

Rabbi Menachem Goldberger

בס"ד

הרב מנחם ראובן הלוי גולדברגר  
שליטא מרא דאתרא



Phone: 410-764-1971

E-mail: LevEchad@TiferesYisroel.org

7th of Teves, 5769 / January 3, 2009

5746-5769

Celebrating our 23<sup>rd</sup> year

1986-2009

**DAVENING SCHEDULE****Friday:**

Candle Lighting: 4:37pm  
Friday Mincha: 4:40pm

**Shabbos Day** ז' שבט תשס"ט

Mishna Chabura (Sanhedrin): 8:00am  
Shachris: 8:30am  
Youth Minyan: 9:00am  
Mincha: 4:25pm  
Sunset: 4:56pm  
Maariv: 6:00pm  
Shabbos is over after: 6:07pm  
Father / Son Learning: 7:30pm

**THERE WILL BE A DAILY MINCHA /  
MAARIV AT THE SHUL SUNDAY  
THROUGH THURSDAY AT 4:45PM.  
PLEASE CALL MORDECHAI BELECK  
IF YOU CAN ATTEND REGULARLY  
OR A FEW TIMES A WEEK**

**Sunday:**

Shacharis: 8:00am  
Mincha / Maariv: 4:45pm

**Monday- Friday:**

Shachris: 6:30am  
Mincha /Maariv (M-Th): 4:45pm  
Tuesday Beis Midrash: 9-10:00pm

**Tuesday –** עשרה בטבת

Shachris: 6:30am  
Mincha: 4:25pm  
Maariv: 5:30pm  
**Fast Ends: 5:45pm**

**Next Shabbos-Parshas Vayeichi:**

Candle Lighting: 4:43pm  
Friday Mincha: 4:45pm

**MAZAL TOV!!**

➤ To Yehoshua and Zali Bier on the bris of their son Eitan and to the grandparents Rabbi and Mrs. Moshe Bier יהי רצון שתזכו ולגדלו לתורה לחופה ולמעשים טובים

**Camp Shabbos is this week!**

Camp Shabbos has an exciting new program for children ages three through six. Camp Shabbos will now be run by our own teenage girls. We will have games, stories, Parsha, fun prizes and of course Kiddush. Bring your children to our upcoming Camp Shabbos on January 3. Future dates for Camp Shabbos: Jan. 17, Feb. 7, Feb. 21

**Annual Shul Meeting**

January 3 – This motzei Shabbos at 7:30pm in the Simcha Hall. The meeting is open to all Shul members.

**On the Horizon**

➤ **January 31:** Shalosh Seudos - sponsored by Fred and Rena Levi on the occasion of the yahrzeit of Rena's father.  
➤ **March 22:** 23<sup>rd</sup> Anniversary Banquet honoring Efraim Katz & Judy Schnidman

**TY Shiurim News**

➤ The Sunday night Borer Shiur will be taking a break until further notice.

**Please Daven**

Please keep Josh Eastman, Yehoshua Adam ben Sara Imeinu, in your tefilos. He has just been sent to the Gaza border to await deployment.

**Father / Son Learning Sponsors –  
January**

Lenny & Glenna Ross

**Community Wide Tehillim Gathering**

The Vaad HaRabbonim, Rabbinical Council of Greater Baltimore urges everyone to join in a Community Wide Tefillah Gathering for Eretz Yisrael that will be held at Bnai Jacob Shaarei Zion, 6602 Park Heights Ave. Motzei Asara B'Teves, **Tuesday Jan. 6, 2009 at 7:30 PM**

**THANK YOU**

We'd like to give a giant thanks to all those high energy and good natured people who made the Chanuka party so wonderful. Thanks to Rachel Marx and Batsheva Goldman for taking the lead and doing such an excellent job at it! Thanks to Yakov Goldman for running the auction. Thanks to Tehilla and Michal Werner, Tali and Ruthi Goldman, Emunah Friedman and Shoshana Pear for working hard to set up and being present making sure everything ran smoothly. Thanks to Karen Pear for getting the ice cream and to Esther Gur for getting all the delicious items for the salad bar. Thanks to Mordechai Beleck for manning the ice cream table. There are so many more people we want to thank but we don't know who you are because we weren't there! You know who you are and that the kehilla wouldn't be the same without each and every one of you participating and bidding and laughing along with John the Magician. Thanks especially to Amy Rubin, a super organizer and a really fun person to work with! One last thanks to the Rabbi and Rebbitzin for giving us this opportunity to do something for the Shul, for giving us so much space in the planning and for the delightful feedback when it was over! Have great Shabbos, Amy and Rivka Malka

**This week's Lev Echad is sponsored by:**

➤ Judy Schnidman and Efraim Katz and family in honor of the 21<sup>st</sup> yahrtzeit of Moshe ben Yehoshua, Judy's father.

