

Rabbi Menachem Goldberger

הרב מנחם ראובן הלוי גולדברגר
שליטא מרא דאתרא

בס"ד



Pushka total: \$1,912.86 (see p. 3)

9 Adar 5778/February 24, 2018

5746-5778

Celebrating our 32nd year

1986-2018

DAVENING SCHEDULE

Friday

Candle Lighting: 5:34 pm
Mincha/Maariv: 5:35 pm

Shabbos Day

Shacharis: 8:30 am
Mincha: 5:05 pm
Maariv: 6:50 pm
Shabbos is over after: 7:05 pm

Sunday

Shacharis: 8:00 am
Mincha/Maariv: 5:35 pm

Monday - Tuesday

Shacharis: 6:30 am
Men's Beis Medrash Learning: 8:00 pm
Maariv: 8:45 pm

Wednesday -Taanis Esther

Fast begins: 5:30 am
Shacharis: 6:25 am
Mincha (half Shekels): 5:30 pm
Maariv: 6:45 pm
Megilla: 7:00 pm
Second Megilla: 10:00 pm

Thursday - Purim Day

Shacharis: 8:00 am
Megilla: 8:45 am
Second Megilla: 12:30 pm
Mincha: 3:00 pm
Maariv: 8:45 pm

Next Shabbos- Ki Sisa

Candle Lighting: 5:42 pm
Friday Mincha: 5:45 pm

This Shabbos

- Boy's Beis Medrash after krias haTorah

It's Matzah Time Again

It's that time of year again, time for the TY matzah pre-order sale, featuring hand-made shmura matzos from Lakewood and New York

Tzelem Pupa Bakeries. All matzos are made from stone-ground flour; wheat and spelt matzos are also available. All orders must be placed by March 18. Matzah pickup will be March 25 in the Nancy Taffel Annex from 7:30 to 9:30 pm. Orders must be pre-paid by either PayPal online (including the convenience fee), or check submitted by the time of pickup. Order yours today online on the shul's Events page.

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, Moshe and Shula Davids. The concert, with singing sensation Yehuda Green, will be next Sunday night, March 4, at Greengate Jewish Center, Rockland Hills. Due to the overwhelming success of our "72K in 1Day" fundraiser event, the concert is on the house! Register for your seats now on the shul website on the Events page; first come, first served.

72K in 1Day a Major Success!

Congregation Tiferes Yisroel is proud to announce that we exceeded our goal of raising 72K, and were blessed with raising \$130K for the shul! Thank you and yasher koach to Rebbetzin Bracha for organizing and executing the event, and to everyone who volunteered their time and effort making calls and sending emails and texts to reach out to donors. Thank you to all who participated and made donations.

Thank you to our food vendors Milk and Honey Bistro, Mama Leahs and Dougies, and to TY's own Sara Weingot for her sinfully delicious homemade cinnamon buns. A special thank you to the support team, Glenna Ross and Caryn Blum, and to the matching fund fundraising team, Keely Goldberger, Shlomo

Goldberger, Binny Margolese, Mo Margolese, Stuart Macklin and Dov Pear. And of course, with a deep sense of gratitude and hakoras hatov to HaKodesh Baruch Hu for bringing our kehilla so much hatzlacha and bracha, and making our fundraiser such a huge success.

Matanos L'Evyonim

Please send in your matanos l'evyonim now, so that Rabbi Goldberger can distribute them on Purim day. You may give your cash or check to either Nathan Franco or the Rabbi. Make all checks payable to: Tiferes Yisroel RDF (Rabbi's Discretionary Fund). Please include "Matanos L'evyonim" in the memo, or if paying online through PayPal, please select "Rabbi's Discretionary Fund, Matanos L'evyonim." B'ezras Hashem, some of the funds will be distributed in Eretz Yisroel on Purim day as well. A freilechen Purim!

New Members

Congregation Tiferes Yisroel welcomes our newest members, Yehuda and Naema Tenenbaum, to the kehillah. Welcome to the TY family!

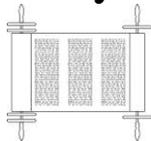
Mazel Tov to

- Rabbi and Rebbetzin Goldberger and the entire TY kehilla for another amazingly successful 72K in 1Day fundraising event last Sunday. Yasher koach to everyone who participated!
- Bob and Rachel Barocas on the bris of their son, Yosef Ephraim, last Shabbos. May they be zoche l'gadlo l'Torah l'chuppah ul'masim tovim.
- Rabbi Osher and Avivah Werner in Eretz Yisrael on the marriage of their daughter, Tehila, to Meir Samberg of Memphis. Mazel tov to grandparents Feige Rochel and Aharon Adler. May they be zoche to build a bayis ne'eman b'Yisroel.

