

Rabbi Menachem Goldberger

בס"ד

הרב מנחם ראובן הלוי גולדברגר
שליטא מרא דאתרא



בלב אחד

Pushka total: \$826.57 (see p. 3)

11 Cheshvan 5776/October 24, 2015

5746-5776

Celebrating our 30th year

1986-2015

DAVENING SCHEDULE

Friday

Candle Lighting: 5:55 pm
Mincha/Maariv: 5:55 pm

Shabbos Day

Shacharis: 8:30 am
Mincha: 5:25 pm
Maariv: 7:10 pm
Shabbos is over after: 7:25 pm

Sunday

Shacharis: 8:00 am
Mincha/Maariv: 5:50 pm

Monday-Friday

Shacharis: 6:35 am
Mincha/Maariv: 5:50 pm

Next Shabbos- Vayera

Candle Lighting: 5:50 pm
Friday Mincha: 5:50 pm

Rebbetzin, who returned this week from an "all-too-brief" vacation. We missed them dearly and are so glad that they are back!

Two Vorts this Sunday!

There will be a vort for Nechama Goldman and Noach Bergman at the home of Dr. Stuart and Debbie Goldman, 6005 Stuart Avenue, from 12:30- 2:30 pm. May they be zoche to build a bayis ne'eman b'Yisroel.

There will be a vort for Naftali Margolese and Sara Tacher at the home of Mo and Shaina Margolese, 3912 Pinkney Road, from 4-6 pm. May they be zoche to build a bayis ne'eman b'Yisroel.

The entire kehilla is invited to celebrate these momentous occasions with the Goldman and Margolese families.

Camp Shabbos

Last Shabbos Morah Henia Gruner began a brand new Camp Shabbos program here at Tiferes Yisroel. This exciting new program is for children ages 4 and older, and will be in the Nancy Taffel Annex. It includes davening, Torah learning, story time, dramatics, snacks and refreshments, and much, much more.

Camp Shabbos for children ages 3 and younger will continue downstairs in the Simcha Hall with our experienced Camp Shabbos babysitters Tiffany and her daughter Felicity. Snacks and refreshments will be provided.

A special thank you to Adriana Steinberg and Morah Henia Gruner for all of their hard work to make Camp Shabbos so special. The next two Camp Shabbos dates are November 21 and December 19, so mark your calendars.

Used Book Sale

Our used book sale is located upstairs outside the Bais Medrash. All proceeds go to the shul. Most titles are still \$5 or less. For

more information or to donate gently used Jewish books, please contact Steve Schwarz at simchamelech@aol.com or call 410-446-8330. Thank you for supporting your shul.

Want to Be a "Minyanaire"?!

Want to impress your Creator? Looking for a way to increase your "spiritual equity"?

Come join the TY minyan. We are looking for a few (10+) good men ages 13-120 to join our daily minyan. Shacharis is at 6:30 am during the week, 8:30 am on Shabbos, and 8 am on Sundays. Mincha/Maariv begins 10 minutes before shkia; please check the seasonal davening schedule or the Lev Echad for exact times.

Remember, here at TY we are a family, and "a family that prays together, stays together!" Extra credit if you are one of the first ten in shul to daven.

This Shabbos

- Kiddush following davening sponsored by Rabbi Hillel and Karen Zeitlin in honor of the bar mitzvah of their son Shlomo.

Shul Pushka Challenge

Now that we have entered the month of Cheshvan, we are embarking on our new shul pushka challenge for 5776 and invite everyone to join in; you can follow our progress on the shul website. The suggested "challenge amount" is 36 cents a day, but any amount, more or less, into your shul pushka is just as nice. Once your pushka is full, you can deliver your money to the secure mailbox at Shlomo Goldberger's home, or donate online on the shul website, designating "Pushka."

Baruch HaBa

On behalf of the entire kehilla, I'd like to welcome back our beloved Rabbi and

Boys to Mentchen

This Tuesday night Rabbi Goldberger and Yehuda Weisbord, LCPC, will be leading a chinuch program for men entitled "Boys to Mentchen." The program will be here at Tiferes Yisroel in the main shul from 8-9 pm. All fathers and grandfathers, as well as other men are invited and encouraged to attend this important and insightful program about educating our boys to integrate the middos and behaviors of Jewish men according to the Torah.

Mazel Tov to

- Rabbi Hillel and Karen Zeitlin on the bar mitzvah of their son Shlomo over chol hamoed Sukkos in Eretz Yisroel, and for his aliyah in shul this Shabbos morning. May they be zoche l'gadlo l'Torah l'chuppah ul'maasim tovim.

