

SCHEDULE

שבת קודש

Mincha Erev Shabbos	6:21 PM
Shacharis- Followed by Kiddush	8:30 AM
Sof Zman K"Sh- 10:02 א"ג < 9:26 א"מ	
Mincha- Followed by Shalosh Seudos	6:15 PM
Maariv	7:27 PM

Sunday

Shacharis	8:30 AM
~ No Shiur This Week	
Mincha / Maariv	6:20 PM

Weekday Minyanim & Shiurim

Shacharis	
Mon , Thur	6:40 AM
Tue, Wed., Fri.	6:45 AM
Mincha	
Mon -Thur	1:45 PM
Mincha / Maariv	
Mon -Thur	6:20 PM
Maariv	
Mon-Thur	9:45 PM

Rabbi Teichman's Thursday Night
Shiur After Maariv

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Kiddush

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**Ask Yourself:
What would Noach do?**

Shalosh Seudos

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~Meeting weekly~

Meeting weekly shabbos afternoon 5-6pm

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Learning Maseches Avodah Zarah

R' Moti Rabinowitz, Rosh Chaburah

Contact: ohelmoshechabura@gmail.com

Shul Contacts

@OhelMosheBaltimore.com

Rabbi Teichman

410-570-3333 or ravzt@hotmail.com

Gaboim:

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

Laining Schedule:

Gavi Cohn- Lain@

Kiddush & Shalosh Seudos Sponsorship:

Jeremy Schnittman- Kiddush@

Shul Upkeep and General Repair & Maintenance:

Dovid Wealcatch & Shuie Steinharter- FixIt@

Seforim & Sidurim Library Manager & Dedication Contact:

Dovi Becker- Library@

Building Fundraising Committee:

Ethan Berner & Yaakov Berkowitz- Building@

CONGREGATION OHEL MOSHE

שבת קודש

פרשת נח

ראש חודש חשוון

א' חשוון

אהל משה



Rabbi Zvi Teichman

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Issue#157

RABBI'S MESSAGE

Read My Lips

The month of Cheshvan is referred to as "מררשון", a contraction of the sentiment מר, bitter, and חשון, decrying the harshness of this month that is the sole one of the year that is bereft of any "Yom Tov".

The Rebbe R' Bunem of P'shischa refers us to an expression in the Talmud (מגילה כו:) מררשון שפוטתיה, which alludes to the instinctive "movement of the lips" that continue even after the conclusion of inspired prayer. Similarly, he asserts, after the awe-filled and exhilarating tefillos of the month of Tishrei, our lips naturally and unwittingly still flow, מררשון, with enthusiasm even as we are already entering the next month of Cheshvan.

As we read of the greatness of Noach, echoes of our tefillos of Rosh Hashana still resonate.

In the section of the blessings of זכרונות that we recite on Rosh Hashana, we extol how Hashem "remembers" us and all of our deeds, thoughts and plans, and we beseech Him to recall us with mercy.

Of all the images of Hashem's love for us that we might seek to conjure on Rosh Hashana, it is His love for Noach alone that is selected and displayed so prominently. ... וגם את נח באהבה זכרת. and also Noach lovingly did you remember.

What is this focus on Noach specifically that is singled out amongst all the other great personalities of the Torah, the Patriarchs, the Matriarchs, Yoseph, Moshe and Aharon, that were so beloved to Hashem?

The portrait of Noach that is drawn of him in the Midrash is an ambiguous one. Was he great only relative to his generation or would he have been even more righteous in another? Was he of "less than perfect faith" or a true believer? Did he fail by his reluctance to attempt to reach out and influence others or at least pray for his generation?

What we can cull however from the פשוטו של מקרא, the plain verses that give us a glimpse of Noach, is very clear.

He was conferred by Hashem the unique appellation of צדיק תמים, perfectly righteous.

Several times the Torah reiterates (בראשית ז,ה) ויעש נח ככל אשר צוהו ד', that Noach loyally did precisely what he was ordered to do.

Even when he falters after exiting the Ark by indulging in wine and becoming intoxicated he is not reprimanded by Hashem for this seemingly callous behavior.

