

SCHEDULE

שבת קדש

Mincha Erev Shabbos	7:00 PM
Shacharis- Followed by Kiddush	8:30 AM
Sof Zman K'S- 9:36 א"ג < 9:00 א"א	
Pirkei Avos Shiur	6:55 PM
Mincha- Followed by Shalosh Seudos	7:40 PM
Maariv	8:51 PM

Sunday

Shacharis ל"ג בעומר	8:30 AM
~ Followed by siyum (See page 2)	
Mincha / Maariv	7:50 PM

Weekday Minyanim & Shiurim

Shacharis	
Monday & Thursday	6:40 AM
Tues, Wed., Fri	6:45 AM
Mincha (Mon-Thur)	1:45 PM
Mincha / Maariv	7:50 PM
Maariv (Mon-Thur)	9:45 PM

Thursday Night Shiur by Rabbi Teichman after Maariv

SPONSORSHIPS

Kiddush

Join the Ohel Moshe community as we say
"au revoir"

to **Gary and Leora Kasper** who
are moving to Toronto, Canada
(in a surprise Kiddush this Shabbos... Shhhhh)

The growing list of sponsors will be announced at the Kiddush, its never too
late to add your name, email kidush@ohelmoshebaltimore.com NOW!



Shalosh Seudos

Sponsored by

Channa & Bruce Berkowitz

In gratitude to Hashem on the engagement of

Daniel Elovic to Rachel Grief

~
Kiddush Sponsorship: Contact **Jeremy Schnittman**
Kiddush@ohelmoshebaltimore.com

Shul Contacts

@OhelMosheBaltimore.com

Gaboin:

Naftali Miller (Rishon) & Yossi Frydman (Sheni)- Gabbai@

Laining Schedule:

Gavi Cohn- Lain@

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Dovi Becker- Library@

CONGREGATION OHEL MOSHE

שבת קודש
פרשת אמור

י"ז אייר

אהל משה



Rabbi Zvi Teichman

CONGREGATION OHEL MOSHE
2808 SMITH AVE
BALTIMORE, MD 21209
WWW.OHELMOSHEBALTIMORE.COM
DAVEN@OHELMOSHEBALTIMORE.COM
(410) 878-7521

Issue#137

RABBI'S MESSAGE

“Shame” On You or “שם” On You?

“It’s a *Chillul HaShem!*” This refrain is often frustratingly “sung” everytime we encounter another Jew defaming the “name of G-d” in a public commission of some crime or sin. The implication in this declaration is our disgust in the insensitivity of the sinner in his “*chutzpah*” to dishonor G-d!

Our frame of reference for this type of reaction would be in a situation where our own parents had been slighted and hurt by someone, we would certainly indignantly lash out in their defense. Is Hashem however capable of being “offended”? Are we really concerned for “His” honor or are we merely upset personally because this individual has brought shame and possible consequence to “us”? Were the misdeed not to be communicated to the wider public would we still “feel” for G-d?! Are we as concerned in our own personal failures in the “disappointment” of G-d in our behavior?!

Can someone actually cause a חילול, a profaning of השם, G-d? Why does the Torah in it’s injunction, ולא תחללו את שם קדשי (ויקרא כב, לב), *You shall not desecrate My holy Name*, worry about the defamation of His “Name”, and not directly state “you shall not defile אותי”, “ME”?!?

The מהרש”ל in his commentary on the סמי”ג (לית ב) posits this question. His answer I believe revolutionizes our understanding of this command. He writes: *He, may He be blessed, is not concerned (for his own honor) but rather for the honor of ישראל, the Jews, so that no fault nor infamy shall be cast on them, for they are dependant in His Name, and this is (what we recite on Rosh Hashana in the prayer קצבה בשמך, אין קצבה בשמך, You have included Your Name in our’s (ישראל)).*

It is not His shame that Hashem is concerned with but rather with the misfortune of His errant child who is left bereft of his greatest asset, the “Name” of Hashem.

What is the significance of this “Name” that is part of our very being and why is so fatal when we lack it?

This command not to desecrate the name of Hashem is the concluding sentiment in a eight sentence paragraph that deals with several seemingly totally unrelated ideas.

The first law listed regards the requirement in bringing a ox, sheep, or goat as a sacrifice only after it has been with its mother for seven days. The next rule teaches that the parent animal and its offspring may not be slaughtered on the same day. The following verse introduces the notion that the קרבן תודה, the thanksgiving-offering, shall be slaughtered to “gain favor for yourselves” and one must have in mind during the sacrificial rites to eat it within its one day assigned time. The paragraph concludes with a general directive to observe and perform all the commandments and *not to desecrate His name*, which will result in the sanctification of His Name among the Children of Israel.