This week's Lev Echad is honor of:

Shabbos Kodesh. May this Shabbos bring unity to the Jewish people around the world, and may Hashem bring Shalom to Klal Yisroel in Eretz Yisroel ub'chol makom. May He strike down our enemies completely and protect his precious children, Bnei Yisroel, from all harm.

The Weekly Parsha



Parshas Lech Lecha By Rabbi Avraham Kahn

“Why good people do bad things.”

Summary

The purpose of the ten tests was to show Avraham's love for G-D. A person's nature is not all good or all bad. Each person has their particular level of free choice according to their background and situation. Pirkei Avos teaches us that the world stands on three things: on the Torah, on the service of G-D, and on acts of lovingkindness. To keep the secret of the relationship between Avraham and Sarah was a tremendous challenge for Lot. Everyone with their unique nature has within them both the potential for greatness or for lowliness.

Testing Avraham

The Torah relates how G-D tested Avraham again and again throughout his life. Several of these trials are mentioned in this week's parsha. We may ask ourselves, “What was the purpose of these tests?” In general, a test is given to see how a person performs. However, G-D knows everything, so why does He need to test a person? The Mishnah in Pirkei Avos (5:4) addresses this question and says: “Our patriarch Avraham was given ten tests and he withstood them all to publicize how great our patriarch Avraham's love was for G-D”. In other words, G-D did not need to test Avraham to determine how he would perform and what he was capable of doing. The purpose was to teach his contemporaries, and his subsequent generations Avraham's great love for G-D and his readiness to do anything to please his Master.

Why ten tests?

The illustrious mashgiach of pre-war Yeshivas Mir, Rabbi Yerucham Levowitz, asks further why it was necessary for G-D to test Avraham ten times. We would assume that if he could pass the most difficult of all these tests, the ultimate test of the Akeidah where he was told to sacrifice his son (see Bereishis 22:1-19,) then he would be able to pass any test in life. Rabbi Levowitz answers that this comes to teach us a most important lesson about human nature. Sometimes we find a person who in many areas has a great personality, but

this very same person acts in other areas in a low way, seemingly unfitting for such a person. We look at this person and wonder, unable to comprehend how can this same person on one hand be so great and on the other hand act so low? The truth is that a person's nature is not all good or all bad. There is absolutely no contradiction in a person who shows greatness in one area and in another area the opposite. For example, one person may by nature be very calm to the extent that he cannot understand how others get angry or frustrated. At the same time, this person cannot get himself to give even a small donation to charity. With another person it can be just the opposite. This person loves to help others with charity and will extend himself in every possible way. But if someone steps on his toes, he will flare up in a rage. G-D gives every person their custom-made challenges which is part of their unique purpose in this world.

Particular free choice

Another great mussar exponent, Rabbi Dessler, explains that each person has their particular level of free choice according to their background and situation. One person born into a family of Torah observant parents has no difficulty in observing the laws of Shabbos and kashrus, going to pray three times a day in a synagogue, and so on. On the other hand, when this person starts his own business he suddenly finds himself challenged right, left and center, with issues of honesty, the prohibition against taking or giving interest, and so on. Another person born into a less observant home, but blessed with parents who were scrupulous in their honesty and implanted these values into their children, will not find it difficult to continue in the path of honesty. However, when this person discovers that there is a beautiful life of Torah and mitzvos, it becomes a real challenge to incorporate these observances into his daily life.

Torah, service, lovingkindness

In the beginning of Pirkei Avos (1:2) we are taught: “The world stands on three things, on the Torah, on the service of G-D, and on acts of lovingkindness.” The Maharal explains that these three things include the obligations of man in all areas of life: between a person and himself, between a person and G-D, and between a person and his fellow human being. The study and following the laws of Torah are obligations on every individual, even without interacting with anybody else. The service of G-D manifested itself in the Temple service with the bringing of offerings. Nowadays, this is fulfilled by our daily prayers, where we ask G-D for whatever we need and thank Him for all of his blessings. The third area is the relationship we have with our fellow human

beings where we are expected to emulate G-D Himself by doing acts of lovingkindness. The Maharal explains that only a person who completes himself in all of these three areas will be a truly righteous person. This is hinted at in the Talmud (Bava Kama 30a) where it discusses what it takes to become a truly righteous person, and all these three areas are mentioned. Similarly, the Vilna Gaon and others elaborate on these three areas of righteousness that every person should strive for to attain for themselves.

