קהילת אהבת אחים
Congregation Ahavat Achim

שבת פרשת לך לך

SHABBAT PARSHAT LECH LECHA
11 CHESHVAN/OCTOBER 20

Haftorah is Isaiah 40:27-41:16. Final time for Kiddush Levanah is all Tuesday night, October 23 (15 MarCheshvan) until the following morning.

FRIDAY NIGHT
CANDLE LIGHTING - 5:52 PM
MINCHA - 5:55 PM
TZAIT - 6:55 PM

SATURDAY
HASHKAMA - 8:15 AM
SHACHARIT MAIN - 9:00 AM
LAST KRIAT SHEMA - 9:57 AM
MINCHA - 5:35 PM
SHKIA - 6:09 PM
SHABBAT ENDS - 6:54 PM

CONGREGATION AHAVAT ACHIM
18-25 SADDLE RIVER ROAD
FAIR LAWN, NJ 07410-5909
201-797-0502
WWW.AHAVATACHIM.ORG

BULLETIN INFORMATION
TO REQUEST A BULLETIN ANNOUNCEMENT (BY 7:00 PM WEDNESDAY) OR DEDICATE A BULLETIN FOR $36 ($54 W/PHOTO), EMAIL SEPLOTNICK@GMAIL.COM

WEEKDAY DAVENING INFORMATION

	Sunday (10/21)	Monday (10/22)	Tuesday (10/23)	Wednesday (10/24)	Thursday (10/25)	Friday (10/26)
Earliest Talit	**6:17 AM**	**6:19 AM**	**6:20 AM**	**6:21 AM**	**6:22 AM**	**6:23 AM**
Shacharit	**8:15 AM**	**6:15 AM**	**6:25 AM**	**6:25 AM**	**6:15 AM**	**6:25 AM**
Gedolah	**1:08 PM**	**1:08 PM**	**1:07 PM**	**1:07 PM**	**1:07 PM**	**1:07 PM**
Mincha (Sun/Fri) - Maariv	**5:50 PM**	**8:20 PM**	**8:20 PM**	**8:20 PM**	**8:20 PM**	**5:45 PM**
Shkia	**6:07 PM**	**6:06 PM**	**6:04PM**	**6:03 PM**	**6:02 PM**	
Tzait	**6:52 PM**	**6:51 PM**	**6:49 PM**	**6:48 PM**	**6:47 PM**	

Kiddush is sponsored by Nate Schwitzer and Steve Plotnick to celebrate their being honored with Chassan Bereshit and Chassan Torah, respectively.

Seudah Shlishit is sponsored by Eli Zezon in honor of Steven Plotnick.

Welcome to Miriam & Adam Nudelman, Rella & Michael Gevertzman, Aliza & Rich Mayer, Liz & Alan Jacob, Cara Greenspan & David Veltman, Leah & Elliot Gildin, and their respective children, who are joining us this Shabbat. Thank you to their hosts and to Randi Spier for organizing Friday night dinner at the shul.

Rabbi Ely Shestack **President Aryeh Brenenson**

Kiddush Information

- To sponsor a Kiddush ($1000/$613/$318, plus scotch) email Gail at gplotnick@aol.com.
- If you are around when the Rabbi says "על המחיה", your assistance in clean up would be appreciated.

Men's Club

- October 28 (Sunday) - Avraham Groll from JewishGen.Org will discuss "The Leadup to Hasidism".

Adult Education

- GEMARA SHIUR - On Winter Hiatus.
- DAYTIME TORAH VOYAGES - Thursdays at 1:00 PM.
- FUNDAMENTALS OF JEWISH THOUGHT - After Kiddush.
- PEREK ON THE LAWN, Pirkei Avot Periodic Shiur.

Gita Cooperwasser ע"ה

Youth Program

- Youth groups start at 10:00 AM!

- Contact our Youth Director Aliza Kaplan to discuss programming, your children, logistics for youth activities, or other matters relating to our children at youthdirectoraliza@ahavatachim.org, and let us know what is on your mind.

Tot Shabbat

- 10:40 AM, with the Shabbat reading featuring story teller Sheree Kor.

Stay & Play

- Look out for details of future get togethers.

