

# voices

קולות חיינו

congregation kolot chayeinu •

• voices of our lives

## Our Voices this Year

BY TRISHA ARLIN, EDITOR

**5** 766 is Kolot Chayeinu's thirteenth year since our founding, our B'nai Mitzvah year.

So, like all good B'nai Mitzvah, we're going to examine our Torah portions and our haftarah. For this year's *Voices*, Rabbi Lippmann and I have picked out one parsha from each of the five books of the Torah for our members to write about, using the traditional breakdown of the PaRDeS to organize our thoughts. Each issue will have, along with a letter from the Rabbi or our Musical Director:

- P** P'shat, the plain meaning of the text
- R** Remez, hints and commentary
- D** Drash, midrash and other explanatory interpretation
- S** Sod, secret and mystical

And that parsha's Haftarah.

We don't have room to reprint each parsha, so we suggest you read each one before reading each issue.

We will be examining and reacting to:

1. **Lekh Lekha** לך לך  
The Beginning of Us  
Genesis 12:1 – 17:27
2. **Sh'mot** שמות  
Responsibility –  
The Burning Bush  
Exodus 1:1 – 6:1
3. **K'doshim** קדושים  
Learning the Rules –  
The Holiness Code  
Leviticus 19:1 – 20:27

Lekh Lekha לך לך  
THE BEGINNING  
genesis 12:1 – 17:27

4. **Korakh** קורח  
Rebellion  
Numbers 16:1 – 18:32
5. **Va-Echannan** ואניחני  
What we believe -  
The Sh'ma  
Deuteronomy 3:23 – 7:11

On the surface this looks like *Voices* will be less personal

and more scholarly this year but, as I think the articles in this issue make it clear, our Kolot voices continue to be a blend of the individual, the social, the political, the traditional and the groundbreaking. Enjoy. And to all of you who are celebrating our thirteenth year: Mazel Tov! ■

## P'Shat: Abram's Faith

BY JEFFREY SHARLEIN

**A**braham, Abraham, tell us, what were you thinking, way back when you were called Abram, in your early days of following the Eternal? The Eternal called you out from Haran in your native land, where you seem to have become quite comfortable, and commanded that you complete your journey from Ur to Canaan. The Eternal promised the land of Canaan

to you and your descendants. You went, traveling the land, hearing the promise again, building an altar to the

**פשת**

Eternal and calling out the Divine name. You continued your travels in your newly promised land.

And then. . . a famine. The

good land you were promised did not produce, would not support you. So soon after you made the long journey from home at the command of a mysterious voice. Forcing you and all your household to go down to Egypt.

And then from Egypt you returned to Canaan. You did not simply stop back there on the way back to your native land. No, you stayed, returning

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Dear Friends,

It is an astonishing and particular pleasure to find that Kolot Chayeinu has arrived at its bar/bat mitzvah year. When one is the founder, the next day is often a mystery, so how much more so the realization that thirteen years have passed?! I reflect a bit these days on the early days and years, the Shabbatot of five or 15 people praying and studying Torah in someone's living room, the learning program of seven children in a member's basement, the High Holydays of 75 – a huge crowd at the time – in a church basement. As I note the prevalence of basements in our history, I wonder if in fact Kolot's journey has been one of ascents, an aliyah, a going up of growth and creativity and hard work and hope.

We now worship in a sanctuary that seats 250 officially and 400 for some children's or adults' b'nai mitzvah. Our learning program involves 70 children this year and is housed at the Brooklyn New School, another growing venture that began with small steps – my daughter was in the first class there! And on the High Holydays we worship in a sanctuary that seats 400, but we add chairs and use the side room and the balconies and join 700 strong to hear Kol Nidre or sing Avinu Malkeinu. Our growth in numbers is clear. I hope our growth as people who struggle to answer God's call is clearer. Then we can truly call ourselves bar/bat mitzvah, people who try to understand what mitzvah means and strive to respond with seriousness of purpose, open doubts, creative understanding and curious seeking.

