

Sh'lach 5778

Torah: Rishon – Numbers 14:8-10 (p.1110/983 revised)
 Sheni – Numbers 14:11-16 Shlishi – Numbers 14:17-20
 Revi'i – Numbers 14:21-25 Chamishi – Numbers 14:26-23
 Maftir – Numbers 15:37-41 (p.1122/990)
 Haftarah – Joshua 2:1-24 (p.1262/998 revised)

Thank you to our Torah Readers: Brian Kux, Rabbi Fred, Jesse Lacefield, Dinah Leventhal, Sarah Leventhal
 Roark and Isaac Lacefield

Mazel tov to Isaac Lacefield, Jesse, parents Dinah and Patrick, and all who celebrate with them!

Mazel tov to our graduating students!

From Ta'anit 14b*

Rabbi Elazar said: An important person is permitted to fall on his face and humiliate himself in front of the community only if he is certain that he will be answered like Joshua, son of Nun, as it is stated: "And the Lord said to Joshua, Get you up, why are you fallen upon your face?" (Joshua 7:10). One who is not absolutely certain that he will be answered may not fall on his face in public, as if he is unanswered he will become an object of derision.

And Rabbi Elazar further said: Not all are worthy to petition God by rending their garments, and not all are worthy of falling on their faces in times of trouble. Moses and Aaron were worthy of petitioning God by falling on their faces, whereas their students Joshua and Caleb prayed by only rending their garments. The Gemara elaborates: Moses and Aaron petitioned God by falling on their faces, as it is written: "Then Moses and Aaron fell on their faces" (Numbers 14:5). Joshua and Caleb prayed by rending their garments, as it is written in the next verse: "And Joshua, son of Nun, and Caleb, son of Jephunneh, who were of those who spied out the land, rent their garments" (Numbers 14:6).

*Talmudic tractate dealing with communal fasts and the circumstances that activate them.

[The Hebrews' crying] is what the Talmud calls *bechayah shel chinam* - literally, crying for nothing. . . But this crisis raises bewildering questions about the nature of courage, of faith, of goodness and badness in the wilderness. Joshua and Caleb, the "courageous" spies, respond to the disruption by enacting a mourning scene - "They tore their garments." They declare: "The Land that we passed through to explore it is a very, very good land!" (Num. 14:6-7). What is the force of this response to the weeping nation! After all, on the level of public reality, the Spies had freely acknowledged the goodness of the Land. What, then, are Joshua and Caleb adding, by intensifying their description of goodness — "very, very good"? If anything, the intensifiers only weaken the force of God's original description: "a land flowing with milk and honey" . . . But Ha-Emek Davar* cites another midrash: *me'od - zeh malach ha-mavet* - *Very good* refers to the Angel of Death"! Human mortality sharpens, intensifies the goodness of life. - Aviva Zornberg in Bewilderments

*Naftali Zvi Yehuda Berlin (1816 - 1893), also known as Reb Hirsch Leib Berlin, a well-known scholar of Torah and Talmud, was an Orthodox rabbi, dean of the Volozhin Yeshiva and author of several works of rabbinic literature in Lithuania.



Week 5 (June 10-16)

Everybody's Got the Right To Live: Education, Living Wages, Jobs, Income, Housing

Sunday, June 10th, 6pm – Mass Meeting, Cedar Lane Unitarian Church, 9601 Cedar Lane, Bethesda, MD
 For more info and full schedule:

<https://www.poorpeoplescampaign.org/dcevents/>

Our Deepest Fear by Marianne Williamson

Our deepest fear is not that we are inadequate.
Our deepest fear is that we are powerful beyond
measure.

It is our light, not our darkness
That most frightens us.

We ask ourselves
Who am I to be brilliant, gorgeous, talented, fabulous?
Actually, who are you *not* to be?
You are a child of God.

Your playing small
Does not serve the world.
There's nothing enlightened about shrinking
So that other people won't feel insecure around you.

We are all meant to shine,
As children do.
We were born to make manifest
The glory of God that is within us.

It's not just in some of us;
It's in everyone.

And as we let our own light shine,
We unconsciously give other people permission to do the same.
As we're liberated from our own fear,
Our presence automatically liberates others.

Adat Shalom's Mission Statement – Especially Relevant in These Times:

Adat Shalom Reconstructionist Congregation strives to be a **progressive**, participatory, **diverse** and **inclusive** synagogue community. 🌊 As American Jews living in multiple civilizations, we revere Torah and our **evolving** Jewish tradition, while embracing meaningful innovation in all aspects of communal life. 🌊 Guided by **Reconstructionist** principles, we heed our spiritual tradition's call to **care for creation**, pursue **justice** and **peace**, and nurture and support deep relationships with Israel. 🌊 We are committed to **educating** and engaging our youth, fostering lifelong Jewish **learning**, and cultivating close interpersonal **connections**. 🌊 We **welcome all** to embrace this Jewish path with us...

Adat Shalom, Saturday, June 9th

Tomorrow: Couples Coping with Chronic Illness with Rabbi Jane at 7:00 PM at the house of Noa and Stu Baum

Friday, June 15th – Shabbat ShaBoom at the Bender JCC in Rockville at 6:30 PM. Picnic potluck dinner!

Saturday, June 23rd – Village Oneg at 1:00 PM

Torah School Registration is Open! Questions? Contact Rabbi Julie. julie.gordon@adatshalom.net

Special Summer Opportunity: Hebrew Fest with Ayelet Levi, July 22-26th. See flyer for more information.

Get Involved! At Adat Shalom. Visit our website and click the green "Get Involved!" box. Calendar, and information on all Adat Shalom events: www.adatshalom.NET. Two "welcome tables" are at the oneg, for guests, and anyone who'd like to meet new folks; if sitting elsewhere, stop by. Folks with orange name tags are Board members; introduce yourself. Please **return Siddurim, Chumashim & papers** to lobby shelves. **Shabbat Shalom!**



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Expand Your Heart and Mind