Teen Hashkama

- Oct. 27
- Nov. 24
- Dec. 22

Sisterhood Annual Coat Drive, for Center For Hope and Safety, will be Sunday, November 4 (Mitzvah Day in Bergen County), 9:00 AM - 5:00 PM, 36-02 Hale Pl., Fair Lawn. Gently worn, not torn, outer garments for all ages. For more info, contact Audrey at bickelar@aol.com.

Points To Ponder

- (1st & 2nd) Two towns in Canaan are mentioned in each of these aliyot. How does Avraham relate to these two towns? (Shabbat Table Discussion) Why would the Torah bother to tell us about where Avraham was in relation to these two towns?
- (4th) What was the political relationship between the 4 kings and the 5 kings before the war?
- (5th) What shocking spiritual statement does God make about Avraham at the end of this aliyah? What's the context that legitimizes the need for this statement?
- (6th) What language does Hashem use to describe the obligation of brit milah to Avraham?

Answers to Points To Ponder

- (1st & 2nd) The towns are "Ai" and "Bet-el". Avraham pitches his tent between the two town as his first residence in the land of Israel and once he returns from Egypt.
- (4th) All 5 kings were subservient to 1 of the 4 kings - Kedarla'omer
- (5th) Avraham believed Hashem (15:6)
- (6th) Cause yourself to go before Me and be complete (17:1)

Ahavat Achim Future Events

- Oct. 27 - Youth Taking Over, Sharsheret Pink Seudah Shlishit, sponsored by Kira & Andrew Wigod
- Oct. 30 - Volunteer Food Kitchen
- Nov. 3 - Seudah Shlishit is sponsored by Eli Zezon in honor of David Garfunkel
- Nov. 9 - Friday night Oneg
- Nov. 10 - Seudah Shlishit is sponsored by Seymour Wigod in memory of his parents Abraham (Avraham ben z'ml ע"ה) and Edith (Eta bat Moshe ע"ה).
- Nov. 19 - Getting to Know You Shabbat
- Dec. 15 - Reuvain Brenenson Bar Mitzvah
- Dec. 15 - Seudah Shlishit is sponsored by the Wigod and Sokoloff families in memory of Ron's and Cheryl's ע"ה parents Leonore (Leah bat Zev ע"ה) and Benjamin (Boruch Chaim ben Zevulun Aryeh) Sokoloff ע"ה.
- Dec. 21 - Friday night Oneg
- Feb. 1 - Friday night Oneg
- Mar. 1 - Friday night Oneg
- Mar. 9 - Yachad/Yavneh Shabbaton
- June 8 - Suedah Shlishit sponsored by Eli Zezon in memory of Shlomo ע"ה Ben Eliyahu (שלמה בן אליהו - זיון נלב"ע ז סיון תשס"ד)
- June 22 - Suedah Shlishit sponsored by Eli Zezon in memory of Baroch Mafzir ע"ה Ben Samuel (ברוך מפציר בן שמואל - נלב"ע כ"ד סיון תשנ"ט)

Community Events

- Oct. 20 – **Beer Tasting & Sale**, with a beer spectrum from Pilsners to Stouts. $20 ticket includes $5 towards beer purchases. Sat. night, 8:30 PM, at Darchei Noam. RSVP at Beer Tasting.
- Oct. 21 – **Inspiration and Song Women's Evening**, with a shiur by Rebbetzin Belizon on Rachel Imeinu's yahrzeit. Sunday, 8:15 PM, at YIFL.
- Oct. 24 - **Shabbat Project Challah Bake**, joining women around the world. $25/per person, Wed. night, 7:00 PM, at Shomrei Torah. Sign up by Oct. 23. at CHALLAH BAKE.

קהילת אהבת אחים Congregation Ahavat Achim

Shirley Vann has dedicated this week's Covenant & Conversation (used with permission of the Office of Rabbi Sacks) in memory of her beloved mother Necha bat Yitzchok ע"ה.

