

Rabbi Menachem Goldbergerהרב מנחם ראובן הלוי גולדברגר
שליטא מרא דאתרא

בס"ד



Pushka total: \$1,696.86 (see p. 3)

18 Shevat 5778/February 3, 2018

5746-5778**Celebrating our 32nd year****1986-2018****DAVENING SCHEDULE****Friday**Candle Lighting: 5:10 pm
Mincha/Maariv: 5:10 pm**Shabbos Day**Shacharis: 8:30 am
Mincha: 4:45 pm
Maariv: 6:25 pm
Shabbos is over after: 6:41 pm**Sunday**Shacharis: 8:00 am
Mincha/Maariv: 5:20 pm**Monday - Friday**Shacharis: 6:30 am
Men's Beis Medrash Learning: 8:00 pm
Maariv: 8:45 pm**Next Shabbos- Mishpatim/Shekalim**Candle Lighting: 5:18 pm
Friday Mincha: 5:20 pm**This Shabbos**

- Boys' Beis Medrash after krias haTorah
- 7:30-8:30 pm: Kol HaNaarim Learning

New Online Shiurim Library

We are continuing to update our audio library and have compelling and insightful shiurim from Rabbi Goldberger in Derech Hashem, Sfas Emes, Malchus Shlomo, Mesilas Yesharim, and more. Check it out on our website under Shiurim and Classes - Audio Library Archive.

TY Anniversary Concert

Mazel tov to this year's TY Anniversary Concert honorees, Louis and Gail Feinstein, and Lev Avraham and Rachel Rosenstock, and to our Jewish Leadership Award recipients, Rabbi Moshe and Shula Davids, beH. The concert, with singing-sensation Yehuda Green,

will be Sunday night, March 4, at Liberty Jewish Center.

Photo Galleries

Just in time for our anniversary celebration, we are putting more photos up on our webpage. Check it out by hovering on the Gallery Menu and picking an album.

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! Each motsei Shabbos, the shul is hosting winter Kol HaNaarim in the upstairs Beis Medrash from 7:30 to 8:30 pm. There will be three more weeks of Kol HaNaarim Learning for this winter session.

Women's Navi Shiur

Rabbi Goldberger's Sunday night women's Navi shiur will not be held this Sunday night, but will resume on February 11, beH.

Baltimore Shidduch Group Event

The Baltimore Shidduch Group will be meeting Monday, February 5, at the home of Mrs. Laurie Austen, 6508 Steerforth Court, from 8 to 10 pm. Come for yourself, or to present someone else. For more info, please email shidduchgroupbaltimore@gmail.com.

New Member

Congregation Tiferes Yisroel welcomes our newest member, Yocheved Garcia, to the kehillah. Welcome to the TY family!

Agudah Scrip Program at TY

Tiferes Yisroel is currently participating in the Agudah Scrip Program. Scrip is available for purchase for \$1.25 each (Blue Scrip).

Please place your scrip order now by going to the shul website's Events page, or by emailing scrip@tiferesyisroel.org. Please pay by cash or check made out to Agudath Israel Charity Fund. Thank you for supporting your shul.

From the Rabbi and Rebbetzin

Dear Members of Tiferes Yisroel,

Last year we experienced our first ride on the exhilarating crowdfunding train, and, with gratitude to Hashem and to our amazing kehilla hakedosha, and the exceedingly generous Baltimore Jewish community and beyond, we were fabulously successful!!!

This year, on February 18 (3 Adar), we hope to have a repeat performance, honoring our dedicated shul members: Louis and Gail Feinstein and Lev Avraham and Rachel Rosenstock, and Rabbi Moshe and Shula Davids, our Jewish Leadership recipients. We will celebrate with a Yehuda Green concert on March 4, iyH.