Despite this evident greatness there is no enumeration whatsoever of any specific deeds. Wouldn't it be instructive to know wherein lies his excellence?

In the entire episode there is not one "conversation" between Noach and Hashem nor between him and his family that might have allowed us to fathom his moral fiber.

We really know very little about Noach and his character other than the fact that Hashem loved him. (בראשית ו,ח) ונח מצא חן בעיני ד' (בראשית ו,ח) *And Noach found "love" (see Targum Unkelos: (רומנין) in the eyes of Hashem.* Indeed this is the introductory sentiment to our portion.

Perhaps Noach represents the less than perfect individual who is nevertheless cherished for the noble goals he has set for himself even though he has not yet achieved them. Hashem observed this genuine desire not to be influenced by the depravity of his generation. Hashem knew he couldn't do it on his own. את אנוכי לפני ג-ד. האלוקים התהלך נח (שם ט) לפני האלוקים (שם יא,ז), לפני האלוקים (שם יא,ז), לפני האלוקים (שם יא,ז), לפני האלוקים (שם יא,ז). Rashi points out the contrast with Avraham who walked, "before G-d". This teaches us, Rashi says, that Noach needed "סעד לתומכו", assistance to support him. Noach needed to feel that love in order to persevere, and Hashem provided it.

We are told that Noach was a צדיק תמים, perfectly righteous. Yet when he is told to enter the ark to be saved, Hashem merely calls him a צדיק alone. ויאמר ד' לנח בא אל התיבה כי אתך ראיתי צדיק לפני. (שם ז, א) Then Hashem said to Noach, "come... to the Ark for it is you that I have seen as righteous before me... Rashi quoting the Midrash tells us that this teaches us that one should only say מקצת שבחו בניי, partial praise in the presence of the one being praised.

Why be stingy in heaping accolades on an individual? Rashi (עירובין יח: ד"ה אומרים מקצת) answers, because otherwise it is "נראה כמחניף", it seems like mere flattery. When one hears sweeping general praises it is not likely to be taken as seriously as if when the admirer zeroes in on a specific identifiable quality.

The Torah's interest was not to describe accurately for us Noach's qualities per se, but rather to show how Hashem fortified Noach's confidence by praising him in a way that would make him feel loved. It had no reason therefore to give the details of Noach's good deeds, for that was not the objective.

Prior to the description we quoted above from the blessing of זכרונות, of Hashem's love for Noach in saving him from the deluge, we recite:

אשרי איש שלא ישכחך וכן אדם יתאמץ בך, Praiseworthy is the man who does not forget you, and the human being who strengthen himself through you, כי דורשך לעולם לא יכשלו, for those who seek You will never stumble!

This is what Hashem seeks, our not forgetting Him and finding confidence through Him. If we seek and strive to find Him, He will love and support us even if when we come up short.

We conclude the sentiment with, על כן זכרוננו בא לפניך, therefore his remembrance came before you. It is because of that yearning to seek shelter in Hashem that He provided His loving embrace to Noach who indeed pined for Him.

May we not be discouraged as we become distanced from the glory of Tishrei. Let us remember that Hashem will fortify us as long as we continue to strive. Even as we are imperfect, Hashem walks with us.

May we emulate His ways by buoying those around us who need our love and confidence in them, even when they falter.

In that merit may Hashem "read our lips" and fulfill our deepest ambitions.

באהבה,
צבי טייכמן

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Hey Members!

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UPDATE

We would like to acknowledge the following
members for dedicating an item from the dedications list.

Aryeh & Miriam Dickstein - Window dedication

Moshe Meyer & Shoshana Rubin - Year-round Bima Cover

Yoni & Tova Herman - Ba'al Tefilas Amud

Thank you for all your support!

The Fundraising Committee

building@OhelMosheBlatimore.com



Shiur 'n Shmooz
For women

Topic:

Davening- Do I Have To, or Do I Want To? Reconciling Two
Separate Approaches to Our Tefillah.

When: Motzei Shabbos Parshas Lech Licha, 10/16, 8:45pm

Where: Home of Yehudis Hutman, 6702 Maurleen Rd

See poster for more details.