

Rabbi Menachem Goldberger

בס"ד

הרב מנחם ראובן הלוי גולדברגר
שליטא מרא דאתרא



בלב אחד

Pushka total: \$4,609.84 (see p. 3)

20 Cheshvan 5781 / November 7, 2020

5746-5781

Celebrating our 35th year

1986-2020

DAVENING SCHEDULE

Friday

Candle Lighting: 4:41 pm
Mincha/Maariv: 4:45 pm

Shabbos Day

Daf Yomi Shiur: 8:00 am
Shacharis (Hodu): 9:00 am
Mincha: 4:15 pm
Maariv: 5:55 pm
Shabbos is over after: 6:10 pm

Sunday

Shacharis: 8:00 am
Mincha/Maariv: 4:35 pm

Monday-Friday

Shacharis: 7:00 am
Maariv: 8:00 pm

Next Shabbos – Chayei Sarah/Mevorchim Kislev

Candle Lighting: 4:35 pm
Mincha/Maariv: 4:35 pm

This Shabbos

- 7:00 pm: Kol HaNaarim Learning!

Women's Tehillim

Join in on Sundays on ZOOM at 10:15 am for the Women's Tehillim gathering for cholim, followed by Rebbetzin Bracha's class in Tehillim at 11:00 am. All women are invited to join!

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 7:00 am during the week, 9:00 am on Shabbos, and 8:00 am on Sundays. **Maariv only at 8:00 pm, Monday through Thursday nights;** please check the

seasonal davening schedule or the Lev Echad for exact times. Extra credit if you are one of the first ten in shul to daven.

Donations

- In honor of Lenny and Glenna Ross by Rabbi Michael and Israela Meyerstein

Daf Yomi Shiur

Come join the daily TY Daf Yomi shiur with **Rabbi Yehuda Prero**, Sunday-Thursday nights, following **8:00 pm Maariv**. Shabbos, shiur with **Rabbi Yehuda Leib Goldberger** at 8:00 am. Bring your Gemara - all shirium will be given in the main shul. And join the Tiferes Yisroel Daf Yomi WhatsApp group today at <https://chat.whatsapp.com/KTCwQoS8ZLFdDhoSL5bag/>.

Shabbos Registration

Just a friendly reminder of the criteria for registration and Shabbos davening in shul:

- At present, **the shul is open only to men over the age of Bar Mitzvah and women on Friday night and Shabbos day**. Men and women over age 60 should consult with their physician to see if it is safe for them to attend shul indoors.
- **Friday night and Shabbos day davening will require pre-registration**. There will be separate registration lists for Friday night and Shabbos day, and each week will require new registration.
- Please remember to **sit only in a seat that is marked with blue tape**. Members of the same immediate family **may sit together in the designated seats**. If you cannot find a seat, please see Reb Shlomo Goldberger or Binny Margolese for assistance.
- As always, everyone must continue to **wear a mask and abide by social distancing** at all times of davening. Your mask must fully cover your mouth and nose. After davening,

please wipe down your entire area, the metal parts of your chair, and any seforim you used for davening with a Clorox wipe.

Thursday Nights on ZOOM

The entire kehillah is invited to join Rabbi Goldberger for a ZOOM "get together" with Torah and niggunim each week going into Shabbos with the new "**Pre-Shabbos ZOOM Ruach and Dvar Torah**," Thursday nights from 8:45 to 9:10 pm.

Mazel Tov to

- Gav Blaxberg and his start-up company, WOLF Financial, for taking first place in Drexel University's "Startup Fest Incubator Competition."

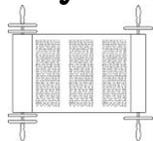
*(Doctor Approved) Kol HaNaarim Learning

Bring your son. Bring your son's son. Bring your nephew. Bring the boy next door. Everyone is welcome to come and learn! Beginning this motzei Shabbos, we are hosting Kol HaNaarim Learning in the Main Shul with the following new protocols:

- Those living in the same home will sit at their **own table** and each group will be **socially distanced** from the others at a separate table.
 - **Masks are required at all times**.
 - Individual pizza slices or treats will be given out for the boys to eat at home or outside.
 - Raffle winners will come up to receive their prize and return to their table.
 - **7:00 - 7:30 learning; 7:30 pizza and raffles.**
- *These new guidelines have been established with physician's approval.** To sponsor a week of learning, please go to the Donations page on the shul website. For more info, please contact Rabbi Elie Levi at elielevi@gmail.com.

