
KOL KADIMA

The Voice of the Memphis Jewish High School

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Noah

29 Tishri, 5768
Candlelighting 6:31p.m.

October 12, 2007
Havdalah 7:06 p.m.

Schedule of Events

October 17 PSAT 10th grade
October 21 ASBEE BBQ
October 23 Community Open House
October 26 Parent Conferences Half Day

Reminders

You can purchase honorials or memorials on the web site or by calling the school at 767-4818
We have Kroger and Schnuck's cards in the office

Head of School

The holidays are behind us and it is time for students and staff to roll up our sleeves and get back to work. I hope everyone enjoyed the break. Wednesday our students went to see the George Rodrigue exhibit at the Dixon Gallery. His Blue Dog work is fun to view and study. Thank you Pam Malkin, Julie Nahon, Susan Tobey , and Sally Wender for driving our students .

Our parent council met on Thursday at noon; thanks to all of the parents who took time to attend. Cooperation between school and home is always appreciated.

The parsha Noah is full of reminders telling us that there are always consequences for our actions. In Noah's time the people had evolved into doing wicked deeds. The earth was full of lawlessness. Does that seem familiar to you? Hashem told Noah to build an ark and gave him specific instructions how to build the structure and who to take with him on the ark. Then the floods came and the earth was covered in water. When the waters subsided and Hashem told Noah to bring his family and animals from the ark Hashem vowed not destroy the earth by flood again. As a sign of his covenant with Noah he formed a bow in the clouds to serve as sign of the covenant made with Noah.

The descendents of Noah settled in the valley of Shinar, Babylon. There they organized in the cause of waging war on Hashem. The inhabitants built a tower intending to reach heaven. They spoke one language and were kind to one another. For their sin against G-d they were scattered over the face of the earth and G-d confounded their speech so they could not communicate.

One may ask why were the people in Noah's day punished so severely and the people that settled in the valley of Shinar only scattered. The people in Noah's day were evil to one another, but the people of the tower sinned against Hashem, but were kind and unified in their behavior to one another. According to Rahsi, Hashem considers the way man treats one another as most important. Let us remember man was created in the image of G-d so let us behave accordingly.
Shabbat Shalom

Student Corner

Time Scheduling Suggestions

Time scheduling will not make you a perfectly efficient person. Very few people can rigorously keep a detailed schedule day after day over a long period of time. In fact, many students who draw up a study schedule and find themselves unable to stick to it become impatient and often give up the scheduling idea completely.

The following method of organizing time has been helpful to many students and does not take much time. It is more flexible than many methods and helps the student to establish long term, intermediate, and short-term time goals.

1. Long Term Schedule

Construct a schedule of your fixed commitments only. These include only obligations you are required to meet every week, e.g., job hours, classes, church, organization meetings, etc.

2. Intermediate Schedule - One per week

Now make a short list of MAJOR EVENTS and AMOUNT OF WORK to be accomplished in each subject this week. This may include non-study

activities. For example:

Quiz Wednesday
Paper Tuesday
Ball game Tuesday night
Finish History by Friday

These events will change from week to week and it is important to make a NEW LIST FOR EACH WEEK. Sunday night may be the most convenient time to do this.

3. Short Term Schedule - One per day

On a small note card each evening before retiring or early in the morning make out a specific daily schedule. Write down specifically WHAT is to be accomplished. Such a schedule might include:

Wednesday

8:00 - 8:30 Review History

9:30 - 10:30 Preview Math and prepare

for Quiz

4:45 Pick up cleaning on way home

7:00 - 10:15 Chpt. 5, 6 (History)

10:30 Phone calls

CARRY THIS CARD WITH YOU and cross out each item as you accomplish it. Writing down things in this manner not only forces you to plan your time but in effect causes you to make a promise to yourself to do what you have written down.

Parsha

Provided By: Parker Mantell

This was said originally by Rabbi Chaim Dovid Green

We all relate to the misery we feel when we suffer from a cold. The constant runny nose, sneezing, and fatigue tend to demand our attention and remind us how really uncomfortable we feel. It has the ability and the tendency to affect our whole attitude. Imagine receiving a phone call on one of those miserable days with the news that you won a major lottery, and you will have no financial worries for the rest of your life. I believe that even under those unpleasant circumstances most of us would manage to be full of cheer.

The question then is, why aren't we constantly ecstatic with our lives? We all possess things which we would never sell for even the worth of the highest lottery, so why don't we celebrate? I'm referring to the wonderful gifts we receive every day. We wake up, we can see, we have mobility, we can breathe, digest, pass waste, and literally thousands of functions which we take completely

for granted without a thought. Aren't these functions more vital to us than any sum of wealth? We know they are, because we have all seen what it's like when some of these functions don't work correctly. Yet we still often find reason to be disillusioned despite that fact that we win the lottery in the biggest way each time we awake, and each time we draw a breath.

