

CONGREGATION BAIS TORAH

November 1, 2008 · 89 West Carlton Rd · Suffern, NY 10901 · (845)352-1343 · www.baistorah.org ג' מרחשון שבת פרשת נח

ערב שבת פרשת נח

הדלקת נרות 5:34 PM
מנחה 5:40 PM
שקיעה 5:52 PM

שבת פרשת נח

דף היומי 8:00 AM
שחרית 8:45 AM
סוף זמן קריאת שמע 10:03 AM
גמרא שיעור 4:35 PM
מנחה 5:20 PM
שקיעה 5:51 PM
סעודה שלישית
מעריב 6:33 PM

Sunday שחרית 7:45 AM

Weekday שחרית

Mon. and Thurs.: 6:20 and 7:45 AM
Tues., Wed. and Fri.: 6:30 and 7:45 AM

Weekday-מעריב מנחה

Sun. through Thurs.: 4:35 PM
Mon. Through Thurs.: 8:00 PM

ערב שבת פרשת

הדלקת נרות 4:26 PM
מנחה 4:35 PM
שקיעה 4:44 PM

Shiurim

Sundays at 8:30 AM – מסכת סנהדרין – Rabbi Yisroel Gottlieb
Tuesdays at 8:15 PM – Partners in Torah
Tuesdays at 8:00 PM – Ladies Mishnayos Class- Rabbi Avromy Fein
Wednesdays at 8:15 PM – מלכים א – Rabbi Yisroel Gottlieb.
דף היומי I, Monday through Friday 5:25 AM and Sunday at 6:30 AM – Mordechai Rudman
דף היומי II, Monday through Friday 7:00 AM – Rabbi Yisroel Gottlieb
דף היומי III, Sunday through Thursday 9:45 AM – Rabbi Yosef Fischer
Monday through Friday at 7 AM - ירושלמי - Mordechai Rudman
Monday through Friday after the second שחרית עם רשי - שחרית פרשת השבוע עם רשי – Rabbi Yosef Fischer
Monday through Thursday at 9:45 AM - גמרא שיעור - Rabbi Leibel Reznick
Women's תהלים group meets on שבת 45 minutes before מנחה.

Shul Announcements

סעודה שלישית was co-sponsored last week by David Lehmann and Abe Rovner. This week is still open for sponsorship.

Sunday morning at 2:00 AM, we switch the clock back.

There is a **general membership meeting** on Sunday morning (new time) 10 AM.

Beginning this Monday, November 3rd, there will be an additional **Maariv minyan** Monday through Thursday at 8:00 p.m. Those who are able to attend are asked to support the minyan.

Next Shabbos, on November 7th and 8th, we will be hosting our **Scholar in residence**, Rabbi Dr. Shnayer Leiman. For reservations and further details, please see Moshe Kranzler. A schedule of the weekend's events and further details can be found on our website. Reminder: Shabbos morning davening begins at 8:30 AM.

We're pleased to announce that Bais Torah's popular **Avos U'Banim** program will resume next Motzoei Shabbos, November 8th at 6:30 PM in the library, sponsored by the Nussbaums. Bring your children and grandchildren each week - everyone is welcome! There will be hot pizza on hand and a chance for all participants to win prizes. Weekly sponsorships are invited at \$50 per session and all information will be listed on our website. For details, contact Jonathan Rosenstock at (845)369-6349.

We are currently in the process of arranging our schedule of **Ongai Shabbas** for the upcoming season. If you're interested in hosting an Oneg in your home please contact Aviva at the shul 352-1343 / Aviva@baistorah.org or Sandra Thurm 368-3418 / sthurm@optonline.net by October 10th.

Bottle of red, bottle of white: Calling on all oenophiles to save Saturday night, November 22nd for a **wine- and cheese-tasting event** at Bais Torah. On hand will be Ilan Tokayer, a wine columnist for the Kosher Wine Society. Please reserve the date!

Save The Date - **Annual Carlebach Shabbas** - December 12th and 13th - Parshat Vayishlach. This year we are honored to host Yisroel Williger and Rabbi Eliyahu Bergstein for Shabbos! Please join us for Friday evening Seudah and Tisch in Shul - Details to follow. For early reservations contact Aviva 352.1343

The shul has acquired **new seforim** that are available for sponsorship. See our web site, www.baistorah.org and click on resources and then seforim for the list or contact Jack Gross.

Mazel Tov

Paul Goodman on his grandson, Elias Goodman, becoming a finalist in the Siemens Competition in Math, Science and Technology by creating a scaffold to put into wounds for more effective healing.