This week's Lev Echad is sponsored by:

Avi and Susan Sonenthal in honor of the 30th yearzeit of Rabbi Meir Kahane, hy"d, who was murdered by a Moslem assassin in New York City on 5 November 1990.

Weekly Parsha**Parshas Vayeira**

By Rabbi Oizer Alport

“He lifted his eyes and saw: And behold! three men were standing before him” (18:2)

One to bring tidings to Sarah and one to overturn Sodom; and one to heal Avraham. For one angel does not perform two missions ... and Raphael, who healed Avraham, went from there to save Lot. (Rashi)

As Avraham was in the middle of speaking to Hashem, he looked up and noticed three men approaching him. Excited at the opportunity to perform the mitzvah of hosting guests, he ran to greet them. Although they appeared to him in the guise of Arab wayfarers, Rashi writes that in reality they were angels sent on Divine missions. Because an angel may perform only one unique mission, Hashem had to send three angels to Avraham: one to announce that Sarah would conceive and bear a son, a second to cure Avraham from the pain of his circumcision, and a third to destroy the town of Sodom.

Rashi adds that after healing Avraham, the angel Raphael proceeded to save Lot from the destruction of Sodom. If the reason for sending multiple angels was because each may perform only one task, why didn't Hashem send a fourth angel to rescue Lot, and once Raphael was able to perform multiple tasks, why wasn't he able to come alone and do everything single-handedly?

The Chiddushei HaRim explains that although Lot was a wicked heretic who had renounced his belief in Hashem and settled in the moral cesspool that was Sodom, he was nevertheless saved from the destruction which befell his neighbors in the merit of his future descendants Rus, Dovid, and ultimately Moshiach. However, the Gemara in Yevamos (76b) relates that in the time of Dovid, the status of all of these great individuals was called into question by Doeg HaEdomi. The Torah prohibits (Devorim 23:4) an Ammonite or Moabite to enter the Jewish people. Doeg argued that because Dovid was descended from the Moabite Rus, he was unfit not only to be king but even to marry into the Jewish nation.

The Gemara concludes that because the prohibition applies only to the males of these two nations and Dovid was descended from the female Rus, his ancestry was indeed

acceptable. The reason for the prohibition against Ammonites and Moabites marrying into the Jewish people is because they didn't greet the Jews with bread and water as they were leaving Egypt. Because it is the practice of men to go out and greet guests but for women to modestly remain in their homes, this lack of hospitality doesn't reflect negatively on the females of these nations, who are therefore permitted to marry Jews. The Gemara derives the rule that a woman isn't expected to go out to greet visitors from the behavior of Sarah, who modestly remained in her tent (18:9) as Avraham hosted their three guests.

With this introduction, we can now understand why Hashem didn't initially send a fourth angel to save Lot. Really, Lot should have been destroyed along with the rest of Sodom, but because of the merits of his pious descendants he was saved. The ability of these offspring to become righteous members of the Jewish people, however, was dependent on their descent from a female Moabite. The female Ammonites and Moabites should have also been prohibited from marrying into the Jewish nation, thereby negating any merit Lot could have had from his descendants.

However, because Sarah remained in her tent and taught the concept that a woman should remain in her home rather than go out to greet guests, Lot's female descendants became permissible and his merit to be saved was confirmed. However, because this became clear only through the conduct of Sarah toward her guests, at the time of sending the three angels to Avraham it would have been impossible to send a fourth to save Lot because his merit to be saved had yet to be established.

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The Akeidah - The Final Test

“Our forefather Avraham was tested with ten trials and he withstood all of them -- to show the degree of our forefather Avraham's love for G-d” (Pirkei Avos 5:4). Both Rashi and the Rambam list the *Akeidah*, the “Binding of Yitzchak on the altar” as the tenth and final trial with which Hashem tested Avraham's faith. This final chapter of our parsha tells the grueling story of the *Akeidah*: “And it happened... that G-d tested Avraham and He said to him... Please take your son, your only one, whom you love -- Yitzchak -- and go to the land of Moriah; bring him up there as an offering upon one of the mountains which I shall tell you” (Bereishis 22:1-2). The Abarbanel states that this section of the Torah epitomizes the Jew's determination to serve Hashem no matter how difficult the

circumstances, the very reason for Israel's existence. It has, therefore, become part of our daily prayers and accordingly, warrants a more penetrating study than other sections.

