

BJC Wensa

“WENSA” MEANS “FUN” IN JUDEO-ARABIC!

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LECH LECHA
SHABBAT ENDS 6:33PM

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PARSHA OF THE WEEK... LECH LECHA

G d speaks to Abram, commanding him, “Go from your land, from your birthplace and from your father’s house, to the land which I will show you.” There, G d says, he will be made into a great nation. Abram and his wife, Sarai, accompanied by his nephew Lot, journey to the land of Canaan, where Abram builds an altar and continues to spread the message of a one G d.

A famine forces the first Jew to depart for Egypt, where beautiful Sarai is taken to Pharaoh’s palace; Abram escapes death because they present themselves as brother and sister. A plague prevents the Egyptian king from touching her, and convinces him to return her to Abram and to compensate the brother-revealed-as-husband with gold, silver and cattle.

Back in the land of Canaan, Lot separates from Abram and settles in the evil city of Sodom, where he falls captive when the mighty armies of Chedorlaomer and his three allies conquer the five cities of the Sodom Valley. Abram sets out with a small band to rescue his nephew, defeats the four kings, and is blessed by Malki-Zedek the king of Salem (Jerusalem).

G d seals the Covenant Between the Parts with Abram, in which the exile and persecution (galut) of the people of Israel is foretold, and the Holy Land is bequeathed to them as their eternal heritage.

Still childless ten years after their arrival in the Land, Sarai tells Abram to marry her maidservant Hagar. Hagar conceives, becomes insolent toward her mistress, and then flees when Sarai treats her harshly; an angel convinces her to return, and tells her that her son will father a populous nation. Ishmael is born in Abram’s eighty-sixth year.

Thirteen years later, G d changes Abram’s name to Abraham (“father of multitudes”), and Sarai’s to Sarah (“princess”), and promises that a son will be born to them; from this child, whom they should call Isaac (“will laugh”), will stem the great nation with which G d will establish His special bond. Abraham is commanded to circumcise himself and his descendants as a “sign of the covenant between Me and you.” Abraham immediately complies, circumcising himself and all the males of his household.



JOKE



Twenty Dollars

A Jewish boy asks his father for twenty dollars. His father replied, “ten dollars, what in the world do you need five dollars for, I’d be happy to give you a dollar, here’s a quarter.”

Rain in Chelm

Two Polish men went out for a walk, when suddenly it began to rain.
“Quick,” said one. “Open your umbrella.”
“It won’t help. My umbrella is full of holes.”
“Then why did you bring it?”
“I didn’t think it would rain!”



**Mazal Tov Jake Koukou
on your Bar Mitzvah!**

BJC youths at work!

The BJC Youths and parent participants volunteered on Oct. 12, 2014 at the Masbia soup kitchen.

It was a beautiful day of bonding, helping, and doing a HUGE mitzvah. We are so excited to now have elected new youth leaders that will plan future events for our teens...This sold out event was a huge success. Thanks to all who helped!





The Shabbos Project 2014 was a great success throughout our community and worldwide!

24 CONGREGATIONS PARTICIPATED IN THE GREAT NECK COMMUNITY SHABBAT PROJECT FROM OCT. 23-25, 2014. EACH ADDED THEIR DISTINCT PROGRAMS AND EVENTS AND ALL BENEFITED FROM THIS AMAZING SHOW OF UNITY AND COMMUNITY EFFORT.

THANK YOU TO ALL WHO PLANNED AND PARTICIPATED IN THE MANY EVENTS AND MADE IT A TRULY SPECIAL SHABBAT WEEKEND ACROSS THE COMMUNITY. A SPECIAL THANKS TO JOEY YADGAR, MAGGIE DROR AND SIGAL SHALOM FOR ALL THEIR TIME PUT IN THIS PROJECT CONNECTING THE BJC TO WIDER COMMUNITY EFFORT.

CHALLAH RECIPE FROM THE GREAT NECK COMMUNITY WIDE CHALLAH MAKING ON OCT. 23, 2014

Take 3 tablespoons of salt and put it in a bowl. Take 5 lbs of flour and put it on top of the salt like a mountain shape. Take 1 single packet of yeast and 1 tablespoon of sugar and 1/2 cup of lukewarm water, mix it in a separate bowl and let it sit for 6-8 minutes. Take 1 cup of sugar and pour around the flour bowl. Take 3 single packets of sugar and pour it around the flour with the sugar. Take 5 and 1/2 cup of water and mix with flour, sugar and yeast mixture. Take the other 1/2 cup of water with yeast and sugar and mix with the flour. Make it into a dough. Knead it for 8-10 minutes. Cover and leave it for an hour. Knead it again. Cover it again and leave it for another hour. Say the Bracha at any point. Knead it again and start shaping the challah. Leave it for another hour. Pre heat oven. Bake for 20 minutes at 350 degrees. ENJOY!!