COVENANT & CONVERSATION

THOUGHTS ON THE WEEKLY PARSHA
FROM **RABBI LORD JONATHAN SACKS**

BS"D

בראשית תשע"ט

Lech Lecha 5779

THE MAURICE WOHL CHARITABLE FOUNDATION

I am deeply touched that Covenant & Conversation has been generously sponsored by The Maurice Wohl Charitable Foundation *in memory of Maurice and Vivienne Wohl ז"ל. Maurice was a visionary philanthropist on a vast scale, driven throughout his life by a sense of Jewish responsibility. Vivienne was a woman of the deepest humanity and compassion, who had a kind word for everyone. Together, they were a unique partnership of dedication and grace, for whom living was giving. Through their Charitable Foundation, they continue to bring blessings to Jewish communities around the world.* — RABBI LORD JONATHAN SACKS

**** NEW FOR 5779 ****
COVENANT & CONVERSATION: FAMILY EDITION

Covenant & Conversation: Family Edition is a new and exciting initiative from The Office of Rabbi Sacks for 5779. Written as an accompaniment to Rabbi Sacks' weekly *Covenant & Conversation* essay, the *Family Edition* is aimed at connecting older children and teenagers with his ideas and thoughts on the *parsha*. To download the accompanying Family Edition to this Covenant & Conversation essay, please visit **www.RabbiSacks.org/CCFamilyEdition** or make sure you are subscribed to Rabbi Sacks' free mailing list via **www.RabbiSacks.org/Subscribe** and you will receive it each week in your inbox.

Four Dimensions of the Journey

Within the first words that God addresses to the bearer of a new covenant, there are already hints as to the nature of the heroism he would come to embody. The multi-layered command "*Lech lecha* – go forth" contains the seeds of Abraham's ultimate vocation.

Rashi, following an ancient exegetic tradition, translates the phrase as "Journey for yourself."[1] According to him, God is saying "Travel for your own benefit and good. There I will make you into a great nation; here you will not have the merit of having children." Sometimes we have to give up our past in order to acquire a future. In his first words to Abraham, God was already intimating that what seems like a sacrifice is, in the long run, not so. Abraham was about to say goodbye to the things that mean most to us – land, birthplace and parental home, the places where we belong. He was about to make a journey from the familiar to the unfamiliar, a leap into the unknown. To be able to make that leap involves trust – in Abraham's case, trust not in visible power but in the voice of the invisible God. At the end of it, however, Abraham would discover that he had achieved something he could not have done otherwise. He would give birth to a new nation whose greatness consisted precisely in the ability to live by that voice and create something new in the history of mankind. "Go for yourself" – believe in what you can become.

"Sometimes we have to give up our past in order to acquire a future."

Another interpretation, more midrashic, takes the phrase to mean "Go *with* yourself" – meaning, by travelling from place to place you will extend your influence not over one land but many:

When the Holy One said to Abraham, "Leave your land, your birthplace and your father's house..." what did Abraham resemble? A jar of scent with a tight-fitting lid put away in a corner so that its fragrance could not go forth. As soon as it was moved from that place and opened, its fragrance began to spread. So the Holy One said to

[1] Rashi, 12:1.

Abraham, "Abraham, many good deeds are in you. Travel about from place to place, so that the greatness of your name will go forth in My world."[2]

Abraham was commanded to leave his place in order to testify to the existence of a God not bounded by place – Creator and Sovereign of the entire universe. Abraham and Sarah were to be like perfume, leaving a trace of their presence wherever they went. Implicit in this midrash is the idea that the fate of the first Jews already prefigured that of their descendants[3] who would be scattered throughout the world in order to spread knowledge of God throughout the world. Unusually, exile is seen here not as punishment but as a necessary corollary of a faith that sees God everywhere. *Lech lecha* means "Go with yourself" – your beliefs, your way of life, your faith.

A third interpretation, this time more mystical, takes the phrase to mean, "Go *to* yourself." The Jewish journey, said R. David of Lelov, is a journey to the root of the soul.[4] In the words of R. Zushya of Hanipol, "When I get to heaven, they will not ask me, why were you not Moses? They will ask me, Zushya, why were you not Zushya?"[5] Abraham was being asked to leave behind all the things that make us someone else – for it is only by taking a long and lonely journey that we discover who we truly are. "Go to yourself."

There is, however, a fourth interpretation: "Go by yourself." Only a person willing to stand alone, singular and unique, can worship the God who is alone, singular and unique. Only one able to leave behind the natural sources of identity – home, family, culture and society – can encounter God who stands above and beyond nature. A journey into the unknown is one of the greatest possible expressions of freedom. God wanted Abraham and his children to be a living example of what it is to serve the God of freedom, in freedom, for the sake of freedom.

Lech Lecha means: Leave behind you all that makes human beings predictable, unfree, delimited. Leave behind the social forces, the familial pressures, the circumstances of your birth. Abraham's children were summoned to be the people that defied the laws of nature because they refused to define themselves as the products of nature. That is not to say that economic or biological or psychological forces have no part to play in human behaviour. They do. But with sufficient imagination, determination, discipline and courage we can rise above them. Abraham did. So, at most times, did his children.