Although Avraham's love for, and devotion to, Hashem was indeed “superhuman,” it still seems almost impossible to imagine that he could actually follow through with such a command; but he did, and he did it *b'simcha*, with alacrity and zealotry: “So Avraham woke up early in the morning... he saddled his donkey; he took his two young men with him and Yitzchak, his son; he split the wood for the offering, and stood up and went to the place of which G-d had spoken to him” (ibid. 22:3). Rashi states, “He himself saddled the donkey, and did not command one of his slaves to do it, as a man of his stature normally would, for love interrupts the correct order of things [i.e., people deviate from their normal behavior when acting out of love].” Avraham's love of G-d was so great that he carried out even the commandment to bring his son as an offering with such enthusiasm that he rose early and saddled his donkey himself (Bereishis Rabbah 55:8).

The Malbim notes that the Name *Elokim* appears with G-d's commands to Avraham throughout the chapter, but just as he is about to *shecht* his son Yitzchak, “an angel of *Hashem* called to him from heaven, and said, ‘Avraham! Avraham!’” (ibid. 22:11), the four-letter Name of G-d appears. He writes: “The Name *Elokim* is one that appears throughout the description of the Creation, as it denotes G-d evidencing Himself through the natural order of things [*Din*], whether physical or spiritual. Following the *Akeidah*, G-d reveals Himself through His special, ‘personal’ Name [*Rachamim*], indicating that now He would deal with Yitzchak on a close personal level, watching over him and sustaining him and his children throughout their spiritual ups and downs. This change in G-d's relationship with Yitzchak is parallel to the ‘change of mind’ that our Sages attribute to Him at the time of the Creation. He ‘added’ the quality of mercy, represented by the four-letter Name, to the ‘original’ plan to rule the world through pure strict justice [*Din*] that does not allow for the existence of fragile, fallible human beings. Here the same idea is expressed in the life of Yitzchak: Until the *Akeidah*, Yitzchak personified the perfection necessary to survive with G-d's Attribute of Justice [*Din*]; but afterward, armed with the merit of his eagerness for self-sacrifice, he acquired for himself [and his descendants] the privilege to be treated with mercy and patience, His Attribute of Mercy, for their faults.”

Pesikta Rabbasi teaches that the *Akeidah* took place on Rosh Hashanah. For that reason, it is the Torah reading for the second day of Rosh Hashanah, and the prayers of that day are filled with references to this supreme act of

devotion to G-d. In return for Avraham's superhuman dedication to G-d, he was given the promise of Jewish survival and triumph that sustains us *ad hayom hazeh*. (Artscroll Stone Machzor). After Avraham offers the ram in place of Yitzchak, the Torah tells us, "And Avraham called the name of that site 'Hashem Yireh,' as it is said *this day*, on the mountain Hashem will be seen" (Bereishis 22:18). Rashi comments: And an aggadic Midrash interprets our verse: "Hashem will see" this binding, to forgive Israel because of it every year, and to save them from punishment, so that it will be said, *on this day*, in all the future generations, "On the mountain of G-d there will be seen" the ashes of Yitzchak still piled up, as if he had actually been sacrificed, for atonement on behalf of Israel. According to this aggadic interpretation, "*on this day*" refers to Yom Kippur (Tanchuma 23).

The Ramban emphasizes: "Know that Hashem tests only the righteous; when he knows that the righteous *tzaddik* will do his will and He wishes to benefit him, He will command him to undergo the trial. But he will not test the wicked, who will not obey. Behold, therefore, that all trials mentioned in the Torah were administered for the benefit of the one being tested." [In this case, as the Malbim suggests, both Avraham's and Yitzchak's *emunah* and love for Hashem were tested by the *Akeidah*.] Sforno adds, "G-d wants the righteous to demonstrate in deed their love for and fear of Him; by translating their feelings into action, they emulate G-d Himself, Whose merciful deeds are continuing and endless. In actualizing their great potential, the righteous fulfill the purpose of Creation -- that man should emulate G-d to the greatest extent possible, thus allowing Him to shower His

goodness upon humanity" (Artscroll Pirkei Avos Treasury).

My rebbe at the Kollel, Reb Shragi Baumgarten, would always say that through the *Akeidah*, both Avraham and Yitzchak achieved the highest levels a human being can possibly strive to reach - the human level of perfection. May we all strive to reach the levels of our *Avos*, and remember Hashem's promise to Avraham after the *Akeidah*: "I shall surely bless you... And all the nations of the earth shall bless themselves by your offspring, because you listened to My voice" (Bereishis 22:17-18). A gutten Shabbos.

