



October 24, 2020
6th of Cheshvan, 5781
Parshas Noach



ו חשון תשפ"א
פרשת נח

SHABBOS SCHEDULE

Friday

Candle Lighting	6:27 pm
Mincha	6:35 pm

Shabbos

Shachris	7:30 am
	9:00 am
Latest Shema	10:13 am
Mincha	6:19 pm
Maariv & Havdalah	7:27 pm

WEEKDAY SCHEDULE

Shachris

Sunday	6:45 am
	8:00 am
Mon, Thur	6:30 am
	8:00 am
Tue, Wed, & Fri	6:45 am
	8:00 am
Mincha	
Sunday	6:33 pm
Monday	6:32 pm
Tuesday	6:32 pm
Wednesday	6:31 pm
Thursday	6:30 pm

DVAR TORAH – BY Rabbi Refael Dovid Lehrfield



“Hashem remembered Noach” to save him. Our Rabbis say, Hashem remembered how Noach fed the animals. But that was his job– his assignment. Why a thank you for what he was supposed to do? Yes, even though we have prescribed assignments– we still have blessings from Hashem when we do them.

Dvar Torah Parshas Noach by Rabbi Ari Galandauer

אָלֶּה תּוֹלְדֹת נֹחַ אִישׁ צַדִּיק תָּמִים הָיָה בְּדֹרֹתָיו אֶת־הָאֱלֹקִים הִתְהַלֵּךְ־גֹּם:

Rashi, commenting on the words "in his generation" says that some of our Rabbis explain it (this word) to his credit: he was righteous even in his generation; it follows that had he lived in a generation of righteous people he would have been even more righteous owing to the force of a good example.

Others, however, explain it to his discredit: in comparison with his own generation, he was accounted righteous but had he lived in the generation of Avraham he would not have stood out in any meaningful way.

I always found it interesting that there seems to be an argument regarding Noach's righteousness. Granted, there is a myriad of arguments in the Talmud over many things, but Noach's righteousness! Can't we simply give him the benefit of the doubt and let him rest in peace?

Many commentaries explain that no one is out to get Noach, but the Torah does give us contradictory information. On the one hand, he is called an Ish Tzadik, but later on, he is called an Ish Haadama. So some commentaries explain that his creditors are referring to the pre-flood era and his dis creditors are referring to the post-flood era.

Another idea perhaps is that when we are looking at the totality of a person's life, we must look at all sides of the equation, not to not judge the individual, but to learn from all of their qualities, both positive and negative. The Torah never hides the flaws of our biblical heroes or their failures. In fact, the Torah usually highlights them! Why? Not to judge, but to learn from.

So perhaps the Rabbis in the Talmud are not arguing at all, they are simply doing what has always been done, following the path the Torah set forth, to analyze and learn from the lives of our biblical figures, to learn from their mistakes and emulate their achievements, contributing to a better world for all. Shabbat Shalom.

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PARKING

We have reserved the first parking space in front of our building for Rabbi Lehrfield. Please do not park there.

HOSPITALITY

Due to the Corona virus we will not be providing hospitality or meals for Shabbat or Yom Tov. Once it is safe to do so we will resume hospitality. Please contact Ron Fisher of the Young Israel Hospitality Committee if you have any questions

Email: fisher@fiu.edu

Tel: 305-653-4970

Cell: 305-613-0828

SECURITY

The security of our Shul is of utmost importance. Please follow all instructions of our security personnel. To join the security team, contact Adam Aronson.

Cell: 305-213-1693

REFRESHMENTS

Please join us after Davening for light refreshments on the patio in front of the Shul

TORAH READING

Parsha Noach

Haftorah Isaiah 54:1-10

Stone Chumash

Parsha Page 30

Haftorah Page 1131

Soncino Chumash

Parsha Page 34

Haftorah Page 56

Chumash With Rashi

Parsha Page 15

Haftorah Page 25

NEWS & ANNOUNCEMENTS

- **Mazal Tov to Moshe and Ricki Mindick on the birth of a baby girl. Mazal Tov to grandparents Shimshon and Susan Mindick.**
- **Mazal Tov to Rabbi Refael Dovid and Miriam Lehrfield on the recent marriage of their granddaughter Tirza to Eli Shulman of Teaneck, NJ. Mazal Tov to Tirza's parents Rabbi Yaakov and Leah Lehrfield.**
- **Mazal Tov to Aaron and Raizy Kaplan and Jonathan and Malka Leah Braunschweiger on the engagement of their children Sarah to Avraham Moshe.**
- **If you borrowed a Machzor for Rosh Hashana or Yom Kippur from the Shul, please return it as soon as possible so that we can finish putting them away until next year. Thank you.**
- **Please pay your dues and any outstanding balance on your account promptly. If you would like to be able to set up a recurring payment for your dues call the Shul office for more details.**
- **If you have not paid your Eruv bill for 2020 please go to bit.ly/nmberuv or call the Shul office.**
- **There are KN 95 masks available for purchase in the Shul office.**