We know you must be wondering...What can I do to help??? Here's what you can do... to help us reach our fundraising goals so we can continue to enjoy our beautiful davening and connection with each other at Tiferes Yisroel...Video a warm memory about our shul that's under 60 seconds - it's so simple to make a video on your phone. In your video, please answer this question: "How has the Tiferes Yisroel family touched your heart?" Please send your video to David at dsdannbaum@gmail.com or to Ze'ev at zbeleck@gmail.com by February 1, 2018. Need help? Call David Dannenbaum, 410-916-2468 and/or Ze'ev Beleck 443-825-5998, and they will be happy to assist you. Thank you so much for helping to create and maintain the beautiful vibrant experience of Tiferes Yisroel, our shul.

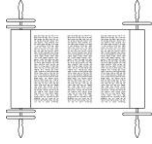
With love and appreciation,

-Rabbi and Rebbetzin Goldberger

This week's Lev Echad is sponsored by:

Hodu l'Hashem ki tov, ki l'olam chasdo! Fred Levi heartily thanks his family and friends for their caring and good wishes for a refuah shalaymah during his surgeries and recovery period of the past several months.

The Weekly Parsha



Parshas Yisro
By Rabbi Ozer Alport

“Yisro, the father-in-law of Moshe, came to Moshe with his sons and wife” (18:5)

After hearing about the miracles that Hashem performed for the Jewish people at the Sea of Reeds and in the battle against Amalek, Yisro came to convert and join the Jewish people, bringing Moshe’s wife Tziporah and two children together with him. Why did Moshe wait for Yisro and his family to come on their own to rejoin him instead of sending a messenger inviting and encouraging them to come?

The Alter of Novhardok explains that when it comes to *kiruv*, a person will only be successful if the other party is open and prepared to hear what he has to say. Before miraculously humiliating the false prophets of the Baal at Har HaCarmel, Eliyahu HaNavi first rebuked the Jews (Melochim 1 18:21), “How much longer will you continue straddling both sides of the fence?”

The Alter explains that even though Eliyahu was about to perform open miracles which would result in a tremendous Kiddush Hashem, he understood that if the people were not in the right mindset, his efforts would be in vain. He therefore prepared the people to be swayed and influenced by delivering words of chastisement and rebuke.

Similarly, Moshe was aware that the entire world heard of the miraculous events surrounding the Exodus. He recognized that if Yisro wasn’t inspired to come on his own, that would be an indication that he wasn’t open and prepared to be influenced, and there would be no purpose in sending for him.

“And Hashem called to him [Moshe] from the mountain, saying, ‘So shall you say to the house of Yaakov and relate to the Children of Israel’ (19:3)

Sarah Schenirer immortalized our verse in coining the name “Bais Yaakov” for schools for girls. In referring to the men, the Torah uses the phrase the “sons” of Israel. Why when discussing the women does it use the phrase the “house” of Yaakov when “daughters” seems to be the appropriate parallel?

Rav Meir Shapiro explains that when a person becomes ill, there are hypothetically two ways for a doctor to treat him. The standard procedure is to prescribe medication,

although another theoretical option would be to design a room in which the air is saturated with the appropriate antibiotic. The first option has the drawback in that it helps only one patient and requires active administration, whereas the latter could benefit many people without any effort on their part.

In fighting the universal illness known as the *yetzer hara*, men follow the Gemara’s prescription (Kiddushin 30b) to repel it through Torah study. Although the latter option isn’t feasible for medical purposes, Jewish women nevertheless use it to ward off spiritual illness. As the backbones of the family, they imbue the entire home with an atmosphere of holiness and spirituality. This automatically benefits not only themselves, but also their husbands, children, and all who are fortunate to enter their homes.

This is alluded to in a verse in Mishlei (1:8) *Shema b’ni mussar avicha v’al titosh toras imecha* – Listen my son to the rebuke of your father, and don’t forsake the teachings of your mother. Shlomo HaMelech found it necessary to instruct a person to listen to the lessons of his father, while a mother’s wisdom permeates the very air of her house and is absorbed without any effort. It is to teach and emphasize this idea that the Torah refers to the women not as the daughters of Yaakov but as the house of Yaakov.