Refuah Shelaimah

Henry Shapiro - חיים מאיר יחיאל בן מלכה לאה
Manny London - מנחם מונש בן חנה פרידא
Tova Eizik's grandson - יעקב יונתן בן חנה רייזל
Esther Lutwak - אסתר מלכה בת קילה
Bob Schore - חיים ראובן בן הענדל יהודית
Suzie Kirshenbaum's father- יוסף בן שרה
Bella Helprin's mother- פיגע בת חיה רבקה
רבקה עודל בת אהובה לאה

Joel Rosenwasser's parents-
שמעון בן בלומא רבקה
פשה לאה בת שפרינצא
Ben Zauderer - בנימין בן בילה
Lenny Wulwick - לייב יוסף בן חיה
Larry Seligson - אריה לייב בן רבקה
Leni Loebenstein - הלני בת רחל

How to Reach Us

Rabbi Yisroel Gottlieb 357-3913, rabbigottlieb@gmail.com – Daytime emergency 362-8362

President Allen Nussbaum president@baistorah.org

Treasurer Barry Lifschitz, 352-0226, Fax 352-0841 or barry@lifschitz.net

Maintenance Yis Helprin 494-7446

Shul Secretary Aviva Schmitter 352-1343 aviva@baistorah.org M-TH 9:00-3:00

Simcha Room Reservations/Kiddushim Jack Gross, 357-4121

Bikur Cholim Eveline Kranzler, 352-8410 and

Eiruv 362-4302

Chosh Levy, 425-6827

Mikvah 425-6101

Chesed Committee Charlie Grandovsky, 425-4683

Youth Michael Kronenberg 368-1064

Sisterhood Liaison Betty Schloss, 369 – 1833

Hachnosas Orchim Facility for homeless, Shea Jacobs 425-9617

Lost and Found Michael Loebenstein, 425-8895

Chevra Kadisha Steve Fessel, 425-1713, Ephraim Pessin, 914-420-6714 or Gloria Gordon, 425-1276

Sisterhood Tribute Cards, Mona Selzer 356-0129

Bais Torah Bulletins Email baistorah@taxprof.net, Fax (845) 368-4172, or call (845) 368-2222. To receive e-mail updates, write to baistorah@gmail.com. This bulletin is downloadable from the web at www.baistorah.org.

In Case of Emergency

The **red Hatzolah phone** is in the hallway on the wall between the rear washing station and the Simcha Room.

The **defibrillator** is in a cubby in the coat room opposite the Hatzolah phone.

Noach

Noach was one of the people mentioned by Midrash as having seen the world built and functioning and then destroyed and then rebuilt once more. Surviving such a scenario in a normal fashion is an almost impossible task. And, Noach is obviously a victim of what he witnessed. The new world that arises after the disastrous flood that engulfs all human life is a strange one to Noach. He keeps to himself in his vineyard, embittered by the behavior of his offspring and by the refusal of them and their descendants to learn the bitter lessons of the flood and its causes.

Every new world that arises is different than the one that preceded it. Noach is doomed to be disappointed in the new world for he is full of sorrow and nostalgia regarding the old world that is permanently gone and will never again return. The survivors of the flood of our time – the Holocaust – never see, in the world that was rebuilt after that disastrous event, the equal of the world that was destroyed. This is true in all of the varying camps and factions of Jewish society. The new world always pales in comparison with the old world; the past is always brighter and shinier than the present. King Solomon in Koheles warned us not to think that way “for it is not out of wisdom that you thus ask.” Yet the unchangeable human nature continues to long for the good old days even if, in reality, they might not have really been that good.

Noach’s level of righteousness and holiness also seems to slip in the aftermath of the flood. The rabbis allow him to question the judgment of Heaven that inflicted such a tragedy upon so many souls. He somehow forfeits his titles of being righteous, innocent and holy that accompanied him before the deluge. I feel that it is not his faith in God that is shaken as much as his faith in himself. Why was he spared? What does God want him to do now in the newly emerging and troubled world?

He was powerless to prevent the first flood so what can he now do to prevent a second debacle from engulfing humankind? Noach feels himself to be an archaic remnant of a past civilization and completely without influence in the new world arising before his eyes. To a certain extent therefore, he gives up on shaping the new world, letting the baser instincts of human beings again drag down human society. He does not exploit his status as the lone survivor of the flood, the person who knows better than anyone else what society needs.

That is what the rabbis meant when they criticized Noach for planting a vineyard as his first project after the flood. He should have created a school of learning and taught a generation the path of holiness and divine inspiration. It is this failure of will and initiative, of misplaced priorities and of unwarranted pessimism that is held against him. He could have been the bridge between the old world and the new. Instead he ended up not being the force for good in either of the worlds. It will remain for Avraham to fill that role ten generations later.

Shabat shalom.

Rabbi Berel Wein