Generally this comes from self-centeredness. The passage states as follows. "For the inclination of the heart of man is evil from his youth" (Genesis 8:21). One interpretation explains that the word "from" in the passage explains why the inclination of man's heart is evil. Man's inclination is evil because of his youth. In other words, he refuses to grow up. Children are born self-centered. It is normal and necessary. However, as we get older we are expected to become other-centered. Marriage and children facilitate that process. If we refuse to grow up, the old selfish habits remain strong and we remain "takers" instead of "givers".

This was the problem before the time of the Great Deluge in the days of Noach. "And G-d said to Noach, the end of all flesh has come before Me, for the world is filled with corruption (Genesis 6:13)." Rashi explains that this refers to robbery. Everyone was taking. Everyone felt that it was all coming to him. The entire world was unfortunately a world of "takers." This went directly against the purpose for which the world was created. "The end of the world has come before me. It was not G-d's retribution, but it was a natural consequence of the deeds which that generation embraced. It came, as it were, on its own.

G-d tells Noach to build an ark. It should be populated with every form of life which existed on earth. All of their foods were stored aboard the ark. Who had the job of feeding such a huge population of creatures? Noach and his family did. Day and night Noach, his wife, his sons, and their wives, fed animals. This went on for over a year. Why? Why couldn't G-d use an alternative plan? Why was the survival of life made dependant on Noach and his family working non-stop, day and night?

Rabbi Dessler explains that this was necessary for the survival of all life. As we stated earlier, the basis of the sin of this generation was selfishness. The only circumstances which could save the world was one in which humankind in microcosm would

exercise complete selflessness. These were the circumstances which Noah and his family were placed in - such that only their most basic needs could be addressed, and the animals' needs would dominate. This was the wisdom behind the "mini-world" that was created in the ark. This was the true fulfillment of the purpose of the creation of the world, and it was the foundation upon which the new post-deluge world would be built

Dean Of General Studies

Here on this mid-October day, with all of nature telling us of the turning of the seasons, it seems fitting to talk about change, but change within the eternal returning of the cycles of life. It is also a day we are going to be taking the afternoon off to visit an art exhibit at the Dixon Gallery and Gardens, so I am going to try to weave my ramblings through the falling leaves in that lovely place and the idea of art—not really much of a reach, but much to learn.

The kids have been here at school now for almost two months, working at the various tasks we set for them, the ninth graders adjusting to life in high school, the sophomores, to their new found leadership and their own maturity. They wonder aloud—they are young after all—why they have to work the long hard hours they claim to be devoting to their studies in so many wonderful subjects—*wonderful* is my word. How are they to care, they ask, about “boring” things like James Fenimore Cooper’s *The Deerslayer*, and the other arcane matters I make them read in their *Norton’s Anthology*? So much more is going on in their media-saturated lives, after all. And I say to them, “Learn to love your work; come to care so much about what you are learning that you could turn and explain it to a loved one; so that the blessed dead, who are always gathered around you in spirit, will be proud of you. Make yourself care.”

“But that’s work,” they answer, if they hadn’t already flown away on the internet while I was waxing philosophical. “Oh, yes,” I answer, “with any luck it *is* work. And isn’t it great to have these fascinating things to do, these wonderful things to learn?”

You see, what I want to tell them is that idleness is not the human condition—just check *Genesis*! When you are idle, you fall out of harmony with the seasons of the year; you no longer fit the eternal

cycle of return; you lose your place in the procession that is life.

When you work you make music, you are music, but when you are idle, you are an instrument whose rich potential is silent, dumb, empty. To work is to know the central secret of life: that work is love, and life is only worth living when we throw ourselves without reservation into the tasks given to us to do. Only when our hearts are full of love, then time does not hang heavily on our hands, only then are we truly fulfilled as human beings.

“But that’s only true of the things that are most important,” the students answer, “what politicians do, what millionaires and great celebrities do: moving nations, making millions, standing in the spotlight.” Is our labor only valuable when it is on the giant scale of the huge enterprises we hear about in the news? Is the work I assign—reading and understanding James Fenimore Cooper—is that nothing more than irksome, busy-work? Better to be searching iTunes for the next great hit .

Here is what Khalil Gibran, author of *The Prophet*, says:

If you cannot work with love but only with distaste, it is better that you should leave your work and sit at the gate of the temple and take alms of those who work with joy, for if you bake bread with indifference, you bake a bitter bread that feeds but half man's hunger, and if you grudge the crushing of the grapes, your grudge distills a poison in the wine, and if you sing though as angels, and love not the singing, you muffle man's ears to the voices of the day and the voices of the night.