“Remember the Shabbos... to sanctify it. Six days shall you work... but the seventh day is Shabbos to Hashem; you shall not do any work – you, your son, your daughter, your slave, your maidservant, your animal and your convert” (20:8-10)

In the list of people who are prohibited from working on Shabbos, the Vilna Gaon notes that each of them begins with a connecting letter *vav* except for the servant. He therefore suggests a brilliant and original way of re-reading our verses based on a Gemara in Berachos (35b). The Gemara teaches that when a Jew does Hashem’s will, his work will be done for him by others, but when he transgresses Hashem’s will, he will have to do his own work.

We can now interpret as follows: a person who only remembers Shabbos in his mind (*Zachor es yom haShabbos l’kadsho*) but doesn’t observe its laws in action will have to work hard, as the verse continues: *Sheishes yamim ta’avod v’asisa kol melachtecha* – six days he shall work and do all of his labor.

On the other hand, if a person doesn’t merely think about Shabbos but actually keeps its laws and makes it holy (*V’yom hashevi’i Shabbos l’Hashem Elokecha*), he and his family members won’t even have to work during the week – *lo sa’aseh kol melacha atah u’vincha u’vitecha*. If so, one may ask, how

will he possibly live and who will take care of him if he and his family never do any work? To allay that concern, the Torah replies that there will be others – such as servants and foreigners – to do his work for him, as the connecting *vav* is left out to indicate that this is a new list and a separate category – *avdecha v’amascha uv’hemtecha v’geircha asher bisharecha!*

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Preparations, Preparations

Parshas Yisro is the parsha of *Matan Torah*, the single-most spectacular event to occur in all the history of the world. Chapter 19 begins with the arrival of Moshe and the Bnei Yisroel to the Wilderness of Sinai, where *Kabbalas HaTorah* would take place. “They journeyed from Rephidim and arrived in the Wilderness of Sinai... and encamped... opposite the mountain” (Shemos 19:2). Rashi comments that the juxtaposition of these two places teaches us that “Just as their coming to the Wilderness of Sinai was in a state of *teshuvah*, so, too, their journey from Rephidim was in a state of *teshuvah*” (Mechilta). Rav Shlomo Wolbe asks, “Why is it important for us to know that they left Rephidim after doing *teshuvah*? The answer is that this act of *teshuvah* represents the concept of *hachana* – preparation. It is of utmost importance that things start on the right foot.”

A few pasukim later, Hashem says to Moshe: “Go to the people and sanctify them... and they shall wash their clothing. Let them be prepared for the third day... for Hashem shall descend... on Har Sinai. You shall set boundaries for the people roundabout” (ibid. 19:10-12). Before the Bnei Yisroel could receive the Torah, they had to first prepare themselves to become worthy recipients; the first step was sanctification. According to Rashi, the people were to prepare themselves for the Revelation. Since Moshe explained to the people that this meant they should avoid sexual relations (see v. 15), this implies that the “preparation” was to avoid spiritual contamination [*tumah*]. This is also the interpretation of the Rambam and Ramban. Ibn Ezra interprets that the people should immerse themselves in a mikveh, which, in his view, is also the connotation of the command that they were to wash their clothing. Onkelos, however, renders that they were to wash their clothing literally, for cleanliness, in honor of the occasion. The boundaries were set in order to designate fixed limits around the mountain beyond which humans and animals were forbidden to trespass, for if they were to enter a sphere of *kedushah* too intense for their capacity, they would die. (Artscroll Stone

Chumash). In this case, before *Kabbalas HaTorah*, it appears that the “fences” were created to keep the [extreme] kedushah out; now, after *Kabbalas HaTorah*, we build them to keep the kedushah in! Creating boundaries and setting limits is a key preparation for Torah life.