**Dvar Torah**[www.torah.org](http://www.torah.org)

Rabbi Mordechai Kaminetzky

**Whole Justice**

At the onset of this week's portion, Yehuda pleads with Yoseph, Egypt's viceroy, for mercy. Binyamin was framed for a crime he did not commit. Yoseph's agents had planted a silver goblet in the saddle-pack of Binyamin the youngest of Yaakov's children. Now Yoseph wants to mete justice, holding Binyamin to be his slave forever. And Yehuda will not let that come to pass.

And so, Yehuda begs for mercy. Even though it would have been the absolute truth, Yehuda's arguments do not utilize the lawyer's ubiquitous, "He did not do it; he was framed!"

Instead he employs a different approach: he asks for mercy, not for the accused, Binyamin, but rather for his and Binyamin's father, Yaakov.

"And now, if I come to your servant my father and the youth is not with us -- since his soul is so bound up with his soul: It will happen that when he sees the youth is missing he will die, and your servants will have brought down the hoariness of your servant our father in sorrow to the grave. . . . For how can I go up to my father if the youth is not with me, lest I see the evil that will befall my father!" (Genesis 44)

In truth, however, we must understand why Yehuda presented a case for Yaakov rather than for Binyamin. In modern terms, Yoseph could have easily answered, "You are the thief. Your father is not my problem."

More than twenty-five years ago, a particular Rabbi, of blessed memory, Rosh Yeshiva of Telshe Yeshiva, Cleveland, moved to Israel to establish a branch of Telshe Yeshiva there. During his tenure in Israel, he developed an extremely close relationship with the elder Rosh Yeshiva of Ponevez, Rabbi Eliezer Menachem Shach, of blessed memory. He often discussed matters pertaining to Klal Yisrael together with Rabbi Shach. Once Rabbi Shach was disturbed by an endorsement that that Rabbi had made regarding a particular cause. Rabbi Shach felt that the Rabbi had made an error in judgment and Rabbi Shach decided to visit him personally to discuss the matter with him. Rav Shach made the long trip from B'nai Beraq to that particular Rabbi's apartment in the village of Telshe Stone, (Abu Gush) on the outskirts of Jerusalem.

**Continued..****Continuation of Dvar Torah**

He knocked on the Rabbi's door and was greeted by the Rebbitzin with surprise and with the utmost respect.

She offered him some tea as he sat down together with the Rabbi in the dining room of the small apartment. With the Rabbi's wife in the background, Rav Shach began his conversation discussing the destroyed world of Lithuanian Jewry. The Rabbi, a student of Telshe Yeshiva in Lithuania, was well acquainted with pre-Holocaust Europe. The Rebbitzin, herself a native of Lithuania, was intrigued as Rav Shach and her husband moved from topic to topic. The talk continued on every important topic - except one. Rav Shach never even brought up the intended topic of his visit.

After 45 minutes, Rav Shach excused himself and left the the Rabbi's apartment apartment.

Rav Shach's driver and confidante asked the Rosh Yeshiva how the meeting went, and if that Rabbi was receptive of the criticism.

Rabbi Shach explained, "I was there for nearly an hour, but I did not even broach the topic. You see, the Rebbitzin was in hearing range. How would I even think of criticizing her husband where his Rebbitzin could hear it? And so, I decided not to bring up the topic at all."

Every sentence involves many more parties than the accused. Yehuda was trying to give Yoseph a sense of perspective about to the ramifications of his judgment. He was not only going to sentence a young man to slavery, he would sentence his father to death. He pleaded for Yoseph to encompass more than just Binyamin into his decision. He asked him to think of the effect that the sentence would have on his elderly father.

In our own lives, we are constantly judging. We formulate opinions and we act. Our job, however, is to extend our vision peripherally. . . Only the Almighty is the true Judge whose sentences encompass both the culpable party and all those who are in his or her sphere. However, as mortals, in every conclusion we make we must also try to remember that our actions surpass the intended party. In our quest for true justice, we must try to mete comprehensive justice as well.