Parshas Noach in a Nutshell

Source: Chabad.org

G-d instructs Noach- the only righteous man in a world consumed by violence and corruption—to build a large wooden teivah (“ark”), coated within and without with pitch. A great deluge, says G-d, will wipe out all life from the face of the earth; but the ark will float upon the water, sheltering Noach and his family, and two members (male and female) of each animal species.

Rain falls for 40 days and nights, and the waters churn for 150 days more before calming and beginning to recede. The ark settles on Mount Ararat, and from its window Noach dispatches a raven, and then a series of doves, “to see if the waters were abated from the face of the earth.” When the ground dries completely—exactly one solar year (365 days) after the onset of the Flood—G-d commands Noach to exit the teivah and repopulate the earth.

Noach builds an altar and offers sacrifices to G-d. G-d swears never again to destroy all of mankind because of their deeds, and sets the rainbow as a testimony of His new covenant with man. G-d also commands Noach regarding the sacredness of life: murder is deemed a capital offense, and while man is permitted to eat the meat of animals, he is forbidden to eat flesh or blood taken from a living animal.

Noach plants a vineyard and becomes drunk on its produce. Two of Noach's sons, Shem and Japheth, are blessed for covering up their father's nakedness, while his third son, Ham, is punished for taking advantage of his debasement.

The descendants of Noach remain a single people, with a single language and culture, for ten generations. Then they defy their Creator by building a great tower to symbolize their own invincibility; G-d confuses their language so that “one does not comprehend the tongue of the other,” causing them to abandon their project and disperse across the face of the earth, splitting into seventy nations.

The Parshah of Noach concludes with a chronology of the ten generations from Noach to Abram (later Abraham), and the latter's journey from his birthplace of Ur Casdim to Charan, on the way to the land of Canaan.

Parshas Noach Haftorah in a Nutshell

Source: Chabad.org

Isiah 54:1-10

Forsaken Jerusalem is likened to a barren woman devoid of children. G-d enjoins her to rejoice, for the time will soon come when the Jewish nation will return and proliferate, repopulating Israel's once desolate cities. The prophet assures the Jewish people that G-d has not forsaken them. Although He has momentarily hid His countenance from them, He will gather them from their exiles with great mercy. The *haftorah* compares the final Redemption to the pact G-d made with Noah in this week's Torah reading. Just as G-d promised to never bring a flood over the entire earth, so too He will never again be angry at the Jewish people.

"For the mountains may move and the hills might collapse, but My kindness shall not depart from you, neither shall the covenant of My peace collapse."



REFUAH SHLEIMA

- ◆ HaRav Refael Dovid ben Etta Riva
- ◆ Aharon Dovid ben Chaya
- ◆ Yochanan Baruch HaKohen ben Frumma Etta
- ◆ Etta Mindel bas Chana
- ◆ Tzofia bas Shoshana
- ◆ Daniel Yaakov ben Masha Tzvia
- ◆ Leora Rachel bas Chaya Raizelle
- ◆ Boruch ben Sorah Gittel
- ◆ Etel bas Chana Perel
- ◆ Devora bas Sora
- ◆ Tuvia Chaim ben Shulamit
- ◆ Chana bas Yaakov
- ◆ Devorah bas Malka
- ◆ Yisroel Yehuda ben Rachel
- ◆ Mindal bas Chana
- ◆ Yitzchak ben Zisel
- ◆ Shmuel ben Sarah
- ◆ Ezra Chaim ben Rivka
- ◆ Yosef Noach ben Leah Tzivia
- ◆ Esther bas Frayda
- ◆ Leah bas Sara
- ◆ Shifra Yehudis bas Yafa Leah
- ◆ Yehuda Reuven ben Rachel
- ◆ Yakov ben Chasya
- ◆ Yehuda Meir ben Tzipora
- ◆ Netanel Ilan ben Sheyna Tzipora
- ◆ Itai ben Tzipora
- ◆ Rochel Miriam bas Sarah
- ◆ Nechama Malka bas Blima
- ◆ Shayna bas Yaacova Yaffa
- ◆ Ora bas Migdelet
- ◆ Menachem Mendel ben Chaya
- ◆ Reuven ben Sarah Nemani
- ◆ Etel bas Malka Yita

Living Mercifully

by Rabbi Dr. Mordechai Schiffman

Source: Aish.com

While perhaps our motivation for being giving people should be because it is a religious imperative or because it is just the right thing to do, there is an added benefit as it seems to lead to increased mental health and life expectancy. Some studies link being a caregiver, whether for a family member or for others, with living longer. Others indicate that people who consistently volunteer outlive those that don't. There are even studies that link owning and taking care of pets with a longer life span.