Those who live within the laws of history are subject to the laws of history. Whatever is natural, said Maimonides, is subject to disintegration and decline. That is what has happened to virtually every civilisation that has appeared on the world's stage. Abraham, however, was to become the father of an *am olam*, an eternal people, that would neither decay nor decline, a people willing to stand outside the laws of nature. What for other nations are innate – land, home, family – in Judaism are subjects of religious command. They have to be striven for. They involve a journey. They are not given at the outset, nor can they be taken for granted. Abraham was to leave behind the things that make most people and peoples what they are, and lay the foundations for a land, a Jewish home and a family structure, responsive not to economic forces, biological drives and psychological conflicts but to the word and will of God.

"Abraham was to become the father of an eternal people that would neither decay nor decline, a people willing to stand outside the laws of nature."

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[2] *Bereishit Rabbah* 39:2.

[3] On the principle, "What happened to the fathers is a portent of what would happen to the children," see for example, Nahmanides, commentary to Genesis 12:6. On Nahmanides' use of this principle throughout his commentary, see Ezra-Tzion Melamed, *Mefarshei Hamikra* (Jerusalem: Magnes Press, 1975), vol. 2, 950–53.

[4] R. David of Lelov, *Pninei Ha-Hassidut* (Jerusalem, 1987), vol. 1, p88.

[5] R. Ephraim Lundschitz, *Kli Yakar* to *Bereshit*, 12:1.

Lech Lecha in this sense means being prepared to take an often lonely journey: "Go by yourself." To be a child of Abraham is to have the courage to be different, to challenge the idols of the age, whatever the idols and whichever the age. In an era of polytheism, it meant seeing the universe as the product of a single creative will – and therefore not meaningless but coherent and meaningful. In an era of slavery it meant refusing to accept the status quo in the name of God, but instead challenging it in the name of God. When power was worshipped, it meant constructing a society that cared for the powerless, the widow, orphan and stranger. During centuries in which the mass of mankind was sunk in ignorance, it meant honouring education as the key to human dignity and creating schools to provide universal literacy. When war was the test of manhood, it meant striving for peace. In ages of radical individualism like today, it means knowing that we are not what we own but what we share; not what we buy but what we give; that there is something higher than appetite and desire – namely the call that comes to us, as it came to Abraham, from outside ourselves, summoning us to make a contribution to the world.

"Jews," wrote Andrew Marr, "really have been different; they have enriched the world and challenged it."[6] It is that courage to travel alone if necessary, to be different, to swim against the tide, to speak in an age of relativism of the absolutes of human dignity under the sovereignty of God, that was born in the words *Lech Lecha*. To be a Jew is to be willing to hear the still, small voice of eternity urging us to travel, move, go on ahead, continuing Abraham's journey toward that unknown destination at the far horizon of hope.

"To be a Jew is to continue Abraham's journey toward that unknown destination at the far horizon of hope."