Lekh-lekha, God says to Abraham, the first Jewish community founder. Get going, or maybe go for yourself, or to yourself – all these have been suggested by later commentators as translations of this enigmatic phrase. And all are possible for a founder, who has to get things moving, will surely find incredible rewards, and must engage in self-reflection. Abraham's life was not easy, and he had to deal with well-documented family strife and other challenges, as well as try to keep his infant community on its right path. My way has been easier, and I feel blessed. "I will make of you a great nation," God promises Abraham, "and I will bless you; I will make your name great and you shall be a blessing." Samson Raphael Hirsch says this is a command, not a promise: "To merit the promised reward, you must so live as to be a blessing to the world." Isn't this our hope?

Surely it is mine, to be a blessing to the world.

Yet being a founder is not just about the founder, it is about what is begun. *Eitz Hayim Torah and Commentary* notes that in asking (or is it telling?) Abraham to lekh lekha, "God seeks to create a community, a people, descendants of a God-fearing couple, in the hope that the members of that community would sustain and reinforce each other. In that way, ordinary people would be capable of displaying extraordinary behavior. "There could not be any better description of Kolot Chayeinu, latest in a long line of Jewish communities to enable ordinary people to display extraordinary behavior.

For me, the people of Kolot are my inspiration, along with my striving to hear God's voice. When Abram and Sarai, not yet re-named Abraham and Sarah, leave Haran to follow God's instruction, they take with them with "the persons that they had acquired in Haran." The rabbis of the midrash Genesis Rabbah understand this to mean converts, people whom they led to belief in God. We are taught in the Talmud (BT Sanhedrin 99a) that "one who brings a person to the Torah is regarded as having given birth to that person." It may be that every rabbi is a bit of a parent. Surely I have thrilled over the years as Kolot members, many formerly unschooled in Judaism, learn Hebrew, learn to chant Torah and haftarah, start celebrating Shabbat regularly, read Jewish newspapers or magazines, become b'nai mitzvah, and bring their new learning to bear on life's decisions.

And now here we all are, becoming b'nai mitzvah together. We are studying Torah all year in Voices, as in life. We have re-started Shabbat morning Torah study, along with weeknight intergenerational study and study of prayer. Shabbat services upstairs (main service) and downstairs (children's services) complement one another as the music of both intertwines. Our learning program hums with excitement and activity. We are growing up. Yet as with all b'nai mitzvah, we are not yet grown-ups. Rather, we have tried for thirteen years to heed God's words: "Go...to the land I will show you." Thirteen years later, after a long journey, we stand in that place in time and take a minute to look around in awe. Is this the place God is showing us? Mah nora ha-makom ha-zeh: How awesome is this place.

In hope,

Rabbi Ellen Lippmann



# Remez: It's always about Egypt



BY ANDY STETTNER

**L**ekh Lekha is a portion of signature Torah stories – Avram's departure to the land of Canaan, the name changes of Avram and Sarai to Abraham and Sarah, and Sarah, Abraham and Hagar's poignant three-way saga child-rearing and betrayal.

But, what gets lost is that this is also the Jewish people's first interaction with Egypt. Shortly after Avram arrives in his new home, a great famine arises in Canaan. Avram decides to bring Sarai to Egypt. Fearful that the Egyptians will kill him so they can steal his wife, Avram asks Sarai to lie and say that she is his sister. While Avram is bestowed with riches by the Egypt-

tians, Sarai is brought into the home of Pharaoh who is taken with her beauty. Sarai calls out to God for help, who afflicts Pharaoh with a disease that makes him realize that Sarai is indeed Avram's wife. The whole mess gains Avram favor in the end, as Pharaoh orders his men to protect Avram and let him keep all the gifts.

Clearly, Avram's act is a great unintentional sin (as Rashi points out). More importantly, the story reveals the hidden meaning of Egypt. Each year during Passover, we are told to try to feel like we too were in Egypt. Our first instinct is to think of the pain and bitterness of slavery. Yes, for sure, the wandering Jews were afraid of the responsibil-

ity freedom so they clung to Egypt. This is the pre-revolutionary mentality described eloquently by Michael Walzer in *Exodus* and *Revolution*.

Before now, I haven't thought of the other aspect of Egypt exposed by Lekh Lekha – Egypt as the place of false redemption for Jews. For Avram, Egypt provides an escape from famine and riches and power as well. The same pattern is repeated by Joshua and Jacob's other sons. It would not be unfair to say that the Jews marched themselves into slavery.