**TY Shiurim Schedule****Sunday:**

- Men's Gemara Brachos shiur given by the Rabbi. פירק ה', Rashi, selected Tosfos and Maharsha- following Shacharis.
- 10:30-11am: Tehillim gathering for cholim for women
- 11-12pm: Rebbetzin's class on Tefillah, for women.
- 8- 8:45pm Hilchos Shabbos Shiur, given by R' Shlomo Goldberger, with the Sefer Shmiras Shabbos K'Halchosa. All men are invited to attend.
- 9-9:45 pm: Rabbi Pinchas Goldfinger will be giving a shiur on Nevi'im Rishonim

**Monday:**

- Rambam Shiur, given by Jay Taffel 1 hour before Maariv (6:45pm).

**Tuesday:**

- Gemarah Chulin, given by Jay Taffel 1 hour before Maariv (6:45pm).

**Thursday:**

- Men's shiur given by the Rabbi on *Peirush HaRamban al HaTorah*, please bring chelek Breishis to the shiur.

**Daily Shiurim (M-F):**

- Every morning following davening- a chabura for strengthening Hebrew reading with Nesivos Shalom. Incentive: *fresh hot coffee!*
- 6 - 6:25am Chaburah learning Rashi on the weekly parsha given by Nisan Blaxberg. All men and (older) boys are invited to attend.
- **Shabbos Morning Chabura:** Learning, Discussion and Inspiration: 8-8:30am by Rabbi Shimon Apisdorf. **Text:** Shabbos Malkisa

**BATYA SKLAR CAMP****SPONSORS**

- In honor of Tiferes Yisroel - "a chavrusa for everybody"
- In memory of Batya Sklar

**SHEMEN LAMAOR**

- Ari & Caryn Blum
- Michael Gordet in memory of my father Menachem Levin ben Yakov.

**Donations**

Andy Goldfinger

**Thank you for your contributions!****YOUTH MINYAN**

- Need Sponsors

**Crash Course in Jewish History***By Rabbi Ken Spiro***SHABBETAI TZVI, THE FALSE MESSIAH**

Mysticism, because it often attempts to explain the deeper meaning behind the events of history, is often associated with Messianic expectation. But Messianic expectation - which is one of the Thirteen Principles of Faith as outlined by Maimonides -- can sometimes be misplaced and lead to big problems for the Jewish people.

This happened in the late 1600s and Jewish history of the previous 150 years - the expulsions, the Inquisition, the Chmielnicki massacres - set the scene. Jewish morale was low. It seemed that things could not get any worse. Surely, the time had arrived for the Messiah to come to the rescue.

At this time, a so-called mystic named Shabbetai Tzvi became prominent. Born in 1626 in Smyrna, Turkey, he was by all accounts a brilliant, charismatic if emotionally volatile man. By the age of 20, he was already given the title of *chacham*, "wise man," by the members of his community, though not too long after - when his behavior became erratic and people come to realize that though brilliant, he was also mentally unstable -- he was thrown out by them.

He started to wander the Middle East, and in 1651 he made his way to Israel, specifically to Gaza. There he met another so-called mystic by the name of Nathan of Gaza, who became his promoter. It was Nathan who convinced Shabbetai Tzvi that he was the Messiah, and he started sending letters to all Jewish communities that the Messiah had come to Israel.

One account of what happens next comes from a primary source, a Jewish woman living in Germany named "Gluckel of Hamelin" whose memoirs give us insight into the life of European Jewry in the 17th century. She writes:

"About this time people began to talk of Shabbetai Tzvi but woe unto us that we have sinned and never lived to see what we heard and I believed. Throughout the world servants and children rent themselves with repentance, prayer and charity for two, yeah for three years my beloved people Israel sat in labor but there came forth naught but wind.

"Our joy when the letters arrive from Smyrna is not to be told. Most of them were addressed to Sephardim. As fast as they came they took the letters to the synagogue and read them aloud. Young and old the Germans too hastened to the Sephardic synagogues.

"Many sold their houses and lands and all their possessions for the day they hoped to be redeemed. My good father-in-law left his home in Hamelin, abandoned his house and lands and all of his goodly furniture. Full well we know the Most High has given us word and were we not so wicked but truly pious from the bottom of our hearts, I'm certain G-d would have mercy on us. If only we kept the commandment, 'thou shalt love thy neighbor as thyself,' but G-d forgive us for the way we keep it. No good can come from the jealousy and thoughtless hate that rules our lives..."<sup>2</sup>

From this account, we see how eager Jews were for the Messiah to come after the many persecutions, and how easily they were swept up by Messianic fervor.

It must be noted however, that even though Shabbetai Tzvi had a huge following in the Jewish world (much more than Jesus ever had), the majority of the European rabbis, who saw how Shabbetai Tzvi was changing, deviating from or violating Jewish law, were not fooled and warned against him.

