

## ANSHE EMETH E-NEWSLETTER NOVEMBER 2024

### **Saturday, November 16 Friday, Shabbat Services,**

In-person and on Zoom.

### **Children's Play and Learn:**

Let's celebrate Shabbat, singing and playing with our Jewish toy set. And learn a few Hebrew letters too. We will act out the story of Creation with props. Bring your child's favorite stuffed animal for the drama !

Judy is happy to lead this children's activity for the first 30-40 minutes of our time together.

### **Yahrzeit's for November... of Blessed memory:**

**Robyn Friedman, Dorothy Kastner, Edna Kastner Feingold, Arthur Litchfield, Millie Simon**

### **MisheBerach – Prayers for Healing:**

**Neal Schmidt, Joey Ferrell, Mitzi Saeman, David Ferrell**

### **With Grateful Thanks:**

**Merill & Anne Asher \* Jeff & Susan Bargemann \*  
Marc Berman in memory of Mildred Murstein Berman & Louis Ivan Berman \*  
Dick & Barb Bollenbacher \* Mike & Judy Feinstein \* Shauna Mader \*  
Cory & Sharon Lemmon \* Bill & Brenda Peck \* Lauren & Neal Schmidt \* Martin  
Strauss \* Marc & Francine Shuchat Shaw/ Beau & Megan Shaw \* Steve Shuchat \*  
Gary \* DeDe Shuchat**

### **Mazel Tov:**

**Beau and Megan Shaw** on the birth of their son, Joseph Jay Schuat named for Joe Shuchat our long-time member and Beau's grandfather. Mazel tov to the grandparents, members Marc and Francine Shuchat Shaw

## **Message from Rabbinic Intern Yonatan Benzion:**

### ***Lech Lecha!* — Walking by Faith Toward Kindness and Redemption (Genesis 12:1–17:27)**

Two Torah portions are dedicated to Abraham's story, *Parashat Lech Lecha* (לך לך) and *Parashat Vayeira* (ויאיר). Their names emanate from the verbs that mean *to walk* and *to see*, respectively. These Torah portions focus on two special *senses*: walking and sight. In *Parashat Lech Lecha* (Genesis 12:1), God commands Abram *to walk* toward the Land of Canaan. God speaks to Abram, commanding him: “*Lech Lecha!* Go from your land, from your birthplace and your father's house to the land which I will show you.” — *Lech Lecha*, a commanding phrase that becomes the title of this week's Torah portion and that can be translated as “Go forth!” Yet, a closer read would say: “*Go to yourself!*” The biblical script further reads: “So Abram went, as Adonai spoke unto him.” In *Parashat Vayeira*, however, God reveals Himself to Abraham through the revelation of the three angels that visited him, to whom Abraham refers as *Adonai* (אדני). Abram's name also changes. Now he is called *Abraham*. The letter *He* (ה), which on its own stands for the Ineffable Name of God, is added to his name, and with this, a new meaning to his life is given. At the high point of this story, God will reveal Himself to Abraham at Mount Moriah, the place upon which the Temple stood. It was at that location when, in biblical times, Jews performed the commandment of *walking up* to Jerusalem to *be seen* by God three times a year during the pilgrimage festivals of Passover, Shavuot, and Sukkot (Exodus 23:17). Hence, we can say that because of Abraham's walk, God revealed Himself to him. In the Hebrew Bible, “walking with God” is an expression that refers to people who have a close relationship with the divine through faith. When we *walk* to Mount Moriah, where the seat of God's presence is to be found, in return, not only are we *seen* by God, but God reveals Himself to us. *Har Moriah* — the hill whose name was given by Abraham: “And Abraham called the name of that place *Adonai-Jireh*; as it is said to this day: In the mount where Adonai is seen” (Genesis 22:14). Notwithstanding, after Abram arrived in the Land of Canaan, we might think that he has reached the end of his journey. But it is not quite so, for he “went forth steadily towards the south” (Genesis 12:9). Abraham understood that God's command is for him to always be *walking*, toward his inner self, which now contains the essence of God's Name — the *He* (ה), a Hebrew letter, our mystics say, with which God created the universes. So, his travels continue as he goes further South, with the divine creative power within him to fashion reality. In Kabbalah, the four cardinal directions correspond to the *Sefirot*. The South represents loving-kindness. Under this optic, we can say by his acts of loving-kindness, Abraham is *walking* to reach a level of both *seeing* God in his life journey and *seeing* God's creative power in his life. We enter a season in which we are required to keep pressing on, to continue moving forward, despite all, and to *walk* to a higher place, to our inner-selves, to our Mount Moriah, with love-kindness (*Chesed* - חסד), which is receiving good without deserving it. It is there where God awaits us always with open, comforting arms. The Chassidic Rabbis teach us that to walk not by sight but by faith equals trusting God and that, ultimately, *walking* leads to *sight*, thanks to *faith*. The merit to see Godliness, to see redemption, comes from the power of faith. In our journey through life, we are encouraged by these Torah portions to always be traveling South with faith to reach love-kindness. May we attain true faith, a renewed trust in God, and, from it, the joy of redemption and the hope for better days ahead. In Psalm 30:5, we are promised that “weeping may endure for a night, but joy comes in the morning,” with a new day, as our prophets uttered, in which the “sun of righteousness will rise with healing in its rays!”

## **JOIN IN PERSON OR ZOOM.... ZOOM LINK HERE:**

### **To Join Zoom**

**Service:**<https://us06web.zoom.us/j/7643723318?pwd=STJIR1drNXFoL29XRGw0L1AzMThxQTO9>

**Or go to your Zoom App and put in this information:**

**Meeting ID: 764 372 3318 Passcode: 0092**

**Or simply dial by your location:** 646 876 9923 US (New York)

When prompted, put in for the Meeting ID: 764 372 3318 and push #Passcode: 0092 and push #