

**BEIT KNESSET HANASSI –
YOUNG ISRAEL RECHAVIA
בית כנסת הנשיא – ישראל הצעיר
רחביה**

***WEEKLY SCHEDULE,
ANNOUNCEMENTS & PROGRAMS***

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ANNOUNCEMENTS – November 20th, 2020 – Toldot

MAZEL TOV TO:

● Marvin z"l and Myrna Hirschhorn and Joe and Joan Freudenberger on the bar mitzva of their great grandson Chaggai. The proud parents and grandparents are Tali and Matinya Peer and Kenny and Sara Hirschhorn.
● David & Sara Harris on the bar mitzvah of their grandson Benny Spierer, son of Dr. Doron & Leah Spierer

YARZEITEN: Members with *Yahrzeiten* this coming week to whom we wish *Chayim Aruchim*

FULL NAME	Relationship	Day of Week
Joseph Waldman	Mother	Sunday
Nellie Bochner	father	Sunday
Helen Potaznik	father	Monday
Joy Chesterman	Father	Monday
Stuart Schwartz	mother	Monday
Eitan Kind	Father	Wednesday
Paula Weber	Husband	Wednesday
Fred Stepen	father	Friday
Hindy Walfish	Father	Friday
Judith Sanders	Father	Friday
Tammy Berman	Mother	Friday

BEIT KNESSET HANASSI – YOUNG ISRAEL RECHAVIA
ישראל הצעיר רחביה-בית כנסת הנשיא

WEEKLY SCHEDULE	לוח זמנים השבוע
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<u>PARSHAT TOLDOT</u>	TIME	<u>פרשת תולדות</u>
Friday – Thursday, November 20th – November 26th, 2020 ד עד י כסלו תשפ"א		
<u>FRIDAY NIGHT</u> <u>ערב שבת</u>		
<i>Candle lighting</i>	4:01 PM	<i>הדלקת הנרות</i>
<i>Mincha</i>	4:20 PM	<i>מנחה</i>
<u>SHABBAT</u> <u>שבת</u>		
<i>Shacharit</i> (Main Minyan) <i>Dvar Torah: Rabbi Wein</i>	8:30 AM	<i>מנין ראשי-שחרית</i>
<i>Shacharit</i> [Downstairs Minyan]	8:45 AM	<i>דבר תורה: הרב ויין</i> <i>מנין למטה -שחרית</i>
<i>Mincha</i>	4:15 PM	<i>מנחה</i>
<i>Ma'ariv</i>	5:04 PM	<i>ערבית</i>
<i>Shabbat ends</i>	5:15 PM	<i>מוצאי שבת</i>
<u>DAILY MINYAN</u> <u>מנין בימות החול</u>		
<i>Shacharit</i>	7:45 AM	<i>שחרית</i>
<i>Mincha</i>	4:30 PM	<i>מנחה</i>
<i>Ma'ariv</i>	5:00 PM	<i>ערבית</i>



Winter 5781 (2020 – 2021) Destiny Lecture Series by RABBI BEREL WEIN

10 Saturday Nights at 8:00 PM

October 24, 2020 – January 2, 2020

Through Zoom, but **ONLY** through prior registration and payment!

*“Eastern Europe and Its Personalities Through the Eyes
and Personal Experiences of Rabbi Berel Wein”*

October 24.....	My Family in Lithuania before WW II
October 31.....	My Grandfather and Volozhin
November 7.....	My Father, A Student in Grodno under Rabbi S. Shkop
November 14.....	My Father-in-Law & His Experiences with the Choftez Chaim
November 21.....	My Teacher, R.M, Kaplan & his Connection to Mir & Baranovich
November 28.....	My Teacher, R. Herzl Kaplan, Who Learned in Slabodka
December 5.....	My Teacher, R, N. Rogow & the Lithuanian Rabbinate
December 19.....	My Rebbe, Rav Kreiswirth, Who Learned in Chachmei Lublin, (Chanukah Lecture) Slabodka and with the Steipler
December 26.....	My Teacher, R. Moshe Wernick, a Mussar Mashgiach
January 2.....	Rabbi Yaakov Kamenetsky, the Last of the Slabodka Mohicans

25 NIS per household per lecture or 200 NIS for the entire Lecture Series

The lecture will be rebroadcast each Sunday for the same entrance fee,
or the entire series can be purchased from January.

You must pay in advance to be let into the lecture.

If you wait until Saturday night of the lecture, you may or may not get in.

Please pay directly to: https://meshulam.co.il/quick_payment?b=3e0e79e2ec864f2d2b54ea571e51becb
(put "סיבת תשלום" next to "שיאור")

OR contact Nachum at 054-454-3618 or email: nachum@jewishdestiny.com

TOLDOT

The question raised by every commentator who has dealt with this week's Torah reading is a simple one: How could it be that Eisav, a child who is raised in the house of great and holy parents, Yitzchak and Rivkah, could somehow turn out to be a terribly evil person—a murderer, rapist, thief and criminal?

It is difficult in the extreme to truly comprehend this issue. However, all the great commentators have attempted to deal with the matter in various ways. Some have attributed it to genetics: Eisav is the product of recessive genes inherited from Betuel, Laban and their ancestors, all of whom were pagan and evil. A recessive gene survives even when strong, dominant genes are present for many generations. And even the strong, dominant genes of Abraham, Sarah, Yitzchak and Rivkah cannot prevent the latent recessive genes emerging to become dominant in one of their offspring.

