

WEEK OF AUGUST 28- SEPTEMBER 3, 2020

HAPPY BIRTHDAY TO:

Albert Barrocas  
Evan Dvorin  
Mabel Finger  
Beth Hershberg  
Ben Horwitz  
Jeffrey Madderra  
Avi Merlin  
Carol Ortenberg  
Gabriel Steinhaus  
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  
Nathaniel Breen  
Jenice Glatt  
Meyer Goldberg  
Marcus Hirsch  
Pearl Hockman  
Dorothy Horton Tolmas  
Samuel Jacob  
Harold Jacobs  
Judith Kait  
Ennis Lubritz Kops  
Fanny Kottle  
Borris Pastel  
Sonia Pentes  
Benjamin Rutman  
Sima Rutman  
Lottie Saltz  
Rose Schwartzman  
Lee Shear  
Esther Siniawsky  
Frances Waltzer  
Reuben Zerlin



 Havdalah  
Candlelighting time next Friday

8:16 pm  
7:00 pm



*Parashat Ki Teitzei*  
Shabbat, August 28-29, 2020  
9 Elul 5780

Stay well and  
Shabbat Shalom!

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.

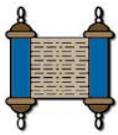
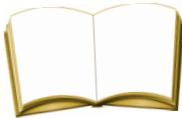
Rabbi  
Deborah Silver

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 III12-III13
2	Deuteronomy 21:15-17	Page III13
3	Deuteronomy 21:18-21	Pages III13-III14
4	Deuteronomy 21:22 - 22:7	Pages III14-III17
5	Deuteronomy 22:8-12	Pages III17-III18
6	Deuteronomy 22:13-29	Pages III18-III21
7	Deuteronomy 23:1-7	Pages II22-II23
Maftir	Deuteronomy 23:4-7	Pages II22-II23
Haftarah	Isaiah 54:1-10	Pages II38-II39

## 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 Riehmann
Wendy Bero	Natalia Kamyshebbova	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

אבלם בְּנֵדֶשׁ שְׁמֹאֵלָה: חֵיִם בְּנֵפְרִידָעַל: רֹנוֹה דָבָרָה בְתַרְחָל: חֵנוֹה בְּרִישָׁלָה  
בְּנֵגִיטָל: אֲפָרִים אֲבָרָהָם בְּנֵאַטְעָרָחָל: שְׁוֹלְמִיָּה יְהוּדִית בְתַחְנָה: חֵנוֹה רִישָׁלָה  
בְתַרְבָּקָה: מָאֵיר קְלָמָן בְנֵשְׁפָרָה: הִינְדָּא יְוָהָה בְתַלְאָה: שְׁלָוָם בְנֵשְׁמָוָאָל:  
הַדּוֹסָה בְתַשְׁרָה: דָּוד יְשָׁקָב בְנֵאַלְיָעָרָה: רְבָקָה לְהָהָבָתְרָה: דָּבָרָה עַנְטָל  
בְתַצְפָּרָה: גָּבְרִיאֵל אַלְיָעָרָה בְנֵאַסְתָּרָה: אַסְתָּרָה מְלָחָה בְתַזְלָוָעָרָאַיְעָרָה: בְּרָכָה  
בְתַמְלָכָה: יְוָהָה חֵיִם בְנֵשְׁמָוָאָל אַזְבָּה: יְהוָה אַרְחָוָן בְנֵקְיָה: אַטְקָעָה בְּרִידָלָה:  
דָּבָרָה מְרָמִים בְתַעְמָה: רְאוּבָן בְנֵפְרָעָה: מְכַל יְבָרָה בְנֵאַסְתָּה: שְׁשָׁבָה בְתַרְחָל:  
רָחָל: דָּבָרָה מְרָמִים בְתַעְמָה: רְבָקָה גָּטָל בְתַפְשָׁעָה: חֵנוֹה בְתַרְחָל:  
טָוָה בְתַמְרָמִים: מְרָמִים יְעַל בְתַשְׁוָנָה: שְׁמָוָאָל בְנֵחִים: חֵיה לְיָאָל בְתַטְלָה:  
דָּוד בְנֵעַקְבָּה: גָּבְרָאֵלה בְתַחְנָה אַסְתָּרָה: תְּמָרָה בְתַאִידָה: שְׁשָׁבָה בְתַרְחָל:  
שְׁמָוָאָל בְנֵיְוָסָה: שְׁרָה עַדְנָה בְתַחְחָל: חֵיִם שִׁיחַדְלָה בְתַרְחָל  
אַטְעָה: יְהוּדִית בְתַבִּיאָל: דָּיְנָה: אַסְתָּרָה בְתַבִּיאָל: אַלְוָנָה בְתַלְשָׁרָה: גִּילָּה בְתַרְחָל  
דָּבָרָה: אַסְתָּרָה בְתַחְנָה: דָּיְנָה בְתַאִשְׁעָה: שְׁרָה בְתַשְׁוָנָה: אָוֹרָה מְרָמִים  
בְתַחְנָה רִיאָל: בָּרוּךְ שְׁרָאָה יְבָעָל בְנֵיעַטָּעָה: אַלְשָׁבָע חִיה בְתַשְׁוָנָה:  
בְתַטְבָּה פְּרָוָמָה: יְעַטְרָה רָחָל בְתַצְרָל אַהֲרָה: דָּבָר פְּאָל בְנֵחִנָּה: שְׁמָוָאָל בְנֵלִי:  
לְתִזְקָחָה: בִּינָה בְתַחְנָה: אַזְבָּה בְנֵשְׁוָה: חֵיה בְתַמְנוֹחָה: דָּיְנָה בְתַאִשְׁעָה בְתַרְחָל  
שְׁרָה: אָטָם בְנֵשְׁוָה: אַזְבָּה בְנֵלִי: דָּוד בְנֵפְגָע לְאַהֲרָה: דָּבָרָה בְתַרְחָל  
תִּזְקָחָה: בִּינָה בְתַחְנָה: דָּיְנָה: בְּנֵמְנוֹחָה: חֵיה בְתַמְנוֹחָה: דָּיְנָה בְתַרְחָל

*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 תִתְהַעַב אֶלְיָה בַּי אֲחִיךָ הוּא (ס) לֹא תִתְהַעַב מִצְרָיִם בַּיְגָר הַיִת בָּאָרֶצָוֹ:  
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