

RICHARD
DAWKINS
THE
GOD
DELUSION

**“Darwin,
Dawkins,
Dinosaurs,
and
the Torah”**

**A special evening in Lincoln Park with
Dr. Nathan Aviezer of Bar Ilan University.**

Richard Dawkins is not only a famous scientist ... and not only an atheist - he's plain anti religious. In his book, The G-d Delusion, Dawkins sets out to destroy religion and to do away with the need for G-d. And he's quite blunt about it. According to Dawkins, anyone who thinks we need G-d to explain how we got here ... and how such a complex and beautiful world came into existence ... just doesn't know their science!

Now that we know what Dawkins thinks, it's really worth meeting and hearing Professor Nathan Aviezer of Bar Ilan University. A world renowned scientist and a believing and practicing Jew, Dr. Aviezer is brilliant, clear and funny. Don't miss this special event!

Monday Evening, December 7
2020 North Lincoln Park West, Party Room
7 pm: Registration and Refreshments
7:30 pm: Presentation by Dr. Nathan Aviezer

Register online at www.torahnetwork.org/register.htm
Info: 773.761.0400 x201 or info@torahnetwork.org



Home for the
Wondering Jew.™

Hang in there - Shabbos is coming!

TORAH PORTION: TOLEDOS (GENESIS 25:19 - 28:9)

This week's CTN Shabbat Fax is sponsored in memory of our loving and devoted mother Theone M. Spielman, Tziyona bas Yehuda AH", by her family, on the occasion of her 12th yahrzeit.

1. And Esau said: I am going to die ... (25:32)

Isaac and Rebecca are married and have no children.

Finally, Rebecca gives birth to twins. *Esau and Jacob.*

As the older brother, Esau had the "*birthright*".

The spiritual leadership of the family.

Esau agrees to sell the birthright to Jacob for a bowl of stew!

"Give me some of that red stuff. I'm starving...

Look, I'm going to die. So what good is the birthright"?

In the words of the Torah? *"Esau despised the birthright."*

And in Jewish tradition he represents giving up *eternity* for the pleasure of the *moment*.

... It's not only about Esau's approach to life.

It's also how he responds to his mortality.

"Look, I'm going to die. So what good is the birthright"?

That's one way we can relate to our mortality.

"Eat drink and be merry. For tomorrow, we die".

... .. *A fellow comes to a meeting with his accountant.*

Driving the latest model luxury car. Completely loaded.

His accountant is very surprised. To say the least.

"I do his books. There is no way he can afford this car."

The client notices the look on the accountant's face. "I'll explain.

A few weeks ago I was in a house.

And just minutes after I left, there was a terrible explosion. A gas leak.

It was a miracle that I didn't get killed.

And you know?

It's times like that, that get you thinking.

You don't live forever.

Enjoy life while you can ..."

... Jewish tradition wants us to look at it differently.

Anyone who was a student knows how it is.

When do you study for a final?

The day before the test!

If we lived forever?

We would never accomplish anything!

So Jewish tradition doesn't want us to be obsessed with our mortality.

But it's good to remind ourselves once in a while.

... You don't live forever.

You need to make your life meaningful while you can.

A *Mitzvah*. Helping someone in need. Studying Torah.

Making someone smile. Being there for a friend.

Because these are things that are eternal.

2. Isaac loved Esau because ... And Rebecca loves Jacob ... (25:28)

It's one of the most famous Torah stories. One that decides the future of the Jewish People.

Isaac and Rebecca see their children differently. And the stakes are very high.

... Rebecca loves Jacob. Sees him as the spiritual future of the Jewish People.

But Isaac loves Esau. And thinks that he can be the Jewish future.

Isaac is about to "pass the mantle" to Esau.

But Rebecca rises to the occasion. And takes bold steps to turn things around.

And Jewish tradition is very clear. She was right.

Rebecca understood what Isaac did not. And her intervention saved the Jewish People.

... But there's something else that's very interesting about our tradition.

For the last 3000 years the name Rebecca has brought something else to mind.

Something we read about in last week's portion. Something the Torah described in great length.

... *Rebecca has always been a symbol of chessed. Of doing great acts of kindness.*

Yes. It's true that Rebecca saved the Jewish People.

But she did something else which may be even more important.

... *She taught us the kind of People we're meant to be!*

Hopefully, we'll never have to face a situation where we are called upon to save the Jewish People.

... *But we're constantly given opportunities for acts of kindness.*

And we know how it is. Sometimes we're too busy. Too tired. Or just "having one of those days".

We should be inspired by Rebecca's example.

And rise to the occasion.



Shabbat Shalom and have a great week!

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Rabbi Moshe Katz

Doni
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