The great sage Rav Meir Simcha in his classic work, Mesech Chochmah, sees in this paragraph the fundamental foundation of our relationship with Hashem and the meaning of an observant lifestyle.

“The intent here is as follows. It is well established that the fundamentals of early idol worship require one to ingratiate the gods through ecstatic sacrifice of themselves or children and through self wounding and mutilation. It cultivated an attitude of cruelty and vengeance (through a negation of one’s own identity for the “needs” of the deity.) Until we were enlightened by Hashem through the illumination of His Torah that directed us to follow his commands that would be solely for our benefit and perfection and not for Him. Hashem who is robed in righteousness, implanted mercy and kindness without respite (in the entire Torah). The Torah didn’t require of us to endanger ourselves by capturing wild animals but rather to take from that which is readily available, the ox, sheep or goat. We shall not snatch the young from its mother for G-d is sensitive to the instinct of the animal. Nor to slaughter them both on the same day. The thanksgiving-offering is for “yourselves” for He has no benefit nor desire for a sacrifice for he merely desires your doing kindness and the following in his ways. Heed my Mitzvos so they don’t breed inhumanity. Do not profane my “Name”, the good Name that reflects on how He sustains the world and desires its continuance. Be prepared to give up your life for “My honor”, for this sanctifies His Name by displaying that the mitzvos are (lovingly) ingrained in their souls with nails that will never detach.

The severity in the commission of a Chillul HaShem is the cheapening of ourselves. The Name we bear is not simply a badge of allegiance but the very essence of our dignity and humanity. There is nothing more painful and disgraceful than to observe one who possesses such nobility wallowing in filth.

The first reference to חילול השם, is in the generation of Enoch where the Torah reports (בראשית ד, כו), אז הוהל לקרא בשם ה' (בראשית ד, כו). There are two contradictory translations of this verse (רש”י ותרומה). Then to call in the Name in Hashem they initiated (לשון תחילה), a reference to prayer and the reaching out to G-d, or conversely, Then to call in the Name of Hashem they profaned (לשון חילוק), intimating their turning away from G-d towards idolatry.

Rav S.R. Hirsch teaches that until that time the relationship with Hashem was one of a constant awareness similar to what the Prophet foretells of in the days of Moshiach, *And they shall no longer teach one the other saying : Know G-d, for they shall all know Me, from the least of them unto the greatest of them (ירמיהו לא, לד).*

Perhaps when distance began to develop due to their sins although they initially reached out in hopeful prayer in seeking support, it was nevertheless the beginning of an adversarial relationship where G-d eventually was no longer viewed as a distanced supporter but rather as a demanding deity that demanded fealty that digressed into a notion of cruelty and submission, the seeds of idolatry.

The ultimate Chillul HaShem is when we no longer sense that closeness. The “hollowing” out of the noblesse that is our greatness!

When we educate our children to refrain from Chillul HaShem because it shames Hashem, intimating a “disappointed” or “angry” G-d, we are in danger of planting the seeds of idolatry and rejection. If we can however convey the loss of dignity that lies in a Chillul HaShem, then we stand a chance in retrieving their yearning for greatness!

באהבה,
צבי טייכמן

Free Wi-Fi JCC membership is not required		Hours: Sun. 9am to 5pm Mon.-Thru. 9am to 8pm Fri. 9am to 3pm
to visit the cafe Park Heights JCC 5700 Park Heights Tel 410-542-5185		

Bris Special - \$5.99 per person
Assorted Bagel and Cream Cheese's, White Tuna
Salad, Egg Salad, Scrambled Eggs, Veggie's,
Home fries and paper goods.
Minimum 50 people

~Kid-ish Club~
Chanya Rabinowitz & Devorah Silberfarb have
volunteered supervise the playroom from 10:15 till the end of
Mussef on Shabbos mornings so that mothers can have an
opportunity to daven.
*This is supervised play, parental supervision
& responsibility is still required.*
Ages 3-6, Boys & Girls, No herring
For members only, limited group size.

Shloshim Siyum & Seudah
In Memory Of Beni Simon
On behalf of our entire family, we would like to
express our thanks to all our dear friends and
neighbors for your support during this difficult time.
We would especially like to express our deepest
appreciation to Rabbi Teichman for his dedication to
our family.
On Sunday, י"ז אייר, May 2nd (Lag Ba'Omer)
we wish invite you to join us for a Siyum and
breakfast at Ohel Moshe
in commemoration of the Shloshim of
בנימין בן סמון טוב
Shacharis 8:30am
Followed by a Siyum & Seudah
~Brian & Nasrin Simon & Family~