Lot's challenge

What may be a challenge for one person may come easy for another, and vice versa. Our sages explain that Avraham's nephew, Lot, was saved from the destruction of Sodom in the merit of not disclosing that Avraham and Sarah were husband and wife, and not brother and sister, when Sarah was kidnapped by Pharaoh (See Rashi, Bereishis 19:29). It seems strange that Lot, who endangered himself to invite total strangers into his home in the corrupt city of Sodom, was not saved in that merit. Rather, not slandering his uncle, who had adopted him as a young orphan and looked after him as his own son, was considered a merit for Lot. However, Lot grew up in the house of Avraham, a house that was built on the foundation of taking care of visitors and attending to every need of a stranger. This became second nature to Lot. And even in the despicable surroundings of Sodom, this continued not to be a challenge for him. On the other hand, our sages explain that Lot's decision to move to Sodom was based on his greed for wealth and riches. To keep the relationship of Avraham and Sarah secret was a tremendous challenge for such a greedy person. One can well imagine how generously Lot would have been rewarded had he disclosed their secret. He withstood his test and in this merit he was later saved.

Unique nature

Our sages (Pirkei Avos 2:4) teach us not to judge our fellow human beings until we stand in their place. We often wonder how a person who is so great can act so low. But the truth is that everyone with their unique nature has within them the potential for both greatness and for lowliness. This, concludes Rabbi Levowitz, is why G-D gave Avraham ten tests. These tests represent all areas of his lofty character traits. This shows how he perfected himself in all areas of his nature as a true servant of his Master, and exhibited his great love for G-D.

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For (the sake of) Avraham

Chapter two in Parshas Bereishis begins with a reiteration of the creation of the heaven and the earth: "These are the products of the heaven and the earth when they were created (bihebaram) on the day that Hashem G-D made earth and heaven" (Bereishis 2:4). The Baal HaTurim notes that "bihebaram" can be rearranged to spell "b'Avraham," suggesting that the heavens and the earth were made specifically for Avraham in his merit. We find two examples of this idea of "for Avraham" in this week's parsha, Lech Lecha.

Chapter fourteen in our parsha describes "The War of the Kings," where five powerful monarchs are conquered by four mighty kings, only to then be conquered by Avraham and his disciples. "All these (kings) had joined at the Valley of Siddim, now the Salt Sea" (Ibid 14:3). The Yalkut Shimoni to Michah comments, "Why did Hashem ordain that these nine monarchs gather in this valley to fight each other? So that they should all easily fall into the hands of Avraham." The Yalkut states that it was "Hashem's plan all along to make it easier for Avraham to conquer all of them at the same time and free Lot, who had been taken captive during the battle." It seems that this entire war was really "for Avraham." He was able to rescue Lot, and at the same time, show the world the awesomeness of Hashem and glorify His Name through his miraculous victory over the four kings. According to the Midrash (Bereishis Rabbah 43:5), Avraham's victory led him to be enthroned as a king, and worthy of being blessed by Malkizedek, the High Priest of G-D and king of Salem.

A similar concept is found in Micah regarding the war of Gog and Magog. The navi

foretells that "many nations have assembled against you (Zion)... But they do not know the thoughts of Hashem and do not understand His counsel -- for He has gathered them like sheaves to the threshing floor" (Michah: 4:11-12). Rashi explains that the nations will gather around Yerushalayim to attack, but they will not realize that Hashem's plan is that they be collected like "sheaves on the threshing floor" so that Israel can trample them all together, just as an "ox threshes grain." We are watching this unfold before our very eyes in today's current events, and if we look through the "eyes of the navi," we can take comfort in knowing that Hashem is the One who is really orchestrating this "for Avraham," and in the end, his descendants, the Jewish people, will prevail.

Our next chapter opens with Avraham expressing his concern over his inheritance, since at this point, he was childless. Hashem addresses his concern: "And He took him (Avraham) outside, and said, 'Gaze, now, toward the Heavens, and count the stars if you are able to count them!'" (Bereishis 15:5). Rashi comments on 'And He took him outside': "According to its simple meaning, G-D took Avram out of his tent, to the outside, to see the stars. Alternatively, G-D took Avram out of the space of the world and raised him above the stars."