Egypt is two sides of the same coin – enslavement and intoxicating bounty. But the wealth comes at a great price – the loss of one's own values and rationality. I can almost see the blood rushing in starving Abraham's head on the way to Egypt as he strangely declares that he "recognizes that his wife is beautiful" and then concocts a warped and risky plan to use her beauty to acquire favor.

So, thus, Lekh Lekha tries to give us hints about how to avoid our own enslavement. When we look deeply we can see that Avram's mistake here is not hedonism, like Sodom and Gomorrah. His real error is letting stress cause him to forget himself and his commitment to those close to him. For us contemporary Jews, the clearest path back to Egypt is taking advantage (or taking for granted) those friends, family and neighbors whose trust we have earned. We've just finished the high holydays, where we've sought to return to our selves. On a subtler level, when we let outside pressures crowd our intentions and best selves, we follow Avram's road to Egypt. But, luckily we can remember that each Shabbat, through the words of our prayers, that we have been redeemed from this fate. I at least will remember Lekh Lekha when I say those prayers, and be thankful for a new understanding of liberation from Egypt. ■

# Drash: Who is this Abram?\*

BY ARTHUR STRIMLING

**L**ekh Lekha begins with a little back story about a man named Abram. He has a father named Terah, whose descent we know all the way back to Adam. He has brothers, sisters-in-law, and a wife named Sarai, who is barren. And, after the death of one of his sons, Terah moves the clan from Ur to Haran. That's it then, until Abram is 75 years old, when God calls him and he answers 'Hineni.'

Now, this Abram is the founding figure of monotheism—Judaism, Christianity and

Islam. So frankly, I'm unsatisfied; I have a lot of questions about who he was and how he got to be this pivotal figure. Was he a man of genius, passion and accom-



plishment before God called him? Or, just picked from the crowd and thrust into greatness? What made him so special? Or wasn't he special at all? What made the

call so clear to him? Was it out there for all to hear, or just for him? Was he eager to pick up and leave his native land and his family, or was he a traditional fellow, set in his ways at 75, but so moved by this call from Heaven that he gave up a good life for the unknown? There are dozens, hundreds of questions; you can probably make up better ones than these. Inquiring minds want to know!

The sages and rabbis, going back to the beginning of recorded Jewish dialogue, wanted to know, too. They studied the Torah text, what little there is, and set out to fill in the blanks, to create white fire. And you can put together a pretty full biography by piecing together the midrash. Several biographies, really, because some of the Abrams the sages create would be unrecognizable to others. There is the simple pure man who hears the call and

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\* Avram, Abram or Abraham? "Avram" is the Hebrew pronunciation ("Abram" when pronounced in English) of Abraham's name before God changes both his and his wife's names to Abraham and Sarah after the covenant. Some say the change is to add a sense of God's name (with that "hay" added to their names) while others say it is to change the meaning of their names: Abraham, Father of Many, and Sarah, Princess or Female Leader.

# Sod: What am I doing here?

BY ADAM DEIXEL

The parsha Lekh Lekha – the story of what happens to one man (and his family) on the road from Ur to Canaan, from everyman to patriarch, from Abram to Abraham – is all about personal transformation and covenant. And this journey occurs at the command of God, a God who addresses Abraham directly, who communicates his wishes clearly and forthrightly, who is a real and immediate presence in the world.

Not, in a word, my experience, at least not thus far. And yet I am asked to consider this portion (and its *sod* – its secret, or mystical, message, no less), to find meaning in Abraham's journey, and to share my thoughts as a part of what is, in effect, Kolot's bar/bat mitzvah speech. A daunting prospect, given that these few words will be the first I've ever written about Torah – my Jewish interests, and knowledge, have always focused much more on recent history and on Yiddishkeit than on the lives of the patriarchs.

Certainly, personal transformation – our desire for it, our fear of it – is something we all grapple with, and the question of covenant is an interesting and sometimes troubling one for any Jew to think about, especially those of us to whom God doesn't speak directly. These are issues that, I suspect, resonate for many at Kolot, as they do for me. My membership in this Jewish community is just one year old, and it is my first ever affiliation with any synagogue. And Kolot's 13th year coincides with the year of my daughter Izzie's bat mitzvah, at which she will be the first Deixel accepting the call to the Torah in at least four (and possibly more) generations. With my secular background and viewpoint, the act of reading, thinking and writing about Torah leaves me thinking, sometimes, "What am I doing here?"