What's in a name?



Have you ever thought about what influence your name has on you—on your personality, behavior patterns and life choices?

A growing body of research suggests that an individual's name can have a profound impact that can reverberate from childhood to adulthood. A study by professors at the University of Melbourne and New York University found that people with simple, easy-to-pronounce names are more likely to be favored for a promotion at work. "The impact of names comes from how people expect to see you," says a professor from Ohio University. And while pre-judging people based on their name might seem unfair, we sometimes do so subconsciously when making decisions.

So research indicates that a person's name can even affect career choices. But is the significance of a name just about perceptions, or is there something innately spiritual about the name itself that has a power over the individual?

Names are considered very significant in Judaism. Your Jewish name is the channel by which life reaches you from Above. In fact, the Kabbalists say that when parents name a child, they experience a minor prophecy—because, somehow, that child's destiny is wrapped up in the combination of Hebrew letters that make up his or her name. The sages of the Midrash recommend that "one should name one's child after a righteous person, for sometimes the name influences the person's behavior and destiny" (Midrash Tanchuma, Haazinu 7).

If a name has an intrinsic effect on the person, can a change of name change one's destiny?

Changing one's name to create a change of fortune actually has its roots in Judaism. That's why if someone is dangerously ill, we might provide him with an additional name, like Chaim (or Chaya), meaning "life," or Refael (or Refaela), "cure."

The first recorded story of a name change that led to an incredible change of destiny was that of Sarah and Abraham.

The episode took place when Abraham was 90 years old. G-d appeared to him and told him that He would be making an everlasting covenant with him, and that he and Sarah would be blessed with a child of their own. Let's see how the text reads:

And Abram was ninety-nine years old, and G-d appeared to Abram, and He said to him, "I am the Almighty God; walk before Me and be perfect. And I will place My covenant between Me and between you, and I will multiply you very greatly... And your name shall no longer be called Abram, but your name shall be Abraham, for I have made you the father of a multitude of nations. And I will make you exceedingly fruitful, and I will make you into nations, and kings will emerge from you. (Gen. 17: 1-2, 4-5)

This Family Shabbat was sponsored by:
Elham & Danny Koukou in honor of
Jake Isaac Koukou Bar Mitzvah



G-d then commanded Abraham that he and all his male children should be circumcised as a sign of the covenant. His wife's name, Sarai, should also be changed, and then she would experience the miracle of childbirth despite her old age.

And G-d said to Abraham, "Your wife Sarai—you shall not call her name Sarai, for Sarah is her name. And I will bless her, and I will give you a son from her, and I will bless her, and she will become a mother of nations; kings of nations will be from her." And Abraham fell on his face and rejoiced, and he said to himself, "Will a child be born to one who is a hundred years old, and will Sarah, who is ninety years old, give birth?" (Gen. 17: 15-17)

Abram who is Abraham. In the beginning he was the father to Aram, in the end he became the father of the world. **Sarai, this is Sarah.** In the beginning she was Sarai to this nation and in the end she became Sarah to the whole world.

Abram means "Av Ram," father of Aram, since he originated from the city of Aram Naharayim. His name was changed to Abraham, "Av Hamon Goyim," father of a multitude of nations.

The Malbim (Gen. 17:15) expounds:

Sarai, given her name by Abraham, means "Sharasi Sheli," my princess and superior. Abraham was now commanded that in his new status of "Av Hamon Goyim," the father of a multitude of nations, his wife, too, was to take on a more universal status which would be reflected in the name, Sarah, princess par excellence and not just princess of Abraham.

So what's in a name? Apparently lots.

A name connects us to our soul. It provides us with spiritual ammunition, allowing us to access spiritual strengths we may have never known we had.

How about you? What's your Jewish name? Do you use it proudly? Is it time to research what it means and what hidden spiritual powers it holds?



The Last Tango in Baghdad

by Dr. Albert Khabbaza is available
at all online booksellers. For more info visit:

www.khabbaza.com

