

YOUNG ISRAEL OF THE MAIN LINE

Weekly Update

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Parshas Noach

פרשת נח

ג' חשוון תשס"ט—October 31–November 1

Shabbos Davening Times

Earliest candle lighting: 4:54pm
Candle lighting: 5:41pm
Mincha - Friday: 5:40pm

Sof Zman Krias Shema: 10:08am
Shacharis: 8:45am
Mincha followed by Seudah Shlishis: 5:25pm
Maariv: 6:43pm

Weekday Davening Times

Standard time resumes Sunday morning. Fall back!

Shacharis Sunday: 8:00am
Mincha/Maariv Sunday: 4:40pm
Shacharis (Mon., Thu.): 6:40am
Shacharis (Tue., Wed., Fri.): 6:50am
Maariv (Mon.–Thu.): 7:45pm

Please note the return of the winter Maariv schedule.

Next Shabbos Times

Candle lighting: 4:34pm
Mincha - Friday: 4:35pm

Calendar of Shiurim

DAY	TIME	TOPIC	SPEAKER	NOTES
Shabbos	7:55am–8:15am	Parsha Chabura	R. Diamond	ROTATES
Shabbos	8:15am	Mishlei Shiur	R. Steinberg	
Shabbos	After Mincha	Medical Halacha	D. Eisenberg	
Mon., Wed.	After Maariv	Mishna Berura	Eli Back	
Sun.–Fri.	15 min. before Shacharis	Sefer Hamaspik L'Ovdei Hashem	R. Steinberg	
Monday	9:00pm	Advanced Gemora: Makkos	R. Steinberg	
Tuesday	9:00pm	Choshen Mishpat	R. Steinberg	
Thursday	10:10pm	Nefesh Hachaim	Rav Sholom Kamenetsky	

*All shiurim are at YIML unless specified.

THIS SHABBOS

Kiddush and Shalosh Seudos:

Kiddush this week is being sponsored by Sid & Sue Laytin to commemorate the yahrzeit of Sid's father, Meir ben Shlomo.

Seudah Shlishis is community sponsored.

Bnos and Pirchei:

Both Bnos and Pirchei will א'ל'ה meet this week from 4:00pm to 5:00pm at LMS.

All submissions, suggestions, and sponsorships should be directed (by Wednesday evening) to the editor of the Weekly Update, פלוגי בן פלוגי (weeklyupdate@yiml.org).

COMMUNITY SHABBOS YOUTH GROUPS RESUME

Bnos of Bala Cynwyd:

Bnos of Bala Cynwyd will ת"ל begin meeting this Shabbos from 4:00pm to 5:00pm at LMS. Please submit your yearly membership dues ASAP if you have not done so yet (\$36 per girl/\$90 family maximum). Checks can be made out to "Bnos of Bala Cynwyd" and sent to 201 Meeting House Lane, Merion PA 19066.

First Torah Youth—Pirchei Bala Cynwyd of the year!

From 4:00pm to 5:00pm at LMS in the Social Hall. Grades K–8. Bring your friends! This week's learning is sponsored in honor of Binyamin Nosenchuk's birthday. If you would like to help sponsor a Shabbos or want information contact Ari Silver at (610) 6686-6833 or SilverDollar@verizon.net.

ONGOING EVENTS

Chevra Mishnayos:

The Chevra Mishnayos is now learning Seder Zeraim.

See the shul bulletin board to sign up.

Women's Tehillim Group:

The Tehillim Group meets Mondays at **10:00am** at 345 Bala Ave.

Women's Chovos haLevovos Group:

The Chovos haLevovos Group meets Tuesdays at 9:30am at 8 Concord Circle.

Are you on our e-mail list?

To subscribe to the shul mailing list, send a message to majordomo@chaseplanet.us with the following in the message body (all one line): `subscribe yiml YOUR-EMAIL`

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D'VAR TORAH by Rabbi Berel Wein

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 Kohelet 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.

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