

Agudas Yisroel Anshei Kielce



Zmanim

Candle Lighting: 4:37 pm

Mincha/Kabbalas Shabbos: 4:40 pm

Shacharis: 8:45 am

Hilchos Shabbos Shiur: 4:05 pm

Mincha/**SEUDAS SHLISHIS**: 4:25 pm

Maariv/Motzei Shabbos: 5:39 pm

Motzei Shabbos Rabbeinu Tam: 6:06 pm

Sunday Shacharis: 8:00 am & 9:00 am

Parshas Toldos

Adapted from Rabbi Yochanan Zweig [www.torah.org]

Evil Acts or Evil Person?

"Yitzchak prayed to Hashem opposite his wife, for she was barren, and Hashem responded to him" (Bereishis 25:21). "Hashem responded to him" - To him but not to her. For the prayer of a tzaddik who is the son of a rasha does not compare to the prayer of a tzaddik who is the son of a tzaddik" (Rashi ad loc.).

There seems to be an internal contradiction within these pesukim. The Torah first stresses that Rivka was "the daughter of Besuel the Arami of Padan Aram, the sister of Lavan the Arami" (25: 21). Rashi comments that this reflects positively on Rivka, for she grew up surrounded by wicked people but was not influenced by their misdeeds. Yet in the very next pasuk, the Torah stresses that Yitzchak's prayer was answered, while hers was rejected. This is difficult to understand. Even if Yitzchak's prayers were more powerful, was there any reason that Rivka couldn't have been granted at

least a partial answer to her entreaties? Why does the Torah emphasize that she was not answered at all? Moreover, this seems to be an affront to Rivka. What reason is there for the Torah to stress that her prayers were not answered?

The Gemara states (Brachos 26b) that the daily organization of our prayers was established by our forefathers: Avraham instituted Shacharis, Yitzchak instituted Mincha and Yaakov instituted Ma'ariv. Why is it that prayers were established by our forefathers? As a prayer is essentially a set appointment with Hashem, a very powerful relationship is required to establish one. The kind of relationship only held by our forefathers. Avraham, Yitzchak, and Yaakov prevailed upon Hashem to be "available" at set times during the day to hear their children's entreaties and thus instituted the Shacharis, Mincha, and Ma'ariv we still use today.

Imagine for a moment that a college freshman wants to see the dean of the school; who

is he more likely to grant an audience to: the child of a former roommate and much decorated alumnus of the school or the overachieving child of a former student that was expelled from the school?

Clearly the one who he will be scheduling an appointment with is the child of someone with whom he already has a close relationship. We too needed our forefather's relationships to establish an "appointment" for a set prayer. That is why Hashem immediately turned to Yitzchak's prayers and not Rivka's. In addition, the prayers described in these pesukim were for a very specific subject: the birth of a child. In that context, Rivka's unfavorable pedigree took on an entirely new significance. A child is more than merely an addition to a fam-

ily; when a person prays for a child, he is praying for someone to carry on his genetic code, to absorb his own traits and serve as a reflection of himself. Every human being inherits his parents' genetic makeup, both physical and spiritual, which shapes a good deal of his life and nature.

Therefore, when Rivka davened for a child, she was praying for offspring with her own genetic makeup. This explains why, as Rashi tells us, Rivka later (25:22) questioned why she had prayed for a child: When she sensed Esav's eagerness to visit the temples of idolatry, she was certain that it was a result of her own genetic influence and the wicked traits of her family.

Good Shabbos

**** To ensure accurate publication of all announcements and sponsorships,**
 **information must be submitted to mailings@agudahsouth.com **
 prior the publication deadline of 10:00 am on Friday morning.**

**This week's kiddush is sponsored by:
 Michael & Mindy Harris in honour of the yahrzeit of Mindy's father OB"M.**

The kids' program will take place downstairs beginning at 9:30 am.

**The guest speaker for Seudas Shlishis is Rabbi Meir Yechiel Zoberman.
 Seudas Shlishis is sponsored by the shul.**

**We are updating the cholim list for Chodesh Kislev.
 If you would like to submit a name to the cholim list please email
 gabbai@agudahsouth.com or contact one of the gabbaim.**

Shacharis	Weekday Schedule	Mincha
Sunday: 8:00 am & 9:00 am		12:30 pm & 4:40 pm
Monday & Thursday: 7:00 am & 7:55 am		Maariv
Tuesday, Wednesday, Friday: 7:00 am & 8:00 am		5:00 pm & 8:00 pm (Mon-Thur)
Daf Yomi with Rabbi Kaufman: 8:00 am (Shabbos), 7:15 am (Sun), 7:40 am (Mon-Fri)		
Amud Yomi with Rabbi Rafi Greenspan: 7:20 am (Mon-Fri)		

To sponsor Kiddush/Seudas Shlishis contact Baruch Klein (kiddush@agudahsouth.com.)
 Have a Simcha to announce? Email announcements to mailings@agudahsouth.com.
 To subscribe or unsubscribe to the email bulletin please email mailings@agudahsouth.com.

NEW SHIUR

**The Rav has started a new 'Birchas Hashachar" shiur in Maseches Brachos Amud Yomi
 before the first minyan @ 6:25 am Monday-Friday.
 All men are invited.**

Friday Night Learning Program (FNL)

**The Friday Night learning program will commence this week.
 Learning Seder: 8:00 pm
 Or Hachaim/Esoteric Mefarshim shiur: 8:30 pm
 This week's FNL is sponsored by Yudi & Dinah Hadari in honour of their anniversary.**