This week's Lev Echad is sponsored by:

Lev Avraham and Rachel Rosenstock in honor of Yehudah Shalom's third birthday, 12 Adar, and in honor of Rabbi and Rebbetzin Goldberger for everything that you do for our family, our kehilla and our community.

The Weekly Parsha



Parshas Tetzaveh

By Rabbi A. Leib Scheinbaum

“You shall make vestments of sanctity for Aharon your brother, for glory/honor and splendor/beauty” (28:2)

Our parsha addresses the preparation of the Kohanim to serve in the Mishkan; their vestments; the initiation process they would have to undergo prior to serving; and the unique sacrifices they were to offer. The artisans that crafted the vestments of the Kohanim were commanded to prepare garments that would lend both honor and beauty to its wearers. Indeed, honor and beauty seem to be extremely valued ingredients as far as the Divine service is concerned. One wonders about this. It is almost incongruous with the spirit of the Torah. The duality of honor and glory are qualities which can, and often do, catalyze one's downfall. Does the Tanna in Pirkei Avos 4:21 not declare, “Jealousy, desire and honor, remove a person from the world”? Torah achievement requires humility. One who thinks of his own significance leaves no room for the Torah. Indeed, when the Torah lauds Moshe Rabbeinu - Klal Yisrael's quintessential leader - the one through whom Hashem gave the Torah, the individual whose wisdom was beyond our ken to describe, it focuses on his humility. He is praised not for all of his other remarkable qualities, but, rather, for his humility. “And the man, Moshe, was exceedingly humble among all other men on the face of the earth” (Bamidbar 12:3).

Beauty is also a quality which seems alien to Torah. After all, Torah concerns itself with content, while beauty venerates form. Torah focuses on the penimius, internal, essence of a subject, while beauty is external. This does not preclude the positive significance of form or external beauty, but it clearly is not a priority in prioritizing Jewish values.

Horav Aharon Soloveitchik, zl, explains that by emphasizing that the Priestly vestments feature the two qualities of honor and beauty, the Torah is teaching us that they do, in fact, have a place in our lives. It all depends on their source and how they are used. Honor is a destructive force if its source is selfishness, if it prevents one from giving honor and recognition to others. On the other hand, honor which is derived because one is created in Hashem's image is not only good - it is vital. Indeed, a life replete in dignity is dependent

upon the principle that we are all created in the image of G-d. This form of honor engenders self-esteem. When a person has self-respect, dignity and pride, he responds to others in the same manner. Mutual respect is the mortar that keeps relationships going. This is especially true among husband and wife and extremely important in the parent-child relationship.

Beauty plays an equally significant role in Jewish life. The Bais Hamikdash was an edifice in which beauty was manifest in its every aspect and detail. The Torah was well aware that eye appeal has a dominant role in generating heart appeal. In addition, as the Gaon, zl, m'Vilna notes, the Torah sees fit to relate that the Imahos, Matriarchs, were physically attractive. When Shlomo Hamelech writes in Sefer Mishlei (31:30) that hevel ha'yofi, “beauty is vain,” he is referring to beauty devoid of morality, something which contemporary society has blatantly ignored.

The Torah's attitude toward beauty is expressed in the Shirah (Shemos 15:2): Zeh Keili v'anveihu, “This is my G-d and I will beautify Him.” Chazal have broken the word v'anveihu in two and derived ani v'Hu, I and He. This means that we are enjoined to emulate Hashem; just as He is merciful and compassionate, so must I be likewise merciful and compassionate. Real beauty is comprised of following in Hashem's ways and, thus, goes hand in hand with sanctity.

The *Bigdei Kehunah* incorporated both honor and beauty. They inspired both their wearer and their spectator with a harmonious blend of honor and beauty, representing the intrinsic and extrinsic values integral toward a life of sanctity, a life dedicated to the spirit.

