

## SCHEDULE

ליל שבת קדש

Mincha & Kabalas Shabbos 5:47 PM

STARTING NEXT WEEK

FRIDAY NIGHT LEARNING WITH CHULENT!

יום שבת קדש

HASHKAMA MINYAN @Social Hall 7:00 AM

Daf Yomi - By Rabbi Teichman 7:30 AM

Shacharis - Sof Zman K"Ts- 9:32 - א"ת 10:12- א"ת 8:30 AM

featuring guest speaker Rabbi Yaakov Majeski

### SHABBOS MORNING GROUPS:

9:30 AM - Boys & Girls - Ages 3-6 - Social Hall

### FOLLOWED BY KIDDUSH

Mincha - 2:15 PM

Bnos - Girls age 4-10 2:15-3:15 PM

Mincha - Followed by Shalosh Seudos 5:35 PM

Maariv - 6:55 PM


**55/37**  

**56/40**

**CANDLES NEXT**  
**SHABBOS-4:40PM**

### Sunday Minyanim

Shacharis 6:50 & 8:30 AM

HALACHA SHIUR W/BAGELS BY R' Nudelman - AFTER THE 8:30!

Mincha (Sunday - Thursday!) 1:45 PM

Mincha/Maariv 4:50 PM

Maariv 9:45 PM

### Weekday Minyanim

Shacharis (M, Th) Be'Ha'B → 6:30 & 7:50 AM

Shacharis (T, W, F) 6:45 & 7:50 AM

Mincha (Su - Th) 1:45 PM

Mincha/Maariv (M-Th) 4:50 PM

Maariv (Su - Th) 9:45 PM

### Shiurim & Learning Opportunities

Daf Yomi 7:30AM (S & Th), 5:45AM (M-F) & TBD-PM (M-T)

NIGHT SEDER 8-9:45pm - See Signs For Details

Women's Tehillim Learning Thursdays 9:40 AM

**NIGHT SEDER IS BACK!!!**  
**JOIN US FOR ONE OF THE NIGHTLY SHIURIM**  
**To Sponsor Contact Meir Strobel or email**  
**NightSeder@OhelMosheBaltimore.com!**



**SUNDAY HALACHA SHIUR WITH BAGELS!** - After the 8:30  
**To Sponsor Contact NightSeder@OhelMosheBaltimore.com**

## SPONSORSHIPS

### Kiddush

@Hashkama Minyan

Sponsored by

Hersh & Itael Toibman

לע"נ משה בן יעקב צבי

@Main Minyan

Sponsored by

Shmuel Ross

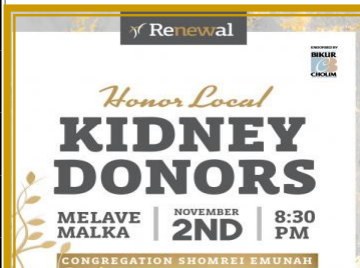
*In honor of everyone who led such beautiful davening over all of the recent chagim and his 40th birthday.*

### Shalosh Seudos

Sponsored by Rich & Debby Neuman and family

*To commemorate the Yahrzeit of Rav Ovadia Yosef*

To Sponsor an event or book the social hall please contact Miri Adler at [Kiddush@OhelMosheBaltimore.com](mailto:Kiddush@OhelMosheBaltimore.com)


**Honor Local KIDNEY DONORS**  
**MELAVE MALKA NOVEMBER 2ND 8:30 PM**  
**CONGREGATION SHOMREI EMUNAH**

Rabbi Yaakov Majeski,  
 Principal of secular studies at  
 TA middle school, and hero  
 kidney donor, will be addressing  
 the shul on behalf of Renewal  
 and their noble mission on  
 Shabbos!

### NEXT WEEK

**AVOS UBANIM WILL BE BACK BACK!**

*Featuring a story from the Rebbe's plus learning, pizza and prizes!*

**SPONSORSHIPS AVAILABLE FOR THE NEW SEASON!**

For questions or sponsorship contact Yoni Herman at [yonahherman@yahoo.com](mailto:yonahherman@yahoo.com)

### Shul Contacts

@OhelMosheBaltimore.com

**Rabbi Teichman**

410-570-3333 or [ravzt@ohelmoshebaltimore.com](mailto:ravzt@ohelmoshebaltimore.com)