-Lev Avraham Rosenstock

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.

Gary Balaban, Chaim Yaakov ben Asher a"h, 20 Cheshvan, brother of Dvora Sherman
Isadore Bailis, Issur ben Eliyahu a"h, 20 Cheshvan, grandfather of Eileen Rosenbaum
Rose Rosenfeld, Raizel bas Asher a"h, 21 Cheshvan, grandmother of Meira Blaxberg
Ada Gottlieb a"h, 22 Cheshvan, grandmother of Suzanne Kayne
Rabbi Nachman Goldberg a"h, 23 Cheshvan, husband of Sonia Goldberg

New Davening Schedule

We are now davening **Maariv only**, Monday- Thursday nights at **8:00 pm**, followed by **Daf Yomi with R' Yehuda**

Prero, and **shiurim given by Rabbi Goldberger**. All men are invited and encouraged to come daven and learn!

Shiurim Schedule

In Shul:

- Shabbos afternoon Rabbi's shiur in the Ramchal's **Derech Hashem** (for men and women) one hour before Mincha.
- Sunday morning Rabbi's Gemara shiur in **Sukkah** following Shacharis from 9:15 to 10:00 am.
- Tuesday night **Chassidus** shiur following Maariv.

On ZOOM:

- Sunday night women's **Navi shiur in Sefer Yeshaya** from 8:30 to 9:15 pm.
- Monday night **Rambam** shiur from 8:30 to 9:15 pm.
- Thursday night **Pre-Shabbos ZOOM Ruach and Dvar Torah** for men and women from 8:45 to 9:10 pm. Everyone is invited to join in for Torah and niggunim!

Community

- **November:** N'shei Agudath Israel of Baltimore invites you to a weekly ZOOM personal growth chaburah with Rabbi Yisroel Roll, **every Wednesday night at 8:30 pm**. The topic of each shiur is an insight into the weekly Parsha from which we can learn and grow in our middos, character and values. **ZOOM Meeting ID: 891 2627 3667; passcode: 130757**. Chaburah is free!

Yahrzeit Donations

- By Sharon Galkin
- By Ira Hisler in memory of his mother

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:

Rabbi and Rebbetzin Goldberger

Running total for 5780:

\$4,609.84

Participants

Rabbi and Rebbetzin Goldberger
Shlomo and Ahuva Goldberger
Mordy and Mori Goldberger
Chaim and Mira Abramson
David Dannenbaum
Daniella Engel
Gail Feinstein
Sivi Feinstein
Rabbi Zvi and Felicia Graber
Yaakov and Esther Gur
Shulamis Heldoorn
Elie and Esther Levi
Binny and Brocha Margolese
Jonathan and Talia Raun
Howard and Dvora Sora Resnick
Resnick Family Day Care
Jerry and Eileen Rosenbaum
Lev Avraham and Rachel Rosenstock
Jerry and Elka Rottman
Bernie and Yona Miriam Schulman
Tova Cohn-Shuerholz
Mordy and Beth Tenenbaum
Jeremy and Elisheva Vater

From this Week's Daf

"Rebbi would show respect to wealthy people. R' Akiva would also show respect to wealthy people. As Rava bar Mari expounded in regard to the following verse: *May he [the king] sit forever before G-d, appoint kindness and truth that they may preserve him*. Homiletically, this can be interpreted as follows: **When is the world properly settled before G-d? When there are kindness and ample provisions for the poor; this preserves the world.**" Thus, the rich who provide for the poor insure the preservation of the world. Therefore, they deserve respect. (Eruvin 86a).

Refuah Shalimah to

- Raizy Cohen, Raiselle bas Sarah
- Risha Saperstein, Risha Yonah bas Masha Shusha
- Sima Cooperman Rosenfelt, Sima bas Sarah

- Emunah Friedman, Emunah L' Ori bas Nachas
- Mordecai Zev Margolese, Mordechai Zev ben Rivka Rochel
- Saul Cohen, Saul HaKohein ben Feige Bryna



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 804-350-2117, or Marthe Vidaver at Joblink at marthe@joblink employment.com or 410-602-8700



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.

To purchase mitzvah cards please contact Glenna Ross at 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. There are high school students who live in Lakewood and in Brooklyn who learn in Baltimore schools and vice versa. Please help them get home for Shabbos. 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 a Baltimore hospital.