“Its opening shall have a border all around” (28:32)

The neck of the *Meil* was required to be very sturdy, so that it would not tear. Therefore, the material at its neck was to be folded inward to provide a double layer of material at the neckline. Indeed, the halachah is clear that one who tears the *Bigdei Kehunah* is punished with *malkos*, lashes. We wonder at the need for so many warnings concerning the vestments. Certainly, the Jewish People are not suspected of willingly tearing the vestments. Therefore, why the various admonishments? The Sefer HaChinuch explains that the purpose of these prohibitions is to imbue the wearer with a sense of fear and trepidation when he puts them on, so that he will accord these vestments the appropriate respect that they deserve.

Let us now think about the underlying message of this statement. The Kohen must exert care when he puts on the *Bigdei Kehunah*, because of the function that they play in the Priestly service. Now, what about the actual service? That certainly must be carried out with the greatest sense of fear and reverence, so that it does not “tear.” We derive the lofty level of

the avodah, from the care manifest in putting on the garments that the Kohen wears when he performs the service. Let us go forward in time to the present when, regrettably, there is no Bais HaMikdash and the substitute for the avodah is our tefillos. How much care do we manifest concerning our tefillos? How do we dress when entering a shul to daven? What is our decorum in shul? What is our davening like? The Torah goes to great lengths to protect the vestments worn by the Kohanim when they serve. This indicates in no small manner the awesome significance of the service. Today, we are all compared to Kohanim in that our tefillos take the place of the service. Need we say more?

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Graphic courtesy of Chinuch.org.

Up in Smoke

The last chapter in Parshas Tetzaveh discusses the construction of the Golden *Mizbe'ach* (Altar) to be used for burning incense by Aharon HaKohen: “You shall make a *Mizbe'ach* on which to bring incense up in smoke” (Shemos 30:1). It is a fair question to ask why this command appears at the end of Tetzaveh, when the commands to construct all the other sacred vessels of the Mishkan appear four chapters earlier in Parshas Terumah. Rabbi Noach Weinberg answers: “The burning of the incense represents the highest level of service to Hashem; it is the pinnacle that can only come after all else is in position.” The Abarbanel states that the burning of the *ketores* was the most spiritual and holy of all the services performed in the Mishkan. Rav Noach points out that the Torah refers to the Golden *Mizbe'ach* as “holy of holies to Hashem” (ibid. 30:10), whereas the Copper *Mizbe'ach* described in Terumah is referred to only as “holy of holies” (ibid. 29:37), thereby giving it a higher level of sanctity.

The Midrash identifies the sense of smell as being the only sense that was unaffected by Adam's sin of the *Etz HaDaas*. The Gemara states, “Rav Zutra bar Toviyah said in the name of Rav: From where is it derived that we recite a blessing over a fragrance? As it is stated: ‘Let every soul praise G-d.’ What is something from which the soul derives pleasure but the body does not? You must say that this is the pleasure of smell” (Berachos 43b). From this Gemara we see that smell is the sense of the soul! The Maharsha explains that smell is more spiritual than our other senses since it was through Adam's nose that Hashem invested mankind with a soul, as the Torah states: “And Hashem G-d formed the man... and He blew into his

nostrils the soul of life; and man became a living being” (Bereishis 2:7).

Rav Noach writes: “The incense, that sublime spiritual offering, represents transcending one’s physical limitations and sense of self. Burning the incense is the ultimate sacrifice because it represents giving up the most important, but least tangible, part of who we are; namely, our ego. It symbolizes transcending our subjective view of what is important [according to the body] and channeling this drive toward doing Hashem’s will [the desire of the soul]. Just as the incense becomes intermingled with the surrounding air, we, too, can become one with the Almighty by transcending our artificial sense of meaning and importance, and embracing Hashem’s meaning and purpose.” This suppression of the ego can best be achieved through humility.

As most of you know, I have a bumper sticker on my car that says, “We are not human beings having a spiritual experience. We are spiritual beings having a human experience.” The Chovos Halevavos teaches that the essence of humility is to live with the realization that you are a soul, not a body. The *yetzer hara* fools us by getting us to identify with the animalistic side that we all possess, which is dominated by our ego and the need to satisfy our physical desires. However, as Rav Noach puts it, when we live with the awareness that we are a lofty soul that yearns for meaning and connection to the Almighty, we gain the clarity to make the proper choices that create a deeply fulfilling life. He writes: “The battle for life is the battle for sanity. When we follow the dictates of the body, we hurt ourselves and create a hollowed-out existence of degradation and shame. When we live as a soul, we tap into the power of genuine meaning and pleasure.