What is this Rashi coming to teach us about Avraham? The Ramchal writes in chapter one of Mesillas Yesharim that G-D created the world in order to bestow pleasure on mankind, both in this World and the World to Come. The way to tap into that pleasure is through the fulfillment of His mitzvos. After twenty generations of mankind, Avraham was the one to enable this goal of Creation to be met, therefore the creation of the universe was "for Avraham." It seems that by raising Avraham

"above the stars," both literally and figuratively (in stature), that Hashem was telling him that they (the stars) were only created in his merit. The Sages extend this idea to every descendant of Avraham as well, as it says in the Mishnah: "Every person must say, 'the world was created for me'" (Sanhedrin 37a). Our pasuk concludes with "And He said to him, 'So shall your offspring be!'" to assure Avraham that he would indeed have descendants to inherit him, and to be zoche to enjoy the pleasures of this world and the next in Avraham's merit. Good Shabbos.

-Lev Avraham Rosenstock

Yizkor Donations

- Rabbi Zvi and Felicia Graber
- Rabbi and Rebbetzin Goldberger

Yizkor

If you recited Yizkor on Yom Kippur and Shemini Atzeres on behalf of a beloved family member, we hope that you will fulfill the pledge that is part of the Yizkor liturgy, "for I shall give charity on their behalf," by giving your donation to the shul. You can donate on the shul website by simply going to the Donation page and clicking onto "Yizkor."

Community

- **October:** A twelve-step group for frum women meets Shabbos afternoons. Please call Gail at 410-456-4306 for more information.
- **October 25:** This Sunday night, the women of the community are invited to attend the 13th annual Worldwide Event for the Yartzit of Rachel Imenu. A video entitled "In Times Such As These: What Can We Do?" will feature HaRav Shmuel Kaminetsky, Rav Yitzchok Dovid Grossman, HaRav Asher Weiss, and shiurim by Rebbitzin Tehila Jaeger and Rebbitzin Tzipora Heller. The event will be at Bnai Jacob Shaarei Zion, starting at 8:30 pm. Fundraiser for Aniyei Eretz Yisroel, women \$10, students \$7. Please contact Keren Traub at 410-358-2573 for more information.
- **October 26:** Jewish Genealogy Society of Maryland presents special guest speaker Logan Kleinwaks on the topic "Genealogy Indexer.org -- New Sources, New Ways to Search," at the Hadassah meeting room, 3723 Old Court Road, at 1:30 pm.

Coming Up

- November 7: Kiddush sponsored by Keely and Jillian Goldberger in honor of their daughter, Ariella Rena.
- November 21: Camp Shabbos.
- December 19: Camp Shabbos.

PUSHKA CAMPAIGN

Sign up by emailing shlomhuva@aol.com. The pushka challenge is to put whatever amount of money one is able into a pushka every day or as often as possible. The recommended amount is only 36 cents a day.

When your pushka is full, please empty it into a ziplock bag marked with your name, and drop it into our locked mailbox at 3310 W. Strathmore Avenue. If it is difficult for you to drop it off, please contact Shlomo and Ahuva Goldberger at 410-358-4456 to arrange a pickup

Latest contributors:

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Shul Pushka
Bezalel and Rivka Malka Perlman
Ed and Mesa Levanthal
Binny and Bracha Margolese
Suzanne Kayne
Eric and Elaine Gerstenfeld
Binyomin and Zehava Gerstenfeld
Dvora Balaban
Esther Barak
Shlomo and Ahuva Goldberger

Running total: \$826.57

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Goldberger
Shlomo and Ahuva
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Dvora Balaban
Esther Barak
Ari and Caryn Blum
Eric and Elaine Gerstenfeld
Binyomin and Zahava
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Ed and Mesa Leventhal
Binny and Bracha Margolese
Bezalel and Rivka Malka
Perlman
Jonathan and Talia Raun
Jerry and Eileen Rosenbaum
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Rosenstock

Refuah Shalaimah to

- Raizy Cohen, Raiselle bas Sarah
- Hillel Zeitlin, Hillel Mordechai ben Miriam
- Risha Saperstein, Risha Yonah bas Masha Shusha
- Sima Cooperman Rosenfelt, Sima bas Sarah
- Emunah Friedman, Emunah L'Orl bas Nachas
- Mordecai Zev Margolese, Mordecai Zev ben Rivka Rochel
- Victor Reznick, Avigdor ben Shaindel

Yahrzeits

Giving tzedakah in the name of the departed has the power to elevate their soul. When you give charity on behalf of your loved one, consider giving to Tiferes Yisroel. And may the soul of your loved one be bound in the bond of life, together with the souls of Avraham, Yitzchak and Yaakov; Sarah, Rivka, Rachel and Leah; and together with the other righteous men and women in Gan Eden.

