

the opportunity to forge an eternal people that would somehow be able to rise above all calamities and fulfill its historic mission. *Rabbi Berel Wein and torah.org.*

Haftarah Summary Rabbi Aron Tendler

This Shabbos we read chapter 54 in Yishayuh that describes Israel in the aftermath of the destruction of the Bais Hamikdash as afflicted, barren, and inconsolable. The Navi assures the people that Hashem's kindness and love for them is ever present, protecting, and sustaining. This is the same Haftarah as Parshas Ki Tetzay. (the 4th Haftarah of Consolation)

Pasuk 54:9 refers to the destruction of Yerushalayim as "...this is like the waters of Noach to me..." The Navi lets us know that destruction occurs when Hashem's kindness and protection is removed from the world and from Israel. "For a brief moment I forsook you..." (54:7) "...for a moment I hid my face from you..." (54:8)

The Navi concludes with the reassurance that Hashem remembers His covenant with the world and the Chosen People. Consequences are the result of Hashem's presence being more or less manifest in society. The degree to which we reveal Hashem's influence in our lives is the degree to which His protection and supervision is realized. Our job is to reveal Hashem through doing His commandments and learning His Torah. *Rabbi Aron Tendler and torah.org.*

Minyan Schedule

Erev Shabbat Parashat Noach
Kabbalat Shabbat 6.30 pm
Candle lighting 16/10/15 6.50 pm

Shabbat Parashat Noach
Shacharit 17/10/15 9.15 am
Children's Service 10.00 am
Mincha (Mizrachi) 6.47 pm
Shabbat ends 7.47 pm

Erev Shabbat Parashat Lech L'cha
Kabbalat Shabbat 6.30 pm
Candle lighting 25/10/15 6.56 pm

Announcements

**Kiddush is sponsored by
the Synagogue**

Mazal Tov to

**Rabbi and Eileen Franklin
and their extended families
on the Bar Mitzvah**

of their grandson,

Rafi Franklin

and the Brit Milah

of their grandson,

David Noam Friedman

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Shabbat Project Parashat
Lech L'cha**

Or Chadash

קהילת אור חדש

WEEKLY BULLETIN

Shabbat Parashat Noach

4 Cheshvan 5776; 17 October, 2015

Shabbat Torah reading: Stone Chumash page 30, and Haftarah page 1131.

President Jonathan Erlich

Rabbi-in-residence Rabbi Franklin

Dvrei Torah Rabbi Eisenberg

In Search of Inner Calm

Rabbi Marc D. Angel

The Torah describes Noah in glowing terms, as "tsaddik tamim", righteous and pure. Of all the people in his generation, only Noah is singled out for being a good, upright person who walked in the ways of G-d. The rest of society had become horribly corrupt, evil beyond salvation.

How did Noah feel living in such a society? How did others relate to him? I imagine that Noah was universally despised by the members of his society. They must have been irked by Noah's refusal to follow in the idolatrous and sinful behaviors that were the norms for everyone else. Noah must have been ostracized as a

self-righteous, arrogant man who thought himself too good to mingle with others. People don't like a "goody goody" who shuns their way of life.

Did Noah have any real friends? Could Noah trust anyone? Perhaps his family members provided "safe space" for him; but everywhere else he was a pariah, a non-conformist, a righteous and pure person in a world of evil and impurity. Such isolation can surely be devastating. How did Noah find the inner strength to cope? How did he remain righteous and pure, when it would have been so much easier and so much more comfortable to go along with the corrupt and sinful patterns that prevailed in his world?

One answer is suggested in the opening verse of this week's Parasha: "Noah walked with



G-d.” Noah stayed focused on his relationship with G-d. This single-minded spiritual sense allowed him not to be shaken or troubled by what humans say or do. Noah was not seeking popularity or comradery with people; he was seeking to be righteous and pure in the eyes of G-d. By keeping focused on the eternal, he was able to transcend the ugliness and evil of everyday life in his society. As the Talmudic sage Akabia ben Mahalalel taught: it is better to be deemed a fool in the eyes of humans, rather than to be a fool in the eyes of G-d for even an instant. Ultimately, we are not answerable to our fellow human beings, especially not to the evil ones: we are answerable to G-d, and must live with that idea clearly in mind.

The last verse in Parashat Bereishith states that “Noah found favor in the eyes of G-d”. The great 16th century sage, Rabbi Elazar Azikri - drawing on a classic rabbinic interpretation--notes that the name Noah is also a Hebrew word meaning “calm”, “serene”. The verse can be understood as follows: one who is calm and serene finds favor in the eyes of G-d. The way to maintain inner strength, balance and righteousness is to maintain a spiritual equilibrium, a deep inner calm that is not shaken

by external events or words.

This is very difficult to achieve. It is not easy to ignore insults, mean words, vicious behavior, sinfulness. It is not easy to feel isolated from fellow human beings in order “to walk with G-d”. It is far from simple to maintain inner calm and serenity when the world around is so filled with corruption, lies and cruelty. Now perhaps we can better understand the greatness of Noah. Now perhaps we can better understand the greatness that is demanded from each of us. *Rabbi Marc. D. Angel and the Institute of Jewish Ideas and Ideals.*

Survival Syndrome Rabbi Berel Wein

The main character described in this week’s Torah reading is naturally Noah himself. I think that the Torah wishes to illustrate, through Noach’s personality and his reactions to the impending disaster and to the world afterwards - the challenges of being a survivor. Everyone who has ever survived a serious challenge or tragedy replays in one’s mind what might have been done differently, and whether the tragedy could somehow have been averted. There is always, as well, that element of guilt which

every survivor carries with him or her.

Noah had ample warning as to the arrival of the flood, a flood that would destroy civilization as he knew it. There are different opinions in the commentaries to the Torah as to whether Noach really tried to save his surrounding neighbors or whether he was mainly passive, hoping that somehow by publicly building the Ark they would get the message. Whatever opinion we adopt, it is obvious that Noach was unsuccessful in saving his generation from destruction. That stark fact must have undoubtedly weighed very heavily on Noach in the aftermath of the flood. It explains his superficially strange behavior - planting a vineyard, becoming drunk and being sexually abused, but it does not excuse it. Post-traumatic syndrome is today recognized as a medical disease - a psychological and physical problem.

Almost all servicemen who were engaged in actual combat suffer from it in one way or another. There are grief counselors to help people recover after personal tragedies in their families. But Noach was all alone in the world and there was no one to help him cope with his own survival syndrome.

Coping with sad and difficult events is ostensibly the true measure of a person and of life itself. It is perhaps what the Mishna meant when it described the ten trials of our father Avraham “and he withstood them all.” It was not only the trials that made him great but rather the fact that after so many trials he still stood tall and resolute,

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faithful and graciously kind to the end.

Avraham was also a survivor but his method of overcoming the survival syndrome was far different from that of Noach. This dichotomy was clearly seen in the past generation when the survivors of the Holocaust made choices regarding their future lives after their liberation. All of them were affected by the horrors they witnessed and in fact endured. Yet their choices as how to pursue life once more became the true mettle of their existence and personality.

Choosing life, family, faith and entrepreneurial, social and national productivity was, for many a survivor, the road to rehabilitation and normalcy. The past was never forgotten and the events could never be erased, but rebuilding life took precedence over all other factors. Adam and Noach both could not overcome the tragedies that previously engulfed them. They became reclusive and lost their drive for leadership and their ability to inspire others. By so doing, they compounded the tragedies that overtook them and forfeited

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