When Noah is commanded to gather the animals there are two seemingly contradictory instructions. On the one hand he is told that that he should bring the animals to the ark ("*tavi el hateiva – you shall bring to the ark*"), and on the other, he is told that the animals will come to him ("*yavo-u eilecha – shall come to you*") (6:19-20).

Rabbeinu Bechaye clarifies that the intent is that Noah will not have to go and seek out the animals from their natural habitats as the animals will all approach Noah. Once they arrived near the ark, Noah was tasked to bring them inside. Yet, we are left wondering, if G-d would provide a miracle that ensured that the animals all came to Noah, why make him responsible for bringing them into the ark? Why not just finish the miracle and have the animals board the ark on their own?

Rabbi Moshe Alshich provides a powerful explanation. If viewed from a perspective of strict judgment ("*din*"), Noah did not merit being saved either. The only way he would survive is if G-d dealt with him with mercy ("*rachamim*"). Yet, in order to earn God's mercy, Noah needed to demonstrate his own acts of mercy. He needed to commit acts of kindness and generosity in order to warrant being saved. G-d could have just brought the animals into the ark, but it was imperative that Noah be afforded the opportunity to interact with the animals and demonstrate his ability to be compassionate. Therefore, the animals were just brought to Noah, but he needed to physically escort them into the ark.

The stated purpose in the sentences of this whole enterprise, is in order "*lehachyot*" – to make live. The verb is intransitive, meaning that it does not explicitly state who is made to live through Noah's actions. Radak explains that it is referring to the animals. Noah was responsible for the physical health of the animals and needed to provide food for them daily in order that they live. Alshich, building off his thesis that Noah needed to exhibit his ability to act mercifully in order to survive, explains that "*lehachyot – to make live*" can also be referring to Noah. By becoming the caretaker of the animals, Noah himself would be granted a longer life.

In a world flooded with verbal violence and hostility, we would do well to learn a lesson from Noah. Let us act with compassion, mercy, and generosity to all beings. By doing so, may we merit G-d's mercy and be granted with long, happy and healthy lives.

Young Israel Presents

MRS. TOBI WOLF

Principal of Shaarei Bina Torah Academy for Girls

*Thoughts on the Parsah
a Zoom Shiur for Ladies*

TUESDAY OCTOBER 27 AT 8:00PM

Zoom ID: 920 4301 7003

Password: tobiwolf

בעזה"ש"ת

WITH GRATITUDE TO HASHEM
WE WOULD BE HONORED
TO HAVE YOU JOIN US
AT THE SIMCHAS BAR MITZVAH
OF OUR DEAR SON

ברוב שבח והודאה להשי"ת
שמחים אנו להזמין את כבודכם
להשתתף בשמחת הבר מצוה
של בננו היקר

צבי יחזקאל

WHICH WILL TAKE PLACE
SHABBOS PARSHAS LECH LECHA
SATURDAY OCTOBER 31, 2020
AT NINE IN THE MORNING
AT THE YOUNG ISRAEL
OF GREATER MIAMI
990 NE 171 ST
NORTH MIAMI BEACH, FLORIDA

שתתקים אי"ה
בשעה טובה ומוצלחת
בשבת קודש פ' לך לך
י"ג חשון תשפ"א
בשעה תשע בבקר
בית כנסת
צעירי ישראל דנמ"ב

PLEASE JOIN US FOR AN OUTDOOR KIDDUSH AT 1140 NE 169 TERRACE FOLLOWING
DAVEVENING. MASKS AND SOCIAL DISTANCING REQUIRED.

RABBI ARI AND ERIN GALANDAUER

HONORED GRANDPARENTS

ANDY AND PHYLLIS GALANDAUER

STEVE AND LAURIE GORDON

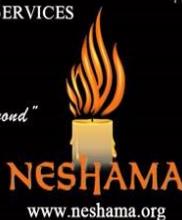
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