And that, maybe, is my connection to Abraham. God tells him, "Go forth from your native land and from your father's house to the land that I will show you... and I will bless you." So, at the age of 75, he picks up his family and all their possessions, and goes forth as instructed. They arrive in Canaan, where the land is once again prom-

ised to his descendants in perpetuity. At some point, I'm guessing, Abraham questions the value of this covenant because, before long, "famine was severe in the land" and they're all heading off, as refugees, for Egypt. "What am I doing here?" seems like a natural next question.

In asking the question, Abraham and I represent the chronological extremes of



what looks to me to be a long Jewish tradition, that of the reluctant hero. From Noah to Abraham to Moses to Job, I hear that same question ringing through. For all of these great leaders of our people, it is the covenant – though stated in a number of different ways – that drives their decision to overcome reluctance and undergo the personal transformation that God demands. (Only the hapless Job actually says no and sticks to it, possibly because God tries to motivate him more with the stick than with the carrot.)

And this, perhaps, helps bring me round to what I am doing here, new member of this unique community, proud father of my family's first bar/bat mitzvah in six decades, unlikely writer of Torah commentary. If, unlike my Biblical forebears, I hear only rare and faint echoes of God's voice (and I'm generally skeptical that there's actually a voice there to hear), I've also learned from their experience that covenants are not necessarily all they're cracked up to be. All of those promises – to Noah, to Abraham, to Moses – turned out to be a lot more conditional than at first they seemed. "Raise your eyes and look out from where you are, to the north and south, to the east and west, for I give all the land that you see to you and your offspring forever." Well, not really forever... "I will make your offspring as the dust of the earth, so that if one can count the dust of the earth, then your offspring too can be counted." Yet I look around, and it looks to me like the world contains a lot more dust than Jews.

What I'm doing here, I guess, is trying to hold up my side of Abraham's bargain,

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so that we, and our covenant, can stumble along for a few more years, or millennia. I connect, at least in part, because there have always been so few of us that do, because chosen-ness may be more burden than gift but it sure is selective. I don't deliver on my side of the covenant with much consistency – I'm a lot more reluctant than I am hero – but I'm not sure the record of delivery has been so good on the other side of the deal either.

Abraham, and the others, turned their lives upside down in response to God's voice. What the covenant asks of me, at least right now, is that I take an occasional quiet moment to try and hear it. And maybe one of the secrets hidden in this parsha is that, even when all we hear is the sound of our own prayers, the act of listening can in itself represent some small kind of personal transformation. ■

# Haftarah: Faith and Doubt

BY ADRIENNE FISHER

**T**he Lekh Lekha Haftarah portion (Isaiah 40:27–41:16) opens with Isaiah the Prophet addressing the doubts of the Israelites, who have been in exile for decades in Babylonia and are despairing that they will ever return to their homeland (from Gunther Plaut, *The Haftarah Commentary*):

*40:27 Why do you say, O Jacob,  
Why do you assert, O Israel,  
My way is hidden from the Eternal,  
my claim is ignored by my God?*

Isaiah reassures the Israelites that God has not forgotten them:

*40:28 Do you not know?  
Have you not heard?  
The everlasting God, the Eternal,  
Creator of the earth from end to end,  
never grows faint, never grows weary.*

and encourages them to have faith in the Eternal:

*40:31 But all who trust in the Eternal  
renew their strength,  
they soar on wings like eagles,  
thy run and never grow weary,  
they march and never grow faint.*

God, through Isaiah, reassures the Israelites, that as God chose Abraham, God has chosen them to serve God:

*41:8 But you, Israel, My servant,  
Jacob. My chosen one,  
offspring of Abraham My friend –*

*9. I have taken hold of you from the ends of  
the earth,  
and called you from its far corners  
and said to you: You are My servant,  
I have chosen you, and not rejected you.*

and they should have faith in God:

*10. Have no fear, for I am with you;  
do not be afraid, for I am your God;  
I will give you strength,  
I will help you,  
I will uphold you with  
My victorious hand.*

*14...Here is My promise, says the Eternal  
one:*

*I, your Redeemer, the Holy One of Israel,  
will help you.*

and faith in God will enable them to conquer those idol-worshipping foes who keep them in exile and will not listen to their message that there is only one God:

*15. I will make you like a threshing-sledge  
new, with sharp teeth;  
you will thresh the mountains to dust,  
and crumble the hills to chaff.*

*16. When you winnow them,  
the wind shall carry them away,  
and tempest will scatter them.*

and through faith in God, Israel will rejoice in the faith in God:

*Then shall you rejoice in the Eternal,  
and glory in the Holy One of Israel.*

## הַפְּטָרָה

The connection to Lekh Lekha, Plaut tells us, lies in Isaiah's comparison of God's selection of Israel to the story told in Lekh Lekha of God's selection of Abraham to father a nation dedicated to the service of God. He sums up, "Just as God's promise to Abraham was fulfilled, so will Israel's faith be rewarded."

At first, the message of this parsha seems to be, "Don't doubt. Have faith in God. God will provide. Have faith in God and your faith will be rewarded." Don't worry; be happy. But I'm not sure I buy into that. Do you? If you are a member of Kolot Chayeinu, chances are that you are not quite so sure. Chances are that you are a member of Kolot Chayeinu, at least in part, because you are not quite so sure. After all, even our mission statement declares, "Kolot is a Jewish congregation in Brooklyn where doubt can be an act of faith."

Although I wasn't around that kitchen table 13 years ago when Ellen and

Kathryn and friends came together and decided to start a new congregation in Brooklyn, I'm sure the question of doubt and faith is key to Kolot's beginnings and to its development and ongoing history. Doubts in the ways of worshipping Jewishly that seemed to exclude them, doubt that those ways were the only ways; faith that there had to be ways of worshipping Jewishly that honored the single adult, the childless, the non-coupled, gays and lesbians and transgendered, the movers, the sitters, the singers, the non-singers, the non-monied, and all others who felt excluded by the then existing ways of worship. They responded to their doubts and to their faith and they worked to develop a new way.

In preparing to write this article, my Internet research led me to devar torah about lekha lekha by Rabbi Neil Gillman, a professor of philosophy at Jewish Theological Seminary in New York. Rabbi Gillman notes that, in Lekh Lekha, Abraham wavers between loyalty to God and doubt. Gillman remarks that this wavering humanizes Abraham, making him not that different than the rest of us. Abraham trusted God, but his trust was also permeated with moments of profound doubt. For Gillman, the "faith in God" that many of us strive for really means "trust" in God and that this trust is more about "believing in..." than "believing that..." In Gillman's view, Abraham teaches us not to expect to achieve a resolute state of faith. Gillman states, "There is no faith that is not riddled with doubt, and no doubt that is not marked by moments of faith." He goes on, "Faith and doubt exist in a dynamic relationship, and we too, like Abraham, move back and forth between these polarities... our moments of disbelief are not to be dismissed. They are an intrinsic and valuable moment in our journey to faith in God."

I usually shy away from people who have so much faith in any particular thing that they have no doubt. I find their zeal and sense of rightness frightening. Too much "belief that..." doesn't leave room for someone like me who is not so sure about most things. I feel more comfortable with people who acknowledge the existence and importance of doubt. Doubt challenges us to confront our beliefs and

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even to where you had built the altar and again called out to the Eternal by name from that spot. It seems you still believed in the promise.

Tell us about your faith, Abraham. You have been criticized by as great a sage as Ramban for not trusting in the Eternal to provide for you while the famine was in the land. Clearly this faith you did not have.

And I don't blame you. But yet you didn't give up on the Eternal. You came back. Was it because of the plagues on Pharaoh's house following his discovery that Sarai was your wife and not your sister? Or were you always planning on trying Canaan again as the Eternal commanded, just as soon as you felt you could sustain yourself well there? What did you think of a god who made grand promises to you – promised you blessings, greatness, indeed a central place in world history

– and then either couldn't or wouldn't prevent a famine in the land that was to be the center of that promise? Broken promises? A test? Irrelevant to the situation?

Or was it beside the point? Did you follow the Eternal's instructions to move because they suited you, and so you didn't think much when it seemed this god might not be on your side after all? You had, after all, been on your way to Canaan when you settled in Haran. And then it was your father who took you; not a disembodied voice that commanded it. Perhaps you were just ready to move on again when you heard the call. . . .