William Arvai, Eliezer a"h, 14 Cheshvan, father of Klara Margaretten

James Wolf Weiner, Yaakov Zev ben Eliezer Eliyahu a"h, 14 Cheshvan, father of Elie Weiner

Allan S. Novograd, Avraham Shalom ben Chaim Yoel a"h, 15 Cheshvan, father of Yaakov Novograd

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Bessie Lipsitz, Pesah Layah bas Cunah Leib HaLevi a"h, 17 Cheshvan, mother of Harold Lipsitz a"h

Abraham Rednor, Avraham Mordechai ben Aryeh Leib a"h, 17 Cheshvan, uncle of Eileen Rosenbaum



No Peanuts! The shul is peanut-free. In consideration of our members with peanut allergies, please refrain from bringing peanut products into the shul.

Fragrances. In consideration of our members and guests who are allergic to fragrances, or who are sensitive enough that they are unable to daven, we ask that you wear your fragrances and hairspray as lightly as possible so that other people are not aware of it.



Joblink. Joblink provides job seekers, recruiters and employers with valuable information regarding employment opportunities and career information.

If you are looking for a job or know of one at your office, please contact our shul liaison, David Sawilowsky at davidsaw@comcast.net, or Marthe Vidaver at Joblink, 410-602-8700, marthe@joblinkemployment.com.



Mitzvah Cards. For \$18, you get four cards that you can mail out yourself. For \$10, we will send the card out for you, and your donation will be announced in the Lev Echad.

Contact Glenna Ross at 410-358-1687 or e-mail mitzvahcards@tiferesyisroel.org.



Ride G'mach. Call the Ride G'mach at 410-358-RIDE (7433). We need ride offers when anyone

drives interstate, any direction. Not door-to-door, just city-to-city. Often, Chesed of Boro Park calls, needing a ride to/from New York for people with medical appointments in Baltimore hospitals



Shul Rentals. To reserve the use of the shul's simcha hall or Nancy Taffel Annex, please contact Eileen Rosenbaum at 410-764-8443 or facilityrental@tiferesyisroel.org. There is no fee to reserve the date. For availability, go to www.tiferesyisroel.org, and click on the "Calendar" button on the left. This online calendar is kept up-to-date continuously.



Sponsorships. To arrange your sponsorship, email levechad@tiferesyisroel.org. Please send your donation to Congregation Tiferes Yisroel, 6201 Park Heights Avenue, Baltimore, MD 21215.

To sponsor Shemen Lamaor for a month or the Lev Echad or Camp Shabbos for a week, the donation is \$36. To sponsor Father/Son Learning for a week, the donation is \$90. Half-sponsorships are also available for \$45.

For the following, please contact Nisan Blaxberg at 443-527-1726 or seforim@tiferesyisroel.org.

Siddur \$50

Chumash \$75

Yahrzeit Plaque \$300

Other seforim may be dedicated as well.

TY Shiurim Schedule**Sunday:**

• 9:30-10:15 am: Men's **Gemara Megilla** shiur given by the Rabbi. Rashi, selected Tosfos and Maharsha following Shacharis.

• 10-10:45 am: **Women's Tehillim** gathering for cholim (Nancy Taffel Annex).

Monday:

• 7:00 to 8:00 pm: A selected topic, given by Jay Taffel. Upstairs Beis Midrash.

• After Maariv: **Chassidus**, 20-minute shiur given by Rabbi Goldberger.

Wednesday:

• One hour before Mincha: **Gemara Horayos**, given by Jay Taffel. Upstairs Beis Midrash.

• After Maariv: **Chassidus**, 20-minute shiur given by Rabbi Goldberger.

Daily (Monday-Friday):

• Every morning following davening — a chabura for strengthening Hebrew reading with **Nesivos Shalom**. With *fresh hot coffee!*

• Monday through Thursday between Mincha and Maariv: Rabbi Goldberger, 5 minutes of **Hilchos Chanukah**.

• Sunday through Thursday evening after Mincha/ Maariv for 15 minutes — Rabbi Goldberger shiur for men. **Malchus Shlomo**.

• 8:00-9:00 pm: Men's Beis Medrash. Monday and Wednesday.

Shabbos:

• 8-8:30 am: Mishnayos Chabura. **Nezikin**.

• One hour before Mincha: Rabbi Goldberger's shiur for men and women.

OFFICERS

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➤ **Father/Son Learning** Dov Pear 410-358-9825

➤ **Gabbai Rishon** Jay Taffel 410-358-9029

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Lev Echad Deadline:
Wednesday, noon
levechad@tiferesyisroel.org

Good Shabbos!

**Rabbi Goldberger's Shul
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