#### Gaboim:

Naftali Miller & Chaim Mordechai  
Meister - Gabbai@

#### Laining Schedule:

Pinchas Friedman, Sasha Zakharin &  
Aiton Marizan- Lain@

#### Kiddush, Shalosh Seudos

**Sponsorship & Hall rental:**

Miri Adler - Kiddush@

#### Sforim & Siddurim:

Dovi Becker- Library@

#### The Shul Office:

For any administrative, financial or other  
member or Shul matters.  
Office@

#### Repair & Maintenance:

FixIt@

#### Bulletin & Announcements:

Shoshana Goldberg - Bulletin@

#### Sisterhood@

Devora Bloch & Bracha Caine

#### Agudah Scrip

Sasha Zakharin - scrip@

## CONGREGATION OHEL MOSHE

שבת קודש

פרשת נח

ד' חשון תש"פ

אהל משה



Rabbi Zvi Teichman

CONGREGATION OHEL MOSHE

2808 SMITH AVE

BALTIMORE, MD 21209

[WWW.OHELMOSHEBALTIMORE.COM](http://WWW.OHELMOSHEBALTIMORE.COM)

[DAVEN@OHELMOSHEBALTIMORE.COM](mailto:DAVEN@OHELMOSHEBALTIMORE.COM)

(410) 878-7521

Issue #604

## RABBI'S MESSAGE:

Noah was directed to construct the Ark over a period of one hundred and twenty years. Despite its enormous dimensions it certainly could have been built in a much shorter period of time. What took so long? Was Noah merely expected to be very deliberate in his boat building?

We are told that this project was prolonged for such a long length of time so that people would have the opportunity to get the message of their impending doom and repent. Would one need that much time to finally realize its message? One hundred and twenty years is a long time?

What exactly transpired during that time other than the general populace observing the laborious boat building? Was there any meaningful dialogue with Noah that might have aroused their consciences?

The Talmud reports how Noah delivered, to those curiosity seekers who came and observed his activities, 'flaming' words of rebuke regarding their corrupt behavior threatening them with a devastating flood unless they repent. They in turn defiantly derided him challenging his premise of doom.

It seems that in all those many years of contention Noah didn't implement any other strategy in capturing their hearts. Couldn't he have contemplated perhaps warming up to them with a more positive approach in trying to influence them to reconsider their ways?

Although there are nary any details describing his architectural skills, the Midrash does mention one fascinating aspect.

It reports how during this era Noah was, נטע ארזים וקוצץ, planting cedar trees and cutting them down. Was there a shortage of forests from where to harvest mighty cedar trees? What necessitated his planting these mighty cedars from scratch?

In one of the earliest texts, Mishnas Rebbe Eliezer, it depicts how Noah exhibited great expertise in knowing which exact cedar trees to employ and how long it would take for them to grow. It refers to some cedars that take one hundred and twenty years to reach their full appropriate height.

There are many sources that take Noah to task for not having succeeded, as Avraham had, in winning over the people to repent their ways. Additionally, Noah was admonished for not even praying on behalf of the malevolent world population, that G-d should extend His mercy towards them, as Avraham did on behalf of the evil inhabitants of Sodom, vying to save them.

Why indeed did Noah hesitate? Was he so clueless or callous as not to consider that option?

The Zohar makes a fascinating equation, revealing that the תיבה, the Ark, corresponded to ארון הברית, the Holy Ark of the Covenant. The word תיבה when rearranged spells out בית ה', the House of G-d. (די"ל)

Perhaps Noah was very aware of the implications of his role, being told that as things stood then he and his family alone would recreate the world anew post the flood. He understood quite well the danger of associating with the decadent ways of the inhabitants of the planet and rightfully feared succumbing to their influence. Although he 'walked with G-d' he was quite aware that, as Rashi points out, he needed extra support. In the society he lived the temptations were overwhelming. Weighing his options and the consequence of his personal failure, and with it any hope of restoring G-d's world, he decided to fortify himself by taking a tough stance creating a barrier of holiness that would keep him ensconced safely. Rather than risking the 'soft approach' he castigated daily the errant ways of the sinners, so that he may never become complacent.

## Climate Change

When initiating holiness, we are taught that one must never compromise, as the kernel from which spirituality grows from must be pristine.

The Chasam Sofer observes how the very nature of rain derives from clouds that develop from evaporating condensation stemming from vegetation, bodies of water, as well as from the sweat and breath of animals and humans alike. It is self-evident that when man contributes his contaminated vapors due to his inappropriate behavior and speech it defiles the clouds causing them to rain down their defiled waters and polluting the world, eventually compelling G-d to hold back the rain and its blessings. Only when man will cleanse himself from these sullied vapors can the waters of blessing replenish. This explains the resulting corruption that was evident in the aberrant behavior of the non-free-willed animals who behaved corruptly.