Meanwhile Shabbetai Tzvi, believing his own story, went to pay a call on the Sultan of the Ottoman Empire to demand recognition as the Messiah. He also wanted the Sultan to hand over the Land of Israel to him.

The Sultan, not impressed, promptly threw him in jail and then threatened to torture him to death if he did not convert to Islam.

So Shabbetai Tzvi converted. For his cooperation, he was even given a royal title, Aziz Mechmed Efendi, and a position, "Keeper of the Sultan's Gate." He continued to claim that he was the Messiah and the Sultan eventually exiled him.

Of course, as soon as he converted to Islam, the Jewish world stopped believing that he was the Messiah. Some Jews though wouldn't admit they were fooled - they converted to Islam along with him. This group - the Doenmeh -- survived as a special Muslim sect within Turkey until World War I when the Ottoman Empire fell.

**Yahrzeits: 7<sup>th</sup> Teves – 13<sup>th</sup> Teves**

ז' טבת – ז"ג טבת

*We apologize for any yahrzeits not listed in the Lev Echad. Please let us know if we missed a Yahrzeit.*

- Avraham Yitzchak ben Abba a"h, 8 Teves, father of Ari Blum
- Rav Naftali Unger, Naftali ben Yehuda a"h, 9 Teves, father of Shoshana Porter
- Paul Diamond, Pesach Hillel ben Avraham Tzvi a"h, 12 Teves, grandfather of Jeremy Diamond

**Parsha Summary**[www.torah.org](http://www.torah.org)

R' Aron Tendler

**1st Aliya:** Yehuda confronts Yoseph in the aftermath of the stolen chalice. Yehuda reviews the past events, starting from Yoseph's suspicious interest in their family.

**2nd Aliya:** Yehuda's final plea, that he would remain a slave instead of Binyamin, triggers Yoseph to reveal himself. Yoseph mitigates his brother's shock and obvious shame by explaining to them the hidden hand of Hashem in all that had occurred.

**3rd Aliya:** Yoseph instructs his brothers to bring Yakov and the rest of the family to Egypt. Pharaoh, having heard the news of the brother's arrival, confirms Yoseph's offer.

**4th Aliya:** Yoseph sends provisions and transportation for Yakov's entire household. Yakov is told of Yoseph being, "alive and well and ruling the land of Egypt".

**5th Aliya:** Yakov wishes to see Yoseph, but first asks Hashem for instructions. Hashem reassures Yakov that the time of slavery and nationhood has begun, and that he must go to Mitzrayim. The 70 direct descendants of Yakov are counted.

**6th Aliya:** Yakov and Yoseph reunite after 22 years. Five of the brothers and Yakov are presented to Pharaoh. Yakov blesses Pharaoh. The year is 2238.

**7th Aliya:** The remainder of the Parsha is a flashback to the two years preceding Yakov's arrival. Yoseph's master plan for reconfiguring Egyptian society is detailed. Yoseph follows the broad outline of his advice to Pharaoh regarding the administration of the 7 years of plenty. The famine must have been of enormous intensity for Yoseph to accomplish his plan in just two years. Although the people "sell" themselves to Pharaoh in order to get food, Yoseph's plan maintains their sense of dignity and independence.

**Notice Regarding Shul Rentals**

If you are planning on having a Simcha, Shalosh Seudos, vort, l'chaim, party, meeting, or any other event that would require the use of the Shul's Simcha Hall please call Eileen Rosenbaum to reserve the use of the hall. Even if your event is in the planning stages or there's a chance that it might even be canceled, call Eileen so you can be penciled in on that date. There's no signup fee, we just want the scheduling to go as smoothly as possible. 410-764-8443 or [eileen@tiferesyisroel.org](mailto:eileen@tiferesyisroel.org)

If you just want to check whether the date you want is available, you can go to our website [www.tiferesyisroel.org](http://www.tiferesyisroel.org) and click on the "Calendar" button on the left. This online calendar is kept up to date continuously.

**SUPPORT OUR SHUL**

To be a sponsor in honor of your Simcha, Yahrzeit or whatever, please contact the Lev Echad to reserve your Sponsorship.