As Rav Wolbe notes, the Torah places great emphasis on proper preparations and new beginnings. Each year begins with Rosh Hashana; each month begins with Rosh Chodesh; and at the beginning of each day we recite *Modeh Ani*. The concept of a new beginning and the amount of preparation involved determine the success of whatever one is setting out to accomplish. He writes: “Since our success in mitzvos is directly linked to the preparation preceding them, we find many mitzvos that require preparation. Thirty days before each Yom Tov we begin studying the laws pertaining to that particular festival. The month of Elul prepares us for Rosh Hashana; the *Aseres Yemei Teshuvah* prepare us for Yom Kippur; and the days of *Sefiras HaOmer* are a preparation for *Kabbalas HaTorah*. Even negative commandments require preparation. Chazal tell us (Kiddushin 30b) that if the *yetzer hara* is hindering one’s spiritual growth, he should ‘drag him to the *beis medrash*.’ Rav Yisrael Salanter explains that one should drag him to the *yetzer hara*’s own *beis medrash* – i.e., the laws pertaining to that particular area (Iggeres HaMussar). If a person feels he is lax in a certain area of Torah law, the way to combat these laxities is through studying the laws pertinent to those very areas. This is the preparation required when dealing with negative commandments. The more one involves himself in these laws, the more successful he will be in combating his *yetzer*

hara (Shiurei Chumash, Parshas Yisro 19:2; Alei Shur).

Indeed, making the proper preparations is the key to success. Chazal teach (Berachos 6b): “Whoever designates a specific place for davening will be helped by Hashem just as He helped Avraham.” By merely designating a *makom kevuah*, one brings tremendous reward, even though he has not yet begun to daven. If a person simply thinks about his upcoming *tefillah* while on his way to shul in the morning instead of focusing on other thoughts, his *tefillah* will be greatly enhanced. Similarly, states Rav Wolbe, it was imperative that the Bnei Yisroel’s first step, their departure from Rephidim, be a preparation for *Kabbalas HaTorah*.

We just celebrated Tu B’Shevat, and as Jay Taffel mentioned after davening, we have thirty days until Purim, another thirty days until Pesach, and then forty-nine days until Shavuot. Preparations for Purim are not so complex- we review Megillas Esther and plan a special seudah. For Pesach, however, the preparation seems almost endless- the cleaning and ridding one’s home of chametz, the cooking and stocking up of Pesach food, the preparations for the Seder, and all the spiritual preparations one must make for their “personal redemption.” The period of Sefiras HaOmer that follows Pesach is our preparation for *Kabbalas haTorah*. With each of the forty-nine days leading up to Shavuot, we are able to use the special intrinsic quality of the daily middos as a spiritual preparation for receiving the Torah. Every week we spend our days preparing for Shabbos. Today we stand on the threshold of the Era of Moshiach and need to prepare not only ourselves and our children, but the entire klal Yisroel for the Final

Redemption. May it be speedily and *b’yameinu*. A gutten Shabbos.

-Lev Avraham Rosenstock

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 8:00 am on Sundays. **Maariv** begins at 8:45 pm following Men’s Beis Medrash Learning, Monday through Thursday nights. Extra credit if you are one of the first ten in shul to daven.

Community

- **February 7:** Men and women of the Baltimore community are invited to a shiur with Rabbi Dovid Orlofsky, “Turning Your Challenges into Opportunities,” beginning at 8 pm at Bnai Jacob Shaarei Zion. The cost is \$10. For more info and sponsorship opportunities, please call 410-412-6608.

Shul Pushka Challenge

Donations towards the Pushka Challenge can be made in one of four easy ways:

- Drop off your pushka change, cash, or check in the secure locked mailbox at 3310 W. Strathmore Avenue.
- Make a donation online and note “Pushka Challenge” with your payment.
- Mail a check with “Pushka Challenge” in the memo line to Congregation Tiferes Yisroel, 6201 Park Heights Avenue, Baltimore, MD 21215, or you may drop it off in our secure mailbox on the front porch of the shul.
- Call or email Reb Shlomo Goldberger at 410-358-4456 or smzg82@gmail.com to arrange a special pickup.