Others ascribe the aberrant behavior of Eisav to the fact that he did not receive an education that truly fitted his personality. He was a man of the field, a hunter and physically athletic. He was not cut out to sit for hours on end and study like his twin brother Yaakov. Because of this mismatch of education and personality, the tragic figure of Eisav emerged. Another theme that is represented in the commentaries is that the opposing views of Yitzchak and Rivkah, regarding their children, created an atmosphere in the home that exacerbated the differences between the children and drove Eisav to the extremes of behavior recorded for us in the Torah.

There are many other ideas and thoughts about the matter that appear in our holy Torah and we know that everything in the Torah contains 70 different layers of understanding and perspective. So everything that can be said regarding the issue has merit and should be carefully considered when studying the matter.

A simple and perhaps more profound understanding of the matter is simply to reiterate and reinforce the basic idea that human beings, no matter what their ancestry may be and in whatever environment they are raised, retain the power of freedom of choice, especially regarding moral issues. One may be righteous and pious not necessarily because one's parents or ancestors were righteous and pious but rather because that person chooses a path in life and behavior that leads to righteousness and piety.

We are all ultimately responsible for our behavior and for the consequences of all our actions. Basically, all the rationalizations and excuses we make with regard to how we were raised, educated and trained are insufficient to remove from us the responsibility for our own personal choice of behavior and beliefs. The rabbis epitomized this in their statement that every human being is always responsible for his or her actions, whether they be caused inadvertently or with malicious intent.

Eisav turned out to be the person he was because that is what he had chosen to be his goal in life. Like all human beings, he may choose to rationalize and excuse his behavior, but ultimately he alone is responsible for his life choices.

Shabbat shalom

Rabbi Berel Wein

JEWISH GROWTH

Numerically, the Jewish people are only a minute fraction of humanity. Even at the height of the most optimistic of surveys, we were and are a tiny constituent in the aggregate of humanity that inhabits this planet. This is always been so: the Torah guarantees that we will be the least numerous of nations. Nevertheless, we were also promised that we would be as numerous as the stars of heaven and the sands of the earth. For many centuries, the commentators and great Jewish thinkers have suggested how these two seemingly contradictory predictions might be bridged. Jewish tradition has redefined the idea of the stars of heaven and the sands of the earth in terms of quality and not of quantity, and out of proportion to their numbers.

It is true that, for such a small population, we have made a lot of noise in the story of human civilization—as individuals, as a religion, and as a nation. So, in terms of influence and contribution to human society, we are indeed the stars of heaven and the sands of the earth. But as far as numbers are concerned, we remain the least significant of all peoples. Tragically, except for Jewish population growth in the Orthodox community in the state of Israel and the Diaspora, our birthrate statistics are depressing, their projections pessimistic. In fact, for most of American Jewry, the birthrate of the Jewish family has fallen below the rate of replacement. If this demographic disaster continues it will have many consequences for the future of the Jewish community in the Diaspora. The tendencies to marry later in life and have fewer, if any, children, and the general negative attitude of much of modern society towards traditional family life—these have all combined to take a severe toll on Jewish numbers. For the majority of secular and assimilated Jews, and certainly for those in the Reform and Conservative communities, the tendency is to ignore the handwriting on the wall and whistle past the graveyard. If present trends continue, there will undoubtedly be a numerically smaller Jewish community in the United States: this will undoubtedly also have political and social consequences. That community will become increasingly Orthodox and traditional. The Orthodox Jew, contrary to all previous expert opinions and future predictions, is simply not going to disappear. It is part of the promise of eternity that the Lord made in His covenant with us. Not only will the Jewish people remain eternal, but the presence of Torah life will also always be preserved, no matter the challenges and difficulties that would arise.

Remarkably there are Jews in organizations and federations in American Jewry, even though they may be non-Orthodox and non-observant in their own personal behavior, who recognize that the salvation of Jewish society and Jewish neighborhoods depends completely upon the continued growth of Orthodoxy and Orthodox educational and social institutions. Many neighborhoods in United States conurbations have been entirely revitalized by young Orthodox couples who have moved in, establishing schools and creating a vibrant Jewish life on the streets and in the homes in these areas. These are the outposts of Jewish growth—not only spiritually but numerically too.

Accurate prediction of the future is impossible, and this includes everything that I have written here. Many unforeseen forces and factors lurk in general society that will influence the growth and resilience of Jewish society. Nevertheless, I look back in amazement at the growth of Orthodox Jewry in my lifetime—not only in terms of influence and intensity of Jewish life, but also in terms of numbers and population. The Jewish world was decimated by the events of the 20th century, by Germany, the Soviet Union, intermarriage and assimilation, to an extent that many despaired of any future for Jewish society at large, let alone for its growth and strengthening. But a basic tenet of Jewish life is never to despair: this is why we must continue to revitalize Jewish communities and Jewish life, so that we will truly be like the stars of heaven and the sands of the earth.

Shabbat shalom

Berel Wein

Davening Registration

Register to attend a minyan on Shabbat or Chag. This **must** be done to ensure **no** more people than current government regulations allow. **Note** registration is **not** a guarantee of acceptance. After registration, you will receive an email on Friday afternoon telling you if you can attend or not.

[Click here to register](#)

Shul Information

Shul Phone: 02-372-4045 [select your party by choosing from the menu]

Shul Website: bkhanassi.com

Shul Youtube Channel: [click here](#)