- Weekly Youth Minyan.
    - Sponsor- \$75
    - Cholent Sponsor - \$25.
  - Batya Sklar Camp Shabbos
    - Full Sponsorship \$72
    - Co-Sponsorship \$36
  - Shemen Lamaor \$36
  - The Lev Echad \$36
  - Father/Son Learning (seasonal)
    - Full Sponsorship \$72
    - Co-Sponsorship \$36
  - Siddur: \$50
  - Chumash: \$75
  - Yahrzeit Plaque: \$300
  - Other Seforim may be dedicated as well.
- Contact Nisan Blaxberg, 410-358-3943

**Advertisements**

We're sorry, but the shul does not publish advertisements for personal, profit-based businesses in the Lev Echad.

**Peanut-Free**

The shul is peanut-free. Please do not bring in any products with peanuts. This includes personal snacks (for children and adults) as well as for any functions held in the shul, i.e. Kiddush, Shalosh Seudos, etc.

**FRAGRANCES**

A reminder for women and men -- please refrain from using fragrances (such as perfume, cologne, after shave) in shul. Many people are sensitive to these fragrances, and some people even experience severe allergic reactions. We appreciate your cooperation and understanding.

**OFFICERS:**

- President - Lenny Ross 410 358-1687  
[Lenny@tiferesyisroel.org](mailto:Lenny@tiferesyisroel.org)
- VP Special Events -
- VP Programming- Mo Margolese

[mo@tiferesyisroel.org](mailto:mo@tiferesyisroel.org)

- VP Member Relations- Howard Reznick 410 825-8729  
[Howard@tiferesyisroel.org](mailto:Howard@tiferesyisroel.org)
- Secretary - Tzadik Vanderhoof 410 764-2258  
[Tzadik@tiferesyisroel.org](mailto:Tzadik@tiferesyisroel.org)
- Treasurer – Ken Gelula  
[ken@tiferesyisroel.org](mailto:ken@tiferesyisroel.org)

**VOLUNTEERS:**

- Boys Club Yehuda Severin 410-800-4456
- Calendar Eileen Rosenbaum 410-764-8443
- Camp Shabbos Alisa Mandel – 410-963-2977
- Candyman - Ari Blum
- Chesed Committee Chana Birnbaum (shiva) 410-358-7736 Rivka Malka Perlman (other than shiva) 410-358-3550
- Cleaning Staff- (Open for volunteers)
- Davening Schedule Jay "Tangy" Taffel 410-358-9029
- Facilities Set Up/Events (Open for volunteers)
- Father/Son Learning Dov Pear- 410-358-9825
- Gabbai Rishon Jay "Saltwater" Taffel 410-358-9029
- Gabbai Sheni Hillel "crazy fingers" Zeitlin 410-358-7316
- Gabbai Tzedakah Nisan Jaffee 443-929-2587
- Girl Scouts Judy Schnidman, 410-358-0440,  
[judyschnidman@hotmail.com](mailto:judyschnidman@hotmail.com)
- Hospitality Gail Feinstein – 410-764-2532
- Supplies Ordering Emunah Friedman (410) 318-6727
- Kitchen/Kiddush Emunah Friedman (410) 318-6727
- LevEchad-[LevEchad@tiferesyisroel.org](mailto:LevEchad@tiferesyisroel.org)
- Membership Howard Reznick –410-825-8729
- Mitzvah Cards Glenna Ross- 410-358-1687
- Seforim Repair Mark Hart
- Shabbos Setup- (Open for Volunteers)
- Shalosh Seudos Coordinator Hinda Blum 410-764-2279
- Sheimos- (Open for Volunteers)
- Simcha Hall Reserve Eileen Rosenbaum 410-764-8443
- Tzeschem L'Shalom Coordinator- Mordechai Beleck
- Yomim Noraim Seating Ari "the bull" Blum 410-358-5478
- Webmaster Tzadik Vanderhoof 410-764-2258 or  
[Tzadik@tiferesyisroel.org](mailto:Tzadik@tiferesyisroel.org)

- Yahrzeit Plaques Nisan Blaxberg- 410-358-3943
- Youth Minyan Rabbi Shmuel Berkman
- Shul Business [admin@tiferesyisroel.org](mailto:admin@tiferesyisroel.org)

**Sponsor the Lev Echad**

Why not make it *extra special*, and say it with the Lev! Mail payments to:

Congregation Tiferes Yisroel  
6201 Park Heights Ave  
Baltimore, MD 21282

or go to [www.tiferesyisroel.org](http://www.tiferesyisroel.org) and click donate.

Questions? Comments? Something to add?

Email [LevEchad@tiferesyisroel.org](mailto:LevEchad@tiferesyisroel.org)

Deadline: 12:00pm on Thursday

Note: the Lev Echad staff reserves the right to edit any submissions.

*Good Shabbos!*

שלום על ישראל