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. 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 of the Lev Echad, email levechad@tiferesyisroel.org. Please send your donation to Congregation Tiferes Yisroel, 6201 Park Heights Avenue, Baltimore, MD 21215 or make your donation on the website.

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.



Tehillim G'mach. The Sefer Tehillim can be said for an emergency situation R"L. Please call Leah 410-764-6252 or Judy 443-660-7650

TY SHIURIM SCHEDULE

(All current shiurim are listed in the **ZOOM Shiurim** box on the front of the Lev Echad.)

Sunday:

9:15-10 am: Men's Gemara Sukkah shiur given by Rabbi Goldberger following Shacharis. Rashi, selected Tosfos and Maharshas.

10:15-10:45 am: Rebbetzin Bracha's Women's Tehillim gathering for cholim on ZOOM.

11:00-11:30 am: Rebbetzin Bracha's shiur in Tehillim, for women on ZOOM.

8:30-9:15 pm: Women's Navi shiur in Sefer Yeshaya on ZOOM

Monday:

8:30-9:15 pm: Rambam's Hakdama l'Perek Chelek on ZOOM with Rabbi Goldberger.

Tuesday:

Chassidus and Chassidic stories in Malchus Shlomo following Maariv with Rabbi Goldberger.

Wednesday:

7:00 pm: Rabbeinu Bachya with Jay Taffel on hiatus.

Thursday:

8:45-9:10 pm: Pre-Shabbos Ruach and Dvar Torah for men and women with Rabbi Goldberger on ZOOM.

Daily (Monday-Friday):

Every morning following davening - Dvar Halacha by Rabbi Goldberger and Rabbi Yehuda Leib Goldberger.

Shabbos:

After davening Friday night: Sidduro Shel Shabbos, with Nossi Gross.

After Mussaf on Shabbos morning: Sidduro Shel Shabbos, with Nossi Gross.

Rabbi's Shabbos shiur in the Ramchal's Derech Hashem one hour before Mincha.

OFFICERS

- **President** Binny Margolese, president@tiferesyisroel.org
- **Vice President** Stuart Macklin, vicepresident@tiferesyisroel.org
- **Programming** Shlomo Goldberger, 410-358-4456, programming@tiferesyisroel.org
- **Treasurer** Yaakov Gur 410-358-2005 treasurer@tiferesyisroel.org
- **Secretary** Lenny Ross, 410-358-1687, lenny@tiferesyisroel.org

- **Past President** Dov Pear 410-358-9825, pastpresident@tiferesyisroel.org

CONTACT INFORMATION

- **Billing** bookkeeper@tiferesyisroel.org
- **Calendar** Eileen Rosenbaum 410-764-8443 calendar@tiferesyisroel.org
- **Candyman** Ari Blum
- **Chesed Committee (births, shiva, cholim)** Sara Weingot 443-680-4739; Tova Jussim 410-585-8250
- **Davening Schedule** Jay Taffel 410-358-9029
- **Kol HaNearim** Rabbi Elie Levi 410-318-8932
- **Gabbai Rishon** Jay Taffel 410-358-9029
- **Gabbai Sheni** Mo Margolese 410-358-7387
- **Gabbai Tzedakah** Nathan Franco 240-472-3815
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- **Mitzvah Cards** Glenna Ross mitzvahcards@tiferesyisroel.org
- **Seforim Purchase** Nisan Blaxberg seforim@tiferesyisroel.org
Repair Mark Hart
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- **Sisterhood** Elka Rottman 410-358-5427 elka@tiferesyisroel.org; Devorah Taffel 410-358-9029 devorah@tiferesyisroel.org; Shulamis Heldoom 410-664-1212
- **Supplies Ordering** Shulamis Heldoom 410-664-1212 suppliesordering@tiferesyisroel.org
- **Tzeischem L'Shalom Coordinator** Mordechai Beleck 443-570-3850 mordechaibeleck@yahoo.com
- **Used Books** Steve Schwarz 410-446-8330 simchamelech@aol.com
- **Webmaster** Glenna Ross, webmaster@tiferesyisroel.org
- **Yahrzeit Plaques** Nisan Blaxberg 443-527-1726, yahrzeitplaques@tiferesyisroel.org
- **Yahrzeit Records** Alisa Mandel 410-963-2977 yahrzeits@tiferesyisroel.org

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

Good Shabbos!



**Rabbi Goldberger's Shul
Congregation Tiferes Yisroel**

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