Our soul is eternal, and the spiritual growth it attains in this world will last forever.”

Just as the *ketores* offering had the power to reach the highest levels of spiritual heights, the path of humility enables us to connect to the soul’s yearning for ultimate meaning. This is why we include the smelling of spices each motzei Shabbos when we make Havdalah. The **בשמים** we smell helps to assuage oneself for the loss of the departing *neschama yesirah*, the additional [Shabbos] soul (Abudraham). Again, we see here the connection between the incense and the soul. A gutten Shabbos.

-Lev Avraham Rosenstock

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.
- Make a donation online and select “Pushka.”

Shidduch Center of Event

The Shidduch Center of Baltimore presents: “Clarity, Competence, and Confidence”- an

evening of education and wisdom for young women ages 24 and under. The event will be held on Tuesday, March 6, beginning at 8 pm at Shomrei Emunah. Introductory divrei Torah will be delivered by Rabbi Dovid Heber, followed by a panel discussion with Rebbetzin Bracha Goldberger, Rebbetzin Aviva Silber, and Mrs. Devorah Meira Ringo, moderated by Mrs. Cherrisse Weissman. Although RSVP’s are not required, they are greatly appreciated. Please send your RSVP along with any questions you would like to submit to the panel to events@shidduchcenter.org. Entrance is free for Shidduch Center members; \$10 suggested donation for non-members.

Community

- **Oriole Skybox Seats** at great prices to benefit Project Ezra. Contact Frank Storch for more information at 410-340-1000 or chesedfund@gmail.com.
- **February 25:** The Baltimore Holocaust Survivors and Descendants Group will have its monthly meeting from 2 to 4 pm at the Park Heights JCC. Bertha Schwarz will speak on the topic of “Jews Savings Jews in France: Rabbi Zalman Schneerson,” Bertha’s own story of how she and her sister were rescued by Rabbi Schneerson in the south of France. For more information, contact Jeanette Parmigiani at 410-542-4850 or jparmigiani@baltjc.org, or Felicia Graber at 443-759-5556 or hgrabber@earthlink.net.

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.

Coming Up

- **March 3:** Kiddush celebrating our Anniversary Concert
- **March 4:** Our 32nd Anniversary Concert with Yehuda Green.
- **April 14:** Bar Mitzvah for Ephraim Weingot. Kiddush sponsored by his parents, Itchie and Sara Weingot.

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

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

Rabbi and Rebbetzin Goldberger
Shlomo and Ahuva Goldberger
Nisan Blaxberg
Shulamis Heldoorn
Fred Petersen and Alisa 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

Latest contributors:

Running total: \$1,912.86

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.

Estelle Wander a"h, 9 Adar II, sister of Avrum Weiss

Fanny Ruth Macklin, Feige Rachel bas Mordechai a"h, 10 Adar, mother of Stuart Macklin
Gertrude Weiner, Gitta bas Chana a"h, 11 Adar, mother of Elie Weiner

Dorothy Goldman, Devorah bas Avraham a"h, 12 Adar, mother of Yaakov Goldman

Irma Bien, Chaya Leiba bas Stisha bas Moshe a"h, 13 Adar, mother of Shoshana Shamburg

Stanley Blum, Shmuel ben Shlaima David a"h, 13 Adar, uncle of Hinda Blum

Leon Lauterbach, Aryeh Leib ben Eliyahu HaKohen a"h, 14 Adar II, father of Elka Rottman

Robert Koffler, Yitzchak ben Elazar Dov a"h, 14 Adar II, father of Shalomis Weinreb

Millie Abramowitz, Malka bas Avraham a"h, 15 Adar, aunt of Ira Hisler



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. 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. 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.



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:

8:00 pm: Men's Beis Medrash

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

➤ **President** Binny Margolese, 410-318-8978
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➤ **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** Bezael Perlman 410-358-3550

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

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Repair Mark Hart

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devorah@tiferesyisroel.org; Shulamis Heldoom 410-664-1212

➤ **Supplies Ordering** Shulamis Heldoom 410-664-1212
suppliesordering@tiferesyisroel.org

➤ **Tzetschem L'Shalom Coordinator** Mordechai Beleck 443-570-3850
mordechaibeleck@yahoo.com

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

➤ **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**

6201 Park Heights Avenue
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tiferesyisroel.org