Tell us, Abraham, teach us about faith that we might learn from your example. Is it something you either have or you don't? Never shaking, never quivering, never deviating, never breaking? The Eternal says "go," and you go. Obstacles are par for the course. Promises outlast such things as famine. Or can it fluctuate, sometimes

stronger, sometimes weaker, sometimes invincible, sometimes nonexistent? The promised land is a good land and the promise great, but there is a severe famine. You are successful in redeeming Lot from his captors, yet remain without child to inherit the patrimony. Up, and down.

Or, is it something that grows slowly, like trust? A promise is made, followed by cautious belief, and so it slowly builds? There is a good land, then, yes, a famine, but then a plague on Pharaoh's house before – it seems – your wife, Sarai, is degraded in his palace. There is further material success, a military victory. Repaid in kind with greater heeding, greater obedience – a new name taken on. Open dialogue, even. Or is it, perhaps, all these things, and each of us will hear your story differently, and understand your faith uniquely, as we struggle with faith in our own lives? ■

to check in now and then on whether they are connected to reality or not. Doubt challenges us.

The statement that "doubt can be an act of faith" resonates on a broader level as well. In my view, a person, community, or organization that allows room for doubt and is willing to confront, explain, and wrestle with that doubt and with the underlying bases for it is a person, community, or organization willing to confront, explain, and wrestle with the realities of life and to grow and change through the process of wrestling with that doubt and with the contradictions that life presents us.

In the swirl of controversy about President Bush's recent nomination of Harriet Miers to the Supreme Court, Bush made a statement that truly frightened me for the future of our country: during a press conference, he characterized Ms. Miers as a person who is "not going to change"

and that "twenty years from now she'll be the same person with the same philosophy that she is today." That our President believes this to be an admirable characteristic truly alarms and dismays me, for it suggests there is virtue in ignoring the world, in being incurious, in being oblivious to what is happening around you. In my opinion, that kind of faith, that kind of certainty, that kind of fundamentalism (if you will) will lead to ruination. The world around us is changing at an astonishing pace. How can our opinions or knowledge possibly be relevant if once formed, they are immutable? As human beings that care about the world, we must acknowledge, attempt to understand, and respond to the changes and challenges we see around us.

Thirteen years ago, a group of people got together and created Kolot Chayeinu, a new way to worship and live and learn Jewishly. And that Kolot has grown over

the past 13 years into the Kolot of today. It grew not by picking a single path but by grappling daily with profound and important questions. That Kolot, which continually challenges itself, to live the values it defined for itself is the Kolot that I chose to become a member of as I was grappling with my own thoughts about how to worship and live and learn Jewishly. It is that Kolot that challenges me to define my values and to attempt to live them, to acknowledge the many contradictions in our complicated world, to speak plainly about difficult topics, confront problems, and work to change them, not just for myself, but for my community, and for those who will come after the current members and leadership are long gone. "Doubt can be an act of faith." Doubt challenges us. I have faith that doubt can lead us, as Isaiah the Prophet's God lead the Israelites, to faith. ■

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answers with an unquestioning “Here I am.” On the other hand, there is the theological genius who struggles from early childhood to discover God, seeing through nature worship, idol worship, polytheistic systems and all the others to the great insight of one God. In that version Abram, in effect, summons God before God summons him.

And there is the miraculous tsadik who survives many travails, including being thrown into a fiery furnace. In some versions that happens after the midrash we all know, in which Abram’s father Terah is an idol maker and Abram works in his shop and one day smashes all the idols. From this the sages teach that Abram was a monotheist before God called him; that he was a man of principal and fire. From this a more modern commentator might also get that he was 75 years old, sick of working in his father’s boring business and needed to strike out on his own.

A lot of these midrashim have the feel to us of children’s fables but some fascinate and challenge. I don’t feel the need for a superman Abraham who survives fiery furnaces but, as my son Eric said when he was about four, “When I grow up I’m going to be Superman, because someone has to be.” I do love the image of Abram as child astronomer (or astrologist) watching the stars and figuring out that they and the sun and moon are not gods, but merely creations of something much greater. And I am torn by the tension

between this image of a creative revolutionary thinker and the submissive silent Abraham who does not even question God’s desire to have him sacrifice his son on Mt. Moriah. As we venture into this story yet again, we can look to the Midrashic tradition for clues to the questions we need to ask, and, sometimes hints at the answers we need to create as we struggle to come to understand the first patriarch in ways that can nourish us in our own time. ■

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