PUSHKA CAMPAIGN Participants:

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
Shlomo and Ahuva Goldberger
Nisan Blaxberg
Shulamis Heldoorn
Fred Peterson and Alesa Mandel
Binny and Bracha Margolese
Chaim and Shevy Margolese
Jerry and Eileen Rosenbaum
Lev Avraham and Rachel Rosenstock
Dr. Jerry, Elka and Elisheva Rottmann
Shlomo and Miriam Schor

Running total: \$1,696.86

Coming Up

- **February 18:** “72K in 1DAY” our once-a-year 24-hour fundraiser.
- **March 4:** Our 32nd Anniversary Concert with Yehuda Green.

Refuah Shalaimah 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

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.

Bernard Katz, Dov Ber ben Yaakov HaKohen a"h, 19 Shevat, father of Sandra Orman

Samuel Goldman, Shimshon ben Yaakov a"h, 20 Shevat, father of Yaakov Goldman

Fanny Kristall, Faigel bas Robert a"h, 21 Shevat, grandmother of Joan Kristall

Anita S. Auerhan, Etta Chaya bas Chaim Schepsal a"h, 21 Shevat, mother of Yitzchak Auerhan

Dorothy Graber, Devorah bas Zvi Elimelech a"h, 22 Shevat, mother of Rabbi Zvi Graber



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@tiferesysroel.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@tiferesysroel.org. For availability, go to www.tiferesysroel.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@tiferesysroel.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@tiferesysroel.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

(Unless otherwise noted, all shiurim are for MEN.)

Sunday:

9:10-9:55 am: Men's Gemara Chagigah shiur given by Rabbi Goldberger following Shacharis.

10:00-10:45 am: Women's Tehillim gathering with Rebbetzin Bracha for cholim in the Annex.

8:00-9:00 pm: Women's shiur in Sefer Melachim Aleph with mefarshim with Rabbi Goldberger in the Nancy Taffel Annex.

Monday:

7:45 pm: Rambam Sefer Zemanim with Jay Taffel.

Tuesday:

8:00 pm: Chassidus and Chassidic stories (Malchus Shlomo) with Rabbi Goldberger.

Wednesday:

7:45 pm: Shulchan Aruch with Jay Taffel.

8:00 pm: Megillas Esther with meforshim for men and women with Rabbi Goldberger in the Main Shul.

9:00 pm: Sefer Taamei HaMinhagim with Rabbi Yehuda Leib Goldberger.

Thursday:

Rabbi Dovid Jaffe's Dynamic Parsha Insights - Add Content to Your Shabbos Table will be on hiatus until further notice.

Daily (Monday-Friday):

Every morning before Shacharis - a chabura for strengthening Hebrew reading with Nesivos Shalom. Every morning following davening - Dvar Halacha by Rabbi Goldberger and Rabbi Yehuda Leib Goldberger. With fresh hot coffee!

Shabbos:

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

Boy's Beis Medrash learning after krias haTorah, upstairs Beis Medrash with Itchy Weingot.

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

OFFICERS

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➤ **Candyman** Ari Blum

➤ **Chesed Committee** Chana Birnbaum (shiva) 410-358-7736; Sara Weingot (births) 443-680-4739; Raizy Cohen (cholim) 410-764-8852

➤ **Davening Schedule** Jay Taffel 410-358-9029

➤ **Kol HaNearim** Rabbi Elie Levi 410-318-8932

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

➤ **Gabbai Sheni** Bezalel Perlman 410-358-3550

➤ **Gabbai Tzedakah** Nathan Franco 240-472-3815

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➤ **Used Books** Steve Schwarz 410-446-8330
simchamelech@aol.com

➤ **Yahrzeit Plaques** Nisan Blaxberg 443-527-1726,
yahrzeitplaques@tiferesysroel.org

➤ **Yahrzeit Records** Alisa Mandel 410-963-2977
yahrzeits@tiferesysroel.org

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

Good Shabbos!



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

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