

## And he called his name Enosh, then began (men) to call in the Name of Hashem. (4:26)

The explanation typically offered for the phrase cited above seems to contradict the reality of those times. Particularly during the generation of Enosh, the decadence of idol worship became the prevalent lifestyle. How can this be reconciled with "*then began to call in the name of Hashem*"?

*Rabbi Zvi H. Farber z.t.l.* suggests a novel interpretation of this *pasuk*. He explains that when he emigrated to London, he was impressed by the public display of religious observance. The synagogues were named *Machazikei Hadaas*, *Shomrei Shabbos*; the butcher stores proudly displayed their adherence to *kashrus*, and so on. At first his fears regarding traditional Jewish observance outside of the sheltered Jewish communities of Russia and Poland was allayed. Only after actually living in London did he accept the fact that religious observance was actually in a degenerate state. These overt signs constituted a method of publicizing the fact that these institutions and stores were different than the others. They were not the standard. They observed *Shabbos* and *kashrus*. This public display was not necessary in the sheltered communities of Russia and Poland because everyone was observant! Publicity was necessary only to emphasize the contrast.

This is the meaning of the *pasuk*. Once a generation flagrantly breaches the parameters of religious observance by worshipping idols and exhibiting other forms or reprehensible activity, the religious minority need to proclaim their belief in Hashem. They must firmly indicate their repugnance to society's proclivities by publicly declaring their allegiance to Hashem.