Shabbat Shalom

An example section from the new *Covenant & Conversation: Family Edition*

AROUND THE SHABBAT TABLE

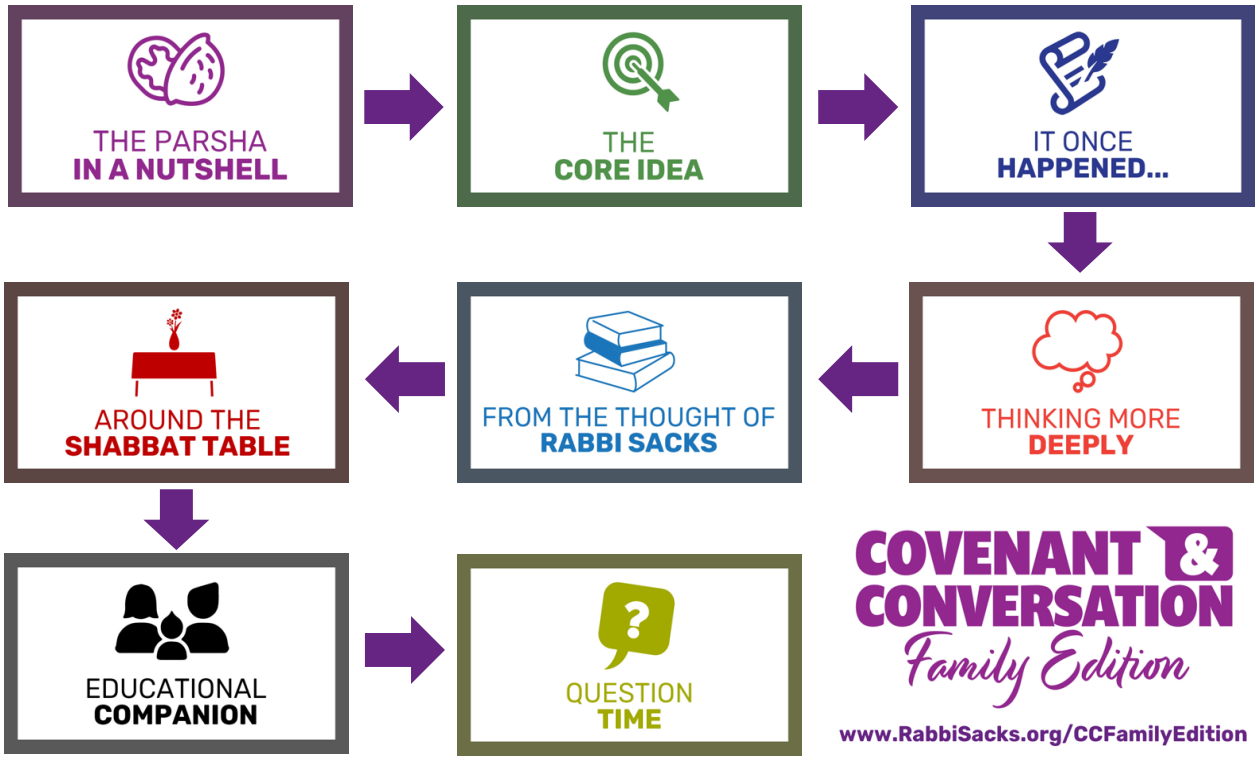
1. What is it that makes you who you are? How much of that is innate and how much comes from your surroundings (including your family and friends and society in general)?
2. Do you think the focus and main beneficiary of the command to Abraham of *Lech Lecha* was Abraham himself, or others (such as his descendants, or the world in general)?
3. The journey Abraham took was from the most developed society at that time (Mesopotamia) to an underdeveloped obscure part of the world (Canaan). Having read the *Covenant & Conversation* essay this week, can you suggest a reason and message for this journey?
4. Do you think Judaism is counter-cultural today? Can you give examples of how?
5. Do you have the courage to be different? Would you say you need the courage to be different in your life? Why?

[6] Andrew Marr, *The Observer*, 14 May 2000.

A bit more about... COVENANT & CONVERSATION Family Edition

- Written as an accompaniment to Rabbi Sacks' weekly *Covenant & Conversation* essay, the *Family Edition* is aimed at connecting older children and teenagers with his ideas and thoughts on the *parsha*.
- Each element of the *Family Edition* is progressively more advanced; *The Core Idea* is appropriate for all ages and the final element, *From the Thought of Rabbi Sacks,* is the most advanced section.
- Each section includes *Questions to Ponder,* aimed at encouraging discussion between family members in a way most appropriate to them.
- We have also included a section called *Around the Shabbat Table* with a few further questions on the *parsha* to think about, and an *Educational Companion* which includes suggested talking points in response to the questions found throughout the *Family Edition*.

Visit www.RabbiSacks.org/CCFamilyEdition to watch a short video explaining the project and to download the weekly Family Edition of *Covenant & Conversation*.



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LOOK OUT FOR COVENANT & CONVERSATION Family Edition

קהילת אהבת אחים
Congregation Ahavat Achim

Ahavat Achim's

2nd Annual Sharsheret Pink Seudat Shilishit

Youth Taking Over

COME DRESSED IN PINK!

SHARSHERET
Your Jewish Community Facing Breast Cancer

Saturday, October 27, 2018
Immediately following Mincha

18-25 Saddle River Road
Fair Lawn, NJ 07410

Trivia Game & Divrei Torah led by our Youth

Prizes for all!

If you'd like to get involved, email:programmingaa@gmail.com

Stick around after Shabbat for a community-wide picture in our pink attire!

Sponsored by
Andrew, Kira & Cayleb Wigod