Noah had to plant anew mighty cedars in a sterile environment free from the pollution of the masses. It was precisely his pure and untainted mindfulness, that he maintained from the moment of planting of that single seed to the construction of the Ark, that could possibly produce the planks that would create a sanctuary of holiness that paralleled the Holy Ark of the Covenant itself. It would necessitate his avoiding the pitfalls of being influenced by disassociating with them and refraining from even praying for them.

The Prophet Yeshayahu presents the promise from G-d that when He will finally redeem us He will never get angry with us again, it makes reference to the 'waters of Noah': *For this is to Me [as] the waters of Noah, as I swore that the waters of Noah shall never again pass over the earth, so have I sworn neither to be wrath with you nor to rebuke you.* (ישעיהו נד ט)

We are taught that the flood waters are forever associated with Noah, as his responsibility, because of his failure to pray on their behalf. Although he was admonished but there wasn't any evident consequence of punishment. Perhaps G-d wanted to assert the need to pray for sinners lest we derive from Noah a precedent for all circumstances.

And maybe we are taught at this juncture in *galus* when G-d is promising a future of great hope to remember the legacy of Noah, who taught us that at times we must create sanctuaries of purity in order not to be influenced adversely.

*There is a documented story that is making the rounds that took place recently in Bnei Brak, Israel. A young kollel man had been diagnosed with cancer a year ago and was suffering the effects of the illness and the toxic treatments. His fellow kollel mates in desperation for a merit for their beloved friend, undertook to refrain from not only talking during any part of the davening, but accepted not even to hint, shush or communicate to one another at all, and to remain totally focused on the davening during their time in Shul. A short time later when their friend went back for his regular check-up his stunned doctors discovered no trace of the illness. Even the doctor broke down in emotion upon hearing of this marvelous hashgacha.*

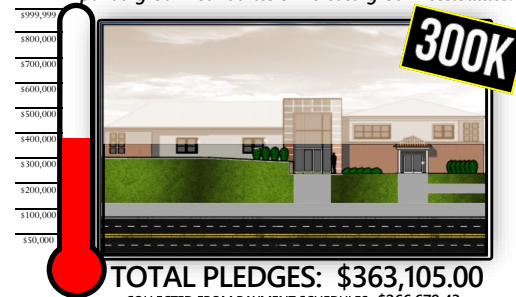
May we realize that we control the climate of our lives by virtue of the unpolluted talk and actions that will guarantee us G-d showering us with 'rain of blessing'.

It is time for climate change!

באהבה,  
צבי יהודה טייכמאן

## Building Project - Phase III

Expanding Our Boundaries & Increasing Our Possibilities!



Figures reflect new pledges, lump sum gifts and payment plan installments toward the Phase III Fundraising Goal of \$999,999

To learn more or get involved in this exciting project contact The Building Committee at [building@ohelmoshebaltimore.com](mailto:building@ohelmoshebaltimore.com) or talk to Rocky Caine, Noki Ganz, Joel Gedalius, Yoni Herman, Chaim Meister, Azi Rosenblum or Moshe Meir Rubini!

## !!!HAPPY BIRTHDAY!!!

Shula Ankri, EB Tron, Noam England, Yoni Frager, Koby Rosinsky, Leah Meister, Sivi Eskin, Ze'ev Katz, Sarah Soble, Lena Tova Sackett

## ANNIVERSARY

Ari & Suri Schwartz

## YAHRTZEIT

Janine Chapman for her father, Mr. Bernard Rosin

דב בער בן אליהו שמואל

## !!!BAR/BAT MITZVAH COMING UP SOON(ish)!!!

Shalom Kermaier (Cheshvan/Nov - Chayei Sara)

Yoel Meth (Ki Sisa)

\*Members: Please keep your profile updated in Shul Cloud so we can celebrate and commemorate all our important dates with you! (And occasionally save you from forgetting one!!)

## BARUCH DAYAN HAEMES

We extend our condolences to Chaim & Moshe Meister and family on the loss of their father, Rabbi Dr. Tuvia Meister this past week. Shiva concluded erev Shabbos.

Thank you Shuie Steinharter for the timely takedown of the Sukkah!

Coming soon! The Daf Hashavua group is excited to be making a festive siyum on Maseches Moed Katan and starting Maseches Chagiga in a few weeks. Contact Dovid Barer or Yudi England and/or stay tuned for more details.

Did you know that you can dedicate a Siddur, Chumash, Yahrtzeit Plaque, and general donation in honor of someone or something? Details available on our website!



THANK YOU FOR YOUR SUPPORT!