִּזְבֵּחַ: The LORD said to Moses: Let them present their offerings for the dedication of the altar, one chieftain each day.

Many of you know that I used to teach the Florence Melton Adult Mini-School. In the Ethics curriculum, there is a class that I come back to over and over again. It's called *All for One or One for All?* and it comprises a collection of texts which look closely at the way Judaism views the relationship between the community and the individual.

In contrast to the culture in which we presently live, Judaism will sometimes prefer the community over the individual. An example is when a Biblical festival interrupts the period in which a person is sitting *Shivah*. The *Shivah* is ended by the festival. The tension this creates between individual and community has always been apparent; one of the most recent approaches to it is a *teshuvah* by Rabbi Daniel Greyber, who sets out multiple ways in which mourners may still be comforted during a festival. <http://www.rabbinicalassembly.org/index.php/jewish-law/committee-jewish-law-and-standards/ywrh-dh-yoreh-deah>.

This week's parashah - the longest in the Torah - also moves from the individual to the collective. The early part of the parashah sets out the roles for the various Levite families who were responsible for transporting the Mishkan, the desert sanctuary. We go on to learn of the *Sotah*, the woman suspected of betrayal of her personal relationship, and of the *Nazir*, the person who takes upon themselves particular vows and restrictions. The Priestly Blessing that follows is addressed to the people in the second person singular, as if to say that each individual is being separately blessed.

But by the end of the chapter, there is a change. All twelve tribal chieftains are instructed to bring their offerings to the Mishkan on the day it opens. And each offering is to be exactly the same. The Torah portion that began with so much about individuals concludes, resoundingly, with the collective.

What lesson can this trajectory teach us on a week like this one, where so much of the discourse around us is concerned with difference?

Perhaps we are being asked to focus on what human beings have in common. I am not thinking of the recent explosion of hashtags but more about the mystical idea that each human being has a dimension of the Divine. If we arrange the four letters yud, heh, vav, heh vertically rather than horizontally there emerges a kind of stick figure that resembles the human body. Every human being is signed with the name of the Holy One.

As we conclude a week in which the human body has agonizingly held the front and center of our attention, I hope that we can access the hallmark of the Divine. I hope that we will not use it as an excuse to erase our differences. Rather, I pray we remember that while Aaron blessed the people in the singular, the Holy One designed us to be plural. How do we ensure that what is plural is also equal? That is just one of the questions with which we must engage.

## Rabbi Silver