



Stay well and
Shabbat Shalom!

WEEK OF AUGUST 28- SEPTEMBER 3, 2020

HAPPY BIRTHDAY TO:

Albert Barrocas	Jeffrey Madderra
Evan Dvorin	Avi Merlin
Mabel Finger	Carol Ortenberg
Beth Hershberg	Gabriel Steinhaus
Ben Horwitz	Judy Stiebel



HAPPY ANNIVERSARY TO:

Sonya Lop-Batten & Gary Batten
Michelle & Laurence Cohen
Julie & Leron Finger
Mara & Joshua Force
Wendy & Ned Goldberg
Marilyn & Sidney Lassen



WE REMEMBER WITH LOVE:

Kolmon Berger	Fannye Kottle
Nathaniel Breen	Borris Pastel
Jenice Glatt	Sonia Pentes
Meyer Goldberg	Benjamin Rutman
Marcus Hirsch	Sima Rutman
Pearl Hockman	Lottie Saltz
Dorothy Horton Tolmas	Rose Schwartzman
Samuel Jacob	Lee Shear
Harold Jacobs	Esther Sinaiwsky
Judith Kait	Frances Waltzer
Ennis Lubritz Kops	Reuben Zerlin



Havdalah
Candlelighting time next Friday

8:16 pm
7:00 pm



Parashat Ki Teitzei
Shabbat, August 28-29, 2020
9 Elul 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

Interim Education Director
Meryl Zimmerman

Executive Director
Ricardo Totah

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LEARN, GROW, EXPLORE



Deuteronomy 21:10 - 23:7		
1	Deuteronomy 21:10-14	Pages 1112-1113
2	Deuteronomy 21:15-17	Page 1113
3	Deuteronomy 21:18-21	Pages 1113-1114
4	Deuteronomy 21:22 - 22:7	Pages 1114-1117
5	Deuteronomy 22:8-12	Pages 1117-1118
6	Deuteronomy 22:13-29	Pages 1118-1121
7	Deuteronomy 23:1-7	Pages 1122-1123
Maftir	Deuteronomy 23:4-7	Pages 1122-1123
Haftarah	Isaiah 54:1-10	Pages 1138-1139

We pray for healing for:

Jackson Albert Airey	Diana Gorlin	Jennifer Kuhn Palmer
Madlyn Bagneris	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 Kamyshebova	Roland Roger
Mario Boskis	Sheila Kaufman	Ian Rowland
Sarah Carp	Adam Kramer	Roger Schleifstein
Chris Cassimus	Julie Landis	Larry Schwartz
Deborah Cobette	Deborah Lauricella	Rande Suhrer
Natalie Cohen	Alissa Lepisto	Cindy Snyder
Nathan Dayan	Anne Levy	Barbara Siegelman
Beth Eckstein	Steven Loeb	Stephen Susman
Titia de Lange	Hannah Malka	Joshua Thies
Maria Sancho-Fox	Rabbi Michael Matuson	Shaw Thompson
Ellen Freeman	Christy Moore	Tatiana Urbanovich
Adrian Garner	Juliette Yager Murray	Janelle Vallen
Theresa Gex	Howard Nagelberg	Earl Blake Wisecarver
Selma Goldberg	Sean O'Donnell	Helen Wolff
		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 רייזל
 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: אסקע 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: 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 יענטע: אלישבע חיה בת שרה: נחמה
 בת טובה פרומה: יעטע רחל בת צירל לאה: דוב רפאל בן חנה: שמואל בן
 סלי: אלישבע רות בת שרה: איטע בת פרומה: יוחנן בן דבורה: דבורה בת
 שרה: אדם בן שושנה: זאב בן מנוחה: חיה בת מרים: דינה באשא בת
 תירצקה: בינה בת חנה: דוד בן פייגע לאה: 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

לֹא־תִמְעַב אֶדְמוֹי כִּי אֶחָיוֹ הוּא (ס) לֹא־תִמְעַב מִצְרִי כִּי־גֵר הָיִיתָ בְּאֶרֶץ־וְ:
 You shall not abhor an Edomite, for he is your kinsman. You shall not abhor an
 Egyptian, for you were a stranger in his land.
Devarim 23:8

Sometimes the closer you look at a verse from the Torah, the odder it seems to get. This week's verse is one of those.

Its immediate context is Moses stipulating who can and who can't be part of the Israelite community. Ammonites and Moabites are forbidden to join because of their inhospitality to the Israelites who were crossing the desert. But Edomites are not to be abhorred/despised, because they trace their ancestry back to Esau. And then comes the second half of our verse.

There are two ways it doesn't make sense. Firstly, why wouldn't the Israelites abhor the Egyptians who enslaved them for four hundred years, especially given that the Exodus was the birth event of the Israelite nation? And second - what's all this about being a 'stranger' in Egypt? The Israelites weren't 'strangers' - they were slaves - abused and exploited and - yes - abhorred. Surely it's a corruption of history to suggest otherwise? And don't we make a whole ceremony out of reliving the experience every year just so we don't forget what it was like?!

But I think that is precisely the point that Moses is making. The Exodus is indeed the formative event of the Israelite nation. But if it is entrenched along with all its frustration, hatred and trauma, it runs the risk of becoming a trap. In order for the people to grow and thrive, it must be remembered, but reframed. And this is a radical reframing indeed.

The commandment to love the stranger is the one most often repeated in the Torah, perhaps because it is the most difficult one to perform. It requires stepping away from the comfort of categories and actively and deliberately reaching out towards what we do not know. Anyone can love their neighbor, but it takes a real effort of soul to imagine what it is like to be the other and try to understand that from the inside.

The mystical understanding of the slavery of Egypt - *mitzrayim*, the narrow place - is that it was a state of intellectual, psychological and spiritual limitation. The people were simply unable to rise above their immediate situation to a place of insight. But in this verse, Moses is asking them to uncouple their feelings from their history. We should note that the requirement is not to forgive the Egyptians or even to understand them. Rather, the Israelites must reframe their relationship with their past suffering and see it in a wider perspective. A people bound by the shackles of hatred can never be truly free.

At this time of year as we approach the High Holydays, we too are being asked to consider what binds us and whether that understanding is helpful. If the Israelites could reframe the whole of the Exodus, can we, too, let go of a version of the past that is harmful to us?

Our freedom depends on it.

Rabbi Silver